

understanding so eloquently expressed by Tipene O'Regan and Joe Williams at the start of the book. As Harris and Anderson say in their short postscript, '[t]he past, as ever, speaks, recalling the deeds and drive of tūpuna to the concerns of the present, and guiding the future'. It is a salutary lesson that this volume delivers like blues music from the barrel of a gun. The past really matters. 'It matters now. It will matter again, and again' (p.489).

LYNDON FRASER

University of Canterbury/Canterbury Museum

Pacific Histories: Ocean, Land, People. Edited by David Armitage and Alison Bashford. Palgrave Macmillan, New York, 2014. 392pp. UK price: £18.99. ISBN: 9781137001641.

This book is a collection of essays by a group of historians claiming to provide an alternative approach to Pacific historiography through weaving a range of contemporary issues that are historically intertwined into a unitary narrative. The issues are discussed with fervent intellectual passion and discipline, and are woven together in an ingenious way. While most books on Pacific history tend to be country focused, *Pacific Histories* provides a comprehensive analysis that spans both Pacific space and time, covering the rim countries and Oceania, from the ancient to the contemporary.

Pacific historiography is multilayered and complex, intriguing and boundless, in scope and life. At the outset, defining and imagining the 'boundary' and character of the Pacific world is a perpetually mind-boggling enterprise. The book does well to handle this task with enthusiastic and delicate proficiency. The Pacific is not a homogenous entity, which could easily be framed in a grand metanarrative, but a constellation of distinct spaces and identities, interlinked and woven together in a basket of time and space. Nor is it a defined 'place'. Rather it is a contested space, which can be imagined and reimagined in multiple ways. Again the book ambitiously embraces this view with almost religious zeal.

The book is divided into four parts. The first part provides a sweep of Pacific history including 'The Pacific in Indigenous Times' (Damon Salesa), 'The Pacific Before Empire: 1500–1800' (Joyce Chaplin), 'The Age of Empire in the Pacific' (Nicholas Thomas) and 'A Pacific Century' (Akira Iriye). Salesa provides an incisive and in-depth account of the interconnected Pacific indigenous world views and cosmologies in pre-European times and how these defined the trans-Oceanic identity and genealogies of Pacific peoples. The analysis is plausibly informative and provides critical insight into the social organizations, relationships and technologies that enabled Pacific peoples to sail across and settle in the largest ocean on planet earth. Chaplin examines the early encounters between Europeans and Pacific peoples, which transformed the identity and images of host societies in popular imagination. The demarcation of the Pacific peoples into superficially racial categories and the

construction of lasting images of 'noble savages' in the European imagination, amongst others, resulted from these encounters. Thomas provides an overview of how colonialism, which swept across the Pacific from the late 1800s, transformed the political landscape in a profound way. Iriye takes the historical journey further by locating the Pacific in the broader geopolitics of the Cold War. The Pacific century became the overarching ideological rubric that linked Asia and the Pacific through economic, geopolitical and strategic issues.

The second part of the book makes trans-Pacific connections through 'The Environment' (Ryan Jones), 'Movement' (Adam McKeown) and 'The Economy since 1800' (Kaoru Sugihara). The environment, in Jones's assessment, is a living, thriving and changing world, which defines the socio-physical parameters of the Pacific. The diversity of ecological forms that helps people to survive also helps them transcend space as well as dictate how they live. McKeown continues with the theme of connections by examining the dynamics of migration from country to country, continent to continent, community to community. Trans-Pacific migration is part of both early Pacific history and the contemporary world and it is what makes the Pacific a dynamic and ever-evolving network of societies. Sugihara weaves in the complex networks of economic and geopolitical links through trade and looks at how this has established a structure of economic relationship from the 1800s to the present. The bilateral and multilateral ties and the movement of goods not only established a vast regional economic network around the rim; they also provided a sense of stability in the region.

The third part focuses on the theme of knowledge and consists of three essays including 'Religion' (Bronwen Douglas), 'Law' (Lisa Ford) and 'Science' (Sujit Sivasundaram). Douglas provides an ethnographic account of religious encounter between the European and Pacific worlds and looks at how Christianity has been appropriated and subsumed into local cosmology. The naturalization of introduced religion helped to shape the sociocultural and political institutions and sociocultural relations of indigenous communities in a permanent way, although the syncretic co-existence of Christianity and indigenous deity is still common. Ford's narration of the syncretic relationship between introduced legal norms and indigenous sense of ownership is of significant importance. The creation of national boundaries, including the 200-mile Exclusive Economic Zone and other legal impositions, have restricted the moment and social networks of Pacific peoples and redefined their sense of place and cosmology. Of particular interest is Sivasundaram's notion that the Pacific is not a laboratory for scientific investigation but a living and engaging entity, a fluid and dynamic realm, which integrates a diversity of geographical, oceanic, cosmological and climatological realities.

