

deliberately recruiting him to help preserve traditional knowledge for future generations of Tūhoe. While Holman highlights the inequality of such research collaborations given the changes wrought by modernity and its agent, the colonial state, in the Māori world, he draws attention to the unfolding friendship between the two men marked by a series of reciprocal gestures, including Tutakangahau's request that Best care for his grandchildren while attending school. Best called Tutakangahau and other Māori experts his "faculty" of kaumātua' (p.126). When these elders passed away Best felt himself "tutorless" (p.216); his publications became a legacy of these relationships. By analysing a selection of Best's texts Holman demonstrates that 'it is only reasonable to begin viewing Tutakangahau (along with his peers) as the co-author of Best's researches' (p.153). Not surprisingly, Tutakangahau, like many other Māori experts, wrote and published his own knowledge, especially in Māori language newspapers. When we read Best's various publications today we need to understand them as the products of a group of scholars; in Holman's words, 'Tutakangahau mā i roto i a Te Peehi, Te Peehi i roto i a Tutakangahau mā — Tutakangahau and the academy are in Best, and Best is in them' (p.262). The example of Tutakangahau and Best suggests that for a research collaboration to work well, especially between Māori and Pākehā researchers, there needs to exist a strong relationship premised upon trust, mutual affection and respect, equal participation, and a fair attribution of authorship.

The 'subtext' of Holman's impressive study is the change to the oral world of Tutakangahau's closed traditional society caused by modernity's colonizing 'literary cultures' (p. 268). Best thought he was recording knowledge transmitted unchanged from that pure world of orality, whereas what Tutakangahau's generation passed on had already been influenced by a long engagement with colonial New Zealand. While Holman points us towards a lost oral domain, I would stress that cultural knowledge is always in flux, and Tutakangahau's would have been as authoritative and authentic as any before it. Another subtext highlights how Best was affected by his Māori colleagues, identifying more strongly at an emotional level with them than with his own urbanizing world. He also accepted their scholarly authority and put aside any critical evaluation of such ideas as the existence of a supreme spirit power, Io. Although Holman sees Best as adopting this stance in order to appropriate the mantle of authority from his Māori collaborators, his example might also suggest that Pākehā researching within a Māori context should accept that knowledge for what it is rather than subject it to critical analyses derived from Western cultural assumptions. Being open to how others view the world is an essential prerequisite for any cross-cultural research although, as Best's case demonstrates, no researcher ever avoids their own too-human partialities.

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Hunting: A New Zealand History. By Kate Hunter. Random House, Auckland, 2009. 320pp. NZ price: \$49.99. ISBN 978-1-86979-154-4.

IN 1861, IN HIS BOOK *New Zealand, the 'Britain of the South'*, Charles Hursthouse observed that '[w]e go to the South Seas to create an estate'. Of course, there was an obstacle to realizing this ideal: New Zealand lacked suitable animals to hunt. The colony had no land mammals, apart from a few species of bat. The obvious solution was to import animals; between 1850 and 1900 there were over 200 separate liberations of deer. This 'silly mania' for acclimatizing species for hunting was a corollary of colonization. However, as Kate Hunter reminds us in *Hunting: A New Zealand History*, New Zealand has its own hunting history. This distinctive history has been forged from the intersection between a unique local ecology and the spread of empire; it has evolved from the interplay between nature and culture.

Hunting traces 'changing ideas of and relationships to nature, animals and food' (p.19). Hunter's research is wide-ranging, informed by and augmenting histories of conservation, wildlife control, acclimatization, tourism, outdoor recreation, science, cooking and cuisine, and rural life. As these topics suggest, hunting is a multi-faceted and complex practice, and Hunter structures her narrative around these different, sometimes conflicting, manifestations. In chapter one, she discusses the tensions that arose as legal frameworks were implemented to manage the protection of game. These regulations were designed to facilitate hunting for sport, rather than hunting for the pot. Using Waitangi Tribunal research, Hunter shows that these regulations also breached Maori rights to hunt native birds guaranteed by the Treaty of Waitangi. While Hunter rightly observes that 'the conservation movement saved the government from having to wrangle with the question of Maori rights to game under the Treaty of Waitangi' (p.60), this tension still continues. In Northland, Ngati Wai maintains its right to conserve and harvest kiore (native rat), which is at odds with the Department of Conservation's eradication programme.

Following chapters look at overlapping motives for hunting: provisioning, work and leisure. During the nineteenth century, hunting for meat was essential and the sharing of game a regular feature of colonial life. One settler recalled in the 1890s that in New Zealand there was 'food to burn, game unlimited', and Hunter mines recipe books to show how hunting added variety to settlers' limited diets. She also highlights a surprising range of ways in which hunting has contributed to local and family economies — through the sale of meat, furs, skins and feathers; the trade in museum specimens; taxidermy; culling; guiding; gun-smithing; for aviation; and Chinese herbal medicines. Hunting incomes have usually been supplementary to household finances, although there have been boom times. For example, at the height of the venison-recovery industry, a record shoot earned hunters the equivalent of the price of a house. However, Hunter notes hunters' ambivalence towards the advent of this helicopter-assisted hunting: 'it wasn't hunting...we were killers and it was our job' (p.138).

