

Te Kaea

No. 4 SEPTEMBER/OCTOBER

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• TE REO MAORI: SPECIAL ISSUE •

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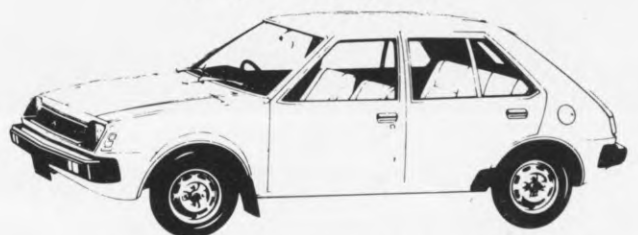
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TE KAEA
The Maori magazine
September/October 1980 No. 4

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inquiries, subscriptions and letters should be addressed to The Editor, Department of Maori Affairs, Private Bag, Wellington. Telephone: 720-588.

Opinions expressed in *Te Kaea* are those of individual contributors and not necessarily those of the Department of Maori Affairs.

Teeraa teetehi huihuinga nui a ngaa pahake o ngaa iwi nunui o Aotearoa, puta noa ki Te Waipounamu, i eke mai ki runga o Waiwhetuu i te 16 o ngaa raa o Aaperira. He hui i whakateraa e te Tari Maaori. Kotahi anoo ia o taua huhuinga peeraa, kei te moohiotia ake, inaa hoki kaatahi rawa te huihuinga nui kia karangatia ai ngaa taipahake o te motu katoa kia haere mai raatou kia noho tahi ake ai ki a raatou anoo. Ko ngaa kaumaatua nei ngaa moorehu toenga, ngaa taura whiri e hono ai ngaa uki o naianei ki te iwi kua huri atu ki tua o te aarei, araa ki ngaa kaumaatua o te ao tawhito. Ko te tino pahake i tae mai ki taua hui, ko Tiki Paareti o Taumarunui.

Noo te Weneri ka tae mai ngaa manuhiri aa, naa ngaa iwi o Taranaki raaua ko Te Aati Haunui-a-Paapaarangi (Whanganui) i taki atu; ko raatou hoki i tae horo mai i taua raa. Noo te poo ka mihia raatou e te tangata whenua me te tuutuu mai hoki o ngaa manuhiri ki te whakahoki i aua mihi raa. Noo aoake ka haere ngaa manuhiri ki te Whare Paaremata; naa ngaa taura raatou ko oo raatou kaiwhakaako o te Wellington Training College, tae atu hoki ki eetehi o ngaa taangata ake o Pooneke nei i poowhiri. Noo muri mai o teeraa ka haria ngaa manuhiri ki te marae o Kookiri; kei Seaview teeraa marae, kia tuutaki ai raatou ki te hunga kaawitiwiti. Ka hoki mai raatou i reira ki Waiwhetuu aa, naa te Minita o te Tari Maaori raatou i mihi, araa naa Ben Couch, raaua ko Taa Moih Bennett. I muri tonu mai o te karakia i te poo ka haere ngaa koorero a ngaa koroheke. He whenua, he whakaputa whakaaro moo te reo Maaori aa, i teetehi waahanga o aua whaikoorero naa Heenare Tuuwhangai o Waikato i whakahuahua eetehi whakataukii a Taranaki raaua ko Waikato. Naa teetehi o ngaa pahake o Ngaati Ruanui o roto o Taranaki, araa naa Mohi Moeahu i whakatuwhera teetehi waahanga ki ngaa waahine. Kaore i aarika te haere o te koorero i a raatou; he kamakama ki te koorero, he uu tonu hoki ki te kaupapa kotahi, araa ko te aahuatanga o ngaa taitamariki. I muri mai o teeraa ka whakahokia mai e ngaa waahine te koorero ki ngaa tama taanee, ki ngaa taane kei raro iho o ngaa tau 65. Noo te Paraire ka haere ngaa manuhiri ki te kai tahi atu me te Pirimia; noo muri raa i te poroporoakitanga i Waiwhetuu.

Naa ngaa pahake o Ngaati Porou te poowhiri ki ngaa iwi o te motu kia huihui anoo raatou ki reira a te tau e tuu mai nei.

Naa taua huihuinga, he nui ngaa take tootika i whai

Kaumatua

Hui

Ruka Broughton looks at a historic gathering of elders

maaramatanga. Ko te mea tuatahi, kaaore i ngaro te korekorenga o te nuinga pahake peeraa i ngaa tau ki muri; kua heke haere te nuinga pahake. Naa runga i teeraa aahua ka tau ngaa whakaaro nui a ngaa pahake ki ngaa taitamariki. I ngaa waa ki muri he mea maamaa noa iho te tiritiri i ngaa tamariki hei poipoi moo ngaa mahi whakairo, moo ngaa mahi karakia tatuu atu ki ngaa mahi e paa ana ki te iwi nui; eenei mea katoa nei e paa ana ki te aahua o te noho a te Maaori nootemea e noho tahi ana te tangata aa, maamaa noa iho te aaki i ngaa tamariki. Otiraa, kei eenei rangi naa te nohonoho ki ngaa taaone kua uaua aa, kua motuhia te aata noho a te whaanau; kua noho teenaa maaori i toona koko, teenaa i toona koko. Ahakoa kei te noho teenaa whaanau ki a ia ake, teenaa ki a ia ake ko te whaanau nui tonu, araa ko ngaa toorongā kua motuhia. Ko ngaa aahua me ngaa tikanga e taea ai te whakaako i ngaa taitamariki ki ngaa koorero a ngaa tuupuna, me ngaa tikanga hoki, he mea i puta kaha i roto i ngaa koorero a ngaa pahake.



GORDON WILLS JOHNSON



Above At ninety-four, Tiki Pareti of Taumarunui was the oldest kaumatua present.

Below, left and right Wellington welcomes its distinguished visitors to Parliament. Tungia Baker and Whetu Tirikatene-Sullivan, MP for Southern Maori, perform the karanga.



GORDON WILLS JOHNSON

I moohio tonu ngaa kaumaatua raa me too raatou aawangawanga hoki ki te kaha o te ngaro haere o te reo Maaori aa, i runga i aa raatou koorero ka whakaarotia kotahitia e raatou kia whakamana e te ture te reo Maaori aa, kia aakona hoki i ngaa kura, mai i ngaa kura iti ki ngaa kura nunui; kia mana hoki te ako ki ngaa tamariki Maaori, engari ko eetehi tamariki eehara i te Maaori kei a raatou tonu te hiahia, te kore e hiahia raanei. Ko te whakaaro hoki, ki te taea te pupuru i te reo ka taea te pupuru i ngaa tikanga.

Teeraa pea, he potopoto rawa te waa i huihui ai ngaa kaumaatua, inaa raa i te nui o ngaa take i puta ake ki reira. Ki taa te Maaori titiro, he poto rawa. Ko te rangi tuatahi o te huihuinga Maaori, he mihimihi katoa toona kaupapa; ko te poo tuarua he whakaputa whakaaro hei kaupapa koorerotanga aa, tae rawa ki te raa tuatoru kua tiritiria ngaa take tootika hei koorero, hei whakawaa hei aha raanei. Nooreira, mei aahua roa atu pea taua hui kua pai kee atu.

Ko teetehi mea aahua ngoikore i taua huihuinga he tokopae tonu ngaa kaumaatua maatau ki te reo Maaori engari he waa ka kookuhua he koorero Paakehaa. I teetehi waa ka tuu teetehi kaumaatua moo te haawhe haaora a ia e koorero ana, he reo Paakehaa katoa te whakapuaki. I aahua hooahaa eetehi o ngaa taitamariki; i haere atu hoki raatou kia rongo raatou i ngaa taangata maatau ki te koorero i te reo Maaori tuuturu ake. Ko ngaa mahi waiata-a-ringa kei te piki haere, ki runga ake o ngaa waiata Maaori tuuturu ake, he kiinaki i ngaa whaikoorero; ki eetehi iwi raa.

Heoi anoo, he hui pai, he hui whakaoho whakaaro.

A large gathering of elders representing every major tribe in New Zealand converged upon Waiwhetu on 16 April, sponsored by the Department of Maori Affairs. It was a unique occasion because, as far as it is known, it is the only hui of its kind that has been called on a national level to bring our old people together. These old folk represent the remnant of those who link us with the past, the oldest kaumatua present being Dick Barrett (Tiki Pareti) of Taumarunui.

The visitors arrived on the Wednesday and they were greeted by Taranaki and Ati Haunui-a-Paparangi (Whanganui) elders who had arrived earlier in the day. That evening the whole assembly was greeted by the host tribe, and visiting elders from the various tribes

reciprocated. The following day was taken up with a visit to Parliament, where the visitors were welcomed by students and lecturers of the Wellington Teachers College and other local representatives. The visitors were later taken to Kokiri marae, Seaview, to meet the young folk. They then returned to Waiwhetu where they were greeted by Mr Ben Couch, Minister of Maori Affairs, and Sir Charles Bennett. Following evening service the old men deliberated on matters concerning land, the Maori language and in one instance Mr Henare Tuwhangai of Waikato spoke on the proverbial sayings of Taranaki and Waikato. An elder of Ngati Ruanui, Taranaki, Mr Mohi Moeahu opened the session to the womenfolk who proved to be more versatile, vocal and consistent with their theme — the young people. They later handed the discussions over to the men under sixty-five years of age. On the Friday the visitors attended a luncheon with the Prime Minister after being farewelled at Waiwhetu.

Ngati Porou elders extended an invitation to all tribes to meet in their area next year.

As a result of the hui several important issues became clearer. For a start it was obvious that the number of elders has decreased in recent years. The old people realised this themselves, and expressed their concern for the young. In former times it was an easy task to select certain young people for training in the arts, religion and politics of the Maori way of life because the people lived in their own tribal and communal environment and could afford to educate their children accordingly. Today because of the urban situation it is not so easy, and there has been a serious breakdown in communication between generations, and especially within the family circle; the

Maori has become more independent and while the close family circle is being maintained somewhat, the extended family situation has broken down considerably. These needs, and ways of meeting them in order to try and educate the young people in their ancestral heritage, were a major issue discussed by the elders.

The old folk were aware of and concerned about the decline of the Maori language, and in the course of their deliberations on the subject proposed unanimously that the Maori language be accepted as an official language and that it should be taught in schools at all levels but made compulsory only to those young people of Maori descent; others who wish to learn the language should be free to do so. It was thought that by retaining the language the culture would survive.

Perhaps the hui was far too short in view of the many varying subjects that were raised. In Maori terms it was too short. The first day of any hui is generally taken up with the mihi; the second night matters for discussion would be raised and by the third day participants would have sorted out all the important issues for comment, debate or whatever. Therefore, the hui could have been longer.

Another disappointing aspect of the hui was that there were a number of elders who spoke fluent Maori but every now and again would break into English. On one occasion an elder spoke for about a half an hour entirely in English. This is in fact upset some of the young people who went along hoping to hear fluent Maori speakers. Action songs seem to be performed more as a relish to the whaikorero than the ancient waiata, by some tribes at any rate. Nevertheless it was a successful and interesting hui.

Below Flanked by Sir James Henare and Henare Tuwhangai, John Rangihau translates the Prime Minister's address.



MAORI WOMEN TODAY

Hineani Melbourne

Much has been said about women in traditional Maori society—usually by Maori men and Pakehas, but rarely have Maori women spoken about how they see their role. Perhaps the two most interesting social phenomena today are feminism and the resurgence of Maoritanga — but are they compatible? For many Maori in the north, the most scandalous incident on Waitangi Day was not the jostling of the Governor General but Ti Harawira's insistence on speaking on the marae. That incident brought into focus an issue which has been simmering — particularly among younger women — for some time. What is the role of Maori women today? Are our young women content with childbearing and the karanga? This article looks at Maori women today and how a number of women see their role in Maoridom.

Today the bulk of the Maori population is under twenty five years of age. Most Maori people live in urban areas. Almost half of this population is female. Maori women are more likely to gain some sort of educational qualification than their male counterparts, and also outnumber their men in the professional occupations. Yet within traditional

Maori society women still have only limited and strictly regulated rights. Tilly Reedy, one of the few Maori women to write about her place in Maori society, says in *He Matapuna*: "This Maoriness, which is at once a strength, can also be my greatest obstacle. It can give me mental agonies, but I have learned to come to terms with it, to adapt and to adjust my urban Wellington life to fit into those values I bring from my Maori source, my Maori beginnings. In my own home for instance, the men are always served before the women."

Many young women are demanding more say in their lives, including on the marae, wanting to contribute more than just singing and the karanga. However, the more traditional view as expressed by Keri Kaa suggests that in fact women already wield the power. Keri says: "They are the first and the last to be heard on the marae. They are the power at the back. The most important place is not the marae proper but the kitchen — not that the marae proper is an empty showcase, but it is over-emphasised."

Women from Tairāwhiti like Keri do have speaking rights but as she explains, the rules are slightly altered when a woman speaks. "Women don't speak before the men, although some powerful women who have asserted their mana have spoken first and have even represented their tribes in other areas. There is, however, always some controversy whenever a woman speaks." Rangimarie Rose Pere, in an article titled "Taku Taha Maori: My Maoriness", writes: "As a woman, I know my specific role complements that of the men, and is based on the traditions of the kinship group. I know the protocol that applies to my own marae and the importance of every member working together to retain the customs that have been passed down."

