

"Today the difference between us is like rifleman and moa. There is a great deal of instruction to be done; new sacred ways must be formulated, long years of instruction are ahead.

"But we have not time," said Inaiane, impatiently. "They are here now, swarming on our shores and Matakite has told us there are many more to come. Somehow we must delay the contact."

"Because of the lessons of the past, I agree" said Muanga.

"Because of what I see in the future, I agree," said Matakite.

"We must think," said Inaiane. The silence was profound and lasted for many days so that the people in the villages looking to the cave in the hills and seeing no sign of life felt deserted, desolate and totally afraid.

"Our mana has gone and we are nothing," they cried.

Until finally one beautiful spring day when a bright warm sun was drying out the winter-damp houses, Muanga, Inaiane and Matakite felt resolution stir.

"I have decided" they each said.

Then Muanga spoke first because of his honoured position. "We will hide our land."

"We will conceal it from the strange white birds."

"We will deceive them until the time is right," said Matakite.

"But how?" all said and they deliberated each with his own thoughts for more anxious days.

"We could sink the land but our people would suffer. The forests, the swamps the fields would be gone and only the hilltops remain."

"We could pour fire on the land so it would no longer be desirable but our people would be destroyed."

"We could cast the net of Maui over it," said Matakite, slowly, "so the land would be concealed from the sight of strangers, but the people would be protected."

"That is the answer," said Muanga and Inaiane, admiring and excited.

And so it was done.

Far out in the oceans at that time, the sailing ships whalers, sealers and explorers were pommelled by surging seas, inexplicably. Scientists struggled with the problem but could find no answer.

Later, explorers searching for Captain Cook's New Zealand could find no trace of the islands he had described and finally agreed that his charts were false.

However, ships venturing into the South Pacific would give a wide berth to a certain restless area of that ocean. There were strange movements of the water, dangerous whirlpools and incomprehensible areas of suction. It was weird and frightening but many lived to tell about the area because those who ventured in were always pushed to the

safety of smoother waters at the edges of the maelstrom. But that in itself was terrifying so for many years no ships would sail there and indeed there was nothing to encourage them to do so.

Later still, planes flying from Australia to the Antarctic did not venture near those latitudes because of reporters from adventurous aviators.

"A turbulence which cannot be explained, strange lights and buffeting winds. Apparently not dangerous but unnerving nevertheless."

But this could not go on forever. One day Muanga, Inaiane and Matakite met because the time was right.

"It seems to me," said Muanga, "that our people are now prepared. We have given them examples from the past, we have incorporated new traditions in our basket based on what we have learnt from other lands."

"We have prepared them for the present by introducing new methods of food production on a much larger scale. We have shown them uses for the children of Tane and we have illustrated many strange ways the rocks under the land can be used."

"We have introduced them to the way of life in the large towns I have seen. We have described and instructed them."

"We, and they are ready" said Inaiane.

"Have we left anything undone?" asked Muanga.

"I fear that we are perhaps not quite ready," said Matakite. "But I have a greater fear. The net of Maui has given us great service but I see small weaknesses in it. One hole could take us unaware. The net must be hauled in."

And so it was done.

A lone pilot on a round-the-world trip flew carelessly too far south and was astonished to find stretched below him on a silver sea, a beautiful island with a

much-indented coastline.

His report led to world-wide interest and amazement. Scientists who love to explain could find no explanation and were for a time suitably humbled.

The rush began and it was not long before the cities Matakite had seen were standing on the shores of the loveliest harbours. Roads covered the land like tentacles of hundreds of octopi. Houses went up on the land, mines and tunnels were pushed into the earth; waterways were dammed, diverted and drained. The forests were forced back with great speed and vigour.

The new ways for which the people of the land had been so carefully prepared arrived swiftly and ruthlessly. The preparation did not make it any easier for them to accept the new life.

And Muanga, Inaiane and Matakite knew that they had failed.

"We were wrong," they said. "With the best of intentions we chose the wrong way. Our people were strong then, now they feel overwhelmed by the speed of things changed."

"I feel weak" said Muanga.

"My voice is going" said Inaiane.

"I cannot see the path ahead" said Matakite.

Sighing as they faded into the night the three swept past the city out to sea, and the lights dimmed a little as they passed.

The old people left behind in the strange new world shivered and sighed. "The power has gone from our people, our mana has gone," they said. "But we will survive because the blood of our blood is in the new life."

But the young people disagreed. "Our power is gone because our traditions have gone. Our blood is our own. We are different and separate" they shouted resentfully.

And there was sorrow and anger in the land.

Te Pakanga O Nga Maunga na Te Hapua Maori School

Kei te taha puawanga o Te Awamutu, he maunga e tu ana, a ko Kakepuku te ingoa. Na te tohunga o te Tainui na Rakataura, tenei maunga i whakaingoa.

E karangahia ana, i haere mai te maunga nei i te tonga ki te rapu i tana matua. I te taenga ki nga mania i Waipu, ka kite a ia i tetahi maunga wahine ko Kawa te ingoa, katahi ka uru te aroha me te hiahia ki roto i a ia mo Kawa.

E rua ano hoki nga maunga i reira ko Puketarata me Karewa, a na runga i to raua hiahia ki a Kawa, kino ana raua ki a Kakepuku. I to raua kitenga i te hiahia o Kawa mo a Kakepuku ka mea raua ki te patu i a Kakepuku. I te kakaritanga, kaore i roa, hinga ana a Puketarata, engari a Karewa, tino kaha tana

whawhai.

Haruru ana te whenua wiriwiri ana te rangi i te mahi whiu kohatu wera me te wai wera a nga maunga nei ki a raua ano. (I enei wa e kitea ana nga kohatu nei i era takiwa.)

Te mutunga iho i roto te wikitoria i a Kakepuku oma atu ana a Karewa ki te taha uru i tena po katoa a no te whitinga ano o te ra i te ata i mutu ai te oma. I te mutunga o te oma tau ana a ia a ko te wahi i tau ai kei waho o Kawhia a ko tona ingoa pakeha ko Gannet Island.

Whiwhi ana Kakepuku i a Kawa, a ahakoa e haere ana te rerewai a te pakeha i waenganui i a raua, kei te kotahi tonu raua.