

Traditional Stories from Southern New Zealand: He Kōrero nō Te Wai Pounamu. Translated and edited by Christine Tremewan. Macmillan Brown Centre for Pacific Studies, University of Canterbury, Christchurch, 2002. 426 pp. NZ price: \$42.95. ISBN 1-877175-18-8.

CHRISTINE TREMEWAN presents us with an important collection of southern narratives originally collected by the German missionary, J.F.H. Wohlers, sometime between the late 1840s and about 1852, on the island of Ruapuke, strategically located in Foveaux Strait, and serving as a refuge for many Ngāi Tahu from farther north during the troubled decades of the early nineteenth century. Apart from some English language versions which suffered from the addition of information from other tribal areas, the only previous edition of these texts was published in fragmented form in John White's multi-volume *Ancient History of the Maori* in 1887. To read Tremewan's well edited and translated edition, filled with so many insightful comments on the nature of these stories and of Polynesian traditions generally, is a fascinating and stimulating experience.

The book is organized into 18 chapters, each one focused on the contents of a single story. Chapters begin with a short introduction, followed by a brief summary of the story's content so that readers have an outline of the content before they plunge into the narratives themselves, first presented in Māori, and then in an English translation. Following these texts, ranging in size from two to eight pages, there is a commentary in which Tremewan discusses important themes and ideas found in each of the stories. The chapters end with a summary discussion of thematically-related narratives from the South and North Islands, from island Polynesia, as well as other parts of the Austronesian-speaking Pacific. These linked accounts are all thoroughly sourced, so that readers, if they wished to, could consult all the known published and unpublished versions of a particular story and develop further the similarities and differences between them. At the back of the book is an extensive series of notes in which Tremewan comments on technical issues, notably her explanations for choosing particular interpretations of words and phrases in the transcriptions of each story and their translations. Much of this again displays her command of the ethnographic and linguistic sources for both New Zealand and the wider Pacific. Included in the book are some other useful reader aids, such as maps of New Zealand and the Pacific, a map of Ruapuke Island, and drawings of artifacts, flora or fauna which are referred to in particular stories. Overall, the book is very readable, but there remain challenges for someone who wants to move backwards and forwards between the Māori and English texts and the notes. I did wonder whether thought could have been given to ensuring that the Māori original and its English translation were placed on facing pages, with the relevant notes located at the foot of the text or at least at the end of each chapter.

Wohlers' 18 stories cover a diverse array of topics. Some are variations of significant Polynesian narratives, such as the ancestor, Whakatau ('the archetypal avenger') (ch.2); the 'archetypal victim', Hāpopo, 'a person who makes a wrong decision and as a consequence suffers defeat or death' (p.49) (ch.4); that pan-Polynesian trickster hero and innovator, Māui (ch.6); Tinirau, his lover, Hine-te-iwaiwa, his pet whale, Tūtū-nui, and the thieving Kae (ch.8); Tāwhaki, who climbs to the heavens (ch.9); and, Rata, the canoe builder (ch.10). Not surprisingly, some stories have distinctive southern perspectives on common mythological themes in Polynesia. For example, the first chapter comprises two closely related variants about the creation of the world, telling of Tūtaka-hinahina, his son, Te Roiroi-whenua, the survival of humanity, and its re-emergence into the world of light. The story of Tāne (ch.3) includes his couplings with various females, his pursuit of Hine-atauirā to Te Pō, Raki's conflict with Takaroa, and Tāne's beautification of Raki and Papa following their separation. The ancestor, Paikea, swaps roles with Ruatapu in ch.5; the former serving as the avenging bastard son of Uenuku. Rona (ch.13) becomes an

avenging husband who consumes the moon. Tama, 'a figure . . . closely associated with Te Wai Pounamu' (p.257), brings the art of *moko* to this world, for the benefit of humanity (ch.14). Even the *kūmara*, which would not grow in the southern Te Wai Pounamu, is the subject of a narrative recounting its transportation from Hawaiki to New Zealand (ch.7), highlighting how prestigious a food it was for all Māori. Some stories explain the introduction of important features of human society. Ancestors, such as Pungarehu and Kōkōmuka-hau-nei (ch.11) and Tura (ch.16), travel to the sacred isle of Hawaiki and introduce fire-making, the cooking of food, marriage between men and women and the correct procedure for giving birth. Other stories, such as those of Ruru-teina (ch.17) and Paowa (ch.18), focus on heroic youths who destroy monstrous, animal-like females and return to marry attractive young women. Others allude to typical social problems, notably the use of trickery to thief food (ch.12), or prized heirlooms, such as fish hooks or canoes (ch.15).

Tremewan's book acknowledges three scholarly traditions in New Zealand. First is the work of Pākehā scholars, such as Wohlers, Grey, and White who edited, translated, and interpreted Māori traditions, not always for the best or in ways appropriate to a Māori world view, but establishing a local tradition of Pākehā interest and respect for Māori knowledge. The second and complementary tradition comprises those Māori scholars, such as Tiramōrehu and Tikao in Te Wai Pounamu, who recorded significant bodies of Māori learning. The final tradition emerges from the work of Margaret Orbell at the University of Canterbury who mentored so many scholars, including Tremewan. Their achievement has been to investigate the archives and to produce finely edited and translated collections of Māori narratives that can be read by interested Māori and Pākehā alike. Tremewan has linked these traditions with their homologues in the Pacific to produce a work which moves us effortlessly between Te Wai Pounamu, Aotearoa (the North Island) and Oceania. Such breadth of learning is rarely displayed these days within the pages of a single book. That it seems so easy and yet so stimulating a journey only shows how skilled a guide Tremewan is.

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The Rise and Fall of Te Hemera Tauhia. By Paul Goldsmith. Reed Publishing, Auckland, 2003. 117 pp. NZ price: \$24.95. ISBN 0-7900-0905-6.

ONE OF THE PERHAPS UNEXPECTED CONSEQUENCES of the Waitangi Tribunal claims process has been the production of a number of small books by researchers who were once involved with larger research projects. Huge volumes of research invariably throw up specific and interesting stories. Some of these adapt themselves fairly easily to the small book format. However, as this journal has noted before, there are some problems inherent in this adaptation of Tribunal research for the purposes of publication.

One of these problems is that we are not told of the original purpose for which the Tribunal research was commissioned. Thus, there is a danger that a somewhat tragic person like Te Hemera Tauhia will assume one life within a Tribunal report, and another life within a small book. His times and issues may also be represented differently. We are told that Paul Goldsmith has worked for the Waitangi Tribunal. Did this book arise from a larger Tribunal research project? It would have been useful to know if it did.

Goldsmith tells us that Te Hemera Tauhia was not 'in the first ranks of chiefs, nor was he a major historical figure'. He would not normally have attracted the interest of historians, more so because he left no papers (though few Maori did). He also seems to