The Maori population is a young urban one with lives based less around kinship groups, with changing values and different knowledge. For instance, Alice Dargaville from Te Kuiti says that Maori society has changed radically over the years and recounts that not long ago she took a busload of youth to her marae at Kihikihi. They had no one to do the karanga for them so the locals just told them to come on. The home crowd did the karanga in Maori and then translated it for them. Everything else was conducted in English. "It was quite sad," said Alice, "the people at home felt so sad for our group." The two eldest of Alice's children are at boarding school. "They come home and teach me Maori. That's one of the main reasons I sent them to boarding school, to learn their Maoritanga and to get a good education."

Hineani Melbourne



Rosina Huriwai



Merata Mita



Nicole Atareta Poananga freely admits that she did not have a so-called traditional Maori upbringing, spending most of her formative years overseas. "I have been accused of being Pakeha in my thinking but more and more Maori people are going to be brought up like me — in urban areas and even overseas. There are going to be less and less Maori people who will have had 'traditional' upbringings."

Nicole, who works for Foreign Affairs, believes that no culture is ever static and that the roles within cultures are always evolving. "From when I was about ten to fifteen years old," she relates, "I lived in the Middle East. Here, in countries like Syria, women were covered from head to toe in heavy dark veils. Most never left their houses. Those middle-class women who did go out occasionally were always chaperoned by parents or older women. Women had no public role whatsoever." Such influences made her very aware of women's position in society at an early age. "I cannot accept the argument so often put forward," she says, "that women have equally complementary roles to the men in traditional Maori society. Men and women have their roles but they are not equal."

Maori women throughout the country are becoming more and more involved in groups, from so-called activist groups combating sexism, capitalism and racism to groups who come together to discuss other common problems. Most of the groups are mixed racially and have both men and women, but in all the groups Maori women play dominant leading roles. The problems associated with their roles in Maoridom are often voiced. Merata Mita from Te Arawa, for instance, talks of the roles in the home and the effect on roles on the marae. "So many Maori men are in the pub that their women are in effect playing the role not only of mother but father too. Why, therefore, should they not be able to play the so-called man's role on the marae?"

And even when he's not in the pub but they share their jobs in the home, surely then they should share their roles on the marae."

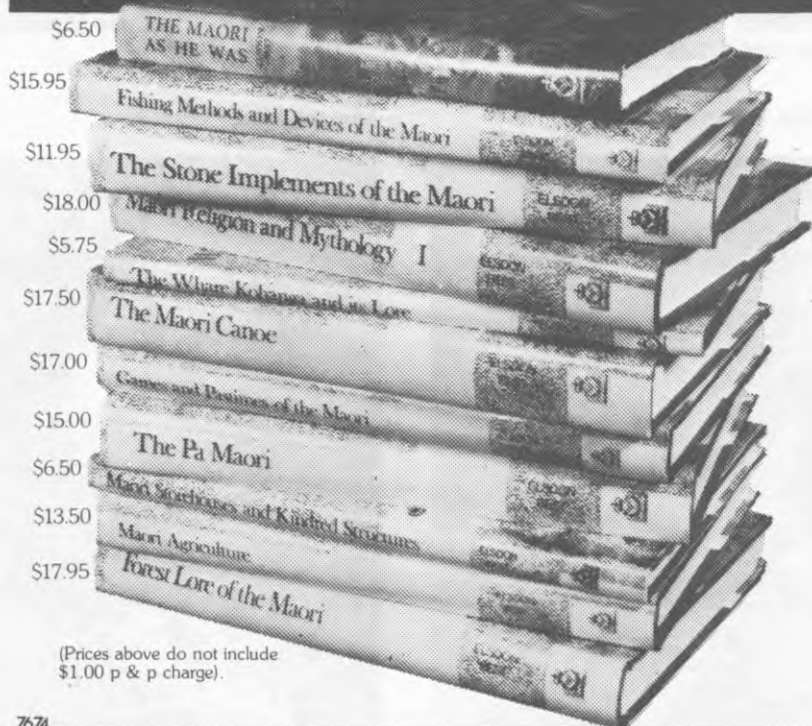
Nearly always the roles on the marae are questioned. Rosina Huriwai from Palmerston North is an advocate for women speaking on the marae. She considers it belittling and offensive that even if she was the greatest speaker in the world and had something of vital importance to say, she would have to have a man say it for her. Worse still, "Pakeha men with only a poor grasp of the Maori language or who can only say 'tena koe', and then mispronounce it, can speak on a marae while our own women are denied this right."

Traditionally it is the women who are responsible for bringing up children; it is from their mothers that children learn to speak. While the Maori language is not used and taught in the home as much as it used to be for a number of other reasons — the fear that it is an impediment to social, educational and economic progress, for example — another reason has been put forward. This is that at a ceremonial level at least Maori is fundamentally a men's language.

Throughout this article the changes in Maori society have been emphasised. What we must be asking ourselves is, do we as Maori people fit ourselves around a rural small village culture, or does our culture fit itself around us?

Some of the issues raised here are currently the subject of much heated debate on and off the marae, particularly among young people and particularly (of course) among women. What do you think? We invite your comments, whatever your sex. Drop us a line (address on page 1) and we'll print the most interesting letters.

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Elsdon Best spent some twenty years in close contact with the Maori people, especially the Tuhoe of the Urewera. His writings, outstanding descriptive accounts of all facets of the old time Maori culture, social customs and beliefs, have now become classics, a necessity for any person studying or interested in the early Maori. Reprints of these classics are now available from leading booksellers or your local

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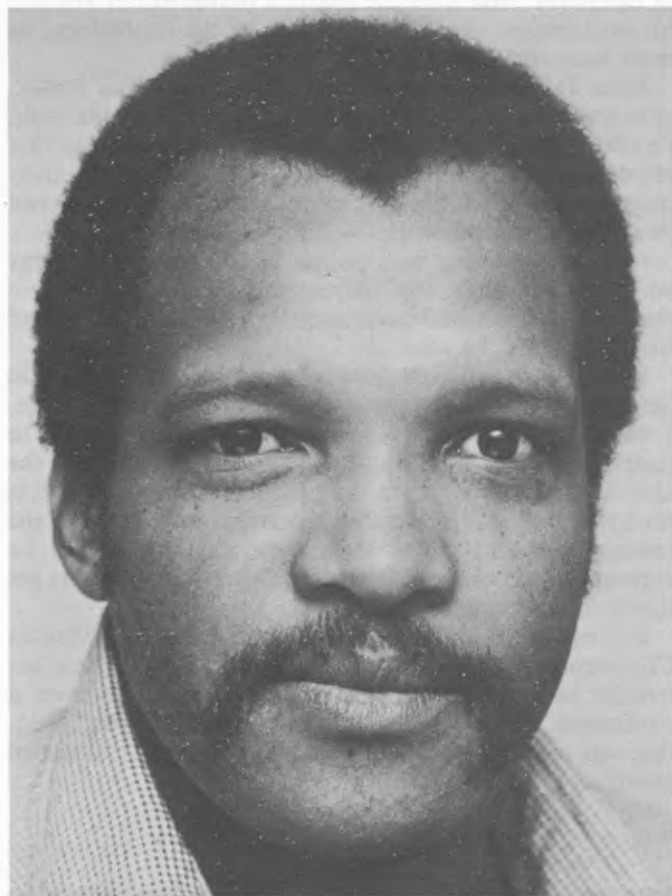
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MAORI ARTISTS & WRITERS *Tauranga 1980*

Lewis Scott

One of the many hui to occur on Queen's Birthday weekend this year was the annual conference of the Maori Artists and Writers Society. It is discussed here not by a Maori writer (or even a Maori artist), but by a special visitor to the hui, black American poet Lewis Scott.

Lewis Scott is an Afro-American poet-writer. He's been travelling around the world since 1974 and is presently living in Wellington, where his fifth book of poetry was published by Voice Press earlier this year.



How much life can a person live in three days? Most would no doubt say — three days out of your life. Others, however, might agree that three rare days may encompass three score and ten years of your life.

From 30 May to 1 June 1980 I spent three days in a situation that carried with it the emotion and power of what not only seemed like a full life span, but also a new birth — for at the end of three days it seemed that that was what had taken place in the souls of those who had been there.

Over Queen's Birthday Weekend I had the privilege of attending the Maori Artists and Writers Conference, held on the Huriā Marae in Tauranga. The Maori Artists and Writers Society came into being in 1973 and since then a yearly conference has taken place on different marae.

For me, as a Black American, it was a rare and moving experience to be a part of the conference in a small way, and to feel close to what is surely the heart of Maoridom itself — the marae. It was my first time on a marae and the experience could best be described as spiritual.

By sitting, talking, living, and sleeping inside the meeting house, with no walls between the souls of the brothers and sisters, it began to feel as if the meeting house was one big heart pumping the blood of life to the people inside.

While listening there and being sustained by the heart of the meeting house, my mind's eye looked back to the meeting house of my people: the Black Church in America. And as the marae is the centre of Maori life, the Black Church in America is in many respects the centre of Black American life.

When my people were brought from Africa and forced into slavery, the only place where the white man would let them gather together was in the church. The white man did not do this out of kindness or any belief he had in humanity. Rather, he was trying to use the image of God as a control element. Black people accepted the belief in God, but not in the same light as the white man wanted them to. The Black Church was actually called the meeting house during slavery, and instead of it becoming a tool for the white man to use as a form of control, it became in fact a source of strength for Black people. The meeting house became a place where the slaves gave each other the strength to endure the hell on earth that the white man had forced upon them.

As I sat in the meeting house and listened to the conversation flow among the artists and writers it became very clear that the Maori race had also known a hell on earth at the hand of the "Pakeha".

The conference itself involved a full range of activities. There were over a hundred artists and writers from all over New Zealand, and from Australia. Given the scope of this event, it is not possible to mention by name all of the artists and writers who gave so much to the conference.

Darcy Nicholas, a well-known artist from Lower Hutt, presented a paper entitled "The Future of the Society". In his paper Darcy proposed that Maori artists should be investigating the possibility of having their work exhibited on a world scale. He feels that if artists do not channel some of their work towards international exhibitions there is the very real possibility that a one-sided picture of New Zealand art will be seen on the world market.

Darcy's paper was followed by a very lively discussion led by Katerina Mataira (author, artist and educator). Katerina expressed concern about artists letting their best work leave the country, and the Maori people not being able to share in their artists' creations because their work would be locked away in the homes of the rich. She also expressed concern about artists gearing their work towards the commercial market.



The debate highlighted the dilemma that many artists are confronted with: what to sell and what not to sell when an artist is trying to survive off his/her work. Out of this discussion there also came the idea that perhaps some sort of gallery or museum should be created in New Zealand to ensure that the artists' work would have a permanent home and would not be lost from the Maori people.

By accepting that the artists do have to make a living, the Society agreed to create a special position to be filled by Georgina Kirby (a member of the Maori and South Pacific Arts Council). She will work as a special liaison officer between artists and art dealers.

Another stimulating discussion followed comments made by the Rt. Rev. Manu Bennett, Bishop of Aotearoa, who dealt with many of the problems that Maori youth are faced with. One of the major problems that was given a full airing was that of drugs. It was at this point that Bruce Stewart, writer and president of the Society, gave a personal and earthy talk about drugs, Maori youth, and what happens when a person lands in prison. Bruce's talk was real and right at the core of the problem. He pointed out that Maori youth who live off their wits in the streets cannot, in most cases, be reached by what they consider to be the "old ways".

Bruce pointed out that he had for many years survived on the streets and he presented a deeply moving picture of the daily struggle of living on the edge of a society that at times seemed to have been just as dangerous as the streets. With this kind of hard-earned knowledge behind him, Bruce Stewart stressed that "plastic Maoridom" will not reach Maori youth.

Patricia Grace (novelist, poet and short-story writer), and Haare Williams (poet, educator and broadcaster), conducted one of the many workshops at the conference. The writers' workshop that they conducted was set up for both veteran and new writers and it dealt with the whole sphere of writing and communication. Some of the new writers spoke about the difficulty of finding places to have their work published.* During the workshop time was set aside for the writers to write a piece that could generate positive criticism and an exchange of information.

Katarina Mataira conducted a workshop on languages and she introduced a new method of teaching languages. The people involved with her workshop were most impressed and in a matter of hours she had them writing and speaking basic sentences in Fijian.

Left Among those who attended the conference were (from left) Tainui Stephens, Poto Murray, Hugh Sayer, Miria Simpson and Toi Maihi.

Right Digger Te Kanawa was there too. Her superb weaving of mats and cloaks have won her international fame.

Among the many poets who gave readings at the conference was Apirana Taylor. Apirana is a young poet who had his first book of poems published by Voice Press. From his book *Eyes of the Ruru* he read a number of very powerful poems.

Ted Nia was there with an array of electrical equipment recording just about every word that was spoken at the conference. Ted's interest lies in the visual and oral tradition of his people. And from the constant movement of Ted and his microphone over the three days of the conference, he must have recorded a wealth of information.

Heta Te Hemara, a political activist and union leader, gave a number of talks stressing the role Maori people could be taking in political activity. Heta strongly believes that artists and writers have a heavy responsibility to their people. He believes that their political consciousness should be reflected in their work.

