

For what is essentially a corporate history, this is an engaging read. Although it was commissioned, McCarthy notes that it is not an ‘official authorised account’ (p.25) and that he was free from direction by Te Papa’s management. Focus is given to how the museum’s policy has changed over time, especially the subtle shifts to thinking around the Māori dimension. Appendices record Te Papa’s strategies and values and include a glossary of museum jargon and te reo Māori. There is also a timeline which looks at a variety of highlights – exhibitions, acquisitions, events, visitor numbers and significant staff – over the past 20 years. As well as highlighting key staff and events, it also covers changing technology, the growing significance of digital displays and the development of systems like collections databases. Te Papa’s leadership role in repatriation and the value of visitor research is also recognized.

While this book is aimed at the general reader, I imagine it will be widely used in the museum and heritage sector. It covers a great deal of ground, but it also interrogates Te Papa’s decisions; it is both critical and celebratory.

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NOTE

1. <https://www.tepapa.govt.nz/about/te-papa-press/our-authors/conal-mccarthy-biography-and-interview>, accessed 4 July 2018.

After the Treaty: The Settler State, Race Relations and the Exercise of Power in Colonial New Zealand. Edited by Brad Patterson, Richard Hill and Kathryn Patterson. Steele Roberts, Wellington, 2016. 356pp. NZ price: \$39.95 (softback), \$59.95 (hardback). ISBN: 9780947493158 (softback), 9780947493325 (hardback).

THIS FINE COLLECTION of essays is a tribute to the country’s one-time chief historian, Ian Wards, who held the post from 1963 until 1983. Unsurprisingly it has been published almost a decade and a half after his death. Wards did not deliver public history quickly. Anyone whose view of Wards came through the University of Auckland was likely to have experienced Keith Sinclair’s critical contempt for the chief historian, as a historian and as custodian of the country’s public history. For Sinclair, Wards was an inconsequential historian and a muddling administrator, and one of the main reasons why public history was in the doldrums between winding down the war histories of the 1940s and the new age of public history beginning after his retirement. This volume presents a very different perspective on the man, one which attempts to right Sinclair’s imbalance and recognize Wards as a critical historian, a mentor of young historians, an advocate for libraries and archives and a leader whose ideas had a significant impact on the development of New Zealand’s own new understandings of its past. From this volume’s perspective, the development of public history in New Zealand after 1983 was the culmination of Wards’s efforts, not made possible by his retirement. In these objectives, the volume is not completely successful.

Brad Patterson provides the introductory review of Wards's contribution to New Zealand history. Despite his attempts to see Wards as a major historian, a man of ideas and influence, he acknowledges that so many of his initiatives came to naught, often in Patterson's view because Wards was undermined by his civil service colleagues, denigrated by the university historians and thwarted at every turn. Patterson's is a very defensive defence. Melanie Nolan provides a more robust vindication of the man's career in a superbly detailed and well-nuanced exploration of the origins of the *Dictionary of New Zealand Biography*. She describes Wards as the true father of the dictionary and is far less cautious than Patterson in naming those who undermined his vision and his ability to lead in the development of New Zealand public history. For Nolan, Keith Sinclair was Wards's nemesis, taking credit for the establishment of the dictionary which should have gone to Wards. However, in giving him credit for *Tē Ara*, New Zealand's online encyclopaedia, Nolan may be going too far.

Jim McAloon's revisiting of Wards's most notable contribution to New Zealand historiography, *The Shadow of the Land* (1968), goes well beyond the debate over Wards's treatment of humanitarianism and its role in the Treaty of Waitangi. McAloon probably bends too far in Wards's favour on the issue of the Treaty as a device for 'amusing and pacifying savages' and political expediency rather than humanitarian experiment. Judith Binney's critical *New Zealand Journal of History* review at the time still stands. But on the issues of the Wairau, Governor Robert FitzRoy's reputation and Governor George Grey's duplicity, McAloon shows Wards on more enduring ground. However, as McAloon accepts, despite some common threads between the Waitangi Tribunal's treatment of conflicts in the 1840s, Wards denied Māori self-determining agency, something historians like Binney were already acknowledging at the very time that *The Shadow of the Land* was published.

