

critical part and were dominated by ‘small-town men of commerce’. And many of the politicians had careers in both Victoria and New Zealand.

Part two revisits published work by James Ng on the part played by the Chinese on the New Zealand goldfields, and Paul McGregor looks at the spectacular career of Lowe Kong Meng, perhaps the most prominent Chinese merchant on the Australasian goldfields. Lloyd Carpenter in his chapter provides a sparkling account of how Māori ‘refused to be spectators’ and quickly participated in and even started rushes.

Part three provides us with lively essays by Sandra Quick on both legal and illegal grog sellers, and by Julia Bradshaw on women of ‘abandoned character’. In the latter Bradshaw exhorts us to move beyond the one-dimensional picture of contemporaries who saw these women as prostitutes, women who drank and women who were violent. Many, she demonstrates, had difficult lives and probably mental health problems. Lyndon Fraser examines a more respectable cohort of Irish women migrants, using death and probate records to demonstrate their considerable mobility.

Goldfields society is analysed in five chapters covering such diverse topics as the runholder and the gold rushes, the merchants and lawyers of the goldfields, and a strange attempt to build a wooden railway. In this chapter Andre Brett tells a delightful story of a piece of engineering folly that had the unintended consequence of leading to reform of the way public works were administered. The final section analyses goldfields heritage through an examination by Warwick Frost of story-based visitor interpretation of the goldfields, and Neville Ritchie’s account of archaeology on the Central Otago goldfields. The final chapter is a play depicting the last days of the goldfield balladeer Charles Thatcher written by Fiona Farrell with music compiled by Robert Hoskins. Thatcher himself was one of the more colourful diggers who straddled the goldfields of both Victoria and New Zealand.

All in all this is an excellent addition to the literature of the Australasian goldfields. However, it also reminds us that there is much more research to be done, and the links undoubtedly spread beyond gold. I hope that this book encourages other historians to explore the interaction of New Zealand and Australia.

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White Ghosts, Yellow Peril: China and New Zealand, 1790–1950. By Stevan Eldred-Grigg, with Zeng Dazheng 曾达峥. Otago University Press, Dunedin, 2014. 383pp. NZ price: \$55. ISBN: 9781877578656.

This book ‘aims to summarise and synthesise all work done by the rather few writers who have looked at Chinese New Zealand’ (p.7). It seeks to provide a general history of both Chinese in New Zealand and China’s relationship with New Zealand, covering the period from the late eighteenth century to 1950.

White Ghosts, Yellow Peril examines this relationship in six largely chronological but thematically organized chapters. The first covers the pre-Waitangi period, tracing the exploitation of fur seals for Chinese markets and introducing the history of late Qing China. The second (1840–1860) charts debates over coolie emigration to

New Zealand, and Western incursions and impacts in China. The third (1860–1880) establishes the pattern for the book's remaining chapters, which more or less focus on themes of race, nation and empire in China and New Zealand; Chinese power in New Zealand; economic, social and diplomatic relations; and Chinese in New Zealand's economy and society.

Chapter three examines Chinese migration and experiences in New Gold Mountain 新金山 – the name Chinese gave to Australia and New Zealand to distinguish those two countries from North America, the original 金山 'Gold Mountain'. Chapter four (1880–1910) charts the rise of white New Zealand and Chinese reactions, set against the background of a weakening China. Chapter five (1910–1930) traces the end of imperial China and the fate of New Zealand's by then mainly urbanized Chinese. Chapter six (1930–1950) examines the fascinating period which finally saw some central government and popular support for Chinese, including the official ending of the poll tax.

This book has many strengths and weaknesses. At its best, it provides lively insight into New Zealand's colonial history and China's relationship with the colony; at worst, it falls into cliché. Take this cracking sentence: 'The old sun of China, rather than flaring up with a powerful new radiance, was eclipsed once more by civil war' (p.265). In contrast, we also have a cringe-making sentence like this: 'Seddon, while talking the talk, seldom walked the walk' (p.149).

But to its strengths first. The authors are particularly strong on charting the shifting nature of support for Chinese in New Zealand, especially over poll tax debates, through a close analysis of class and politics. An important historiographical point they make is that support for Chinese coolies existed among white labour groups. I especially commend the authors for trying to place the history of China and New Zealand side by side, no easy task indeed. The benefits of this approach are several. It allows readers to contrast the racial politics of the Qing conquest dynasty with white New Zealand's. The work is also well produced by Otago University Press, and there is good consideration of issues of gender. Moreover, the authors highlight the contradictions in race relations in New Zealand, Samoa, and Nauru and Ocean Islands.

