

the different ways that the Crown and claimant witnesses viewed the ‘Old Land Purchases’ made in the pre-Treaty era in Te Hiku o te Ika, the Far North. The Crown, using Lyndsay Head’s evidence, argued that after years of interaction Māori would have been familiar with the Western idea of property that entailed absolute alienation upon sale. The claimants, using Philippa Wyatt’s and Salmond’s evidence, argued that despite on-going contact the sales were viewed as covenants cementing alliances rather than complete alienations. These were emblematic of the different views of the two sides on the extent of tino rangatiratanga (self-determination) retained by Māori. I agree with Wyatt’s and Salmond’s arguments over those of Head, but Salmond tries to take that valid point — made in a very specific historical setting and geographic context — and apply it to Māori views of property wholesale. Māori certainly did view the land as more than just property, but at its most basic level it could be conceived in terms of European-style property rights rather than communal ownership. The distribution of those property rights at the whanau-specific level was common and reveals more similarities to Western property rights than is regularly acknowledged.

This does not detract from the quality of *Tears of Rangī* overall. Salmond has produced another excellent book that challenges the reader to think in new ways about the clash of cultures that have taken place in Aotearoa/New Zealand.

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Tuai: A Traveller in Two Worlds. By Alison Jones and Kuni Kaa Jenkins. Bridget Williams Books, Wellington, 2017. 288pp. NZ price: \$39.99. ISBN: 9780947518806.

IN *Tuai: A Traveller in Two Worlds*, Alison Jones and Kuni Kaa Jenkins tell readers the story of Tuai, a young Ngare Raumati chief from the Bay of Islands. Tuai is famed for his 1817 journey to England, and was one of the first of many Māori who travelled to Australia, England and Europe. This is the chief who would travel to England, visiting London and Ironbridge Gorge and, by so doing, reveal a thirst for new scientific, industrial and agricultural knowledge for Pākehā goods and technology, and demonstrate a remarkable willingness to constructively engage with Pākehā. He and Tītere also earned fame for attending society gatherings and sitting for portraits, working in harvest work groups and doing other manual labour, but it is Tuai’s work bridging two cultures in New Zealand and England that makes the book’s subtitle *A Traveller in Two Worlds* very apt.

In the town of Madeley in Shropshire, Tuai and Tītere were somewhat unhappily hosted by the Rev. George Mortimer, a zealous preacher determined to convert his heathen guests from their savage ways. But even with this foil to the bicultural manaakitanga (welcoming/hosting) offered by the young Māori chiefs, this account rises above a mere compare-and-contrast examination of religious zealotry. We read of Tītere’s desire to put down a hāngi for his host family and the friendship of Francis Hall, of encounters with poorly clothed beggars (to whom Tuai gave his own clothes)

and former slaves, and even find karakia (prayer/invocation) for journeys interpreted as signs of conversion. Nevertheless, the book is far more than the narrative of a journey; it is the story of missionaries and their struggles to write down a usable Māori grammar, the battle of wills between missionaries telling of their great God, and rangatira equally determined to hold on to their atua (gods) and their ways. And it is also the story of two remarkably generous, kind-hearted young chiefs from the other side of the world, holding on to nga taonga tuku iho (traditions) as well as the new wonders found in Engarani (England). With the benefit of time, Jones and Jenkins have been able to step back a little and consider the situation with a full knowledge of the geo-political realities, the span of history and the attitudes back in New Zealand. To read their assessment that the openness of Tuai and Tītere would be met by the harder, more powerful chiefs of mana like Hongi Hika and Korokoro when Pākehā sought closer engagement with New Zealand, reveals a little of the innocence and hope represented by the young visitors to England and by their hosts.

