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# Te Tangata

Maori News Magazine



# MASPAC Grants from books to Haka

The following organisations have been granted financial assistance for different wananga and projects from the Maori and South Pacific Arts Council.

**The Motuti Community Trust** of Hokianga has received a grant of \$2,000 from the Council for Maori and South Pacific Arts.

This assistance will go towards costs of printing a textbook of history and Maori studies of the Hokianga area.

The topics dealt with in the book include original settlement in Hokianga, names of places in the area (rivers, fishing grounds), pa sites and burial grounds, and intertribal warfare. It is intended that the book will be a resource for the local marae, kohanga reo, maori studies and language programmes. The booklet is being produced under the supervision of Father Tate, Chairman of the Motuti Marae.

★ ★ ★

**The Pakuranga Arts Society** of Auckland received \$3,500.

Assistance is being provided towards costs of an exhibition.

The grant will help promote new directions by Maori women artists and writers. An exhibition by 30 artists and writers has been brought together by Toi Maihi at the invitation of the Fisher Gallery and of the women of the Haeata Collective, Wellington. The exhibition will open on 27 April 1986, and will continue until 1 June 1986.

★ ★ ★

**The Te Whenua Production** of Auckland received \$5,000.

This grant will be a financial help to the production of "Haka". The project "Haka" is a film documentary on different tribal haka as well as contemporary haka. The significance and origin of each haka is explained as well as the transition to modern rock and reggae music. Nine major haka will be filmed with haka teams from Tuwharetoa, Te Arawa and Ngati-Porou.

Besides being a historical documentary the purpose of the project is to

stimulate the learning of the maori language and also to illustrate that the ambience of the haka can be felt and appreciated just as much in today's modern world as it was in former times.

★ ★ ★

**The Niuean Cultural Association** of Auckland also received a grant of \$3,190 from the Council for Maori and South Pacific Arts.

The grant is made under the Council's Niue Culture Scheme of the Traditional Pacific Island Art Programme. Assistance is being provided towards costs of a camp and cultural workshops.

These workshops will cover weaving, dancing and singing, language and cooking, traditional Niuean food. At the end of the week the proposal includes a mini festival in order that participants may display what they have learnt. The purpose of the camp is to teach aspects of the Niuean culture of the youth.

★ ★ ★



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# Tu Tangata

Maori News

Magazine

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Painting by Robyn Kahukiwa E KORE E NGARO from He Whakatauki series, 1985. Alkyd and oil on canvas 135cm x 102 cm. Photo by John Casey.

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## Powhiri to new headmaster

*Photos by Gil Hanly*

**Above:**  
Patea Maori Club backs up Hilary College's new headmaster, Pat Heremaia.

**Left:**  
Samoan pupils present their taonga to the new headmaster.

**Below left:**  
Hilary College's kapa haka welcomes Pat Heremaia.





Above:  
Patea Maori Club support their kaikorero.

Right:  
Te kaha hoki! Pat Heremaia is humanly escorted to his  
new office.

Below:  
Te ope whakaeke wait for the whakanoa of Pat's of-  
fice and study.





Left:  
Hone Ngata proudly bears te haki o kotahitanga in Wellington.

Below:  
Peoples unite at the Waitangi hui in Wellington.





Above:  
Whakarongo mai! Whakarongo mai!

Top right:  
The Pakeha Coalition joins with the 1986 protest against the Treaty.

Right:  
Governor General, Rev. Paora Reeves unveils Fred Graham's mural at the NZ Shipping Line buildings in Wellington. (Photo: Hiria Rakete)

Below:  
Maori Affairs staff in Wellington sing the end of the karakia for the mural — (Left to right: Shane Amos, Kane Harnett, Albie Gibson, Robin Hapi, Robin Hape. (Photo: Hiria Rakete)



# Aotearoa Broadcasting Systems and other third tv channel contenders

**A**otearoa Broadcasting Systems Incorporated, one of the third television channel applicants, is going on a membership drive to gather more supporters and funds.

With over two thousand members currently, the drive is on for individual membership costing thirty dollars. All Maori people are eligible because they are members of hapu and iwi. Pakeha are eligible if they belong to any organisation that has among its aims the promotion of Maori culture or race relations, or if they are members of a hapu or iwi through marriage or adoption.

ABS chief executive, Derek Fox says the hearing of applicants before the Broadcasting Tribunal is estimated to cost around ten million dollars, with two applicants telling him they've budgeted on two million dollars apiece just for the hearing costs. He says with that sort of muscle, it's obvious how serious ABS has to be. It's estimated that it'll cost around a hundred million dollars to set up a television network in New Zealand.

Backed by the New Zealand Maori Council, the Bishopric of Aotearoa, the Kohanga Reo Trust, the NZ Students Association and the Maori Women's Welfare League, plus financial members, Aotearoa Broadcasting Systems has already made headway in the competitive television world.

The Broadcasting Corporation of New Zealand has agreed to supply transmission services for the ABS

signal at no cost to ABS. Instead it will cost Broadcasting around forty million for the first four years.

Broadcasting has also agreed to top up the overall advertising revenue of TVNZ and ABS to a figure of fifteen per cent of the total. Derek says this means even without any advertising on ABS, a guaranteed sum of at least twenty two million dollars a year based on today's figures will come in.

He says Television New Zealand acknowledges that ABS is the least threat financially and the only contender that has complementary programmes. This backing means ABS has guaranteed funding of eight million dollars.

But what is the difference between the various contenders?

Derek Fox says Aotearoa Broadcasting Systems is the only one not planning to serve up more of the same programmes, that is, high on overseas content and low on local content. He says the channel will have a substantial Maori emphasis within a New Zealand context. Sixty five per cent of the programming will be in English language and thirty five per cent in Maori. That's why it's wrong he says to label ABS 'Maori television', anymore than saying the present television setup is 'Pakeha television'.

He's sceptical of the other channel applicants like ITV and Energy Source TV who are promising some ethnic programmes. He says ITV's four hours per week of multicultural access programmes largely feature after ten thirty at night. And Energy Source is look-

ing at slotting fifteen minutes a week on Sunday evenings. He says another contender, Televid Three has gone for the mainstreaming line with Maori content being included where appropriate.

He says with proposals like that, the Maori people should look closely. Already he says Television New Zealand, which is legally obligated under its warrant and as an arm of the government, to cater for the needs of the Maori people, has reneged on these obligations. What he sees are more promises and the plea to 'trust us'.

Derek says ABS would extend the range of television viewing within this country because it is committed not to buying the A team, the B team and C team, but rather using regional broadcast facilities from the marae and community centres around Aotearoa.

Over five hundred high quality jobs will also be created, some involving new technology from producers through to journalists.

This is an area that draws fire from Derek Fox, because he believes the government is more interested in stop-gap PEP type jobs rather than meaningful careers that will lift a people as well as individuals. And he says Maori politics are already making divisions among the applicants with various tribal affiliations siding with different contenders. As well prominent Maori people have accepted honorary positions on applicants' boards.

While he says that's good that Maori needs are appearing on the agenda, the control stays firmly in the hands of Pakeha shareholders who are only in the third channel race to make money. An example he gives of the profit motive is that a typical overseas programme like Hill St Blues costs TVNZ two and a half thousand dollars an episode. The first commercial break alone is worth four thousand dollars. That's profit. Compared with this is local drama that can cost around three quarters of a million an hour to make.

He sees the independence of ABS as being crucial to reflecting a bi-cultural view of New Zealand. The Maori perspective will be encompassed through extensive use of the Maori language and also in programmes covering tangihanga, kohanga reo and rangatahi through to talkback on different marae.

Comedy, music and waiata tawhito plus korero a rohe (regional reports) will also find its way to the screen.





Maori media hui, Owata Marae, Feb 1986

Consumer affairs under the title of hokohoko, and ahuwenua, a farming programme along with te tai, a fishing report are all included in the ABS content.

ABS's chief executive says ABS with its already proven record in Maori news-gathering under Karere Publications Limited, will continue this critical assessment of how Maori people are shaping up.

Derek Fox says some hard questions have to be asked of the Maori people, by the Maori people. Questions also have to be directed to our own ministers regarding progress in Maori economics and what Maori institutions best met our needs. He says the honeymoon is now over for the Labour Government and Maori people must ask what has happened to the recommendations of the Hui Taumata. They also must look at the setting up of tribal runanga causing divisions with the existing NZ Maori Council.

Also he says in the wider New Zealand context, the recent voyage of Hawaikinui to this country was almost unnoticed by the public because of lack of knowledge of its significance by the media. In contrast the voyage from Hawaii was well reported partly because it was well-funded and could afford a press team.

But the differences between the two voyages were vast.

Hawaikinui was two totara logs felled in Aotearoa, transported to Tahiti, lashed to breadfruit trees, held together with coconut husk ropes and sails made from pandanus leaves. Five men sailed her to her landfall using traditional means such as ocean currents and stars as navigational aids.

In contrast the Houkulea was a fibre-

glass catamaran crewed by different teams and backed up by a multi-million dollar group.

That's the real story which only ABS could handle says Derek.

Another one is the view that we have just witnessed the last of the great royal tours. In future he believes the Queen of England or the King will visit but only as an English rangatira, and not as a New Zealand one.

But he says none of those stories will be told if Aotearoa Broadcasting Systems doesn't get past the hearings. He says with the guaranteed funding of the Broadcasting Corporation of eighty million dollars, ABS is short of around twenty four million dollars and it is currently negotiating with bankers.

Derek believes the Minister of Maori Affairs on behalf of the government could take out a government guarantee

of fifteen million dollars and so secure the twenty four million dollar loan for ABS. It would mean that if ABS went broke, the government would pay up to fifteen million dollars to whoever advanced the loan.

Meanwhile the future of broadcasting in New Zealand is being decided in bits and pieces says Derek. The Royal Commission into Broadcasting which was called to look into all related fields of telecommunications finishes long before the Broadcasting Tribunal decides who gets the third channel warrant. Derek says the Royal Commission's view is that the third channel business is being heard elsewhere whereas they maybe should be deciding if a third channel is needed.

He says the Broadcasting Tribunal third channel hearings will be lucky if they wind up by the end of the year and then up to six months should be allowed for a decision to be made. Counting appeals from unlucky applicants, he says it will be April '88 at the earliest before the successful third channel goes to air.

Because of this fragmented approach to planning the future of broadcasting in New Zealand, Derek says he has advocated an approach to the Royal Commission that includes a Maori programme production unit within the television structure. He says if ABS fails to win a warrant, there has to be recognition of the legitimate Maori input and shareholding in the broadcasting service of this country.

He sees in the operation of Television One, Two and a commercially operated Three, a production or commissioning house with guaranteed access to screening time on those channels. This production unit would be modelled in a similar way to ABS so that legitimate Maori presence would be acknowledged.

Derek confesses to being totally sold on ABS. It now remains to be seen if maoridom takes up this challenge.



# The Broadcasting System: As we have it

Na Whatarangi Winiata Komiti

The broadcasting system of Aotearoa has been under the continuous control of the pakeha. In addition public broadcasting has been funded totally from the government's consolidated account and license fees. Advertising revenue has been insufficient to meet all of the operating expenses.

Among the annual operating costs of BCNZ which the license fees have helped to defray is the net cost of the New Zealand Symphony Orchestra (a totally pakeha institution with an annual net short-fall of about \$4 million) and YA/YC services. The YA/YC stations attract very few Maori listeners and, on the average, would command the interest of less than 5% of the total population. Rough estimates of the cost of those services fall in the region of \$15 million to \$20 million per year.

The content of radio and television programmes is primarily foreign. In the case of television, more than two thirds of the content is from foreign sources. A consequence is massive foreign cultural invasion.

Over the years the public broadcasting system has committed resources, primarily on the job, to train and to develop a large number of people in broadcasting. Accordingly the depth of human resources and talent in the broadcasting system of Aotearoa is broad and deep with pakeha people. Very few Maori people have participated.

The Maori participation in the broadcasting system has been largely passive as viewers or listeners or both.

## Action by the New Zealand Maori Council (NZMC)

The NZMC has had a long standing concern over the inadequacy with which

broadcasters have reflected the Maori presence in Aotearoa. The Council has made or supported submissions to the BCNZ and/or to the Minister of Broadcasting. The Council has requested greater recognition of the Maori component in the New Zealand identity and culture particularly in the content of the material broadcast by the two major services, namely, Radio New Zealand and Television New Zealand.

The action by the NZMC to establish The Aotearoa Broadcasting System Inc. may be seen within the context described as follows:

(a) the accumulation of disappointing experiences of the Council in its dealing with the broadcasting authorities in this country

(b) the rising expectation of the Maori people for a better deal and

(c) the growing evidence and realisation that it is inappropriate to expect members of one cultural group, namely, the pakeha to administer properly and fairly the affairs of the members of another cultural group, namely, the Maori.

In considering the establishment of ABS the logic of the NZMC was compelling in its simplicity. It was as follows:

(a) the Maori claim under the Treaty of Waitangi and the requirements of the 1976 Broadcasting Act remain unmet

(b) regardless of the identity of the successful applicant for the third tele-

vision warrant BCNZ should expect to lose a substantial amount in revenue and

(c) the successful applicant would receive, at no cost, a public asset — the only remaining VHF (very high frequency) available for general broadcasting.

The view of the NZMC was that it was totally unacceptable that funds should be diverted from the public broadcasting system and that an extremely rare resource, namely, the VHF be lost to public broadcasting while the Maori claim continues to languish. Accordingly, the NZMC resolved to establish The Aotearoa Broadcasting System Inc. for the purpose of being a contender for the VHF and the receiver of the funds which would be diverted from the public broadcasting system.

## The Aotearoa Broadcasting System Inc. (ABS): Its application for the Third Television Warrant

The essential elements of the ABS application are as follows:

(a) The television channel will be under the continuous control of a bi-lingual and bi-cultural group, members of which will have a dual interest in the maintenance and development of Maori culture and in broadcasting.

(b) The channel will broadcast seven hours daily for seven days a week.

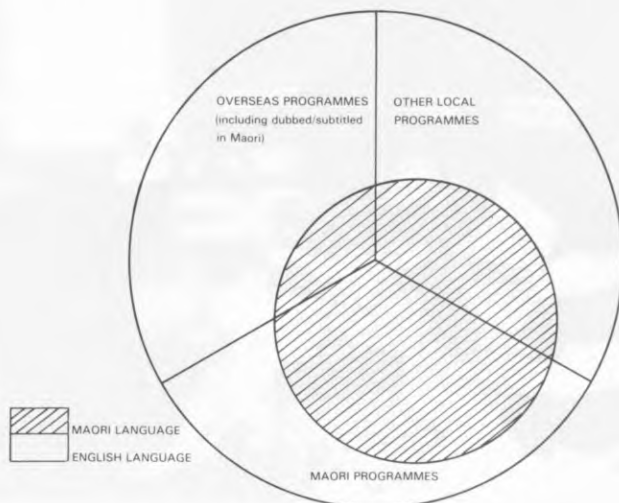
(c) The language of the channel will be as follows:

i) English	65%
ii) Maori	35%
	100%

(d) The content will be as follows:

i) Overseas	33.3%
ii) Local:	
General interest	33.3%
Maori topics (some of which will be of general interest)	33.3%
	100.0%

It is now common knowledge that BCNZ have responded supportively to the ABS bid for the third television warrant. The Corporation has accepted the logic of the case which was formulated by the NZMC and the strength of the Maori claim. It has become public knowledge that the Corporation will provide the transmission facilities (at a total capital cost of about \$46.6 million) and, following the initial settling-in period, will guarantee ABS at least



15% of the country's total television advertising revenues. The market value of the arrangement is in excess of \$50 million.

The arrangements which have been made between ABS and BCNZ will be evaluated by most minds as a very valuable, indeed generous, gesture by BCNZ, particularly when seen only in the context of the future. When these arrangements are put into historical perspective, which is pakeha domination of broadcasting to the almost complete exclusion of the Maori, the shine on the BCNZ offer dulls somewhat. An inference to be drawn from the historical experience is that considerable backrent is due to Maori broadcasting.

The last point made gives emphasis to the inequity of the next. In order to launch its broadcasting waka, ABS must secure additional capital funds of \$24 million for accommodation, production facilities, studios and a long list of equipment. The pakeha public broadcasting system, which we have had and still have, was launched and maintained in the absence of this kind of hurdle and the associated risks.

The ministerial directive to call for applicants for the third television warrant may preclude support for ABS from the public purse. The inequity of this when compared with the development of pakeha broadcasting in Aotearoa will be apparent.

**The Constitution and Management of The Aotearoa Broadcasting System Inc. (ABS).**

ABS is a cash incorporated society. It has no shareholders and no one will receive dividends as such. Its membership is limited to those who have demonstrated their interest in Maori culture by virtue of their membership in an organisation which has among its objects the promotion of Maori culture.

The constitution draws on the two principal languages of Aotearoa and on the two major cultures of this country to express as fully and as clearly as possibly objects and procedures for a national bi-cultural broadcasting organisation. English or Maori is used in the constitution so as to describe as precisely as possible the institutions and concepts from our two cultures.

The very idea of a written constitution and the general framework of the ABS constitution are, of course, pakeha in origin. The following concepts, which are embodied in the constitution are, by contrast, of Maori origin:

- (a) the *tangata whenua* status of Maori people in Aotearoa
- (b) the *privacy of whanau, hapu or iwi* in addition to the privacy of individuals
- (c) a *runanga* which provides for *one kuia and one koroua* to ensure that the *role of kaumatua* are capable of being

performed by ABS  
(d) the *taha wairua* as a central dimension of good health among Maori people and  
(e) *whanau, hapu and iwi* as the principal forms of organisation in the Maori community.

A runanga of 11 to 13 people is to be named by an appointing authority to be specified by the New Zealand Maori Council.

ABS anticipates that a major training programme will be one of its responsibilities. The Maori Economic Development Commission has formulated a proposal for a very substantial programme of training for people of Maori origin and of others who have a strong interest in the Maori culture in all aspects of

the media industry. ABS has been invited to assume responsibility for this 3-year programme which calls for government funding of \$10 million.

The bi-lingual and bi-cultural basis of ABS, including its programming, justifies its channel being called Aotearoa TV or New Zealand TV. It would be more accurate to give the label Pakeha TV to Television NZ as we know it today than to give ABS the label Maori TV. The newspapers and other media in New Zealand appear to have overlooked this point in reporting on the tribunal hearings on the applications for the third television warrant. Reporters have persisted, unfairly, in describing ABS as Maori TV. This has been misleading.

