

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

— not just its editor, Nicholas Tarling, but also Barbara Watson Andaya, Leonard Andaya, and Peter Bellwood.

What can we learn from this publication about New Zealand Southeast Asian relations? We can confirm that New Zealand was drawn into Southeast Asian affairs by its association with Britain, the US, and Australia rather than for reasons of its own. We can also conclude that the belief, particularly current in 1960-75, that New Zealand was 'part' of Southeast Asia and should pay special attention to it, left no legacy in the region. Even the bilateral relationship with Malaysia and Singapore was no more, if as, important to Malaysia and Singapore, as it was to New Zealand. These issues lie at the periphery of the discussions in Chapters 6 and 10 of Volume II. They provide a perspective on political relations both amongst the states of the region and their relations with external states — with colonial powers, the United States, and its allies, the Soviet Union and China.

The coverage in the publication as a whole is revealing. Volume I covers the era to 1800, with a halfway point at c.1500; Volume II the nineteenth and twentieth centuries, with a halfway point at the Second World War. This arrangement reminds us that although the Southeast Asian world is one of written record-keeping societies, it has only been so since around 1300 — much later than India, China, Japan or Europe. The chapter 'Southeast Asia before History', by New Zealand-born archaeologist Peter Bellwood, draws attention to the common ethnocultural roots of both Southeast Asian societies and the Lapita communities antecedent to the emergence of Polynesia. Southeast Asia changed in certain ways, Polynesia in other ways. The Southeast Asian world out from which Abel Tasman sailed is also portrayed in this volume, in chapters by Leonard Andaya, Barbara Watson Andaya and Anthony Reid.

Historians of New Zealand will find Volume II valuable for the opportunity it provides to inform themselves about the modern history of Southeast Asia considered in its own terms. Chapters such as Nicholas Tarling's on the establishment of the colonial regimes stress the interactive nature of the European impact, with Southeast Asians acting as well as acted on. Alongside the chapters on international relations for the post 1941 period are three others — on political structures, on the economy and social change, and on religious change — that look searchingly at aspects of recent history that do not so readily come within the orbit of the non-specialist. Norman Owen's chapter on economic and social change details, inter alia, endemic tension between reformism and state-sponsored development; it also discusses the ideologies of growth and of modernization that have been applied in Southeast Asia, as elsewhere in the world, and their limited predictive or analytic power. Parallels can be discerned between 1950s-1960s enthusiasm for modernization and 1990s enthusiasms for 'Confucianism'. Paul Strange's chapter on religion takes the reader into a world in which state involvement in religions is taken for granted, in which fundamentalism is a modernist not an atavistic phenomenon, in which, however, magical traditions are frowned on by the nation-building élites of those states. These chapters are suggestive in more general ways. The stories of colonization, decolonization, independence and state building have been so dramatic in Southeast Asia that until recently they absorbed the bulk of historiographical energies. Changes over the last two decades in the 'interpretative modes of historians', in their judgements about what happened, what was important, and how to explain it, are explored in a very stimulating introductory chapter to both volumes by J.P. Legge, 'The writing of Southeast Asian history'.

Congratulations to Nicholas Tarling and his fellow contributors for producing volumes that range so thoroughly over the canvas of southeast Asian historiography and history.

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