

medicine' are apposite – both in her field and discipline, and for New Zealand's history of health and medicine.

There is never a time in history when 'we' the public should stop questioning the power of professionals who manage our health, or education, or other aspects of social and cultural life. Training our critical gaze on the medical establishment has been a vital component of revolutionizing health and medical services, of preventing errors and ethical horror, and of teaching medical students how to be better and how to do no harm. We have used our feminist gaze, our deeply articulated sense of fairness and equity about class, race/ethnicity, gender and sexualities, and we have strived to tell medical professionals when we have found fault with care and treatment. At the same time, we have also used and benefited from medical care and experimentation. The National Women's Hospital was established in a post-war world of medical and scientific confidence, a new 'frontier' for bodily knowledge. This is no celebratory history by Bryder. The tensions inherent in the institutional world she describes here are potent, yet delicately wrought.

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*Treaty of Waitangi Settlements*. Edited by Nicola R. Wheen and Janine Hayward. Bridget Williams Books, Wellington, 2012, 300pp. NZ Price: \$49.99. ISBN: 9781927131381.

Māori and the Crown have been engaged in the negotiation of historical Treaty settlements for nearly 20 years now. The pace of settlements has increased recently as the government works towards a policy of settling all historical claims. Yet a lack of understanding, and in some instances complete misunderstanding, still persists about the Treaty settlement process. *Treaty of Waitangi Settlements* is an attempt to address this. Its primary aim is 'to contribute to the legal and political analysis and discussion around settlements and the settlement process, with the overall intention of improving outcomes for both Treaty partners and the wider New Zealand community' (p.22).

In order to achieve this aim the editors have brought together leading scholars involved in the Treaty settlement process to make 'comment on its context, history, content and outcomes' (p.22). These experts hail from inside and outside academia, and work in the fields of history, law, Māori Studies and politics. What is exciting, and novel for an academic work, is that the authors bring personal experience and insight to the topic. Most have been involved in the Treaty settlement process as researchers, advisors, counsel or claimants. Some speak directly to this. For example Margaret Mutu and Michael Stevens discuss their whānau, hapū and iwi experiences, while Mai Chen incorporates specific examples as counsel for Māori clients. While some may argue this leads to bias and subjectivity, each author's position is made clear

to the reader, which lends itself to more honest research. Moreover, these diverse personal experiences add to the value of the work. Paerau Warbrick takes this personal viewpoint one step further. In an insightful and thoughtful chapter, Warbrick discusses land claims from the perspective of a fictitious 58-year-old Māori male living in the Bay of Plenty. Use of such a method reveals the emotional aspects of settlement usually marginalized in academic writing about the settlement process.

The book itself is divided into three parts. The first addresses the Treaty settlement process, and looks at the historical, procedural and legal context of Treaty settlements. Historians will find the chapters here informative, although the historical content has been the subject of other publications. In terms of a text for History students, however, it is incredibly valuable to have all this content in one place. Michael Belgrave opens the section with a chapter on 'settlements'. He demonstrates that pre-1990 settlements provided the model for the current era of Treaty negotiation and settlement. Importantly he holds that settlements are contingent on the times that created them. (This theme is reiterated in subsequent chapters).

Dean Cowie provides a standout chapter that describes the Treaty settlement process and what considerations are relevant at each stage. This makes for a useful 'how to' guide for undergraduate students, or members of the public, who are grappling with the practical logistics of the settlement process. For those interested in legal history, Baden Vertongen focuses on trends in litigation over Treaty settlements. He indicates how the courts and the Waitangi Tribunal possibly can provide some legal challenges to the Crown-controlled settlement process.

In Part Two, the authors highlight examples of Treaty settlements. These are structured around the guarantees made to Māori in the Treaty itself, and detail the fascinating history of settlements over particular resources. Moreover, they introduce the reader to the relationship Māori hold with these resources. The section begins with an interesting chapter from Maureen Hickey, who considers the apologies in settlements. She highlights the importance of these for claimants, yet crucially notes that apologies are not the orthodox Māori method for settling disputes, this being instead the reciprocity of deeds to restore balance. For anyone interested in historiography, her discussion of the challenges of agreeing on historical accounts to be contained within the apologies, which she describes as 'negotiated histories', will be particularly thought-provoking.

Warbrick then addresses grievances relating to land. He focuses on raupatu (confiscation) as an illustrative case study. This case study brings forth the same types of settlement issues that happen with those who have not experienced raupatu. Linda Te Aho discusses freshwater settlements. Her piece delivers outstanding insight into co-management, with a focus on the Waikato River. She provides a contemporary history of the growth of a new type of governance in Aotearoa New Zealand. Mutu turns to analyze the fisheries settlement. While the history of the 1992 Sealord Deal has been documented elsewhere, Mutu's discussion of her iwi's involvement with the claims reveals a history often ignored in other accounts. Stevens then details how Ngāi Tahu have used their settlement to ensure control and ownership of pounamu, formalize their muttonbirding practices and progress through conservation issues

around their virgin podocarp forests. In this climate of increasing settlements, Stevens' investigation provides valuable insight for those now entering the post-settlement phase. The section culminates with a chapter by Damian Stone on the commercial components of settlements. This serves to dispel a lot of misunderstandings and misrepresentations perpetuated in the public sphere as to the payment received in settlements.

