

the pre-war period and events after the 1970s are less developed than the core of the book, which is an excellent study of the process of immigration reform and the repeal of a policy, which despite defining Australia for decades, was successfully dismantled.

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Landscape/Community: Perspectives from New Zealand History. Edited by Tony Ballantyne and Judith A. Bennett. University of Otago Press, Dunedin, 2005. 190 pp. NZ price: \$39.95. ISBN 1-877372-06-4.

THE TERMS 'LANDSCAPE' AND 'COMMUNITY' offer considerable scope for definition, interpretation and application. The former, for example, once a visual concept is now largely employed as a spatial concept to denote an area distinguished by an array of specific attributes. The suffix 'scape' relates, of course, to the verb 'to shape' and hence the term is often employed to denote an area shaped or created by human agency: 'landscape' thus mediates between nature and culture. The title of the book, *Landscape/Community*, held out the promise of an exploration of the relationship between 'nature' and 'culture' of the notion that 'shapes in society' can be discerned in 'shapes on the ground'.

In the nine chapters which comprise the book, the contributors adopt a variety of approaches to 'landscape' and 'community'. Paul Star, in an account of the destruction of Seaward Bush near Invercargill, sets out to explore both the extent to which a case study can cast light on and the limitations of a 'nation-based' approach to the wider processes of environmental change. James Beattie and Star combine in an essay which traverses some familiar ground to discuss the genesis of state forest conservation in New Zealand, among other things noting the influence of overseas ideas and practices; such interaction of ideas — and personnel — between, for example, New Zealand and Australia and New Zealand and the United States was hardly confined to forestry. It is also worthwhile noting that an examination of the efforts of Maori to engage in timber milling would have suggested that the notion of a 'Maori conservation ethic' requires reconsideration. Beattie's essay on W.L. Lindsay is essentially a study of the history of ideas, specifically the influence which 'Scottish environmentalism' had on the 'improvement' of nineteenth-century New Zealand. The essay hints at the much wider theme of cultural origins and cultural transfer which is only now being explored by New Zealand's historians.

These first three essays deal with man as a modifier of natural landscapes. Those by Marjan Lousberg, Angela Wanhalla and Alison Clarke offer an alternative approach. Lousberg describes the re-emergence of Maori tribal conflict in the 'Eastern Districts' during the period from 1842 to 1845 and the character and results of the Crown's intervention on inter-tribal conflicts and politics. Wanhalla, on the other hand, offers a well-constructed account of a small Kai Tahu community in Otago, tracing the arrival of Pakeha settlers, the displacement of Maori and the entry of Pakeha into that community through intermarriage. Clarke provides an interesting account of the development of harvest home festivals and the religious harvest festivals in nineteenth-century Otago. She offers some insights into the British and Irish origins of such celebrations, their transfer to New Zealand, and the particular form and significance which they assumed in their new social context.

The essays by Eleanor Cottle, Michael Bagge and Sue Heydon explore a range of themes and issues. Cottle offers a useful overview of the sources available to the historian and the strengths and weaknesses of record-linkage as applied in the New Zealand context; she suggests that the sources employed have produced 'biased results', and comments at length on the potential value of the Registers of Deaths. A more comprehensive survey of the relevant literature would have indicated that systematic and comprehensive use has

been made of the registers (and allied sources) in a variety of contexts, and that a number of historians have commented at some length on their strengths and weaknesses. Michael Bagge offers a straightforward account of the decisions of successive governments during the 1970s and 1980s to construct the Clyde Dam, specifically the National government's 'indifferent attitude towards environmental and legal procedures' and 'its abuse of power'. Finally, Sue Heydon's essay details the history of Khunde Hospital in Nepal.

It will be apparent that the approach to and use of the terms 'landscape' and 'community' and the presumed interaction between them is diverse, sufficiently so that I wonder whether the collection is appropriately entitled. Indeed, some of the essays fit less within the rubric of 'Landscape/Community' as they do within that of cultural origins, cultural transfer and cultural change. Some essays do deal with the theme of landscape and community, although the former tends to assume a static rather than dynamic quality and presence. That is not to challenge the integrity and value of the essays themselves. Indeed, the range of sources explored, the concepts applied, the methodologies employed, the analyses offered and the conclusions drawn all point to real strengths in historical method and exposition. The essays by Wanhalla and Clarke were particularly enjoyable, not least for the fact that they point to the many exciting themes which remain underexplored, especially the ways in which the diverse varying socio-cultural groups which arrived in New Zealand chose to assess, interpret, organize and change the particular spaces in which they elected to settle, and the manner in which specific cultural forms were transferred, adopted and modified. We have some way to go before we can confidently link shapes in New Zealand society with shapes on New Zealand ground.

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The House of Reed 1907–1983: Great Days in New Zealand Publishing. By Edmund Bohan. Canterbury University Press, Christchurch, 2005. 228 pp. NZ price: \$39.95. ISBN 1-877257-32-X.

EDMUND BOHAN'S WELL-RESEARCHED, LIVELY HISTORY of the publisher A.H. and A.W. Reed is a welcome addition to research on New Zealand commercial history. The skeleton of the Reed story is well known. Alfred Reed (A.H. Reed), Dunedin manager of the New Zealand Typewriter Company, devout Christian and lay preacher in the Methodist Church, ran a small mail order Sunday school supply business with his wife, Isabel. When turnover reached £1000 per annum in 1907, he sold his interests in typewriting and with £500 capital pursued the Sunday school supply store business full time. In the 1920s, while still concentrating on the church and Sunday school market, Reed extended into bookselling from his six-person Dunedin office. In 1925, Reed's nephew, Alexander (Clif) Reed, joined the firm as office boy.

In 1932, 25 years after commencing, the small firm published its first book: a collection of the late Reverend Rutherford Waddell's writings. Further publications followed, often of a historical, cultural, religious or biographical nature — many as joint-ventures with printers, such as Coulls Sommerville Wilkie, or with financial contributions from authors. The same year as its first publication, the firm opened a Wellington branch headed by nephew Clif. For the next 30 years, the two Reeds rose to prominence as publishers and authors. Though A.H. was perhaps New Zealand's most widely read author, Clif himself wrote over 200 titles. In 1974, when the government-sponsored Authors Fund commenced, the pair topped the list of recipients.

In 1941, the firm was converted into a limited liability company, and by the end of World War II, with a staff of 11, Reed's yearly output of titles had doubled to over 40. In the 1950s, under Clif's leadership, the firm advanced into educational publishing,