One of the many high points of the conference came when the Maranga Mai players put on a production of their play, which had been strongly attacked after it had been performed at Mangere College.

Despite the criticism levelled against this production since the Maranga Mai players performed it at the college, I was impressed with their handling of issues crucial to their people: the land struggle, police aggression, and the lack of justice in a system that is not blind to colour. It is my belief that this production represents just the tip of the iceberg in terms of what writers and artists will be expressing in their work in the coming days. It's gonna get hotter in the kitchen!

It is without question that the Maori Artists and Writers Conference of 1980 was huge success. One cannot help but wonder how the mass media could afford not to cover a conference of such magnitude in some depth. But then, that was part of what the Maranga Mai players had drawn attention to in their production.

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Teoti Rupī Wawatai TE KUIA O WAIHIRERE

Patsy Jeory

“He iti, he iti kahikatoa.” — This whakatauki seems most appropriate when describing Teoti Rupī Wawatai, kuia of Waihirere “Although small, one is small like the tea tree which is also very, very strong”.

And although she is small in physical stature (four feet nine inches tall) Rupī has a deeply devout Christian faith which is very, very strong. So strong, in fact, that throughout a lifetime of mission work she has brought hundreds into the Catholic church, and has long since lost count of her god-children.

Let's take a memory at random.

Early morning on the marae at Hato Petera... a misty, moisty winter morning, chill and damp with a light drizzle falling ... the tangata whenua waiting to receive the manuhiri who have travelled through the night from Waihirere ... sleepy people rousing themselves in the steamy warm vehicle... the old lady had recently been sick with bronchitis — will she stay on the bus, perhaps? No, she won't, not for anything. And so once again she leads her party on to the marae, seemingly oblivious to the cold and the rain.

It's wonderful to see, this total disregard of personal comfort. Like so many other elders, she will sit patiently, still as a statue, intently listening to the speeches for hours at a time. Blazing hot sun without any shade, freezing cold winds, lashing rain, drizzling damp — she seems to be impervious to the weather. When offered a rug, a coat, or an umbrella, she accepts with a smile and a nod, but you don't find her requesting such a thing for herself.

And although she is more frail these days, she has kept remarkably good health in the past. It's as though she was tempered by the elements, toughened by the many many miles of walking, horseriding and bicycling, and the years of hard work. And always, she was sustained by her greatest strength of all — her faith.

It was nothing for her to walk the eight miles from her home at Waihirere to the heart of Gisborne if there were no means of transport available when she needed it. There she'd go, quietly tacking her way along the straights on the Back Ormond Road being passed by cars who assumed she lived close by. For what little old lady dressed all in black would be walking any distance, particularly on a boiling hot Gisborne summer day, with the bitumen bubbling, and mirages of heat sheen wobbling across the road in the distance? Nobody, of course, except our Rupī; there has been no end to her determination to get there for a mass, a rosary, a tangi, an unveiling, a baptism — indeed for any sort of hui where a devotion was involved.

She was born on 31 August 1895 at Parihimanihi, which she says is the original name for Waihirere, and spent her early years there on her parents' farm. Her father was

Rewi Haapu, of Ngati Konohi (Whangara) and her mother was Peti Taihuka, of Aitanga-a-Mahaaki. Their family home stood where you now see the cemetery, and the present St Peter's Church was built by her mother who was a chieftainess of the Waihirere pa. She died when Rupī was very young.

“Father was both father and mother to us. I'll never forget the first bit of sewing he did for me; he bought some red material and made me bloomers — and was I *proud* of them!”

Eldest in her family was Marangai (George), followed by Te Kohaki Tu (Tu), Karauria (Papa), Tiria (Julia) and lastly herself, Teoti Rupī. Now she is the only one living — in this world.

Her first schooling was at Waerenga-a-hika and then, when Whangara School desperately needed pupils to keep it open, the family heeded the call and attended there en masse. The five children helped to swell the numbers and keep the school alive, and stayed at what used to be the last house by the wharenui, the place of Paddy Hinaki. They would go home for weekends, travelling on their father's buggy, and this was the young Rupī's life until she went to live in Gisborne for a while with Hariata Nihoniho, daughter of Tuta Nihoniho, in Ormond Road.

Rewi Haapu was a firm believer in educating girls as highly as boys, so after gaining proficiency examinations at Whangara, the sisters went on to St Joseph's College. It was there that Rupī — then the longest-term pupil and reared an Anglican — became a Catholic and began to aim towards a career of missionary work. She enjoyed the life there, and received the good grounding in music that was to stand her in good stead in later life when she taught piano and trained choirs.

She was secretary of the headquarters branch of the Old Girls' Association from its formation in 1945. In 1965 she made a New Zealand-wide quest for old girls to attend the school's centenary in 1967.

Years of school teaching and missionary work on the Coast followed, including a stint of housekeeping for Father Gerard van Beck, first Catholic Maori missionary in the area. When he first asked her for help as housekeeper, Rupī was dismayed. “But I can't cook, Father, I can't even make bread!” “Never mind, then, we'll cook between us.”

And that is how they managed very harmoniously for several years. Father van Beck — a familiar figure in those days with his pipe, cap and beard — also taught her to drive a car. Later, when her first child was born, she named him Kereti in honour of the kindly, dedicated priest.

While living at Tolaga Bay, Rupī helped at the



policeman's home, housekeeping for Constable Power and his wife as well as teaching piano in pupils' homes and giving catechism lessons. During this period a certain pleasant handsome young man from Rangitukia used to catch her horse for her and accompany her on long rides to Tauwhareparae and all over...their friendship deepened, he became a member of the Catholic church with the guidance of Father van Beck, and in due course at Waihirere she became the wife of Mohi Mako Wawatai. For some reason, though, she always called him Bernard.

Their early marriage was spent near Murupara where Mohi worked in forestry and Rupī continued her mission work as well as trying to improve her cooking — not only for her husband but for Father van Beck, who had been posted to the district and lived in the back of the church.

Kereti (Gerry) is the oldest of the family, followed by Adrienne, Patrick (Frank) and Bernadine (Pani).

Unhappily, Mohi died not many years after they went to make their home at Waihirere, and from then onwards Rupī has always dressed entirely in black. Saddened as she was, there was no let-up in her missionary zeal and it was not long after that she travelled to Australia for further knowledge of church doctrine.

"Ko Manaia turanga rau." As manaia once appeared in many places, so did Teoti Rupī Wawatai: Tai Tokerau, Tai Tonga, Tai Rawhiti, Tai Hauauru — throughout the whole of the country she is known and warmly greeted. She still has contacts with those she knew during her Australian sojourn, and of course there was the highlight of her life, the world trip in 1973 featuring a trip to Rome to see Pope Paul VI. The only Maori present, she led the party of twenty-eight with Rev. J. Beban and Mrs O'Connor, of Palmerston.

It was on this occasion that the Pope granted her the Apostolic Blessing for the Turanganui Maori Catholic Society which, thanks to her continued encouragement and inspiration, is still active.

On the same journey she spent a while in England as the guest of Jean and Kara Puketapu, then attached to the New Zealand High Commission in London.

Heart of her small, neat home at Waihirere is the sitting-room, where holy pictures, statues, photographs and other mementoes make for a wealth of interest. No matter how often you've seen them before, there's always pleasure in browsing around the old lady's treasures. It's as though they warm the little room, whose westward-facing windows look out across the fields of Waihirere towards the sunset hills.

In one corner stands a large statue of the Sacred Heart wearing a kiwi-feather cloak given to Rupī by her old schoolfriend Whina Cooper...there are other statues of Our Lady of the Immaculate Conception, and Our Lady of Fatima...piupiu are on the wall, and the eye is drawn to a glamorous photograph of Kiri te Kanawa inscribed "To Aunty Ruby with love from Kiri".

Look further and you will see photographs of Rupī with Pa Henare Tate and carvers Moni Taumaunu and Paul Douglas at the dedication of St Joseph's carved altar...with the haka party of her Turanganui Maori Catholic Society welcoming Bishop Mackey at Rugby Park, Gisborne...with the same group giving a traditional welcome preceding Mass in Maori at St Mary's Church and thereby creating a "first" for that parish...and many, many other pictures of god-children, mokopuna, other relations and friends.

On the wall in the passage hangs a pastel portrait of her, not a particularly good likeness, but enough to remind the old lady of a curious incident that happened last year.

One of the family was looking in the window of an Auckland shop when he was amazed to see a large photograph of Rupī with the caption "Dignity; an old Maori kuia" — and price-tagged four hundred dollars. Since it was a weekend, and he was leaving for home shortly, he had no chance to find out the hows and whys of it all, but it gave the family considerable amusement.

"Gee, Mum, fancy you being worth all that!!!"

And there are also numerous souvenirs of trips away to various hui, and probably there are many readers who have shared a bus trip with her in the past. Remember how it was?

Kits and rugs and cake-tins stowed away up on the racks...greetings and jokes...money being collected for the koha or for the last-minute fares for the bus...late-comers hurrying on board to the accompaniment of good-natured grumbling...tidy people folded neatly in their seats, untidy ones still bumbling about storing away this, fishing around for that, even as the bus pulls away from the depot.

A few miles on, chattering and laughter subside as the little old kuia dressed in black rises from her seat near the front and starts the karakia...those with rosary beads and prayer books bring them out, others stub out their smokes and bow their heads, some protesting half-heartedly but all obeying, all paying respect. She leads the prayers with such simple conviction that the occasional unbeliever has even been heard to wonder "maybe there is something in this religion business, after all..."

Tottering down the aisle of the swaying bus, grasping the backs of the seats with one hand and her beads in the other, she gives us the full works. Not for her the bare bones of the rosary, but the many prayers accompanying it that few people would say today even if they knew, or could remember, them. A hymn — often "Mo Maria" or "Whakaaria Mai" — and she returns to her seat. Rosaries are put away, food is produced; and you can sense a real feeling of peace and safety.

E Rupī — no hui, with the bus trip there and back, is ever the same without you.

"He iti, he iti kahikatoa."

HOANI WAITITI MEMORIAL MARAE

*Pictures from
the opening
by Ken George*





Happily, the opening of a new marae is not such an unusual event these days. But in recent months there have been two openings of special significance. Both in our largest cities, these marae are avowedly multi-tribal — even multi-cultural. Each was the triumphant result of years of planning and fund-raising, each was marked by tremendous support from the various tribes of Maoridom, and that support was honoured by lavish hospitality. For many thousands of people, the hui to mark the opening of the Hoani Waititi Marae in Te Atatu, Auckland, and Ngati Poneke's Pipitea Pa in the heart of Wellington City, will be remembered for years to come.

It has been said that one picture is worth a thousand words. So on the following pages we offer you several thousand words' worth of photographs from these two hui. Ken George took the pictures, and they enable those who attended to relive the occasions. For those who were unable to be there, here are some tantalising glimpses of what you missed.

Previous page top In no uncertain fashion Kotiro Ruhi, a marae helper, declares her loyalties.

Previous page bottom One of many gifts, this portrait of Hoani Waititi is displayed by Archdeacon Kingi Ihaka.

Above Te Ropu Manutaki in action. Their kaea is Dr Peter Sharples.

The Hoani Waititi Memorial Marae opening has already passed into legend. No one knows exactly how many people were there, but estimates range from 14,000 to 20,000—half the total Maori population as it stood at the beginning of this century. But the precise figures don't matter so much as the fact that people came, and in huge numbers, from the Auckland region and from all over the country. Few went away disappointed.

Situated among playing fields and open country, the marae has a distinctly rural feel. But it exists to serve the largest Polynesian city in the world, and it is only a few miles away from the heart of Auckland, at Te Atatu.

The marae is named in commemoration of the late Hoani Waititi, celebrated educator and leader from Te Whanau a Apanui, and even before the whare whakairo was begun, the wharekai (completed five years ago) was being used to further the kinds of activities for which Hoani Waititi had worked so hard: educational activities for children and their teachers; cultural activities, including language teaching; and welfare and community development work.

Inevitably, this last sphere of community involvement has meant that the marae is under pressure from non-Maori groups, but it is nevertheless one of the stated aims of the marae committee, chaired by Dr Peter Sharples, "to provide an institution for which rules are totally Maori and thereby contribute meaningfully to New Zealand's multicultural society, sharing with non-Maori folk the positive aspects of Maoridom".



Te Whanau a Apanui advance across the marae. It was ten years ago that the tribe gave permission for the Marae to take the name of one of its own — Hoani Waititi. Traditionally the land upon which the Hoani Waititi Memorial Marae stands belongs to Ngati Whatua, and in any case the marae belongs to all

peoples. But nevertheless Te Whanau a Apanui will always have a special place here. This was obvious when their ope first appeared at the gate: their arrival was, in a day filled with spectacle, perhaps the most spectacular and the most emotional highlight of all.



Right Following a speech by Monita Delamere (centre), others from the Whanau a Apanui group join him in a waiata. They are, from left: Nehu Gage, Sir Norman Perry, Waikura Herewini and Pita Ngamoki.

Below A group from Te Arawa sing their waiata. The meeting house, Nga Tumanako, was formally opened by one of their party, Mrs Mere Taiapa, widow of the late John Taiapa under whose supervision the carvings were made.

Bottom left Matiu Rata, at this time still MP for Northern Maori.

Bottom Right Ben Couch, Minister for Maori Affairs.





