

NOTES

1 <https://www.cia.gov/library/publications/the-world-factbook/geos/nz.html>, accessed 24 January 2008. To be fair, a note elsewhere warns that some unspecified 'other countries' did not 'achieve sovereignty' on the date specified, so it 'may not represent "independence" in the strict sense, but rather some significant nationhood event such as the traditional founding date or the date of unification, federation, confederation, establishment, fundamental change in the form of government, or state succession'.

2 Angus Ross, 'Reluctant Dominion or Dutiful Daughter?: New Zealand and the Commonwealth in the Inter-War Years', *Journal of Commonwealth Political Studies*, 10 (1972), pp.28–44.

3 W. David McIntyre, *When, If Ever, Did New Zealand Become Independent?*, Christchurch, 2002, pp.29–31.

4 Gavin McLean, *The Governors: New Zealand's Governors and Governors-General*, Dunedin, 2006, pp.139–44, describes how the ruling came about.

5 Simon Boyce, "'In Spite of Tooley Street, Montagu Norman, and The Reserve Bank's Governor": Recolonization or the Eclipse of Colonial Financial Ties with Britain in the 1930s?', *New Zealand Journal of History*, 39, 1 (2005), pp.77–78.

6 'W.P.M.K.', 'Colonial Stock Act, 1934', *University of Toronto Law Journal*, 1, 2 (1936), pp.348–50.

Te Kerikeri 1770–1850: The Meeting Pool. Edited and introduced by Judith Binney. Bridget Williams Books, Wellington and Craig Potton Publishing, Nelson, 2007. 134 pp. NZ price: \$34.99. ISBN 978-1-877242-38-0.

KERIKERI BECAME A 'MEETING POOL' OF Māori and Pakeha because it was first a 'meeting pool' for Māori, socially, politically and economically. As part of the government-funded Kororipo Kerikeri Basin Sustainable Development Plan, run by the Department of Conservation and New Zealand Historic Places Trust, *Te Kerikeri* was written to stimulate wide awareness of the site's significance. Information gathered in the planning process has been used to promote the Kerikeri Basin Historic Precinct as a World Heritage site for UNESCO's list.

Te Kerikeri features 13 short essays covering the site's heritage significance; its strategic importance for Māori, its archaeology and the history of human encounters from the time Europeans first ventured as far as New Zealand. From Joan Maingay's and Jeremy Salmond's analyses of static archaeological and architectural features, to Patu Hohepa's reflective consideration of the meaning of tapu and wāhi tapu in Kerikeri two centuries ago, the contributors weave a rich tapestry.

Judith Binney's introductory chapter avoids the usual formula for a multi-authored book, of a synopsis of following chapters and an explanation of the book's structure; these are left as self-evident or self-explanatory. Instead, it is used to open up the subject matter widely and comprehensively. *Te Kerikeri* closes cleanly and simply, with a narrative about efforts and struggles to protect and preserve the often- and long-overlooked significance that the book seeks to highlight.

Central in the book, and to its theme, Grant Phillipson's chapter, 'Religion and Land', draws primarily on Richard White's *Middle Ground* theories to describe the complex people-to-people and people-to-land relationships. White argued that 'contact was not a battle of primal forces in which only one could survive. Something new could appear.' New customs of relating that evolved from mingling, mixing and immiscibility explain land transactions as well as Māori and missionary parties' subsequent land use, uses that arose from, and gave rise to, complementary and contradictory understandings of the nature of the transactions.

Phillipson refers to Nola Easdale's *Missionary & Maori* and Gavin McLean's history of the Kerikeri Stone Store, both earlier descriptions of Kerikeri. A comparison of *Te*

Kerikeri with Missionary & Maori is inevitable. Apart from subject matter, Easdale and *Te Kerikeri* feature parts of the same painting on their covers and contain similar illustrations within, although *Te Kerikeri* uses more colour in their reproduction. *Missionary & Maori* could even be considered a companion volume, albeit that it was published 16 years earlier, because it sits comfortably within the broader perspective of *Te Kerikeri*. Easdale's single-author book focuses explicitly on missionaries' experiences in the mission period, with a short introduction to pre-mission Māori use of the location and a second part describing mission buildings. In contrast, *Te Kerikeri* approaches its subject from multiple perspectives, with voices of many contributors whose names will be familiar. Like Easdale, *Te Kerikeri*'s subject matter includes missionaries and Māori associated with Kerikeri, but it goes further by locating the mission buildings within the history of New Zealand's architecture and local politics of the time, and by extending its coverage to facets of the significance of this place that have not previously received attention, be they people, features or events.

In his chapter Garry Clayton draws out Kororipo's ongoing generic roles as a place of security and sacredness, whereas Patu Hohepa builds up layers of meaning of tapu associated with the place (simultaneously rejecting its misalignment with the Christian concept of sacredness) and stresses the significance of the live tapu embedded in lands and water, connecting people past and present. That first 'meeting pool' for Māori becomes evident in the 1831 Kororipo Assembly, which Manuka Henare relates to the long-standing tradition of chiefly meetings there.

In her preface, Binney expresses regret that time limitations prevented inclusion of a chapter on women and mission schools. Any future edition would certainly benefit from such an addition. Brief references in the book suggest that the village, market place, home and playground were dynamic 'meeting pools' for women and children. Other additions could reach out to readers whose comprehension is stimulated by visual analytical devices, such as tables or timelines. A summarized chronology of events for the time period covered, and a list of very brief biographical notes for each significant character mentioned would have been useful.

As much as Kerikeri was a 'meeting pool' for people, so is the book a 'meeting pool' of ideas. It is obvious that some differences were worked through and it was noted that some remained. Possibly it was decided that the book was not the forum in which to debate some more hard-edged historiographical controversies such as the extent of missionaries' involvement in the musket trade, the apparent discrepancies between Marsden's reputations in Australia and New Zealand, or the government's retention of 'surplus land' and other opportunistic dealings. It could be argued that to do so would distract from the book's central purpose because the significance of the site transcends the controversies.

The apparent straightforwardness of the book's structure and the ease with which it can be read are deceptive. *Te Kerikeri* is densely packed with multiple layers of story and information that draw the reader back again and again, each reading adding 'stitches' that bind the place into the imagination, as Binney hoped.

ADRIENNE PUCKEY

The University of Auckland