

by 70 male members of the church and plans for a 'Destiny City' community in South Auckland. *Destiny* offers a thoroughly researched and remarkably fair history. It is obvious that Lineham has concerns about the use of pseudo-spiritual control and authority by Tamaki, but it is equally clear that he found much to admire in the church and in the people running it. The choice by the to add the pejorative subtitle *The Life and Times of a Self-Made Apostle* to the cover is unfortunate, especially given the integrity of Lineham's approach and his fair-handed approach to his subject.

Lineham looks at *Destiny* alongside the prevalent theology of contemporary movements, and provides a neat summary of its origins in American revivalist movements, together with a deft analysis of the limitations of Tamaki's oversimplified sermon philosophy. In the same way, financial disquiet – the main focus of writing in the popular press – are examined, with what appears a cause for concern (the annual 'First Fruits' donations to the Tamakis), together with positive aspects such as the integrity of social programme account-keeping also spelled out.

A particular strength of the book is how Lineham discusses the uniqueness of *Destiny* as a mega-church with a majority Māori membership. It has attracted more attention and opprobrium than its (considerably richer and larger) 'fellow' – but whiter – mega-churches, Christian Life Centre and City Impact Church, despite the latter running remarkably similar tithing and teaching systems. If there is any gap in this comprehensive examination of *Destiny*, it is in the incomplete analysis of why the church comes in for a level of public scrutiny and criticism which is spared its spiritual 'competitors'. Perhaps there is room in New Zealand's church history canon for a companion volume to *Destiny* which looks critically at the other evangelical groups in this country. Too many of the church histories lining library shelves are written from within the denomination concerned; more work like Peter Lineham's is needed, especially given the increased levels of secularism in New Zealand and around the world. *Destiny* is a remarkable work of New Zealand church history.

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Forgotten War. By Henry Reynolds. NewSouth, Sydney, 2013. 280pp. NZ price: \$39.99. ISBN: 9781742233925.

Frontier wars were fought across the Australian continent from the closing decades of the eighteenth century until well into the twentieth century. Henry Reynolds' prizewinning *Forgotten War* compels readers to recognize and acknowledge that fact. Unlike other former British outposts such as its North American colonies, the Cape, and New Zealand, Australia continues to deny its involvement in its first wars, which were fought on its own soil as indigenous people sought to defend their lands against the incursion of predominantly white colonists. The Australian War Memorial in Canberra commemorates those who fell in conflicts ranging from the Sudan in 1885 to Afghanistan in the 2000s. Despite extensive lobbying, however, this national monument remains a *tabula rasa* when it comes to people who died fighting over the land and resources that comprise present-day Australia. It is as though its bitterly contested frontier wars never happened.

The work of Henry Reynolds has been so influential in shaping understandings of the past over recent decades that he was portrayed by an actor in a television docudrama (Leon Ford in the ABC's *Mabo*, 2012). Reynolds is therefore well situated to challenge this national forgetting. His is an authoritative voice recognized beyond the academy. In introducing *Forgotten War*, Reynolds explains his rationale for returning to the topic of frontier warfare. He cites the inception in 1994 of an extensive national program that commemorates Australian servicemen and women who served their country from 1885 to the present. His book, Reynolds wrote, 'is

my response to that partisan and discriminatory history. It is written in the belief that it will be unconscionable to indulge in a crescendo of commemoration and ignore the fundamental importance of the war between settlers and Indigenous nations within Australia' (p.6). It is this 'forgotten war' that forged the Australian nation, according to Reynolds, rather than the invasion of Turkey at the behest of the imperial government.

Forgotten War opens with a recapitulation of the features of the frontier war in Van Diemen's Land (Tasmania), the colony with the dubious distinction of having staged the largest military operation on Australian soil prior to World War Two. The Black Line of 1830 was openly designed to drive Aborigines from the settled districts. Reynolds uses an example of the deaths of two settlers at the hands of Aborigines to explore how settlers at the time understood themselves to be engaged in a war with the land's original inhabitants. Indeed, as he points out, nineteenth-century newspapers, letters, diaries, court records and so on are replete with references to war being waged between the colonists and Aborigines. It was only as the nineteenth century gave way to the twentieth, and Australia federated, that these bloody battles were effaced by the emerging national story comprising daring tales of exploration and enduring pioneer grit. Reynolds' opening chapter concludes with an overview of the resurgence of interest in Australia's colonial records and the history wars that followed. The key points of contestation are examined in greater detail in the chapters that follow.

The next four chapters in this seven-chapter monograph argue that episodes of conflict across the Australian frontier can be classified as warfare. Reynolds examines what kinds of warfare took place, the cost of these wars and what was at stake. To achieve this goal, he uses numerous case studies from across different times and places on the Australian continent to make his points. As well as drawing extensively on his own primary research, Reynolds engages an expanding body of recent scholarship on the Australian frontier, something which adds value for readers. The material is wide-ranging and traverses, for example, questions of sovereignty, relevant social theories, political and economic considerations, the recruitment and deployment of native police, and other instances of collaboration between the colonizers and colonized, in addition to its obvious focus on episodes of frontier conflict. In each chapter, Reynolds demonstrates clearly how the examples he has introduced relate to, and extend, his overall argument so readers are never at risk of losing sight of the bigger picture.

