how to liberate oneself from this ‘solipsistic colonial omnipresence, this everywhere, to look upon it, to radically criticise it, or at least refine and modify it over time so that, step by step, it becomes something different’ (p.8).

Some minor cavils. I would have liked a clearer sense of where the present volume sat in relation to other edited collections on the Treaty. How does it engage with the arguments presented in, say, Ian Hugh Kāwharu’s 1989 collection, or the more recent *Waitangi Revisited: Perspectives on the Treaty of Waitangi*? Better signposting would have been useful for a number of reasons. In the first instance, it would have made it easier to grasp the volume’s core arguments. As it is, one has to work hard to draw out the key analytical strands, which poses difficulties for specialist and lay reader alike. Second, it is also unclear at times how far the volume engages with international perspectives on indigenous and state relations; certainly the depth of coverage varies from chapter to chapter. Where, for instance, is the discussion of international case studies and themes in the final pair of essays that sketch out future contexts for the Treaty? One cannot help but feel that this is a missed opportunity.

It is sometimes said that the conversation between Māori and the Crown is without end. One of the many virtues of this volume is to remind us why, a matter of no small concern as we move towards a post-settlement future. An important addition to the literature.

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**ADDRESSING A DESCENDANT** gathering in 2001, Tom Brooking placed Otago’s James Macandrew alongside Edward Gibbon Wakefield and Julius Vogel as one of the three great optimists of the nineteenth-century Pākehā world. Whatever the merit of the judgment, Wakefield and Vogel have drawn multiple biographers, while Macandrew has been dismissed by most subsequent historians. R.J. (Jo) Bunce’s biography seeks to salvage Macandrew’s reputation, explaining how a *laissez-faire* British capitalist was transmuted into a pragmatic colonial state interventionist.

Aberdeen born, the son of a leather merchant, and brought up in the Free Church of Scotland, Macandrew served an apprenticeship in the paper trade. In 1838, aged 18, he moved to London seeking greater commercial experience. Commencing as a junior clerk, within seven years he had risen to a senior management position, thereafter striking out on his own, ultimately going into partnership with Robert Garden. Through his church connections he became involved with the promoters of the Otago settlement. In early 1850 he applied for land in the settlement, and in the same year announced his intention to found a colonial branch of the London partnership. With relatives and a cargo of trade goods, he set sail for Dunedin in August 1850.

In the settlement he threw himself into establishing Macandrew and Company, general merchants, handling importing and exporting, organizing shipping and financial
services, and dealing in land. Macandrew invested heavily in the subsidised introduction of migrants and the provision of steam shipping services. He greatly extended his land holdings, founded a newspaper and attempted to float a bank. Strategically, Macandrew built connections with almost every significant community body. He also engaged with colonial politics, being elected to the first Otago Provincial Council in 1853 and to the House of Representatives the following year. In these forums he strongly pushed his particular hobby-horses: public works, immigration and land sales.

By 1860 Macandrew had risen to become Provincial Superintendent, and it was from this elevated position that he spectacularly fell. Having overreached himself in his investments, accrued substantial debts involving clients and business associates, and borrowed from the public purse, Macandrew was forced to file for bankruptcy. The government auditors ultimately resolved that there were insufficient grounds for criminal prosecution, but private creditors were not so forgiving. In January 1861 he was arrested for insolvency. Seemingly unfazed, in an episode for which he is best remembered, he exercised his superintendency powers to declare his private residence a prison, before continuing to conduct provincial business from within its comfort. It took several months before he was removed from office by the governor and transferred to the public gaol. From his cell, he launched a campaign for re-election to the post he had just vacated, coming a respectable second in the poll.

Thereafter, largely withdrawing from business, Macandrew devoted his energies to politics. Within 20 months he was again a member of the Provincial Council, being re-elected superintendent in 1867. With the discovery of gold Otago became a boom province, enabling the prosecution of a number of visionary infrastructural and social projects, some of which succeeded, while others failed. In 1865, in support of provincial objectives, he also commenced a 16-year stint as an Otago Member of the House of Representatives. In this role he fought for provincial rights, pushing strongly for the separation of Otago and/or the South Island from the troubled northern provinces. The battle over the future of the provinces, however, was one Macandrew was unable to win.

