

other attempts to redress injustices pointed out for many years before the government's admission. But in step with them there emerged, from the mid-nineties, an opposite reaction among the media, the conservative journals and the politicians. Howard was returned to power in 1996 with, on his right, Pauline Hanson's One Nation party, with whom the Liberal coalition had to compete. Howard claimed that 'people can now talk of certain things . . . without being branded a bigot or racist' (p.139). Administrative and legal changes followed, modifying earlier advances for Aboriginal people.

The book also addresses the history of the indigenous people in Australia. In 2000 Keith Windschuttle, a critic of historical methods then being taught in the universities, attacked in *Quadrant* the 'myths of frontier massacres', launching the most recent historical conflict in the media. Two years later he self-published a large volume, *The Fabrication of Aboriginal History*, that dealt with violent relations between the newcomers and Aboriginal people in Tasmania. It implied bad faith in the authors of prominent previous studies although suggested deficiencies in footnoting scarcely justified this. More, his approach to historical explanation was so limited (in omitting key sources and in the tendentious manipulation of statistics) that a collection of essays edited by Robert Manne (*Whitewash*, Melbourne, 2003) has effectively undermined its impact. Still, the book was welcomed by the same conservative interests that had previously been engaged in the History Wars.

New Zealand shares in its own way many of the issues addressed here. This is an admirable work where the subtleties and personal issues which must have been involved are handled with good humour and brio. The matter of political and ideological conflicts in the use of history makes this a book to be consulted by all historians concerned about their craft and their relationship with the wider society.

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Ngā Pikitiroa o Ngāi Tahu. By Rawiri Te Maire Tau. University of Otago Press, Dunedin, 2003. 290 pp. NZ price: \$49.95. ISBN 1-877276-27-8.

DURING AN OPEN LECTURE at the University of Otago in 1994, Joe Pere said that there are no iwi histories, only hapū histories. His assertion is demonstrated in Te Maire Tau's history of Ngāi Tahu from the perspective of Ngāi Tūahuriri hapū (of Tuahiwi, near Kaiapoi) as, despite Tau's assertion that 'it is not the primary purpose of this book to construct a Ngāi Tahu history' (p.15), *Ngā Pikitūroa o Ngāi Tahu* is certainly historical in its focus. Readers should be aware that there are other valid versions of some of the stories and various other points made, something not explained in the book; in particular, the unqualified statement that 'It is through Tutekawa's children that Ngāi Tahu may claim their links to Ngāti Māmoe and Waitaha' (p.194). This may be true for Ngāi Tūahuriri but does not apply to the entire iwi, and is certainly not the case in respect to this reviewer.

Ngā Pikitūroa exemplifies the problems that Māori authors have in finding competent academic publishers. There are a number of technical errors that would not normally appear in non-Māori publications. For example, many whakapapa show a vertical descent line from one generation to the next running from the '=' (denoting marriage) of the former generation, to the '=' of the descendant generation, whereas the line should denote which of the marital pair descends from the couple above. Deficiencies of proof-reading, too, detract from the end-product: the map on p.12 shows Tuahiwi due south of Kaiapoi but it is correctly located southwest of Kaiapoi on p.14; also on p.12, the Waiau Toa (Clarence River) is depicted subscribing an elongated 's' shape and rising well to the north of its

true source which, according to Ngāi Tahu, is ‘between the legs’ of the Waiiau Uwha (Canterbury Waiiau); note 96 to ch.7 says ‘See the map of Te Wai Pounamu on page’ (no page number given) and soon after this the footnotes become wrongly numbered (by note 123 they are out by one). This is a particular problem for publishers of Māori material who do not have in-house language ability, as many of the blemishes in *Ngā Pikitūroa* could only have been detected by a reader with knowledge of Te Reo Māori.

Tau follows Buck and other academics in considering Io as the late nineteenth-century invention of Matorohanga (pp.59–60). However, the first missionary amongst Ngāi Tahu, James Watkin, mentioned in his journal as early as 1843 that he had been told of Io; strong support for a pre-Christian existence of the tradition.

One of the problems with preparing a thesis for publication is that additional publications appear between the date of the original work and its eventual publication as a book. One such is Halbert’s Māori history of the Gisborne area in which he makes some important contributions to oral tradition regarding the early generations of what was to become Ngāi Tahu — material central to Tau’s thesis. Another problem occasioned by the exigencies of a PhD is the need to focus on a representative selection of available sources. Tau has chosen — correctly for a PhD — to scrutinize a selection of manuscripts from his own Ngāi Tuahuriri hapū. However, a fuller use of Te Wanikau’s 33-page manuscript (referred to but not discussed at length) could have added further richness to the overall discourse. In particular some of the questions posed regarding Te Huataki and Tiotio might have been resolved, as this tradition is told by Te Wanikau, of Kaikoura (and therefore is not ‘unique to the Kaiapoi region’ — as asserted on p.199).

Amongst the real strengths of *Ngā Pikitūroa* are Tau’s methodology, his comments on epistemology and his emic approach. The discussion of previous analyses of tapu, provided in ch.3, is a splendid example. Historians employing Māori oral sources and not wishing to become immersed in the minutiae would do well to carefully consider chs 1 and 8 in particular. The schema offered on p.19, which divides oral traditions into ‘realms’, provides a really useful approach to classification, one that this reviewer has unashamedly adapted in his teaching. Another strength is Tau’s juxtaposition of manuscripts: the comparative method. It provides a clear insight into the various accounts, one that is aided by Tau’s understanding of Māori epistemology and the use of myth templates. Similarly, the comparisons of various iwi accounts as advocated and exemplified in ch.6 is a most productive technique.

Other iwi have had published traditional histories for some time. Some are comprehensive, others less so, but most lack the insight of the insider, the emic perspective. Academia has long needed some insight into emic perspectives of Māori history. The explanations and examples provided in Tau’s book go a long way towards meeting that need. *Ngā Pikitūroa* exceeds most other Māori histories and is an excellent example of the ‘emic’ approach to history that this reviewer has advocated for some time. To extend the metaphor in its title: the book ensures that the feathered plume of Ngāi Tahu continues to stand proudly.

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