

Designed for the general reader, this book's strength is dealing with the theme of New Zealand people and culture rather than New Zealand in the world. Thanks to the collaboration with television, sketches and paintings, photographs, advertisements and maps enhance every single page of text. Most of all, the images lend themselves to use in the classroom or the lecture theatre. Indeed, the book's appeal lies in the beautifully reproduced and abundant illustrations, which tell a story in themselves. *Frontier of Dreams* offers a wealth of material for PowerPoint slides, and to help bring to life New Zealand stories. The maps greatly assist the reader (or viewer) to comprehend what happened at key moments; for example, by portraying the sites of early whaling and mission stations, of war in the Waikato in 1863, the ANZAC front line at Gallipoli, and the Western Front in 1916. There is a useful timeline throughout the book, while text boxes tell stories within stories, such as about 'square eyes' with the arrival of television.

This is not a volume to read cover to cover; it is arranged in episodes to match the television series. Hence the national story is written not as a connected narrative but as a series of essays after the style of encyclopedia entries, which together provide a helpful reference point for developing a basic understanding of New Zealand history. At times the writers strive too hard in their aim to encourage New Zealanders to embrace their story. There is no need for colloquialisms such as 'Maori had been getting on his wick lately' (p.73); neither is it necessary to resort to vernacular such as 'kiddie blip' (p.309), in this case to refer to the baby boom. At times the journalese is off-putting, notably in chapter 3. The passages in plain English communicate with the reader more effectively. Where the collaboration with television constrains the ministry's historians is in their having to adopt the genre of a nationalist as well as national history. While based on the latest research, this is a standard story of late settlement followed by rapid nation-building and development, the adventurous mutual discovery of Europe and te ao Maori, and the triumphant, interdependent making of Maori and Pakeha. There are no 'history wars' here.

For this reader the text comes alive with the teenagers in the post-war era. Jock Phillips's chapter 12 on 'Generations' is the exceptional chapter in the volume, structured around the motif of the generation gap between baby boomers and their parents. Phillips — who unlike Belich identifies the key turning point as 1965, not 1973 — provides the most accessible story to date of the era from 1965 to 1984. Overall, however, the pictures outshine the essays. I recommend that the reader become the viewer and browse the superb illustrations. *Frontier of Dreams* adds to the valuable resources provided by the Ministry for Culture and Heritage via www.nzhistory.net.nz and the on-line encyclopedia Te Ara, notably by bringing to light a stunning array of pictorial evidence to enrich our understanding of New Zealand's past.

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New Zealand Identities: Departures and Destinations. Edited by James H. Liu, Tim McCreanor, Tracey McIntosh and Teresia Teaiwa. Victoria University Press, Wellington, 2005. 304 pp. NZ price: \$39.95. ISBN 0-86473-517-0.

IN 15 CONCISE CHAPTERS, *New Zealand Identities: Departures and Destinations* covers a range of historical and contemporary issues in New Zealand. Identity has been a foundational subject of sociological enquiry, which has often explored the structural ways in which identity plays out at the individual and collective levels, and examined the symbols and meanings attached to culture and identity. Historical approaches in New Zealand have tended to focus upon nationhood and national identity, an approach that is

being increasingly challenged by comparative and transnational perspectives. The value of this book lies in its multi-disciplinary approach to identity formation.

Arising out of a conference held by the Centre for Applied Cross-Cultural Research at Victoria University, Wellington, the book highlights the diversity of identities and identity formation in contemporary New Zealand. The stated intention was to 'examine issues of identity as both departing point and destination, bringing together diverse perspectives from a number of disciplines across the social sciences' (p.11). Given this goal, *New Zealand Identities: Departures and Destinations* does not purport to offer solutions to fraught debates about identity in this country, but to provide context and a frame of meaning to these debates. Indeed, the book is designed to spark dialogue and discussion, and to provide 'an interconnected set of conversations' (p.11).

Diversity also figures in the approaches and methods taken by the authors in their examination of historical and contemporary identities. The editors have brought together a set of scholars with training in sociology, demography, psychology, history, literature, anthropology, Asian studies, Māori studies, politics, religious studies and Pacific studies, which successfully highlights the fluid and dynamic nature of identity, as both a subject of academic enquiry and an issue of personal moment.

Ethnicity is the major theme of the book, with Māori, Pākehā, Pacific Islanders and Chinese populations featuring. Underpinning these chapters is the question of citizenship, an issue set up and analyzed by David Pearson in the first chapter. On the one hand, authors explore and expand understandings of state involvement in citizenship, while also pointing to the diverse groups who have settled New Zealand, but they also explore the migrant experience, looking at the importance of culture in the settling-in process.

