

*Reconciliation, Representation and Indigeneity: 'Biculturalism' in Aotearoa New Zealand.* Edited by Peter Addis, Brigitte Bonisch-Brednich, Richard S. Hill and Graeme Whimp. Universitätsverlag, Winter Heidelberg, 2016. 222pp. NZ price: \$96.00. ISBN: 9783825366193.

THIS EDITED COLLECTION by Peter Addis, Brigitte Bonisch-Brednich, Richard S. Hill and Graeme Whimp is based on two symposia held in Mainz, Germany, and Victoria University of Wellington, New Zealand. They brought together leading scholars who have written about the Treaty of Waitangi settlement process and/or are activists in it. This is one of the greatest strengths of the book. Bonisch-Brednich and Whimp quite rightly stress that American and British publishing houses usually publish the majority of scholarship on the subject, unsurprisingly coming from American- and British-centric viewpoints. In contrast this collection is published by a non-American and non-British publisher, and it includes contributions from those who have actually been part of the Treaty settlement process in some way or another, and several of these are Māori, which gives real authority to the views expressed.

Because this is an edited collection and I have limited space in this review I will focus on a few chapters in the book. I have selected Peter Addis's 'New Zealand's Treaty of Waitangi reconciliation processes' and 'Settling historical Māori claims under the Treaty of Waitangi' by Richard S. Hill. I chose these chapters because they are from two of the three main sections of the book and offer a useful overview. Addis offers a unique perspective of someone who has actually visited schools and witnessed first-hand the lack of education on the Treaty of Waitangi and New Zealand's colonial history in general, much less Māori history. Instead the majority of New Zealanders get their information about the Treaty from predominantly negative media coverage. Addis provides a helpful summary of the Māori experience with Pākehā, which was hugely destructive and resulted in the loss of vast tracts of Māori lands. However, the great Māori migration to urban areas in the 1950s to take advantage of new employment opportunities brought Māori-Pākehā relations into sharper focus. The subsequent emergence of a Māori renaissance in the 1970s meant that governments in Aotearoa New Zealand could no longer deny Māori grievances about various breaches of the Treaty of Waitangi by the New Zealand state. This culminated in the establishment of the Treaty of Waitangi Tribunal in 1975. However, it was not until 1986 that the Treaty appeared in ordinary courts after an appeal to the High Court by Tom Te Weehi who was convicted of taking undersized shellfish from a beach in Christchurch, but who argued that he was only exercising his customary fishing rights. Previously a legal decision by New Zealand's highest judge in the late nineteenth century had declared that the Treaty could not be used in jurisprudence.

Richard Hill's chapter discusses the Treaty of Waitangi settlement process from the perspective of someone who has been on both sides of the table so to speak: for the Crown and for a Māori group. He therefore offers a fascinating glimpse into the inner machinations of government when it came to the settlement process and Māori interactions with Crown officials. Two things stand out from Hill's chapter. Firstly, he makes the very important point that governments do not take on causes or adopt policies out of the goodness of their hearts. Instead there are nearly always practical reasons for them to go in a particular direction. So it was with the Treaty of Waitangi settlement process. The Māori renaissance and public displays of opposition, combined with support from liberal Pākehā allies, meant that governments could no

longer deny Māori the right to have their grievances over breaches of the Treaty heard. Secondly, the Treaty of Waitangi settlement process has been exactly that, 'a process': it has had stops and starts and has evolved. Hill makes the point that when it first began Māori who appeared before the Tribunal did not have the opportunity to express their cultural customs. Now, however, this has changed, and quite often Tribunal hearings will begin with Māori ceremonies, which are specific to the iwi or hapū appearing before the Tribunal. Yet Hill concedes that Western legal norms are ever present as well.

I thoroughly enjoyed reading this book and believe it makes a significant contribution to the field. It should have pride of place on the bookshelves of all New Zealanders, particularly those who are interested in learning more about the history of a process which has so shaped the past, present and future of their country. I recommend it wholeheartedly to readers, both specialists and general readers alike.

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