

Readers will find many fascinating strands to pursue in Fargher's account of McLean. There is, for example, the question of whether McLean's private land dealings in Hawke's Bay were improper or even illegal, a point on which Fargher hesitates to reach a view. For me, one of the most interesting parts of the book is McLean's policies in respect of Maori autonomy. If McLean had passed his 1872 Native Councils Bill instead of his 1873 Native Land Act, he would be remembered very differently in New Zealand history. Fargher's analysis of this point asks more questions than it answers. He does not explain why the Cabinet endorsed McLean's proposals for Maori district-based self-government, yet failed to push the Native Councils Bills through Parliament in 1872 and again in 1873. Also, Fargher traces McLean's long-held view that Maori should have a say in central government through a council of chiefs or (second best) fairer representation in the settler Parliament, without exploring what he did about it as Native Minister. McLean's final speech in the House, we are told, is in support of a Bill to increase Maori representation. Fargher overlooks some of the ways in which McLean succeeded in providing for Maori representation in decision-making. His 1873 Native Reserves Act, for example, was the first official provision for Maori to be represented in the control of their own reserves. The full range of McLean's measures in respect of Maori autonomy, and the reasons for their defeat or failure, need a fuller exploration.

It is not possible, of course, even in a lengthy biography like this one, to cover all of McLean's actions and policies, or every tribe's issues with McLean's actions. Tuhoe, for example, believe that they made a peace compact with McLean in 1871 which became a major part of their history, and which was eventually given effect when Premier Richard Seddon passed the Urewera District Native Reserve Act in the 1890s. This part of their (and McLean's) history is not mentioned in the biography. McLean casts a long shadow in most tribal districts. There are still issues to explore about his life and work. This does not, however, detract from the fact that Ray Fargher has written an excellent biography, which provides a well-researched and fascinating portrait of McLean, and which is a pleasure to read. This book will make a significant contribution to New Zealand history for many years to come.

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#### NOTES

1 Angela Ballara, 'Tribal Landscape Overview, c.1800–1900 in the Taupo, Rotorua, Kaingaroa and National Park Inquiry Districts', report commissioned by CFRT, 2004 (Wai 1200, doc A65), p.640.

2 *ibid.*, pp.640–61.

3 *ibid.*, p.641.

*The Dragon and the Taniwha: Māori and Chinese in New Zealand*. Edited by Manying Ip. Auckland University Press, Auckland, 2009. 374pp. NZ price: \$49.99. ISBN 978-1-86940-436-9.

*THE DRAGON AND THE TANIWHA: Māori and Chinese in New Zealand*, like the jacket design, has a deft bicultural twist. However, it is the subject matter about Chinese–Māori interaction in New Zealand that makes it a significant publication. This new collection is important not just for uncovering new perspectives on a fascinating subject, but also for offering new ways of understanding increasingly complex constructions of national identity in an antipodean setting. Underlying the book is the central argument that a closer reading of Chinese–Māori relations or indeed Chinese–Māori–Pakeha triangulated

cultural exchanges offers a dynamic way of understanding conceptions of New Zealand identity in the present day.

Thematically the book ranges from a consideration of Pacific ancestral links between Māoridom and coastal Chinese to present-day cultural and familial understandings of Chinese–Māori identity. This is done in an interdisciplinary manner with methods including anthropology, sociology, political and institutional history, demography, popular and cultural studies along with personal and literary perspectives. Drawing on a wide range of authors the book lays down a marker for understanding the little-known Chinese–Māori experience in New Zealand. It is a major publication in terms of the cultural history of the south-west Pacific. It is worth noting that multi-modal research (with an emphasis on qualitative data collection and analysis) of this scale is only really made possible through sustained funding. In this respect *The Dragon and the Taniwha* is the manifestation of a thoroughly successful Marsden-funded project on Chinese–Māori encounters.

The book is divided into three sections. The first begins with a discussion of archaeological, linguistic and genetic trails linking Chinese and Māori. David Pearson then moves the discussion into the nineteenth and twentieth centuries in order to consider how the ‘majority factor’ to a large extent determined attitudes towards and treatment of Chinese and Māori in New Zealand. Nigel Murphy then explores the modern historical legal context and offers a personal insight into the recent history of the lead-up to then Prime Minister Helen Clark’s apology to the New Zealand Chinese community. Yet in explaining racist attitudes in New Zealand towards the Chinese the more nuanced and ambiguous nature of Māori–Chinese–Pakeha relations outlined in subsequent chapters are to a certain extent contradicted. The challenge of writing about complex cultural and political relations of minority communities is an increasingly important one for understanding the Chinese New Zealand experience. The first section of the book concludes with an evaluation of the changing spatial contexts for Chinese–Māori interaction between 1920 and 1980. This chapter follows on from strong contributions about familiar research themes and accordingly the new research provided by Richard Bedford *et al* sets the subsequent sections of the volume in a rigorous analytical context.

