

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 balked 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.

There is a strongly held belief that Te Arawa seem to have benefited from their 'loyalist' position in the cultural encounter with Europeans. As noted by the authors in the preface, this has been an issue for some academics who have chosen to focus instead on the celebration of 'rebel' tribes and their struggles with colonialism. Vincent O'Malley and David Armstrong present a compelling history of a people drawn from research used in Te Arawa's Waitangi Tribunal claims. This book is well presented and beautifully illustrated with stunning photographs, maps and prints of paintings that provide a visual richness to the stories that are unfolded in the narrative.

The book is organized in a manner that provides an historical background to 'Ngā Pū Manawa e Waru o Te Arawa' through to their settlement and personal acknowledgement by the Crown through the presence of Prince Andrew, the Duke of York, at Ohinemutu in 2007. The struggle for sovereignty is the central theme in this book, through which the authors interpret significant encounters between Te Arawa and the Crown or its agencies and Te Arawa and other iwi. Although I would have been more intrigued if the account of this struggle had been grounded in an in-depth discussion of Te Arawa's origins, readers could source this through the work of authors such as Don Stafford.

This political and socio-economic history pivots around the relationships Te Arawa had with certain people and institutions through time, including the Native Land Court, Land Committees, the Kingitanga, the Kotahitanga movement and surveyors. The book describes the manner in which Te Arawa navigated their way through these relationships, particularly with the introduction of new laws and government policies. Te Arawa's decisions have been given a context. This historical context has been largely ignored by people who have believed that as 'loyalists' Te Arawa escaped from unjust treatment by the Crown. The manner in which O'Malley and Armstrong have presented this history gives the reader insight as to not only the political and socio-economic history of the title, but also the cultural context.

It became apparent as I worked my way through the book that the situations that Te Arawa found themselves in and their subsequent decisions were often predetermined by the Crown agency with which they were dealing. There was no secret agenda being plotted out by the tribe to gain more from the Crown. Even though this book came out of the research written for the Waitangi Tribunal on behalf of Te Arawa, it reads in a manner that 'they' as an iwi are able to share their story with the nation. The style in which the book is written allows a reader to get a very clear sense of the severity of some of the injustices that Te Arawa suffered. The authors do not rely on emotive anecdotes to make their points but use archival documents and correspondence to illustrate the feelings of Te Arawa at the time.

Tourism was a topic in which I took a particular interest. My interest stemmed from a mixture of fascination and ignorance about this industry and how it has shaped the identity of Te Arawa. The book describes the ingenuity and industriousness of Te Arawa in developing the tourist economy. Furthermore, there are some interesting discussions about how these Te Arawa entrepreneurs were portrayed by Europeans and how resentment towards the 'natives' drove the purchasing of their lands: 'In effect, Te Arawa had already been in large part shut out of the tourist industry, except as exotic objects for visiting Europeans to stare and laugh at' (p.219).

This history no longer allows people to stare and laugh. It provides an understanding of where Te Arawa have been and the context from which they have emerged. O'Malley and Armstrong's work highlights how even the supposedly 'loyal' tribes were working against the imperial powers, while struggling to maintain their sovereignty as a nation of people. They fought to maintain their heartbeat, one that continues to beat strongly today.

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