

sustaining relationships between Cook's men and the Māori they met on their travels. Henare shows that objects obtained on the Cook voyages in turn generated new cycles of patronage in Europe. As her later chapters show, arranged in museums, these objects became critical to the development of proto-anthropological theory as 'building-blocks of Enlightenment thought' (p.64) and later as justifications for imperialism and the 'improvement' of Māori and Highland Scots. Later still, she shows how these same objects underwent contestation and restatement as the values and ideas of museums changed.

Henare's emphasis on thinking through objects lays down challenges to the language-based modes of analysis influential in some late-twentieth-century anthropological thought and to studies limited to particular times and spaces. As she powerfully demonstrates, objects move through time and space, accruing different and contested meanings. This lively and intellectually stimulating book makes for rewarding reading and is highly recommended.

JAMES BEATTIE

University of Waikato

Texts and Contexts: Reflections in Pacific Islands Historiography. Edited by Doug Munro and Brij V Lal. University of Hawai'i Press, Honolulu, 2006. 264 pp. US price: \$47.00. ISBN 0-8248-2942-5.

IN A SUB-DISCIPLINE WHERE ANTHOLOGIES have become almost annual events, this is an anthology with a difference. Pacific history has previously centred its attention on small South Pacific islands (excluding New Zealand). This collection broadens that focus to include Hawai'i and New Zealand. It also includes four anthropologists among its 17 contributors. This makes *Texts and Contexts*, I think, of particular interest to New Zealand historians.

The editors have selected 36 texts published between 1938 and 1992 for consideration in 19 admirably concise essays. This review looks at three questions about the anthology: Are the text selection criteria clear and effective? Were appropriate commentators chosen? Is the context posited for each text consistent and convincing?

In their brief introduction the editors state that they have included 'foundational texts'. These are those that 'had a pivotal role in the development of the sub-discipline'. As might be expected, the dominant ANU school of island-centred studies founded by New Zealand expatriate Professor James Davidson features in text selection. Yet the editors argue that the ANU approach no longer dominates as it once did. They therefore include examples of both older and newer approaches. William Morrell, Douglas Oliver, Andrew Sharp, Francis West and Ralph Kuykendall's texts could not be described as island-centred works. Conversely, most of the anthropology texts included, and Greg Denning's explicitly multi-disciplinary work, qualify for a 'newer' school.

Many selections, however, stretch the meaning of the term 'foundational texts'. I had never heard of a book on the European exploration of New Guinea until I discovered it at the end of this volume. Should not a relatively small sub-discipline have fewer than 36 'foundational texts'? The editors say they chose 'period piece' contributors. They preferred contributors who were not only from the same generation as the books covered, but who also were personally acquainted with the original authors. One extraordinary selection in this regard is that of Francis West. He gets to review his own biography of Hubert Murray, the Australian 'pro-consul' in Port Moresby for most of the first 40 years of the twentieth century. West does this while dismissing the value of Gavan Daws's psycho-analytically informed biography of Father Damien.

Daws also gets dealt to by the up and coming Hawaiian historian Jonathan Osorio. Osorio virtually labels Daws's best-selling general history, *Shoal of Time*, as an insult to Hawaiians. On the other hand, Osorio pays tribute to Daws's predecessor, Ralph Kuykendall. This is despite the fact that he describes Kuykendall as a 'Court Historian' for the haole merchants and planters! Perhaps professional rivalry may explain some of this seemingly short-sighted commentary.

The context for each contribution keeps shifting. While the editors cannot be held responsible for some wayward contributors, I think the lack of consistency detracts from what is otherwise a very engaging anthology. The editors asked each contributor to examine texts 'in the context of . . . their inception, production, and intellectual influence . . . [to] explain why it was important or influential . . . [why the text had] either faded away or lived on?' Unfortunately, too many contributors neglect the long-term impact of the text under consideration.

There is also what I believe to be a note of undue pessimism in the tone of some of the contributions from the ANU school. The best example of this is probably Doug Munro's lament that Jim Davidson's *Samoa mo Samoa* 'has never been integrated into the wider historiography of decolonization'. This may not be the best way of measuring the influence of the book. The session on its impact at the 1996 New Zealand Historical Association conference in Wellington attracted almost 50 members of the local Samoan community. When the late Professor Colin Aikman criticized Jim's ardent advocacy of Samoan self-determination, the audience response was predictably partisan. How dare you: that's *our* history, they said! Vincent O'Malley's contribution on Keith Sinclair's and Alan Ward's pioneering works on nineteenth-century New Zealand brings this larger audience into play. He credits both authors with providing a stimulus for the Maori cultural revival of the past 35 or so years and for helping with an increasing bicultural awareness among many younger New Zealanders.

For all its inconsistencies, this book is nonetheless well worth reading. Pacific history (including New Zealand's part of it) is still alive and kicking.

BARRY RIGBY

Waitangi Tribunal

Sea Devil: Count von Luckner in New Zealand and the Pacific. By James Bade. Steele Roberts, Wellington, 2006. 176 pp. NZ price: \$49.99. ISBN 1-877338-61-3.

THE ANGLO-BOER WAR OF 1899–1902 has been called the last of the gentlemen's wars because each side shared a code of conduct and fought a 'clean' war, if there is such a thing. Count Felix von Luckner (1881–1966) was a hangover from this recently departed age of chivalry. Somewhat fittingly, if quaintly, his vessel, the German sea raider *Seeadler*, was the last square rigger to be commissioned as a warship. During 1917 von Luckner went about the deadly business of sinking almost 26,000 tons of Allied merchant shipping in the Atlantic and Pacific. He did so in the most gentlemanly manner, resulting in the loss of only one life. His prisoners, moreover, attested to his humane and considerate treatment of them. In this way and more 'the Count' has entered New Zealand folklore. Captured in Fiji, he escaped from Motuihe Island in the Hauraki Gulf and led the New Zealand authorities on a merry chase before being recaptured in the Kermadec Islands. Re-incarcerated on Somes Island in Wellington Harbour, his complaints of mistreatment of German internees led to a commission of inquiry that greatly embarrassed the New Zealand military. At the conclusion of hostilities von Luckner was released but New Zealand had not seen the last of him. In 1937–38 he returned to his old haunts on a 'goodwill tour', strenuously denying that he was a Nazi emissary.