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SALMOND, Anne: *Knowledge Is a Blessing on Your Mind: Selected Writings, 1980–2020.* Auckland: Auckland University Press, 2023. 608 pp., appendix, bib., gloss., index, notes, photos, refs. NZ$65.00 (hardcover).

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Anne Salmond's *Knowledge Is a Blessing on Your Mind: Selected Writings, 1980–2020* is a large and impressive book. The preface begins with a description of the concepts of te ao Māori and te ao Pakehā, "Māori and European 'worlds' or ways of living" (p. 1), and this is the ongoing theme throughout Salmond's years of navigation through different kinds of knowledge. Reading through this volume, pulled in by Salmond's beautiful use of language, both English and te reo Māori (Māori language), I was continually reminded of the quandary around traditional knowledge: when, where and how it is best shared, and by whom. Perhaps for this reason I was unsure of how to write this review—I am not Māori, nor do I live in Aotearoa New Zealand—I write this from the perspective of a Norfolk Islander with genealogical links to Pitcairn-Hitiaurevareva, Tahiti and Huahine.

This volume presents a vast array of work written between 1980 and 2020 in varying styles on Pākehā (New Zealand European), Māori and Pacific history: their stories, people and ways of being and seeing the world. The chapters are arranged chronologically, and preceding each one is new autobiographical text which provides context and insights into Salmond's journey: through her personal life, activism, professional life and resulting publications; but we also witness the way her thinking has developed. It is fascinating to travel by her side as she ushers us through the years of her writings, which mostly focus on the Aotearoa story, and essentially, discussions around Te Tiriti (the Treaty of Waitangi) and governance.

It is important to note here that some of Salmond's work around te ao Māori is sometimes judged as controversial and divisive. Nonetheless, for anyone who has not yet engaged with her work, within the pages of this book are some of her most captivating and thought-provoking writings.

I was glad to read Chapter 9, "The Trial of the Cannibal Dog, or, Why Did Captain Cook Die? (1996)"—a paper for the Reimagining the Pacific conference in Canberra—especially because it highlights some of Salmond's process: as she notes, "the argument of a book appeared in full sight before the book itself was written" (p. 195). *The Trial of the Cannibal Dog: Captain Cook in the South Seas* came into my hands as a young mother living on Huahine, French Polynesia, and I was thrilled at references to my surrounds in such vivid detail. I was equally delighted in 2009 when *Aphrodite's Island: The European Discovery of Tahiti* was published. In 2011, the release of

the last in the trilogy, *Bligh: William Bligh in the South Seas*, left me glad for Salmond's sharp writing style. However, *Bligh*, while still dazzling in parts, was formulaic in areas and, perhaps due to publishing requirements, missing some of the excellent referencing that Salmond is renowned for. In saying this, *Bligh* is still the best account available on the *Bounty* story and its aftermath. In a world where my people's story is written over and over by Western males with little to no insight into the Polynesian mindset, *Bligh* stands above the rest. This trilogy has travelled and lived with me in my three island homes. Now this book, of similar size, sits alongside that trilogy, a reflection of the scope of Salmond's work, which continues to provoke and inspire. My hope (I imagine it might be hers too) is that her scholarship will inspire and provoke future Māori writers and those from across Te Moana-nui-a-Kiwa (the Pacific Ocean) to write from their own worlds, to push against the borders of present-day knowledge and voyage out into the unknown, and bring us with them too.

Finally, I wonder if Salmond's longest-lasting reflections will be those around her activism, particularly around conservation and climate change, bringing these issues back to Indigenous ways of knowing and understanding the environment. I believe this is where her real power lies. Chapter 15, "On Environmental Questions", includes "Afterword: Think Like a Fish: Pacific Philosophies and Climate Change", originally published in *Pacific Climate Cultures: Living Climate Change in Oceania*, and is enlightening and full of hope. She writes of how Pacific people are using frameworks steeped in Indigenous ways of seeing the world and contemporary science, and expressing these through such outlets as artistic, political and legal arenas: "In the face of apocalyptic visions that engender helplessness and despair, these offer new ways of thinking, a sense of resilience and hope, and a will to take practical action' (p. 490).

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