

Reviews

New Zealand Historical Atlas/Ko Papatuanuku e Takoto Nei. Edited by Malcolm McKinnon with Barry Bradley and Russell Kirkpatrick. David Bateman in association with Historical Branch, Department of Internal Affairs, Auckland, 1997. 290 pp. NZ price: \$89.95. ISBN 1-86953-335-6.

THE NEW ZEALAND HISTORICAL ATLAS makes a spectacular, innovative and substantial contribution to New Zealand history. Through its high quality cartographic representations, the *Atlas* writes a geography to underpin New Zealand history. Indeed it contributes not one national geography but multiple snapshots taken from many different angles, together offering an account of New Zealand's ongoing transformation. This is an adventurous work in terms of cartography, subject matter and approach. The obvious contrast is with the *Historical Atlas of Canada*, and in this comparison the *New Zealand Historical Atlas* stands apart as an innovative and creative work.

The New Zealand Atlas has a greater variety of layouts, formats and materials than its Canadian counterpart. This is partly a result of its computer-based cartography. The Canadians largely relied upon handcraft and this practice structured their approach to mapping and layout. The New Zealanders make use of a variety of map projections and diagrams, often with pleasing effects, as in Plate 91, 'From Country to Town', and Plate 52, 'Space Transformed'. By mapping the terrain and vegetation cover on perspective views, Plates 37, 'Taranaki', and 38, 'Te Raupatu o Waikato', lend direction and strategic context to traditional military campaign maps. In Plates 1 to 8, 'Origins', the *Atlas* juxtaposes many fine representations of ecological and geological history with representations of Maori ideas about origins. Plates 67, 'Men at Work', and 68, 'Women in Paid Work', offer national employment data, sketches of gendered places, and nutshell summaries of trends, in coherent and effective layouts. Plates 44, 'Gold Rushes and Goldfields', and 45, 'After the Rush', offer diagrams of mining company structure and organization, labour and population characteristics, and perspective views of the goldfields in another well-planned map sequence. Aerial photographs and remote sensing images make appearances in the *Atlas* too. Auckland is frequently portrayed in a perspective view from the south west so that the ribbon developments from the isthmus take on lateral direction. These are just some of the innovative approaches to cartography that set the *Atlas* apart from its predecessors.

This innovative cartography has its drawbacks, however. The ten Papatuanuku plates (17 to 26) are perhaps the most innovative yet least effective maps. They are visually striking because of their perspective views, varied orientations, colour, and relief

representations. These maps convey enormous amounts of information, much of it as text in order to be true to the oral traditions which the maps portray. Perhaps because of the compromises involved between cartography and oral tradition, the plates are not successful as cartography: the text is too dense; the map symbols are too small; and the spatial and temporal dynamics of the narratives told here are not highlighted by the kind of dynamic mapping, using flow arrows, used by Donald Meinig.¹

The New Zealand Historical Atlas has a smaller format than its Canadian counterpart, much more text per plate, and a larger base font but grey rather than black lettering for much of the text. Where the Canadians use several pages of text to introduce each section of their atlas, the New Zealanders use more atlas plates. The result is more text and less white space per page. At times the bold colour schemes appear garish, and the reader wishes that the shading schemes used by the more orthodox Canadian cartographers had been followed. While Plates 42 to 57, for example, show signs of strong and coherent editorial control, the *Atlas* cartography is eclectic in style. These drawbacks can only partly be blamed on the compromises that had to be made in order to realize the innovative ideas in the *Atlas*, and on the much smaller budget the New Zealanders worked within.

Nevertheless, McKinnon and his team have made important contributions in their selection of subject matter. However flawed cartographically, the Papatuanuku plates represent a major accomplishment: the cartographic representation of Maori oral traditions and connectedness in the terrain of Aotearoa. With Derek Lardelli's images in Plates 2 and 3, and Plate 9, 'Te Ao Maori', they represent a breakthrough in recent historical atlas publishing. Even the vaunted *Historical Atlas of Canada* remains a narrative representation of national history and geography from outside the traditions of its first peoples.² Several plates develop environmental themes and issues. Human modifications of environments and natural disasters are emphasized, but the role of terrain in shaping human settlement and activity is also frequently suggested in maps and diagrams. Again, this is a step forward from the *Historical Atlas of Canada*, which generally casts Canada as a flat surface interrupted only by rivers, lakes and political boundaries.

