

claims process needs to be considered by academic historians. Problematically, it is often hard to access. But for the Muriwhenua and Northland inquiries, evidence by Philippa Wyatt, Joan Metge and Grant Phillipson has a rightful claim to consideration, while evidence by the late Rima Edwards and Erima Henare reveals an authentic Māori voice. A noticeable omission from the book's bibliography is Angela Ballara's work – her MA thesis on Ngāpuhi (1973), her PhD thesis (1991) and *Iwi* (1998) – work that explores iwi and hapū formations and Pākehā (mis)conceptions of the same.

Nevertheless, the book is based on a rigorous engagement with the primary archive and raises new lines of enquiry. One of these is the extent to which missionaries were changed by the use of te reo Māori in the course of translation of scripture. The book postulates such change (p.5) but does not substantively elucidate it in the way that Salmond, for example, describes how Cook's Pacific encounters affected him at a deep cultural and personal level. Further close readings of missionary texts and contexts are needed with this question in mind.

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Pēwhairangi: Bay of Islands Missions and Māori 1814 to 1845. By Angela Middleton. Otago University Press, Dunedin, 2014. 335pp. NZ price: \$50.00. ISBN: 9781877578533.

Angela Middleton begins the preface to *Pēwhairangi* with a personal comment, noting that 'Pēwhairangi, or more literally, Te Pē-o-whairangi, the Bay of Islands, has been a place of intrigue and mystique for me'. Such a kaupapa is a good foundation for any research project. But it is more than one author's focus; Pēwhairangi remains a place of intrigue and mystique and heritage – in equal parts – for most New Zealanders. For a long time Pēwhairangi was the place where missionaries began their work among Māori; it was also the place where Te Tiriti o Waitangi was signed; the place where some of the chiefs who signed the Treaty first took up arms against imperial troops; and the place that bore the footprints of giant figures in New Zealand history and to key events on the national timeline. From Moehanga, Te Pahi and Ruatara to Williams and Busby; from Hongi Hika and Hone Heke to the Clark, Kendall and Kemp families; each of the players in New Zealand's early settler-Māori relationships called Pēwhairangi home.

A history focused purely on this area and era, and therefore the early history of New Zealand, was long overdue, and this book, based on Middleton's doctoral thesis, is a very welcome addition to the historiography of the country. It fits neatly alongside the other key texts relating to the era, principally Claudia Orange's *The Treaty of Waitangi* (1987), Vincent O'Malley's *The Meeting Place* (2012), Paul Moon's *The Path to the Treaty of Waitangi* (2002) and Judith Binney's life of Thomas Kendall, *The Legacy of Guilt* (1968/2005). Historians will also find

complementary material in the *Huia Histories of Māori: Ngā Tāhuhu Kōrero* (2012) and in Angela Ballara's history of the musket wars, *Taua* (2003). *Pēwhairangi* is unique, however, in its inclusion of the author's archaeological explorations of the mission settlements, featuring rich finds in old middens and beneath ancient floorboards. If anything, I would have liked even more of this fascinating material, and the decision to present these as stand-alone inclusions separate from the rest of the text makes this aspect of the book very useful.

The book follows a chronological order, based mostly around the development of settlement and missionary–Māori interactions, beginning with first contact with explorers Cook, de Surville and Du Fresne, and the significant interactions with Norfolk Island governor Philip Gidley King. Equal weight is given to a deftly written summary of pre-European ngā tikanga Māori (Māori culture), iwi and hapū structures and rangatira, and the leaders, work and motivations of the various missionary societies of the late eighteenth and early nineteenth centuries. These introductory concepts set up an incisively written, exhaustively researched and beautifully illustrated piece of historical examination. The author untangles the complex history of the north, exploring the machinations of early Australasian missionary politics, working lives on the barely viable mission settlements under the protection/control of mercurial Ngāpuhi chiefs, and a local environment marked by taua, taua muru, utu and a constant threat of war from and with Māori neighbours. Even the events leading to and from the 'Musket Wars' of Hongi Hika, which led to so many deaths throughout the North Island, are discussed, including the horror experienced by the missionaries who were caught up in the aftermath of the slaughter.

