

*A Carved Cloak for Tahu*. By Mere Whaanga. Auckland University Press, Auckland, 2004. 268 pp. NZ price: \$39.99. ISBN 1-86940-322-3.

*A CARVED CLOAK FOR TAHU* gives a comprehensive history concerning the descendents of Ngāti Rongomaiwahine and Ngāti Kahungunu, particularly focusing on Ngai Tahu Matawhaiti. Though there are accounts of Ngāti Kahungunu history in other texts, there is very little in the way of recorded history for the iwi of Rongomaiwahine. Whaanga's book is the first published record since J.H. Mitchell's 1944 *Takitimu* focusing solely on Rongomaiwahine and Kahungunu history. An important feature of this work is that it brings together the various published tribal histories into one text.

Whaanga's work joins other contemporary historians depicting the lives of the descendents of Takitimu waka. These works include Te Maire Tau's Ngā Pikituroa o Ngai Tahu; Te Ahukaramū Royal's *The Woven Universe*; and Agathe Thornton's *The Birth of the Universe*. Prior to the publication of these works, the only other significant tribal histories concerning the Takitimu waka were Mitchell and *The Lore of the Whare Wānanga, Te Kauwae Runga, Te Kauwae Raro*, translated by S. Percy Smith in the *Memoirs of the Polynesian Society*.

Whaanga has written this book for the people of Ngai Tahu Matawhaiti, for the children and future generations of her people. The written account is visually enriched through photographs and maps. Connection to the past is evoked through the verses of waiata included to support the historical accounts. This is an accessible, readable piece of scholarly work uncluttered by academic speak or dense critical analysis.

There is a burgeoning group of Māori recording their tribal histories in written form. Whaanga provides a model for recording Māori history that draws on a long-established tradition within Māoridom. Traditionally, orators used the whakairo, or carvings, within the meeting house as a mnemonic to assist in retelling hapū narrative and history. Whaanga uses the carvings of the meeting house Te Poho o Tahu as the framework for her book. This is an example of old traditions informing a new approach to recording hapū and iwi history.

It would be possible to use other Māori art forms as frameworks for recording history. One could imagine a hapū history framed by waiata, traditional and contemporary song. Whakataukī, proverbial sayings, or tohu whenua, landmarks, could also provide the framework for a hapū history. Utilising these traditional art forms as frameworks will assist in the important role of maintaining and disseminating knowledge.

Whaanga further structures this historical record using three traditional Māori concepts. Mana Whakapapa, Mana Whenua and Mana Tangata form the three sections of the book. The first section, Mana Whakapapa, gives an explanation of the function, symbolism and protocols of the wharenuī and marae of Te Poho o Tahu. This explanation is given from the Ngai Tahu Matawhaiti perspective. In the retention of knowledge it is important that hapū and iwi understandings are transmitted.

The first section then provides the pre-contact history of the ancestors of Ngai Tahu Matawhaiti. Accounts are provided of the building of the Takitimu waka in Hawaiiiki, the voyage to Tiritiri-o-te-Moana — the land of Kupe, and the journey of the waka throughout Aotearoa. Accounts are also provided for the principal ancestors of Ngai Tahu Matawhaiti, from Tamatea-Arikinui and Tahu Potiki, through to Kahungunu and Rongomaiwahine, and Kahukuranui and Matawhaiti. As a hapū account of history, this is an invaluable record for the descendents of Tahu.

The second section, Mana Whenua, begins with a discussion of customary Māori land tenure and the effects of colonization. This section provides the contact history of the Kahungunu area in relation to land. Whaanga provides an overview of the Declaration of Independence, the Treaty of Waitangi, and the history of the Native Land Court. From the perspective of Māori history, the inclusion of minutes from the Native Land Court

hearings is of great value. For the emergent Māori historian, this section highlights the value of the processes used by the Court to survey and map the land, the Native Land Court Minutes and the evidence provided at hearings to establish ownership. These provide a rich source of hapū history. Whaanga has included minutes that give a depth of history, place names, hapū claims to land ownership, whakapapa, whakataukī and mōteatea. Individualizing land title forced changes in Māori land tenure. Incorporations were established to manage the land assets. Whaanga provides social and economic histories of three landholdings and incorporations — Whakaki, Anewa and Te Whakaari. This section concludes with a history of Māori opposition to the sale of land and the government response of land confiscation. The actions of Te Kooti and his fight for Māori autonomy are given particular focus in this history.

In the final section, Mana Tangata, Whaanga brings the history of Ngai Tahu Matawhaiti to the present day. She provides a history of important landmarks and taonga of the people of Iwitea. The history begins with the prophet Te Matenga and the message of hope for the people of Iwitea. Important to this history are the 12 tōtara tapu that lie on Korito beach. Whaanga tells the story of the seven hills, Ngā Tāhora Tokowhitu, and the war canoe Te Toki a Tapiri, a significant taonga to Ngai Tahu Matawhaiti.

Whaanga concludes with contemporary issues affecting the mana whenua of Ngai Tahu Matawhaiti, particularly the Crown Minerals Act 1991 and the extracting of gas and oil reserves. This issue has given rise to a new generation of Ngai Tahu Matawhaiti descendants returning to their kāinga tūturu, their homeland, to defend the mana whenua of their land.

The name of the book, *A Carved Cloak for Tahu*, originated from discussion of Iwitea kaumātua in the 1980s about carvings for the meeting house Te Poho o Tahu. The kaumātua Te Hore Epanaia Whaanga stated that it was 'time the old chief had a cloak'. Whaanga's book will help to maintain the tribal traditions that are represented in that cloak that adorns the old chief Tahu. It is a celebration of the ancestors of Ngai Tahu Matawhaiti, the history of the land and the people.

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Serge Tchekézoff. *'First Contacts' in Polynesia: The Samoan Case, 1722–1848: Western Misunderstandings about Sexuality and Divinity*. Christchurch and Canberra, The Macmillan Brown Centre for Pacific Studies and the Journal of Pacific History. 2004. viii, 222 pp. NZ price: \$30.00. ISBN 0-9585-8632-2.

MARGARET MEAD'S BOOK *Coming of Age in Samoa* was rightly celebrated for its argument that the emotional dimensions of adolescence were socially determined, and as an exposition of anthropological cultural relativism it was standard fare for anthropology students for half a century. It did not become controversial until Derek Freeman launched a sustained attack on it, not for its relativism, but for having been wrong about its portrayal of Samoan sexual behaviour. An argument has raged since about anthropological method, research ethics and the truth about Samoan sexuality.

Serge Tchekézoff contributed to this debate and changed its direction, contending that the whole affair was based on a miscomprehension of pre-European contact Polynesian sexuality. The present book brings to a culmination an argument that has been partly enunciated in several papers over almost a decade and constitutes a major step forward in the understanding of Polynesian social and intellectual life, and in the process of early culture contact.

The argument is presented in two parts: the first goes through the 'first contact' sources