The *Atlas* makes a strong contribution to New Zealand's urban history with 11 plates explicitly dedicated to urban affairs. Even with the limited urban history published in New Zealand the *Atlas* contributors have sketched out key patterns and the collection of plates suggests many ways in which the country's urban history can be strengthened by tying it to mapping projects. Plates 42 to 48 reinstate regional geography as a cornerstone in New Zealand's economic history.

It is in the arena of historical interpretation and thematic approach that the *New Zealand Historical Atlas* really stands apart. Where the Canadians explicitly and consistently emphasize nation building, McKinnon's team is at pains to emphasize Maori, regional, class, gender, town and country perspectives. They declare that New Zealand has 'a history of division as well as one of unity' (p. 12) and that the *Atlas* goes beyond a national history. The section on 'Appropriation', with Plates 31 to 35 on naming, exploring, charting and surveying land, and on appropriating land for urban settlement, is explicit about the tensions and processes at work in New Zealand society. The *Atlas* offers

1 D. W. Meinig, *The Shaping of America: A Geographical Perspective on 500 Years of History*, Vol. 1. *Atlantic America, 1492-1800*, New Haven and London, 1986.

2 R. Cole Harris, ed. and G. J. Matthews, cartographer, *Historical Atlas of Canada, Vol. I: From the Beginning to 1800*, Toronto, Buffalo and London, 1987.

pathbreaking representations of the geography of Maori struggles and identity. It also juxtaposes connectivity, place-making and patterns on international, national, regional and local scales. By embracing such a postmodern stance on New Zealanders' various identities and histories, McKinnon's team produces a rich collage of suggestive sketches, images and maps, but they also render national identity an elusive idea, indeed a hollow shell. By visualizing rapid and dramatic transformations and framing a fragmented land and people, the plates undermine the notional era of progress and subsequent shift into uncertainty that serve to order New Zealand identity in the *Atlas*. These are paradoxical effects for a national historical atlas.

Malcolm McKinnon, his editorial team, the Advisory and Maori Committees, Terralink NZ Ltd., the Historical Branch, Department of Internal Affairs, and the many contributors are to be congratulated on an adventurous and challenging historical atlas. Any historical atlas project is an experiment in interdisciplinary scholarship, and involves collaboration and exchanges of knowledge and practice among many individuals. Geographers may have a key role in this process but the outcome should be a heightened awareness among all participants and readers of the ways in which space and place contextualize histories. At times the *Atlas* highlights the potential of mapping as an analytical tool, though on this score its achievement is uneven. The *Atlas* reminds us that maps are also and always propaganda, and the *New Zealand Historical Atlas*'s main contribution is its challenge to historians and geographers alike to invent new ways of envisioning and mapping New Zealand identities.

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Te Mana Te Kawanatanga: The Politics of Maori Self-Determination. By Mason Durie. Oxford University Press, Auckland, 1998. 280 pp. NZ price: \$39.95. ISBN 0-19-558367-1.

TE MANA TE KAWANATANGA: The Politics of Maori Self-Determination is a book about power, state control and Maaori striving for greater social, economic, cultural and political self-determination. In it Durie explores how Maaori have interacted with the state over the last 20 years and how the state has responded.

The Maaori title, *Te Mana Te Kawanatanga* expresses Durie's understanding of the fundamental tension between Maaori and Paakehaa. He chooses mana (sovereign power and authority), rather than te tino rangatiratanga to describe Maaori aspirations because mana was the term used in the 1835 Declaration of Independence to define Maaori authority. Maaori at that time controlled their affairs. Durie, perhaps romantically, speculates that there existed the potential for a Maaori-led state. However, the 1840 Treaty of Waitangi precluded that possibility by ceding kaawanatanga (a transliteration of governance) to the crown. In essence, the kaawanatanga of the Treaty countered the mana of the Declaration of Independence. And, because kaawanatanga (which does not generally equate with sovereignty) and not mana (which closely equates with sovereignty) was ceded to the crown, Maaori have consistently contested the unilateral