	ARRANGEMENTS & KAUPAPA	MANA MAORI	JOBS FOR MAORI PEOPLE	MAORI TOPICS
A B S 1	An incorporated society with almost wholly Maori membership — with no private ownership — with no dividends and with broadcasting and bicultural development as the overwhelming concern	It will be under Maori control and managed according to tikanga Maori	450-550 new jobs, potentially all Maori	17 hours per week of programming on Maori topics or subject matter, some of which will be of general interest and presented in both Maori and English.
E S T V	A company (or companies with private) ownership and with financial gain through profits on shares and/or dividends being a high priority	Some Maori individuals own shares in ESTV2, one of four regional companies. Permanent Maori control is not assured.	No Maori employment guaranteed	15 minutes per week of programming on Maori subject matter. No Maori language broadcast guaranteed.
I T V	A company (or companies) with private ownership and with financial gain through profits on shares and/or dividends being a high priority	Little, if any, Maori ownership and no permanent Maori control or influence guaranteed	13 jobs for Maori people are proposed	4 hours per week of Maori/multi-cultural/ethnic programming is being discussed. Some of the material would be broadcast at or around mid-morning while the remainder would fit into slots after 10:30pm. No Maori language broadcast guaranteed.
S C T V / U T C	A limited liability company (or companies) with private ownership and with financial gain through profits on shares and/or dividends being a high priority	Minority Maori ownership and no permanent Maori control or decision-making role	No Maori employment guaranteed	About 20 minutes of Maori programming monthly (i.e. about 5 minutes a week) to be broadcast at lunch time on a Sunday and to be repeated on the following Tuesday after 10:30 pm. No Maori language broadcast guaranteed
T V 3	A company (or companies) with private ownership and with financial gain through profits on shares and/or dividends being a high priority	Little, if any, Maori ownership and no Maori control or influence offered or guaranteed	No Maori employment guaranteed	No Maori subject matter guaranteed. No Maori language broadcast guaranteed

## True colours

**T**he thrust by Maori concerns into the media field is making some show their true colours.

At last year's Broadcasting Tribunal hearings for the third television channel warrant, one of the contenders, United Telecast Corporation said it would establish a Maori advisory committee to advise it on Maori programming and affairs. It proposed a partnership with another applicant, Southern Cross Television, whereby networking would see a regional broadcast to Waikato, Bay of Plenty and Taranaki.

The corporation had engaged research that showed 15 percent of the broadcast region was Maori, in contrast with 9 percent for the rest of the country. It also promised preference to Maori job applicants, all things being equal. What Tu Tangata would like to know is why the late Maori run by such contenders fronted by ex-Television

New Zealand staff? Where was all this commitment before? However United's proposal is in keeping with the other contenders who have rushed to include ethnic content in their applications.

And the Broadcasting Corporation had some explaining to do when it told Parliament's communications committee that it would not lose financially if it spent \$84 million backing Aotearoa Broadcasting Systems' bid for the third television channel. Chief executive Ian Cross said any of the other channel contenders would take away between \$30 and \$90 million in advertising revenue a year from existing media and ABS was the least commercially competitive. Mr Cross said also that ABS would complement the two existing channels with Maori programmes that Television New Zealand did not have the air time or resources for. Well it is nice to know where Maori programmes (programmes about, not necessarily for the

Maori), fit in with Government broadcasting.

Along with Radio New Zealand's sudden awareness of the emerging demand for Maori language programmes, the airwaves are hotting up with promises, but unfortunately, they're all in English.

That's why it's nice to hear support from the Jewish community for vastly increased Maori language programmes in the broadcasting media. The New Zealand Jewish Council told the Royal Commission into Broadcasting that Israel allocated 25 percent of its broadcasting time to Arab language programmes to accommodate 20 percent of its population. The council said that the Jewish people in New Zealand struggle and sacrifice so that their children should become familiar with Hebrew, and the indigenous people of this country should be able to call on the national broadcasting system to fulfil a similar need.

## Knowing yourself will close the gap

**M**aori representation in the media has always been outnumbered by our counterparts. But with the second Maori journalism course being run in Rotorua this year, the gap is closing.

And there's more good news. Some parts of the media are starting to take their Maori news more seriously. In a ten year span, Maori news coverage has almost doubled in newspapers, radio and TV. That's why a Maori reporters hui was held at Owata Marae in Rotorua.

It's become less fashionable and more of a need to have a brown face in a newsroom. It's as if the media industry has just discovered there is another half to this country's population.

As is usual for a Maori media hui, outside help was called for. Chris Winitana directed the course for the three day duration. Jenny Kaa, with the Vocational Training Council, talked about the importance to set up a national network of Maori reporters.

She impressed on the 15 listeners, the importance of building a support base. While the numbers of Maori journalists have grown in 20 years, there are still too few Maori journalists. This fact alone lends weight to her concern for

Maori journalists to work together.

"The distance between reporters is no obstacle. If you need help, or even just a korero, there are people around to listen and laugh with," she said.

Regular contact with each other and whanaunga was one of the obvious methods to build this support base. Sharing story ideas and hang ups a journalist is facing with this support base could possibly help ones work performance and lessen the stress.

Derek Fox, of Te Karere fame, supported Jenny's take. When he first started in the industry 20 years ago, he could count the number of Maori reporters on less than one hand.

One of his concerns was not the Maori news that is being covered but all the news the media doesn't deem to be important.

Like the ones about the kuia living down the road, who hasn't won an MBE or anything famous. And the real reasons why Hawaiiiki Nui didn't land at Auckland on the first go. In fact, he says, the media didn't do justice to the Hawaiiiki Nui voyage. Or the rastafarian case in Ruatoria.

The media coverage on both of these tidings barely skimmed the surface. No media deemed it important that Hawaiiiki Nui covered the course 700 years after our tupuna without the lux-

uries of the Whitbread contenders, including a compass.

Or, in the Ruatoria case, Pakeha interviews only included the police and armed offenders squad that was there. None of them thought to consult the local people, or maybe they couldn't approach them like Derek did.

Instead, heaps of money is being spent on making documentaries that don't even directly affect New Zealanders.

"Everybody knows about a guy named Harold who lost his eye at Hastings. But hardly anyone knows about the canoes that landed in Aotearoa nearly 700 years ago. Or how tribes were set up in Aotearoa. Or that Maori people have occupied Aotearoa for over a thousand years."

Tom Winitana discussed the importance of Maori perception when reporting. Identifying with ones spiritual, physical, psychological and mental state. Becoming familiar with ones surroundings. Getting back to the earth and appreciating the trees, sea or marae for their solace. Getting back with the essence of being Maori.

These were only a few topics he touched on. The general message was that if you don't know where you are with yourself, there's no way you can help anyone else.



The mokopuna live up Parliament

# Kohanga challenging pre-school movement

The kohanga reo are challenging — and changing — the pre-school movement in New Zealand. This was obvious at the Forum on Early Childhood Care and Education, held at Parliament late last year. Speeches followed by songs featured throughout the two-day conference, and children from local kohanga reo were well in evidence during the informalities of the opening ceremonies.

But the impact of the kohanga reo goes a lot deeper than a superficial nod to Maori style. As the fastest-growing pre-school service in the country, kohanga reo affect kindergartens, playcentres and child care centres alike. Those involved in the other groups are beginning to see that they must accept the differences, acknowledge special needs and, hardest of all, be fair about shares of the funding and resource 'cake'.

Until recently, kohanga reo were lumped in with child care centres as far as Government funding went. They found a convenient cubbyhole in the Social Welfare Department, and some kohanga reo were licensed as child care centres and their numbers listed there. This made the child care statistics look pretty good, giving them a 75 per cent growth over the last four years. It also meant that some parents, after income testing, got help with the fees. The vigorous growth of the kohanga reo boosted the lobby working

hard for increased funding of child care generally. But when the money did come, in 1985, a lot of it was reserved for centres with "trained" staff — and the kohanga reo training didn't qualify. There were some subsidies available for "approved" building projects... and the kohanga reo usually didn't build. Latest figures show that two-thirds of the growth in child care numbers from 1981 to 1985 was in the registered kohanga reo, yet the kohanga reo saw little of the extra money that was granted because of their life and growth. At the Women's Forums in 1984, Maori women voiced their concern and resentment at the situation, at the lack of recognition of their skills and about the rigid system. Some said they had supported the child care lobby for increased funding, because they hoped to gain support for kohanga reo from it. But they found they did not.

The kohanga reo have run into some snags on the education front too. Learning by rote is frowned on by some

educationalists. Some parents get a bit edgy at the lack of pre-school 'equipment'. They feel their children may miss out, because of the bare surroundings, emphasis on natural materials and no toys, and that they may not be well prepared for school.

The established pre-schools more or less accept the kohanga reo. Both kindergartens and playcentres don't like being called "privileged pre-schools", a label used by some people at the early childhood forum. So they want to appear understanding and welcoming. But there are some sideways looks. Kindergartens note that their rolls include as many Maori children as ever. Playcentres, which were described by John Bennett of the Kohanga Reo Trust as "the soil from which kohanga reo sprang", have in some places converted to kohanga reo management. Officially, playcentres welcome the kohanga reo and recognise the justice of their claims for separate consideration and funding. But privately, there is some fear that kohanga reo, especially in rural areas, could reduce playcentre rolls and leave them vulnerable to claims that playcentre's day is past.

But there are still a lot of children under five, of Maori and other races, who get no preschool time at all. Trudy Keenan of the Institute for Economic



Preschool parents and children — kohanga reo and playcentre

Research has calculated that there are well over 100,000 of them, mostly under three years old. Statistics Department people estimate that there are fewer Maori children at pre-school than there could be, given their proportion in the general population. The Kohanga Reo Trust aims for 28,000 children in the language nests within ten years, not all of them with Maori blood. That still leaves more than two hundred thousand children under five for the other preschools to pick up.

Like playcentres, the kohanga reo survive on voluntary labour. But unlike playcentres, they operate five days a week and many have longer hours. Yet only one in three, or fewer, of the

workers are paid. Some see this as a strength: Donna Awatere told the Early Childhood Forum that "the kohanga reo is based on the abilities and strengths of ordinary people, not trained or paid." The Minister of Maori Affairs, Mr Koro Wetere, also sees "the strength of the kohanga reo is in its voluntary nature".

John Bennett developed this theme at the Early Childhood Forum. "The annual value of the people contribution in facilities, services and fees is in the vicinity of twelve million dollars," he said. "No one anticipated the reaction of the Maori people to this Maori language programme, and the complete dedication with which it has been ac-

cepted and pursued."

But with 448 language nests now operating, and more than 8000 children enrolled, the resources are becoming stretched. The Maori Women's Welfare League estimates that one-third of all its members are involved in kohanga reo. "Most of our kaiako are over 50," says Carol Love of the Kohanga Reo Trust. "This makes our training programme so very important. There is such a demand for Maori language speakers now, in schools and other places where they can offer good pay. Now the VOTP scheme is being phased out, which helped pay some of our people, and there may be problems till the replacement scheme settles down."

Other resources needed include buildings, suitable places for adults and young children to spend five days a week. While nearly half the language nests use marae, others are based in private homes, in school buildings, playcentres, churches and halls. Some establishment grants come through Maori Affairs, but they don't go anywhere near buying property. When the childcare services — and kohanga reo with them — shift across to the Education Department, they may have access to building subsidies. But even so, there is a lot of community fundraising, time and energy involved.

The shift to Education Department administration, so loudly demanded by the childcare services, is not so eagerly sought by the kohanga reo. Maori experience with the education system has not been happy in the past. There are fears that, with four major pre-school services and a host of smaller ones to feed, the Education Department cake is going to be sliced rather thin, and some services will end up with only a few crumbs.

Waiting for their turn.





Henrietta Maxwell leads the waiata after John Bennett's speech.



Henrietta Maxwell and Moehau Reedy lead an action song.

Val Burns, Director of Early Childhood Education, doesn't see that happening. "Because of the way pre-school has grown in this country," she said, "each group has been independent of the other and has lobbied only for itself. Some anomalies have developed, and we will inherit the existing situation. But from here on in, we will develop policy and put it up to government for funding. We won't have to stretch our existing resources over everybody."

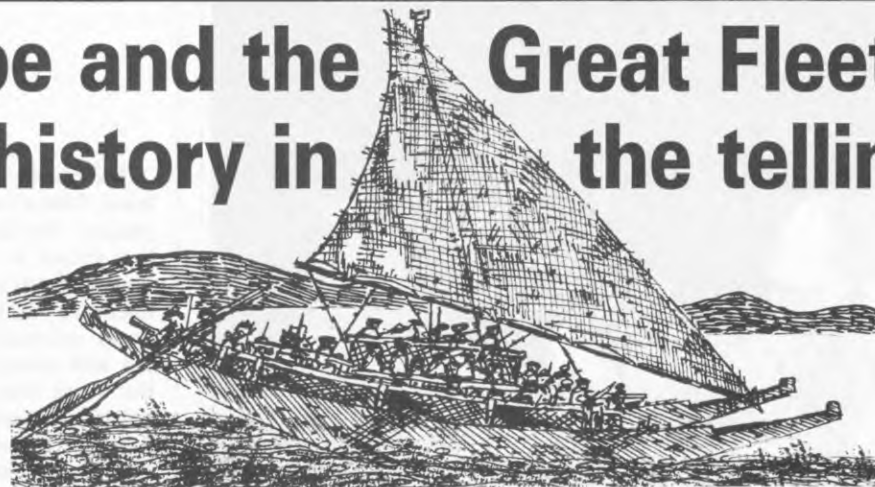
There are advantages in independence too. Playcentres know that already; they believe that 100% Government funding of anything can kill it. Koro Wetere said the same to the Aotea Regional Kohanga Reo Wananga in mid-January. "If you had waited for official recognition and full official support," he said, "I can assure you that there would be only about 30 or 40 language nests today, instead of our 444." He pointed to the kindergartens, which took a hundred years to have 534 kindergartens, and only five or six new ones a year.

The whole area of language nest training and finance is currently under review. A committee of officials from different Government departments have just finished putting together a paper for Cabinet. It is not available for the public. Mr Wetere says it has been looking at possible changes in Labour Department training and subsidy schemes, the childcare changes, and "possible further developments in early childhood care and education."

The impact of the kohanga reo movement on the pre-school scene has been enormous. It has not necessarily taken children away from other pre-school services: most children at kohanga reo have not been at other pre-schools. To the pre-school movement, it offers a real alternative early childhood experience for children who might otherwise miss out. For parents, it gives another option, a vital and lively one, in the ever-widening range of opportunities for their children. It also encourages Maori parents to be involved in education, an experience that doesn't stop at pre-school level. And to other minority groups, it offers a pattern which has proved successful in society which can be very unsympathetic to cultural differences.

"The kohanga reo movement with its cultural force, size and success," said Helen Cook of the childcare service, at the Early Childhood Forum, "is not so much seeking accommodation. It is challenging the mainstream itself to make a place for it."

# Kupe and the Great Fleet: history in the telling



Alan Taylor

Traditional Maori history, *namata*, was taught in a special house of learning; its students being selected on the basis of social status and *pumanawa*: proven intelligence, along with a facility for memorising detailed information. On graduation, following years of training, pupils were termed *ahorangi*. For the most part highly esoteric, the learning was not exclusive to the *rangatira* class, but was also made available to the wider tribal community — in a simpler form than that taught in the *whare wananga*. Particularly was this so in respect to the younger generation, who were instructed in tribal history in a generally more vivid, dramatic form.

Since the 1820's, the teaching of tribal history by *ahurewa* has declined; the authority of teachers being undermined by European contact, with its hostility toward traditional Maori thought and values. Ironically however, about mid-19th century an interest in traditional Maori culture suddenly arose among certain Europeans. And an extraordinary (almost obsessive) search for *matauranga maori* was the result; particularly *matauranga maori* relating to Kupe and Great Fleet. Additionally, the Polynesian Society was founded, with its *Journal* and enthusiastic membership, which included few Maori members — but many informants, some trained in tribal schools of learning.

As a consequence of the pursuit of traditional Maori learning among such *Tohunga pakeha* as S.P. Smith, Elsdon Best and J.M. Brown, a surprising number of books and monographs were published in which theories both complex and bizarre were often propounded; particularly when the Kupe-Fleet traditions came under learned scrutiny. Equally disturbing was the distortion of recorded material, and the impulse to extensively comment on, or to explain Maori historical themes.

A fiercely competitive field, early Maori studies had a rigid hierarchy of 'notable experts' who, among the greater of their achievements, formulated a rather plausible standard history of the Maori, which was widely at variance with later research. Unfortunately, the history was widely adopted by Maori as an accurate account of the past (*namata*) as preserved by *tupuna*, and documented by European experts in *matauranga maori*... Europeans for the most part, did not

question the history; it must be genuine history, it was reasoned, otherwise it would not be taught in schools for, as it turned out, almost a hundred years!

Complexity and controversy characterises much of contemporary revised Maori history: theories of Maori origins, the interpretation of related traditional material (*korero tupuna*), flourish with remarkable vigour. Scholarly books and monographs are relentlessly published in great volume; each one propounding the truth for our times — with conviction, with (fulsomely) 'sincere appreciation of the contribution of *kaumatua* to the work: *tena koutou, tena koutou, tena koutou*'.

Given the nature of much modern scholarship, with its generally daunting and querulous exposition of Maori history, there is possibly great merit in a return to the teaching of *matauranga maori*, to the younger generation, along simpler, traditional lines. Such traditional history as the discovery of Aotearoa by Kupe can be both *namata* and inspiration, as the extraordinary voyage of *Hawaiki Nui* recently demonstrated. *Matauranga maori* should be taught simply, but with feeling for *taha maori*!

The following early Kamira account of Kupe, and Notes on the Kupe-Fleet traditions illustrate two distinct approaches in recording *matauranga maori*. Both represent scholarship — but differ markedly in cultural perception of history, legend.

## NOTES

Controversy over the possible initial discovery of New Zealand by Kupe (about 950 AD) and traditional Maori claims of a later arrival of a fleet of canoes from *Hawaiki* in mid-fourteenth

century AD, dates to as early as 1868, when William Colenso (1) described the fleet migration as myth. He assented that Maori denied knowledge of a Great Fleet; the concept being wholly European.

Later however, S.P. Smith (2) compiled a narrative of Maori (east Polynesian) voyaging relating to Kupe and the Great Fleet which for many years became the standard source of reference for both Maori and European. According to Smith the fleet comprised of seven canoes, from which various tribes traced descent.

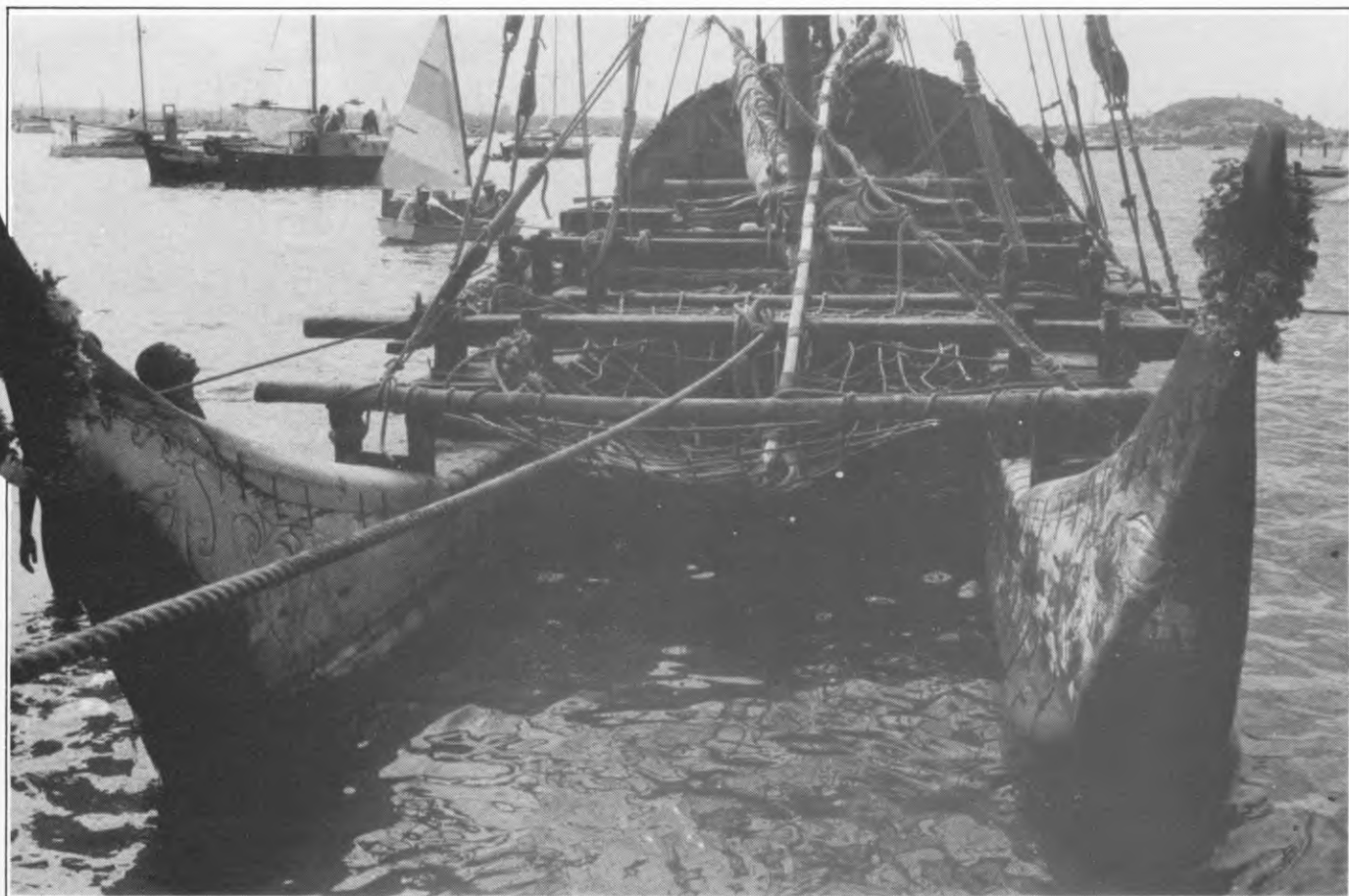
As a result of modern archaeology Kupe-Fleet traditions have come under close scrutiny, and the chronology for both has been systematically dismantled (3).

