

'Gender and Family' focuses on the experiences of Indian women in New Zealand. It was not until after World War II that restrictions on Indian women entering New Zealand were eased. This chapter details the challenges they faced in both adapting to a new country and, in many instances, adapting to a new (and often arranged) marriage. Many of these women knew little, if any, English and some lived in isolated areas. By the 1960s and 1970s, a new generation of Indians was beginning to challenge the values of their parents. These challenges arose, in part, because most of this generation had become acculturated to New Zealand ways, having had greater contact than their predecessors with non-Indian families during childhood. The associations and networks, discussed in chapter six, facilitated contact with the non-Indian community while also seeking to maintain unity among New Zealand's Indian community. The focus of this chapter is on the New Zealand Indian Central Association and the New Zealand Indian Sports Association. Historically, the leadership of these organizations has been male-dominated, but Leckie argues that women's networks have performed a significant role in sustaining these organizations.

The final chapter provides an overview of the history of Indian settlers in New Zealand and touches on the diversification of the Indian community since immigration laws were changed in 1987. It is, perhaps, regrettable that the implications of this diversity were not explored in more detail. The chapter raises a number of interesting questions such as what impact, if any, diversity has had on organizations such as the New Zealand Indian Central Association and the extent to which the Indian community was affected by the revived anti-Asian rhetoric of the 1990s. There seem to be parallels here between the experiences of New Zealand's Indian and Chinese communities, yet these are left largely unexplored.

Overall, however, this book is a welcome and necessary addition to scholarship on New Zealand ethnicities. The strength of the book lies in its nuanced analysis of the roots and evolution of New Zealand's Indian community. Commendably, Leckie has written the book in a manner accessible to a general readership while retaining its scholarly foundations. It offers rewarding insights into both New Zealand and Indian history and deserves a wide readership.

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A Stockman's Gift: Daniel Vickery Bryant and the Bryant Charitable Trusts: A Legacy for Waikato. By Rosalind McClean. DV Bryant Trust, Hamilton, 2007. 351pp. NZ price: \$50.00. ISBN 978-0-473-12126-6.

THIS HANDSOME, WELL-ILLUSTRATED VOLUME recounts the history of a prominent Waikato charitable trust and its founder, farmer and livestock-dealer Daniel Bryant. At a time when the contribution of 'the voluntary sector' is starting to inform our welfare history in a more systematic way than ever before, *A Stockman's Gift* analyses the changing focus of a philanthropic trust over more than eight decades. The Bryant Trust's longevity enables it to be used as a lens onto the wider operations of New Zealand's mixed economy of welfare and changing welfare environments. In the current range of private and statutory trusts in New Zealand, the DV Bryant Trust is unusual in having a long history as a service provider in its own right, and also as a funder of external ventures. The book gives an insight into philanthropic motivation in a society where social esteem came more often from making money than from its charitable distribution. It also makes a valuable contribution to the history of the Waikato, the objects of the trust's largesse being locally distinctive as well as symbolic of larger national trends.

Dominating the account is the complex personality of Dan Bryant, 'Uncle Dan', as he was known in the children's home which bore his name. The descendant of Vogel-era immigrants of modest means, Bryant made his fortune on the basis of rising land prices and sustained prosperity during the first decades of the twentieth century, and McClean does well to situate him within this context. Life-long chest problems meant that Bryant was exempt from First World War service and so was able to benefit from the guaranteed prices of the war, but he also showed considerable business acumen as a trader of stock and in running, for a while, his own exporting business. But with this success came unease and an almost superstitious concern that prosperity and self-interest would invite calamity. Bryant was open about the fact that his decision to give away so much of his wealth was in itself a form of investment which would yield returns in personal satisfaction and social investment, and the decision was not made without a struggle. He became a 'hands-on' philanthropist, closely involved in the day-to-day management of the Bryant Home for Convalescent Children opened at Raglan in 1924. McClean acknowledges tensions between the public image of 'Uncle Dan' the practical philanthropist and Dan Bryant, the tough business-dealer whose philanthropic commitment gave him the right to continue to exercise his financial acumen; to make a profit without guilt. She notes, also, Bryant's anticipation of a biography, though when the Trust commissioned such a work in the mid-1950s it was not published because Bryant himself did not like it.

Although the Bryant Home was probably the best known aspect of the Bryant Trust's early work (it had close affinities with the early children's health camps movement), the trust's activities, and those of the Mary Bryant trust, also encompassed a home for babies and toddlers, a rural cadet scheme, and, later, the funding of a village for the elderly and a residential hall at Waikato University. McClean traces the changing demands upon the trust, particularly the shift from institutional services to supports for education, research and cultural pursuits. An especially valuable end section examines the impact of the post-1984 era and the challenges associated with unemployment, rapid policy swings and a growing tendency for community groups to look to philanthropic trusts for support as government contacts proved unduly restrictive or involved only partial funding of services. As McClean astutely notes, many of Dan Bryant's original philosophies are now newly fashionable, his personal involvement now encapsulated in the discourses of 'mentoring', 'social capital' and 'capacity building'.

Although this was a commissioned history, it is one where the author acknowledges that the DV Bryant Trust allowed her to 'write the history that [she] wanted to write'. The trust is to be congratulated for commissioning a professional historian to tell its story, and allowing her to embed this story within a broader social and political context. The result is a skilful mix of biography, policy analysis and regional history, likely to be of interest well beyond those already familiar with the DV Bryant Trust and its works.

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Crisis of Identity? The Mission and Management of Universities in New Zealand. By Wilf Malcolm and Nicholas Tarling. Dunmore Publishing, Wellington, 2007. 256pp. NZ price: \$39.95. ISBN 978-1-87739-927-5.

OVER THE PAST 20 YEARS universities in Australia have been transformed — many would say ruined — by the introduction of the twin evils of commercialism and managerialism. It gives those concerned about what has happened to Australian universities little comfort to learn that the same fate has befallen tertiary institutions across the Tasman. Of course, universities in other parts of the English-speaking world, most notably in the United