

Evison's discussion of the deeds, maps and receipts surrounding the 1848 Kemp purchase fails even to acknowledge the existence of the complex and extensive historiographical debate that emerged before the Waitangi Tribunal (in which he was a participant) and which clearly influenced the Waitangi Tribunal's findings. Donald Loveridge provided a highly detailed and convincing argument about different interpretations of the northern boundary in this purchase. Evison obviously remains unconvinced, yet Loveridge's evidence is not mentioned and the only reference to his argument is to another researcher (wrongly attributed as a Waitangi Tribunal researcher) who appeared in the Ngai Tahu claim on behalf of the Crown on very different issues.

For the 1848 Kemp purchase, Evison simply assumes that the purchase was only of the Canterbury plains and that Ngai Tahu did not sell the 'hole in the middle', the area between the Canterbury foothills and the main divide, the eastern boundary of the Arahura purchase in 1860. However, he again ignores the extensive evidence challenging his position and makes no attempt to substantiate his argument other than to suggest that straight line boundaries across the island made no sense to Maori at the time of the purchases. In doing so, he ignores two major contemporary Maori sources that together recite these very boundaries. All these issues were well canvassed before the Tribunal, and while the Tribunal report can and should be challenged, the arguments it used and the evidence it relied upon must at least be acknowledged. This book does not do this and will leave the reader no wiser as to what occurred on the ground in these complex and important exchanges on the New Zealand colony's southern frontier between 1844 and 1864.

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*Past Judgement. Social Policy in New Zealand History.* Edited by Bronwyn Dalley and Margaret Tennant. University of Otago Press, Dunedin, 2004, 282 pp. NZ price: \$39.95. ISBN 1-877276-57-X.

IN RECENT YEARS, there has been a tendency for publishers to move away from edited collections, yet *Past Judgement* is a good example of why the genre works well. The editors have brought together a collection of 13 essays and one interview concerning the broad topic of social welfare history in New Zealand written by both university academics and freelance historians. Over the past 20 years research and writing on the history of social policy in New Zealand has expanded and this edited collection provides the opportunity to further extend the debates, and especially to move beyond merely 'judging the past', but also attempt to 'understand it' (p.7). The aim is to incorporate history into contemporary social policy, for history to inform current debates in a meaningful way in order to highlight the 'interaction between history and policy' (p.21). Secondly, rather than concentrating on the macro level, the book deliberately focuses inwardly, dealing with indigenous issues and social policy influences pertaining specifically to the New Zealand context.

It is impossible to discuss each of the topics and chapters from the book, suffice to say that there are some excellent overview essays (such as co-editor Margaret Tennant's introductory chapter on history and social policy and Michael Belgrave's essay on evolving social policy in New Zealand history) as well as on specific topics such as that on religion and social policy by Peter Lineham, mental health policy by Warwick Brunton, old age pensions by Gaynor Whyte, and that iconic New Zealand institution the Plunket Society by Linda Bryder. The essays also bring out the diversity of social welfare protagonists and consumers, especially the gendered notions of welfare and the roles

played by women both as receivers and providers of social welfare. Essays by Margaret McClure, Bronwyn Labrum and co-editor Bronwyn Dalley all have a resonance today, as they deal with seemingly intractable issues of social security welfare, discretionary state welfare to families and child abuse. Arguments about an over-dependence on welfare are ongoing, and have re-emerged in Australia in recent months particularly in regards to indigenous communities. This confirms the argument made in the introductory essay that each generation of social workers and social policy analysts often see their own system as unique and set to remedy it by sometimes re-inventing the wheel.

The book is especially welcome, however, because it includes a detailed discussion of the voluntary sector, integral to any history of social welfare policy but one that is often neglected. This applies not only to New Zealand but elsewhere. This, in my view, is one of the strengths of the book, having spent the past 15 years pursuing this topic within the Australian context. Too often in the past, social policy histories have focused on the rise (and fall) of the welfare state in the twentieth century and neglected the integral but smaller component, voluntary action. 'Social policy is not only about the state' (p.14) argues Tennant, a leading New Zealand historian on the history of voluntary action. Her essay entitled 'Mixed Economy or Moving Frontier' provides a good overview for those unfamiliar with the terms or importance of the voluntary sector and its relationship with the state. Unlike the British experience, New Zealand (and Australian) colonial charities and philanthropic endeavours of the nineteenth century sought and received financial assistance from the state from the earliest days. In terms of defining the relationship and ascertaining the influences on how the sectors intersect and co-exist over time, Tennant argues there have been four key factors that have played a role, including British influences, the 'social laboratory' and new settler society, the small-scale centralized system of welfare and, from the 1970s, the increasingly vocal Maori influences. The post-1945 period is particularly interesting when the voluntary sector, perhaps surprisingly, became more dependent on the state, as the welfare state expanded. The moving frontier increasingly became a partnership between the sectors, with a corresponding 'blurring' of the boundaries. The move towards a contract culture from the late 1980s fundamentally re-cast the relationship, and not in an entirely positive way. Grounded in the new theories of 'economic rationalism', the relationship was transformed with outsourcing, competitive tendering by voluntary organizations, economic indicators and measurements for successful outcomes that radically transformed the landscape. Another strength of the book is the emphasis on Maori issues and social policy. Essays by Derek Dow on Maori and health research and Aroha Harris on the experiences of Maori leaders in the 1950s and 1960s place Maori at the centre of social policy debates.

The final two chapters are quite different in focus and structure. The essay by Danny Keenan, described by the editors as a 'think piece' (p.207), provides a personal overview of developments in Maori social policy from the 1970s, and the final chapter is an interview with another active participant from the recent past. Although interesting, these chapters do sit out of alignment to the rest of the collection. That said, *Past Judgement* is an excellent book which should reconfirm to publishers (if confirmation is necessary) the value and worth of such collected essays to general scholarship both in New Zealand and elsewhere.

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