***Above** The women of Te Ropu Manutaki in full voice. In front of Peter Sharples is his wife Aroha. Te Ropu Manutaki rank with the best groups in New Zealand. In 1977 they represented New Zealand as the official welcoming group when Queen Elizabeth II visited this country, and later accompanied the Prime Minister to Samoa to participate in the Samoan Independence Day celebrations.*

***Left** The marae, the meeting house and the wharekai were blessed as they were opened officially. In this group are, from left: Gerry Graham of Ngati Whatua and Ngapuhi, kaumatua of the Marae; the Archbishop of New Zealand, the Most Reverend Paul Reeves (Te Atiawa); the Rev. Brown Turei (Whanau a Apanui); and Canon John Tamahori.*

***Bottom** After lunch the formalities gave way to an informal concert. As well as various Maori groups, visitors were able to watch performances by representatives of other Polynesian groups. In this photograph the Grey Lynn Catholic Samoan Cultural Group entertain spectators. In the front are Mrs Vaimasanu'u Apa, wife of the Consul-General, and Chief Tuiletufuga Papali'i.*





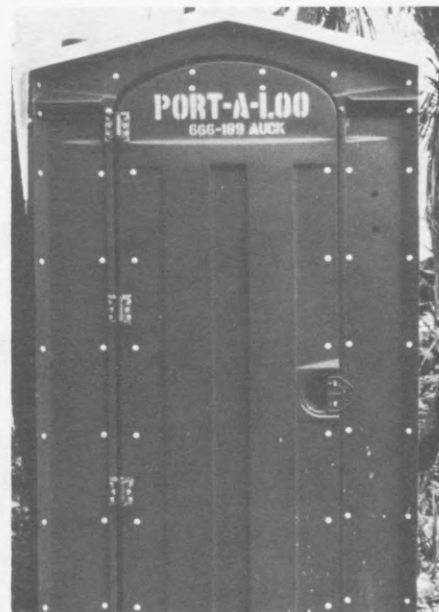
Above Three kuia of Te Arawa smile for the camera.

Right Haare Williams, manager of Te Reo o Aotearoa, interviews Don Rameka.



Below left There was no way that the new wharekai, Te Aroha, could feed everybody. the answer was a huge tent, which appeared to stretch on for ever. Even that wasn't big enough to seat everybody at once. In the evening it became a disco.

Below right With so many people around, it was comforting to know that privacy was not impossible.





What about the workers? Away from the ceremonial of the marae itself, the success of the hui was being decided by hard and unacknowledged work. A line of hangi pits stretched out behind the kai tent, and scores of ringawera were busy cutting up the meat and taking it to the tables. At top left are a few of them, doing hot work on a hot day. Top right are some of the girls from Queen Victoria School who, distinctive in their black ties and lemon-yellow jerseys, waited at table and washed the dishes.

Right Bus parking, a lost child, maybe even a waiata — the wardens were always there to help out.

Below In a different mood from the peruperu of welcome: Peter Sharples with his mother, Mrs Ruiha "Nana" Sharples.



A MINI MAORI COURSE



John Foster

Here is the first of a three-part course for all of you wishing to learn to speak Maori. It does not claim to provide all the answers or any short cuts, and it's not a dictionary. But it does outline the basic structures which you will need to be familiar with, and it offers examples and models from which you can form your own sentences.

The course is designed as a reference or "ready-reckoner" to help you to learn the vital sentence patterns of conversational Maori, and should prove useful to those who have perhaps lost what they learned and wish to brush up their ability. It is designed also to complement the best teaching programme of all—regular practice.

We can learn the Maori language for a long time and still not be able to converse in it. Only regular and concentrated practice in actually speaking it counts towards learning to speak Maori. These notes set out the most vital and useful patterns. Everything here is essential; you cannot speak Maori without a knowledge of *all* these points. On the other hand, if you can become really quick at using these sentence patterns you will already be past the most difficult stage and be in a much better position to try conversation with Maori speakers.

If you already know some Maori *your first duty* is to *help your friends* to get to your level. If you have other words and ways of expressing things please bear in mind that the ones in these notes are also correct and it will be a lot easier for a beginner to learn your words once they have mastered the basic patterns. The main requirement is imagination to make up additional examples. You must hear and say enough repetitions of the same pattern to fix it in your mind. Make up fresh sentences by introducing new words but without changing the form. Each step is only a little different from the one before, but it must be properly mastered before going on to the next.

Maori is a beautifully regular language and with determined and regular practice, at home or in the lunch hour, you should make good progress, and so help to preserve our fine New Zealand language.

A very important point in Maori is that you must always be prepared to meet the same "word" with *more than one meaning*.

1.1 Word order

Maori order

E waiata ana te wahine

English order

The woman is singing

"Te wahine" is obviously the *subject* of the sentence and what is said about her *comes first* in the Maori sentence. This will apply in nearly all sentences.

1.2 Verbs and verb signs A verb indicates a particular *action*, and verb signs are used to show the *state* of the action, whether it happens in the past or future, is completed or is still going on, for example:

E kai ana te tamaiti = the child is eating

Gives a continuous tense ('ing'), usually present time.

I oma nga tamariki = the children ran

Gives past time.

Kua hoki te kuri = the dog has returned (come back)

Gives a completed tense.

Ka rere nga manu = the birds will fly, the birds fly off

Gives a future tense, or indicates what happens next irrespective of time.

Me haere nga kotiro = the girls had better go

Gives a strong suggestion, or mild order.

Now re-combine the same words to make the Maori for "the child had better run", "the bird has flown", "the girls ate", "the dog is eating", etc. When these have been practised until you use the correct verb sign every time the sentences can be modified:

(a) By adding describing words (adjectives)—pai, nui, whero, wera, momona, tere, ataahua, koi, etc.—directly

after the thing being described. The same rule applies with katoa = all, and anake = only.

E oma ana te kuri nui = the big dog is running

Me noho te tangata momona = the fat man had better sit down

Ka moe te pepi pai = the good baby will sleep

(b) By using the words *tenei*, *enei* = this, these; *tena*, *ena* = that, those (by you); *tera*, *era* = that, those (over there).

E kai ena heihei = those hens are eating

I waiata tenei kotiro mohio = this clever girl sang

Ka haere era pahi whero = those red buses will go

Kua noho tera kuia = that old lady has sat down

Taua, *aua* = that, those is a special form meaning "that has been mentioned before".

Ka tangi au tamariki = those children cried

1.3 Nominal prefix If a person is mentioned as the subject of the sentence, their name is preceded by "a" (the nominal prefix). At first it is easy to forget to put this in, because there is no equivalent "word" in the English form. Also take note that this is one of several "a"s.

E karanga ana a Hine = Hine is calling

Me takoto a Hone = Hone had better lie down

Ka tu a Wiremu = Wiremu stands up, or will stand
"Ma" directly after the person's name means "and others".

E mahi ana a Kuini ma = Kuini and the others are working

E tama ma! = Boys!

1.4 Pronouns If we don't want to keep on saying, for example, "the woman" or keep using the name "Hine", we can use "she" (a pronoun).

E oma ana ia = she is running

Here are other pronouns in use:

I mahi ahau = I worked

Kua horoi ratou = they have washed

Ka haere taua = we will set off

E inu ana koe = you are drinking

Note that these pronouns are in the same position in the sentence as the words they have replaced and that the nominal prefix "a" is not generally used when a pronoun is subject of the sentence.

The full set:

One person ahau, or au = I, me

koe = you

ia = he, him/she, her

Two people taua = we, us (the person spoken to is one of the two people)

maua = we, us (the person spoken to is not one of the two people)

korua = you

raua = they, them

More than two people tatou = we, us (the person spoken to is one of the people)

matou = we, us (the person spoken to is not one of the people)

koutou = you

ratou = they, them

Note the dual pronouns used when two people are concerned; also the inclusive forms maua and matou.

Referring to more than one person, "and" is expressed in this way:

Rangi raua ko Mona = Rangi and Mona

Rangi ratou ko Mona ko Kiri = Rangi, Mona and Kiri

If you are a beginner it will take a little while to become completely familiar with the pronouns, so you can move on to the next section when you are sure of half of them.

1.5 Active and Passive The Maori verb has two forms; the active form is used when the subject (*) of the sentence is carrying out some action, and the passive form is used when the subject is having the action done to it. Active and passive relate to the viewpoint from which a particular action is regarded. Do not confuse with "past" time. The verb sign indicates the time; the ending indicates active or passive.

(a) Active

*E kai ana tera taitama** = that young man is eating

*I patu te tangata** = the man hit

*Ka waiata tenei kotiro** = this girl will sing

*Kua horoi ahau** = I have washed

(b) Passive

*E kainga ana nga aporo** = the apples are being eaten

I patua tera kuri kino* = that bad dog was hit

*Ka waiatatia te himene** = the hymn will be sung

*Kua horoia nga pereti** = the plates have been washed

The importance of understanding the principle of active and passive cannot be stressed too strongly. When you learn a new verb, learn both forms. In dictionaries the passive ending is shown like this: "waiata-tia", "mahi-a". Once this section is mastered the whole subject will become easier to follow.

1.6 The natural development from 1.5a is:

E kai ana tera kotiro i nga aporo = that girl is eating the apples

I patu te tangata i tera kuri kino = the man hit that bad dog

Ka waiata tenei tamaiti i te himene = this child will sing the hymn

Kua horoi ahau i nga pereti = I have washed the plates

Note that this "i" (the transitive preposition) is not represented by any word in English. We must remember to put it in. The verbs "aroha", "mohio", "tatari", "wareware", and "mahara" use "ki" as the transitive preposition but, unlike the "ki"s we will deal with next, it does not translate.

Two important rules emerge at this stage:

(a) If a person's name or a pronoun follow "i" (or "ki", "Kei/i") it is preceded by "a" (nominal prefix).

I awhina te kui i a Hera = the old lady helped Hera

I awhina te kuia i a ia = the old lady helped her

(b) "He = a, some" is never used after "i" (or after "ki", "kei/I", "na/no", "ma/mo"). "Tetahi" (often abbreviated to "te") and "etahi = some" are used instead.

E tuhituhi ana ia i te(tahi) reta = he is writing a letter

E korero ana a Henare ki (2.3) te kotiro ataahua = Henare is talking to a beautiful girl

The natural development of 1.5b is:

Kua kainga nga aporo e tera tama = the apples have been eaten by that boy

E patua ana te kuri kino e te tangata = the bad dog is being hit by the man

Ka waiatatia te waiata e tenei kotiro = the song will be sung by this girl

Kua horoia nga pereti e au = the plates have been washed by me

It is much more common in Maori for things to be expressed in the passive, which is considered to stress the action. English usually prefers to use the active form. Note again, there are several other "e"s.

1.7 Giving orders A direct order is given by using the active form of a verb (if the verb has only two or three letters it is preceded by 'E'). *Waiata!* = sing! *E kai!* = eat! *Haere ki (2.2) te kura!* = go to school! *Hoki (mai)!* = come back (to me)!

A more useful form of order or instruction is when the *passive* form of the verb is used to ask someone else to act in a certain way. *Mauria nga turu* = *bring the chairs*. *Kainga enei panana* = *eat these bananas*. *Kimihia nga mati* = *look for the matches*. *Hokona he paraoa* = *buy some bread*. *Horoia enei kakahu* = *wash these clothes*. *Homai nga pukapuka e rua (e toru, e wha)* = *give me the two (three, four) books please*. Note that "homai" and "hoatu" are exceptions that do not have passive endings.

1.8 Adverbs Extra description of an action is obtained by using *adverbs*, placed directly after the verb.

E mahi pai ana ratou = *they are working well*

E waiata reka ana nga tamariki = *the children are singing sweetly*

Kua haere ke a Mere = *Mere has already gone, or has gone elsewhere*

Ka korero tonu au = *I will keep talking (talk continually)*

Ka tu ano te rangatira = *the chief stands (will stand) again*

E karanga mai ana te kuia = *the old lady is calling* (*Mai* indicates towards us, or towards the person telling the story)

E whakarongo atu ana tatou = *we are listening* (*Atu* indicates away from us, or towards the person telling the story)

These two are very common "adverbs of direction". Although frequently put into the Maori form they do not usually require to be represented in English. Sometimes "to me" is implied by the use of "mai". *Aroha mai* = *love me*. The adverbs are not quite as vital to know and practise as some sections that follow but are included here because if you are not *aware* that they exist they can cause confusion.



2. Prepositions

2.1 I = from; direction of movement

Kua tae mai ratou i Taupo = *they have arrived from Taupo*

E hoki ana nga tangata katoa i te whare karakia = *all the people are returning from church*

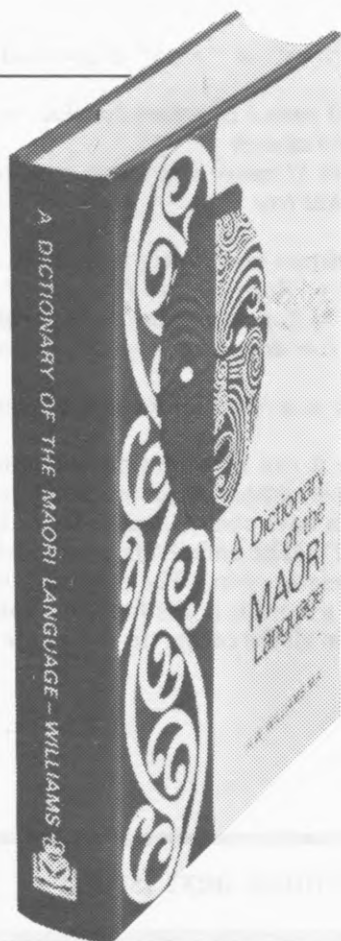
Note that 'from church' must be 'i te whare karakia', 'from town' must be 'i te taone', 'from school' must be 'i te (whare) kura'.