In his penultimate chapter, the author compares the 1885 commitment of New South Wales to aiding the British in the Sudan, and subsequent commemoration of the few who died as a consequence (from illness rather than bullet wounds), with contemporaneous conflicts taking place across Queensland, the Northern Territory and Western Australia. In each of these cases none of the fallen thousands were officially remembered. Gold rushes, the massive movement of cattle onto newly expropriated lands, the introduction of the sugar industry and pearling are just some of the factors that saw rapid incursions into Aboriginal country and attendant violence across the northern frontier. Because of the secrecy surrounding many of these conflicts, the exact numbers of war dead resulting from Australia's frontier wars will never be known. However, conservative estimates put the total at around 25,000 to 30,000 Aboriginal dead and about 2500 to 3000 settler fatalities (p.245). Reynolds hammers home the point that while the names of two soldiers who died of dysentery and were buried by the Red Sea following the conflict in the Sudan are emblazoned on the Australian War Memorial, there is no acknowledgement of any of the thousands who fell over the same period after fighting on Australian soil.

Forgotten War concludes with an overview of the significant changes in Australian historiography over the past two decades. Military historians have begun to incorporate Aboriginal history into their scholarship, while government-funded programs have thrust 'a thoroughly conventional view of war' into the public spotlight (ignoring Australia's frontier wars) (p.228). This has led Reynolds to raise the question as to whether Australia has one history or two. Taking death tolls as a measure of the scale of war, Reynolds highlights the fact that the Australian frontier

wars resulted in greater casualties than either the Indian wars fought across the Western Plains of North America or the New Zealand Wars. Indeed, the number of casualties situates Australia's frontier wars in the realm of its contribution to World Wars One and Two. Ultimately, Reynolds concludes that while Australia's formal processes of reconciliation have brought some people closer together, the divide between 'white history' and 'black history' cannot be bridged until the nation officially acknowledges its extensive, drawn-out frontier wars (p.256).

Forgotten War is written in an accessible and engaging style. It will be of interest to anyone working in the areas of frontier warfare, Australian and New Zealand history, military history, comparative colonial history, the history of the British Empire, public history or war and memory. It would also make a pertinent and useful addition to undergraduate or postgraduate reading lists. In the wider public sphere, it will be interesting to gauge *Forgotten War's* impact in the ongoing campaign for Australia to acknowledge and commemorate its frontier wars.

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Anzac Memories: Living with the Legend. 2nd ed. By Alistair Thomson. Monash University Publishing, Clayton, 2013. 406pp. NZ price: \$46.99. ISBN 9781921867583.

In this new edition of *Anzac Memories*, Al Thomson revisits his earlier landmark work on Anzac veterans' experiences and their composed memories of World War One. The new book goes further than merely updating recent trends in Anzac scholarship and public commemoration. Thomson fills in some of the silences in his previous book by introducing a new section based on his personal family history and recently released Australian repatriation files. Revising the book almost 20 years after its initial publication also lets Thomson reflect on his own past approaches to oral history. The mature oral historian is able to sift and measure the motivations and approaches of his younger self.

The first three parts of *Anzac Memories* remain unchanged. Each part comprises of three chapters which follow a repeating pattern. In all three sections the first chapter is based on Thomson's 21 oral history interviews with working-class veterans; the second chapter draws on archival sources and secondary research to examine the broader context of the topic in question; and the third chapter examines the experiences of three diggers: Percy Bird, Bill Langham and Fred Farrell. For me, the final chapters in each part are the stars of the show. Thomson teases out the nuances of the three men's memories. Their personalities, motivations, ways of remembering and storytelling techniques are brilliantly evoked. By the end of the book I felt like I knew these three veterans: theatrical Percy, who loves performing funny anecdotes but avoids unsettling memories; thoughtful Bill, whose reflections around conflicting Anzac identities are never quite resolved; and socialist Fred, with his re-made politicized memories of an unhappy war.

Part I, 'Making a Legend', focuses on the Australian diggers' wartime experiences, the construction of their identity by official war correspondent and historian Charles Bean, and the ways that Percy, Bill and Fred remembered and reconstructed their own wartime experiences. In Part II, 'Politics of Anzac', Thomson examines veterans' return to Australia and subsequent repatriation issues. He then outlines the battle over the meaning of the Anzac legend between loyalist and radical groups, and the subsequent victory of the RSL in defining official Anzac culture and commemoration. Chapter 6 looks at the repatriation experiences of Percy, Bill and Fred, and how these shaped their war reminiscence. In Part III, 'Anzac comes of Age', Thomson places his interviewees' memories within the context of their retirement years and