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immoral “looting” of Māori intellectual property by the latter (8). Metge also remonstrates against tokenism, “making gestures of interest and respect but going no further, for example, ...appointing Māori as advisers but ignoring their advice” (7).

In the fifth essay Metge discusses 23 Māori words that have been incorporated into (a now distinctive) New Zealand English. Metge avoids using the linguistic terms borrowing, appropriation or loanword to describe this process of lexical transfer, preferring “transplantings,” which metaphorically draws on a New Zealand garden, typically “created by many hands over many years ... an eclectic mix of native and exotic trees, shrubs and flowers, all originally transplantings from elsewhere” (102). This metaphor encapsulates the major thesis of this book, that the tools necessary for building an inclusive nation are not only within the grasp of New Zealanders but that this process has already begun.

In the final essay “Anga ā Mua, Living History,” Metge provides a personal account of her fieldwork experience with Māori, beginning some six decades ago. Included in this retelling are incidences where she as a *Pakeha* was challenged for purportedly representing a Māori world. More significantly, the essay highlights her extensive ethnographic work through which she has gained an immense empathy with and respect from Māori society as well as an expanded friendship network.

I enormously appreciate the objective of this book but have concerns that the analysis falls somewhat short. The integration of Māori and other ethnic groups into an inclusive nation must address not just the cultivation of respect for each other’s culture but also the political and economic forces that shape this engagement. Since the mid-1980s New Zealand has adopted a robust form of neoliberalism entailing extensive commodification and privatization, affecting not just Māori economic relations but the political, social and cultural domains as well. It has opened spaces for the pursuance of Māori claims, but has rewarded a particular type of value system in which individualism reigns paramount. The total impact of this system on opportunities for nation building, and the nature of the relations between the dominant *Pakeha* and indigenous Māori, must surely be taken into account.

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RAUPATU: The Confiscation of Maori Land. Edited by *Richard Boast and Richard S. Hill*. Wellington: Victoria University Press, 2009. ix, 299 pp. (Tables, maps, B W photos.) US\$31.95, paper. ISBN 978-0-86-473612-3.

In the course of the nineteenth century, the New Zealand Maori were almost completely dispossessed of their lands. British settlers pursued various strategies to obtain tribal lands from the Maori population. They facilitated

access to the land for European immigrants by setting up a so-called Native Land Court, whose task it was to register all land and, more importantly, to individualize Maori land titles by allotting individual shares to a maximum number of ten owners of each block of land. At the same time, however, many Maori people lost recognition of their proprietary rights by the confiscations of massive amounts of land following a series of battles between 1859 and 1863. In those days, the confiscations of Maori land were legitimated as punishment for indigenous rebellion against British law and order, but historians have long disproved this justification by demonstrating that the confiscations of Maori land were plainly meant to smooth the progress of British settlement.

The confiscations of Maori land had a dramatic impact on tribes that were left landless, but as yet this part of colonial history has never received the attention from historians that it deserves. There is no focused monograph on the confiscation process in New Zealand, and this collection of essays is the first to address various aspects of the confiscation of Maori land in nineteenth-century New Zealand and the broader colonial context into which confiscation in New Zealand must be situated. In recent years, the confiscations have reacquired significance in the context of the settlement of Maori grievances about their dispossession, which became possible in the 1980s following a series of Maori successes in the courts. At long last, these recognized the Treaty of Waitangi that was signed in 1840 between representatives of the British Crown and many Maori chiefs, and which guaranteed Maori ownership of their lands and natural resources in exchange for their cession of “sovereignty” to the British. The examinations of historical violations of the Treaty that have taken place since the mid-1980s have brought to light again the fact that “confiscation” was a much larger and more sprawling a process than was earlier thought. Hence, too, the renewed attention to this aspect of colonial history from New Zealand historians.

This book is divided into six parts. It begins with an introductory section, which includes a useful overview of the confiscations that have taken place in New Zealand. It is followed by a section on the international context that focuses on the imperial scene in the nineteenth century. The next group of essays deals with a rather different set of questions connected with the emergence of war and confiscation in mid-nineteenth-century New Zealand. This section includes an interesting chapter by the renowned New Zealand historian Alan Ward, who against the grain suggests that the Marxist theory of capitalist imperialism retains great value as an explanatory model of the events that took place in New Zealand during the second half of the nineteenth century. The next two chapters deal with confiscation and the law, which are followed by two local case studies focusing on the confiscation experiences which have been neglected by historians to date. The chapter by Judith Binney is especially interesting since she makes an attempt to consider confiscation from a Maori viewpoint. The contributions in the

final section both explore the legacy of confiscation in contemporary New Zealand. Dion Tuuta has written about the problems that Maori tribes face with the administration of confiscated lands that have been returned to Maori ownership, but in view of the complexity of Maori social and political structures and the changes that have taken place therein since the nineteenth century this chapter can only be considered a missed opportunity. The other chapter has been contributed by Alex Frame, who was involved as a public servant working for the New Zealand government in the negotiations over the largest claim from the Waikato-Tainui tribes in the early 1990s. Unfortunately, this chapter does not do justice to the complexities of the negotiations or the entire settlement process.

The editors of this book have deliberately made no attempt to approach the confiscations in New Zealand history from a particular angle and the various contributions to this volume do not focus on a specific theme. As a consequence, this collection of essays is characterized more by diversity than by uniformity. Nevertheless, it makes a useful contribution to unraveling the complex nature of the confiscation process in New Zealand, which was not only imperial and colonial, but also local. Hopefully, it will stimulate the discussion about the legacy of colonial history for contemporary Maori society, especially the question of who the rightful heirs are of the original owners of the land that was confiscated.

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PACIFIC WAYS: Government and Politics in the Pacific Islands. *Edited by Stephen Levine.* Wellington: Victoria University Press, 2009. 302 pp. (Tables, figures, maps.) US\$21.95, paper. ISBN 978-0-86473-617-8.

This is a handy overview of politics in both French-speaking and English-speaking territories in the Pacific, written by well-informed specialists. It concisely reviews historical backgrounds, colonial experiences, constitutional frameworks, political institutions, political parties, elections and electoral systems, and problems and prospects. It targets scholars teaching about the Pacific and Pacific policy makers, as well as others with a political or scholarly interest in political systems in the Pacific. The book covers all regions (Polynesia, Melanesia and Micronesia) and all countries, and includes good references for further reading.

Despite the title of the book, the descriptions and analyses of government and politics reveal little about Pacific ways which are crucial for understanding political dynamics. The result is a survival kit for policy makers which sadly fails to assist in enhancing awareness of cultural and social factors. Still, those who need to understand the causes of what makes government and politics in the Pacific Islands different from those in, let us say, Australia, Germany