

Reminiscences of a Long Life. By John Logan Campbell. Edited and introduced by R.C.J. Stone. David Ling Publishing Limited, Mangawhai, 2017. 334pp. NZ price: \$89.99. ISBN: 9781927305362.

RUSSELL STONE IS AN INSPIRATION to all younger practitioners in that he keeps producing handsome books with the most sophisticated annotations yet seen in this country. Like a fine Bordeaux, or a vintage port, he just keeps getting better. His latest effort fills in missing parts of the long and complicated life of John Logan Campbell not covered in *Poenamu*. As Stone points out, Campbell was an expert archivist who put together his reminiscences as if they comprised a seamless whole, when, in fact, they were made up of his autobiography and a short history of One Tree Hill, as well as the reminiscences. Stone then expertly sews the pieces together with material from memoranda, newspaper articles and correspondence. Campbell was a chronicler as well as an archivist, and Stone takes full advantage of his meticulously kept journals and business records.

Campbell's wealth enabled him to travel widely and to write about his life from many different places, including Braemar in the Scottish Highlands and Florence. This dimension adds colour to his writing, as does the fact that this work has never before been published. Campbell could, therefore, afford to write more freely and honestly about his contemporaries — especially his former partner, William Brown. As a result, this work is spicier than the more formal and diplomatic *Poenamu*.

Once again, the book has been handsomely produced and is a delight to look at. The well-chosen paintings, portraits and photographs provide a clear sense of the big changes that occurred across Campbell's long life. And, yet again, this publication makes clear that New Zealand has always had its wealthy elites, even if they were not exactly 'gentry'.

When concentrating on one such man, however, there is a danger of inflating the importance of a very wealthy comprador. As an old Aucklander myself, I am somewhat surprised there is not a comprehensive, single-volume history of nineteenth-century Auckland. All we have is Stone's magisterial earlier book *From Tamaki-Makau-Rau to Auckland* on the early period, his various biographies of Campbell, and his compelling study of merchant princes, *Makers of Fortune*. Keith Sinclair's lively history of the University of Auckland fills some gaps, while Paul Husbands wrote an excellent Masters thesis on the social history of Freeman's Bay, and Lucy McIntosh has researched a fascinating PhD on historic landscapes. Ben Schrader's *Big Smoke* also covers many aspects of the city's development, and there are several credible histories of suburbs such as Parnell, but the lack of a large range of books on the city's history relates to Keith Sinclair's lament that Aucklanders have been far more interested in the city's future than its past. Once on introducing him to George Griffiths's Otago Heritage Books Shop, Sinclair proclaimed that Auckland would never be able to sustain such an enterprise.

It would be wonderful, therefore, if Stone could use his deep knowledge of early Auckland to tell us more about both the important rangatira that Campbell encountered, still largely unknown to most Pākehā New Zealanders, as well as the socially mixed group of early Auckland settlers. Stone started life as a labour historian and has written well about his Auckland childhood. He is, therefore, well equipped to enrich our understanding of early colonial New Zealand, if he shifted his attention to the rather less genteel cast of early Auckland settlers, who were so disparaged by the

early elite of Canterbury and other Wakefield settlements. It is time for this historian, who knows so much about nineteenth-century Auckland/Tamaki-Makau-Rau, to indulge in a little 'history from below' to balance out his extraordinary contribution to our understanding of New Zealand's 'history from above'.

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Sport and the New Zealanders: A History. By Greg Ryan and Geoff Watson. Auckland University Press, Auckland, 2018. 464pp. NZ price: \$65. ISBN: 9781869408831.

THIS BOOK PRESENTS us with a puzzle: if sport has been played continuously and energetically in New Zealand for as long as Māori and Europeans have lived together (and physical pursuits were of importance in both societies before the 1770s), what is it that makes such activities both supremely important and, at the same time, of no real consequence? This is the 'paradox of play' that C.L.R. James's *Beyond a Boundary* (1963) captured. Sport was the place that revealed most about the society 'beyond the boundary', as it declared itself concerned only with what occurred within its bounds. The many questions that arise from this conundrum, about race, locality, religion, gender, sexuality and, particularly, class, are all tackled in this splendid, comprehensive and careful study.

Ryan and Watson do not provide easy answers to these questions, thank goodness. In a broad chronological span, stretching from pre-1840 to 2015, they set out a profusion of sports and games, an intensity of competition, a uniquely New Zealand variant of 'utilitarian amateurism' (the dominant ideology from the 1890s to the 1990s), and a sporting culture in which local government played a crucial part. A delicious specificity of clubs, prizes, teams and occasions bursts forth from the pages. Continuities in the desire to play, in the collective pleasures of team contests and associated socialising, in identifications with place and other communities, and in rivalries on and off the field, are strong threads.

Within that longer picture, however, are critical phases. In the early years games were played with the people and resources to hand: horse racing on the beach, canoe and whaleboat racing on the harbours at anniversary day festivals, cricket matches on improvised grounds. These gave way to a period in which clubs and competitions formed, if only to flourish for a season or two. An early pragmatism in choosing opponents, adopting rules (often on a match-by-match basis), and selecting team members (and adjudicators) by availability rather than preference or skill, laid an enduring foundation for the myth of the classlessness of New Zealand sport.

In one of several iconoclastic challenges, Ryan and Watson show how swiftly and energetically class distinctions *did* appear. As soon as there were enough people in a place to form teams and clubs with those of like mind and tastes, people did so. Canterbury cricketers, Auckland yachties, Wellington footballers (and everything else) formed clubs around distinctions of residence, school, church, occupation and wealth. Those unspoken, but fully recognized, features that made some people