Writing in 1984, archaeologist Janet Davidson (4) states that: 'modern scholarly investigation of the sources of Maori tradition has shown conclusively that the commonly accepted tradition based on Kupe... and the Great Fleet is an unreal synthesis of many strands of more complicated regional traditions of the tribes to whom they belong'. She adds however, that the canoes may have existed.

Bellwood (3) comments that traditional dates for Kupe-Fleet, despite archaeological criticism, correlate with initial settlement of east Polynesians in New Zealand and the beginning of North Island Classic Maori culture.

In summary: opinions vary on Kupe and Fleet migration. Smith regarded Kupe-Fleet historical fact; Colenso was critical. Bellwood and Davis suggests caution.

**Bibliography:** The recording of traditional Maori history and its interpretation (particularly in respect to



Te Hokianga o Hawaiikiniui — two totora logs felled in Aotearoa, transported to Tahiti, lashed to breadfruit trees, held together with coconut husk ropes and sails from pandanus leaves.  
Hawaiikiniui at Okahu Bay January 1986.

Kupe-Fleet) is extensive. Refs. for above notes are as follows:

- (1) Travers, W.T.L. 1871. Transactions N.Z. Institute.
- (2) Smith, S.P. 1910. Lore Of The Whare Wananga. Journal Polynesian Society. Wellington.
- (3) Bellwood, Peter 1975. Mans Conquest Of The Pacific. Collins. Wellington.
- (4) Davidson, Janet 1984. The Pre-history Of New Zealand Longman Paul. Auckland.

### Kamira

Our ancestor Kupe discovered the Great Fish Of Maui-tiki-tiki-a-Taranga. He was the first to walk the land of Aotearoa.

The home of Kupe was Motutapu, on the far distant island of Hawaiki-rangi. At this place was Hikurangi the mountain, and Awa-nui-a-rangi the river. Among those living at Hawaiki-rangi with Kupe were:

	Toto
Rongorongo	Kuramarotini
	and
Ngahue	Tama-te-kapua
Uenuku	Hoturapa

The carver Hoturapa was the husband of Kuramarotini. Both Rongorongo and Kuramarotini were the daughters of the high chief Toto.

Kupe was not a god. He was a man

descended from Tiki, grandson of Ranginui and Papatuanuku. Like Toto, Kupe was a carver. He also built meeting houses and canoes. Among the people of Hawaiki-rangi, he was renowned as a deep-sea navigator: he knew ocean currents, winds, the movement of stars, phases of the moon and passage of the sun. Known to him was the gods of sea and sky, the rituals and ceremonies proper to them.

Hauled from the depths of the sea by Maui-tiki-tiki-a-Taranga and his two brothers, Maui-mua and Maui-i-roto, Te Ika-a-Maui was both legend and mystery: Kupe had heard of the Great Fish, but had not seen it. Challenged by the mystery, he decided to build a large ocean-going canoe and undertake a voyage of discovery.

Kupe named his canoe Matahaura. It carried a crew of twenty four — and the abducted wife of Hoturapa, Kuramarotini. Setting sail, Kupe quickly passed the island of Nui-o-whiti and Raro-pouri-nui, where he transformed two of his crew into sea monsters that guided Matahaura through the cast nets of the god Kahukura.

Three nights after passing the islands Raro-pouri-nui and Wawau-atea-nui, what appeared to be land covered with mist and clouds suddenly rose above the horizon. It was Te Ika-a-Maui, the still living fish of Kupe's an-

cestor, which was silently floating on the surface of the Ocean of Kiwa.

Cautiously and with courage, Matahaura was skilfully manouvered within striking distance of Maui's Great Fish, and the crew awaited Kupe's command to attack. When given, Ika-nui was beaten with paddles until it died. Kupe then exclaimed: 'Now it is safe for us to live on our fish!'

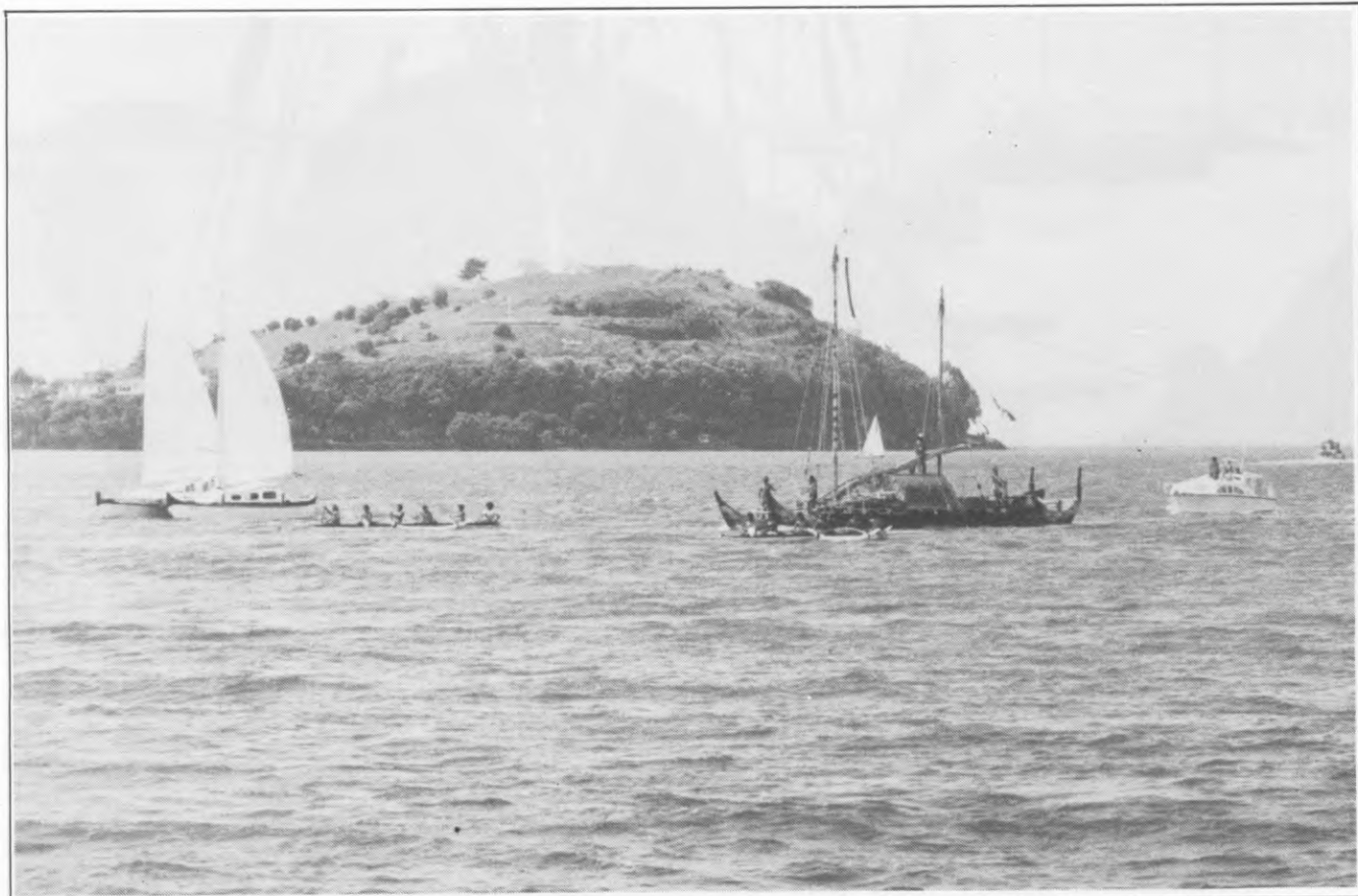
The landing place of Kupe was Hokianga inlet, and it was here that he, his crew and Kuramarotini lived for almost three generations. It was a time of isolation and peace — except for one outburst of anger: the food in an oven was not fully cooked and Kupe drove off his people, cursing them. The place of cursing was Kohukohu.

With the passing of time, Kupe yearned for his homeland Hawaiki-rangi. Provisioning Matahaura, he set sail. But before doing so, he turned his son into a taniwha to watch over the land. Then he made his ritual parting speech:

'This is my final and direct return. There will be no great return here.'

It was from this farewell speech of Kupe that the place of departure received its name: Hokianga-nui-a-Kupe.

That is the end of the story of Kupe. Ko te mutunga tenei o nga korero o Kupe.



(Photos for Hawaiiikinui feature by Gil Hanly)

The five crew members bring Hawaiiikinui in to Okahu Bay.

Greg Matahi Whakataka Brightwell, kaiwhakahaere and carver steps ashore with partner Francis Cowan.



Right:  
Hawaiikinu being escorted into Okahu Bay by  
other craft.

Below:  
Kua taea ki uta.

Bottom:  
Te powhiri ki uta.

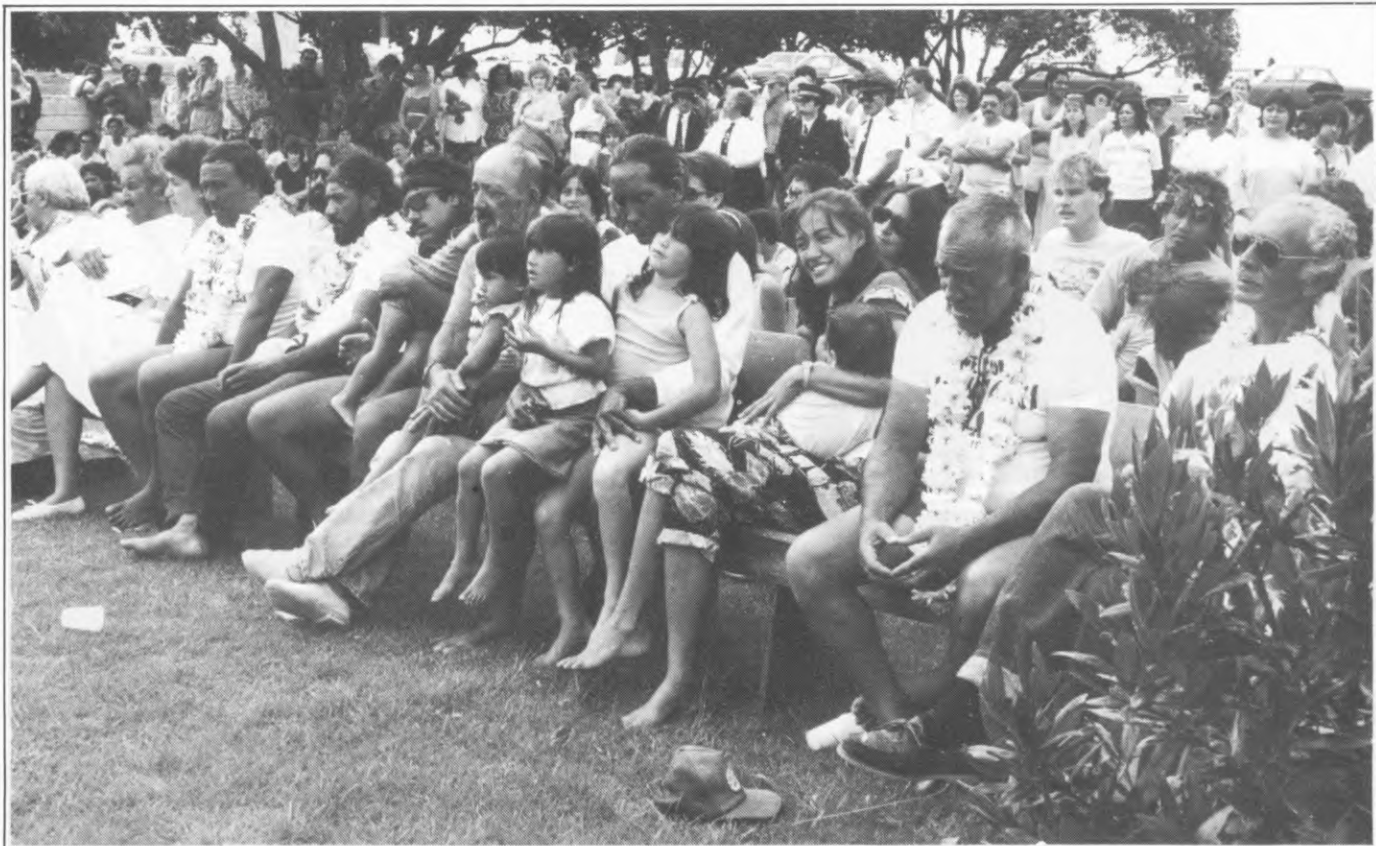




Father and son korero.

Families reunite in front of Hawaiikinui.





Above:  
Powhiri at Okahu Bay for Hawaiikinui, crew and family.

Left: Greg speaking at the welcome.

Below:  
John Millar, photographer and film-maker, and others after the powhiri at Okahu Bay.





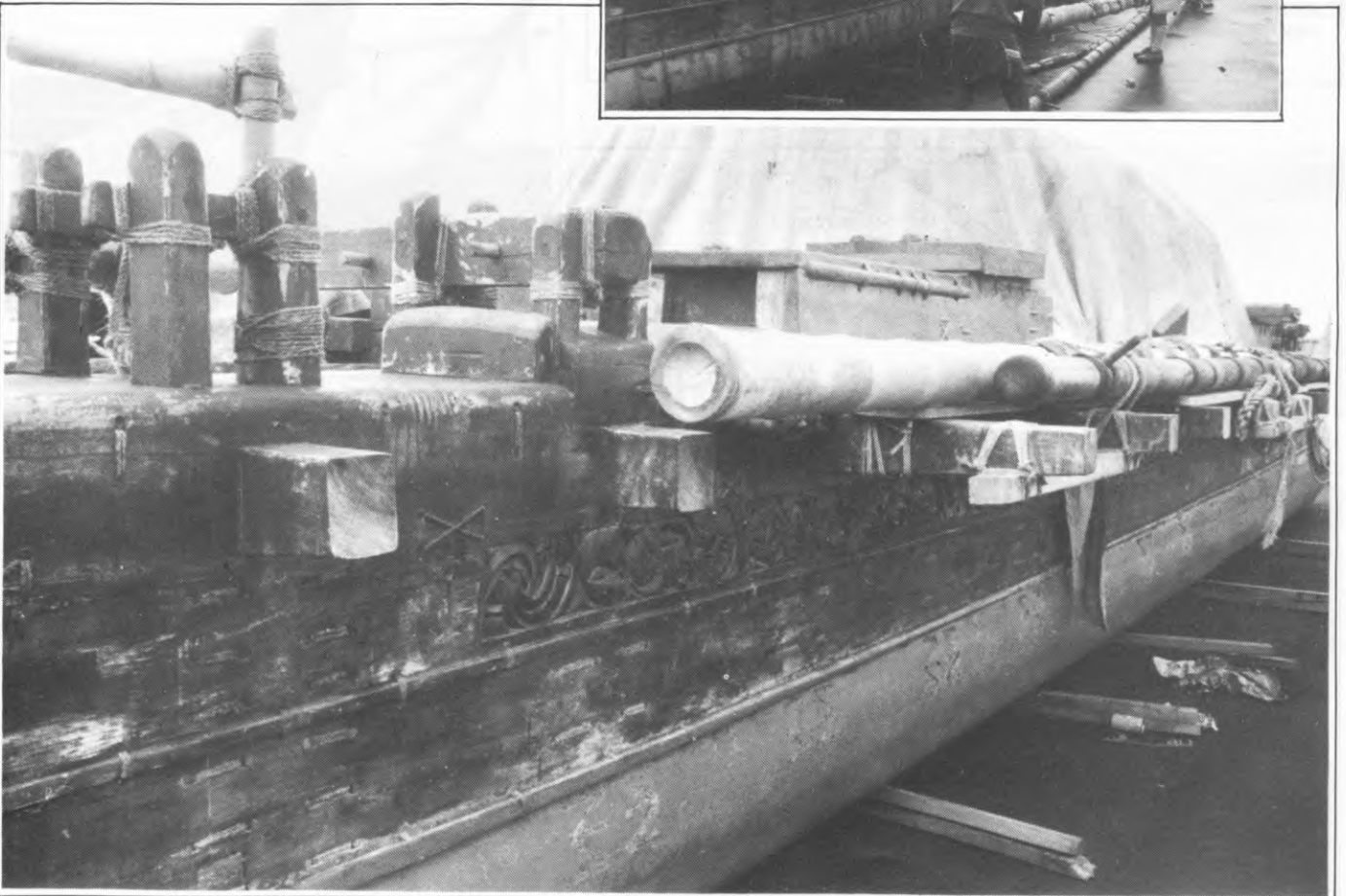
Whio Motu explores Hawaiiikinui.

The carver surveys his handiwork.





Above and right:  
Hawaiiiki dismantled on Ferguson's Wharf, Auckland  
in preparation for return to Tahiti.





*As Tu Tangata went to press, the dispute over the shipping of Hawaiikinui had just been resolved and by now Hawaiikinui should be back in Tahiti. A loading ban be seamen saw Hawaiikinui remain on Ferguson Wharf following disagreement over the return of the waka to Tahiti's French territorial government. The French Polynesian government sponsored Hawaiikinui's voyage in return for its ownership.*



**Top left:**  
Hawaiikinui aft, rudder housing and close-up detail of craftsmanship.

**Top right:**  
More detail of hull carving. Note fibre bindings.

**Above:**  
Nga tauihu o Hawaiikinui.


**Left:**  
Skeletal remains of Hawaiikinui await their fate.

**Right:**  
Father and son leave Hawaiikinui with their own thoughts.



# Going out in a puff of smoke

By Michael Romanos



The fag is the biggest killer of the Maori today. It is estimated smoking accounts annually for over 25 per cent of all Maori deaths. A lighted cigarette between the lips is not a breath of fresh air — rather it is the kiss of death.

Will cigarette smoking provide the Maori wipe-out that other Pakeha introduced diseases, tuberculosis (TB) and diphtheria very nearly succeeded in achieving last century?

According to Elizabeth Murchie of the Maori Women's Welfare League, the infamous and tragic Maori smoking habits come from low income and group pressure.