Hunting also has a long history as a recreational activity, enjoyed by a range of participants. Trophy hunting was a clearly demarcated form that was central to the Tourist Department's activities during the first part of the twentieth century. Increasingly, however, the ambitions of the department and deer stalkers clashed with growing concerns about the environmental deterioration said to be caused by game. This came to a head in 1930, when the Department of Internal Affairs took up deer culling to halt erosion.

In the final and most technical chapter of the book, Hunter surveys the changing role that hunting has played in collecting and conserving nature. A paradox emerges here: in the nineteenth century, native species were shot for preservation in museums, but by the mid-twentieth century, hunting was a handmaiden to the 'conservation' of indigenous nature. As Hunter points out, 'the New Zealand [conservation] ethos was that its ecology had evolved in the absence of mammals and its conservation demanded their removal' (p.269). However, this approach to conservation was undermined as natural history developed into ecology and visiting American hunters and scientists called into question the science behind 'indiscriminate culling'. Poisons have further reduced the need for population control through hunting, while possums, not deer, have proven to be New Zealand's most destructive pests.

Overall, *Hunting* provides multiple fresh perspectives on a topic that has been largely ignored by historians. The proliferation of hunting memoirs and yarns written by government deer cullers and other 'good keen men', plus a contemporary queasiness about killing, has undoubtedly marginalized hunting. Hunter declares that her book is 'what a historian sees when she looks beyond the "good keen men" of hunting' (p.26). However, she does not explicitly address hunting and gender relations. Instead, her careful selection of evidence highlights a range of participants and shows that good keen men do not have a monopoly on the personal and collective meanings and manifestations of hunting.

Hunting is generously illustrated with over 120 images, many of them in colour. These include works by colonial artists, posters, ephemera, crisp archival photographs and faded family snapshots, plus the illustrations of Wairarapa brothers ‘Stag’ and Tory Spooner (who also painted a panoramic frieze in their bedroom of the deer-infested Tararua Ranges where they hunted). Hunter’s book also celebrates a profusion of hunting objects and iconography, ranging from hardware to everyday domestic items, fashionable accessories, ceramics, artworks and interior decoration. This wealth of material and visual culture, plus an abundant archive, suggests that hunting would work well as the subject of a museum exhibition.

Hunter has tackled an activity that New Zealand’s urbanized population knows largely through culture. Part of this hunting culture is its history, and *Hunting* shows that ‘[h]unting is everywhere in New Zealand’s past. That past is very recent and we remain connected to it through our families and whanau, our kitchens and communities, and through the history of the land itself’ (p.286). These are all good reasons to take hunting seriously as an object of historical enquiry, rather than seeing it as a cliché best left to hunters. In *Hunting: A New Zealand History*, Hunter has convincingly written about ‘different groups and their perspectives on the natural world’ (p.27), but she has also convinced me that ‘[i]f there is a “national culture” in New Zealand, then hunting and hunters are at its core’ (p.27).

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Shear Hard Work: A History of New Zealand Shearing. By Hazel Riseborough. Auckland University Press, Auckland, 2010. 360pp. NZ price: \$45.00. ISBN 978-1-86940-453-6.

THIS TEXT, THE SECOND BY HAZEL RISEBOROUGH published by Auckland University Press, is subtitled *A History of New Zealand Shearing*. Like the first book, *Ngamatea* (2006), it is compiled around the personal stories provided by interviewees and, in this case, a great number of personalities, and for that reason it might be more appropriately subtitled *The History of New Zealand Shearing Personnel*. When compared with other books on New Zealand shearing, such as John E. Martin’s *Tatau Tatau* (1987), Tony Williams’s *Tales from the Shearing Shed* (1999) and *Boards, Blades & Barebellies* by Halina Ogonoswka-Coates (1987), this is a lengthy tome, and it is the stories of shearers, members of shearing gangs and farmers that account for this length. In the introduction, the author refers to the difficulty of fitting in the stories of all those whom she has interviewed, and therein lies the volume’s problem. When it comes to the cited memoirs and interviews, and the innumerable quotes (which are not always acknowledged), less is in fact more. Many of the personal stories are similar, and a more selective policy should perhaps have been exercised. For example, there are 21 interviews reported in Chapter 7, which comprises 37 pages. There is a pattern in the stories — many of the interviewees tell us that they did not fit into formal schooling and left to work in the gangs as soon as it was possible. Among the best stories are those of the experiences of Joe Paewai and family, the gangs at Ngamatea and the champion shearers, and perhaps they alone should have been left to represent their fellows in the domain.

It is difficult to identify the specific intended audience for such a book. One has the sense that it is written for those, and in honour of those, who are already involved with the shearing industry and farming. To begin with, a reader new to the subject would have difficulty appreciating the meaning and significance of particular terms, such as *expert* (a specialist usage), *drummer*, *ringer*, *mid-micron* and *open shed*. As these are, and have been, important terms in the history of shearing, the reader should have been served with a comprehensive glossary. A national map with the various localities and stations referred to