

per day for the duration of the campaign. There was no suggestion of any additional or indirect reward.

But McDonnell was full of such conceits and phantoms. His self-confidence was boundless and any failures occurring under his command were always to be blamed on the incompetence of allies and subordinates or, just as frequently, the failure of the government to give him a completely free hand in his field of operations. Of all the colonial officers, mostly undistinguished, who held field rank during this period he was undoubtedly the most incompetent. Yet he has such an infinite and persistent capacity for promising results, but always subject to the condition that he must have untrammelled authority, that governments and press alike often seemed to fall for this line. They would then join the chorus in singing his praises. They would somehow forget his habit of threatening to throw in his command. The one surprising thing about this man's record is that successive governments continued to employ him.

It is equally surprising to find that James Belich in his monumental *The New Zealand Wars and the Victorian Interpretation of Racial Conflict* follows this well-rehearsed path and heaps praise on McDonnell. Ormond on the other hand is more judicious. The twelve summer months he spent working on the redoubt at Te Porere had given him the opportunity to ruminate on McDonnell's last campaign. He also distrusted many of the collective opinions that pass as history. Thus he forbears from passing any sort of judgement on McDonnell either as a soldier or as a man. But at the same time he indicates a wariness about the worth and even the honesty of McDonnell's subsequent reports on these military operations.

As a by-product of the summer months Ormond spent at Te Porere tackling the problems of the preservation and management of an earth redoubt in a logistically remote area he published in the Historic Places Trust *Newsletter* of June 1966, an account of his work on this site. This gives an admirable if brief explanation of the competing disciplines of preservation and restoration and maintenance. These years of work in the field would have enlarged many of his perceptions and one had only to accompany him through, for example, the remnants of the earthworks at Ruapekapeka in the Bay of Islands to know that he was seeing more than the rest of us. Kawiti had become for him a very real person.

The search to understand Te Kooti and why he was at Te Porere in 1869 led Ormond back to the Bay of Islands, and to an earlier prophet Papahurihia. The first fruits took the form of an article on the latter for the *Journal of the Polynesian Society* in December 1965. Then in 1985 *From Hongi Hika to Hone Heke* appeared. This thoroughly readable and scholarly work still awaits the recognition it deserves. However, this is not the place to review it. It is sufficient to say that it will continue for a long time to repay careful re-reading.