

Letters to the editor

Dear Sir,

Would you please record the following reply in your next magazine. I thank you.

In reply to the article written by Margaret Orbell in the April/May 1985 *Tu Tangata* magazine re — "He waiata tangi mo Maihi Paraone Kawiti", I, and my family, greatchildren of Maihi, and, the iwi of NgatiHine, do wish it made known that we utterly disapprove of Margaret Orbell's lack of consultation with us, over matters dealing with this article. It would have been polite and very correct to have done so after all, Maihi is our tupuna and we of the NgatiHine do deem ourselves to be suitably qualified and quite knowledgeable in matters pertaining to his life's history.

Now, on consultation, I would have corrected her "Kawiti became a Christian".... No. Kawiti lacked faith in the missionaries so he would not embrace Christianity. He remained a heathen until he died.

On her "References to the Past" page 26.

The "Mount Puketutu" referred to is a high hill in Waiomio called Puketutu. The hill is a historical landmark so we refer to it as Mount Puketutu, Waiomio is called "the cradle of the NgatiHine tribe". Maihi was born there, he lived there and he died there. His bones now lie in a cave at the foot of Puketutu, Waiomio.

On "Traditional concepts and new ones" page 26. Motau, line 19. Motau is an abbreviation of the name Motatau.

The Ngati Te Tarawa, a hapu of NgatiHine who reside in the Motatau district are extremely indignant that their place of residence should be associated with seaweed. Motatau is nowhere near the sea. I shall now quote a whakatauki used in 1860 at the occasion of the official opening of Maihi's house called Maramatautini.

Ko Motatau te maunga, Ko Miria te marae,

Ko Maramatautini te whare whakairo
Ko Maihi Paraone Kawiti te tangata. I te puaretanga o tenei whare i te tau 1860,

Ko NgatiHine te iwi, Ko Waiomio te kainga.

Motatau received its name from its mountain range, which owes its name to a sacred cave tucked secretly away on its bushclad slopes. The entrance to this sacred cave resembles that of the entrance to the cave at Te Reinga. According to our kaumatua Sir James Henare, "mo" was once used as our plural instead of the "nga" in common use today, so that when the cave entrance was first seen, the following re-

mark was made, "Rite tonu ki mo tataua o Te Reinga", which translates to mean, These doors are similar to the doors of Te Reinga, or, this doorway is similar to the doorway of Te Reinga. Thus line 19 of the waiata — "Tarehu kau ana te koha i Motau" means, the Motatau mountain range is obscured in mist.

On the reference to "The Kingitanga was not acceptable to Maihi"... page 26 column 1 line 4 from the bottom.

After consulting Sir James Henare on this matter, we considered the following reply to Tawhiao's offer, to be more relevant than Margaret Orbell's statement that "the Kingitanga was not acceptable to Maihi because of memories of past wars between the two tribes."

To quote Sir James Henare on "Maihi's reply to Tawhiao".
Ka mea atu a Maihi ki a Tawhiao, "Na wai te Kingitanga? Na te Pakeha hoki, e hara na te Maori. Kotahi ano taku Kingi, Kuini, kei Ingarangi e noho ana. Waiho ki a koe te ariki, ki ahau te ariki. Na, kei konei katoa nga ariki o Ngapuhi. Waiho ki tēra."

Which translates to mean:

Maihi said to Tawhiao, "Whose idea is this Kingship? Kings belong to the pakeha not to the Maori. I have only one King, Queen, they live in England. Drop this matter and leave well alone, you're an ariki, I'm an ariki and, (pointing to Ngapuhi seated behind him) Ngapuhi here have their own ariki as well. Leave it at that."

On behalf of NgatiHine, I thank you for your time.

Na Kene Hine Te Uira Martin, nee Kawiti, great grand daughter of Maihi Paraone Kawiti.

Sir,

Margaret Orbell seems to have confused father and son in her rather fanciful article on Maihi Paraone Kawiti (P 25/26 Issue 23 April/May 1985).

The waiata she publishes was obviously composed for the Kawiti who died in 1854.

Her comment "but in the end, after fighting bravely, Heke and Kawiti were defeated by the pakeha's artillery," would be greeted with scornful laughter by any 7th Form History pupil. So, too, would her comment "Kawiti became a christian". And we do know "whether Maihi fought at Puketutu."

Margaret Orbell appears to have on-

ly one-sided British propaganda sources at her disposal when she writes. She obviously has not read the writings of that great Ngati Hine historian Hotorene Te Rangaihi Keretene.

**Te Paki Cherrington
of Ngati Hine**

Dear Sir,

At present I am in the process of gathering information regarding Prince of Wales Cup rugby matches, which as you know, is the premier match each year between the Northern and Southern Maori teams. In the next year or so I am hoping to publish a book on my research.

On 12th May 1924 at Eden Park, Auckland, the game between Northern and Southern Maoris was played for the Te Mori Rose Bowl (forerunner to the Cup) and was also regarded as a trial for the 1924 All Blacks. In the backline for the Northern Maori team was a player named FRYDAY (spelling from match report N.Z. Herald 13th May 1924) or FRIDAY (spelling from match report Wairoa Star 14th May 1924).

At the moment I can find nothing about him — I don't know his initial or maybe that was his first name — he is only referred to as FRYDAY or FRIDAY in the newspaper accounts. I have been in contact with Mr Jack Blake (Hastings), Mr Wattie Barclay (Dargaville) and Mr George Nepia (Ruatoria) who played in that game, also Mr Terry McLean (Rugby author) and Dr T.M. Reedy (Secretary Maori Affairs) and they neither can recall him or have no knowledge of him.

Perhaps you would be so kind as to publish this letter and hopefully one of your many readers may be able to assist.

Many thanks,

**Mervyn Snell
P.O. Box 13-196,
ONEHUNGA.**

Dear Sir,

I came across the advertisement of Morris Black & Matheson Ltd in the 21st Issue of *Tu Tangata* Dec'84/Jan'85.

I am wondering whether you can question the inclusion of the photograph of European influenced fretwork when the appeal was obviously made to the Maori carver.

So much more effective would have been an illustration of Maori design, drawing the attention of the proud