

Teachers and students of Pacific anthropology, history and politics will welcome this publication. Though Tjibaou's ideas have been widely commented on and glossed by academics and journalists, this translation will allow many more readers to make independent assessments. There are not all that many published books in English on New Caledonia in these fields — and even fewer of these can be said to be recent. This book is a valuable introduction to Tjibaou and his thought, as well as a rough guide to the political history of New Caledonia between 1975 and 1989.

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Island Ministers: Indigenous Leadership in Nineteenth Century Pacific Islands Christianity. By Raeburn Lange. Macmillan Brown Centre for Pacific Studies/Pandanus Books, Christchurch/Canberra, 2005. 436 pp. NZ price: \$44.95. ISBN 1-74076-176-6.

THE SIGNIFICANT ROLE PLAYED BY INDIGENOUS AGENTS in the acceptance, expansion and consolidation of Christianity in the Pacific in the nineteenth century has received increasing and deserved attention in recent years. Raeburn Lange brings both breadth and depth to this area of study. He has provided an almost encyclopaedic account of both Protestant and Catholic indigenous leaders' roles in converting their own people, going to other islands as evangelists and contributing to the development of local models of ministry. The title '*Island Ministers*' includes the church leaders who emerged under a variety of local names with sometimes overlapping roles as evangelists, teachers, deacons, elders, pastors, catechists, priests and clergy.

As a work of Pacific scholarship Lange's book is ambitious and successful, ranging from French Polynesia to Hawai'i, the Marianas, New Guinea, New Zealand and all the island groups in between. The research required in searching out often obscure details and giving visibility to Pacific Islanders has been painstaking and prodigious. This book takes its place alongside other seminal works about Pacific Christianity: notably, Niel Gunson's *Messengers of Grace: Evangelical Missionaries in the South Seas 1797–1860* (1978), and John Garrett's *To Live Among the Stars: Christian Origins in Oceania* (1982).

At one level Lange tells the story of the evangelization of the Pacific through indigenous agents, most authorized by missionaries, with a few working on their own initiative. At another level he tells about the struggles to train and promote local leadership, with the ideal of local autonomy often being subverted by European missionary control and dominance.

Account is taken of the ways in which local leadership was influenced by traditional patterns. The mana of the old religious specialist in some cases was taken over by the new indigenous agent; the old oratorical skills, for example, being refashioned in the new preaching patterns of the mission.

There are unanswered questions about motivation and why Pacific Islanders were so eager to take on these new roles. For the European missionaries the individual call from God was usually primary, whereas for many island ministers cultural and community factors were often more important. These factors were also significant: with conversion, the example of chiefs or big men, mana and community solidarity, the attractions of European goods and the impact of literacy, along with the inclusion of all people in the new churches contributed to the complex mix.

Many of the islanders were willing to leave their homes and go to other places as agents for the mission and their new God. The death rate from murder and malaria in Melanesia was horrific. The question as to the culpability of European missionaries in leaving their island agents in strange, disease prone, dangerous situations is not explored.

The death rates in the New Hebrides and New Guinea certainly alarmed some colonial administrators and naval officers like Captain John Moresby. But the response of Aminio Bale to the Administrator in Fiji, before leaving with the Methodist Mission party to New Britain in 1875, 'If we die we die, if we live we live,' pointed to a willingness of some to accept the consequences come what may.

European control largely restrained indigenous independence and autonomy emerging among mission churches in the nineteenth century. The early ideals of some like bishops G.A. Selwyn and J.C. Patteson, and mission administrators like Henry Venn and Rufus Anderson were sold short, particularly in the last quarter of the century as new imperialism and possibly social Darwinism reinforced European paternalism, dependence and control.

A significant legacy of this period, which Lange underlines, was the training institutions set up by the churches. Takamoā in the Cook Islands, founded in 1839, and Malua in Samoa in 1844, continue to the present. The indigenous leadership they and other colleges trained made a significant impact in their own islands and beyond. In some cases, as with Moulton at Tupou College in Tonga, the education offered was not narrowly religious but broadly based.

Lange does not idealize the island ministers or the European missionaries. He points to the undoubted educational and theological limitations of many of the early evangelists, and the falls from grace by some (sex and adultery figured prominently). For Catholics there was considerable success in recruiting catechists, but they had no clerical status and the attempt to develop an indigenous priesthood was a sad story with few successes.

A photograph of Anglican Maori ministers c.1900 used on the inside and back covers of the book points to the rich possibilities more photographs and illustrations could have brought. The photos referred to in the text (pp.243, 267) would have added much if they had been reproduced. The Maori clergy in the only photo in the book are dressed in black suits and clerical collars, with watch-chains in some cases. They represent how the European influenced indigenous religious leadership, but as Maori speakers they lived and worked among their own people. The 'island' ministers became representatives of the new religion but also agents for both retaining and changing their own cultures.

The lack of recognition for women religious leaders in the nineteenth-century Pacific reflects both the European missionaries own churches and Pacific societal attitudes. Lange points to the importance of ministers' wives, but their contribution and that of women religious leaders still needs more research. By naming island ministers and describing their achievements Lange has given them a prominence they fully deserve. Undertaking a twentieth-century study to complement this volume would be a huge effort, but it would provide significant insights into the ongoing contribution of indigenous leadership to the shaping of Pacific life in ways often more important to local people than European missionaries and colonial administrators. Lange's work has provided new ways of looking at Pacific Christianity.

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Christianity, Modernity and Culture: New Perspectives on New Zealand History. Edited by John Stenhouse, assisted by G.A. Wood. ATF Press, Adelaide, 2005. 364 pp. NZ price: \$44.95. ISBN 1-920691-33-2.

ACCORDING TO ALLAN DAVIDSON in the final essay in this collection, the Christian churches can and should be a voice at the margins of society, standing as a 'prophet at the gate' for New Zealand in the face of economic and social injustice. It seems an