The question of nation and nation building lies at the heart of the book. Immigration policy, biculturalism and multiculturalism feature, as does the place of New Zealand in the Pacific. In fact, all the usual suspects in scholarly discussions of identity appear in the book, interspersed with a few contemporary issues of current political importance. Notably, sport and leisure are absent, and gendered approaches do not feature as significantly as they might have. It was a highlight to see a chapter on religion, a subject often not considered in the context of New Zealand identities. Given the desire to open up contemporary debates about identity, and to move beyond the nation and biculturalism as frameworks of analysis, it is surprising more attention was not given to a wider range of migrant groups, particularly refugees.

The fluid and dynamic nature of identity is a theme that connects many of the chapters. Authors consider how identity is constructed in a range of ways and through a variety of strategies. At the heart of these discussions is the question of agency: migrants are understood to be continually engaged in re-constructing their identity, but this agency can be limited by the power of the state. As Manying Ip and David Pang argue, the long history of Chinese settlement in New Zealand has been shaped by policies of exclusion and inclusion, which have ebbed and flowed over the twentieth century. Maintaining identity in the context of state processes of nation building involved language, for instance, as well as important ties of kinship. In all cases cited, whether Chinese, Asian, Pacific Islander or Māori, identity is understood as multiple, fluid, dynamic and sometimes ambiguous.

Other authors consider the question of how identity has been understood in New Zealand at the national level. Bicultural narratives, argues James H. Liu, dominate, leaving little room for the multiplicity of identities that actually exist in New Zealand. Nation building, particularly focused around biculturalism, takes place in a range of sites. Giselle Byrnes finds that the Waitangi Tribunal has been engaged in 'national unity work' since 1984.

There is something for everyone in this book. The multi-disciplinary approach is to be congratulated. At the same time, 'interconnected conversations' drawing on the complex

dynamics of identity do not always lend themselves to a fluid structure. Moreover, *New Zealand Identities* would have been better served by an introduction that outlines the scholarship on identity in New Zealand, thereby placing the newness of this work into sharper relief. A solid grounding in the literature would also assist the new reader to the field.

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Kin: A Collective Biography of a New Zealand Working-Class Family. By Melanie Nolan. Canterbury University Press, Christchurch, 2005. 251 pp. NZ price: \$39.95. ISBN 1-877257-34-6.

FOR THE SECOND TIME, Melanie Nolan has written a fascinating and valuable book that is not exactly the book it says it is. In *Breadwinning*, subtitled *Women and the New Zealand State*, she had at least as much to say about men as about women. Now she has written a book called *Kin* which, protest as she may, is really about class.

The book's introduction makes the case for broadening the focus of the historiography of the working class in New Zealand. An informative discussion of that historiography includes the charge that the debates have focused too narrowly on certain groups: skilled workers, trade unionists, the non-religious; or the transient, the disorderly and the unorganized; and on men. Or that they have focused too much on specifically political organizations, at the expense of the breadth of working people's concerns. This charge of a too-narrow definition of New Zealand working-class culture operates as the rationale for Nolan's project here, which is to examine the lives of the five children of Sarah and William McCullough, born in Ulster between 1860 and 1875, as a means of considering the variability of working-class culture as it developed here. I am not entirely convinced of the fairness of all the charges set at the door of the historiography, but neither do I think that matters: the book needs no excuse. Chapter two, which examines the nature of cultural transfer from Ulster to southern New Zealand, is particularly interesting, making the case that the critical period of migration to New Zealand occurred before sectarianism and populist Orangeism had bitten deep in Ulster — for which we can be thankful. Here Nolan sets forth the view that of all the affiliations the family brought with them, it was Presbyterianism which endured most powerfully.

William and Sarah McCullough were Ulster Scots, Irish Unionists and evangelical Presbyterians. William was not a skilled man himself, but the pair had three skilled sons and two skilled sons-in-law. From Belfast they emigrated with all five children in 1880, arriving in Christchurch and Timaru and dispersing over time to Wellington, Kaiapoi and Dunedin.

Jack McCullough, eldest and most politically active of the siblings, was the subject of the political biography Nolan wrote as her MA thesis. In returning to this work after a gap of 20 years, she found herself interested in the others: in sisters and brothers whose possible significance had been of little interest to her earlier historical self. What would it mean to look beyond Jack? she now asked: to look beyond Jack the international socialist, trade unionist, workers' representative on the Arbitration Court, pacifist, lapsing Presbyterian, moderate drinker and occasional temperance supporter, even more occasional and guilty placer of a bet — in short, an outstanding representative of respectable and politically active working-class masculinity. But as Nolan points out, Jack himself recognized that he held minority political beliefs. A long glance down the line of younger McCulloughs offered a more diverse picture, although the picture remained a respectable one. There was Margaret, taken by her mother to the founding Timaru meeting