

this volume might have benefited from some additional chapters regarding some of the dynamic leaders, movements and moments in Māori history. Although iwi histories provide necessary intersections beyond the binaries of Māori and Pākehā, the flourishing Māori media, the struggles and successes of Māori women, and a new generation of outspoken Māori youth and entrepreneurs operating beyond just iwi contexts are arguably some of the ‘major’ threads that bring us together as a people, yet highlight the dynamic nature of our own diversity. Nevertheless, there is only so much that can be squeezed into any publication.

The authors and editors of *Māori Peoples of New Zealand: Ngā Iwi o Aotearoa* have produced a much-needed text. It is interesting to note that this book, although based on the information and vision of Te Ara, has been published in English with no alternative Māori language text. This is certainly a curious omission, but one that perhaps reflects the still significant distance between the production of popular histories for public consumption and the need to imbue them with the tools necessary for transforming ‘normalised’ (and still oppressive) conceptualizations of what history is, or should look like. To this extent, this book takes an important step in that direction. It provides a long-awaited treasure chest of tribal histories in one place, whose views illuminate the complexity beneath essentialized understandings of who Māori are and have been. Most importantly, it brings Māori perceptions of what is important in our history to the fore, while at the same time acknowledging the problematic tensions in the evolution of our knowledge and identities.

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Settler and Migrant Peoples of New Zealand. Edited By Jock Phillips. David Bateman Ltd, Auckland, 2006. 308 pp. NZ price: \$49.99. ISBN 978-1-86953-623-7.

NOT EVERYONE ENJOYS or has access to the realm of hypertext. This reviewer is one of many who will warmly welcome the publication in book form of essays originally researched and prepared by a team at Te Manatu Taonga — the Ministry for Culture and Heritage — for Te Ara, the on-line encyclopaedia of New Zealand.

With its clear and attractive layout, accessible style, comprehensive yet concise coverage of an enormous range of topics, careful referencing and wealth of visual and other illustrative material, this handsome publication will be read and treasured by many New Zealanders; it is also (especially for those who prefer to use the book rather than the web version) a magnificent teaching and learning resource. About one-third of the substantial text is devoted to seven introductory essays outlining and explaining the main patterns and regulatory processes of migration to New Zealand since about 1800, while the remaining 44 short essays, as a collection, provide a strong sense of the diversity of peoples who have reached these islands by sea or air since New Zealand entered the world’s economic system in the late eighteenth century.

Beginning with ‘Africans’ and ending with ‘Welsh’, then followed by an additional essay on ‘Kiwis Overseas’, many of the so-called community essays are written by subject experts. There are 15 or more subject authors contributing to this second section of the book in addition to the regular writers who formed part of Te Ara’s research and production team. Perhaps more than any other book published as an output from the Te Ara project, this work reflects the vision and research expertise of Te Ara’s general editor Jock Phillips, who has written two of the introductory essays and the chapter on the Irish. Te Ara’s essays on Maori explorations and migrations, and the diversity of Maori peoples and cultures are published in a separate book, *Māori Peoples of New Zealand: Ngā Iwi o Aotearoa*.

It is not clear from the title page of *Settler and Migrant Peoples* that this book is the second volume of the print version of this generation's encyclopaedia of New Zealand. The first two volumes *together* present the theme of 'New Zealanders', the first of ten themes that the Te Ara team plans to cover. Adding the words 'since 1800' to the title of volume two, or indeed acknowledging the two books as a single work in two volumes by using the same first title and separate subtitles, would have linked the books more clearly to each other, and indeed to Te Ara, which, in its web version, does not appear to privilege 'people' over land, sea or climate, or one national story over another, as the necessary structure of the book format might suggest. The short preface to both books on the 'New Zealanders' theme spells out the linkage between the two volumes, stating that the combined aim is to 'welcome all people living in New Zealand giving them a sense of their roots, their whakapapa'. Regrettably, the final two words of this sentence are omitted in the preface to the second volume, one of many small editorial, and possibly marketing, decisions that contribute to a sense of separate rather than interlocking cultures and renegotiable historical discourses inspiring the purpose of the two books.

New Zealanders without Maori whakapapa will find contexts for their own family stories in the essays of volume two. Each of the community essays provides a concise and coherent narrative that reflects scholarship at the time of this book's publication. Endnotes and picture credits for the rich array of images (substantially fewer in number than on the website) indicate the colossal number of human hours that have poured into this project in terms of primary historical research. A complementary project, also led by Jock Phillips, to quantitatively analyze data indicating the geographical and social origins of migrants, using death registers and ships lists for example, provides the evidential base for much of the discussion in the thematic essays and the chapters on migrants from England, Ireland, Scotland and Wales. The attempt to de-emphasize anglicization as New Zealand's central narrative by discussing all non-Maori 'communities' in a sequence of essays organized by alphabet is partially undermined by the order of the two key words 'settler' and 'migrant' in the book's title.

As an encyclopaedia this book works very well, but as a book on migrants and settler it would have been richer with a brief introductory discussion, perhaps supported by an appendix, indicating some of the theoretical and methodological decisions underlying its organization and the sources for quantitative evidence and graphics. Without any clear discussion of the book's central concepts such as ethnicity, settler, migrant, community and the nation, there is a danger of essentialism and a tendency to reinforce colonial nationalism as a normative concept, although this is clearly not the Te Ara team's intention: *Settler and Migrant Peoples* does not shy away from the many racist aspects of New Zealand's immigration history. It is the lack of explicit conceptualization and contextualization, rather than its content, which is the problem. There is no question about the quality and value of the individual essays, although specialists might notice minor errors and flawed interpretations relating to their own subject areas. For example, chapter two, 'History of Immigration' is the finest and clearest overview of New Zealand's immigration patterns since 1800 ever written, but it still contains small mistakes. Wages rose rather than fell in Scotland in the era of the English revolt of the field (p.31), and 1950s economic historian Brinley Thomas provides a more satisfactory explanation (at least at the macro level) for migration from Scotland to New Zealand in this period, than the one given here. The project's central problem of organizing people and labelling community groups is also not addressed, although the individual community essays often do this very well, for example the essay on Dalmatians.

Ideally, this major contribution to New Zealand's historical corpus will encourage and support, but not define, future research in local migration histories.

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