Finally, Part Three considers the impacts of settlements from both economic and governance perspectives, and looks ahead to Māori and Crown relations in a post-settlement context. Robert Joseph raises some interesting points about how the settlement process has impacted, and even changed, Māori identity. Maria Bargh offers a brilliant platform to begin debate over the relative advantages of economic advancement over social and cultural development. She provides what is both a historical analysis of the impact of Treaty settlements and an exploration into the divergent Māori and Crown expectations of the process. Chen then anticipates the possible wider debates that will emerge in the 'post-settlement' phase. The book concludes with the argument that this current era of settlements is unlikely to be the end of all settlement activity, final dates aside.

Overall, most of the authors focus on one Treaty partner: Māori. They start from a similar sympathetic viewpoint, and argue (rightfully in my view) that where any problems occur in the Treaty relationship, the responsibility to repair the relationship sits squarely with the Crown. Thus the book lends itself to critique from those wishing to gauge the views of the Crown. However, given that the Crown sets the parameters for the Treaty settlement process, a point all authors discuss, the narrow focus of *Treaty of Waitangi Settlements* ensures Māori voices are added to the discussion surrounding the settlement process and its effects and outcomes.

In saying that, the book itself does fall victim to one hazard of edited volumes with a narrow focus: that of repetition. This occurs occasionally where different chapters duplicate ideas and arguments. Nevertheless, this does not detract from the overall quality of the work. For the reader who wishes to consume the book as a whole, such repetition serves to emphasize and cement the importance of key arguments and events. On the other hand, for the reader who simply wishes to cherry-pick specific chapters, this information is vital to understand the topics covered.

Another point to note is that the publisher emphasizes that the Treaty settlement process 'has drawn international attention, as other nations seek ways to build new relationships between indigenous peoples and the state' (back cover). The editors reiterate this in their introduction on the first page. What might have added to the work is the inclusion of a chapter from a comparative perspective, looking in at the process from outside of Aotearoa New Zealand, and discussing the aspects that another country wishes to replicate.

As an aside, it is important for the reader to realize that a lot has happened in terms of settlements in the last two years. For example: Ngāi Tūhoe have had Te Urewera included in their settlement, overturning the government's policy of not transferring national parks in settlement packages; the Waitangi Tribunal has considered the implications of the Supreme Court's *Haronga* case, which concerned binding

recommendations over Crown forest lands, in a report on remedies recommendations for Ngāti Kahu; the first 'relativity-clause' payments have been made to Ngāi Tahu and Waikato-Tainui; and the final date for the settlement of all historical claims has once again been extended. While the book is still very fresh and relevant, the increased settlement activity since 2012 means that some of the information contained within it is now out of date.

This book is a very informative text, and one that deserves a wide readership. For historians in particular, this book places the current era of settlements in context. But most importantly, this book provides a useful handbook on how Aotearoa New Zealand should move forward into the new historical phase of post-settlement.

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*Paikea: The Life of I.L.G. Sutherland.* By Oliver Sutherland. Canterbury University Press, Christchurch, 2013. 480pp. NZ price: \$65. ISBN: 9781927145432.

Celebrities, politicians and sports stars are the usual focus of most biographies in New Zealand. However, biographies of leading intellectuals are, as noted by M.P.K. Sorrenson in the foreword, 'a virtually untilled field' (p.11). Why there is a dearth of biographies of intellectuals says something about New Zealand society. If you are an All Black or a cricketer, having a book published about you is almost expected, but biographies of anyone with an academic bent are not common. As a society we celebrate sports stars and adventurers, but not our academics. Even if there is recognition it tends to come from overseas first, and once given, then the people of New Zealand claim the person as 'one of their own'.

This biography of Ivan Sutherland celebrates an intellectual whose work has directly influenced New Zealand and therefore who had no chance of overseas recognition. Written by his son Oliver, himself an academic, this book is an opportunity to highlight his many achievements. Interestingly, another biography of a New Zealand academic, *A Life of J.C. Beaglehole: New Zealand Scholar* (2006), was written by the subject's son Tim. While the relationship may seem close, in Oliver's case he was only eight when his father died. This is not some whitewashed account of his father's life; rather he uncovers what he did not know about his father.

The opening chapter reads like a family history as the story of Sutherland's maternal and paternal grandparents arriving in Auckland and Lyttelton in 1863 is told. The account of these early years details Sutherland's parents and his own involvement in the Methodist church, and helps contextualize his humanitarian beliefs in regards to the disadvantaged in society. Some of his family's tragedies foreshadow the life of Sutherland. His maternal aunt seems to have committed suicide, as she died from taking strychnine. Three of her children also committed suicide.