Book Reviews

The Great Sacred Forest of Tane: Te Wao Tapu Nui a Tane. A natural pre-history of Aotearoa New Zealand

By Alan Clarke
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Reviewed by Sue Scheele

I was excited to hear of the publication of a new book on traditional uses of native plants by early Māori that promised extensive coverage on all aspects. The best references currently available are Andrew Crowe’s book on native edible plants and Murdoch Riley’s huge resource on medicinal plants. There is certainly room for another reference that reflects in detail the use and value of plants to the survival and subsistence of Māori before the arrival of Europeans. The publishers’ notes refer to a 30 year labour of love and that is evident. Clarke has read and researched widely and the book contains an extensive bibliography, with all important statements referenced, and topics indexed. As someone who has also delved into the early literature on the subject, I fully appreciate the complexities of the task Clarke has taken on.

But I was left feeling frustrated. This massive work which is sound at heart is let down by seemingly non-existent editing. Was there a rush to finally get it into print? It is as if sections have been drafted over the years (as you’d expect), but then cobbled together without checking, reviewing, redrafting, and integrating into a satisfactory whole. There is too much repetition of material, too many mistakes, and too many convoluted sentences that make the going harder than it ought.

There is an introduction, plus four introductory chapters before the compendium of plant uses that Clarke states is the aim of the book (p. 12). It is valuable to set the scene, explain the nature of the early New Zealand landscape, and describe how the first arrivals dealt with their new environment. But a lot of information gets repeated in these first chapters (150 pages) and it gets rather confusing to follow. Too often Clarke loses his focus. For instance, in a book that aims to concentrate on plants, there is unnecessary detail on birds such as kiwi and moa (Chapter 1). It’s hard to avoid the thought that Clarke is telling us what he has discovered about New Zealand’s prehistory (which is a lot), rather than keeping a clear focus on the stated intention of the book.

There is a sense that Clarke is not quite on top of his material, especially in his descriptions of the botany and ecology of early New Zealand. A close reading though, suggests that Clarke does ‘know the answer’ – but because of poor review and editing, statements creep through that are inconsistent, inaccurate or just somewhat off the point.

The chapters on medicinal plants, though full of interesting information, are not well defined. It’s hard to know what to find where, with confusing headings such as ‘Post-contact Māori medicinal plant usage’ and ‘Later post-contact Māori medicine’. For instance, Chapter 14 is entitled ‘Botanists’ records of medicinal plant uses’. Yet the information in it comes from a variety of sources – including early missionaries, surveyors, naturalists and doctors. The whole section on rongoa (traditional healing focused on the preparation and use of plants) could have been much better laid out, with some of the chapters combined.

I would question some of Clarke’s more general assertions, though in fairness, much can still be debated. For instance, I would not support the “hit and miss” theory of finding out how to process foods to make them palatable, or remove toxins. As Helen Leach has pointed out, Māori brought a myriad of food processing techniques with them from their Polynesian homeland. So I suggest few people need have died eating karaka kernels, before steaming and soaking methods were adopted to detoxify them, as with some acrid yam and taro species.

A strength of the book is Clarke’s understanding of te reo Māori and Māori culture. He is authoritative and comfortable when it comes to the important sections on mythology and the spiritual relationship of Māori to the natural world. In the concluding chapter, he makes a valid contribution to the ongoing debate on tino rangatiratanga, and Māori control and access to natural resources.

The type face is pleasant, and the black and white drawings are attractive, though the placing of them has not been well checked. For example, in the section on forest crops, we see an image of ‘Māori weapons’ (p. 163), and the image of ‘Māori weapons’ on p. 158 would surely be better placed in the chapter on fibre-yielding plants.

Is it a worthwhile buy? Guardedly, yes. There is a lot of good stuff in this handsome volume, a lot of detail, and being so well referenced, there is opportunity for a reader to follow up on any area of interest. It is just a shame that the publishers have let the author down with less than rigorous editing.

Available from Touchwood books and Manaaki Whenua Press
New Zealand's indigenous people have upheld tapu since the beginning of time and, while some traditions associated with it are no longer widely practised, the principle survives today as a sacred component of Māori life, lore and custom. Origins of tapu. The origins of tapu date back to the time of creation and the gods: Ranginui - the sky father, and Papatuanuku - the earth mother, and their offspring Tane Mahuta - god of the forest, Tangaroa - god of the ocean, and their divine siblings. In the past, tohunga (sacred men possessing spiritual powers) and others of high tapu would often be avoided as their tapu was so powerful that contact with them was dangerous for anyone of lower level. The head is the most sacred part of the body. Aotearoa is the Māori name for New Zealand. It was originally used by the Māori people in reference to only the North Island but, since the late 19th century, the word has come to refer to the country as a whole. Several meanings have been proposed for the name; the most popular meaning usually given is "land of the long white cloud", or variations thereof. This refers to the cloud formations which helped early Polynesian navigators find the country. Maori used kauri as a metaphor for chiefly status, for instance when a great person died, there is a saying: "the kauri has fallen in the sacred forest of Tane," which means: "the kauri has fallen in the sacred forest of Tane." Although Maori didn't find much use for the wood, the buoyancy of the timber was ideal for their waka (canoes). Read more about that in Maori History in New Zealand. From 1840, the industry around kauri was rapidly growing. Within just 100 years the landscape was transformed. Logging of native trees was finally put to an end by 1985. Today, the last remaining patches of forest are under conservation to protect the kauri forest ecosystem and all the species dependent on the kauri.