

networks in the urban spaces of Buffalo and Toronto. A comparative framework also underpins David Gleeson and Brendan Buttimer's account of changing ethnic networks among the Irish in the southern US cities of Charleston and Savannah, and Alan O'Day's humanely skeptical perspective on the 'overseas tours' of Irish nationalist leaders. The remaining case studies travel in fruitful directions: Craig Bailey to the operation of patronage among middle-class London Irish in the eighteenth-century empire; Louise Miskell and Paul O'Leary to aspects of respectability in South Wales; and John Belchem to 'philanthropic voluntarism' and what he calls the 'ethnic enterprise' of Irish Catholics in mid-nineteenth-century Liverpool.

Personal Narratives and the essays in *Networks* are very important contributions to the field of migration history and essential reading for those teaching in the area. These books should inspire new work — here and abroad — that builds on the methods and frameworks applied with such precision and power by the authors.

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Separate but Equal? Maori Schools and the Crown 1867–1969. By John Barrington. Victoria University Press, Wellington, 2008. 383pp. NZ price: \$60.00. ISBN 978-0-86473-586-7.

THIS IS JOHN BARRINGTON'S second history of Maori schools; his first, written with T.H. Beaglehole, was the standard work in this area for many years.¹ That earlier work originated in two MA theses: Beaglehole's account of missionary schooling from 1816 until warfare closed most of the mission schools in the 1860s, and Barrington's study of Maori schools from the passage of the Native Schools Act in 1867 until the transfer of the Maori primary schools to education board control in 1969. This new treatment of the latter period draws on a substantial body of research by Barrington and others since the 1970s, including theses, work for the Waitangi Tribunal and oral history.

Why, one might ask, another history so soon after Judith Simon and Linda Smith's 2001 account of the Native School system?² *Separate but Equal?* deals in more detail with a wider range of schools than Simon and Smith's work and traces the origins and consequences of educational policies and administrative arrangements. Although Simon and Smith refer to other schools, they focus on life in the Department of Education's Native (later Maori) primary schools. *Separate but Equal?* deals not only with Native Schools, denominational boarding schools for Maori, and state secondary schooling for Maori in designated district high schools but also — briefly — with Maori in mainstream primary and secondary schools before World War Two. Of the book's 12 chapters, three of the most substantial are devoted to secondary schooling.

Barrington's study of the Crown's educational dealings with Maori, through the Department of Native Affairs from 1867 until 1879, and through the Department of Education thereafter, is strengthened by his interest in comparative education and in educational administration. He shows how American thinking about schooling for Indians and blacks helped shape education in Britain's African possessions and how British colonial policy provided a useful justification for New Zealand officials' plans for 'relevant' schooling for Maori.

Maori were not, of course, the only New Zealanders threatened with a 'relevant' education during the first half of the twentieth century. Truby King campaigned for domestically oriented schooling for the future mothers of the race and George Hogben, permanent head of the Department of Education 1899–1915, wanted district high

schools to prepare Pakeha pupils for rural life, thereby improving agricultural practice and stemming the 'drift to the cities'. Pakeha pupils could vote with their feet but Native District High Schools, first established in the 1940s, were directly administered by the Department of Education. That, to many Maori parents' dismay, meant agriculture, domestic science or carpentry rather than courses for School Certificate or University Entrance. Scholarships for Maori also gave the Department of Education much more sway over the denominational boarding schools for Maori than over other private schools. Under Hogben, the department also launched a determined campaign to have these schools replace the sort of courses that got Apirana Ngata to Canterbury College with agriculture, carpentry and housewifery.

The direct administration of Native Schools by the Department of Education, Barrington demonstrates, generated other inequalities, leaving some Maori communities without a school long after Pakeha would have got one. Matters which could not be resolved during one visit by an inspector from Wellington would have to be held over until he returned to visit schools in the area a year later. A table on p.50 records the interval between initial requests and school openings in 11 East Coast communities between the 1880s and 1920s. The average interval is just short of 14 years. Financial constraints and problems over the ownership of school sites played a part in some cases, but administrative delays contributed to all of them.

Barrington has a short chapter on Pakeha pupils in Maori schools, but no corresponding chapter on Maori in state schools. That is understandable for, until the mid-twentieth century, the department's policy on Maori education in schools which were not immediately under its thumb was one of benign neglect. It is well known that by 1914 there were more Maori in education boards' primary schools than in Native Schools; but departmental reports as late as the 1930s simply noted that an unknown number of Maori attended state secondary schools, implying that they were too few to bother recording. Barrington has, however, unearthed surveys in the 1930s which the department chose not to publish. There were about 500 pupils in denominational boarding schools in 1937 and, surprisingly, just over 400 Maori at other secondary schools in 1938. Nineteenth- and early twentieth-century printed reports contain some references to Maori in mainstream primary schools, particularly when Pakeha parents objected, but they contain little or no information on Maori children's experience in state secondary schools in those days. There must be a thesis here for someone.

Overall, this is a readable, scholarly work, drawing on a wide range of sources. There is a very good index and two groups of photographs, some of which have been published before and all well chosen.

On a number of criteria, the short answer to the question posed in the title must be separate, yes; equal, no. In the early twentieth century, some of the officials responsible for Native Schools, when they considered facilities and staffing, thought that their subsystem was a poor relation. The prime merit of this book is that it shows how qualified any more complete answer must be and how much it would depend on who you were asking and when.

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NOTES

1 J.M. Barrington and T.H. Beaglehole, *Maori Schools in a Changing Society: An Historical Review*, Wellington, 1974.

2 Judith Simon and Linda Tuhiwai Smith, eds, *A Civilising Mission? Perceptions and Representations of the Native Schools System*, Auckland, 2001.