

history resulted in the undermining of any modern takes on indigeneity, and limited the political advancement available to indigenous people. In the 'Gove land rights' case, Justice Blackburn allowed the admission of Aboriginal testimony into the court, but he completely rejected the property rights of the Yolngu people. Despite all of the evidence which showed their long-term connections to the land, he concluded in his judgment that 'it seems easier, on the evidence, to say that the clan belongs to the land than that the land belongs to the clan' (p.51).

Following on from the court cases, some of Johnson's best work then focuses on the history of commissions of inquiry in all three countries and how the range of indigenous evidence increased even further. She compares the Canadian Indian Claims Commission (1969–1976) and Mackenzie Valley Pipeline Inquiry (1974–1976), the Aboriginal Land Rights Commission in Australia (1973–1974) and the Waitangi Tribunal process and finds a common thread between them which developed the idea of a new social contract. Her final chapter takes an extended look at the Tribunal's Whanganui River hearings (1994–1995) and 1999 report. Johnson lays out the Crown and claimant arguments in each hearing and finds similar claims across each jurisdiction, as well as the responses from the Crown in defence of its own record of colonization. Showing the progression from 'the Gove land rights case', the Whanganui proverb 'ko au te awa, ko te awa ko au' (I am the river and the river is me) was not seen as a limit on Whanganui iwi and hapū property rights to the river and led to a ground-breaking settlement.

Overall this is an excellent book but there are some minor issues. In her extended background to the Waitangi Tribunal process she completely skips over the result of the 'lands case' in New Zealand, the binding powers provided to the Tribunal for the return of state-owned enterprise lands, and Crown forest rentals and land via the Treaty of Waitangi (State Enterprises) Act 1988 and the Crown Forests Assets Act 1989. Her discussion of the Whanganui river settlement that was the product of the Tribunal's Whanganui River Report was far too brief. But this is nit-picking. More work is needed like it, especially the unpacking of individual Waitangi Tribunal hearings. With district inquiries winding up and urgent and kaupapa inquiries increasing, the time is right to begin to explore the background and context to Tribunal hearings while many of the key participants are still with us.

MARTIN FISHER

University of Canterbury

The Treaty on the Ground: Where we are Headed, and Why it Matters. Edited by Rachael Bell, Margaret Kawharu, Kerry Taylor, Michael Belgrave and Peter Meihana. Massey University Press, Auckland, 2017. 328pp. NZ price: \$39.99. ISBN: 9780994130051.

THE PUBLICATION OF THIS BOOK provides a timely and necessary opportunity to re-examine the Māori–Crown relationship in action in contemporary Aotearoa New Zealand, and to give insight into how our Treaty partnership will progress in the future. This book takes stock of where we have been. It provides interesting and diverse examples of the impact of the Treaty on the ground from a range of fresh

perspectives. While it does acknowledge the need for an ongoing, meaningful commitment to the Treaty, and for new conversations about its status, its implications, and its continuing significance to both partners, the question of where we are headed remains largely unclear. The title, therefore, may be misleading but that is not to say that this book is without value. Its focus on the application of the Treaty from the viewpoints of practitioners who work to bring the spirit and the principles of the Treaty to fruition in their jobs, communities or everyday lives, provides relevant and practical information often marginalized in academic writing on the Treaty. This focus will see me recommending *The Treaty on the Ground* to a number of friends and colleagues similarly engaged in such important work.

The Treaty on the Ground emerged from a conference held in 2016. But it is much more than the product of an academic process. As Kerry Taylor rightfully claims, the book is a welcome and vital step in a journey ‘to find ways to enable conversations surrounding, and prompted by, the Treaty of Waitangi to be meaningful and natural for *all parties concerned*’ (p.11). The conference organizers recognized that 175 years after the signing of the Treaty, in order ‘to give substance and integrity to our behaviour and decision-making today’ we as a nation need to have meaningful conversations that ‘draw out different historical narratives and dot the lines between them’ (p.301). They set about gathering diverse participants with different views. These participants represented a range of people at the coalface of honouring the Treaty in contemporary Aotearoa New Zealand; both practitioners involved in implementing it on the ground, and academics researching this implementation.