To support Mrs Murchie's belief of socio-economic influences, the 1981 statistics show of the total occupational group in New Zealand, the greatest number of smokers are from labourers, 54 per cent, cooks, waiter and bartenders, 54 per cent and unemployed, 56 per cent. The percentages of Maori smokers among these groups is greater than that shown.

Most smokers believe wrongly that they are victims of a physical addiction. Smoking can have the effects of relieving boredom and reducing anxiety — these aspects are what the anti-smoking lobby should be concentrating on. Boredom and anxiety are often the product of people in the lower socio-economic groupings.

Mrs Murchie says smoking is especially prevalent among young Maori women because they feel pressured into thinking it is "cool". Of course, once hooked, it is damn hard to say no. Mrs Murchie said that from a 1984 survey, 61 per cent of Maori women smoked which contrasts dramatically with the overall New Zealand female rate of 30 per cent.

Mrs Murchie said another major factor in the high percentage of Maori smokers is the Maori are the only people in New Zealand who live a bi-cultural role.

"This is very demanding. Being bi-cultural is conflicting in the circum-

stances. There are a lot of pressures involved," she said.

"It is extremely difficult to try and get the Maori to stop smoking. It is going to need setting up programmes to show young people alternative life-styles that don't include smoking.

"We need to appeal to the younger people, particularly young women. It is an appeal which is going to involve the whole community — but it is difficult when so many parents smoke.

"So you Maori people, put down those fags," implores Mrs Murchie. "Smoking has raged rampant through a generation of Maori people."

Statistical data proves the alarming lung cancer rate amongst Maori women will continue to rise. The blunt truth is that health education messages are falling on closed minds amongst younger women. The health propaganda seems more effective among older men.

Women who smoke a pack a day and who are on the contraceptive pill have a 39 per cent greater chance of a heart attack than do their non-smoking sisters who do not take the pill. Therefore we can expect a rise in heart attacks among women.

The effects of smoking by child-bearing women also means that the birth weight of Maori babies will continue to be lower than for pakeha and Pacific Island babies. Cigarette smoking by pregnant women is associated with a specific chemical fault that may place their children at risk from cancer. Spontaneous abortions and still births are likely to increase if young women continue to increase the proportion of smokers amongst them.

Through smoking, up to 50 per cent of Maori men will continue to die before they are eligible to collect superannuation.

These horrific facts and many more are presented in this article not for entertainment but to help people decide to kick the habit before it is too late.

Cancer and heart disease are not nice ways to die and other effects from smoking are certainly not appealing. Don't worry so much about marijuana — nicotine-filled cigarettes are probably a more lethal drug.

Another major factor for cancer and heart disease is food. Bad food. Too many Maori people especially in the urban areas are hooked onto fast foods, fatty foods and frozen foods. Fresh fruit, vegetables and fibre are what is needed to combat ill-health and disease.

There are 800,000 smokers in New Zealand — 32 per cent of the total population over 15 years old.

Conservative estimates are that each year 3600 Maori and pakeha New Zealanders die directly from the effects of smoking. This represents 15 per cent of the total number of deaths.

The World Health Organisation want the total removal of tobacco with all countries implementing smoking controls by the year 2000. "The choice is tobacco or health," they say in a report which adds that tobacco is responsible for at least one million deaths a year world-wide. The report said that passive smoking (non-smokers inhaling other peoples smoke) violates the right to health of non-smokers who must be protected against noxious forms of environmental pollution.

In the United States it is increasingly common for companies to ban smoking, for States to ban smoking in public buildings and for court action against the damage done to the health of people. In Norway, there is a permanent ban on people smoking in private and public cars and other vehicles.

New Zealanders overall are smoking a little less than they were several years ago. But the authorities here are not doing anywhere near as much as they could or should. There are political and financial overtones and social attitudes to contend with. Nevertheless, the various campaigns are having some affect. In most quarters, smoking is no longer the "in thing" for New Zealanders. Smoking restrictions which once were confined to movie theatres have sprung up in other public facilities.

Stop-smoking programmes, products and organisations are with us, such as hypnotism, acupuncture, plastic substitutes, group therapy, gum etc, but it is the will and determination of the smoker to stop that counts and the most effective way seems to be the "cold turkey" method supplemented by support from family and friends. If a puffer does not really want to give it up, nothing much will help.

My wife, Leigh, a smoker since aged 13 and on 140 cigarettes a week (one 20-pack a day) for the past eight years, did the cold turkey thing about six months ago. No doubt my encouragement was important.

Leigh said it wasn't as traumatic as she thought it would be and fear had



been a major factor in her not making the move sooner. Nowadays, Leigh jogs regularly, something she had not been able to do previously. Her sense of smell has become more acute and her lungs don't burn anymore when she is physically exerting herself. Her sense of well-being has improved enormously and of course she is better off financially — about \$15 a week.

Leigh had a typical smoke-influenced background. All her family smokes like a house on fire and among her college schoolmates smoking was the thing to do.

But the cold blooded facts must surely hit home to some people.

The cancer capitals of the world are Glasgow, New Orleans and Aotearoa.

Maori men are identified as the third worse at risk lung cancer catchers in the world. The 1976 and 1981 census show that Maori men are heavy smokers. The male Maori has a lung cancer level of 106 cases per 100,000 of the population.

But our Maori women need not take this as an inference that they are getting off lightly with lung cancer. Far from it.



The anti-smoking message is carried to children in school competitions. The Wellington public library displayed entries in the International Year of the Child contest.

Traditionally, the breast has been the leading site for cancer in women. However, by 1982 the female death rate from lung cancer in New Zealand has reached epidemic proportions.

Each year about 20 per cent of female cancer deaths in New Zealand are attributed to breast cancer, while the mortality rate from lung cancer ranks among the highest in the world.

Non-Maori women are at greater risk to breast cancer. Lung cancer is the greater risk among Maori women. The Maori mortality rate from lung cancer has increased by about 3 per cent per year and nearly 2 per cent from breast cancer.

**Table 1** — Mortality rate per 100,000 from lung and breast cancer for NZ women, 35 years and older.

period	Maori		non-Maori	
	lung	breast	lung	breast
1964-68	86.74	57.79	12.62	61.01
1969-73	132.87	79.15	21.58	61.95
1974-78	135.56	61.27	27.62	63.23
1979-81	165.62	88.47	31.87	65.40

(Definition of Maori is those of Maori descent)

Cigarette smoking is the single major factor in lung cancer which is a very nasty cancer to have.

The cure rate of lung cancer within a five year period from contracting the disease is a miserable 8 per cent. Lung cancer spreads rapidly and is unpleasant, causing severe pain, confusion and

loss of appetite. It can spread to the bone, liver and brain. There is also the grave risk of cancers developing in other parts of the body that inhaled smoke has penetrated. The tragedy is that lung cancer is usually detected in its advanced stages.

Infant deaths are linked to smoking and a recent survey with supplied New Zealand figures shows that infant mortality among the Maori is abysmal — probably the highest in the westernised world. In 1982 12 Maori babies died out of every 1000 born compared with 6 non-Maori babies. Overall, New Zealand at 7 deaths of every 1000 is more than double the rate of European countries.

While Maori baby death rates dropped significantly during the 1950's, they are now on the rise again. A baby whose mother smoked during pregnancy is more likely to die in its first year than one who did not. Statistics show maternal smoking during pregnancy is associated with increases in both post-neonatal death and cot death. Findings show most at risk children are those of Maori smokers.

The risk of dying for these children, when their mothers are between aged 20 and 24, is nearly seven times higher than for the corresponding infants of Maori non-smokers. The survey notes that the association between the deaths and smoking occurred only when the mothers are under 25 and that a fifth of all cot deaths might be avoided if

mothers refrain from smoking during pregnancy.

One can pick smokers by their facial wrinkles. Smoking produces gauntness, wrinkles and a grey tinge of the skin. But a "smokers face" may disappear after the habit has been abandoned.

Smoking aggravates asthma. One in six New Zealanders will suffer from asthma in their lives and over 200 died from asthma in 1984. Asthma deaths are greater among Maori people than pakeha.

Smoking can prevent the usual things that bring relief to asthmatics from being effective. But still, over a third of New Zealanders who die from asthma, remain smokers.

New Zealand's main anti-smoking independent organisation, ASH (Action on Smoking and Health) was established in 1982 and their address is PO Box 8667, Symonds Street, Auckland. (They have a sister organisation MASH — Maoris against smoking). ASH say that: Smoking is a major cause of lung cancer, chronic bronchitis, emphysema and coronary heart disease. It is also a factor in cancer of the mouth, throat, bladder and gullet and in arterial disease.

Cigarette smoke contains carbon monoxide which reduces the oxygen carrying capacity of the blood, nicotine which raises the pulse and blood pressure, and tar which contains chemical compounds which produces cancer or acts with other chemicals to stimulate the growth of certain cancers.

Passive smoking (breathing other people's smoke) is an intake of sidestream smoke which contains higher concentration of tar, nicotine and carbon monoxide than mainstream smoke.

Children with smoking parents get more coughs and colds and are more likely to get bronchitis and pneumonia.

About 123,000 children under 18 smoke in New Zealand.

Over two million dollars is spent annually in New Zealand on cigarette advertising in the print media. A further three million dollars is spent on tobacco companies advertising their sponsorship of sport. Probably one million dollars is spent each year on direct sponsorship by tobacco company's of sport and art. Tobacco companies encourage the social acceptability of smoking and influence children to start.

There are 2000 potentially toxic compounds in cigarette smoke which is an alarming variety of noxious chemical and biological materials. Apart from carbon monoxide, tar and nicotine, other health hazards are acrolein, cresol, hydrogen cyanide, nitric oxide, nitrogen dioxide, phenol, DDT, formaldehyde, ammonia, acetaldehyde, acetone etc.

Traces of other toxic material include heavy metals, insecticides, fungicides, fungal products and viruses.

Who smoke in New Zealand from the 1981 census.

Table 2 Group	Percentages	
	1976	1981
total	35	32
male	39	35
female	32	29
males 15-19	28	27
females 15-19	29	30
males 20-39	43	38
females 20-39	34	30
males 40-59	43	37
females 40-59	34	30
Maori males 15-19	50	49
Maori females 15-19	55	57
Maori males 20-24	64	63
Maori females 20-24	69	70
Pacific Island males	45	42
Pacific Island females	24	24
Maori males	55	54
Maori females	59	58

Table 3. Maori men and women smoking census data 1981

Age group	Percentage	
	Men	Women
20-24	63	70
25-29	60	66
30-34	57	63
35-39	56	61
40-44	53	56
45-49	49	52
50-54	47	49
55-59	46	42
60-64	41	37
65-69	36	30
70-74	34	25
75-	30	19

If you won't accept my advice take the word of world famous American entertainer-actor-singer, Frank Sinatra.

Frankie's famous trademarks were a cigarette slouched in the corner of his mouth in a rakish fashion and an angled hat. Said Sinatra, a veteran of 40 years of smoking, "Smoking is stupid. I gave it away one day — just stopped cold when I realised what I was doing to myself."

Sinatra, now 70, still wears his hat but he is lucky he has a head left to prop it up.

Give smoking up in the nick-of-time.  
Don't let nicotine extinguish your life or those around you.

Quick reference from ASH

- Did you know that:
- Over 3600 Kiwis die every year as result of their smoking — equivalent to one MT Erebus crash every month.
  - Smoking causes lung cancer, heart disease, bronchitis and emphysema.
  - Cigarettes are the most addictive product on the market.

- Two out of three New Zealand smokers want to give it up.
- Although adults are giving up smoking, more than 40 teenagers every day are taking up the habit.
- There have been more than 20 major official reports and over 30,000 articles published proving the health hazards of smoking.
- Smoking is the single largest preventable cause of death and disease in New Zealand.
- Lung cancer rate has tripled in the last 30 years.
- A one cent rise in tobacco tax yields three million dollars which is more than enough to replace all cigarette money given to sport, arts and community services.
- One quarter of 15 year olds smoke regularly.
- According to an NRB poll in 1984, 75 per cent of the public want a ban on smoking in enclosed public places.
- In 1984 the Government spent only 0.1 per cent of cigarette taxes for education on smoking and health.



About six years ago, young women in the rohe of Tuwharetoa got a real second chance in the career of life. In an area beset by lack of a wide range of job prospects and a lack of tertiary educational institutes a course was started to give them office and secretarial skills, but more than that it taught them about how to handle life. It did this by encouraging them to have confidence in themselves and to make decisions concerning their choices. Up to that time most of the young women had been labelled failures by the education system and consequently by themselves. Their prospects were the dole and probably an early pregnancy.

The woman who set this course in motion then, is still at the helm of an ever increasing range of options.

Born Carolyn, but now known to the Maori community as Kararaina Ponika, she is a mother and tutor rolled into one. Married to Hati Ponika, she has established her base firmly in Turangi, under the umbrella of Tuwharetoa.

She says the idea of a course was mooted before she came to Turangi from Tamaki Makaurau. Waiariki Community College in Rotorua had been established a couple of years at that time and the lead was to take education out to smaller communities. Secretarial courses had been run by Rotorua Girls High and the community college network seemed a logical place to nurture them.

From the community college in Rotorua, bases were established in Whakatane and Turangi from which courses were offered. Kararaina had the choice of either and took up the Turangi position as tutor. She says in those days it was hard to gain acceptance, and it was only by constantly proving the worth of the courses that any support came.

Initially the Department of Maori Affairs provided an establishment grant and some typewriters. The Education Department wasn't so forthcoming because says Kararaina, they didn't see the setup as permanent. So she set out to beg, borrow and steal gear. She was grateful that her bosses were over a hundred miles away and so couldn't always follow up their intention to run the Turangi operation like it was next door.

The first secretarial course got underway with a batch of twenty young Maori, Pacific Island and pakeha women rounded up by Maori Affairs community officers, John Mariu and Archie Taiaroa. They were a mixed bag says Kararaina but all grateful for the chance. That forty week course saw most staying at the Ministry of Works men's hostel. As it was next door to the Turangi hotel, it made for a very inter-

esting year.

The next year says Kararaina, a teachers' hostel was found and is still being used. She admits that this sort of accommodation with no supervisors makes for some problems but renting houses is beyond the means of most students on a Maori Affairs trade training sponsorship. Because of this her home usually houses the overflow from the course with this year three students living with her.

From the first course it became obvious that the students needed education in a lot of home and life skills along with their secretarial work so... Kararaina starting roping in part-time tutors who had served time in the adjacent Tongariro High School as teachers.

Tutors in office procedures mingled with those in clerical records whilst how to fill in a tax return was deemed as being just as important. Fred Thrush, a koroua with much teaching experience in Maori schools, was one of these finds. Tiu Bristow who used to be a typing teacher at the high school was encouraged to make the switch. And George Morgan a later arrival is just putting his handyman skills together in the shape of tradesman course.

The expanding nature of the life skills that continue to be the baseline of the secretarial course has meant that Kararaina tutors less now herself and instead has become a co-ordinator.

"I do all the paper work and fight the bureaucrats."

Her method of teaching is one that poses problems for those who like strict timetabling. She says when the need rears its head in the course, the subject is tackled, be it boys, drugs, venereal diseases, or depression. "We don't teach maoritanga, we practise it. If there's a tangihanga involving a student, we pack up and all go. Same as problems a student might be having, we don't wait for a specific time slot."

Kararaina is hot on the inadequacies of the present education system, in that it doesn't allow for individuality or differences. The ones who come to the course, come not very confident in themselves.

"I'm dumb, I'm a Maori, is common, so we try to break the cycle. This year we have a course unit on the uniqueness of the individual. It shows that everyone is unique and that we have control of our lives. It's when we lose this control that we have problems."

So far that confidence building has seen more than one hundred and twenty young women graduate into meaningful places in the community. Some are young mothers who have control of

their lives while others are working in private or government office jobs. Kararaina points to some who like Sharlene Ruka used to work for Maori Affairs.

She says the measure of the worth of the course is the number of employers offering jobs, despite what's meant to be a lessening in the demand for secretarial skills.

And what do the students think? Well the ones currently staying with Kararaina were only three weeks underway but were really enjoying the outing. They share a common room at work with the tutors in keeping with the whanau mood and their talk was certainly one of confidence.

Kararaina talks of one success story. A young fifth former was asked to do the course just to stay at school. Her father was adamant she wasn't leaving. She wanted to. Her mother had died and the home situation was bad. She had poor self esteem. But through counselling and encouragement there was a complete change around and she even walks different now, proudly.

It's still a learning thing for Kararaina as she admits to perhaps prematurely praising the students last year. After that they all took it easy, coasted along.

"We gave them the credit for doing well and found out they couldn't accept praise without it going to their head. That's a legacy from the education system, they shun competition because they are scared of failure. They don't like poking their head out of the crowd and for that reason are always comparing notes with their work."

"Some don't take pride in their work and we have to let them know that



they're seen and judged by their work. We don't treat them as if they're at school, but say, this is how it goes down at work."

Obviously job opportunities in Turangi are limited and apart from NZ Forest Service work and some tourism work with the Tourist Hotel Corporation, most of the students have to look outside of Turangi and the district. Kararaina says the young women are encouraged to talk with their families about this so that its implications are understood.

Six years on, the Communication and Human Relationships course is still serving the district and Kararaina is now looking to once again take on the bureaucratic dragon and find more on campus accommodation. At present she works out of a converted storeroom and three prefabs. She says she's learnt a lot about the system and her ability to cope with it. Coming from such an individual, her vision for the future is sure to mean headaches for some bureaucrats along with blessings for the community.

**T**he Aroha Huirua Teepa is the first Maori woman to sit on a prison parole board. She took up her appointment last October on the Turangi District Prison Board along with another Maori man, Keina Tao Takarangi.

Aroha, who proudly gives her credentials as a mother of three children, thinks it was her Maori language skills that tipped the appointment her way. She confesses to not being at all familiar with the justice system of sentencing and parole and says she had never been to court before. With that sort of background, she says she really had her eyes opened to what goes on in prison and how both sides of the prison fence view each other.

In her capacity as a listening ear on the parole board, she's made aware of the bitterness and anger of inmates. Some of this is directed at former associates and some at prison officers.

Sometimes she says she doesn't know what to believe. This bitterness shows

itself in 'staunchness', not communicating with the 'screws', or other inmates. This is continued when inmates come up before the parole board. It's meant to be a time when the inmate gets a chance to talk with the board about getting out.

Aroha says the Turangi board meets monthly and only deals with people having sentences of seven years or less. The priority is that inmates have a stable whanau to be looked after by and that there is the chance of a job. However she says some of the people coming up for parole don't want to talk to us as they see us as their 'jailers'. And if nothing is said, they usually go back inside.

She asks for the family name and lets the person know if she knows some of their whanaunga. By non-threatening exchanges she lets them know she is interested in them. By this time she may be able to pick if they can respond in Maori. Usually she says, they're overjoyed to hear their own language and start rattling off to her. Sometimes she says that rattling takes the form of abuse to people who may be in the room, but are blissfully unaware of what's being said.

It's in these exchanges that the anger and hurt surfaces, over injustices both real and sometimes not so real. At times the inmates question what she is doing on the side of the jailers, but most times she is seen as a help. She lets the other four board members know what's been said, and they can then ask their own questions of the person.

Most times Aroha says the decision to grant parole doesn't take that long and it's usually done with the inmate present. In some cases the inmate is asked to wait outside, and in some of those cases, says Aroha, the inmate

gets hoha and declines to come back into the room.

Aroha is very conscious of the Maori presence in prison with the two in the Turangi district, Rangipo and Hautu, contributing their fair share. Since she came on board, in keeping with the recent thrust to place inmates back sooner in the community, over a hundred people have been given parole. But Aroha says it's usually not the state funded Maatua Whangai scheme that can take the credit but small operations usually with ex-prisoners involved.

