

Re: ocean sailing rafts (Re: Lapita??)

Source: <http://sci.tech-archive.net/Archive/sci.archaeology/2004-09/2184.html>

From: Carmen (carmenz30_at_hotmail.com)

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"Jacques Guy" <jguy@alphalink.com.au> wrote in message
news:414C93A6.156F@alphalink.com.au...

> *Carmen wrote:*

>

>

> > *I was at a library yesterday and having read some of the thread on the
'Song*

> > *Of Waitaha' I had a flick through it.*

> > *That was one of the first things I noticed about the book,*

> > *how old the photos look, I am thinking that the people in the pictures
are*

> > *very likely not alive today and looking at the age of sme of the people,
in*

> > *the aparently old photos some of them would have passed on quite some
time*

> > *ago.*

> > *Yet the book is written as if the author gained the information directly*

> > *from the people that he references.*

>

> *Interesting...*

Not only do the condition and quality of the photos look old, but the
clothing, hair styles etc that the people are photographed in is also quite
old, in many cases the styles of dress would be pre – 1930's.

Not only that but, back in the old days,
here in NZ, 1940's – 1960's
before colour film and colour
photography came here,
they used to highlight photographs and sometimes
paint over them, so the photos would be coloured
but you could tell that had been painted over.
One of the photos in Brailsford's book looks like that
so that particular photo would very likely be
1960's or earlier.
None of the photos appear to be current.

Now given that the people photographed in that book are either very very old, or dead, even if the information had come from their descendants or family, there is no reference given to their family. So any reader who doesn't know better may assume that the information has come from the people who are photographed.

As for the rest of the book, the information, names and references to historical and mythical events and people are easily accessible, more on this below.

> > *I also noticed there are no references about which information has come from*
> > *which person in the photographs.*
>
> > *Even more interesting I did some websearches on the names and found that one*
> > *of the people in the photos, Te Maiharoa, Taare (Charlie) Rewiti, of Ngai Tahu,*
> > *died in 1919.*
>
> *I should think that settles it.*
>
> > *There are references to him on the NZDB database*
> > *and there is a book of his stories in the Christchurch City Libraries*
:-
> > *Te Maiharoa, Taare Rewiti, 1849?–1919. Folklore and fairy tales of the*
> > *Canterbury Maoris / told by Taare te Maiharoa to Maud Goodenough Hayter*
> > *(Mrs. T. Moses) ; edited by Herries Beattie. [New] ed. 2000.*
>
> ...
>
> > *The author has simply put his own slant on it by using some colourful*
and
> > *imaginative language.*
>
>
> *Did he give his source, i.e. "Folklore and fairy tales..."?
> If not he is a plagiarist. Whichever way, he seems more and
> more of a fraud. At least... he should have made it clear
> that he got his stuff through a scrying glass and a ouija
> board.*

Maybe he did
but as I said most of the stories in the book are easily found,
ie there is a story in there about Rangi and Papatuanuku
now that is a story known by just about every NZ'er,
Maori or non-Maori, it is no great secret "taonga",
much like other stories and references in the book.

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Many myths and fables contained therein are well known by many people in NZ, and many of the legends that brailsford presents are known to local people and in the local archives of the places he writes about.

Carmen