A strange omission is any discussion of the current Treaty claim settlement process, which surely is for most New Zealanders the public face of the Treaty and its implementation. Palmer does include a few examples of the process in action, but these are used to demonstrate something more esoteric, for example, the Ngai Tahu settlement legislation is seen as an exemplar of the relationship between the Treaty and parliament, for instance. Surely the creation of such a state-sanctioned, funded and dominated programme of claim registration, investigation and settlement against itself generates some constitutional issues!

Although wishing to give the Treaty enduring significance, Palmer stands within a tradition that seeks to fine tune the existing constitutional framework. Others advocate more radical solutions, ranging from relegation of the Treaty to historical curiosity, through to the implementation of a fully equal, dual system far beyond mere 'Māori input'. However, the Treaty genie has been out of the bottle for a generation, Māori are playing a larger role in New Zealand society than they have for 150 years, and Palmer's work provides a detailed, thoughtful contribution to the consideration of many of the associated issues, albeit from the perspective of an academic public lawyer and central government bureaucrat.

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Tarara: Croats and Māori in New Zealand: Memory, Belonging, Identity. By Senka Božić-Vrbančić. Otago University Press, Dunedin, 2008. 268 pp. NZ price: $49.95. ISBN 978-1-877372-09-4.

SENKA BOŽIĆ-VRBANČIĆ'S BEAUTIFULLY PRESENTED ETHNOGRAPHY is an attempt to cast new light on the relationships between Croats and Māori on the gumfields of the Far North between the years 1880 and 1950, and to trace the emergence of 'a particular Māori–Croatian identity'. The book begins with two haunting images. The first shows the deserted ruins of Podbiokovlje, the author's home village in Croatia, where hundreds of people left for New Zealand; the second shows an abandoned gumfield at Lake Ohia, the apocalyptic landscape strewn with blackened stumps and debris. In a powerful piece of writing, Božić-Vrbančić describes her feelings as she stands in both these places. An 'emptiness' overwhelms her in the small Dalmatian village as she contemplates the task of writing the story of two localities that are connected to aspects of her own biography and to the historical intersections of two empires, the British and Austro-Hungarian. The challenge she confronts is one that will be familiar to most historians, even though the questions she asks flow from anthropologist James Clifford's reflections on the 'field'. How do we approach the fragments and silences of the past? How can we discover something about the lives of the participants in these distant encounters?

In the preliminary phase of her research, Božić-Vrbančić trawled laboriously through contemporary newspapers and official records to get some sense of the ways that Māori and Croats were represented in the colony. She visited local museums, read local histories and travel books, and wrestled purposefully with the 'statistical tapestry' uncovered by earlier work on Croatians in New Zealand. Most importantly, however, she sought to retrieve the 'subjugated knowledge' that survives locally in both Dalmatia and the Far North. The author interviewed descendants and worked through a swathe of materials, including the correspondence of gumdiggers, personal diaries, church records, poems and objects. This impressive evidential base is linked closely to a formidable theoretical framework. Božić-Vrbančić draws incisively on Michel Foucault, Sara Ahmed, Ernesto Lauclau and Chantal Mouffe, and — especially — Slavoj Žižek on fantasy and nationalism. The application of theory to historical evidence is exemplary. Moreover, the sheer depth and intensity of the author's analysis deserves the highest praise. The stunning collection of

photographs reproduced in the book — and discussed throughout the text — match the tone and mood of the narrative.

Tarara covers considerable ground. Part One traces the shape of identity politics in colonial New Zealand. Here Božić-Vrbančić offers a Foucauldian perspective on the operation of power relations, outlining the disciplinary and regulatory techniques to which Māori were subjected and, in turn, the ways that the identity of Croat migrants was conditioned by the ways they were positioned in colonial society. Part Two is a veritable tour de force that begins with an elegant and powerful introduction. The chapters which follow are brilliantly executed and do full justice to the rich personal testimony collected in the field and the archive. Božić-Vrbančić explores narratives of the gumfields as home, the nature of Croat–Māori relations in the Far North, the complexity of identity formation among Māori–Croatian descendants, depictions of the kauri gum industry in museums and the nation's bicultural discourses, using the examples of Te Papa's *Passports* exhibition and the film *Broken English*. The life stories included in the second part of the book — like those of Miri Simich and Mira Szaszy — are quite extraordinary. For this reviewer, however, the sections on intermarriage and picture brides (Chapter Four) are a revelation and will make a deep impression on readers. The detailed treatment of memory throughout the final chapters will also interest many historians.

Senka Božić-Vrbančić's research sits nicely alongside recent work by Manying Ip, Patrick McAllister, Angela Wanhalla and various contributors to the *New Oxford History of New Zealand*. It addresses key questions about identities, space, memory, biculturalism and so on that concern so many of us teaching across related fields such as history, anthropology, museum and indigenous studies. *Tarara* is a very rewarding read. It shows what can be achieved when historical enquiry and ethnographic fieldwork are combined in innovative and exciting ways. And it demonstrates that there is still much historians can learn from the practices of anthropologists.

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Kiwi Compañeros: New Zealand and the Spanish Civil War. Edited by Mark Derby. Canterbury University Press, Christchurch, 2009. 304pp. NZ price: $45.00. ISBN 978-1-877257-71-1.

WHEN I WAS A BOY one of the more exciting books we had at home was entitled *Britons in Spain*. It was published in 1939 and was a glowing account of the exploits of the British battalion in the International Brigades that had recently fought for the Republican government in the Spanish Civil War. The cover featured a photograph of a suntanned young brigader on parade. The cover of *Kiwi Compañeros* also features a member of the International Brigades, a New Zealander, Douglas Jolly, and a lot of the book is written in a similarly partisan mode. However, much to his credit, Mark Derby allows a more balanced picture to emerge. For example, he reproduces an interview with Pedro de Treend, an international volunteer who experienced the Republican version of 'democracy' and 'freedom', in which the Communists and their allies frequently eliminated those who did not toe their line, and now regrets his choice to fight for it. It would be sad if the current determination, covered in the chapter by Judith Keene, to explore the murders carried out by Nationalists in the civil war and the slaughter on an industrial scale that followed the Francoist victory in turn overlooked the massacres and 'executions' on the other side.[1] In particular, leftists 'disappeared' by the Communists and their allies risk being overlooked. Nor does the editor restrict his subjects to the side that, as Antony Beevor has remarked, lost the war but won the propaganda battle.[2] There is, for example, a section on Philip Cross, who fought for the Nationalists, though his statements are treated with a scepticism not