Aroha has also come into contact with the Maoritanga nurtured by the prison system, a Maoritanga that is different from that of the outside world. First of all she's noticed that a lot of the Maori inmates come from broken homes with a lot also having been brought up by grandparents. With some, the return to their birth parents was traumatic as they didn't get the attention they used to get from the old ones. This in turn caused a misplaced view of authority, and antisocial behaviour. For some inmates that's the Maoritanga they take into prison.

Others, whilst inside, take up any club activity which gives them some freedom and Maori club falls into this category along with crafts. It's an opportunity to distract the mind from the prison system. For some it becomes meaningful as they regain pride in something they can do themselves, but others may just see it as a staunch thing to do.

Aroha has found that as a group, gang members don't take to this Maoritanga. But she sees that older gang members are more open to change than younger ones who see serving time as a way of proving themselves, the ultimate in staunchness.

The search for whakapapa too takes on a sense of urgency for some inmates, but in some cases it too is a way of keeping something intact from the 'screws', a part of oneself that society cannot take away like freedom. And then after leaving prison this Maoritanga is discarded says Aroha because it has served its purpose, a sort of temporary identity not needed anymore.

The high incidence of incest is also a concern of Aroha, who says it's an unspoken disgrace in many Maori families, especially the ones she sees inside. She says although the stories she hears at times from inmates are frightening, she intends giving her best in her three year term on the board. She says she's no more than a listening ear for her people. Although at times her taringa burn with the kohimuhimu she picks up, she's staunch in keeping her ear to this particular keyhole of the Justice door.

Carolyn Porika and Aroha Teepa in lively discussion at the weekly flax-weaving session of Binnie Karena in Turangi.



# Only one in 10 make it

by Rakapa Sturm

After winning the Wellington Regional Speech Contest for the Pei Te Hurinui Jones Speech Contest Debbie Rimene had to leave two days before the National Speech Contest to go to Hawaii.

Debbie had been selected for the American Field Exchange Student Programme to attend Kamehameha School for her senior year. Incidentally two of Debbie's cousins also had been chosen in the same exchange programme, all students of Makoura College in Masterton. Eddie Rimene who is Debbie's first cousin went to Iowa, and Joanne Matiaha, another cousin is hosted in Mendocino, California.

Because the three successful cousins were joining the international AFS pro-

gramme for 85-86 their families were expected to provide funds. This was a very expensive proposition and serious fund raising was needed. The prospective host families with whom the participants lived were also carefully screened and chosen to volunteer for this. But in Debbie's case, having three from the same family and from the same school was highly unusual.

But from their Maori Club "Te Kapa Haka o Makoura" they received tremendous support with fundraising

from socials and concerts. More importantly a komiti was set up called the "AFS ki Wairarapa Maori Students Komiti" to conquer the target amount of \$15,000. All the Komiti officers were whanau. The chairman Mr Pani Himona and the treasurer Mr Henry Te Karu worked hard towards organising fund raising events. Hangi at local rugby fixtures, raffles and woodcutting events were held. Debbie's Uncle Henry was responsible for grants, seeing what donations, and scholarships were available. Many donations came from whanau, local marae and sports clubs in which the prospective AFS students were involved. Other organisations like Eastern and Central Savings Bank and Meat Workers Union donated funds. Debbie's father and brothers are freezing workers, and so Borthwicks Freezing Works donated, also, weekly raffles were allowed there. Numerous organisations and relations donated, and the target amount of \$15,000 was reached in June 1985, after starting in November 1984.

Criteria that the AFS seek in students include interesting and outgoing personalities, then a written report about oneself and interests. Family size, school life and home routine was also required. After all this, applicants must wait for the final selection and their placement in the USA.

Debbie is one of five AFS exchange students in Hawaii, and knowing these students is an enjoyable teenage experience. There is Carlos from Peru, Henrick from Switzerland, Sandy from Sweden and Vibe from the Netherlands.

Like Debbie says "Knowing them is a cool buzz as we all have something in common. We are all away from home and living a different kind of life here in Hawaii. As well as comparing our feelings and experiences of our lives here, we can share our own culture from our homelands with each other".

Debbie also enjoys associating with the five students of AFS at her school, Kamehameha. They have all just returned from overseas from Turkey, Columbia, Brazil, Italy and Bolivia after spending their summer of two months in these countries.

"We talk about our exchanges and the problems encountered. This is benefiting me as well as them" said Debbie.

## Kamehameha School

"I reckon this school is unbelievable" says Debbie. "It retains an amazing number of educational facilities such as computers, microfilms and video gear. Students use them all in abundance. I find the school work easy, not that I'm getting good grades but it's not hard. The variety of subjects are really neat because Kamehameha offers sub-



jects never heard of or taught in New Zealand. This is an unique opportunity to take advantage of such subjects as Hawaiian Art, TV production, Chant and Hula, Human Relations, Hawaiian Language, Ceramic Design, Archery, Cycling, Fencing and Literature of the Pacific."

"Kamehameha has a lot of Hawaiian culture whether it be Hula, Hawaiian Art, Hawaiian Studies, Hawaiian Hula and Hawaiian Club."

"I love learning about the Hawaiian people, ancestors and culture" says Debbie. "It's so much like my own culture. The giving of leis on someone's birthday is a strong aspect of Hawaii, and in the way they perceive themselves, influenced by strong Hawaiian cultural values and Hawaiian society."

Academically Debbie feels that the teachers tend to "baby feed" their students. The teachers tend to tell students the solution without having taught them how to solve the problem. The classroom atmosphere is relaxing and teachers show in their methods that they care very much for their students.

"It's a great privilege going to Kamehameha because of its distinct interest in the Hawaiian culture" explains Debbie. "Only one applicant in ten gets into Kamehameha. There is a lot of pride towards the school and its founder Princess Bernice Pauahi Bishop. It's a completely new life and I



Debbie Rimene on school campus

am not even of Hawaiian blood. All the applicants must have some Hawaiian blood to go to the school".

Despite its Hawaiian traditions, Kamehameha is also very Americanised in its school-spirited participation against other schools in competitions such as — football — the homecoming game — marching band competition and its participation in parades such as the Kamehameha Day parade and the Aloha parade.

## Debbie's host family — the Pruitts

"My mom Claire is a Financial Aid Specialist for Kamehameha Schools. She also does a lot of counselling and is presently finishing her Master's Degree at the University of Hawaii in Psychology. Besides being school oriented she feels that education is the key to a good career. She is a lot of fun. She loves her grandchildren and also loves canoe paddling. Again a Kamehameha graduate Claire also loves her Hawaiian culture. Claire plans a visit to New Zealand with other Hawaiians for the arrival of the Polynesian vessel the Hokule'a at Waitangi."

Claire's family consists of Kehau who is 24 and is married to Louis 25. They have two babies Kaiea and Ka'ala. They live with us and Kehau is like my mom and Louis is my dad. They have the most influence on me. Claire is so busy and is hardly ever home. Kalani, my sister and Keala my brother 20 years are both very out-going and sporting and both attend the University of Hawaii. As a Hawaiian family, lifestyle is easy-going and relaxed. With their sporting interests and always having fun, I find myself getting along with them nicely".

Debbie comes from a family of eight. She has two older brothers and sisters, two younger sisters and one younger brother. Her father is Porotiti Rimene of Rangitane and her mother Hine of Nga Puhī.

# 1986 Adult Education Award announced



The 1986 Commonwealth Relations Trust Bursary in Adult Education has been awarded to Mr Kuao Wawatai, Director of the Te Puke o Tara Community Centre in South Auckland. He is the first Maori adult educator to win the award.

The Commonwealth Relations Trust Award is made annually through the National Council of Adult Education to the applicant who is best able to communicate effectively with colleagues and might be in a position to influence opinion in New Zealand.

Mr Wawatai was appointed to his current position in 1979, having previously headed the Maori Studies Department at Mangere College. He has been instrumental in bringing about changes of emphasis in the operation of the Te Puke o Tara Centre, helping to achieve self-sufficiency and incorporating an adult education programme.

Mr Wawatai is fully involved in community affairs. He is a Manukau City Councillor and Deputy Chairman of its Community Development Committee. He is also a member of the Manukau

Technical Institute Council, being Chairman of its Education Committee, Nursing Advisory Council and Maori Advisory Council. He is also a member of the Auckland Education Board and a Justice of the Peace.

Mr Wawatai gained a Commonwealth Secretariate Fellowship to Northern India in 1981 to study youth development. He intends to take up the Commonwealth Relations Trust Bursary in May of this year, hoping to make contact with adult and continuing education organisations in Britain with regard to attitude or policy developments in relation to ethnic groups.

He wishes to also examine leadership patterns among ethnic groups, and the degree of determination such persons may have to access resources; the provision of learning experiences and courses appropriate to minority culture needs as well as strategies to initiate change which will lead to an improved quality of lifestyle for those peoples.

Upon his return, Mr Wawatai will share his overseas experience with colleagues and those concerned with the issues he has studied.

# Maori university students are worth two in the hand: Tumuaki and Nga Toki

The sixteen hundred Maori students who make it to university have more going for them now with two young Maori women representing them on the national students' association. The total student population is around fifty eight thousand.

The women are known as the Tumuaki Collective and they have a support group, Nga Toki that puts into action policies on campus to benefit Maori students.

Te Aniwa Tutara from Ngati Whatua and Mate Paihana Puriri from Nga Puhiri were elected at the beginning of this year. Previous Tumuaki were Pakake Winiata in 85 and Tony Waho in 84, the first year of separate Maori representation on the national student body.

Te Aniwa says the job proved too exhausting for a single Tumuaki and so late last year campaigning began on the seven campuses around the country to have the position expanded.

She says the position is not only for the benefit of Maori students but for the wider Maori community, and it is this wider vision which increases the workload.

## Friction

She agrees that the separate Maori representation has made for friction in student circles and that has been compounded by the need for an extra salary for the Tumuaki Collective.

Te Aniwa and Mate talk tough about the inconsistencies they find in being part of a national student association but at the same time finding that not all the association's resources are available to them.

They point to the provision of two full-time research officers to assist the national association but say the lack of expertise in gathering relevant Maori information is a hindrance to any Maori objectives.

Previous Tumuaki took surveys of Maori students to find out their needs and background, and the newest Tumuaki want to continue this.

Te Aniwa says specific moves she wants introduced this year on campus include racial grievance procedures similar to grievance procedures for sexual harassment. She also sees the big need to make Maori students aware of their links with the rangatahi, the young people so that all the community benefit from higher learning.

It's here that Te Aniwa refers to a colleague's assessment of the pakeha

education machine. "It's like a series of sieves, the first at primary school shakes up those Maori, some fall through, the next at secondary continues the process and us at university are the lumps that didn't fall through."

## High price to pay

However Te Aniwa and Mate admit the sieve assessment may not be true for all Maori university students.

"For some of the 1600, Maori identity is not strong, that was identified in the survey questionnaire done last year."

It appears that in the struggle to attain higher learning, the price for some Maori is to put the maori things on the back boiler, for a later date. And for

these Maori, they're at varsity to study and get the paper of the pakeha. Only then when they've returned to the community does it sink in that the price may have been too high.

Mate agrees after a three year Business and Administration course at Massey University.

"The course was neat and I think, of relevance to a better use of Maori resources, but in my striving for a qualification I've lost something. I'm now determined within this job to rectify that and also to work on boning up on my Maori side."

Te Aniwa spent her previous years doing a Bachelor degree in Anthropology and Maori at Auckland Univer-



sity she says, so that she would be listened to by government agencies. Her work was with incest victims and street kids. She found her youth and inexperience were a handicap when dealing with social agencies. Now she feels she has attained her goal but that people her own age are sometimes only too willing to put down her contribution saying she only learnt it in the university.

She feels that a paper qualification is a handicap with some Maori people because they feel it is earned in an 'un-Maori' way.

#### Marae an asset

When asked then what is the point of Maori going to university, both Mate and Te Aniwa felt that it needn't be such an alienating place. They pointed to the increased awareness on campus of Maori needs and the high usage of campus marae. Auckland campus will soon have a marae as a much needed oasis because of the push that has come.

Te Aniwa says she was lucky in her years at Auckland because she had a marae just down the road at Orakei and her Ngati Whatua people were close at hand. She confesses that she wasn't very active in political circles keeping out of events at Bastion Point out of respect for her parents. She says the first political meeting she went to was July last year and that was about the need to have Maori representation in the Students Association.

It was through the successful mobilising of Maori student opinion on the seven campus around the country that the creation of the Tumuaki Collective was possible. Both young women acknowledge that this was powerful indication to the Student Executive that Maori students were a strong lobby and the balance of power and decision-making was shifting within a previously monocultural structure.

So far the Students Association has had to settle for more power-sharing and some grumbles in student quarters over the preferential treatment that Maori students are getting. And it is not only ethnic groups which are forcing the pace but also campuses like Auckland and Otago which would rather remain independent. At present all students must belong to the National Students' Association. Twelve per cent of each students association fee goes to support the association's national body. The remainder goes to the local campus to pay for catering, student job search and other student services.



Te Aniwa Tutara in a lighter moment with Father John Palmer and Makere Schroeder. The occasion was this year's first language hui at Raukawa marae, Otaki.

Now that the Maori Tumuaki have got their act together, Maori students should be seeing the benefits in the form of posters and printing services to publicise such activities as Maori language week. Also through Maori student officers on each campus, help in organising cultural aspects of campus life. Te Aniwa says this can be from encouraging Maori students to support one another in their work assignments to being aware that homesickness can be a problem for some.

The Tumuaki Collective enables each campus to organise a Maori space where Maori values and tikanga are important. Te Aniwa says for some Maori students the cafeteria area where other students sit on eating tables, is not a preferred meeting place. Instead they choose to go where they feel more comfortable.

And she points to the high exam pass-rate amongst Maori students who frequently use the campus marae, as borne out in last year's survey.

#### Whanau backing

Te Aniwa believes most Maori students come to university representing the hopes and dreams of whanau, hapu and iwi, and are financially supported by the same structures. For them they must be responsible to the iwi backing them, by using their knowledge for the betterment of the iwi. It's this same responsibility that Te Aniwa and Mate believe the more individual Maori students could benefit by. By being socially conscious of the needs of the iwi, they then see the need to be socially responsible.

This accountability is a vexed question both Tumuaki admit. Some Maori students find this suffocating and prefer to go it alone. And others like Mate say the piece of paper education may have been the dreams of the parents but it isn't necessarily that of the children.

But it is agreed that more familiarity with places of higher education is needed by young Maori. That's why they're encouraging links between the Students' Association and high schools. It's also interesting to note that since the gathering of young people with Te Huinga Rangatahi in the 70's, Maori youth, apart from varsity students are starting to be heard. And their concerns from land grievances to unemployment are being taken more seriously by their elders. Indeed some may say that the lead is coming from the rangatahi.

Te Aniwa Tutara and Mate Paihana Puriri are two such Maori people right in the thick of this movement. But whereas the reaction of some sectors of the public may see them as student political agitators, both women flag that thought away in favour of getting on with the job of nurturing a turanga-waewae on campus.

When asked if higher education was still the salvation of the Maori people towards the year 2000, Te Aniwa replied: "I don't think you need higher education for that, all you need is a whanau, hapu, iwi to be parents and family."

#### Bio

##### Te Aniwa Tutara

Tona papa — Paenua Tutara  
Tona mama — June Tutara  
Tona matua wahine — Te Hira Matua Pairama  
Te iwi — Ngati Whatua  
Nga marae — Reweti, Haranui, Orakei  
Te rohe — Kaipara

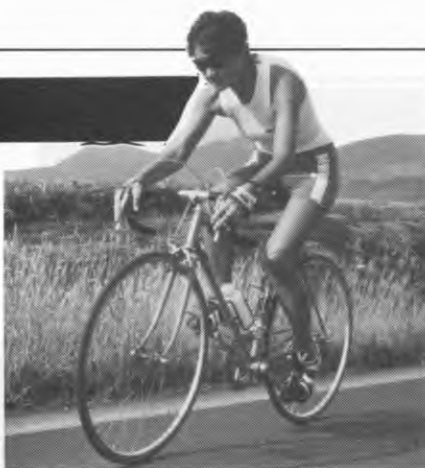
##### Mate Paihana Puriri

Tona papa — Hokino Hohaia Puriri  
Tona mama — Kararaina Hinemoa Puriri (Mackie)  
Nga iwi — Ngapuhi/Ngati Whatua  
Nga marae — Takahiwai,  
Ngararatunua, Otiria, Waitangi

Takaro

# Age no barrier in the triathlon

by Rakapa Sturm



Already three Ironman triathalons on the Big Island of Hawaii, one in New Zealand in March 1985, and many others to her credit Alice Unawai still sees herself as an average person. Being over forty has its definite advantages for Alice being at the pinnacle of her training and stamina.

Not only are these gruelling events a test of athletic ability but Alice's attitude is quietly modest. She is a person driven to discipline and determination and has maintained excellent health as well.

"The older I get the fitter I get" says Alice. "Or maybe it's that I can see that there aren't any barriers."

Her participation in the world's toughest and most gruelling and intense sport of triathlon, stand close scrutiny. The triathlon is the ultimate challenge of individual endurance, an open ocean swim of 2.4 mile swim, 110 mile bike ride, and the marathon 26 mile run. Alice has many of these events to her credit. She has been residing in Hawaii for the past fifteen years, and she has participated over the last few years in thirteen major events.

They are: 1983-84-85 Tinian Triathlon; 1982-83-84-85 Windward Triathlon; 1982-83-84-85 Maui Triathlon; 1983 Kauai Triathlon; 1983-84-85 Ironman World Championship, Kailua Kona, Hawaii; 1985 New Zealand Double Brown Ironman Triathlon.

Living in Hawaii, with its perfect climate for all year round sporting activities, Alice first joined the Healan Canoe Club for three years. (Canoeing is an ancient Hawaiian Sport). Later she started running with Max Telford, coach and world renowned ultramarathon. It wasn't til Alice gained a third place in the Festival of Running, fifty miles of swimming, biking and running, that suddenly this event captured her interest.

Alice came to Hawaii after the NZ Maori Theatre Trust group, which she was in, toured Russia in 1964. Even while travelling, Alice would arise early to go for a swim and hopefully encourage others to join her in a morning dip. Passing through Hawaii Alice was encouraged by her cousin Baden Pere and her Aunt Millie and Joe Te Ngaio to stay over and has never regretted

her decision. Hani Smiler also was responsible for helping Alice study for a Bachelor of Arts degree at the University of Hawaii.

A trained teacher and a specialist in teaching the deaf, also a teacher of English and Administrator, Alice started Hawaii's first Deaf-Blind Programme in 1971. (Dept. of Education). At present she is a supervising teacher or Vice Principal. Her position takes her to the Mainland USA often for educational workshops. Her other educational credits are Bachelor of Education at University of Hawaii, Master of Arts in Education, Pepperdine University Malibu, California, Master of Arts in Education, Administration and Supervision, California State University Northridge, California; Professional Teachers Certificate in Multiple Subjects and English; and Professional Teachers Cert. for Hearing Impaired.

## Kept busy

With her triathlete training programme and her professional career as a quasi administrator of Hawaii Schools for the Deaf and the Blind, which is part of the Department of Education, Alice is kept busy all year round.

"Involvement in a mix of activities is the key to living" remarks Alice.



From Mangatu and a family of seven, she always tries to visit her family in Gisborne now as much as possible. Friends, family and relatives are very important to her. With her already busy lifestyle, Alice is also secretary of the newly formed Maori Women's Welfare League Branch in Hawaii.