2.2 ki = to; direction of movement.

E oma tika ana nga tamariki ki te whare kai = *the children are running straight to the dining room*

Ka haere nga wahine tokorua ki Whakatane = *the two women will go to Whakatane*

Note: if reference is to people, "toko" is used with numbers between 2 and 9.



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2.3 *Ki* = at/to; direction of attention or speech.

Kua titiro au ki nga heihei = I have looked at the hens
Ka korero a Paki ki a Monika = Paki will talk to Monika

E whakarongo ana ia ki a ia = she/he is listening to Him/her

These are not all the 'i's and 'ki's.

3 *Ki te* = to carry out some activity.

Ka timata ratou ki te mahi = they will start to work

Me haere korua ki te motoka ki te tiki i nga mea katoa
= you had better go to the car to fetch all the things

Kua noho te koroheke ki te korero nupepa = the old chap has sat down to read the papers

Note: "korero nupepa" (a compound verb) is short for "korero i nga nupepa"; "horoi kakahu" = horio i nga kakahu; "hoko kai" = hoko i nga kai".

4.1 Some statements in Maori can be formed without using any verb. There is no verb "to be" in Maori. The same meaning is conveyed by bringing two elements or ideas together to establish a relationship so that, for example "he pukapuka tenei" means literally "a book this" giving us "this is a book".

He wati hou tena = that is a new watch

He manu era = those are birds

He pene rakau enei = these are pencils

He kaiwhakaako tera wahine = that woman is a school teacher

He kotiro pai ratou = they are good girls

He rangatira a Rewi = Rewi is/was a chief

Note nominal prefix before a person's name, and that "he" can indicate one thing or several things.

4.2 Stating some quality:

He whero enei hu hou = these new shoes are red

He nui tera whare = that house is big

He tino koi tena naihi = that knife is very sharp

4.3 "Ko te" = is the; "ko" is used to be specific. Never put "Ko he".

Ko te whare-runanga tera = that is the meeting house

Ko te kaiwhakahaere a Henare = Henare is the organiser

Ko nga tauera ma enei = these are the clean towels

Ko Rewi te rangatira = Rewi is/was the chief

There can be differences in word order; whatever directly follows "ko" is stressed the most.

Ko enei nga tauera ma = these are the clean towels

Note that if a person's name follows "ko" it is not preceded by "a".

5.1 *Kei/I* = at some location; *Kei* — present/*I* — past.

Kei Rotorua ahau = I am at Rotorua

I te whare a Hone = Hone was at the house

5.2 *Kei a/I a* = located with (has with them, but not necessarily owns)

Kei a Mere nga kete = Mere has the kits

I a ia te naihi = she had the knife

Kei nga taitamariki nga kuri = the boys have the dogs

I te kura mahita te kamera = the schoolmaster (teacher) had the camera

There is no verb "to have" in Maori, and this is one way in which "having" can be expressed. Examples given later are used to denote actual ownership. Refer again to 1.6a for use of the nominal prefix "a".

5.2 In English we can say either "he is working" or "he is at work", "she is resting" or "she is at rest", "they are playing" or "they are at play" but it is not extended to "he is at sing", etc. In Maori it is, however, and the two forms can be considered as being equivalent.

E waiata ana ia = he is singing

Kei te waiata ia = he is singing

E moe ana te pepi = the baby was sleeping

I te moe te pepi = the baby was sleeping

Note the "e—ana" form is not fixed to any time but is past or present according to context. "Kei te" is always present; "I te" is always past.

6.1 Complex prepositions "in", "on", "under" are not single words, as in English.

Kei roto ia i te whare = she is in the house

Kei raro a Mere i tera rakau nui = Mere is under that big tree

I runga nga kapu i te tepu = the cups were on the table

Note "Kei" is used for present; "I" for past. These are direct statements saying where a person or thing is located. The word order "*Kei roto i te kapata nga pereti*" = the plates are in the cupboard" is equally correct.

6.1 Stating what is in a certain location, use "kei (roto) i".

He manu kei runga i te rakau = there is a bird on the tree

He wahine kei roto i te kihini = there are some women in the kitchen

The same form ("he") is used for one or several things.

6.3 To describe particular items by reference to their location use only "i (roto) i".

Nga kapu i roto i tenei kapata = the cups (that are) in this cupboard

Te rihi nui i runga i te tepu = the big dish (that is) on the table

Nga hu i raro i te turu = the shoes (that are) under the chair

6.4 Where motion "into" or "onto" is involved use "ki (roto) i".

Me haere tatou ki roto i te whare-karakia = we had better go into the church

E piki ana te puihi ki runga i tera rakau = the cat is climbing onto that tree

7.1 Possession; important and widely used form

Te toki a Ropata = Ropata's axe (the axe of Ropata)

Te whare o Ropata = Ropata's house (the house of Ropata)

He toki na Ropata = an axe of Ropata's (belonging to Ropata)

He whare no Ropata = a house of Ropata's (belonging to Ropata)

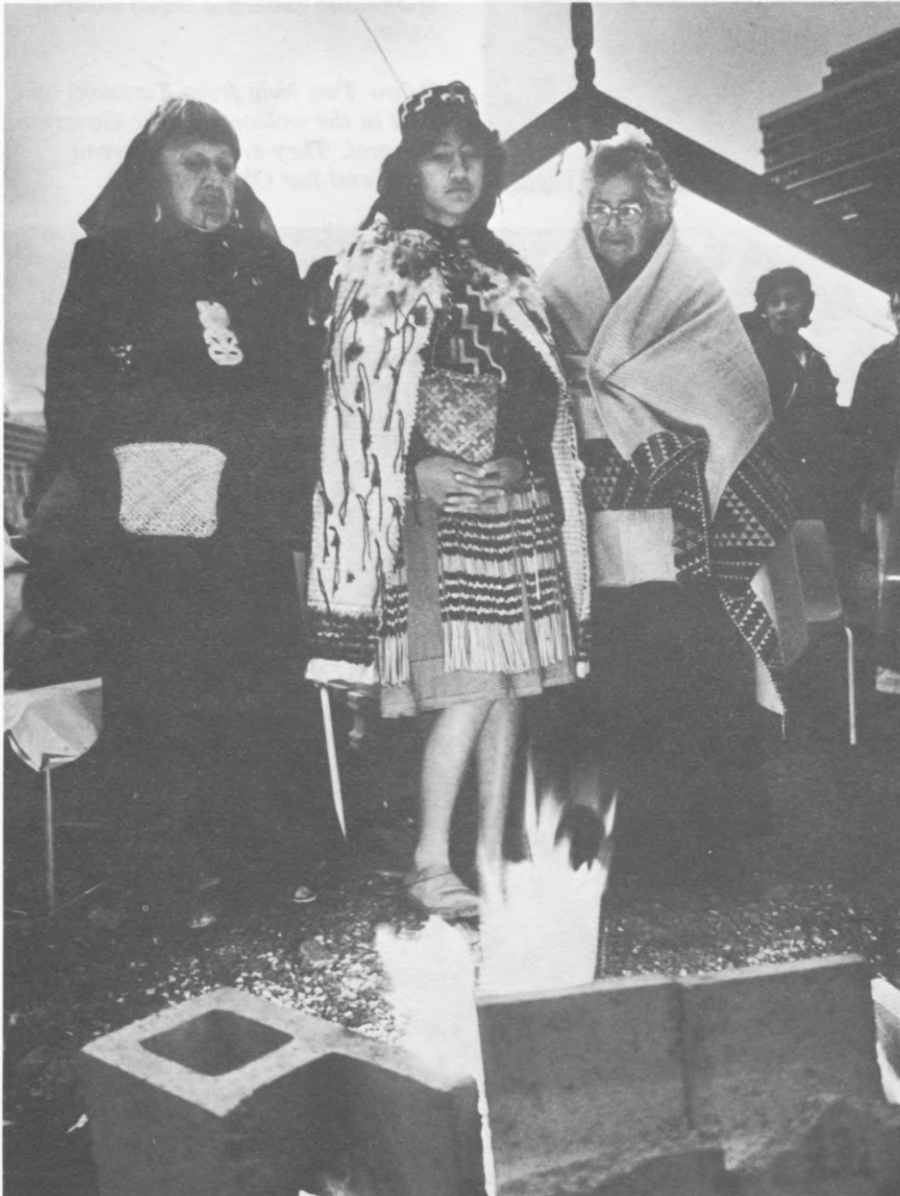
In this brief outline it can only be said that things over which we have control, authority, or influence take 'a = of', and things which have control, authority or influence over us take 'o = of'. (The underlying principle is one of active and passive relationship.) The only sure way is to note which category a word is in the first time you hear it. It will be consistent in all the others (te — a, taku, naku, maku, etc.)

Continued next issue.

PIPITEA

*Ngati Poneke's
dream come true*

Ken George



Ngati Poneke has become an institution — not only for Wellington, not only for New Zealand, but also for the thousands of overseas visitors who have been welcomed and entertained here over the last forty-odd years.

But until 1944 the club had no true home of its own, meeting here and there until the then prime minister, Peter Fraser, officially handed over a building in Molesworth Street in recognition of the club's patriotic services. That building, standing in the shadow of Parliament, has served the club well. But the dream has always been for a real marae.

Then in 1969 Minister of Maori Affairs Duncan McIntyre made provision for a new site to be set aside as a marae for Ngati Poneke. The site may seem unprepossessing: it overlooks the Wellington Railway yards and is surrounded by factories, warehouses and the Government Printing Office. Yet it is a site of great historical significance, for it was where the old Pipitea Pa of Te Atiawa stood.

If only for this reason, 31 May was more than just another opening. Taranaki came down in force, and the first sight of the new dawn was the hundreds of white feathers in the hair of Taranaki people attending the whakanoa ceremony. It was as moving a spectacle as the rekindling of the ahikainga, now alight again for the first time in over a century.



Left Escorting the Governor General, Sir Keith Holyoake, are "Uncle Fred" Katene, kaumatua of the Ngati Poneke Association, and Ralph Love, president. Bruce Hammond models a Ngati Poneke t-shirt.

Below Two kuia from Taranaki take part in the welcome to the Governor General. They are Sally Karena (left) and Ina Okeroa (right).





Left Missie Oiti Te Aia of Ngati Poneke.

Below Jock McEwen, one-time Secretary for Maori Affairs and well known to Wellington Maoridom through Ngati Poneke and Ma Wai Hakona. He supervised the carving for the new house.

Bottom It was a cold day, and some visitors expressed envy for those who could keep themselves warm with a haka. Here Ngati Poneke perform their haka "Nga Maunga Korero."





Below In the porch of the new house, Te Upoko o te Ika, are (from left): Mohi Wharepouri, Harata Solomon, Ruka Broughton, Huirangi Waikerepuru and the Rev. Anaru Takarua, who was master of ceremonies. Seated are Dovey Tairoa and Millie Clark.

Above Sir Keith speaks

Right Among those on the paepae were (left) Wara Katene and (right) Taitoko Rangiwhakateka.



Right Mrs Witerina Harris, one of the "golden oldies" of the club. She returns home to Rotorua this year after forty years of living in Wellington.

Below Sir Graham Latimer

Below right A waiata from Taranaki: Lindsay McLeod, Ruka Broughton and Huirangi Waikerepuru.

Bottom The women of Ngati Poneke were no less entertaining.





Above Dr Rangi Mātene and the Bishop of Wellington.



Top Left Following the mihi was an interdenominational church service. Seated here are Father Kinsella, Bishop Bennett and the Rev. Rino Tirikatene.

Left A new ope arrives on to the marae. This one was made up of mixed tribal representatives.

Bottom left From Palmerston North came Mac and Huia Whakamoe (left) and John and Kahu Tapiata.





Top Right A group of Wanganui women support their speaker with a waiata poi.

Right Darcy Ria and Waihirere.



Below Riini Paraire, Joe Malcolm and Tenga Rangitauira listen to the whaikorero.



RIGHT OF WAY

The Far Right in New Zealand

PAUL SPOONLEY

Paul Spoonley is a lecturer in the Sociology Department of Massey University. His special area of interest is the field of race and ethnic relations, and in 1976-77 he carried out research in Britain on the extreme right wing, particularly the National Front. Since then, he has looked at similar groups in New Zealand.

There is so little media space given to the activities of the extreme right that the public could be forgiven for thinking that they do not exist in New Zealand. But they do. The fact that they attract so little attention might say something about the conservatism of New Zealand society, particularly in matters of politics or race relations. Their low profile also reflects the fact that the New Zealand groups have not adopted the aggressive and often violent approach of similar groups in America or Britain.

This difference was brought home to New Zealanders by the death of Blair Peach more than a year ago. The British National Front have consistently sought to provoke violent counter-demonstrations by deliberately marching with offensive banners and chants directed at the local coloured population. Less obvious but more insidious is the National Front's contribution to racial tension in local neighbourhoods, where their attitude and actions have encouraged a growing number of attacks on coloured people.

