

range. Not knowing this, I had speculated that Motau 'may' be a name associated with Te Reinga. Sir James Henare's explanation, quoted by Kene Hine Te Uira Martin, shows that while the Motau in the song is not Te Reinga but the mountain range is this name, there is a recognised association between the burial cave on this mountain and the cave at the entrance to Te Reinga.

Maihi's reply to Tawhiao, as quoted by Sir James Henare, is of much interest. It is not, however, necessarily inconsistent with the interpretation of his motives which was put forward in my article.

Both Kene Hine Te Uira Martin and Te Paki Cherrington say that Maihi Kawiti did not become a Christian. My information came from two sources. In *A Dictionary of New Zealand Biography*, edited by G.H. Scholefield and published by the Department of Internal Affairs in 1940, it is said (page 452) that Maihi 'was a good Christian'. In *New Zealand's First War: the Rebellion of Hone Heke* by T.L. Buick, published by the Government Printer in 1926, it said (page 297) that Maihi had been a Christian teacher in the Mangakahia district before his father's death in 1954, and that 'He was thus already under the influence of the mission, and when he succeeded to his father's position in the tribe he naturally consulted with the mission leader as to the most judicious policy to pursue. He was by them advised to cement the friendship with the pakeha.' Buick goes on to say that it was this advice, along with economic factors and a wish to assert loyalty to Queen Victoria, that led Maihi Kawiti to erect the flagpole at Kororareka in 1858.

Te Paki Cherrington says that the waiata 'was obviously composed for the Kawiti who died in 1854'. But the unknown Maori writer who recorded this song tells us that it is 'he waiata tangi mo Maihi Kawiti'; and Maihi is addressed in the fourth line (as 'Ihi, a shortened form of his name), and referred to by name in the fourth line from the end. If Maihi never became a Christian, would the poet have said, near the end of this lament for him, 'Kia piki atu koe te ara ki a Ihu' (Mount up on the pathway to Jesus)?

Nevertheless I am not happy to have to rely on biographical information upon books, such as this one by Buick, which are now dated. Fortunately the new *Dictionary of New Zealand Biography* which is now being undertaken will provide us with reliable biographies that will take into account both family traditions and early documentary evidence.

I am also very glad to learn from Te Paki Cherrington of the writings of the

Ngati Hine historian Hoturene Te Rangaihi Keretene. If his work has been published, I hope that he will provide further information so that I and others may read it.

Margaret Orbell

Dear Philip

Re: Issue 24 June/July 1985

In response to your review of the band 'HERBS', it is pleasing to see positive response from within the Maori Media circle.

However, Philip further to your comment "sole Pakeha Carl Perkins on percussion", I think it is important to let our readers know that 6:7 of the band members are Maori.

Enclosed for your reference, I have detailed members of the band's tribal link.

Dilworth Karaka	Tainui
Mori Watene	Ngati Whaatua
Tama Lundon	Nga Puhi
Karl Perkins	Nga Puhi
Willy Hona	Nga Puhi
Jack Allen	Te Arawa
Fred Faleauto	Polynesian New Zealander

Jo Cameron

**Kia ora
Dear Editor,**

I think Mt Egmont should be Mt Taranaki, because that is the way the Maori people call it, and our ancestors were here first!

I agree that the Maori language should be official because it is native to this land.

I think the Maori seats should stay. Because if they don't we will lose our maoritanga and our M.P.'s.

Na Korini E Stephenson

Kia ora Koe

Sir

It was with interest that I read Alan Taylor's review of "The Long Yarn of the Law" in Issue 20 and Fiona McMorran's response to the review in Issue 23.

If the book is capable of receiving such opposing views I am appalled that it has been "written primarily for school children aged 11-13 years". If adults have such opposite views from the same material how on earth can we expect 11-13 year olds to be objective about it!

Fiona McMorran says it is "historically accurate". I ask from

what historical perspective — a Maori perspective or a pakeha perspective?

I have also noted the comments of A.D. Hickman concerning a satirical article "From the Pulpit" by Tabernacle Tarbuk. If he or she wishes it, Tabernacle Tarbuk will send him or her a copy of his 16 commendments and other philosophical writings which have been derived from tupuna, Hone Tuhi, Hamuera Pekete, Hemi Hoihe, and Wiremu Taiahakorikori — all great Ngati HINE or Ngapuhi philosophers.

I am sad that A.D. Hickman has no understanding of satire.

Tabernacle Tarbuk

Tena koe Mr Whaanga

I am very concerned on the content of Tu Tangata. This month (June/July) there is considerable space devoted to the Kanak Independence.

I read that the magazine is published by the Department in Association with the New Zealand Maori Council and the Maori Women's Welfare League. Do the three groups condone the 'Outside' New Zealand trend that is dominating the magazine over recent editions. In this, are articles on Maori's in Australia as well.

I would venture to say that there is sufficient local interest stories available which would be of more advantage to Maori people especially than a internal political revolution in Caledonia. How about the Waiora Project, Maori Economic Commission, Maori Sports Federation, Aotearoa Broadcasting Trust, Maori Culture Foundation Proposals, Te Maori Exhibition, Profiles on Maori Elders, Waitangi Tribunal and many other subjects which could be of considerable interest to New Zealanders and more importantly to our kaumatua's, kuia's and our new generation.

I am sure that a lot more local interest can be published which would be of more educational and general interest than has been shown recently.

No reira.

Ms Liz Stretch

Reply to letter

Your letter's views are the reason why Tu Tangata acknowledges other Maori and native peoples outside of New Zealand. Whanaungatanga is not just a Maori prerogative and education and entertainment don't always come in the same story. (See editorial page 15)

Your story ideas suggest an unfamiliarity with the previous twenty three issues of Tu Tangata and I would encourage you to take advantage of our back issues offer while stocks last. ED.