

paid staff and managers, five-year plans, business models and more professional fundraising methods. (Interestingly, St John went through a similar restructuring in the late 1980s.)

The book ends on a positive note, describing the major role played by the New Zealand Red Cross in response to the 2011 Christchurch earthquake. All that training for disaster relief paid huge dividends. Mindful of criticisms of excessive administration costs after other disasters overseas, the New Zealand Red Cross managed millions of government relief funds with exemplary care.

Voluntary organizations have a long and honourable history in New Zealand. They are part of the fabric of New Zealand society, exemplifying many of the values and ideals that are assumed to be part of the New Zealand character. With the withering of the welfare state and increasing reliance by governments on private sector delivery of social policies, their role has never been more important. This book is a valuable contribution to their history, and a salutary reminder that while such organizations may have suffered from personality clashes or weak leadership in the past, they have the capacity to be renewed by the idealists of each new generation.

Tennant is to be congratulated on producing such a clear and comprehensive account of a highly visible New Zealand institution with international links. Her text is remarkably blemish-free and readable. How, then, did nobody spot the solitary howler on p.7 where the National Vice-President writes in his Foreword ‘take route’ for ‘take root’?

GEOFFREY W. RICE

University of Canterbury

The Great War for New Zealand: Waikato 1800–2000. By Vincent O’Malley. Bridget Williams Books, Wellington, 2016. 688pp. NZ price: \$79.99. ISBN: 9781927277577.

In December 2015 students from Otorohanga College delivered a petition with 12,000 signatures to Parliament which sought a national day of commemoration for all those who fell in the New Zealand Wars. After much hand-wringing, the New Zealand government finally agreed in late 2016. The war for the Waikato is perhaps one of the most well-known, if misunderstood, of New Zealand’s wars of the 1860s–1870s. Vincent O’Malley argues that the Waikato war was not only one of the most important of New Zealand’s wars, it was The Great War for New Zealand. In no way trying to diminish the great sacrifices made in both world wars, O’Malley attempts to address New Zealanders’ historical amnesia over the New Zealand Wars in general. When the book was first published in October 2016, O’Malley wrote articles in both the New Zealand media and internationally in the UK-based *Guardian* discussing New Zealand’s difficulty with recognizing and acknowledging its own history. He asked presciently: was New Zealand mature enough to own its own history?

Based largely on reports O’Malley produced for the Waitangi Tribunal’s Te Rohe Potae District Inquiry, *The Great War for New Zealand* traverses in fine detail the build-up to the war, the battles, the chaos of instituting confiscation and the many years of petitioning and negotiation which followed. Although the first Māori King, Potatau

Te Wherowhero, did not sign Te Tiriti o Waitangi/the Treaty of Waitangi, O'Malley shows how the iwi and hapū of the Waikato co-existed with European communities in their midst, especially in Auckland. The 1840s and 1850s represented somewhat of an economic golden age for the Waikato region as cultivated lands stretched as far as the eye could see, mills dotted the landscape and produce was sold not only in major European centres in New Zealand but also as far away as Australia. When Hone Heke made threats against the city of Auckland in the 1840s, Governor Grey called on Te Wherowhero to protect the nascent urban centre. Te Wherowhero relocated to homes in the Māngere region and near the present-day Auckland Domain. But through the 1850s the thirst for Māori land reached a feverish pitch among settlers.

In a bid to retain Māori land, end intertribal disputes and establish a shared sovereignty in Māori-dominated regions, the Kīngitanga (King Movement) was established in 1858. When Governor Gore Browne approved a faulty land purchase in 1860 at Waitara in Taranaki, war broke out. Whakapapa and political connections led to Waikato forces coming to the aid of Taranaki iwi. Although the Waitara purchase was later rescinded, the settlers and Governor Grey had their excuses for war, and gradually imperial forces arrived in the early 1860s. Using the completely false rumour of an impending attack on Auckland, Grey ordered the invasion of the Waikato, and on 12 July 1863 Crown forces crossed the Mangatawhiri River and the Waikato war had begun.

