

argument would be of greater advantage to the university students and their teachers that the series seeks to address.

This said, however, the volume provides many valuable insights. One such is in its critique of early-twentieth-century liberalism and its impact on the British economy, agriculture and national health. In juxtaposing Jenks's 'alternative modernity' with his view of the 'unfettered industrialism, economic values and acquisitive spirit of liberal individualism' (p. 100), Coupland provides a picture of the legislation, political manoeuvrings and betrayals that left farmers struggling within an open market economy geared toward the interests of only a small elite. Amid the current concerns over global food production and food security, he leaves many interesting questions for not only historians to ponder.

Another area particularly well handled is Jenks's attitudes toward anti-Semitism in the build-up to the Second World War. In an effort to balance Jenks's involvement in this notorious aspect of the BUF, Coupland considers attitudes toward the 'Jewish Other' across the British political spectrum, along with the popular assumptions that the union tapped into by making 'explicit what was usually left unspoken' (p. 100). Tucked, a little disingenuously perhaps, under the heading 'Rabbits' — Jenks apparently having drawn the analogy between rabbits and the Jewish population partly as a result of his experience of rabbit plagues here in New Zealand — it is, I feel, one of the best contextualized sections of the book. The case of the ill-fated journal *Rural Economy* is also particularly well handled in giving a sense of the determination but ultimate frustration of radical campaigners such as Jenks in the face of entrenched rural conservatism and, in the post-war period, relative prosperity (p.238). Indeed, there may have been many such treatments within the original copy of the script, the impression being that these may have been forfeited in a substantial reworking following editing and review (p.xv).

All history is a matter of stipulation and priority in the construction of its argument. Although in his volume Coupland's treatment of his material seems a little unusual to me, it is in the first instance a micro-study and, through its detailed handling of Jenks's life, offers us valuable insights into an unusual combination of interests during tumultuous times.

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Tears of Rangi: Experiments Across Worlds. By Anne Salmond. Auckland University Press, Auckland, 2017. 511pp. NZ price: \$65.00. ISBN: 9781869408657.

IN LATE NOVEMBER 2017 a particularly scathing and incredibly short review of Dame Anne Salmond's *Tears of Rangi: Experiments Across Worlds* was posted on *The Spinoff's* website. The review by Buddy Mikaere, former Director of the Waitangi Tribunal, argued that Salmond relied solely on evidence from European authors and accused her of perpetuating the myth of the 'noble savage' that ignored how nasty, brutish and short life had been for Māori in the late eighteenth and early nineteenth

centuries. The review focused on one small section of a 500+ page book and completely ignored the nuance that Salmond brought to that specific issue. Salmond responded with her own very short reply pointing out that she had also provided evidence in the book of abhorrent practices, especially in the wars led by Hongi Hika. Neither the review nor the reply did her work any justice.

Tears of Rangi has the benefit and challenge of having a wide and varied chronological canvas exploring 'experiments across worlds' from contact up until the present. The book is unevenly split between two parts, with the first focused on early encounters between 1769 and 1840 taking up over two-thirds of the book, and the remaining third concentrated on more recent events largely in the late twentieth and early twenty-first centuries. Although based on more recent original research, some of the material in the first part has been addressed by Salmond in detail in previous books. Although her writing style is smooth and a rehash of some material is to be expected, it is well-trodden ground, and the exceptional sections are mainly found in the second part.

Salmond begins by exploring both Māori and European analytical frameworks pertaining to many different aspects of their cultures, including governance, science and property, amongst others. In some ways this reflected the structure of a Waitangi Tribunal report and especially the Wai 262 report 'Ko Aotearoa Tenei' on law and policy affecting Māori culture and identity. That report tried to set up an analysis of both Māori and Crown perspectives on issues around science, conservation, the environment and many other important issues. Her discussion early in the book of foundational Māori and European conceptual frameworks around power is especially illuminating. She compares and contrasts the 'Great Chain of Being' dominant in European thought at the time of contact and colonization with the Māori focus on the hau or what she terms 'the wind of life'. Rather than the hierarchy of the 'Great Chain', Salmond posits that Māori culture was founded on flatter structures in which relationships between people were valued and emphasized over subservience to a rigid higher authority.