## Triathlon

The Ironman event which is televised by ABC Network on "Wide World of Sports" is now broadcast annually to an estimated audience of twenty million. Ironman participants train an average of six to eight months earlier at 18 to 24 hours per week. The Ironman is one of the truly elite of sports events, and a display of human endurance and triumph. A record of 2,000 applications were returned and entered in the selection process of finally 1,250 available places in the race. Alice was successful to be one.

## Running the race

Alice's last remarks as she started the Ironman Triathlon was "Here goes"... and she began the 2.4 mile swim. Several participants were dressed like Canadian flags, and others were speaking different languages. Last year, however, Alice's goggles slipped off accidentally, because another swimmer's arm got caught in them and lost them in the ocean. Sore red eyes are a handicap to retaining a good swimming time, and it would be too slow to continue into the next event. Disappointed Alice dropped out of the event after all that demanding training, and all for nothing.

"Swimming with the main pack of swimmers was often thwarted by someone grabbing some part of me, or swimming over me. I enjoyed my swim to the halfway point, which was the good ship Jim Bean anchored at 1.2 miles away from Kailua Kona pier. I checked my time at 51 minutes. I kept this same speed on the way back to the pier so I would not tire myself out for the bicycle race. While I was in the water, I asked myself this question "Why are you doing this? I no longer attempt to answer this question because the answer is never satisfactory".

"When I left the water at the pier I was quickly ushered to fresh water showers and the changing tents. I quickly ate a sandwich and drank gatorade. Then I stuffed three bananas and another sandwich in my cycling suit. My name and time was called out as I started off. I felt good and especially good when I saw my support team waving a placard and cheering wildly. The road temperature is 130 degrees, the back and the tail bone were sore, and the muscles screaming for oxygen. You wonder if your legs are going to "bonk out" on you. It's here that the greatest battle is waged."

"But these events have given me insight about another driving force other than my body or mind. That force is my spirit or that part of me that keeps going.

"Reaching the Airport there were fewer than 20 miles left and I began the third leg of the triathlon. Now... to run, if not in the best condition at the time, to do the "survival shuffle" for the remaining 26.2 miles. The changing room for the beginning of the marathon was filled with chattering, dressing, resting, drinking, and eating bodies". "It was here again that I had to muster what I had left and touch once more that part that persists in completing the event in spite of how I felt or what I thought. Shoes on, bananas and plenty of water in my stomach I gave the command "Run" and I did just that.

"Slowly at first and then surprisingly I picked up speed. I saw the miles go by. I stopped and chatted with two women participants walking because of various aches and pains. But walking can be a disaster because your body loses energy and motivation, and refuses to get back into the rhythms of running so I quickly said "See you — gotta keep going," and so I disappeared into the darkness, coldness and the loneliness that I had set out in earlier. Now all I wanted to do was cross the finish line and be with friends.

"Wow I did it. Acknowledging friends, flower lei, T shirt, massage, shave ice and REST.... Never thought I could. But who knows what one can do until one goes for it".

"In 1983 under the new rules triathletes must complete the 2.4 miles swim in under two hours or they will be disqualified. The swim and bike race must be completed in 10½ hours or be eliminated. Finally anyone that is on the course more than 17 hours after the start will not be an official finisher. Concern for the safety of athletes also limits the number of entries. My time in this race was 15 hours 41 minutes."

Last year Dave Scott a 30 year old Californian had the winning time of 8 hours 54 minutes and 20 seconds. The women's division was won by Sylviane Puntuous 23 of Montreal Canada with a 10 hour 25 minute and 13 second finish.

### Training programme

Alice's intensive training consists of 4 to 7 miles of swimming per week, biking an average of 150 to 200 miles per week, and running an average of 40 to 70 miles per week. Other types of conditioning include weight training and stretching (yoga). Last but not least is a proper diet — high on complex carbohydrates.

"Finally during the race no athlete can do without those volunteers. About 3,000 volunteers all in all" says Alice. Forty nine First Aid Stations are manned by 1400 volunteers. They distribute

cookies, oranges, bananas, sandwiches, coca cola, water and gatorade to about 900 contestants from the start of the race until the race ends at midnight. Some help bag clothes and assist swimmers if they have trouble in the water, and also help in the dressing rooms. Others act as timers, marshals, security staff and help police direct traffic."



### The triathlon course

The Ironman course is exactly what the name implies. It is a course for the mentally and physically strong and not to be taken lightly. Intense heat and constant winds can create a course that requires tremendous psychological stamina as well as physical strength. The Ironman was first held on Oahu in 1978 and it was the only endurance race in the world to feature a 2.4 mile bike ride and a marathon in succession. That was difficult enough. But when race director Valerie Silk moved the race to Kailua Kona, Big Island Hawaii, she picked a race route that made the event truly grueling.

Many have never swum in the ocean and were amazed or frightened by the sea life there, schools of tropical fish. One swimmer sighted a shark and others have seen four resident porpoises and two spotted rays and a green turtle.

The bike route looks innocent enough. There is no shade. It's just a long mostly flat road lined with great lava fields. But 12.5 miles out riders meet headwinds. Contestants face unusually difficult conditions with temperatures in the mid 90 degrees, and wind gusts up to 55mph. When the sun sets, the moon will rise and only the white line on the side of the road as a guide. Those contestants on the road contend with a really pitch black unlit highway. But the last mile leading to the finish is the best — the one almost anyone can run.

### Alice's motivation

"What motivates me? Why don't I suffer with the burn out syndrome? I want to set an example and a sense of rivalry spurs me on. Not only with those super athletes in my age division, but this includes younger athletes."

Alice reflects, "I think self confidence, discipline and dedication come with growing older. Other women can do what I have done. They just haven't tried yet. Age is no barrier to endurance sport. My problem has never been age but spreading myself too thin. I really concentrate on trying to beat those within the 40-44 age division. I've taken first place in the Kauai Ironman and first place in the Windward Half Triathlon."

Always philosophical Alice believes everyone takes risks in life. "Some of us have gotten to the place, where all we have to do is have a pulse to make money, and be successful in our careers. I was looking for something else too — something even more challenging. The Ironman was my challenge".

When relaxing moments occur, Alice's time is spent helping a fellow worker to train as a triathlete. Her office girl Candice is coached by Alice in cycling and running. As a twosome they train together. Coaching is very relaxing. Her friends can share Alice's positive attitude and strive like her.

"When training five hours a day it does not distract me from my work as Assistant to the Principal. I feel more proficient. The staff here tend to follow my lifestyle, daily exercise and healthy eating habits. Teaching deaf students and deaf-blind students is a very difficult task, to say the least. You need to be creative and positive thinking. The more I work out, the more successful I become. Training has taught me to be more efficient with my life. When I am out riding a bike I'm planning activities. I thoroughly enjoy running. I have not time to socialise, but this doesn't bother me too much. I did a lot of this when I was younger."

"I always look forward to helping my Maori people. I hope that I can continue to set an exemplary model for my people, and my family as I continue my pursuits", says Alice. "I look forward to beginning my Doctorate in Education with Californian Western University".

Alice has certainly found her niche. Her willpower and her "what next" attitude free her to participate against men. It's almost like an obsession. She sets her own standards of excellence. Now Alice has the physiological phenomenon which is referred to as "the training effect", she has become hooked on her continued training, and maybe without knowing it. When you challenge the body — without reasons — and it responds, it grows progressively stronger.

# Maori excel not just in team sports

By Michael Romanos

With an estimated 380,000 players, tennis is by far the biggest participant sport in New Zealand. Next in order comes outdoor cricket with 281,000 active players and golf with 260,000 exponents.

Ian Wells, the executive president of the New Zealand Lawn Tennis Association said tennis is a mixture of competitive sport and pure recreation and it can be played at anytime, by anyone, with an absolute minimum number.

"Therefore I'm not surprised tennis comes out as the number one participant sport in New Zealand," said Wells. And is tennis receiving the recognition it deserves?

"On the competitive side, I think it does reasonably well, but the media as a whole gives tennis only adequate coverage — not nearly as much as we would wish," Wells said.

"Tennis will continue to increase its adherents because of its social benefits but with such a big base already established, it can't be expected to grow, particularly at a registered player level, like some emerging sports are doing."

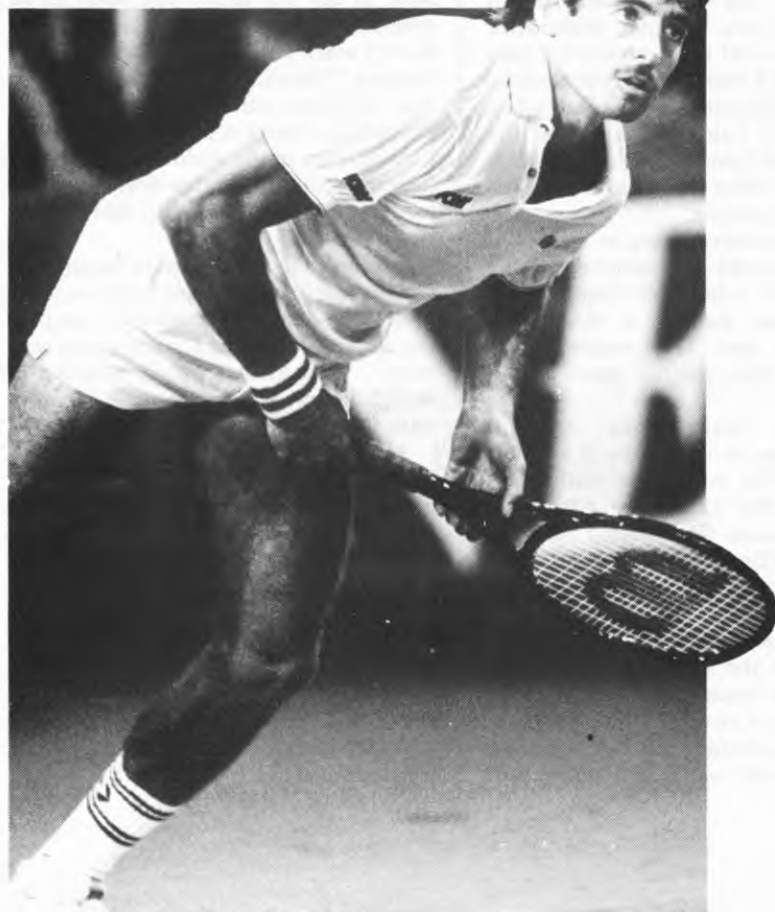
Wells believes there is a considerable interest among Maori and Polynesian circles to playing tennis.

"There is evidence now that Maori and Polynesian players are coming through to the top levels. This is so particularly in the junior women's grade — players such as Claudine Toleafoa, Danielle and Edith Tatana and others. On a ratio basis, our top junior women are almost one for one Maori or Pacific Island.

"In the past we have had a great Maori player in Ruia Morrison who ranks as one of our very best players of either sex."

The current national men's singles champion and number one Davis Cup player, Kelly Evernden has some Maori parentage and Kelly was involved at an organisational level with the national Maori tennis championships this season which produced a large turn-out of players.

NZ tennis champion and Davis Cup player, Kelly Evernden typically intensive and alert on the court.



Tennis is the largest sport in New Zealand but at the same time it is difficult to produce world quality players simply because of the depth of standard throughout the world.

Many people will be surprised by the sport participant statistics which were published recently in the "Sport On The Move" report. The stats represent the most comprehensive and up-to-date figures available.

Who would have thought there are over 235,000 roller skaters or rugby union, our so called national sport/religion, is so far down the list with 188,000 players, or bowls holds only 15th position with 120,000 players.

Roller skaters who occupy fourth position, have probably city and borough councils to thank. Roller skating is one sport here which seems adequately catered for in regard to facilities.

Rugby holds only seventh posy, 19,000 participants behind outdoor soccer, its traditional winter team sport rival. But one must take into account that these figures don't necessarily reflect the overall interest of rugby in this country.

There is still a massive, if dwindling, volume of spectator and armchair support for rugby and not the least from people involved in other sports.

While table number one has been compiled by market research, hard-core support for rugby surfaces in the table of registered membership of national sporting associations. This shows rugby with 200,000 registered members. The next sports on the registered list, bowls, is 66,000 behind rugby and rugby is 86,000 ahead of golf and netball. Tennis has only 61,500 registered members and cricket 78,000.

Another surprising fact to emerge is that netball which holds ninth spot with 170,000 participants, is not the most popular participant women's sport — tennis has 182,000.

Apart from netball (which is only recently starting to organise men's grades), females exceed males in participants in roller skating by 53,000, horse riding by 31,000, softball by 7000 and badminton by 4000 while in basketball the proportion of male and female is evenly divided.

The smallest able-bodied organised sport which has a registered national body is fencing. At 351 registered members fencing is the lowest of all listed registered sports in New Zealand. Next comes rodeo with 487, weightlifting with 537, life saving with 700, axeman with 860 and archery with 915.

It is interesting to note that New Zea-



Maori All Black rugby player, Blair Furlong was also a successful first class cricket representative. Blair knew how to bat defensively as this photo depicts.

land's international standing and prominence in sport is not always reflected in participation. Take golf which holds third position with 260,000. We have had precious little international success in golf. None over recent years. But sports which are more minor in nature here like rowing and canoeing are a different matter.

The fastest rising sports over the last three years in New Zealand are soccer, skating, volleyball, martial arts, squash, indoor cricket, indoor soccer, women's outdoor cricket, motorcycling and surfing.

Figures are not available but for Maori and Pacific Island participation it seems rugby, netball, basketball, softball, rugby league, women's hockey, boxing, martial arts, billiards/snooker hold the greatest attraction.

The Council for Recreation and Sport are to produce figures later this year giving the extent of Maori and Pacific Island people in recreation and sporting activities.

Rec and Sport director, Bruce Stokell said there is insufficient data available at present giving reasons why Maori and Pacific Island people do not participate as fully as other New Zealanders in recreation and sporting activities.

Stokell said Maori and Pacific Island people can play sport exceptionally well which does show up in our sporting successes.

"For this reason we wonder why more do not participate," said Stokell.

**Table 1:** Sports Participation in New Zealand. For sports with 20,000 or more participants.

Sport	Participation		
	male	female	total
1 Tennis	198000	182000	380000
2 Cricket (outdoor)	252000	29000	281000
3 Golf	181000	79000	260000
4 Roller skating	91000	144000	235000
5 Squash	141000	82000	223000
6 Soccer (outdoor)	176000	32000	207000
7 Rugby	179000	9000	188000
9 Netball	4000	170000	174000
10 Indoor cricket	140000	28000	168000
11 Skiing	87000	80000	167000
12 Softball	70000	77000	147000
13 Basketball	61000	61000	122000
14 Badminton	59000	63000	122000
15 Bowls	76000	44000	120000
16 Horse riding	43000	74000	117000
17 Hockey	27000	48000	75000
18 Motorcycling	33000	7000	40000
19 Rugby league	33000	1000	34000
20 Indoor soccer	22000	5000	27000
21 Motor car	21000	5000	26000
22 BMX	18000	4000	22000
23 Cycling	16000	4000	20000

This list, produced by market research for the Accident Compensation Commission, does not include swimming, fishing or sailboating/yachting because of their strong recreational bias. Also the list does not include gymnastics and table tennis which are obvious sports with over 20,000 participants. Refer to Registered Membership of National Sports Association (table 2).

**Table 2:** Registered Membership of National Sports Associations in New Zealand

Sport	Membership
1 Rugby	200000
2 Bowls (Indoor)	50300
3 Bowls (women)	27746
4 Bowls (men)	56661
5 Bowls (indoor, blind)	215
6 Netball	114210
7 Golf (men)	75200
8 Golf (women)	38667
9 Football (women)	6328
10 Football (men)	69740
11 Football (indoor)	1250
12 Cricket (men)	75000
13 Cricket (women)	2821
14 Gymnastics	65200
15 Tennis	61500
16 Yachting	54500
17 Squash	53450
18 Hockey (women)	25200
19 Hockey (men)	17500
20 Softball	36101
21 Athletics	35836
22 Basketball	29650
23 Swimming	27456
24 Table tennis	24787
25 Rugby league	24700
26 Skiing	20200
27 Skiing (disabled)	400
28 Badminton	19000
29 Pony Club	14859
30 Trailer Boat	9680
31 Martial Arts	7100
32 Darts	6550
33 Judo	6241
34 Volleyball	6000
35 Wrestling	4700
36 Cycling	4610
37 Horse Society	4515
38 Small Bore Rifle	4450
39 Croquet	4252
40 Deerstalking	3728
41 Polo	3600
42 Clay target shooting	3591
43 Rowing	3366
44 Boxing	2940
45 Surf riding	2500
46 Orienteering	1734
47 Billiards/snooker	1305
48 Pistol shooting	1276
49 Canoeing	1145
50 Small game shooting	1120
51 Ice Skating	933
52 Archery	915
53 Axeman	860
54 Rifle shooting	853
55 Life saving	700
56 Deaf amateur sports	638
57 Weightlifting	537
58 Rodeo	487
59 Fencing	351

#### OTHER

60 Fishing	30000
61 Underwater sports	5500
62 Marching	5300
63 Water skiing	3300
64 Gliding	3200
65 Parachuting	3000
66 Trampoline	2800
67 Jet Boating	2000



De Wayne in gridiron action.

# Playing American football and speaking Japanese

**P**laying American football was the ultimate. I truly enjoyed the game. It was a kind of gladiatorial contest with all the pomp that attends such a game," says DeWayne Winara Transfield. He attended the prestigious school "Raffles Institution" because his mother Peti Parata Transfield was teaching in Singapore.

Because of American contacts at church, DeWayne joined the football team for the Singapore American Schools. All the teams were owned and sponsored by different oil companies. DeWayne's team was the Vikings.

"The game had always fascinated me," recalls DeWayne. "I played for two seasons and was a 'benchwarmer'. Then finally I started as defensive tackle, because I was quick at responding to the opposing team's 'snap'. All the teams were from the same school with the exception of the American High School in Malaysia. The teams were in reality one oil company

against another oil company. The games were always exciting and attracted much sporting attention from the local American community.

"I played in the World Conference which consisted of four teams and one team from the American High School in Malaysia. The teams were the Bulldogs, Vikings, Steelers, and Oilers. Each team had their own cheer leaders who rallied enthusiastically before the game with a 'pep rally'. I participated in fourteen games over the two seasons which ran from Sept-Nov. The games were so intense with parents supporting each team, and they would sit on

different bleachers (seats). The atmosphere was so intense that although I begged my mother she only attended one game. We lost 28-6. Each team had four coaches. Then I played offensive guard so I was totally responsible for learning 56 plays associated with my position. The play book had to be closely guarded with our lives so that the opposing team wouldn't know our game plans. We had a head coach, defensive, offensive and line coach.

"Padding does not prevent injuries and a helmet-in-the-knee wound still hurts today. We were all given one or two positions. An example for a play would be 'Red Right 25 on 2'," says DeWayne. "Red means power play up the middle with a cut to the right with the 2 back through the 5 hole which is to the left of the center, with ball snapped to the quarterback on the count of 2.

"A humorous incident occurred when the quarterback called a "QB keep to right" which means he holds the ball and runs a sweep to the right. As the ball was snapped the whole team ran to the right to protect him and he forgot which way he called the play and ran to the left. He was buried by the Oilers, and we call that the 'good old suicide play'."