The issue of whether the National Front should be allowed to continue their disruptive and damaging activities, often with police protection, is a debate which generates strong feelings. New Zealanders, for their part, are unlikely to appreciate the seriousness of the situation or the fact that Blair Peach was only one casualty amongst many in a country with a lot of racial tension. The National Front were unconcerned by the death, particularly as they saw him as an "imported communist stirrer" and an example of "race chaos", a reference to the National Front's belief that Peach was partly Maori. Indeed the British National Front have always had a strong interest in New Zealand, principally because they see it as a country of white supremacy. The founder of the National Front, the late A. K. Chesterton, argued that the Maori

should have no special rights because they are "not native to New Zealand but comparatively recent newcomers".

The New Zealand branch of the National Front has never been in a position even to begin to contemplate the same activities as its British parent. Individually, members of the Front have been active in New Zealand since 1967 when the organisation first began in Britain. But it was not until March 1977 that a New Zealand branch was formed. This development was greeted with delight by the British National Front and they gave considerable space in their publications to descriptions of the new group. For a brief period, comments from the local chairman and deputy-chairman were reported in the New Zealand press, particularly after the latter went to Britain to study National Front tactics and came back predicting "race violence" in New Zealand. The other flurry came when members of the National Front claimed they were also members of the National Party. The National Party responded by declaring that Front members could not also be members of the National Party, and that the policies of the two groups were incompatible.

The policies of the Front revolve around the belief that intermarriage between Polynesian and Pakeha threatens the "unique talents" of the Anglo-Saxon. Front members felt that Pacific Islanders should be repatriated and a policy of separate development, essentially apartheid, should be instituted for Maori to avert the impending "racial disaster". Not surprisingly, the National Front argue for closer links between white New Zealanders and South Africans.

In a political sense, the National Front had little impact in New Zealand and by mid-1978 the organisation had folded because it could not find anyone who was willing to accept the responsibility of being chairman.

The other two extreme right-wing groups that the public might have heard of recently are the League of Rights and the National Socialists (Nazis); the first because of a TV programme and a *Listener* article and the second because two of its members have the distinction of being the only people to have been prosecuted under the Race Relations Act.

The National Socialists are a very small group which nevertheless makes its presence felt through an active publishing programme and the activities of its members. Their leader has contested the last two general elections (he received eighteen votes in Onehunga in 1978) and he was one of the people convicted of distributing a pamphlet that was held to be an incitement to ill-will against the Jews on the grounds of their race or ethnic origin. The party also has strong views about Maori and Pacific Islanders. In their Manifesto, they state that they believe that the "mixing of races by marriage is a criminal act" which will be made illegal by law. In another document, they acknowledge that they criticise "coloured" (Maori and Pacific Islanders) for what they call "coloured criminality and irresponsibility" and "the enormous economic, social and cultural burden on the backs of white New Zealand that coloureds represent". The party produces a variety of pamphlets and one of these asked:

SPECIAL RIGHTS FOR SAVAGES??

Do you believe that Islanders are entitled to special consideration because of the colour of their skin?

Do you believe that law enforcement should be relaxed so that coloureds can murder, rape and bash without fear of punishment?

Do you believe that Coloured savages should be allowed to threaten and intimidate Parliament and the New Zealand Public?

Do you believe that Coloured Loafers and their illegitimate offspring are entitled to 70% of the Social Security money poured out by politicians, while the hard working White people are regularly neglected?

Do you believe that arrogant Coloureds should get the jobs of better qualified Whites?

Do you believe that White people who live in the cities of New Zealand should be required to submit to violence at the hands of coloured criminals?

Do you believe that White Children should go to integrated State schools where they are shaken down, molested and assaulted by young coloured thugs?

Do you believe that Coloured agitators should be free to incite to hate and violence against the White people of this country?

Do you believe that Islanders and coloureds are indispensable to the harmonious and orderly functioning of our society?

If your answer to each of these questions is an emphatic NO, then contact:

NATIONAL SOCIALIST WHITE PEOPLE'S PARTY

Box 3789 Auckland...1

Again, the Nazis have little political impact although their activities and arguments are deeply offensive to the groups who are the subject of their attacks.

The League of Rights are very different in their approach and a lot more subtle. The League is an import from Australia where it was founded after World War II by Eric Butler. It arrived in New Zealand in 1970 and began in Tauranga. The League stresses Christian and patriotic ("pro-Britain, pro-New Zealand") attitudes and is strongly opposed to a variety of things, particularly communism and anything that appears to further communist aims. The World Council of Churches and the United Nations both fall into this category.

The League distributes literature to support its suspicions and periodically Butler tours New Zealand to advance the cause. He is notable for the fact that he has written a number of books which claim that the Jews have been responsible for various events, including the Russian Revolution and the Wall Street crash, and that the Holocaust was a myth perpetrated by certain Jews.

Like the National Front, and in common with other extreme right-wing groups, the League believes that the multi-cultural society can not and will not work, and that

we should opt for the "superior traditions" of the Anglo-Saxon. They are very wary of saying anything directly about either Maori or Pacific Islanders, and the closest they come is when they talk of multi-culturalism. David Thompson, Australian-born national director, has said: "...we agree with them (the National Front) that the multi-racial society has not worked successfully" and the "mixing of races" is not sensible (*Christchurch Press*, 19 Nov. 1979).

Part of their policy includes lobbying for an alliance between New Zealand, South Africa and Australia to ensure that their British, pro-white sentiments are continued. One of their members claimed in an interview with a Johannesburg newspaper that most New Zealanders were pro-South African. They have also been active in opposing fluoridation schemes, the entry of Asian refugees, and compulsory unionism, and more recently, they have started a campaign to reduce tax levels. The League claims to have members in all the major political parties and it is rather difficult to estimate the size of their membership or their political influence. They are clearly trying to increase both. Recently they have moved their headquarters to Auckland, and have opened a conservative bookshop in the city's Canterbury Arcade.

Apart from the League, extreme right-wing groups in New Zealand tend to be small with few resources. One of the few occasions which did produce a degree of unity and a boost in public support was the issue of sporting contacts with South Africa. Beginning as early as 1962, pro-South African groups began to form in New Zealand and by 1972, there were at least six major groups and a host of smaller ones. They included the Southern Africa Friends Association, the Aid Rhodesia Movement, the New Zealand Rhodesia Society and the Association Defending South African Tours. The unity emanated from the fact that key persons in all the groups believed in the South African apartheid system because it preserved white supremacy, although it wasn't always expressed like this. One organiser argued that "eighty percent of separate development is to the advantage of the blacks". He went on to say that although he was very fond of the black man, he had no desire to have "one packing down in a scrum with me. I smell as far as he is concerned, and he smells as far as I'm concerned" (*Sunday Times*, 12 March 1972). It would be interesting to know how this "kindness to inferiors" attitude translated to the New Zealand situation. A number of these people made it known that they favoured a form of apartheid here.

**"... intermarriage between
Polynesian and Pakeha
threatens the 'unique talents' of
the Anglo-Saxon..."**

Often individuals prominent in one organisation appeared as members of others. The chairman of the Association Defending South African Tours was also a leading member of the National Front and involved in other fringe groups such as the Friends of Chile. The North Island organiser for the National Front was at

various times a member of the New Zealand Democratic Party, the League of Rights and the New Zealand Rhodesia Society, and he also claimed to be a member of the National Party.

Another interesting characteristic of many of these activities is that they are ex-servicemen who have served with African or Indian units. One example is the one-time president of the Friends of South Africa who served with British and Indian armies and as a prison officer in Zimbabwe. He describes himself as an extreme right-winger who has been involved in groups such as the Friends of South Africa and the Rhodesian Society to help the fight against communism and African barbarism. He is in little doubt about the virtues of the British:

The New Zealand forces did magnificently in the Middle East, they also fought a campaign in the Pacific — not bad for three million people. This I put down to the old British Heritage. It's there, you can't rub it out. New Zealand, Australia or Canada, that British blood is there. It's blood and guts (*Sunday Herald* 24 November 1974).

There is no mention of the Maori Battalion.

During the late 1960s and early 1970s, these individuals were in their element; they could combine their support for the whites in South Africa and Zimbabwe with arguments about the communist threat and the need for patriotism and racial pride. The anti-apartheid groups were seen by these people as being anti-white rather than anti-racist. And these arguments were apparent in the magazines of the extreme right in New Zealand, *Heed* and *Pointing Right*.

When the issue of sporting contacts was at its zenith in the early 1970s, these groups enjoyed widespread support from people who did not always understand what or who they were supporting. After the position adopted by the Labour Government, some of the fire went out of the debate and the support for the groups began to decline. By the late 1970s, a number of the groups had disappeared although others continue, and may gain from the reappearance of the whole issue in 1981.

The extreme right has suffered from the fact that it has never been united and organised to the same extent as its British counterparts. The issue of sporting contacts with white South Africans provided the impetus but there was nobody who could unite the array of groups. At least they can claim some success on this issue, particularly in certain rugby circles. The campaign to strengthen contacts with the junta in Chile has been inhibited by the trade union ban, and they failed to stop Asian refugees coming to New Zealand although the number of people coming is quite small. It will be interesting to see whether they can convince the government to welcome whites ("our kith and kin") from Zimbabwe.

As for local race relations, the extreme right does not appear to have had much influence on matters relating to the Maori. But this is not to say that the potential doesn't exist. An economic crisis would encourage support for the extreme right as it has always done. And the "haka" incident at Auckland University and the comments relating to it that have appeared in the interim report from the Human Rights Commission illustrate that New Zealand has its share of prejudiced people who are unwilling to grant cultural autonomy to the Maori. Properly organised, a group like the League of Rights could exploit these factors to the full. After all, few anticipated the rise of the National Front in Britain.

TE KAHA

In A.W. Reed's *Place Names of New Zealand* we learn that the name Te Kaha is a shortened form of Te Kahanui a Tikirakau, and that "the name may refer to the rope of Tikirakau's fishing net". And maybe it does, but here a member of Te Whanau a Apanui gets to the bottom of the story and offers *their* version.

There are various explanations for the name of what is now the central settlement of Te Whanau a Apanui, Te Kaha. The two most widely known are that Te Kaha is a shortened version of Te Kaha-makau-rau or of Te Kahanui-a-Tiki. It is the second version which is explained in this story.

Te Kaha is the seat of Te Whanau a te Ehetu, a hapu of Te Whanau a Apanui, and the settlement is one of the most important east of Opotiki in the Bay of Plenty. It has always been a desirable area from the Maori point of view, and in pre-European days supported a large population. At the time of this story, the most important pa was called Otuwharekura, which was situated on the small peninsula that separates Maraetai Bay from Oneroa.

The people of the area were descended from a number of sources, thus bringing about a situation where there was no dominant lineage and no single ariki. Each chief could claim to be the ariki by right of senior descent from a particular ancestor. As a result there was political disunity among them — with drastic consequences in times of war.

Finally it was realised that the situation could not continue, and a meeting of the people was convened to find an equitable solution to the problem.

Fighting was not the answer because of the close relationship between the contending parties. It was decided to hold a more amicable kind of competition where all parties would be evenly matched, and the people came to the conclusion that the fairest method would be a tutae competition.

As this decision was made, the number of rivals had been pared down until only two remained, Tiki and another whose name has been lost to us. They were each assigned a latrine, and one night in which to use it. Whoever had put his latrine to the most use by the next morning would be acclaimed the new ariki.

That evening all seemed to be going to plan. Each side was cheering its champion with the appropriate karakia, whaikorero and, of course, kai. But events progressed at an even pace, and it looked as though no clear victor would emerge. Drastic measures were necessary, even cheating: there was more at stake than just chieftainship.

When darkness had really set in, Tiki's supporters decided that only by cheating could they win. They all took turns to use his wharepaku, and indeed to raid his rival's latrine to add to the contents of his own.

In the morning the whole community gathered to see the outcome of the contest. The judges examined each wharepaku — first Tiki's opponent's, then Tiki's. There was no doubt about it, the pile in Tiki's was of grand proportions. All they could do was gasp and say with obvious admiration:

"Hika ma! Te kahanui a Tiki!"

NGARIMU VC & 28TH (MAORI) BATTALION POST-GRADUATE SCHOLARSHIP

Applications for this scholarship are invited from students of Maori descent who, having gained a masters degree, desire to study in New Zealand or overseas either for some higher degree or in some special research project.

Value: \$4000 a year plus a return economy air fare. An additional grant of up to \$200 a year may be paid to a married person with dependents.

Tenure: Up to two years.

Application forms are available from:
The Secretary
Ngarimu VC Scholarship Fund Board
c/- Department of Education
Private Bag
Wellington.

Applications close with the Secretary on 1 December 1980. Applicants may be required to attend an interview in Wellington in January 1981. Return fares will be refunded by the Board.



KEN GEORGE

The faces behind the voices: Bill Kerekere and Henare Te Ua of Te Reo o Aotearoa on outside broadcast

✠ MASPAC ✠

The Council for Maori and South Pacific Arts (or MASPAC) has been established as part of the Queen Elizabeth II Arts Council structure.

The Council meets every two months to consider applications from organisations and individuals for financial assistance.