‘The Contemporary Scene Demographics, Perceptions and Interactions’ is the second section of the book. In many respects it is the most important. While the collaborative research design of the book enables a myriad of approaches it is Ip’s chapter that really gets to the core of Chinese perceptions of Māori. In it she makes many sharp observations of Chinese understanding of Māori. This is supported by ethnographic analysis of interviews that provides some of the most compelling reading of the volume. Interestingly Ip chooses to support her research with recourse to an extensive on-line survey. This use of mixed methods and innovative research design is another strength of the chapter and the book as a whole. While this approach can be fraught with pitfalls and unsatisfactory conclusions, in this instance the approach and structure of the book give the research a novelty that make it particularly satisfying. The methodological combination of demographic statistical social analysis with comprehensive historical research and two-tiered, field-based oral history interviews and focus group investigations generates understandings of a topic that is sometimes left to broad brush and anecdotal methods of explanation.

James Chang’s chapter on Māori perceptions of Chinese immigration provides an important counterpoint for Ip’s chapter. The section of the book concludes with a fascinating chapter by Jennifer Hauraki, a researcher with Singaporean Chinese–Māori ancestry. Her personal perspective on the search for a cultural space for expression of her identity, and the family relations associated with this journey, make this some of the most engaging and poignant writing in the book. It is also reminiscent of eminent

Chinese–American historian Him Mark Lai’s seminal *Becoming Chinese American, A History of Communities and Institutions*.

*The Dragon and the Taniwha* is long at 374 pages. Consequently the less adventurous (or diligent) reader may have baulked at encountering a third section. However, the reader is well rewarded as the four chapters that follow cover many present-day issues about cultural identity and representation. These include strong chapters on media depictions of Māori and Chinese and Chinese media representations of Māori. This analysis of media and contemporary depictions of Chinese–Māori cultural relations offers new insights not only into the respective groups but also into New Zealand society in the early twenty-first century.

While this publication is grounded in New Zealand studies it would benefit from international contextualization. In fact many of the cutting edge and complex observations being asserted about identity and cultural encounters have resonance in many of the multicultural neo-European settler societies of the Pacific Rim. For instance the close readings of Chinese–Māori identity in terms of complex cultural encounters could further inform understanding of the role of minority groups in the trans-Tasman world during the nineteenth and twentieth centuries. Kathy Ooi’s and Mark Williams’s chapters respectively investigate the contested nature of cultural exchange and the literary representation of Chineseness in New Zealand. In these chapters the ambiguity and complexity of cultural exchange in present-day New Zealand come to the fore and the book’s objective of providing explanation of a more complex social and cultural fabric is achieved.

If there is a minor gripe it is with the presentation of the book. For a landmark publication this collection really would have benefited from the use of better production materials and a smattering of illustrations. This would have enhanced the earlier sociological, anthropological and historical chapters. Recently there has been a tendency by certain university presses (seemingly budget driven) to publish engaging material in very prosaic formats or to use ordinary paper stock. The disappointing aspect of this trend is that accessible research monographs such as *The Dragon and the Taniwha* do not always get the exposure they deserve. However, this is surprising given that one of Ip’s previous publications, *Unfolding History, Evolving Identity The Chinese in New Zealand* with Auckland University Press, featured a memorable cover and comparatively higher production values. This observation, however, is a minor one that should not overshadow the national, indeed international, appeal of this accessible scholarly publication for which Professor Ip (in her editorial capacity) and her co-contributors should justifiably be satisfied.

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*The Beating Heart — A Political and Socio-Economic History of Te Arawa*. By Vincent O’Malley & David Armstrong. Huia Publishers, Wellington, 2008. 354pp. NZ price: \$52.50. ISBN 978-1-869693-07-7.

THERE IS A ROMANTIC VIEW of Te Arawa history that sets Māori maidens and warriors against a backdrop of natural geothermic wonderlands and lakes. These ideas have contributed to Rotorua becoming the Māori cultural tourism mecca. The stories attribute a level of mystery to the landscape and the people, with tales of love like that of Hinemoa and Tūtānekai, battles and natural phenomena such as the Tarawera eruption. Yet this romanticism is a small dimension of Te Arawa history; it is not the whole story of a people whose heartbeat is tied to a struggle to maintain their identity in times of change.