The dress sequence before the game was a proper ritual. DeWayne continues "You begin with the ankles being taped, then the hip girdle with the tail protectors. On goes the half shirt to prevent pad chaffing — grid iron pants next with thigh and knee pads. Turf shoes were next but were later taped on. The shoulder pads were strapped in place before the forearm pads. Even the fingers were taped. Black eye cream was smeared to prevent glare and lastly the helmet with mouth guard. Players paid \$175 for equipment maintenance, and we were allowed to keep our jersey with our name on the back, and the socks and boots. But the football teams arrived two hours before the game to dress in the football gear as well as the usual pre-game warm up and push up drill exercises executed on the field. Excitement would build right up til the game itself.

"The most impressive aspect was, far from being only a physical game, it allows one to engage in mental strategic battles.

"But the big difference was only playing for a short interval. It meant running hard and tackling intensely all the time. Not like playing rugby where a player could pace himself for the entire game as he ran the full length of the field. But as a defensive tackle it meant high energy in running hard and tackling brutally head on with the helmet crashing into the opponent. Running on and off for a short period took a lot of getting used to, and playing so earnestly did too."

### School in Singapore

The school system is totally based on merit. Any time school work is not up to par then a student can be asked to leave. As Singapore is small and densely populated the senior grades go to school from 7.30am til 1pm, and the junior grades go from 1.30pm til 6pm. Because of Singapore's overcrowdedness the Government's policy of two children per family only is enforced by

papers and major magazines made Sundee's life fun and interesting, as well as elegant for a teenager.

Living in Singapore a household would have an 'amah' or a servant.

"She was an elf-like Malaysian who kept our house spotless and sometimes cooked for us," says DeWayne. "Some households had many 'amahs'. One for cooking, one to garden and drive. Labour is cheap and the work is good.



De Wayne Transfield and his sister Sundee at the Maori village, Hawaii.

economic sanctions. One result is that your child will have great difficulty being admitted to a school of choice, if any school at all. Abortion is free and government sponsored.

DeWayne's brother Le Roy had to attend in the later afternoon. As a result he became extremely discouraged. So to overcome the tension Le Roy decided to run home from school instead of catching the bus. As this continued he was bought a back pack, running shoes, and running gear to run home. He has been running ever since. Consequently his running career has taken him to the High School Championships and some day to better things perhaps.

But for DeWayne's sister Sundee, it was not possible for her to survive the competitive Singapore school life. She dropped out but later got her U.E. at the Hutt Valley High School when the family returned to New Zealand. So Sundee took a modelling course in Singapore costing \$500 which she had borrowed from an agency. But she had to work to pay all her debts. Happily her life changed and earning good money from modelling made a difference. Appearances in TV commercials, news-

### Family background

DeWayne grew up in Lower Hutt, and the family attended Waiwhetu School. His mother taught at Naenae College for many years and then moved to Sydney, Australia. After two years his mother got a teaching position at Singapore for four years. Then like other nineteen year olds LDS youths DeWayne decided to serve a mission and was assigned to Japan for 18 months. First he reported to the language training programme and Missionary Training Centre at Provo Utah for a very intensive language and disciplining course. This was necessary for his missionary role. However being the only polynesian there attending at the time, and his first initial visit to the USA, DeWayne learnt in a personal way to be motivated to perform duties of a more spiritual nature in keeping with his commitments.

### Life in Japan

At Okinawa it took DeWayne six months for his language skills to become fluent. Food was expensive and DeWayne rarely ate a meal. He slept on the floor Japanese style. Occasionally a mistake would happen ignorantly or in-

nocently.

DeWayne remembers "rice in Japan is to be eaten plain and anything on it is very rude. I offended an entire restaurant as I poured soy sauce over my rice."

Houses were sparsely furnished at best and visiting people in their homes was agony on the knees after kneeling for two hours. In fact DeWayne remembers he has nearly been crippled at the knees a few times.

On his return to New Zealand DeWayne got a job at the James Cook Hotel in Wellington as night manager. With his Japanese language skills to his credit he was the reservation clerk at the front desk operations. But not many Japanese tourists came while he was there.

A few months later when he and his sister Sundee both received two scholarships from the Polynesian Cultural Centre for four years covering air fare, tuition, board and books plus a guaranteed nominal wage and employment at the PCC, they left with under a week's notice. Amid mad frantic packing and farewells they were now students at the BYU Hawaii Campus sponsored by PCC. This was an entirely new programme and DeWayne and Sundee were two of the first recipients.

An acute shortage of Japanese speaking guides occurred at PCC so DeWayne transferred out of the Maori Village, to conduct walking tours, canoe tours and assist at the restaurant. Now as the supervisor and co-ordinator DeWayne organises Japanese groups as they enter the PCC.

About being a Maori living abroad and in a few countries, DeWayne is proud of his Te Atiawa and Ngai Tahu ties. He has found it difficult to be involved in his Maori culture, as he never had the time with sports, school studies and church commitments.

"But my mother has always keep me abreast of what's happening and has always made me feel proud of my Maori heritage," said DeWayne. Now his mother is on the teaching staff at the Church College of NZ. His uncle, Tata is on the Maori Council and his uncle Huri is a Mormon Bishop of a ward in the Hutt Valley. Then he has an aunt who lives in Hawaii as well, so he has family members nearby. But when he visits his cousins they do not enjoy his wanting to view Japanese programmes on TV all the time. On taking him cruising down to Waikiki, he wants to practise his Japanese on all the Japanese tourists and read all the Japanese travel brochures of Honolulu.

DeWayne reflects by saying "One thing that has always bothered me is that Maori youth tend to sell themselves short. I plan to excel professionally and bring honour to my Maori people as well as my German parentage.



## Ohaaki will be a spectacular sight



**Above:**

A DSIR scientist takes a fluid sample from a thermal spring in an explosion crater at Waiotapu.

**Right:**

Constant testing of the composition of thermal water is carried out in geothermal fields. This test was carried out at Ohaaki. The obviously reduced fluid level is the result of fluid withdrawal from the well.

**Left:**

Fluid reinjection is to be used for the first time in New Zealand on a geothermal power station when it is incorporated into the system at the new Ohaaki scheme. Experiments with reinjection, which means the water taken with steam from bores is returned to the field rather than being pumped into waterways, have been carried out for some time. Pictured is a technician regulating fluid flow during reinjection experiments.



**R**ight on schedule for its planned commercial operation in October 1988, the Ohaaki geothermal power station between Rotorua and Taupo won't come onstream with a hiss and a roar like its counterpart at nearby Wairakei.

But although the most modern methods of steam reinjection will largely dispense with the familiar steam clouds of Wairakei, the station will still be a spectacular sight because of the massive 105 metres of cooling tower that will be an integral part of the operation.

The first stage of the Ohaaki development will add about 100 megawatts to the national grid, with 50 megawatts becoming available after October 1988 and another 50 MW after March 1989.

Should it be considered feasible, plans also allow for a possible second stage development, lifting total output to 150 megawatts. However, there is no commitment to this yet.

There is a long history behind Ohaaki.

It is the first power station to be built on land with Maori ownership — the Ngati Tahu people. Their small Ohaaki marae, consisting of a meeting house and dining hall, stands adjacent to the project.

Steam investigations and other testing started in the Broadlands field 20 years ago and final Government approval to proceed with the construction of the

power station came in 1982, following agreement with the owners on a lease for the land required on the west side of the Waikato River.

The field is now tapped by 45 wells, about half of which will be used to draw off steam for the Ohaaki project. Wells measure between 1000 metres and 1800 metres deep.

One of the problems with New Zealand's geothermal fields is the toxicity of the separated water, containing poisonous elements including arsenic and boron. Pumped into fresh water they can cause pollution.

At Ohaaki this problem will be overcome by reinjection. It is also expected to reduce ground instability and prolong the life of the field.

Reinjection is used both in Japan and the Philippines but has only previously been tried on an experimental basis in New Zealand.

The plant will consist of two intermediate pressure turbo generators and two smaller high pressure turbo generators which were formerly used in the Wairakei field before failing steam pressure there made their use unecon-



DSIR scientists check and record fluid flows at Wairakei in 1971. Flows are regularly monitored to check the performance of the field.

omic.

Refurbished, they will go back into duty at Ohaaki as an integral part of the power station, although separate turbine houses are being built for the two sets of generators.

Rex Webb of Wilkins and Davies M.C.E. the joint venture building the 105-metre high natural draught cooling tower, the first such structure in New Zealand which, equivalent to an office block 30 storeys high, will dominate the surrounding countryside.

Rex is holding a 100:1 scale balsa wood model of the tower, which will sit in the large circular excavation in the background.

As its name implies, the tower will process the station's circulating cooling water, instead of it being discharged into the Waikato River.

The turbines will be driven by a mixture of steam delivered by pipeline from separation plants, which are themselves each fed by an average of five bores sunk into the ground.

The separators will remove the hot water, which will be at about 150 deg C, and reinject it into bores identified for this purpose. About 1800 tonnes per hour will go back into the field.

A massive cooling tower, equivalent to a building about 30 storeys high, will be a feature of the station and will be the first time such a structure has been used in New Zealand. A common sight in thermal and nuclear power stations overseas, the tower will be 70 metres across at the base.

The tower will be used to cool the steam after it has passed through the turbines, condensing the steam into water at a rate of up to 700 tonnes an hour. The natural draught tower will remove about 420 megawatts an hour of heat from the water, which will be circulated by large pumps at a rate of up to 20,000 tonnes each hour.

The gas content of the steam is another problem. Its potentially damaging hydrogen sulphide will be discharged into the cooling tower and then dispersed harmlessly into the atmosphere.

Yet another remarkable feature of the station is that it is planned to be an unmanned "satellite" station of Wairakei, to which electricity will actually be sent for onward distribution through the national grid.

Fail-safe shut down procedures in the event of any failure will be incorporated into the \$280 million plant.

As well as leasing their land, the Ngati Tahu people hope the station will benefit them in other ways, by attracting some of their people back from other areas. They are to build further houses on their land, and there are prospects of a horticultural industry there, using steam-heated greenhouses.

Ohaaki may well prove to be the perfect energy source — clean, non-pollutant, and a development that offers more than just power for far-away places.



## Energy Ministry responds to Maori call

The Ministry of Energy is working with Maori people of the Waikato to plan best use of land and water resources in the region.

This follows the construction of the Huntly Power Station in recent years and Maori dissatisfaction with its effect on the community.

The Ministry of Energy had its first meeting with the Maori community at Waahi Marae, Huntly in 1983. At this hui the need for a Maori perspective on the development of coal-fired power stations in the Waikato was accepted and a report was commissioned.

After a series of meetings between ministry officials and tribal representatives, it became obvious that not only would the brief have to be expanded, but also a much larger research team would have to be involved to meet the agreed deadline.

This team was assembled from four sources: The Maori community, staff of the Waikato Museum of Art and His-

tory, technical consultants from the private sector and staff from the Centre for Maori Studies and Research at the University of Waikato.

The brief for the study was firstly to outline the reasons for a Maori (people) perspective and secondly the justification for a Tainui (tribal) perspective. Issues to be covered included land, education, housing, employment, land confiscation (raupatu), the Maori King movement (Kīngitanga), the Waikato River and its importance to the Tainui people (te awa o Waikato) and tribal unity (kotahitanga).

The resulting report concluded with 11 recommendations on these issues, and these were discussed at another hui, held last year at the Waahi Marae. The purpose of the hui was to explore ways of incorporating Maori views into the energy development process. Besides several Tainui elders and local authority people, the hui was also attended by State Coal Mines, and representatives of the Ministry of Energy and

Mechanical superintendent Dolf Vlug has been on the Ohaaki job since its inception and expects to see it through to its completion.

His will be the task of superintending the installation of Ohaaki's turbines and other mechanical plant.

Dolf arrived in New Zealand from Holland in 1952 after spending the greater part of the war years in the Dutch underground followed by four years in Indonesia and later as an engineer with the Dutch merchant navy.

He joined the Electricity Division in 1955 as a fitter on the Whakamaru hydro station on the Waikato River.

Ohaaki is the ninth power project he has worked on, the last being the 1000 megawatt thermal station at Huntly.

Dolf is standing with the covers of the station's intermediate pressure turbines.



11 other Government Departments.

As a result, State Coal Mines agreed to a number of proposals:

- that the Tainui Trust Board be accepted as the first point of contact between the Ministry of Energy and the Maori people of the region;

- that the Tainui Trust Board be accepted as a suitable point for the distribution of amenities grant money. (Under Section 110 of the Coal Mines Act 1979 up to 0.5 percent of the capital cost of a project is to be allocated for the provision of amenities);

- that a local kaumatua be appointed in each area where development is proposed or undertaken in order that on-site consultancy concerning cultural and spiritual matters can be given;

- that Ministry of Energy staff who will work on or be associated with energy developments within the Tainui area should attend regular marae-based seminars to raise their level of awareness of Maori (and particularly Tainui) history, current concerns and development strategy;

- that a Maori-based team to monitor developments as they affected Tainui people be established. The team would function over a period of 10 years, with

a major review and report to be prepared for each of two five-year periods.

The need for the development of an education and training package for Maori youth, the construction of marae-based housing, and the need for the development of proper procedures for the distribution of amenities grants were all earmarked for further action.

The development of the education package is already underway and is being put together by State Coal Mines training and planning staff in conjunction with representatives of the Departments of Education, Labour and Maori Affairs. This action was prompted by the mutual need of the area's Maori people and the Ministry of Energy and State Coal Mines.

Of primary concern to the Tainui Trust Board was the fact that because the education system was not catering for their needs, most of the region's young Maori people were leaving school without the qualifications to enable them to progress beyond unskilled levels of employment and they were consequently disadvantaged.

The Ministry of Energy, and more particularly, State Coal Mines, were also concerned because of State Coal Mine's urgent need for more trades and

other skilled staff at Huntly.

The result of this mutual need will see the establishment of a Ministry of Energy training scheme based at the Waahi marae. It will aim to improve the educational attainments and vocational opportunities of those taking part, and thus provide a pool of skilled Maori people with assured employment.

An additional possibility being investigated by State Coal Mines is to use the existing facilities at the Waikato Technical Institute for its own training purposes.

Although the final details of the scheme have yet to be worked out, it's intended that Maori youth would undertake the first two stages of the New Zealand Certificate of Engineering (NZCE), which would bring them up to University Entrance level.

State Coal Mines General Manager, Dr Roger Blakeley, says a positive start has been made.

"However, more work needs to be done. Only by working together and sitting down to discuss and negotiate actual and potential conflict areas, can diverse groups within a society move towards these goals which have the widest benefit for all."

# From the Waikato to Vienna and back: how two Maori learned to print

The world cruise (1857-9) of the Austrian scientific expedition on board the Imperial and Royal frigate *Novara* spent 18 of its amply documented voyage of 849 days in New Zealand waters. After celebrating, with the enthusiastic help of Bishop Jean Baptiste Francois Pompallier and his flock, a no doubt intensely nostalgic Christmas and New Year in Auckland, the *Novara* weighed anchor on 8 January 1859 and, homeward bound at last, set sail for Tahiti.

Already delayed by stormy weather, the smooth departure of the *Novara* on this first bright and sunny day of the New Year was briefly threatened by a small boat under the excited command of Pompallier's red-haired Irish Vicar General who, clinging to the Jacob's ladder and ignoring his windswept cloak, 'wished to saddle us with some wonderfully tattooed Catholic Maoris'. Mindful of further delay, the Commodore Bernhard von Wüllerstorff-Urbair (1816-83) regretfully declined this last-minute impassioned approach by the Very Reverend James McDonald (the 'Apostle of the Maoris') and the boatload of dusky would-be tourists was left rocking disconsolately in the *Novara's* wake.

Another non-traveller for the *Novara* was the expedition's official geologist Ferdinand Hochstetter (1829-84), retained and commissioned by an Auckland provincial government anxious for expert advice on suspected coal seams. With the Commodore's agreement, Hochstetter was to remain in New Zealand at the government's expense until 2 October 1859, when he would leave Nelson on the *Prince Arthur* for Sydney. After watching the *Novara's* impeded departure, Hochstetter dejectedly wrote in his diary 'Alone in the Antipodes!', momentarily forgetting 'several officials, also a photographer, a draughtsman, and 15 Maoris' who had been selected to accompany him in his survey of 'this little-explored England'. The 'draughtsman' incidentally was Julius Haast (1822-87) who had coincidentally disembarked from the *Evening Star* at Auckland's Fort Britomart on 21 December 1858, the day before the arrival of the *Novara*.

Already during the *Novara's* brief stay at Auckland, Hochstetter had made cursory forays into the interior. It was he who had been instrumental in bringing to the Commodore's attention the ambition of four Maoris and one half-blood of making the voyage to Europe. The Colonial Government exercised a circumspect watching brief and by Tuesday 4 January, the day of embarkation, the number had been whittled down to two. These were Wiremu

Toetoe Tumohe and Te Hemara Rerehau Paraone. They were rated in the ship's books as seamen, first class, and this they remained until the *Novara* finally reached Trieste.

We find this last item of nautical nomenclature in the manuscript diary of K. Scherzer, official historiographer on board the *Novara*. Like Hochstetter, Karl Scherzer (1821-1903) was one of the seven members of the scientific commission appointed to sail with the 355 officers and crew of the *Novara*. Originally trained in Vienna as a printer, Scherzer founded in 1848 the Gutenberg-Verein, an early precursor of the modern printing unions. From 1852 to 1855 he travelled in North and Central America with the geographer Moritz Wagner. Despite his dangerously liberal convictions, Scherzer was, at the suggestion of Baron Karl Ludwig von Bruck, appointed to the *Novara*, and on his return, as Karl von Scherzer (cp. again Hochstetter), launched into a successful consular and diplomatic career.

His illustrated three-volume *Reise der Österreichischen Fregatte Novara um die Erde, in den Jahren 1857, 1858, 1859, Vienna, 1861-2*, remains today eminently readable for its relaxed yet graphic style and proved to be one of the success stories of the nineteenth century publishing world. In its various editions and translations, the *Reise* was exceeded in sales and impact only by the *Kosmos*, Stuttgart, 1845-62, of Alexander von Humboldt, under whose benign patronage, incidentally, the *Novara* expedition took place.

Of the *Novara's* new crewmen, we find that Toetoe, a heavily tattooed 32 year old, had been baptised by English missionaries when he was 15. A chief of the small Waikato tribes of Ngatiapakura and Ngatiwakohike, his command of reading and writing and English had, by the time the *Novara* appeared, brought him the Government position of postmaster for the Auckland and Hawkes Bay circuit. Possibly this was partial reward for the active help and encouragement publicly offered by Toetoe to Government road-builders.

A land-owner, he ran cattle and

horses on his pastures and had in 1846 married the mestiza daughter of an Englishman and a Maori woman, who had subsequently presented him with a son. His last act, before boarding the *Novara* and after having entrusted his postal position to a near relative, was to have his photograph taken.

His fellow-traveller Rerehau, without tattoos and aged about twenty, was the son of a wealthy Mohoanui chief, who in turn was related to Toetoe. Rerehau too had been baptised and, the product of a missionary school, could read and write Maori, had a smattering of school-learning and was a competent sower, flour-grinder and baker. The Anglican baptisms of both Toetoe and Rerehau, needless to say, largely explain Father McDonald's last-ditch attempt to board the *Novara*.

The two Maoris, after an initial bout of depression brought on by the combined impact of homesickness and *mal de mer*, soon became, as the ship settled down again to the routine of shipboard life, firm favourites of the *Novara's* crew. There were more inner qualms and shrill complaints about the biting cold when the *Novara* made a rough passage around the Horn. No doubt Toetoe and Rerehau felt more relief than regret as the *Novara*, after a voyage of some 51,686 miles, glided up to its home anchorage in the harbour of Trieste on a golden evening in the August of 1859.