Assistance is available for:

1. Cultural experts and specialist tutors to visit and/or travel within New Zealand
2. Training in the visual, performing and oral arts, including marae decoration and Maori tribal and Pacific Island Schools of learning
3. Activities which promote the Maori and Pacific Island languages
4. Research and recording of Maori and South Pacific history and traditions

Application forms are available from district offices of Maori Affairs, from the Pacific Island Educational Resource Centre in Auckland, or from:

Mr Rangi Nicholson
Executive Officer, MASPAC
PO Box 6040
Te Aro, Wellington

Two Poems

TAKU MOKOPUNA

Haere mai, mokopuna
 Haere mai; be seated
 Aah — ah — ah — ah, that's better
 Akarongo mai
 Listen to Nanny-ma
 Why do you cry, mokopuna?
 I heard voices Nanny-ma
 Hard, hard voices
 Vibrant; assured
 Dead voices
 Hollow voices
 Decrying my Maoritanga
 Rangitane! Be still.
 Harken to the voices of your Ui Tupuna — your ancestors
 They have wailed for centuries
 I echo their moaning
 in my bones
 in my skin
 in my tingling scalp
 As you too, will continue the sounds of sadness
 That is our inheritance
 Rangitane...
 You are many cultures,
 Stranded and plaited with timeless sennit
 Deny not the existence of one culture
 The hues of the remuna, the pomegranate
 Are set at germination...
 So too, are the hues of your very being
 Nanny-ma, I hear those voices
 Hard, hard, voices
 Mocking
 Vibrant; assured
 Dead voices
 Hollow voices
 Decrying my Maoritanga!
 Tane, kua oti...cease.
 Titiro ki to ingoa
 Look at your name
 Rangitane
 Tane of the heavens
 'Neath the realms of Io
 Your special star was chosen in the long ago
 I hold the key to your multi-faceted star
 Akara i to tupuna
 Look at your own great grandfather
 Utanga Utanga...he waits for you today
 From the Vaka of Karika Ariki, Tumu-te-Varovaro
 E tangata maru
 A gentle man
 Hemi Ngarangi-ka-tuku Mokena... he waits for you
 Ngati Kahungunu, Korongata
 E tangata maru
 A gentle man

Irish and Polish tupuna help
 To set the course to that star
 Locked in the vaults of the heavens
 In the upper realms of Io...
 Io-te-atua-nui-i-te-rangi-tua-tinitini
 The voices are fading Nanny-ma
 Ae, they're going away
 Always look at your ingoa Tane
 Sealed within the names
 Are the secrets of your destiny
 What are you thinking, mokopuna?
 I would like to be a Totara tree
 A Totara
 Meitaki mokopuna.
 Grow tall
 Reach upwards
 Cut through the many planed skies
 Your whetu, your star, beckons
 O-o-o-o-o-o-o
 You're weary
 Ariana! Wait! Don't go Pepe
 Tane, tell your papa James Utanga Morgan
 Ka rere taua ki Rarotonga
 We will fly to Rarotonga
 Ki Te-Rua-o-te-Tonga
 Ki Mangaiti — Kairoa
 Ki to tatou Ipukarea; our ancestral homeland
 Ine...
 Please...
 Tell your friends at kindy
 Oro koe ki te maunga
 E Ariki koe no te manu
 Oro koe ki te moana
 E Ariki koe no te ika
 Go yonder to the mountains
 Thou art king over the birds
 Hasten forth to the ocean
 Thou rulest over the fishes
 An idiom from Hawaiki Tawhito, ancient Hawaiki.
 Ae, Rangitane
 Tell your friends
 You all reign supreme over this fair land.
 This is New Zealand
 Aotearoa
 Hawaikinui!

Otira ua
 Na
 TEUPOKONA MORGAN

PATUWHENUA

This was my dream:
 I was bobbing for tuna,
 and suddenly
 the big one struck!
 Aue! He gripped
 and laid back grinning,
 and my standing-place
 tore loose
 and I was pulled
 into the lagoon!
 I woke you
 because I believe its truth:
 we are adrift.

RANGI FAITH

REVIEWS

An ex-Queen Vic girl herself, Kuini Waano has no axe to grind about the school or indeed its latest record. But she does have strong opinions on the "haka boogie" syndrome apparent in commercial recordings, and she airs her views in this review of:

A GARLAND OF MAORI SONG
Queen Victoria School Maori
Culture Group,
Kiwi-Pacific: Record SLC162,
Cassette TCSLC162, \$9.50 each

"A Garland of Maori Song" is another re-run of past recordings by Queen Victoria School and other Maori concert parties. For an action song to be effective and appreciated, it must be seen. When recorded, the only channel of communication between performer and the audience is *sound*, therefore the performer needs to be more sensitive when portraying a song to a silent and invisible audience. She can no longer rely on her actions and motions to deliver the message of her lyrics.

During the medley on Side One, the

harmony and blending of the voices was excellent, pure and natural; however the waiata and women's haka were harsh and loud — having much volume but lacking power. The poi leader tended to kaihoro the words until they were unintelligible, and the cultural leader's improvisations during "Whakarongo" (Side Two) and others were unnecessary. The lyrics to their original compositions — e.g. Ka tu matou, ka waiata — lacked poetry and imagination and had to be carried by the tunes. Their rendition of Melbourne's "Tihore Mai" using the poi was charming.

But it's time the Maori moved on in the music world and it's about time recording companies stopped producing albums only of this nature, implying this as the only contribution of the New Zealand Maori to the world of music. A recording of an elder or group of elders singing an ancient waiata recalling land struggles, romances, or genealogies would be far more progressive and inspiring but presumably non-commercial — so where do we go from here?

For the last three decades, dozens of albums by Maori concert groups, performing action songs, haka and poi have been produced, one after the other — monotonous and boring. Who buys them? Ex-pupils, ex-members and tourists! We've arrived at a point where we're expected to perform nothing else but "haka boogie", especially at meetings and even more so when travelling abroad. Will we branch out or are we going to continue into the 1980s going over the same track until it's worn down? Perhaps we all need to experience a performance by Syd Melbourne who

has dared to branch out musically, while still maintaining Maori tradition in his lyrics.

Music should not restrict in the way recordings of this nature have shown, it should help one to develop, create and build one's potential regardless of race or tradition.

A highlight of the Artists and Writers Conference was a performance of "Maranga Mai", the controversial drama which earlier in the year had many people — including an extraordinary number who had not even seen it — calling for it to be banned. Georgina Kirby did see it, and here she airs her own, rather more sympathetic views.

A tired, self-conscious group of players appeared for their final performance of "Maranga Mai" at the Maori Artists and Writers Conference.

Having viewed the players three times already, I thought this particular performance came together with absolute sincerity to portray critical racial attitudes and causes of deep resentful feelings that are reflected within New Zealand society today.

"Maranga Mai" is a statement of protest, with strong social protest linked by waiata, waiata tangi, waiata aroha, ngeri, karanga and haka. It is theatre Maranga Mai style, and perhaps it may be one of the factors to create a theatre New Zealand style: it is not skilful theatre in the accepted sense, but Maranga Mai have found a way of



producing their message with feeling and action, and have found a way to be heard.

In the traditionally understood senses it is not theatre and it is not Maori culture. It falls somewhere in between. It is a significant type of theatre for us right here in New Zealand, an "us" theatre that has part of its origin in thought, in university-style protest and street drama, and part of its origin in Maori culture.

"Maranga Mai" seems to me to vary in its intensity from one performance to another. At its best it can hold an audience enthralled, as it did at Tauranga. The players were criticised for their performances at some venues. No one should have an excuse to be critical of them, everyone should know what to expect of any performance. Guilt causes some predictable and funny reactions.

Earlier this year the Royal Commission of Inquiry on the Maori Lands Courts made its report. Such documents can often make dry reading, but as the Commissioners state themselves in their preface, the Report is published "at a time when issues affecting the Maori people are receiving more attention than at any time in our history excepting, perhaps, the troubled days of the land wars." so it is appropriate to devote some space and attention to this important Report. Chairman of the Commission was Sir Thaddeus McCarthy, and other members were Dr Rangi Mete-kingi and Marcus Poole. In this review Peter Rikys examines their investigations and conclusions, and makes some observation of his own.

THE MAORI LAND COURTS

Report of the
Royal Commission of Inquiry
Government Printer \$3.85

The recommendations of the Commission are summarised in Chapter 20 for those who have neither the time nor the inclination to read the 150-odd pages of the Report. To take this resort, however, would be to miss a valuable pocket summary of the evolution of the Maori Land Court, the changing nature of its jurisdiction, the various attitudes taken by its judges as to how that jurisdiction should be exercised, and some perceptive insights into some of the reasons why the Maori land system has failed to serve the Maori people as efficiently and as effectively as it should have.

The point emphasised in the Report, which readers must constantly keep in the back of their minds, is that the Commission is bound by the terms of its warrant and thus had a field of inquiry limited to the Court, its form and activities. It was not a commission appointed to inquire into Maori land laws or government policy towards Maoridom.

This review is an attempt to isolate the salient points in each of the three parts of the Report: the background to the inquiry; an informative and historical section which clarifies the issues and describes the course of the inquiry; and a look at specific questions posed by the Commission's warrant.

Part 1: The Preface

The Commission in general terms was required to inquire into and report upon "what changes are necessary or desirable to secure the just, humane, prompt, efficient and economical disposal of the business of the Court, and to ensure the ready access of claimants to it".

The inquiry covered a period of seventeen months and held public hearings at sixteen different locations throughout the court districts, many being held on marae. The overall response to the Commission was felt to be disappointing and the report identifies two reasons for this: firstly that the mass of the Maori people are young and have no prospect of ever owning land; land owning and the issues arising from it are irrelevant to this mass; and secondly that most of the issues raised revolved around administration rather than principle or fundamental structure.

This in turn raised the pertinent question of whether the Commission was necessary at all as distinct from whether it needed a thorough administrative overhaul.

The inquiry did reveal a diversity of Maori opinion, especially about the rights of alienations of interest in Maori land. Opinions vary from strong opposition to the lifting of any restrictions on alienation, to views favouring the same freedom as the European enjoys to dispose of interests in land.

The Commission also observed that the legislation governing Maori land was unduly complex and difficult and urged "a much simpler and more understandable legislative treatment of this most important and troublesome area".

The Commission was also critical of the lack of positive input by the Department of Maori Affairs and identified as one of the main trouble spots the out-of-date and complex Maori Land Court title system.

Part 2 This deals with the evaluation of the Court and its jurisdiction. It notes that the Court can only exercise those powers vested in it by statute and is therefore a creature whose form is dictated by the powers it can exercise.

The Court evolved from its original form in 1865 as a vehicle to identify all lands held in New Zealand under customary Maori title to bring the European purchase of Maori land within an orderly system and thus facilitate peaceful settlement. It imposed a system of individual land ownership on a people whose lands had always been held communally.

Since completing that initial role (largely finished by 1909) the Court has tailored its underlying purpose to changes in its empowering legislation and the different social attitudes reflected by those changes. The predominant theme has been for many years to act as protector and parent to the Maori land owner. This supervisory function is today limited — as was highlighted in the Supreme Court decision in the Ngati Hine case of 1978, and in the eyes of some of its judges at least now exists "as a forum to facilitate and enable the utilisation of land held in multiple ownership, to facilitate owner-management of lands and to settle differences arising in the body of owners" (submission of Judge Durie).

This is not the first official inquiry that has been made into the Maori Land Courts, and this part of the Report accurately describes the relationship between earlier commissions and subsequent changes in Maori land legislation — in particular, the Rees Commission and the 1894 Native Land Act and the Pritchard Report 1965 and the Maori Affairs Amendment Act 1967.

The report describes the existing legislation as "a morass for the legal profession" which "leads to very great difficulties for the Maori people in dealing with their land". It also outlines the development of the dual system of land registry which arose because many land partitions were not surveyed and therefore could not be registered under the Land Transfer system. Similarly many other Court orders were not registered in the Land Transfer Office. The result was that the Court records became a second registry of title information as it related to Maori land.

The extension of the land court's jurisdiction into social areas in 1909 was noted; but a reactivation of this broader jurisdiction while promoted by some submissions to the Commission, did not receive favour.

Chapter 3 and 4 of the Report look at the questions of who is a Maori and what is Maori land and again provide valuable background data as well as good supporting statistics. Chapter 4 also contains an excellent section on the development of incorporations and trusts which today are the backbone to the drive by many Maori for land management on a tribal or hapu basis, i.e., a return to the communal concepts of land use. It notes however that the desire for corporate land management is not universal among Maoris.

By individualising Maori customary title the Maori Land Court also set rolling the wheels of ownership fragmentation as interests passed from generation to generation. Fragmentation also imposed enormous administrative burdens on the Maori Affairs Department and introduced almost insurmountable problems to efficient land utilisation. Between 1953 and 1974 Parliament attempted to find legislative solutions to the problem of fragmentation but with the development of section 213 vestings tended to worsen

rather than improve these problems.

Today, the wheel has turned full circle as many (though not all) Maoris now see fragmentation as an opportunity to return to pre-European communal land ownership.

The report concludes this Chapter by stating that the job of overcoming fragmentation is administrative rather than judicial, particularly through the Department's community development programme. Nevertheless the Court in practice is in a powerful position to influence the form and extent of, for example, corporate land management. Some judges who use this power see the Court as a management adviser to owners of land in multiple ownership.