Once more the Otago champion demonstrated a remarkable ability to rebound. He accepted Cabinet posts in the 1877–1879 Grey Ministry, and at one point came within a hairsbreadth of becoming premier. His passions remained unchanged. Allocated responsibility for Crown lands, immigration and public works, he had virtually free rein, and, characteristically, was an extravagant spender. As the principal propounder of a colonial railways network, he ensured the South Island continued to be well served. With the defeat of the Grey Ministry, however, Macandrew became yesterday’s man. Widely hailed as ‘a statesman and a public benefactor’ following his 1887 death in a buggy accident, it was nevertheless soon revealed that the years of lobbying had yielded but modest personal benefit.

At times the text is a trifle pedestrian, arguably overburdened with minor detail, this perhaps redolent of its thesis origins. The extent to which chapter sections and themes chronologically cut backwards and forwards can also be disconcerting. Clearly the author has read widely in the secondary sources, but freely acknowledges a difficulty with primary documentation. Macandrew left few personal papers, necessitating reliance on fragments held by descendants and the papers of political contemporaries. What is therefore surprising, given Macandrew’s provincial preoccupations, is the limited resort to the archives of the Otago provincial administrations. There is instead a strong reliance on newspapers. The availability of Papers Past has been a boon for historians, but there are potential pitfalls in reliance on keyword searching.
From this solid ‘life and times’ study, the reader ends up knowing a great deal more about the public Macandrew. The private man, however, remains shadowy. We know little about Macandrew’s inner thoughts, his family relationships and friendships. This in turn influences any response to the challenge of the book’s title. Was indeed Macandrew ‘Slippery Jim’, or does the slur do an injustice to an individual who toiled tirelessly for his home province and constituents? Despite public embarrassments and often bitter contemporary criticisms, Macandrew won election after election. Perhaps the reaction of the voters provides the answer.

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*TUTU TE PUEHU* IS THE RESULT of a conference of the same name held at Massey University’s Wellington campus in 2011. Its chapters span a range of topics, including the origins of the wars, their major campaigns, the Australian and imperial context, the involvement of the navy, and the relationship between iwi and the Crown, especially during the later conflicts against the Hauhau, Te Kooti and Titokowaru. This diversity of subjects allows for different entry points depending on the reader’s interests. The introduction is particularly useful. In addition to summarizing the book’s contents, it also makes some useful comments around the historiography of the wars – most notably the importance of James Belich’s *The New Zealand Wars and the Victorian Interpretation of Racial Conflict* in sparking a renewed scholarly interest. In the 30 years since that publication, historians have picked up on aspects of the wars that Belich either omitted or mentioned only in passing. It is these perspectives that this book brings together.

I would certainly agree with the editors when they cite the need for ‘more work on these conflicts by Maori historians’ (p.13). Monty Soutar’s chapter is an excellent example of a tribal perspective, showing that Ngāti Porou’s conduct during the wars was consistent with their own tikanga – they were not benign observers but active agents in the decisions they made. Ngāti Porou’s adversaries were the followers of the Pai Mārire faith. Carl Bradley in his chapter discusses the military thinking of one adherent: Titokowaru. In many ways Titokowaru’s response was similar to that of Ngāti Porou, to the extent that it was shaped by historical experience. Titokowaru drew on Christianity but infused it with Māori custom, linking the biblical Michael and Gabriel with Rura and Riki, thereby giving rise to a syncretic religion that could seamlessly move from peace to war.

One aspect of the wars that Belich did not discuss was the Australian connection, meaning the chapters in this volume are a welcome addition to the historiography. John Mormon’s analysis of Australian reporting indicates that newspaper outlets had a considerable interest in the conflicts. While this reflected the multiple connections