

While few would question the conclusion that ‘Prendergast played a key role in separating Māori ... from their land and culture’, Morris is probably unfair in suggesting that Prendergast ‘financially benefited’ from the public actions he took against Māori as Chief Justice or Attorney-General (pp.186, 191). In 1869 Prendergast represented the Crown in the Native Land Court’s hearing of the Rangitikei-Manawatu case, which concerned the Crown’s questionable purchase of a vast expanse of land between the Manawatu, Oroua and Rangitikei Rivers. Two years later Prendergast purchased 5000 acres of land in the Manawatu at Bunnythorpe and Fitzherbert (where Massey University’s Palmerston North campus is now located), selling the land 29 years later for a significant profit. According to Morris, the Attorney-General thus improperly secured personal benefit from the ‘public action’ he had undertaken on the Crown’s behalf in the Rangitikei-Manawatu case. This might have been correct if the 5000 acres Prendergast purchased had been part of the contested block, but this was not in fact the case. Both Bunnythorpe and Fitzherbert are located outside of the boundaries of the Rangitikei-Manawatu block and were alienated to the Crown as part of the earlier, and much less controversial, Te Ahuaturanga or Upper Manawatu purchase. Of course Prendergast *did* benefit from the widespread settler practice of purchasing cheap land that the government had acquired from Māori for a fraction of its real value, but he can hardly be considered as acting improperly – at least by the standards of New Zealand’s colonial society – in this regard.

By providing a long overdue biography of one of New Zealand’s leading legal personalities, Morris has added a new dimension not only to a widely maligned historical figure, but also to our understanding of New Zealand’s colonial and legal history. We await further critical histories of our country’s business and legal elite.

PAUL HUSBANDS

Naenae

History, Heritage, and Colonialism: Historical Consciousness, Britishness, and Cultural Identity in New Zealand, 1870–1940. By Kynan Gentry. Manchester University Press, Manchester, 2015. 272pp. UK price: £70.00; NZ price: \$149.00. ISBN: 9780719089213.

In a recent Indiana Jones spin-off, a cave of Native American artefacts was claimed as a treasure trove first for the American people and second for scholars. The claim of living Native Americans over the cave was not considered. The movie highlights the continuing relevance of issues around the colonization of culture. Kynan Gentry’s book *History, Heritage, and Colonialism* is a useful new tool for explaining the motivations behind such portrayals. The book carefully unpicks the processes behind the colonization of cultural heritage. Taking into account local, national and international pressures, Gentry explores the New Zealand case study in detail, identifying recurring themes in the colonizing process. Roughly divided into

three chronological sections covering the period from 1870 to 1940, the book is an important study in how a colonial society used the past to build its identity.

In the first section (Chapters 1 to 3), Gentry argues that the early colonists' need for a romantic and respectably lengthy past led to the adoption of indigenous culture on an unparalleled scale. Here, Gentry successfully attacks the myth that positive race relations prompted Pākehā to embrace Māori culture, demonstrating instead that Pākehā used Māori culture to serve their own purposes. He explains how international interest in the romanticized 'Māori savage' fueled New Zealand's fledgling tourist industry, and how this popular Māori imagery was gradually accepted at home as part of the country's developing national identity. Gentry explores how local interests in memorializing veterans and significant battle sites allowed the brutality of and the reasons for the wars between colonial forces and Māori in the mid- to late nineteenth century to be glossed over, subsumed beneath a myth of positive race relations and mutual respect. This analysis is of particular interest for its fresh reading of war memorials from the period. The highlight of the section is Gentry's careful exploration of the process by which Māori were increasingly dissociated from their cultural artefacts, places and heritage by Pākehā 'experts' and officials, and of how Pākehā interests ultimately influenced which aspects of Māori culture were preserved. Gentry adds perspective to the process through his detailed analysis of Māori actions and reactions to Pākehā use of Māori heritage.