In Chapter 6, which discusses the methods of recording Maori land title, the Commission comes down very strongly in favour of a single Land Transfer Registry. While the exercise involved in converting Maori land titles is both massive and inherently expensive the Commission concludes that "It is clear that the present unsatisfactory situation of the titles for Maori land cannot be justified, and is one of the main factors mitigating against the economic use by Maori people of large areas of their land".

In looking at the structure and operation of the Court today (Chapter 8) the Report is critical of the lack of machinery for both producing uniform judges practice notes and reviewing the Rules of the Court. The narrative form of Court notice of fixtures (*Panui*) does however receive praise.

In assessing the Court's performance (Chapter 9) the Report identified "grave deficiencies" in the Court's administration, as well as uncertainties and differences of opinion as to the role the Court should play in modern Maori society. A much higher standard of service and efficiency is called for. While the Commission was sitting the State Services Commission undertook an internal review of the Court's administration and by and large identified the problem areas. Moves to remedy these problems have since been implemented. The changes in the administration of the Court implemented during the course of the inquiry are detailed in Chapter 11.

Part 3 The third and final section of the Report addresses itself to the specific items of the Commission's warrant.

Item 1 relates to whether any part of the Court's jurisdiction could be better exercised by some other tribunal or a non-judicial body. Total abolition is seen by the Commission as a political question to be decided by Parliament.

The Commission responds to its findings that the Maori Land Court's title and ownership system is in severe disarray by stating that there is an urgent need for the Government to ensure that the Maori Land records are incorporated into the land transfer system without further delay. It also urges that the Government "must assign

the necessary resources of money and personnel to enable" this "to be dealt with as a matter of high priority". The Commission sees this transfer taking "some years", during which time the Court's activities should continue without major alteration.

Similarly the Commission found that the Court was the only body equipped to undertake the task of upgrading records to a condition when they could be transferred to the Land Transfer System.



Peter Rikys, who wrote this review, is a qualified barrister and solicitor active in the Maori land field. Of Ngati Awa lineage, he is secretary of the Kiwinui Trust in the Bay of Plenty. He has been busy in the New Zealand Maori Council for many years and has assisted with the preparation of submissions on various statutes. He lives in Auckland, where he is active in marae development. He is chairman of the administrative committee of the Orakei Marae, and is also involved with the Papakura, Manurewa and Mataatua marae projects.

Once the title situation has been rectified, the Commission sees the need for a separate court to do the judicial work disappearing, these functions merging into the Central Court structure.

The administrative work, frequently undertaken by present-day judges by default, should be performed by the Department assisted by Maori land boards and advisory committees.

On the question of whether the administration of the Court should be transferred from the Department of Maori Affairs to the Department of Justice, the Commission (a little reluctantly it seems) concludes that the unique association between the department and the Court is fundamental justification for retention of the status quo — at least until

conversion to Land Transfer title is complete, provided the servicing is made and kept efficient. The proviso is emphasised, and transfer of administration to the Department of Justice is seen as automatic if the steps taken by the Department of Maori Affairs to clean up its own backyard fail.

The Commission saw the future role of the Court as that of almost exclusively a Court of justice with traditional judicial standing and independence. This conflicts with the Court's present functions, mixed between judicial, social and administrative.

The Commission felt that a Court involved in administration placed its independence in jeopardy, created potential conflict with the machinery of state and ran the risk of being partisan. It felt that it was fundamental that administrative services be supplied by the department, not the Court.

The Report describes the encroachment of the Court into administrative areas, and the department's failure to take up and exercise fully its obligations as set out, for example, under Part 2 of the Maori Affairs Amendment Act 1967.

The conclusion from this section is clear; the Court must confine itself to strictly judicial functions. The department is the appropriate place in which all administrative matters should be handled and is appropriately equipped. It is therefore timely firmly and permanently to separate the judicial and administrative functions.

Item 2 of the warrant seeks inquiry into the qualification for, methods of appointment of and the promotion of judges.

The report sees some room for improvement in the present machinery for appointment of judges in line with the proposals of the Beattie Royal Commission, but otherwise favours the status quo.

The third item of the warrant seeks inquiry into the feasibility of expanded judicial functions for registrars. The report came down against major change in this area, favouring judges performing judicial functions with limited delegation.

The fourth item of the warrant seeks inquiry into the possibility of appointing commissioners to exercise part of the Court's jurisdiction. The report comes down strongly against this suggestion.

The Commission identified in the fifth and sixth items major areas for improvement in the Courts practices and procedures which are over-complex and not uniform. In particular it highlighted the need for a committee to review the Rules of Court seeking simplification of and reduction to the forms used (presently 300). Similarly a committee of judges was mooted to produce a uniform code of practice notes for all districts.

The Report also felt some applications could be more efficiently handled *ex parte* but because of the lack of uniform

opinion as to which particular applications came into this category, it felt the issue should be determined by a rules committee.

The seventh item in the warrant covers the relationship between the Courts, their staff and persons attending in regard to facilities and procedures.

The Report identified a "great need" for information to be readily available on how to go about transacting business in the Maori Land Court, as well as on other areas such as searches of titles, and areas in which departmental assistance is available. In addition publicity, seminars and active enlistment of Maori interest were felt to be essential. A need was also found to provide better information to the legal profession, especially in relation to reports on Court decisions.

It was recommended improving counter service in district offices by re-creating land inquiry officers.

Simplification of court forms was again recommended. The report commented the narrative form of panui and promoted the fixture system used in other courts as an aid to efficiency.

The recording of Court minutes in longhand was seen to be archaic, and modernisation was recommended. Finally some room for improvement of facilities was felt to be necessary to reflect the dignity of the Court.

The eighth item of the warrant looked at the question of representation by counsel, which is presently at the discretion of the judge. It was felt that this should be converted to an "as of right" situation. Special reference was made in this chapter to the two avenues of legal aid open to Maori litigants.

Item 9 of the warrant covered any associated matters. Several matters are canvassed in this chapter but one of the most significant was the problems arising from the lack of surveys of Maori blocks. The question is still a vexed one but the main emphasis still seems to fall on government assuming more responsibility in this area.

The Commission also strongly recommended that the department institute a comprehensive staff training scheme.

As previously mentioned, the detailed recommendations are listed under the warrant headings for ease of reference, in Chapter 20 of the report.

In conclusion, the Report expands on its preliminary findings that the major areas requiring attention in the government's activities are administrative. In line with this approach the report recommends a long overdue overhaul of Maori Land Court title records and conversion to the certainty of indefeasible Land Transfer Title. The same conclusion was reached by the Pritchard Commission fifteen years ago. If Government policies concerning Maori land are to have any sincerity this recommendation must be acted upon quickly and effectively.

Similarly in my view immediate and urgent steps must be implemented to survey all unsurveyed blocks of Maori



Who said it wasn't practical to learn Maori?

land with immediate or medium-term development potential.

The cost of these surveys should be born by the Crown in the first instance, in the national interest; with recovery from the owners as and when the economic circumstances of the block permit.

It is only when these steps have been taken that Maori will be placed on equal footing with their European counterparts, to use their land resources to overcome their disadvantaged economic position in New Zealand Society as a whole.

After reading the report through and relating it to submissions I have since read and hearings I have attended during the course of the Commission's considerations, three observations remain.

Firstly, as stated, the activities of the Court are indivisible from its statutory base. This base is too complex, outmoded in some areas and out of touch with the growing mood within the Maori people for full opportunities for self-determination.

As such, the Maori Affairs Act 1953 and its family of amendments must be completed revised and rewritten — not merely consolidated. This view accords with that expressed by the Commission and the New Zealand Maori Council in its submissions on the proposed Bill. It is indicative of the movement in Maori attitude that the New Zealand Maori Council suggested a new act entitled the Maori People's Development Act.

It should go without saying that any revision should be made with the fullest possible participation of and by the Maori people.

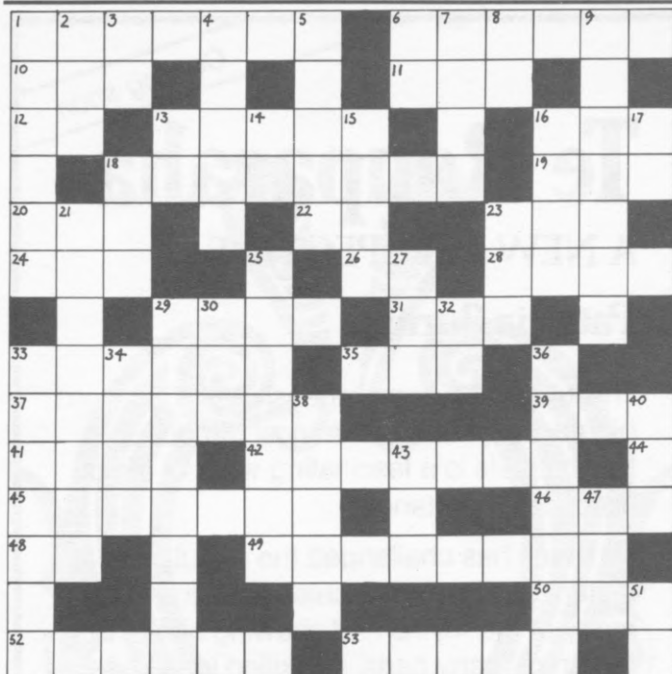
Secondly, there can be no doubt about the Commission's conclusion on

the urgent need for the upgrading of departmental administrative services. Whether the department is equal to the task is the real question.

Thirdly and finally, the only major area of disquiet I feel relates to the Commission's insistence on a defined judicial function for the Court in future. While the arguments in favour of this course are persuasive, any person who has appeared before the bench of a number of districts over a period of years will appreciate the unique role played by the Maori Land Court judge and the unique relationship which exists between judge and litigants. This empathy has been built up over many years and does not easily lend itself to the definition of land boundaries as the Commission suggests.

It is indeed heartening to see the changes proposed and in some cases implemented by the Department of Maori Affairs to improve its sorry record of administrative performance. One can only hope that it is able to take over the administrative functions performed by judges today, particularly in the areas of promoting Maori land use and management. The Commission makes the point that positive policies of education, information and encouragement are needed from the department to promote participation by Maori land owners.

I would like to share the Commission's confidence that the Department of Maori Affairs can rise to this challenge and provide effective and inspired service to the Maori people. On past performance at least it has consummately failed to do so.



TE KAEA MAORI CROSSWORD PUZZLE NO. 5

This crossword puzzle was taken from *Te Ao Hou* No. 46, March 1964.

ACROSS

1. Soon, presently
6. Swim
10. Friend
11. Run
12. Interjection
13. Fall
16. With which to (fut.)
18. Cease to rain
19. Morning
20. Wake up
22. Yes
23. Sweetheart
24. Alas!
26. I, me
28. Cup
29. Whizz, buzz; edible grub
31. Joy, gladness
33. Broken
35. Fruit
37. April
39. Carved uprights on the front of a whale
41. Small net for inanga
42. Yesterday
45. Dirge, lament
46. Fern root; knot
48. He, she
49. Now
50. Forehead
52. To gather, as in sewing
53. Left behind

DOWN

1. Although
2. Sharp
3. Rain
4. Knife
5. Name
6. Digging stick
7. Roam, go around
8. Backbone; firmness
9. October
13. Breath
14. By; from; by means of
15. When?
16. Supper
17. Current
18. Left over
21. Snow, frost
23. Fish
25. Weir, dyke; Napier's port
27. Clay
29. Flax
30. Descendant
32. Side boards of a canoe
33. Friday
34. Dried kahika tree, past fruiting
36. Flee; kind of net
38. Expression of admiration
40. Grow; be vigorous
43. Elevated, on high
47. Red perch fish
51. Avenged, paid for

Solutions to No. 3 and 4

T	A	M	A	R	I	K	I	P	A	R	A	I
U	R	U	P	A	A	P	A	R	A	O	A	
T	U	K	I	A	N	O	A	E				
A	A	H	A	K	O	A	K	I	R	U		
K	O	A	T	A	H	I	R	A	T	U	A	
T	H	O	A	I	N	A	P	O	A	U		
O	T	I	A	H	O	O	M	A				
U	R	I	A	H	I	R	I	O				
H	E	R	E	P	U	R	U	E	E	K	E	
I	R	A	M	U	T	U	T	I	P	A	O	
E	I	H	I	H	I							
T	H	E	H	E	A	T	A	O				
I	O	A	U	N	R							
A	P	A	K	U	R	A	K	A	I	T	O	A

H	O	P	O	H	O	P	O	A	P	O	R	O
U	P	O	K	O	E	P	A	K	N			
A	E	W	A	M	I	E	R	E	O	M	A	
I	A	A	H	O	A	P	I	M				
N	O	I	W	H	A	P	I	K	O	M	A	
A	U	W	A	H	I	N	E	A	K	U	T	
A	P	I	R	A	N	A	O	H	I	A		
K	I	A	N	O	G	A	H	U	A			
U	A	K	A	K	O	A	K	I	W			
T	I	M	U	I	T	I	W	A	H	A		
A	H	U	R	K	A	U	R	I	A	E		
A	I	A	N	E	I	H	I	A	H	A		
N	G	T	O	M	A							
P	U	N	G	A	W	E	R	E	W	E	R	E

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