The recent histories *Pēwhairangi: Bay of Islands Missions and Māori 1814 to 1845*¹ and *At the Margin of Empire: John Webster and Hokianga, 1841–1900*² shed light on settler–Māori relationships in the Bay of Islands and Hokianga respectively, in the first flush of Aotearoa New Zealand's bicultural relationship. But *Tuai: A Traveller in Two Worlds* takes the relationships explored in these excellent histories to another level, incisively examining the dynamics between Northland Māori and their new neighbours, detailing the shifting allegiances of a fast-adapting missionary settlement, the quagmire of Ngare Raumati/Ngāpuhi relationships and the hesitant steps towards what would become the Declaration of Independence and, eventually, the Treaty. The book sits neatly alongside *Pēwhairangi* and *At the Margin of Empire* in terms of its location. It occupies the time just before Binney's *The Legacy of Guilt: A Life of Thomas Kendall*,³ and in the focus on overseas travel should be considered with Vincent O'Malley's *Haerenga: Early Māori Journeys Across the Globe*.⁴

Tuai takes a linear narrative approach which I thoroughly enjoyed. Events unfold, relationships develop and become entangled, get conflicted, or even end, while cultural collisions, prejudice and stubbornness in turn bring their own complicating influences to the mix. With Kuni Kaa Jenkins (Ngāti Porou, Ngāti Kahungunu, Rongowhakaata), Professor in Education at Te Whare Wānanga o Awanuiāraangi, teaming up with Pākehā scholar Alison Jones, a Professor in Te Puna Wānanga, the School of Māori and Indigenous Education at the University of Auckland, the excellent work they began in the award-winning *He Kōrero: Words Between Us – First Māori–Pākehā Conversations on Paper* continues.⁵ The scholarship of the two writers is exceptional, and the blend of narrative history and Māori culture means that both cultures are well discussed, with not one instance of this reviewer rolling his eyes at a tikanga faux pas or examples of cultural paternalism.

In terms of content, we find Northland seething with the ebb and flow of encounters between Māori and new settlers and with British, French, Russian and other governments. In the midst of this tumult, Korokoro (tuakana/elder brother of Tuai) leads at times and reacts at others, with his teina/younger sibling Tuai joining him on some occasions, following developments and acting out of loyalty and obligation as events warrant. Tuai grows up through the book, emerging from his brother's shadow to stand in his own mana. Partly this took place through his work in contributing to the first attempt at the English language with Thomas Kendall in 1814–1815, a work which would be further developed by Professor Lee in collaboration with Hongi Hika

and Waikato at Queen's College, Cambridge, in 1820. It was also partly a result of the standing he earned through his deep learning of English and the key role he played as intermediary with the new settlers and missionaries through the 1820s. As Jones and Jenkins make clear, we cannot underestimate the value of Tuai and Titere's meeting with Professor Lee on his trip to London. The young chiefs were adept at putting themselves forward as cultural ambassadors for Ngare Raumati in particular and for Māori in general, and their meeting with the linguistics specialist from Cambridge University probably ignited Lee's interest in te reo Māori.

The tensions which inevitably emerge in such a new colony are never far away, and there are times in the book when to turn a page is to enter the dangers alongside the protagonists. The authors make a great deal of the 1824 records and diaries of Louis Duperrey, Dumont D'Urville and Jules de Blossville of the French survey vessel *La Coquille* and their observations of Northern Māori politics and interactions and trade with Tuai and his people. This counter-narrative to the usual Anglo-centric focus is as refreshing as it is intriguing. More detailed examination of French attitudes and stories of Franco-Māori history is lacking in our historiography. Tuai even commented to his French hosts that Marsden's accounts of Northern Māori were inaccurate or even false, which adds a challenge to much of what is core to the canon of New Zealand history.

Tuai is not always a gentle story; the account of the times popularly termed the Musket Wars is not easy reading, and the uneasiness with which Tuai accepted the mantle of leadership when Korokoro died in 1823 presages his own death in 1824. Yet, it remains a story worth reading and I commend the authors for a remarkable piece of scholarship and writing.

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NOTES

1 Angela Middleton, *Pēwhairangi: Bay of Islands Missions and Māori 1814 to 1845*, Otago University Press, Dunedin, 2014.

2 Jennifer Ashton, *At the Margin of Empire: John Webster and Hokianga, 1841–1900*, Auckland University Press, Auckland, 2015.

3 Judith Binney, *The Legacy of Guilt: A Life of Thomas Kendall*, Oxford University Press, Auckland, 1968 and Bridget Williams Books, Wellington, 2005.

4 Vincent O'Malley, *Haerenga: Early Māori Journeys Across the Globe*, Bridget Williams Books, Wellington, 2015.

5 Alison Jones and Kuni Kaa Jenkins, *He Kōrero: Words Between Us – First Māori-Pākehā Conversations on Paper*, Huia Publishers, Wellington, 2011.