In the second section (Chapters 4 and 5), Gentry explores the growth of interest in Pākehā's own history in New Zealand. Seeking to explain what was collected and preserved, Gentry examines how New Zealand's historical record was shaped at a local level by historical societies, collectors and the first major state experiment in history-making – the 1940 centennial celebrations. Exploring early efforts to preserve historic places, Gentry observes that it was locals that mounted the defence of the Canterbury Provincial Council Chambers and locals that chose not to save Auckland's first public bar. He suggests that the 1940 centennial celebrations, more often seen as the birth of professional New Zealand history, generally served to reflect and strengthen people's pride in the history of their own local areas. Gentry reminds us that what was preserved was influenced by people motivated by local ties – which he suggests need to be better understood. Of greatest interest in this section is Gentry's contention that the traditional focus on national influences has allowed significant local influences to be overlooked. Gentry appears to be calling for a re-evaluation of the importance of local history as a valid and important field for academic enquiry. His appeal for recognition of the contribution of 'the local' is relevant at a time when heritage legislation is moving to favour places of national significance over the local.

In the final section (Chapter 6), Gentry contrasts the New Zealand experience with those of Canada and Australia. While it is difficult to explain the experiences of two different countries in a single chapter, the examples chosen highlight both the uniqueness of and similarities to the New Zealand experience. Gentry outlines how Canada and Australia constructed their own colonial identities using material from their past. In both countries, the role of experts in colonization of the acquisition and interpretation of indigenous heritage is similar to the New Zealand experience, as is the role of people motivated by local interests who contributed to the preservation of

cultural heritage. Yet in Canada, settlers turned to the Anglo-French culture and history to combat the British dismissal of the country as a place with no history. In Australia, Aboriginal culture was dismissed as primitive and Australia's convict history was considered shameful. Gentry's discussion of how and why Australia gradually came to terms with and finally took pride in its convict history is a useful reflection on how economic and other factors influence history-making. By providing an international perspective, the chapter underlines the striking nature of aspects of the New Zealand experience and makes the book a valuable addition to studies in colonial history.

Tested against the experiences of Australia and Canada, Gentry's conclusions make a noteworthy contribution to New Zealand history and to the study of colonization in general. One of the book's major contributions is its highlighting of the complex interaction between local, national and international influences on colonial identity. Of particular interest is Gentry's call to look beyond national influences and give greater weight to local and regional history. The book is also notable for its reliance on the analysis of places and artefacts as well as traditional written sources. In New Zealand, academic works that rely heavily on an analysis of historic places are not common enough; this book is a sound example of how these sources can be used effectively. The book's structure and layout is occasionally unhelpful, as Gentry covers his major arguments in sections differing considerably in length and his overall message is occasionally lost in the detail of each chapter. Despite this, the book is an absorbing read and has much to offer scholars in a wide range of disciplines. Published as a monograph as part of a well-established series on imperialism, the book will be of particular interest to libraries catering for professionals and scholars working in the fields of museum and heritage studies, national identity, colonization, imperialism, indigenous studies, New Zealand history and historiography.

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Historic England, London

The Lives of Colonial Objects. Edited by Annabel Cooper, Lachy Paterson and Angela Wanhalla. Otago University Press, Dunedin, 2015. 368pp. NZ price \$44.95. ISBN: 9781972322024.

Objects, artefacts, material culture, taonga, treasures, curios, commodities, heirlooms, souvenirs, relics, knick-knacks, stuff: the things that constitute our material world have an infinite number of labels, functions and meanings. In the case of *The Lives of Colonial Objects*, '[t]hings invite us into the past through their tangible, tactile and immediate presence' (p.13). This accessible illustrated volume, 'curated' by Cooper, Paterson and Wanhalla, showcases things as historical touchstones. Readers who immerse themselves in the book's full-colour content get to 'touch' numerous aspects of New Zealand's colonial and material history through individual 'life stories' of dozens of things. These range from a putorino that sailed from Tai Tokerau to Salem