

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relevant, the increased settlement activity since 2012 means that some of the information contained within it is now out of date.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.

There is a detailed account of Sutherland's early academic career, starting with his studies at Victoria University College, where he left behind his church life but still held to the social justice aspects of his early Christian upbringing. His move from Wellington to Glasgow to undertake his PhD in Psychology provides one of the great contrasts in the book. Sutherland's letters to his parents back home, describing his experiences in Glasgow, are put to good use here. Notable excerpts include descriptions of the terrible poverty he witnessed on the streets of Glasgow, with a slice of unintentional humour – he is shocked by women not wearing hats!

Sutherland's first appointments at Victoria University College and later at Canterbury University College are well documented. His time at Victoria in the 1920s includes his ultimately futile attempts to influence legislation on those with 'mental retardation' and the eugenicists who pushed their particular agendas. His mentoring by Apirana Ngata and his research into Māori, particularly on the East Coast in the 1930s, are well known. His fieldwork included visiting various Ngāti Porou communities and their settlements. It was very early in the 1930s that Sutherland built an excellent relationship with Ngāti Porou, who gave him the title 'Paikea' (the revered ancestor of Ngāti Porou).

The culmination of his research included the publication of *The Maori Situation* (1935). What is significant about this work is that a Pākehā academic is representing the Māori perspective, especially the bicultural aspect of New Zealand society at a time when biculturalism was not a mainstream concept. This was followed by *The Maori People Today* (1940), which Sutherland edited and in which he advocated similar themes as he had set out in his previous work. A bestseller, the book demonstrated a need to engage the wider society in the debates around the place of Māori in New Zealand. Sutherland was trying to show the impact of colonialism on Māori and the need for a bilingual and bicultural approach.

The appointment of Sutherland as head of Philosophy at Canterbury University College is recounted in great detail. One quirk of the appointment is that a committee meeting in London decided on the shortlisting, but left it up to the local university council to make a final decision. The choice between Sutherland and the internationally famous Karl Popper was a tough call. Sutherland had the greater teaching experience and the psychology qualifications while Popper was brilliant in his field of philosophy. Much to Popper's disgust, Sutherland won the position. Their difficult working relationship is well documented and Sutherland seems to have been a reasonable individual as opposed to the volatile Popper. In hindsight, if Popper had been made a Professor of Philosophy, but not necessarily overall Head of Department, who knows how long he may have stayed? Still, he did last nine years. Popper did expose the lack of research in New Zealand universities at the time and his legacy is definitely his proposal to the University Council of New Zealand to remedy this.

Sandwiched in between his research and university life is the touching tale of Sutherland's relationship with his wife Nancy and their five children. The couple's progressive approach to parenting includes their abhorrence of corporal punishment and even Sutherland's refusal to circumcise his son Oliver despite protestations from

the Plunket nurse. These extra details about Sutherland's personal life show him as someone who was prepared to go against the then 'norms' of society. While all the extra detail in the book might have been culled by a more ruthless editor, it would deprive the reader of a well-rounded picture of Sutherland.

All the factors that led eventually to his suicide are clearly laid out and show a man struggling to maintain his family life and academic career. Sutherland's own attempts to help others through his work with 'mentally defective children', Māori and even his fellow colleagues, may have meant he had not fully looked after his own welfare.

Oliver Sutherland has produced an insightful and nuanced biography of his father that explores a staggering range of activities packed into a life of 54 years. This biography serves as a great resource into the life of an extraordinary individual whose ideas and work were well ahead of his time.

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*Fitz: The Colonial Adventures of James Edward FitzGerald.* By Jenifer Roberts. Otago University Press, Dunedin, 2014. 392pp. NZ price: \$40. ISBN: 9781877578731.

Jenifer Roberts is a British writer and photographer who has published two historical biographies and several articles in the magazine *History Today*. Though not a professionally trained historian, she has approached the life of James Edward FitzGerald with the thoroughness of an academic, tracking down letters in private collections and consulting a wide range of archival sources. The book is dedicated to her New Zealand cousins and to the memory of her great-great-grandparents, James and Fanny FitzGerald.

FitzGerald's life is already well known, thanks to Ned Bohan's excellent 1998 political biography.<sup>1</sup> He was by far the most energetic and colourful of the leaders of the infant Canterbury settlement of 1850. He was the first of the 'Canterbury Pilgrims' to get ashore at Lyttelton, where he was greeted by his best friend, John Robert Godley; he was the first editor of the *Lyttelton Times*; he was the first Superintendent of the Canterbury Provincial Government; he led the first ministry in New Zealand's first parliament in 1854, yet wrecked the ministry of 1865; he founded *The Press* newspaper to oppose Moorhouse's railway tunnel scheme; he moved to Wellington as Comptroller-General in 1867 and was Auditor-General from 1878. He was a talented artist, versifier, journalist, orator and politician. And yet, as William Gisborne observed in 1886, he was also 'a brilliant failure'. His political career had been 'the flash of a meteor – dazzling for the moment, but leaving no lasting trace behind'.<sup>2</sup>

Jenifer Roberts argues that FitzGerald's writing left plenty of lasting traces and that his editorials were influential beyond New Zealand, sometimes being reprinted