items are readily identifiable but, when a discussion of Stone’s drawings of baskets (p. 33) incorrectly refers us to Figures 5.312-313, it is more problematic as there are many baskets to choose from. Fortunately there do not seem to be too many such blemishes to undermine this impressive work, which provides so many artefacts with a convincing 18th-century provenance.

The full implications of the information Kaeppler has uncovered will no doubt be addressed in many future publications by her and others. She has already been able to correct errors, such as the British Museum record for a number of their holdings mistakenly believed to be from George Vancouver’s 1791-95 expedition when they in fact came from Cook’s. And the book provides a wealth of new information, conclusions made possible by Kaeppler’s consummate knowledge of Pacific material. In that area especially, it is highly recommended as an indispensable reference tool.


MARAMA MURU-LANNING
University of Auckland

Tuamaka is a wonderful record of the work of one of New Zealand’s most distinguished and well respected anthropologists. Joan Metge clearly explains some of the differences in understandings between Mäori, Päkehä and other ethnic groups living in New Zealand in six essays, derived from firsthand encounters with Mäori individuals and communities over a period of 50 years. With the Mäori word tuamaka, which Metge defines to mean ‘a rope plaited in the round from five or six strands of flax fibre’ and ‘also the rope that the mythical Mäori hero Mäui and his brothers used to snare the sun’ (p. xi), tying the essays together, Metge charts her vision for a united and uniquely flavoured New Zealand nation. Indeed, this nation is one where citizens rise to the challenge of not only understanding but respecting difference.

Indicative of her precise and reflexive research style Metge begins this work on inter-cultural relationships by first sharing with readers a list of ancestors from whom she has shaped her own philosophical whakapapa ‘ancestry’. With a list of thinkers including the likes of Joan of Arc, Jane Austen, Pei Te Hurinui Jones, Wiremu Tamihana and Rewi Maniapoto, Metge takes a diplomatic position to examine the relevance of the Treaty of Waitangi for New Zealanders (p. 3). Using tuamaka and the Treaty not only as metaphors but also as key narratives, Metge theorises the potential for constructive relationships between Mäori and other New Zealanders. She emphasises that genuine relationships between people may only be achieved if equal amounts of effort and goodwill are exchanged by the parties in the relationship. Giving weight to this discussion is Metge’s cogent reminder that all relationships are imbedded with power and that difference occurs between people in relationships when the power between them is disproportionate (p. 8). At the outset this work presents a strong commitment to the building and strengthening of a multi-cultural and multi-
ethnic New Zealand nation, however, it would be remiss not to note the partiality that Metge has for Māori. This is revealed not only by her choice of ethnographic detail throughout the text but also in her discussions of other scholars who have examined Māori (p. 52-53).

With a wairua ‘spirit’ to the work that is judicious and generous, Tuamaka delivers on a number of levels. For readers who may not have access to Maori culture through their whakapapa this work provides safe passage into the Māori world—Te Ao Māori. Tempting those with an interest in things Māori are two short essays devoted to Māori oratory. Indeed, the explanations provided in Chapter 3, Kōrero pūrākau: Time and the art of Māori story telling, and Chapter 4, Whakataukī: Wisdom in proverbs, set the scene for what in my view is Metge’s most substantial essay in the collection. Chapter 5, Huarangatia: Māori words in New Zealand English, is an essay that meticulously investigates the increasing use of Māori in the New Zealand English lexicon by identifying and defining 23 Māori words that all New Zealanders commonly use. What gives added interest to this essay is that it extends the range of debate in relation to the decline of Māori language. In particular, Metge’s work speaks to, and expands on, Sidney Moko Mead’s essay on Māori language and identity which was published in *Landmarks, Bridges and Visions* (1997: 76-86). There he reasoned that the best strategy for maintaining Māori language was to use it everywhere and to persuade thousands of Māori speakers to speak it and write it.

Having reflected on Metge’s contribution to scholarship over the years and also her thesis in this work, I would like to give our eminent anthropologist a push in a couple of areas. I cannot help but feel she has missed an opportunity to address some of the most influential inter-cultural questions in New Zealand today. I am referring to the modern relationships and subjects that are emerging out of Treaty Settlement interactions. On the Māori side there are tribal leaders and iwi representatives and on the Crown side there are for the most part Pākehā government officials. Would an analysis of how these institutionalised relationships influence the way that Māori understand other New Zealanders and non-Māori understand Māori improve this book? Prominent in Metge’s ethnographic detail are accounts of noble Māori leaders who show genuine concern for the well-being of their people (p. 91). There are also anecdotes of kaumatua who when charged with decision-making based their views on tikanga and the collective needs of their kin (p. 91, 109, 116, 117). A new generation of Māori leaders have come to the fore in the context of post-Treaty or ongoing Treaty settlements. What is the nature of their interactions with one another and with the people they represent? Are they as devoted to the well-being of their people as their predecessors were? For those of us watching the transformation of New Zealand society because of the privileging of economic philosophy by Government officials and Māori leaders, I suggest it is time for our more senior scholars to speak candidly on the topic. All too often New Zealand leaders—both Māori and Pākehā—are able to avoid social accountability by hiding behind the ambiguity embedded in metaphors and symbols like the Treaty of Waitangi, the Crown and even plaited ropes of *Tuamaka*. I hope scholars will not evade important social issues by taking refuge in them too.