

with explaining variations in terms of aboriginal substratum overlain by a complex series of migrations ('swarms', he calls them) of later peoples who all 'merged' to varying degrees with one another. This is rubbish of course, but the essays also contain a wealth of detailed, very reliable information for those who might wish to interpret it all differently.

Part 3 consists of four essays, two of which are concerned with questions about the historical veracity of Gilbertese genealogy and oral tradition. As Maude points out, 'ethnohistorians of today might have reached some different conclusions', but the issues which Grimble raises are continuing ones, and there is much to be learned from his considerations of them. Also included is a brief history of the island of Abemama written by a Gilbertese author, which was acquired by Grimble (and presumably translated by him) about the time of the First World War. The final chapter is a gem — an official memorandum, not part of the 'Grimble Papers', written in defence of Gilbertese dancing in reply to missionary allegations of indecency and licentiousness. It is a brilliant, informative study of the meaning and significance of dancing to the Gilbertese, as well as a devastating chastisement of missionary Protestantism. There are not many such documents in Pacific archives, and we must all be grateful to Maude for including it here.

Maude has a brief (7 page) editorial essay on 'Grimble as an Anthropologist' and another note on the 'Grimble Papers' themselves. This book apparently contains all of them except for the extensive collection of Gilbertese myths and legends which are to be published separately. There are two excellent bibliographies, one of Grimble's works and the other on the Gilberts in general.

ANTONY HOOPER

*University of Auckland*

*Te Manihera — The Life and Times of the Pioneer Missionary Robert Maunsell.* By Helen Garrett, Reed, Auckland, 1991. 306pp. NZ price: \$29.95.

ROBERT MAUNSELL (1810-1894) was one of New Zealand's most influential early missionaries. An Irish Protestant, he came to New Zealand in 1835 with the Church Missionary Society, where he devoted fifty-nine years of his life to teaching and preaching Christianity among the Maori. Like Samuel Marsden, Maunsell was eager to convert the 'poor benighted heathen', and to extend the imperial arm of civilized Europe to the antipodes. At a time when religion went hand in hand with trade and literacy, Maunsell's vision 'to prepare the young for rising with the tide of civilization and improvement now sweeping over New Zealand' (p.173) was typical of this colonizing crusade.

Maunsell first worked with Samuel Marsden, Henry Williams and William Colenso in the Bay of Islands before advancing further south into the Manukau and the Waikato. Here he established three mission stations and became an accomplished student of the Maori language. Maunsell had a good relationship with the Maori people, who knew and respected him as 'Te Manihera'. Among his achievements were his translation of the Old Testament into Maori, the publication of the popular *Grammar of the New Zealand Language*,<sup>1</sup> and his successful development of boarding schools for Maori children. He

1 Robert Maunsell, *Grammar of the New Zealand Language*, 1842.

also witnessed the rise of the King movement, the land wars in Taranaki and the Waikato, and saw the eventual closing of the Waikato missions before he was appointed as the Archdeacon of Auckland in 1870.

*Te Manihera* is a well-organised piece of research, updating a biography of Maunsell, published in 1938.<sup>2</sup> In this account of Maunsell's life, Helen Garrett — a great granddaughter of Robert Maunsell — emphasizes his achievements as a teacher and as a mediator. Garrett devotes particular attention to Maunsell's encounters with leading personalities of the period, specifically his often difficult relationship with Bishop Selwyn. In considering missionary land purchases, the author cites the Wesleyan missionary James Buller, who argued that the missionaries were not greedy for land (p.292), but were merely trying to provide for their larger families. Indeed, as Garrett points out, the children of these missionaries faced only two options for earning a living: to purchase and farm land, or to remain within the mission as catechists (p.157).

In *Te Manihera* Garrett maintains a balance between presenting a biographical narrative and placing Maunsell in the immediate historical context. There are aspects of this biography one could criticize, such as the absence of footnotes from each chapter, and the assertion that the Church Missionary Society and the Wesleyans were 'the founders of modern New Zealand' (p.303) is surely a matter for debate. The concluding comment that Maunsell was a 'great man' (p.306) echoes Henry Foster's claim that 'It requires much grace to be Christian, more to be a minister, most to be a missionary',<sup>3</sup> and gives credence to the fact that Maunsell was held in high regard by both Maori and Pakeha. However, it is not until the final chapter that we are given an insight into the personality of Maunsell himself, as much of the preceding material is concerned with his 'public' life.

*Te Manihera* begins with the origins of the Church Missionary Society in London in 1799, and concludes with Maunsell's death in Auckland almost a century later. Garrett has made extensive use of the letters he wrote to the Church Missionary Society, and has also drawn upon the unpublished papers of his contemporaries to provide a detailed picture of early mission life in New Zealand. *Te Manihera* is written in a highly readable and lively style, and is enhanced by the addition of a variety of photographs and illustrations and an appendix listing 'Church Missionary Society Missionaries in New Zealand 1814-92'. *Te Manihera* is worthy of a wide audience, and will be of value both to students of New Zealand history and to those with a general interest in the life of the pioneer missionary.

GISELLE BYRNES

*University of Auckland*

<sup>2</sup> Henry E.R.L. Wily and Herbert Maunsell, *Robert Maunsell LLD, A New Zealand Pioneer: His Life and Times*, Dunedin, 1838.

<sup>3</sup> Henry Foster, founder member of the Eclectic Society, cited in Garrett, p.57.