

Book Reviews

I whanau au ki Kaiapoi
The Story of Natanahira
Waruwarutu as recorded by
Thomas Green

By Te Maire Tau

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This is a book of history—a history of life, battles and retribution; a child’s memories from the middle 19th century, a land and its peoples along the eastern coast of what is now the southern island of New Zealand. Told in dramatic detail with the pathos of death and the exhilaration of victory and peace from battle to the 19th century Maori learning system the author/translator Dr. Te Maire Tau delivers a book of imagery and life to his readers. Tau is the director of the Ngai Tahu Research Centre and Associate Professor of History at the University of Canterbury and in those capacities open the mind’s eye through Maori translated texts describing the momentous changes experienced by the Waitaha and Akaora communities.

Remembering from his childhood days in the 1832, Natanahira Waruwarutu retells through his transcriber Thomas Green a tale of dramatic violent exchanges between the people of his community Kaiapoi Pa (the Ngai Tahu) on the east coast of the southern island and the Ngati Tao warriors and the resulting temporary removal into refugee status of Waruwarutu’s people. As the book’s author points out,

Maori history is not told in sweeping panoramic fashion as is the tendency in the English traditional, but Waruwarutu’s story is revealed in vignettes that must be heard individually and then understood in their natural sequence. This technique of oral history creates a sense of great expanse since one begins to recognize that the story’s vignettes are “heard” in relation to one another while being able to stand alone. Tau’s thin volume benefits from this Maori story telling technique by creating in the reader a sense of intimacy with the story teller while providing such detail that the books feels larger and complete. The dramatic confrontations and passionate delivery of the story take you to the places and the time of the Ngai Tahu and Ngati Tao battles. The repeated description of the long trek up and down the coast, crossing treacherous rivers using a long pole to help the safe passage of each member of the refugee parties imprints on the mind as a powerful experience for those in the Kaiapoi community seeking to avoid certain death from the Ngati Tao attacks.

Waruwarutu speaking through Thomas Green and translated by Tahu provides the reader insight into the “house of learning” where the Ngai Tahu required young ones to pass through to learn the “principal descent lines of genealogy, to recite incantations to weaken approaching war-parties and for restoring life to person who are ill and have fallen unconscious.” This remarkable section of Tau’s book offers the reader the written Maori version of the tale matched by the Tau-produced English translation. Waruwarutu describes the health and healing lessons, expressions of prayers, chants and spells to invoke natural powers to protect individuals or the community in the face of threats of vio-

lence or natural disaster; incantations dealing with restored life and for killing an individual, restore life to invalids, and chants to bring rain and thunder or alternately stop the rains and bring good weather. Virtually every aspect of life and death receives treatment in the house of learning. Invoking the powers of nature and disciplining the mind, spirit and body were clearly central to the purpose of the house of learning.

The final section of Tau's book tells the story of Waruwarutu's remembrances of the teachings and experiences with his teacher and mentor Tai-aro-rua. Tau's rendering of this section is sometimes difficult to read since he expresses the subjects of sentences in Maori without immediate interpretation. While this technique is doubtless useful and beneficial to Maori speaking learners, it renders the section more opaque even though it is evident that the section is significant for its explanation of how and what Waruwarutu learns.

Tau's **I whanau au ki Kaiapoi, The Story of Natanahira Waruwarutu** is remarkable for its faithful style as a rendering of oral history and for its imagery, detail and presentation of a time in the life experience of a Maori community (Kaiapoi) and the mind of Waruwarutu.

Tribal Peoples for Tomorrow's World: A guide by Stephen Corry

By Stephen Corry

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Stephen Corry's **Tribal Peoples for Tomorrow's World** is in many ways an autobiography, a plea for the reader's understanding and appreciation of what Corry refers to as indigenous and tribal peoples ("the world's largest minority") and an encyclopedia of indigenous peoples he has visited or sought to protect since he assumed directive leadership of Survival International in 1984. On all counts Corry's book is an important addition to the growing literature by and about indigenous peoples. A student of religion who was convinced to step into the advocacy role at Survival International Corry does tend to reflect a kind of "reform anthropologist" perspective. He is a man on a mission to prevent the destruction or violation of human rights of indigenous peoples on virtually every continent. His narrative sweeps across Africa, Asia, South and Central America, Melanesia as well as Europe and North America in a whirlwind fashion briefly touching (usually one or two paragraphs) on the most revealing characteristics of a particular people. Corry has taken on an impossible task in this book since to truly write about the more than 6000 distinct indigenous peoples with an aggregate population of more than 1 billion, he would have to write many volumes of 300 or more pages each. The attempt is laudable, but when he gives merely 3 and one-third pages to the more than 129 different indigenous peoples of Europe, one's thirst for information is hardly quenched.

The book is worth purchasing and reading for the "flavor" that Corry's personal narrative imparts about indigenous peoples. It is clear he is passionate about the subject. All profits from the book are devoted to supporting Sur-

vival International.

The other Movement, Indian Rights and Civil Rights in the Deep South

By Denise E. Bates

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<http://www.uapress.ua.edu/product/Other-Movement,5265.aspx>

There are many narratives written about the “Indian Movement” as it unfolded in the New England northeastern states of the United States, the Midwestern states of Minnesota, Michigan and Wisconsin, the Southwestern states of New Mexico, Nevada and Arizona, the state of California and the Pacific Northwestern states of Oregon, Idaho, Montana and Washington. Little, however, had been written about the developing movements among Indian peoples in the southern states until Denise Bates’ *The other Movement*. With its political, racial, and social characteristics and history the Deep South was virtually silent about “the Indians.” Bates has broken that silence with a thoroughly footnoted documentary of American Indians in the states of Alabama and Louisiana reclaiming their political, economic, social and cultural birthright as original peoples.

Relying on extensive archival and private communications Bates writes with authority about the emergence of nations and tribes like the Chitimacha and Coushatta, Tunica-Biloxi and Houma of Louisiana; and the MOWA

Choctaw and Creek Nation of Alabama. She recounts the reemergence in the 1970s and 1980s as a result of local, statewide, regional and countrywide influences that caused these and other nations to reclaim their political identity. Developing relations with the state governments through state sponsored “Indian commissions” proved for many to be an important pathway to gain US federal recognition and to implement social, cultural and economic programs beneficial to restoring tribal communities.

While the civil rights movement favored African Americans, the American Indian movement led by charismatic Indian leaders forged foundational supports for what would become a host of political achievements. As a result of this quiet revolution individual Indians began to reclaim their own identity and “Indian awareness” sparked new initiatives to restore elements of culture and governance that had been pushed aside during the Civil War of the middle 19th century and by the Civil Rights Movement of the 1950s and 1960s.

Bates performs a considerable service for her readers and for American Indians generally by illustrating the dynamic process of transformation and restoration of individual Indian tribes and communities in Alabama and Louisiana (the focus of her study). Noting with acute understanding of the history and its details, Bates points to “unique characteristics shaped by the political environment along with the specific needs of local Indian groups” as key to the process of “transformation.” There are lessons here from the experience of American Indian peoples in the “Deep South” that should encourage subjugated peoples everywhere.