

This Is My Place. Hauraki Contested 1769–1875. By Paul Monin. Bridget Williams Books, Wellington, 2001. 284 pp. NZ price: \$49.95. ISBN 1-877242-19-5.

HISTORICAL ACCOUNTS of Maori–European interaction have, since the mid-1970s, been driven by the priorities of Treaty/Tribunal research which has essentially sought to reveal Maori suffering and loss due to the failure of colonial authorities to honour Treaty ideals and promises. Tribunal processes may have essential social policy results with financial and related benefits for Maori claimants. But the nature of the Tribunal's historical justification is more problematic. That is, New Zealand's contact history tends to be narrowly interpreted as an uneven contest between unscrupulous and powerful colonial authorities/agencies, and passive, innocent Maori victims.

Paul Monin, who cut many of his historical teeth working for Hauraki Treaty claimants, has courageously stepped outside this paradigm and emphasizes the complexities and subtleties of the contact processes: 'where interaction outweighed confrontation, where ground was shared as well as contested by European and Maori, and where both races made strategic decisions on how best to advance their respective interests'. He offers the concept of dual agency – whereby Maori and European shared initiatives and responsibilities.

He looks at what happened to people and situations on the ground, so to speak, rather than narrating a predetermined morality tale. Dual agency by no means implies equality in power relationships. Indeed, as Monin powerfully demonstrates, few other tribal groups 'underwent a greater or more rapid decline in fortunes in the nineteenth century' than those of Hauraki. His persistent theme is that 'European things were not so much imposed upon Maori as appropriated by them for their own purposes'. The Hauraki peoples' 'ultimate downfall was substantially wrought by involvement in economic processes beyond their control and understanding'. Monin's historical explanation ironically offers a more powerful story of loss than those who would simply see hegemonic colonial evil at work. He does not deny examples of colonial evil-doing, but argues for a more multi-dimensional understanding of causation.

This is a 'regional history'. Monin's Hauraki incorporates the Gulf and its islands, the Auckland isthmus, Coromandel Peninsula, the lower Waikato and Hauraki Plains. The chapters are arranged chronologically, from early European contact through to the dominance of the gold-mining economy by 1875. There is unfortunately very little material on Hauraki before 1769. While much of Monin's information is local/regional, he is well attuned to broader issues. Each chapter concludes with a few pages of 'Reflections'. They are thoughtful and thought provoking. Agree with them or not, here we see a historian consciously aware of his position, relating his findings and approaches to understandings of New Zealand contact history and sometimes beyond. Those familiar with Pacific islands historiography will be pleased to see how Monin has sometimes been an adaptive importer.

Among his more useful reflections are those on the nature of Hauraki Maori exchanges with explorers and early traders. Monin challenges some of the more limited anthropological interpretations of indigenous 'economic' behaviour, emphasizes the degree of shared Maori and European concepts of 'trade', and stresses Maori adaptability and control in early dealings. His discussion of the role of muskets in pre-1840 tribal conflicts is a nice counter to those who simplistically assume possession of muskets guaranteed devastating military superiority. His assessment of the state of Hauraki Maori by 1840 steers a sensible course between the extremes that they were decimated and lethargic as a result of Western influences, or that they were still pristine on the fateful eve of the founding of Auckland. As he has done elsewhere, he argues that Maori played a major economic role in the early Auckland economy, and became involved in the export trade with Australia, participating 'in their own economic colonisation . . . within

indigenous parameters, largely untroubled by a colonial state that remained relatively remote, benign and peripheral'. But the tide began to turn in the 1850s. The Australian export market collapsed in 1856, and it also became apparent that active Maori participation in capitalism did not turn Maori into successful capitalists, especially regarding issues of investment and debt. Nevertheless, he argues that until the outbreak of war in 1863, 'European settlement in Hauraki had proceeded on the basis of negotiation and compromise. The resort of the colonisers to war and land confiscation changed all that. In 1864 the people of Hauraki did not so much surrender as acknowledge the futility of further armed resistance.' It was the gold economy that saw them finally lose initiative. Monin stresses the crippling consequences of debt in the period to 1875. Where pre-war debt had been caused by over-investment combined with the collapse of the Australian markets, the debts of the later 1860s came more from spending gold and town rents on 'European food, clothes and whaleboats', and on the provision of hakiri. Such debts resulting from 'under-production and . . . over-consumption' precipitated the sale of much of the Coromandel Peninsula and the Piako region, and excluded Maori from the potential economic benefits of gold-mining.

Monin's careful research and thoughtful analysis makes a significant contribution not only to our understanding of a region, but also to the historiography of culture contact in New Zealand. In particular, it is one of the first studies to move beyond the simplistic historical moralizing that has dominated Tribunal-related research over the past 20 or so years.

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Old New Zealand and Other Writings. By F.E. Maning. Edited by Alex Calder. Leicester University Press, London & New York, 2001. 232 pp. NZ price: \$74.95 (paperback). ISBN 0-7185-0198-5 (hardback), 0-7185-0196-9 (paperback).

OLD NEW ZEALAND: A Tale of the Good Old Times by a Pakeha Maori, a familiar title in New Zealand bookshelves, has recently been issued in a new series, *The Literature of Travel, Exploration and Adventure*. It joins a list of narratives intended for scholars of 'the history of encounters between Europeans and other peoples, in the intellectual and scientific dimensions of exploration and travel, and in the development of the travel-writing genre'.

Maning's account of adventures and misadventures in the 1830s, mixed with his reflections some 30 years later, has had an interesting publication history. *Old New Zealand* (1863) was probably the first book produced in New Zealand for commercial profit. Along with *A History of the War in the North* (1862), it has reappeared in different editions and new impressions steadily ever since, with significant differences in format, presentation and other features. New Zealand productions of the combined works have been based on T.M. Hocken's edition of 1906, while those published outside New Zealand derive from the even earlier edition of Lord Pembroke (1876). For the new series, Alex Calder has re-edited the text and provided for the first time a scholarly introduction and notes.

What does this new edition do? First, it presents the work in an attractive form, with notes, illustrations and maps, and a few of Maning's unpublished letters. Calder's introduction provides some historical context and some up-to-date discourse on ways of knowing. Though the reader may not agree with everything he writes, his introduction is topical and stimulating.