The editors clearly made a conscious decision as to which participants to select to contribute to this book. Their diverse backgrounds and experiences serve to provide a wide array of subject matter. This creates a rich experience for the reader who wishes to read the book as a whole, but such variety will also please the selective reader looking to cherry pick chapters on specific topics. Practitioners provide the truly novel chapters, so this reader was left wishing more were selected. Margaret Kawharu’s chapter that provides an overview of the conference suggests that interesting, challenging and forward-thinking presentations remain unpublished, leaving the reader hoping there might be a volume two.

The 14 chapters included cover a timeframe from 1975, looking forward to the bi-centenary in 2040. Consequently a key theme of the book is to highlight the Treaty as a contemporary force, rather than a relic of the past. Chapters related to interpreting and implementing the Treaty on the ground in real time across a number of contexts, often under legal or policy limitations, showcase this theme time and time again. Such contexts include, but are not limited to, museum and institution management, resource and environmental planning, education and housing issues. The chapters stress that the Treaty in contemporary times is more than just about the process of settling claims.

There are several interesting chapters that detail various aspects of the Treaty claims settlement process. They remind the reader that the settlement process is not just about the past failings of the Crown. Against the background of a Waitangi Tribunal hearing for her own people, Te Kawhehau Hoskins showcases the unexplored meta- and micro-fields of settler-indigenous relations. Peter Meihana, along with members of the Kurahaupo ki te Waipounamu Trust, provides insight into the settlement process from a claimant perspective.

Another theme that emerges throughout the book is that of privilege. Kawharu concedes that an analysis of privilege calls for ‘self-scrutiny from those occupying

“normalised” positions’ (p.307). But for her, this rethinking of ‘normal’ is unlikely to occur unless driven by authentic motives for social equality and injustice. Moreover, Michael Belgrave provides some practical tools to deal with the rhetoric of ‘Māori privilege’ often used by those in places of privilege to deny Māori claims of right.

This book is at its best when the contributors write from their own experience. Powerful lessons are found in the words of those who share their process of growth through self-reflection. Damian Skinner’s telling of his own journey to be able to integrate the Treaty into his everyday life offers a clear challenge to Pākehā to genuinely address the current hegemony and the impact of the constant imposition of Pākehā values on Māori lives. Edwina Merito and Liz Cotton’s reflective assessment of the initiatives to incorporate Māori understandings, perspectives and practices in the Tāmaki Paenga Hira Auckland War Memorial Museum delivers a useful case study for the implementation of strategic and policy change in other institutions.

On the other hand, David Williams’s chapter comparing the description of the Treaty of Waitangi to the Magna Carta in early colonial discourse, while most likely of interest to historians, and legal historians in particular, seems out of place in this volume. It details a time outside the focus of the book. And although Rachael Bell justifies this as an introduction to the work, and establishing necessary background, most chapters include relevant history for context, often from a new perspective.

This book is a very informative text, and one that deserves a wide readership. For historians in particular, it provides fresh perspectives on old histories, and promotes other histories, not so well known outside of those impacted by them. Most importantly, *The Treaty on the Ground* provides a number of very relevant examples, and some useful strategies, for implementing the Treaty in contemporary Aotearoa New Zealand. Perhaps it will be the uptake of these strategies — modified to new circumstances — that will point to where we are headed. We will have to wait and see.

ABBY SUSZKO

University of Canterbury

Völkner and Mokokoko: A 150 Year Quest for Justice and Reconciliation. By Earle Howe. General Synod, Anglican Church in Aotearoa, New Zealand and Polynesia, Meadowbank, Auckland, 2016. 112pp. NZ price: \$25. ISBN: 9780908675098 (paperback).

THIS CONCISE BOOK is offered as ‘a comprehensive account’ (p.iv) of the 1865 execution of missionary Carl Sylvius Völkner, the terrible retribution inflicted by the Crown and the subsequent prolonged ‘quest for justice and reconciliation’. In addition, the author was asked by the vestry of Hiona St Stephen’s Church in Ōpōtiki to write ‘an updated and comprehensive history’ (p.v) of the church. The events of 1865 and their consequences are inseparable from the history of the parish and its place of worship; therefore, this book serves a dual agenda. Thus, the first chapter, ‘Christian beginnings in Ōpōtiki’, recounts the original evangelization of the Whakatōea iwi, a work substantially advanced by Māori converts themselves.