The conflict between Sinclair and Wards was between Auckland and the capital, between the new forms of social and political history and administrative histories of government and New Zealand's foreign affairs history. All the contributors, excepting David McIntyre, are Wellington based. Brad Patterson's, John Crawford's and David McIntyre's pieces echo some of Wards's emphasis on administrative history. As his friend David McIntyre comments, the chapter on imperial cooperation in the late 1860s could have been written by Wards himself. John Crawford's study of the social context of the development of the volunteer force, and the conflicts of interest and command which resulted, also fits nicely into Wards's historical priorities. Patterson's exploration of the Inspectorate of Surveys between 1867 and 1876 is an excellent example of a well-crafted administrative history.

If Wards leaves an enduring legacy in this volume, it is the idea that public history, funded by the state, can be independent and critical of the state. Richard Hill, one of the contributors to work directly with Wards, was the author of the multi-volume Historical Branch history of the police. This history emphasized the coercive role of policing, particularly in dealing with Māori, paralleling Wards's account of the state's use of military power. Hill's overview article here on the police use of surveillance is a backgrounder to his Marsden-funded history, demonstrating how much the funding of research has changed since the 1980s.

Not surprisingly, many of the articles here flow from issues before the Waitangi Tribunal or deal with Māori history. Grant Phillipson's and Vincent O'Malley's pieces flow on from the Waitangi Tribunal's Northland inquiry. Phillipson's article is a well-

constructed and informative overview of both the historiography and his interpretation of the causes of the Northern War of 1844–1845. O'Malley, taking James Belich one step further, argues that the war was a success for Ngāpuhi because it protected their independence for some decades to come. This would assume that independence was Heke's only objective. Ngāpuhi isolation also signified their irrelevance to the Crown's extension of the colonial frontier. This is amply demonstrated by one of Malcolm McKinnon's fine maps, drawing on the ability of mapping to provide an otherwise unobtainable perspective on the experience of colonization. By the end of the 1850s, as McKinnon's map shows, patterns of land purchasing and settlement had cut off Ngāpuhi's ability to participate in the conflicts of the 1860, had they wished to. McKinnon's Rohe Pōtae maps complement Carwyn Jones's and Cathy Marr's focus on political and constitutional narratives on the Kīngitanga, while Mark Hickford illustrates how complex the historiography of the Treaty of Waitangi has become in the half century since *The Shadow of the Land*.

Without including other areas of public history, such as history in museums and oral history, this book does not quite make a snapshot of the state of public history today, but with these exceptions it does pretty well. If there is a quibble, it is that the state can be criticized but the Waitangi Tribunal's findings appear to be treated as the last word on historical interpretations, rather than simply as findings on claims. Ian Wards would have found this very difficult to accept and, on this at least, Keith Sinclair would have agreed with him.

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Tāngata Ngāi Tahu = People of Ngāi Tahu. Volume One. Edited by Helen Brown and Takerei Norton. Te Runanga o Ngāi Tahu with Bridget Williams Books, Christchurch and Wellington, 2017. 352pp. NZ price: \$39.99. ISBN: 9781988533308.

TĀNGATA NGĀI TAHU is a collection of 50 biographies published to coincide with the twentieth anniversary of the tribe's Treaty settlement deed. Twelve of these are lightly edited and referenced reproductions of essays from *The Dictionary of New Zealand Biography*. The remaining 38 are new, and written by a wide range of tribal members, from the Ngāi Tahu archive team, tribal and professional historians, to otherwise unpublished whanau members.

Diversity across contributors and subjects means the collection requires strong framing, and it is certainly given this, first by Tipene O'Regan's typically trenchant foreword arguing Ngāi Tahu must 'know who we are as a tribal nation' lest they be 'flotsam on someone else's tide' (p.6). Helen Brown and Takerei Norton explain that their choices together 'trace a diverse trajectory through time, kaupapa, geography and whakapapa'. But the editors emphasize the biographies are above all centred on whakapapa (p.8). Michael Stevens's short tribal history highlights how Ngāi Tahu have defended their collective tribal identity despite the state's pursuit of racial amalgamation, landlessness and loss of te reo, largely through inter-generational