

comprehensive knowledge of the pattern of Tongan history' (p.xii-xiii). Campbell is quick to exclude the Tongan specialist from this reading public, too quick perhaps because although I do not agree with all of Campbell's interpretations (it is difficult to imagine a general text where all specialists would), the comprehensiveness of his material is to be commended and I am sure that Tongan scholars will consult his work.

In deference to his intended non-specialist readers, Campbell has deviated in both books from conventional academic rules of citation. Instead, Campbell provides general sources or recommended further readings at the end of each of his chapters. This is to be lamented for while Campbell is convinced that students and scholars will not read the books and that general readers do not want references in the books they read, it is my experience that students and scholars do read books of this kind and that a general reader interested in a book of this nature will not avoid it because it is referenced. While scholars may be able to read between the lines and do their own referencing (although why they should have to is beyond me) it is unfortunate that Campbell has provided students with a clear, academic example of ignoring the good rules about the adequate acknowledgment of sources.

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Pacific Neighbours: New Zealand's Relations with other Pacific Islands. By Ron Crocombe. Centre for Pacific Studies, University of Canterbury and Institute of Pacific Studies, University of South Pacific, 1992. 290 pp. NZ price: \$25.00

Culture and Democracy in the South Pacific. Edited by Ron Crocombe, Uentabo Neemia, Asesela Ravuvu and Werner vom Busch. Institute of Pacific Studies, University of the South Pacific, 1992. 280 pp. NZ price: \$38.00

PACIFIC NEIGHBOURS reviews New Zealand's relationship with the Pacific Islands. It concentrates on the present and the recent past, with a look to the future in a concluding chapter. The book brings together a range of relationships with which few would be familiar, and is presented as a mixture of detailed statistics and legal information interspersed with the perceptions of one who has spent a lifetime observing and participating in events in Oceania. As a New Zealander who worked for the New Zealand administration in the Cook Islands before embarking on an academic career which took him to Australia and Papua New Guinea, and then to the position of foundation (now Emeritus) Professor of Pacific Studies at the University of the South Pacific, Ron Crocombe was ideally placed to carry out this study, and his own views show through in anecdotal asides and in explicit recommendations on educational and other matters.

The broadly thematic organization of the book permits further subdivision to provide more manageable coverage. Thus Section I, 'Movement and Interaction of People', includes consideration of both permanent settlement and short-term migration. Section 2, 'Resource Flows', includes commercial and non-commercial transfers, including official and private aid, and the role of churches and other organizations. 'The Transfer of Ideas' looks at education, communications, tourism, cultural activities and sport. There is also a section dealing with bi-lateral and multi-lateral political relations and security issues. The book also includes useful appendices on Pacific Islands countries, organizations within New Zealand and the Pacific Islands, and diplomatic representation.

This is a timely book, intended to remind New Zealanders that their political and economic future lies more in the Pacific basin than with Europe, and that Pacific Island nations are their close neighbours. So, too, is Australia and while the author makes occasional reference to Australia's place in Oceania (and although Australia is essentially outside his brief) a little more from this point of view would add to the discussion in places. A strong theme is the way in which Pacific Islands Polynesians (as distinct from Maori) are a significant and growing proportion of the New Zealand population.

The sub-title is also important, *Pacific Neighbours* is written from the viewpoint of New Zealand's relations with *other* Pacific Islands. In the eighteenth and nineteenth centuries, New Zealand, as seen from Europe, was considered part of the Pacific Islands — Pacific Islands that were larger than most and with a temperate climate, but Pacific Islands none the less. *Pacific Neighbours* is a reminder, for those who need one, that New Zealand is not an outpost of Europe. Few would still defend that view, but even fewer would be fully aware of the linkages that do exist between New Zealand and the other Pacific Islands. Crocombe thus gives substance to a relationship that is now taken for granted but is difficult to define in detail.

Pacific Neighbours also provides a reminder of a quite different kind, and one that may not have been intended. It shows that while New Zealand and New Zealanders may have obtained an added cultural richness from the other Pacific Islands, as well as supplies of phosphate, tropical fruits and various other commodities, it has also treated the Pacific Islands and their people with a generosity that is appreciated by few, and often ignored by politicians. This is nowhere more evident than in the area of immigration and resettlement where past history and precedent makes New Zealand more receptive to pressure and more inclined to be accommodating than Australia or the other colonial powers that have been similarly involved in Oceania. Despite the trade imbalances, and the claims of big brother attitudes, *Pacific Neighbours* documents both a situation and a past that cannot simply be ascribed to the desire of successive New Zealand governments to ensure a politically stable, if not quiescent, Pacific Islands neighbourhood.

