

lengthy quotations from official documents. A summary and a reference to the original would suffice. Or better use could have been made of the copious footnotes. By contrast the graphs and diagrams are large and simple. The index is ample and complete. It will serve usefully to locate material in the manner of a book of reference, which will be its principal function. That it is also something more is a tribute to the insight of its authors whose industry, securely based on statistics and first-hand observation, has yet transcended both.

—J.D.McD.

ARCHITECTS OF SOCIALISM

COMMUNIST MANIFESTO: SOCIALIST LANDMARK. A new appreciation written for the Labour Party by Harold J. Laski. George Allen and Unwin, London.

(ONE hundred years after the first publication of *The Communist Manifesto* the British Labour Party has brought out a new edition, heavily supported by an introduction from Harold J. Laski. The document written by Marx and Engels fills only 44 of the 168 pages in the book: the rest is comment and explanation so exhaustive that the reader with mild political instincts is left wondering at the ramifications of socialist theory.

Marx and Engels were adepts in polemic: they wrote vigorously and sometimes violently. There was in them



PROFESSOR HAROLD LASKI
Heavy support for Marx and Engels

no desire to concede a small portion of truth to their opponents. The political revelation had been entrusted exclusively to members of the Communist League, a workers' organisation which at first was German, though it later became international. It is instructive to notice that Marx and Engels, in spite of their dogmatism, insist that the Communists "do not form a separate party opposed to other working-class parties." Further, they do not seem to have visualised a dictatorship. "Nothing could be more foreign to the spirit of the Commune," writes Marx, "than to supersede universal suffrage by hierarchic investiture." And Professor Laski comments: "The idea of a separate Communist Party dates from the Russian Revolution: it had no place in the thought either of Marx or of Engels."

Political theories grow beyond the vision of their authors, and it is not easy to-day to disentangle what Marx really

said from ideas that are sweepingly attributed to him. Marxian Communism was apocalyptic. The clash between the bourgeoisie and the proletariat was to occur almost immediately. Now that the revolution has been delayed in the west, and superseded in the east by party dictatorship, the vision might seem to have been false. There is, however, strong thinking in the *Manifesto*, and it is a little startling to discover how fresh are some of the ideas to-day, even after they have passed for a hundred years through the minds of men in all parts of the world.

The theory of economic determinism, leading to a materialist conception of history, is less impressive than it used to be, and even after Professor Laski has thinned it out it seems to be an over-simplified explanation of human destiny. Yet it has elements of truth, and no thinker can ignore it safely. Marx and Engels made some predictions that have been fulfilled, and others that have gone astray. But it was a tremendous achievement to write in a few days a document which was to be the source of a new mythology, and which, as a practical instrument, was to have far-reaching results in history.

—M. H. Holcroft

THE MAORI IN WESTLAND

MAORI PLACE NAMES IN BULLER COUNTY. By G. G. M. Mitchell. A. H. and A. W. Reed, Wellington.

THE rewards and problems of the collector of Maori place names are both illustrated in Mr. Mitchell's 59-page booklet on Buller County. Once the home of a not inconsiderable settled Maori population and serving as an important highway to parties travelling south towards Arahura and greenstone, this rugged strip of Westland will in a very short time have only its place names to remind us of its Maori past. That these now number 106, and range from off shore rocks to mountain streams, is in part due to the labours of the author, and his informant, the late Tama Mokau Te Rangihaeata Kawharu. This chief was however the descendant of newcomers who moved from Cook Strait to conquer the district in the eighteen twenties, so that the meaning of the place names given by the earlier tribes must always remain a matter for conjecture. This problem is well illustrated in the name of the Buller itself: "Kawatiiri." Spelt this way it has been variously translated as "green like greenstone"; "the lifting of tapu and the thanks offering made to the Atua of the river for a bountiful supply"; "bitter sounding waters": finally "repeat again and again the planting ceremonies." If spelt "Kawatore" as Tama Mokau insisted, it might be translated "deep (and) swift." The author resists the temptation to fix on any one of these, and avoids the tendency, no less of Maori than of European inquirers, to attempt to give all place names a logical meaning. Many, like those conferred by the Pakeha since European settlement, commemorated an original homeland name, many were given after tribal ancestors or incidents in tribal history, and their significance vanished with the tribe that gave them.

In two places one must charge the author, or his printers, with a spelling error, namely "Toko" (instead of "Toka") for "rock," and "Korakora" (instead of "Korokoro") for "throat." —R.S.D.

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