Many frustrations and reservations remain. There is a frustrating lack of supporting evidence for some claims: the authors note that revisionist historians' discounting of 'wild stories' of European racism have 'left many readers of history with a belief that all Chinese diggers were meek, harmless, forbearing victims of an unwarranted witchhunt' (p.76). The point that Chinese were 'neither strikingly law-abiding nor strikingly criminal' (p.76) is well made, but unfortunately there is no reference to the identity of these 'revisionist' historians.

There is also a tendency to conflate evidence from different periods and present it as if it comes from the same time: for example, after discussing material on the 1910s, the authors misleadingly use 'meanwhile' to link a paragraph which deals with 1881 (p.180). This does not help to accurately analyse change over time. Sloppiness also extends to some of the referencing and names: for example, Ng Fong is misattributed to Ng Wong (p.296); Wong Eva Ng (p.277) is used instead of Eva Wong Ng, etc.

Other works already published could have added new insight to the study (Phoebe Li, Stuart Grief, Duncan M. Campbell). Although elsewhere they use literature well to illustrate attitudes and values, the authors missed a trick in not using Fiona Kidman's *Mandarin Summer*. In the late 1920s and 1930s, a significant population of Europeans

from China and from elsewhere in the East settled in Kerikeri. The settlement's founder, E.S. Little, an ex-missionary and latterly businessman, had earlier helped to negotiate the end of imperial China.

The work is a flawed first step towards a general history of New Zealand and China, one that will hopefully lay the foundation for more careful studies drawn from unpublished primary sources and a wider literature.

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Ka Ngaro Te Reo: Māori Language Under Siege in the Nineteenth Century. By Paul Moon. Otago University Press, Dunedin, 2016. 280pp. NZ price: \$39.95. ISBN: 9781927322413.

Kua tāia i konei, i tēnei pukapuka a Ahorangi Moon, he kōrero e mārara ake ai pea te arohia o Ngāi Māori, o Ngāi Aotearoa ki ngā nekenekēhanga o aua tekau tau, o aua rua tekau tau. Autaia ana tā te ringa rehe ki te whao kupu me te tāmaka marau e tūhuratia ai te pānga o tēnā mahi, o tēnā mahi ki te ao Māori- tikanga mai, reo Māori maiu, whakapono mai. Hua noa, nāna i whēnei ai te āhua o te reo Māori, me te āhua o te ivi Māori me Ngāi Aotearoa whānui tonu ki te reo Māori- huhua noa ana ngā huarahi atu, mātauranga atu, hāhi atu, tānga kupu atu, tiriti atu, ture atu, waiaro atu, whakapono atu, whakatakē atu, tautoko atu, aha atu. Whakaohohia ana te ihomatua ki ngā waiaro o te wā, ki ngā pēhitanga o te wā, ki ngā whakawai o te wā- ahakoa piki, ahakoa heke – he whakaohoho i te hunga pānui ki ngā koringa o ngā hapori o aua wā, ināhoki, he kotahi rautau tēnā e whakatāhūhūtia ana e ngā manene tuatahi te whakapono 'Kei te reo Pākehā te mana me te rangatiratanga.' Hei ahakoa, inā te pai o te pukapuka nei mō te reo Māori o taua rautau, tae atu anō hoki ki ngā mātua nekenekēhanga o te wā. Kia hīa ake rā te kōrero (p.225), 'ki te hutia mai te mana tangata hei Māori, me tana whakahihī ki tana Māoritanga, makuhane noa ana tana tū hei tangata Māori, ko te reo Māori ia tērā tētahi o ngā pou e amohia ake ai tērā, te whare o taua tangata rā.

The publication of this book is timely. The gems of archival material provide valuable perspectives on the sociocultural environment that existed while the Māori language was being sought, removed, challenged, approved of, reformed and re-presented, and 'entertained' by settlers and missionaries in New Zealand from the early 1800s. The author's running narrative of circumstances across specific decades and his skilled contextualization of those conditions also provide a clearer picture of attitudes and motivations and, therefore, the effects on the Māori language as the title of the book suggests.

The records Professor Moon brings from obscurity into greater public view also validate knowledge management by Māori and the systems employed and applied by them that ensured language maintenance, although I doubt that a conscious and deliberate language management strategy would have existed at that time. The author shows the efforts of some missionaries and Crown agents that supported the Māori language, demonstrating a will that was not always intentionally destructive, as the