It is not all butchery and savage encounters though: the development, adaptation and spread of Māori agriculture following the introduction of wheat, potatoes, chickens and pigs are carefully traced, along with the adaptive aspects of tikanga as revealed in the entrepreneurship of (mostly) Ngāpuhi hapū through new opportunities for trading with sailors, settlers and overseas markets in the new colonies of Australia. Not so cheerful is the discussion of the missionary cohort; the thin skein of respectability with which some of the – at times – venal, bitter, Machiavellian and arrogant missionaries cloaked their true selves is ripped asunder through Middleton's careful examination of journals, reports and correspondence of the many ministers, labourers, wives and evangelists. That said, missionaries with more integrity like Henry Williams, who went with Ngāpuhi taua to the Bay of Plenty to try and minimize bloodshed and defuse conflicts in the 1820s and then diplomatically prevented renewal of bloodshed in the 1830s, fare a little better. Williams, the veteran of Britain's naval campaign against Napoleon's fleet, and friend to both Hongi Hika and Hone Heke, emerges here as a larger-than-life personality. While his quirks and sometimes aloof personality are highlighted, his actions and bravery, which led to the vast respect in which he was held by Ngāpuhi, are also spelt out.

The book needed a decision for a cut-off date to end its narrative, and I was pleased to see that instead of halting her history with the Treaty, Angela Middleton decided to outline the events leading up to, during and concluding Hone Heke and Kawiti's 'Flagstaff War' of the mid-1840s. In this very fitting conclusion to her book the author carefully traces of the events, battles and aftermath of this conflict.

Some textual inclusions mark this as a doctoral thesis, and as such, the book would not have suffered from their omission. The section on ‘cultural entanglement’ (Chapter Three) reads a little like an engagement with theory as demanded by a supervisor, but which adds little to the book. I was also a little surprised by the number of times the author spelt out her opinion that the ‘superstition’ of Māori religious practices was replicated in what the missionaries were preaching, using what comes close to derisory tones. The missionaries were products of their times, and it is all too easy to dismiss them with twenty-first-century judgements about their zeal. However, these are only minor issues and should not take away from what is a superb piece of writing, which I would recommend to all New Zealand historians and those with an interest in a key period of our history. It is also a useful illustration of the way in which the worlds of the archaeologist and the historian can meet, blend and produce a very, very fine piece of research.

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The Enderby Settlement: Britain's Whaling Venture on the Subantarctic Auckland Islands 1849–52. By Conon Fraser. Otago University Press, Dunedin, 2014. 256pp. NZ price: \$50.00. ISBN: 9781877578595.

The Enderby Settlement is like a microhistory of nineteenth-century New Zealand, as it includes a Wakefield-like vision for a settlement, Māori, Moriori, settlers, whalers, problems with drink and the governor Sir George Grey. All of these provide the key ingredients for an enthralling tale about the failed Enderby Settlement on the Auckland Islands. The vision came from Charles Enderby, an Englishman whose family had made their fortune from sealing and whaling. However, his rose-tinted dream for a southern whaling port and settlement that would resource this economic enterprise was always doomed to failure, given the depletion of whaling stocks and the inhospitable location.

The author Conon Fraser, who passed away as the book came to print, had a lifelong passion for and interest in the Auckland Islands. Fraser had a colourful career as a journalist, short-story writer, director and producer of documentaries. After producing award-winning documentaries, like *Children of the Mist* (1974) about the Tūhoe people, he wrote *Beyond the Roaring Forties: New Zealand's Subantarctic Island* (1986), which includes a chapter about the Enderby Settlement. In the same year, Fraser directed and wrote a documentary about the Auckland Islands, which gave him first-hand experience of the settlement and the surrounding islands.

The narrative begins with the landing of Charles Enderby and the settlers in 1849 on his family ship the *Samuel Enderby*, named after his grandfather. This was a fitting tribute to the Enderby family as Abraham Bristow, who worked for Samuel Enderby, discovered the islands in 1806. The Southern Whale Fishery Company, under Royal Charter from the