

Russian interests and possibly support expansion, a subject mentioned in this volume that Barratt has written about at greater length elsewhere.

In the first decades of the nineteenth century, the scientific purposes of the voyages had the important political function of bringing to backward Russia an intellectual respectability from the more advanced West. For example, it was hoped that Bellingshausen would "win laurels and political advantage from a scientific voyage of discovery in the tradition of Cook and Bougainville" (xvi). A crisis of autocratic politics prevented this. As Barratt's study of the voyage that almost ended up in Trotsky's proverbial "dustbin of history" makes clear, the Russians following Cook's navigation charts collected an impressive amount of raw ethnographic data. But the second officer of Bellingshausen's ship *Vostok* was found to be a Decembrist, a member of the group of conspiratorial young officers who wanted to overthrow the Russian autocracy in 1825. Tainted by association with a few revolutionaries, although he did not end up with his shipmates in Siberia, Bellingshausen was forced to see many of the scientific recordings of his journey exiled to tsarist archives. They were exhumed by Soviet scholars in the 1960s, and Barratt acknowledges the fruitful exchanges with Soviet academics that have helped him throughout this project. Not all relevant archival material has been made available, so Barratt's future research may benefit from Gorbachev's better-known policies of *glasnost* and *perestroika*.

Readers who turn to Barratt's research because of their interest in the

origins of Soviet influence in the Pacific may be disappointed at the relative paucity of analysis of Russian political motives in relation to the amount of ethnographic materials. But collecting scientific data was the purpose of these trips, and others can use Barratt's work as primary sources. His careful translations of personal journals make for fascinating reading in addition to their worth to ethnographers. The first Russian voyagers can stand accused of cultural insensitivity in their recorded observations, but they captured invaluable aspects of Polynesian cultures that South American slave traders would soon obliterate. The Russians viewed, for example, remnants of fortified villages at Rapa more than a century before Thor Heyerdahl sailed to the Austral Islands, and they pioneered studies of the Maori in New Zealand. Barratt's series on Russia in the South Pacific preserves the political undercurrents that influenced navigation, but, like the captains he describes, he maintains an even keel that holds the scientific purpose of the voyages paramount. As the Soviet presence expands, this might become increasingly difficult for Barratt.

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*Missionary Lives: Papua, 1874-1914*, by Diane Langmore. Pacific Islands Monograph Series no. 6. Honolulu: University of Hawaii Press, 1989. ISBN 0-8248-1163-1, xxiv + 408 pp, figures, maps, tables, appendixes, notes, bibliography, index. US\$35.

European missionaries were relatively late reaching Papua, as they completed their westward movement across the Pacific. The Congregationalists of the London Missionary Society established a foothold in 1874, followed eleven years later by the French Sacred Heart missionaries, and shortly afterward by British Wesleyan Methodists and Australian Anglicans. Eschewing the customary portrayal of missions—in terms of their general fortunes, the interaction of their foremost leaders with indigenous leaders, and their part in the political transformation of island societies—Diane Langmore in *Missionary Lives* has sought to present a social history of the missionaries themselves. She is interested in the mundane as well as the exceptional, in routine as well as dramatic events, and in the *mentalité* that pervaded the missions and gave meaning to externalized behavior and policy decisions. She has tried to present the missionaries warts and all, yet overall her portrayal is a positive one. Clearly the missions had learned something of kindness, tolerance, and cultural relativism in their decades of Pacific intercultural encounters, though some of this constructive interpretation emerges from the warmth, generosity, and wry humor that the writer herself brings to her numerous and varied subjects.

Once historians have cut loose from the security of that narrative of cause and effect and persuasive outcomes so common in their craft, the establishment of analytical categories of significance becomes a pressing concern. Langmore has investigated the validity of the stereotypes about missionaries that persist despite years of academic

religious history. One version of these, muted but not vanquished among the faithful in the modern age, depicts the missionaries as heroes and heroines who sacrificed comfort, health, and worldly goods to benefit the “underprivileged” peoples outside the fold. Alternative versions present missionaries as bigoted fanatics cruelly undermining the integrity of small-scale indigenous societies, or as sinister partners of rampant capitalists and imperialists—versions that more commonly surface in polite form in academic evaluations. Langmore refuses to align herself with any of these positions. Her examination of the 327 missionaries during the forty years before the First World War leads her to conclude that so varied were their backgrounds and characters, so diffuse their strategies and diverse their living situations, that no single satisfactory characterization suffices as description or explanation.

To investigate her subjects, Diane Langmore has undertaken an enormous amount of careful, painstaking research; the outcome is presented in clearly delineated segments that acknowledge both differences and similarities between the separate denominational groups. We learn of the missionaries’ economic and ethnic backgrounds; the religious influences that predate and postdate their enlistment; their housing, diet, dress; their styles of teaching and preaching; their understandings of race and culture. The detail is perhaps dense in places, but the focus is maintained with admirable control. Some missionaries, Langmore suggests, did in fact closely match the stereotype of “the cold, judgmental and iconoclastic killjoy,” but

she is able to show at the other extreme many who showed "a spontaneous affection and a tolerance that far outstripped that of most of their contemporaries" (133). Most illuminating of all, Langmore exposes the masculinity of the stereotypes: 115 of the missionaries in Papua were women (about half of them Sacred Heart sisters), in addition to the 47 Congregational and Methodist wives who often participated actively in the work. The chapters on these women, and on the contrasting images of pious domestic life and Christian community presented by Protestants and Catholics respectively, are the most impressive in the book. Langmore concludes that missionaries might be more usefully categorized, if categorize we must, under four ideal types: the mystic, the administrator, the humanitarian, and the romantic—and that these types were gendered.

Papuans themselves remain in the shadows in this study, as does the impact of the missions on Papuan culture and society. The focus is firmly on the missionaries, and on conscious motives rather than unintended outcomes. Although much territory unexplored by Langmore is vital to an understanding of Papuan history, no single monograph can accomplish everything. Langmore has produced an undeniably competent, informative, and important study that has significant implications for future research. The book comes complete with valuable appendixes, extensive bibliography, and endnotes. One would hope that the somewhat heavy academic apparatus of the end production does not deter general readers with an interest in the history of Papua New Guinea

from engaging with a rewarding and often fascinating piece of scholarship.

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*Economic Development in Seven Pacific Island Countries*, by Christopher Browne with Douglas A. Scott. Washington, DC: International Monetary Fund, 1989. ISBN 1-55775-035-1, viii + 219 pp, maps, tables. Paper, US\$18.

It is not easy to obtain reliable information about the Pacific Islands, so that those working in the area were delighted when the IMF announced it was about to publish this book. At first sight the overview of the Pacific Island economies, the basic economic tables, and the brief summaries of the seven economies meets the requirements of a basic book about the region. It is quickly apparent, however, that this is not the case.

The information provided covers basic economic and social indicators, but they are not used for analysis. For example, the first table (31), on economic and social indicators, lacks per capita income growth, perhaps for a good reason. If the population growth figures for Papua New Guinea were corrected from the low 2.6 percent per annum figure in the table to 3 percent (Mr Namaliu's speech to the Australia-Papua New Guinea Business Council) then it would be seen that per capita trends are negative for all countries except Tonga, which has enjoyed very low population growth through emigration, a high level of remittances,