

opinions of the likes of William Fox, who argued that land ownership was harmful, even fatal, for Māori, which helped to shape policies and legislation.

Insights into the development of political thinking, protective measures destined to be overridden, and the more nuanced pictures of key players are informative. However as Ray Fargher has shown in his recent biography of McLean, good intentions very often came to nought when faced with settler opposition.² Boast suggests that '[n]ineteenth-century immigrants can hardly be blamed for wanting to see Māori title extinguished and land made available for settlement' (p.121). But while it is helpful to understand the theological and ideological impulses behind the pressure they exerted on policymakers, which goes a long way towards explaining the blinkers, they also reveal why 'good intentions' could not survive. Given overtly hostile attitudes, references to Māori as unwanted competition (p.63), and the 1890s rhetoric of landlordism, it might be asked to what extent humans apply their own blinkers to justify policies that work to their advantage? And, as Boast points out, settler land hunger could be mediated and restrained by legal protections, but so, too, could greed subvert legal protections (p.3).

Policymakers and legislators certainly had their critics. It is important to note, therefore, that the remark on p.388 to the effect that *Te Wananga* was government-subsidized is incorrect as that paper was established by Māori and others involved in the Repudiation Movement — including John Sheehan who was involved prior to becoming Minister of Native Affairs. Established specifically to counter the government's *Te Waka Māori o Niu Tirani*, which supported McLean's policies, and as a mouthpiece for Māori, *Te Wananga* strongly opposed the Native Land Court.

Because the focus is on the Crown's Māori land policies and practices, *Buying the Land, Selling the Land* goes only some way towards setting these into the wider contemporary social and economic context. It is to be hoped that further research by social and economic historians may eventually deepen our understanding of the handicaps faced by Māori during this period, the ways they engaged with government policies, as well as the strategies they employed to cope with them.

The history of Māori land policy and practice is important but not inherently riveting, so Boast is to be congratulated for producing a very readable narrative set off by an eye-catching and imaginative cover design. Tighter editing might have reduced the weight of the volume, eliminating unnecessary repetition as well as the occasional typographical error. But, all in all, *Buying the Land, Selling the Land* is a very welcome guide through what is for many a complex and confusing mire of policy and legislation, and it is assured of a wide and grateful readership.

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Ngāi Tahu: A Migration History. By Rawiri Te Maire Tau & Atholl Anderson. Bridget Williams Books, Wellington, 2008. 272pp. NZ price: \$49.95. ISBN 978-1-877242-39-7.

TAU AND ANDERSON HAVE CRAFTED THEIR BOOK like an attractive cloak around Carrington's original typescript, yet in weaving it they have created some decorations that detract somewhat from the original. Some might say that a cloak makes up for any unsightliness in the wearer but, equally, it may also take focus away from some of the wearer's positive qualities.

The editing provides an additional focus on Ngāi Tūhaitara (Tau's clan¹) beyond that which is present in Carrington's text before Chapter 12, and was almost certainly not intended by the main informants for the early chapters: Hariata Whakatau of Kāti Kurī and, to a lesser extent, Peter MacDonald of Rangitāne — for example, the inference

(p.67) that Ngāi Tūhaitara were an equal party with Kāti Kurī at the battle of Pū-harakeke-tapu. The absence of mention of any of the names of prominent Ngāi Tūhaitara leaders could equally allow the inference that they were, in fact, absent. Maru's leadership at that time would tend to reinforce this interpretation. Issues of group affiliation can be problematic and some licence is permissible, but to say that 'Ngāi Tūhaitara ... moved into Heretaunga' (p.23) is, at best, an anachronism as Tūhaitara can have only been a child at that time, if she had even been born. Certainly the events that gave rise to her name are said to have occurred there and the migration south from the Wairoa area began with her grandfather's generation, when he killed the dog, Kauere Huanui, an incident which is remembered by the naming of the ancestor Kurī. Due to the politics of the settlement of what is now Canterbury, this is likely to remain unresolved. Whilst the main stem of Kāti Kurī, under Maru, remained at Kaikōura, the early settlers of Canterbury were from both Kāti Kurī and Ngāi Tūhaitara bloodlines. It would be wrong to think of Te Rakiwhakaputa, Makō and, especially, Te Ruahikihiki as just Ngāi Tūhaitara. Similarly, Tūrākautahi's children by his second wife, Te Ao Wharepapa, they who continued the Upoko Ariki line, are Kāti Kurī as well as Ngāi Tūhaitara. The issue has been clouded by further intermarriages and the later events that lead up to today's perceptions. The suggestion that the Ngāi Tūhaitara migration into Canterbury may have been 'no earlier than the mid eighteenth century' (p.29) underlines the significance of the earlier Kāti Kurī migration and the mana whenua that had been ceded to them.

While the book is a history of migration it is also a history of war, initially a series of battles that were motivated at the iwi level to gain mana whenua; a generation later it becomes a contest between families (and sometimes within families) to divide up that land.