The fourth part of the book looks at identities and consists of essays on 'Race' (James Belich), 'Gender' (Patricia O'Brien) and 'Politics' (Robert Aldrich). The essay by Belich provides a comprehensive coverage of how humanity was stratified through 'race' and how this shaped perception and social relations in communities around the rim and Oceania. Racialization was associated with issues of power, marriage, economics and other forms of encounters between various cultural groups. The issue of social stratification is taken up further by O'Brien, who provides a

gendered historiography of the Pacific, looking at ways in which women were framed in the largely patriarchal world of empire as well as indigenous societies. This adds a crucial component to the period of encounter and cultural relations, in particular the way women's roles were constructed. Aldrich provides a survey of the diverse forms of political systems as well as the dynamic interplay between variants of politics and power configurations. Of interest is the way contemporary political systems embody different modes of political institutions, often crafted to suit local circumstances. The loggerhead between colonial hegemony and indigenous resistance movements has been part of this dynamic process.

The book portrays, in a myriad of approaches, a four-dimensional Pacific – insular and littoral, oceanic and maritime. It not only provides a broad periodization of Pacific history; more profoundly, it presents a multidisciplinary narrative of the multifaceted Pacific world, including indigenous notions of history, colonial hegemony and transformation, environment, migration, economy, religion, law, science, race, gender and politics. The Pacific is treated here as a collective whole, with distinct parts actively engaging, dialoguing and contending with each other in a dynamic ontological process which defined the past, continues to construct the present and will no doubt also frame the future. In a way this is one of the shortcomings of the book because by putting all the countries on an even historical plane, it overlooks the inherent hegemonic relationships between the dominant and subaltern societies and the continuing political, ideological and economic contestations.

While the book recognizes the cultural, socio-economic and geopolitical diversity of the region – from the industrialized nations such as Japan and the United States to the poor countries of Oceania – it should have done more to emphasize the stratified and paradoxically exclusivist nature of the term 'Pacific'. Dominant powers such as the United States and Asian countries use the term to refer to themselves, particularly in relation to trans-Pacific economic trade agreements and geopolitical relations, while the 'heart' of the Pacific, the Oceanic islands, are often seen as irrelevant and in fact non-existent. This 'doughnut' image of the Pacific comes out in subtle and at times more obvious ways in the book, where discussions of economics revolve around the rim while the Oceanic Pacific is still seen through the romantic lenses of ethnographic historiography. The almost functionalist approach of the book, in seeing rim and Oceanic relationships as being mutual, hides the underlying exploitative relations, such as the unregulated logging of Pacific Islands forests and unscrupulous fishing by companies emanating from rim countries.

There are a number of obvious gaps, which the book could have done well to plug. These include an analysis of the power dynamics between the metropolitan rim and Oceanic countries as well as the evolution, synthesis and contestation of ideologies and ideas, including cultural, religious, economic and political thinking. In addition, there should also have been a chapter on the history of people's organizations, resistance movements and civil society. These are often-ignored aspects of social history, which need to be spotlighted.

The book is recommended reading not only for historians but also for anthropologists, sociologists, political scientists and economists who are inspired by the potential and promise of multidisciplinary intellectual pursuit. It has bridged some

knowledge gaps in Pacific historiography and provides a new approach for weaving diversity into an interconnected relationship. It shows both promise and ingenuity.

STEVEN RATUVA

Macmillan Brown Centre for Pacific Studies

Entanglements of Empire: Missionaries, Māori, and the Question of the Body. By Tony Ballantyne. Auckland University Press, Auckland, 2014. 376pp. NZ price: \$39.99. ISBN: 9781869408268.

In *Entanglements of Empire*, Tony Ballantyne reconstructs the British missionary enterprise in a strongly anthropological work. The framing of the book is imperial history, but the modality is decidedly ‘cultural turn’, exploring how missionary mentalities and theologies were ‘embodied’ in practice on the ground. The body – both individual bodies and their social organization – thus provides the central motif of the book.

Ballantyne distinguishes what he is doing from recent works framed as proto-New Zealand narratives that conceptualize meetings or encounters between two cultural worlds, including Anne Salmond’s important work and Vincent O’Malley’s *The Meeting Place* (2012). Ballantyne is critical of the way this analytical frame buttresses and sometimes reflects New Zealand’s ‘state ideology of biculturalism’. Against such nationalisms, his is a ‘new imperial history’ in which the Bay of Islands is considered as a particular site that was progressively incorporated into ever-expanding imperial networks. Neither is the book a narrative history, instead being a series of thematically and historiographically driven assessments of the New Zealand Protestant missionary archive, with a focus on the period from 1814 to 1840.

In Chapter One, Ballantyne deftly outlines the growth of British imperial reach into the Pacific, beginning with Cook’s voyages. After the failure of the first Pacific missions to evangelize, mission thinkers turned to ‘civilisation first’. Ballantyne assesses Samuel Marsden’s debt to Enlightenment thought on civilization, and looks at how Marsden saw missions and empire as mutually supporting. Although the chapter explores Marsden’s important commercial relationship with merchant Robert Campbell (pp.52–54), and gives a nuanced reading of Marsden’s perception of a contrast between Māori and Aboriginal capacity for ‘improvement’, this chapter traverses well-trodden ground.

Ballantyne considers the extent to which the first missions ‘made place’ and ‘reordered space’ in Chapter Two. He argues that the placement of the early mission stations reflected tensions in local politics, especially those between the ‘northern alliance’ and the ‘southern alliance’ of wider Bay of Islands Ngāpuhi hapū. This assessment is strong but perhaps not new. There is more to be said about these dynamics; the complexities of hapū claims to Te Tii Waitangi land, for example, makes an interesting study, including the role played by Henry Williams