Contemporary political processes are explored in *Culture and Democracy in the South Pacific*. This is a rather more problematic volume. It has four editors and seventeen contributors. It aims to present 'the considered thoughts of some leading Pacific people' on the themes of culture and democracy and, as the editors suggest, there can be no final answers even if there are common themes. While the book presents some interesting insights into political events, the attempt to philosophize about the contemporary process is, perhaps, less successful. There is also a question of the intended readership of the book, though this is not spelled out. For example, very basic definitions of democracy (more than once), politics, culture, corruption and nepotism suggest a non-specialist or student audience. At the same time, some discussions of 'democracy' seem intended to defend aspects of traditional culture as 'democratic'; for example, hierarchical socio-political organization and chiefly power, or the role of *matai*, are defended as 'democratic' because those who hold power are expected to consult, at least to a degree. Tony Deklin's account of political process in Papua New Guinea stands out for the extent that it recognizes and explicitly considers 'the conflict between democratic values and cultural values (p.46). However, the effect of some of the contributions is to make Pacific political systems, formal as well as informal, seem more Western than they really are in order to establish their legitimacy in the modern world. This, as well as the judgemental tone discernible in some of the contributions raises the question of whether the book also has a wider purpose in political education, coming as it does in the wake of political coups in Fiji, an attempted coup in Vanuatu, and a major threat to national unity in Papua New Guinea. Even if many of these and other manifestations of political instability in the Pacific Islands have at least part of their origin in a conflict between traditional cultures

and (Western) democratic principles, most of the authors here seem to suggest that the two are not incompatible in the longer term, and that an explicit recognition of common principles may present a way forward.

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Historical Dictionary of Polynesia. By Robert D. Craig. The Scarecrow Press, Inc., Metuchen, N.J. & London, 1993. xxvi, 298 pp. Price: \$US37.50.

THIS *Dictionary* commences with a Polynesian chronology. It begins with '1300 BC Colonization of Tonga by Lapita settlers' and concludes with '1922 US President Bush visits Australia' and also 'Robert Muldoon dies'. Overall the chronology is Eurocentric. Many of the entries are also rather facile, such as '1945 End of World War II' and '1954 Father Pierre Chanel canonized'. Then follows a 'Dictionary'. The choice of many entries seems somewhat curious. The New Zealand entries illustrate the point. It would never have occurred to me to find in a dictionary of Polynesia entries for Anzac Day, Bolger, Kiwifruit, Lee, Labour Party, Muldoon, Social Credit Party Then follows a bibliography divided by theme and geographic location. A cursory glance reveals omissions. The New Zealand section omits Orange's *Treaty of Waitangi*. Sorrenson's and Binney's books are not listed, though Muldoon's are. The Tonga section omits Campbell's *Island Kingdom: Tonga Ancient and Modern*. Other entries are misplaced. For example, Oliver's *The Pacific Islands* wrongly comes under 'History — Contemporary' instead of 'History — General'. Spate's *Paradise Found and Lost* is wrongly included under 'History — Colonial', whereas the previous two volumes of his trilogy are correctly included under 'History — Exploration'. Other entries are confused. Belich's *The New Zealand Wars* has two entries, the second under the slightly retitled version published overseas.

The *Dictionary* may be of some use as an introduction to the region for US undergraduate students, but for serious researchers of Polynesia much of it is idiosyncratic and limited.

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Cambridge History of Southeast Asia, 2 vols. Edited by Nicholas Tarling. Cambridge, 1992. Australian price: \$75.00 each vol.

A RECENT ISSUE of the *RSA Review* recorded the unveiling of a memorial in Dunedin to the dead of what were called 'New Zealand's Southeast Asian Wars', namely Korea, the Malaya emergency and confrontation, and Vietnam. Both the geographical looseness of the term and the sense of a New Zealand/Southeast Asian *past* are suggestive. Southeast Asia had a higher salience in New Zealand thinking between about 1955 and 1975 than at any time before or perhaps since. It is not unreasonable to discern one legacy of this salience in the significant role New Zealand or New Zealand-based Southeast Asianists of that generation have played in the assembling of this extensive and stimulating volume