

*Far From 'Home': The English in New Zealand.*

Edited by Lyndon Fraser & Angela McCarthy.

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Reviewed by Terry Hearn

Migration to New Zealand post 1800 has been the subject of extensive investigation in recent years. Arrivals from Scotland and Ireland in particular have attracted a great deal of attention: somewhat curiously those proceeding from England, with the partial exception of the Cornish, have not. Some fine studies of the migration of some groups and migration during particular periods have been undertaken, notably Hudson's work on the New Zealand Company migrants and Rollo Arnold's study of the arrivals of the 1870s. Further, we now have a reasonably clear picture of the waves of migrants that debouched upon those shores from the United Kingdom, at least up to 1945, the demographic structure of those waves, the changes in regional origins, and some details of the socio-economic background of the new arrivals.

It seems timely, therefore, to shift the focus of inquiry from the process, dynamics, and character of the migratory movement from the United Kingdom and Ireland to the contribution that each of the major migrant groups made to the development of a new society, economy, and culture. Some useful studies of the Scots and Irish have begun to explore such matters, and this new volume of essays represents an effort to identify and describe a distinctively 'English' contribution. A range of themes is canvassed. Constantine explores the magnitude and directions of the English 'diaspora' in the nineteenth and twentieth-centuries: the essay does not greatly advance our understanding of the 'English' flow to New Zealand, but in an interesting discussion of 'Englishness' the author suggests a range of avenues that might profitably be explored with respect to this country.

Marjory Harper also traverses some familiar ground, including migrant recruitment and travel and settlement experiences. A section entitled 'Ethnic networking' touches upon some facets of the English contribution to New Zealand. Greg Ryan sets out the influence of the English on nineteenth-century New Zealand's brewing and drinking culture. Angela McCarthy explores some of the connections between migration and mental health, while concluding that the English-born admitted to the country's asylums did not attract the ethnic labelling of other groups 'presumably because they were the majority foreign-born group in New Zealand.' Lyndon Fraser describes 'English ways of death' with respect to death and burial at sea (frequent accompaniments of the long voyage to New Zealand), wills and monuments, cemetery layout and architecture, the death of children, and the ways in which the dead were remembered.

Lachlan Paterson describes Māori understandings and representations of the 'English' and concludes that Māori were interested less in the differences among those who constituted the migrant body than in their 'Pakehaness.' On the other hand, Māori evidently took a keen interest in the Irish struggle for home rule. David Pearson explores the private realm of sentiment and experience with reference to those English migrants, largely state-assisted skilled workers, who arrived before the economic reforms and changes of the 1980s, and those, including many professionals and retirees, who arrived subsequently. Finally, Janet Wilson suggests that 'alienation' is central to New Zealand writing and suggests that 'both underlies and subverts the myth of settlement.' Alfred Domett, Lady Mary Anne Barker, Samuel Butler, Blanche Baughan, and Margaret Escott are among those whose writings are considered.

The essays are all of intrinsic interest and, despite the disparate issues and themes examined, the editors have done a commendable job in giving the collection both focus and direction. It certainly points to a wide and largely untapped field of inquiry.

It is possibly significant, nevertheless, that the collection is entitled *The English in New Zealand*: it is all too easy to assume that, since the English were the dominant (although under-represented) migrant group, their contribution to the evolving shape of New Zealand's cultural identity is similarly dominant and obvious. Studies of the Scots and Irish, on the other hand, have focussed much more clearly on the contribution each made to rather than just upon the experience of each in this country. Those same studies also serve to remind us that the Scots and the Irish were not undifferentiated groups: each was characterized by differing ethnic origins, religious affiliations, regional origins, and socio-economic status and experience. Moreover, the composition of the inflows, the Irish in particular, changed markedly through the nineteenth-century and beyond. The evidence makes it clear that the English inflow was also strongly differentiated, while many of those, both groups and individuals, arrived with programmes for social, economic, and political reform. In short, analyses of the contributions each 'national' group made need to be calibrated accordingly.

*Far From 'Home'* thus marks a beginning of what will in all likelihood prove to be a long and involved journey. It is possibly too soon, but the editors might have considered suggesting the 'big questions' and sketching out the various directions that future research might take. They might also have considered whether the avenues followed by those investigating the Scots and the Irish suggest to those interested in the English some of the issues and themes that might profitably be explored. Hopefully *Far From 'Home'* will encourage a wider investigation of the origins, character, and evolving shape of the Pākehā component of New Zealand's culture.