Waikato and allied iwi, including most notably Ngāti Maniapoto but also Ngāti Haua, Tuhoe and others, put up a tremendous fight and exhibited some of the most advanced military tactics in terms of their use of trench warfare. Nonetheless, in the end the part-time Kīngitanga army equipped with antiquated hardware was not able to keep up with the full-time British Imperial army equipped with the latest in military technology. O'Malley shows how early on in the fighting, the Kīngitanga repeatedly attempted to negotiate for a peace settlement but complete submission was sought by the New Zealand government. Despite the establishment of the King Country as effectively an independent Māori state in 1866 (until about 1881), over time the government's negotiating position strengthened and its offers to the Kīngitanga became weaker until the 1990s when the first Treaty settlement was signed with Waikato-Tainui solely in relation to the confiscation of land.

O'Malley is at his strongest when he discusses the ways in which the remembrance of the Waikato war was subverted by the government and the demographically and politically dominant Pākehā society to celebrate the conflict as a uniting force. He shows that the reality for Waikato-Tainui and other iwi involved in the war was far different. At times he condemns the stance taken by previous authors on the topic such as James Cowan and James Belich. He criticizes the categorization of allegedly more 'extreme' factions of the Kīngitanga such as Rewi Maniapoto and the 'moderates' such as Wiremu Tamihana, but then he merely provides his own new categories of 'idealist' and 'realist' which repeat the same problem. The book is wonderfully illustrated throughout and it provides a great companion for the written material, but using glossy paper for this entire 600-plus page behemoth meant it was quite heavy. Unless you were reading at a table, it requires serious exercise. On the plus side, my wrist and forearm muscles were significantly strengthened by the time I was finished this book.

O'Malley's *Great War for New Zealand* is a timely and necessary book that brings into the open what was arguably one of the most important events in New Zealand's

history. What scholars, educators and members of the public can no longer do is say that there is no definitive history to refer to. Hopefully O'Malley has increased public recognition of the Waikato war, and placed the conflict where it rightfully deserves to be: at the centre of New Zealand history.

MARTIN FISHER

University of Canterbury

The World, the Flesh and the Devil: The Life and Opinions of Samuel Marsden in England and the Antipodes, 1765–1838. By Andrew Sharp. Auckland University Press, Auckland, 2016. 968pp. NZ price: \$75.00. ISBN: 9781869408121.

This is a big book, for a big figure in Australasian history. Its physical size seems to speak a metaphor for the weight and significance of Samuel Marsden's life. Marsden emerges from Sharp's treatment not as the 'flogging parson' of Australia or the 'founding father' of New Zealand, but as a more complex and courageous human personality than has previously been appreciated. Sharp has illuminated Marsden's various contexts, the range of his interests, and the words and opinions of Marsden and his many contemporaries in fulsome detail. It is a work of real scholarship.

Andrew Sharp is of course the well-known political scientist from the University of Auckland (now Emeritus). A survey of his several published works, including on the English Civil Wars, Māori political discourse of the 1980s and 'juridical' Treaty claims histories, reveals Sharp as an historian of political ideas. So, although at first blush a biography of Samuel Marsden looks an unlikely project for Sharp, his background in Western political history — particularly the church and state conflagrations of the Civil Wars — has been fertile ground for comprehending Marsden's ideological and institutional battles with the various governors of New South Wales under which he served, particularly Governor Macquarie.

The book took Sharp eight years and clearly became a labour of love. The author does not shy away from the minutiae of contemporary political debates and manoeuvres, and from the strange multiplicity of Marsden's contexts: a chaplain to the penal colony of New South Wales and a civil magistrate of that colony; a promoter of Christian missions in the islands of the Pacific, particularly Tahiti and New Zealand, to the extent he personally bought a boat for exploratory visitations; a promoter and overseer of various philanthropic causes in the convict settlements, including schools and orphanages; a pioneer agriculturalist; and founder of an educational institution at his Parramatta base that seems to have largely trained the New Zealand chiefly class in the arts of agriculture, artisanal skills, commercial practices and the Christian religion.

Sharp's book tells this biographical narrative, but it is fundamentally a piece of intellectual history. Sharp is interested in ideas and opinions — as the book's title proclaims. The book is in fact filled with events, but Sharp is primarily concerned with showing actions in the light of beliefs and convictions.

What of Marsden's intellectual universe, upon which Sharp places so much stress? Sharp emphasizes the idea that Marsden believed in an ordered social hierarchy, along customary English lines, in which deference should be paid to superiors. Sharp