The inclusion of comprehensive whakapapa is a particular strength of the book, though greater care did need to be taken with the whakapapa. For example, on p.53 the reader is directed to Whakapapa 15 for the genealogy of Hikaororoa. However, a contemporary of Tūāhuriri, even if considerably older, could not be the great, great-grandfather of Tūhaitara, Tūāhuriri's own great-grandmother. The discussion of the likely whakapapa of Te Wera is the most enlightening that this reviewer is aware of; the idea of conflation of three or more Te Wera's does seem most likely.

Editorial interpolations are not clearly indicated. As an example, on p.69, paragraph four is almost twice as long in the edited publication as it is in the typescript. This reviewer would have preferred insertion of the conventional square brackets indicating material added for clarification or other purposes. Without such indications it is all too easy for editors to disguise material that may address an agenda of their own.

It is a pity that the book does not feature a photograph of Hariata, Whakatau Beaton Morera, Carrington's main informant. Perhaps this is one of the subtle ways in which the emphasis on Kāti Kurī, in the Carrington text (ie. Hariata's emphasis) has shifted towards a Kaiapoi one. Carrington's warning to Duff 'not to believe a word that came out of Kaiapoi' (p.13), has certainly, now, been overridden. As the book instructs, 'all history is political, dependent always on perspective' (p.17). The case of *Ngāi Tahu: A Migration History* certainly conforms to this but, in all likelihood, Hariata had already provided a strong Kāti Kurī flavour to the section that she was largely responsible for (arguably, the first half of the book).

It is unfortunate that Carrington's typescript did not contain other important details of the Ngāi Tahu migration; many of the stories are still known. For this reason the book is not a comprehensive migration history of the iwi: events prior to those at Te Upoko o te Ika; details of the emergence of important, present-day hapū, such as Ngāti Huirapa; and the current demography and rūnanga structure, remain to be published. Academics and Ngāi Tahu descendants alike will look forward to these gaps being filled.

Nevertheless, *Ngāi Tahu: A Migration History* is splendidly illustrated with

photographs, drawings and pepeha that are, in the main, new to published works on Ngāi Tahu. Like a fine cloak, this book will be treated as a taonga by Ngāi Tahu descendants for many generations. Historians, though, will need a degree of cultural understanding to fully appreciate some of the finer points, especially the motivations of the various protagonists.

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NOTE

1 I have used 'clan' following the Green/Te Wanikau usage as both Ngāi Tūhaitara and Kāti Kurī were subdivided further into subsidiary hapū. At the time of the migration to Te Wāipounamu, each was perhaps in the process of ramifying into an emergent, independent, though closely related iwi.

New Zealand in World Affairs IV 1990–2005. Edited by Roderic Alley. Victoria University Press in association with the New Zealand Institute of International Affairs, Wellington, 2007. 336pp. NZ price: \$40.00. ISBN 978-0-86473-5485.

THIS FOURTH VOLUME in the New Zealand Institute of International Affairs' surveys of New Zealand's foreign relations since 1945 brings the series up to the near present. Like its predecessors, it aspires to provide a 'fair and accurate record' of the major foreign policy challenges that confronted the country in the 1990–2005 period and to assess the extent to which they were met. Unlike earlier volumes, however, there is only one academic historian amongst the contributors, Emeritus Professor W. David McIntyre, and the essays in the collection are almost entirely based on published sources. As a consequence, the analysis of official decision-making and assessments of its effectiveness are perforce limited in scope.

Like their counterparts in other capitals, policymakers in Wellington had to respond to dramatic changes in the international order in these years. These included the ending of the Cold War and associated disintegration of the Soviet bloc, the repercussions of the terrorist attacks on the United States in September 2001, the meteoric rise and descent of American unipolar primacy, the arguably similar trajectory of United Nations' effectiveness, two Iraq wars, the remarkable growth of so-called emerging economies (and their occasional faltering, as in the 1997 Asian financial crisis), mounting concerns about climate change and sundry manifestations of regional dislocation, often highlighting the very uneven geographical impact of globalization. Roderic Alley's introduction offers a succinct *tour d'horizon* of these paradigm-shifting trends in international affairs, as well as summarizing the contributions. In turn, the contributors touch on many of these broader developments in tackling their specific topics, but there is little evaluation of the country's relative performance in addressing these challenges when compared to other small states.

While Alley concedes that there are areas of omission in the book's coverage, the contributions encompass a balanced range of significant dimensions of New Zealand's international engagement in this period. There are chapters on the country's bilateral relations with Australia, the United States, the European Union, East Asia and Oceania. New Zealand's involvement in the United Nations and the Commonwealth is also examined. The remaining chapters cover defence policy, trade policy, international law and the environment, with a useful conclusion by Les Holborow evaluating what the collection's essays suggest about New Zealand foreign policy in these years and likely future directions.