Salmond provides some of her most refreshing takes in her discussions about Waitangi Tribunal inquiries. She served as a claimant and Tribunal witness in the late 1980s/early 1990s Muriwhenua Land inquiry, which resulted in a report in 1992; and the recent Te Paparahi o te Raki stage 1 inquiry that has been ongoing for a number of years (a report was published in 2014), with stage 2 proceedings having just been completed. Salmond points to the continuing clashes of cultures which occur in the Tribunal setting as Māori claimants and the Crown, aided by a phalanx of legal and historical advisors, battle it out over breaches of the principles of the Treaty across the country. In many ways she sees these clashes as continuations of those first encounters and the early years of contact before accelerated colonization and settlement began after 1840. Most of her Tribunal-related examination occurs in the second part of the book split between discussions of awa (rivers), whenua (land), moana (sea) and tangata (people) in a more contemporary setting. She tries to contextualize the different ways in which the Crown and Māori have approached Tribunal hearings, and applauds, with some reservation, the advances made under the Treaty settlement process. While she notes the limits of a process developed completely under the control of the Crown, in the Te Urewera and Whanganui River (Te Awa Tupua) settlements she sees some semblance of hope as they represent compromises between two contrasting world views.

In her chapter on whenua (land) Salmond's argument reduces at times to binary thinking that does not allow a nuanced view on Māori property rights. Stemming from her own evidence provided to the Muriwhenua Land inquiry, she discusses

the different ways that the Crown and claimant witnesses viewed the ‘Old Land Purchases’ made in the pre-Treaty era in Te Hiku o te Ika, the Far North. The Crown, using Lyndsay Head’s evidence, argued that after years of interaction Māori would have been familiar with the Western idea of property that entailed absolute alienation upon sale. The claimants, using Philippa Wyatt’s and Salmond’s evidence, argued that despite on-going contact the sales were viewed as covenants cementing alliances rather than complete alienations. These were emblematic of the different views of the two sides on the extent of tino rangatiratanga (self-determination) retained by Māori. I agree with Wyatt’s and Salmond’s arguments over those of Head, but Salmond tries to take that valid point — made in a very specific historical setting and geographic context — and apply it to Māori views of property wholesale. Māori certainly did view the land as more than just property, but at its most basic level it could be conceived in terms of European-style property rights rather than communal ownership. The distribution of those property rights at the whanau-specific level was common and reveals more similarities to Western property rights than is regularly acknowledged.

This does not detract from the quality of *Tears of Rangī* overall. Salmond has produced another excellent book that challenges the reader to think in new ways about the clash of cultures that have taken place in Aotearoa/New Zealand.

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Tuai: A Traveller in Two Worlds. By Alison Jones and Kuni Kaa Jenkins. Bridget Williams Books, Wellington, 2017. 288pp. NZ price: \$39.99. ISBN: 9780947518806.

IN *Tuai: A Traveller in Two Worlds*, Alison Jones and Kuni Kaa Jenkins tell readers the story of Tuai, a young Ngare Raumati chief from the Bay of Islands. Tuai is famed for his 1817 journey to England, and was one of the first of many Māori who travelled to Australia, England and Europe. This is the chief who would travel to England, visiting London and Ironbridge Gorge and, by so doing, reveal a thirst for new scientific, industrial and agricultural knowledge for Pākehā goods and technology, and demonstrate a remarkable willingness to constructively engage with Pākehā. He and Tītēre also earned fame for attending society gatherings and sitting for portraits, working in harvest work groups and doing other manual labour, but it is Tuai’s work bridging two cultures in New Zealand and England that makes the book’s subtitle *A Traveller in Two Worlds* very apt.

In the town of Madeley in Shropshire, Tuai and Tītēre were somewhat unhappily hosted by the Rev. George Mortimer, a zealous preacher determined to convert his heathen guests from their savage ways. But even with this foil to the bicultural manaakitanga (welcoming/hosting) offered by the young Māori chiefs, this account rises above a mere compare-and-contrast examination of religious zealotry. We read of Tītēre’s desire to put down a hāngi for his host family and the friendship of Francis Hall, of encounters with poorly clothed beggars (to whom Tuai gave his own clothes)