Promptly, the crew and officers of the *Novara* were whisked to Vienna, where they faced a hero's welcome. With almost indecent haste, however, our two Maori were bundled into the throbbing recesses of the Imperial and Royal 'Hof- und Staatsdruckerei' where they were slickly initiated into a nine-months' apprenticeship in the art of printing under the genial tutelage of the director Alois Auer (1813-69), then at the height of his fame as the entrepreneurial typographical maestro of Central Europe.

Their immediate mentor was one Herr Zimmerl, a member of Auer's staff, who had, incredibly, 'made the Maori idiom a special study' and it was he who taught the Maori English and German 'as well as the manipulation of types and lithography besides copper-plate engraving and drawing from nature'.

Further details of the Maori entry into Auer's printing-works are to be gleaned from a letter (currently in the author's possession) written by Auer to the Sydney printer J.N. Degotardi (1823-82) on 5 October 1859. Auer des-

cribes how Dr Scherzer 'once arrived home, being uncertain what to do with the two Maoris, I offered to take the two men for the duration of their stay in Vienna into the State Printery, at the latter's expense, as unpaid workers. I appointed them to the care of one of my foremen, who treated them like members of his own family.'

We learn too the real story behind the versatile Herr Zimmerl: 'An intelligent and linguistically gifted young man, a member of our Institute, has been commissioned to teach the two Islanders german and for his part to acquire with their help a knowledge of the New Zealand language, in order to be able in due course to employ this knowledge in the interests of our Institute.'

With modest optimism, Auer could here prophesy that the two Maori 'could well become on their return to their mother country not unworthy missionaries amongst their fellow countrymen of German culture and breeding'. Such thoughts led Auer in turn to conclude his letter in a mood of true nineteenth-century evangelical fervour: 'Who knows what sort of fruit will shoot forth in that distant latitude from the seeds that are being sown here! For I believe that within the truly perfect household of nature no seed is strewn in vain. Sooner or later the time must come for it to germinate, if not to the sower's immediate profit then to that of mankind itself.'

In a later letter of 15 June 1860 to his Sydney correspondent J.N. Degotardi, Auer was to summarise Toetoe and Rerehau's technical progress during their nine-months' stint in the laconic way of the bustling executive. 'Here in the Institute they have learned how to composit and print, and how to carry out lithography and copper plate engraving.' As positive proof of his new apprentices' expertise and in order to give Degotardi 'an approximate idea of New Zealand rhetoric', Auer forwarded along with his letter a copy of the address printed in maori delivered by Toetoe and Rerehau on their presentation to Emperor Franz Joseph I and the Empress Elisabeth, together with the two Maoris' printed 'valedictory salutation'. The imperial address was further accompanied by the ever competent Herr Zimmerl's translation into German.

The specimens accompanying this letter have not survived, but they are printed in Hochstetter's *Neu-Seeland*. The address to the Emperor and Empress (c.160 words, in German only) is at p.528, that to 'The inhabitants of Vienna' (in maori and german, c.300 words each) at pp.529-30. In the latter document Toetoe and Rerehau write: 'We have seen the State Printery, where we spent our time here, learning your language and the craft of printing.'

The Maoris, now germanicised into one Wilhelm Toetoe and one Samuel

Rerehau, had in fact been presented at Court in the February of 1860. As winter gave way to spring, their social horizons broadened dramatically. From their lodgings in Ottakring, they were frequently to be seen strolling the thoroughfares of Vienna, often pausing to jot down in their notebooks 'in legible writing' touristic comments in maori. Inevitably they were sucked into the social whirl, became expert ball-room dancers, charmed many a lionising hostess by their intriguing entries in family autograph albums and possibly, as Hochstetter archly implies, 'went on to develop still further "galant" propensities'.

There is little indication of these social circuits in the diaries separately kept in Vienna by Toetoe and Rerehau. Toetoe discourses on the make-up of the German Confederation and describes at length his peroration in maori in the Emperor's presence at a second audience on 17 May 1860. This was read from a sheet prepared in the printing works by Rerehau and himself, a sheet in two columns, the one maori, the other german.

The account left by Rerehau is more detailed, comments on the 'unpleasant and really rough' work on the *Novara*, recalls Tahiti and Valparaiso and is not above the generalisation of the world-traveller. Of their Austrian hosts he noted: 'I would call their generosity

remarkable, unlike the English who are not generous at all.' Of their early days in Vienna, Rerehau could write in the November of 1859, 'Previously Roihi (Auer), the head of the printing works, had kept us out of sight. The Emperor had made a ruling pertaining to us that we were not allowed to go elsewhere...' Their first public appearance was in fact on 10 November 1859, when they mingled with the crowds in the Prater, noisily and unchauvinistically celebrating the centenary of the birth of the German poet and dramatist, Friedrich von Schiller.

With understandable relish Rerehau dwells too on their growing popularity ('all the onlookers shouted "Bravo, bravo, New Zealand!" ... and our fame was known throughout the empire') but he also describes the visits dutifully made to various factories and government offices with the ubiquitous Herr Zimmerl in tow. The most animated descriptions however derive from several trips made to the zoo, where the lions and tigers seem to have exerted a grim and constant attraction.

The return of Hochstetter however to Vienna from Trieste on 16 May 1860 heralded the end of Toetoe and Rerehau's heady days in the Austrian capital. With Hochstetter they attended a reunion of the *Novara*'s officers in the venerable 'Zum romischen Kaiser' and

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with him on 26 May 1860 they left Vienna for ever. Alois Auer accompanied them to the railway station where they took leave of their Austrian host 'with expressions of unfeigned gratitude and with tears of emotion in their eyes'. Auer, no doubt reflecting on 'the favourable impression which they made on me even during the first weeks of their stay and which was never consequently dispelled for a single moment', could further report to his distant correspondent J.N. Degotardi: 'At my suggestion His Majesty the Emperor has deigned to command that the Maoris should be given from the Imperial Printery the necessary equipment and tools which they will need for the further practice of the graphic arts, with which they were made familiar here in Vienna.'

While the printing-press, type fonts and tools were being freighted to Trieste for shipping to Auckland for their short-lived stay at Mangere, Hochstetter conducted his charges across Europe to London. In Stuttgart on 12 June 1860, the travellers were briefly received by Wilhelm I, the ageing King (1816-64) of Wurttemberg: they also stayed for several days with Hochstetter's parents in nearby Esslingen. Later that month, in London, the Maoris were granted an audience with Queen Victoria in Buckingham Palace, where Toetoe, newly made aware of the recent Maori uprisings in New Zealand (at Waitara, in Taranaki), presented Victoria with a declaration of loyalty in Maori, prudently accompanied with an English translation.

Possibly Rerehau and Toetoe were amongst the '474 presentations at this my fifth and last levee today ... and it is so close today!' (letter of 20 June 1860). One hopes that the sultry weather did not prove to be too much for Queen Victoria since she could also comment, two days later, to her first-born: 'We received yesterday the 2 Moorish Ambassadors ... you would be charmed by their appearance.' The present writer would have saved himself from this mischievous lese-majeste had he glanced instead at the issue of *The Times* for Wednesday, 20 June 1860. Here the Court Circular reports of the previous day that Toetoe and Rerehan (sic) 'introduced by Professor Ferdinand von Hochstetter from Vienna ... were presented to the Queen at an audience by the Duke of Newcastle, Secretary of State for the Colonies.'

The same dire news from New Zealand also had the immediate effect of concentrating Toetoe and Rerehau's mind on returning home without delay. Already at the end of June, as Hochstetter was settling down to several months' study of the geological and ethnological collection in the British Museum, Toetoe and Rerehau embarked at Southampton on the *Caduceus*, which providentially was bound direct for Auckland. Their return voyage was paid

for by the Austrian government.

The two Maoris reached Auckland safely enough at the end of October 1860, after an absence of some 22 months. The Buckingham Palace protestations patently forgotten, both lost little time in becoming embroiled in the Kingite rebellion against the New Zealand government.

It was precisely to thwart such a reaction that the New Zealand government had granted Toetoe on his return, land at the confluence of the Mangatawhiri and the Waikato 'in the hope that he would exercise a quieting influence on his neighbours'. A later commentator advanced the view that 'it was thought that his mind would be so affected with the strength and resources of England that he would see at once how futile was any attempt to cope with them and that his influence would be exerted to keep his countrymen from taking up arms', had however regretfully to concede, 'as it is with Maoris as with Highlanders — that blood is thicker than water — Toetoe cast in his lot with his people'. The involvement and new interests of Toetoe and Rerehau were sadly noted by Hochstetter, who could also report that 'according to a recent letter Toetoe, in an attempt to make gunpowder for the war against the English has suffered severe burns to his face'.

Rerehau was spotted early in 1862 at a church-parade in Hangatiki, acting as a commander of the forces under Reihana Te Huatare (later known as Wahanui). Gorst found him 'a very smart young fellow' with a smattering of European languages, in each of which he 'took care to exhibit his proficiency in turn', and sensed that 'he was certainly much ashamed of the ragged regiment at the head of which we had caught him'. One wonders how much lingered in Rerehau's mind of the etiquette of the Viennese salon as 'towards the end of the sermon, when he caught sight of two (of his men) talking and laughing, he walked down the rank and boxed their ears with a hymn-book'.

Although the scar-faced Toetoe and the muscularly Christian Rerehau were to slip back into comparative obscurity against the confused background of the Waikato War, which began in earnest in July 1863 and simmered until 1881, the year in fact in which Toetoe died, one all too tangible result of their Viennese sojourn remained.

This was the Imperial Printery's printing-press which with its varied equipment was used to print the newspaper of the Maori King movement, *Te Hokioi o Nui Tiren e Rere atu na* ('The far-flying Hokioi of New Zealand'). Named after a mythical but noisy bird of ill omen, *Te Hokioi* appeared irregularly and unnumbered from 1861 until the last issue of 24 March 1863. Printed at Ngaruawahia, the often seedy, small quarto, four-page numbers were much redeemed by the 'logical and trenchant'

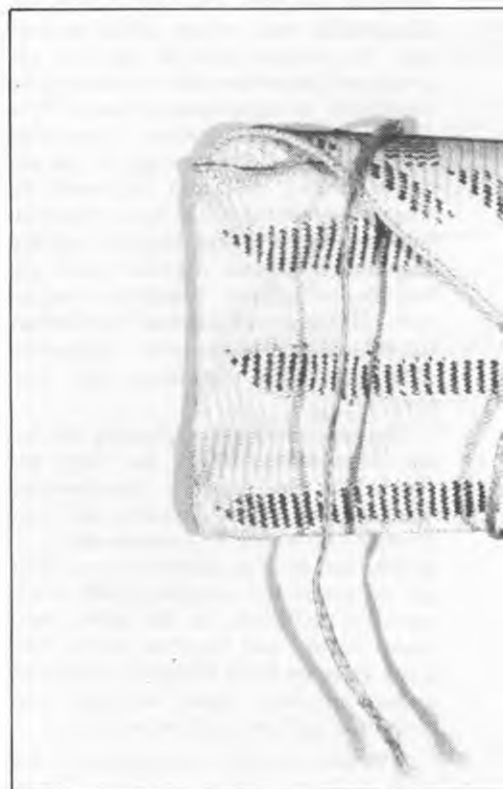
articles written by the editor, Wiremu Patara Te Tuhi (1823-1910), cousin of King Matutaera Potatau.

The exact role of Toetoe and Rerehau and their typographical skills in the production of *Te Hokioi* remains unknown. James Cowan attributes the training of the Maoris involved in the actual printing to 'one of Mr C.O. Davis's nephews, who had learned the art of composing type at the New Zealander printing-office' and singles out Honana Maioha, brother of Patara, as one of the compositors.

Scherzer however reports: 'The news we have received of Toe-toe since have (sic) been rather distressing. He issues from the press, presented to him at Vienna stirring publications, comparing the Maories to Pharaoh (?) (sic) and exciting them to declare their independence.' This note is not in the first German edition (1861-2) but appears in all subsequent ones, until it finds its final form as: 'According to the latest reports (January, 1864) from New Zealand the two Maoris have since their return home become the most outspoken op-

## Errors in

Since the publication of *Feathers and Fibre*, (Penguin (NZ) Ltd, 1984), I have had the chance to examine more closely some of the items illustrated in the book. For various reasons I now believe that five articles should not have been included because they are not, or may not be, of Maori manufacture. It is unfortunate that these probable errors mar the collection and I would like to



ponents of the English and are using the typographical equipment given them to enable them to follow a peaceful calling, to print fulminating proclamations and to issue demands for revenge and for the extermination of their friends, the English.'

In 1906, when Sir Eldon Gorst made his nostalgic return to New Zealand, he could after a fruitless search report that all copies of the *Hokioi* 'appeared to have disappeared as completely as the Moa'. His inquiries were not prompted solely by idle curiosity. In 1863, as Native Commissioner in the Upper Waikato, Gorst had been charged by Sir George Grey to issue a counterblast in kind to the seditious screams of *Te Hokioi*. His *Te Pihioi Mokemoke i Runga i te Tuanui* ('The lonely lark perched on the roof') ran for five issues from 2 February to 23 March 1863. On 25 March 1863, while Gorst was absent in Te Kopua on the river Waipa, a war-party of Ngatimaniapoto under Rewi broke into the school buildings at Te Awamutu (on loan from the Church Missionary Society) and bore away in un-

opposed triumph the freshly printed sheets of the fifth issue, the type, the paper and the press itself.

Printed on a press ordered from Sydney, *Te Pihioi* was produced under the technical supervision of the youthful Edward John von Dodelszien (1845-1922), who had learned his craft printing for the Melanesian mission under Bishop George Selwyn. The 'most forcible and idiomatic' Maori language used in the newspaper (distributed gratis) was the work of Miss Ashwell, born in New Zealand as the daughter of the missionary Benjamin Yates Ashwell.

The impeccable quality of Gorst's printing team (the first issue was personally revised by Sir George Grey) did little to dissipate the anger of the chiefs of Ngaruawahia who claimed that 'the "Sparrow" was written in a bad mocking style, nothing like the calm and reasoning tone of the *Hokioi*'. An (incomplete) set of *Te Pihioi* was, we may note, eventually turned up in Gorst's search over 40 years later: it was located 'in the collection of Mr Turnbull, a collector of Maori curiosities'.

Had the Right Honourable Sir John Eldon Gorst extended his memory-provoking trip in 1906 along the river Waipa, tributary of the Waikato, he could well have stumbled against the rusting frame of the Austrian press given nearly half a century previously in Vienna to Toetoe and Rerehau. When in 1863 the Queen's troops advanced up the Waikato, the press and type were taken by its Maori proprietors to Te Kopua. Cowan noted its derelict presence there in 1922, observed that 'a settler ploughing his land at Te Kopua has turned up scattered type' and (*sic transit gloria praeli*) that 'the local Maoris turned the old hand-press to account in another way — to press their cakes of 'torori' or home-grown tobacco'.

John Fletcher,  
University of Sydney

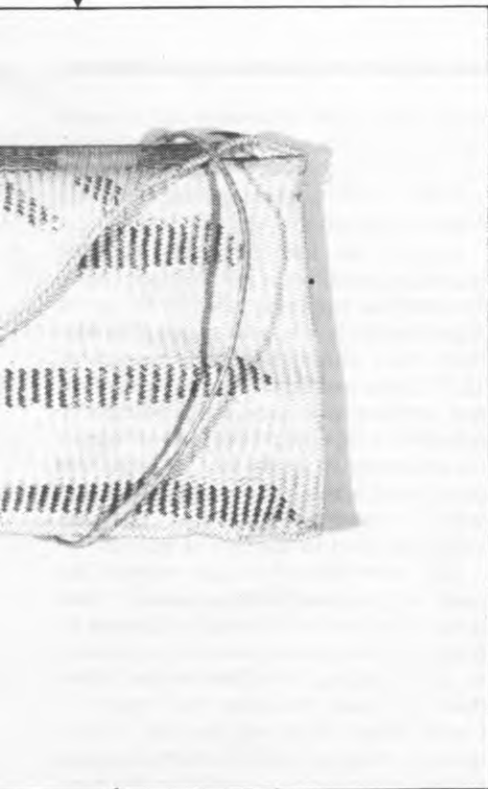
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## "Feathers and Fibre" — an apology

set the record straight by listing them here for the information of those interested.

Fig. 54. Kit with flap and tie cord. Unknown artist, Sir George Grey Collection, Auckland Museum

The original documentation for this basket has now been located. It was found in a cache of fibre material in a

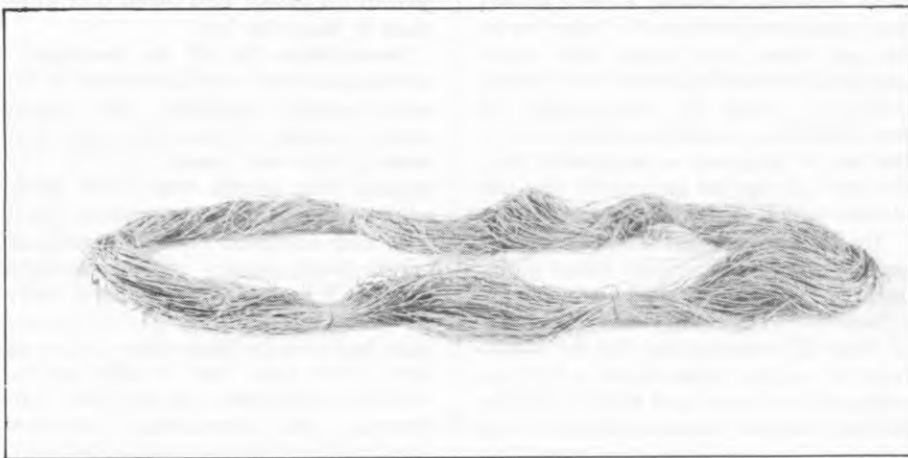


rock shelter at Hyde, Central Otago in 1894. Later the whole collection of seven pieces were described in detail by Augustus Hamilton in "Notes from Murihiku" in *Transactions of the New Zealand Institute*, Vol 29, 1896. It was through the excellence of this description that I was able to bring these items in the Auckland Museum collection together again. There is no record of how they came into the collection and for some unknown reason they had not been included in the museum's accessions. I query the basket on a number of counts. What is the material? The overlaid pattern is very unusual if it is Maori. The join in the bottom and the method of finishing the rim use techniques unknown to me in New Zealand material but found in work from tropical Polynesia. However, there remains the query that if it is not Maori, what was it doing in Central

Otago? Did a Polynesian man or woman who travelled to New Zealand on a whaling ship bring them? Did a Maori whaler hide his Polynesian souvenirs there? To these questions there are at present no answers. Kete with flaps such as this were made by the Maori and the Auckland Museum collection includes two examples called *kopa*, collected in the Urewera by Elsdon Best at the turn of the century. There is no doubt that these are of Maori manufacture and New Zealand materials.

222-227a. Fishing Line, unknown artist. Sir George Grey collection, Auckland Museum.

This line is from the cache as the basket above. The fine rolled cord could be Maori except for the fact that it is very hard and harsh to the touch



# Bush travelling in Te-Ika-a-maui

by Bill Secker

In ancient times the difference in terrain encountered in the two main islands of New Zealand had a pronounced impact on the way of life when seasonal activities or other pursuits required tribal groups to move away from their villages.

Today we as a nation are indebted to those early European travellers of different occupations and callings who walked along some of the ancient North Island pathways in the company of Maori guides and companions and who have recorded in their journals of what travelling far afield involved in Aotearoa.

For both the early transient visitors to these shores and others who at a later date arrived to take up permanent residence in a new land found the prehistoric walkway system which threaded the North Island, a considerable advantage when their interests or duties took them away from their port of entry into New Zealand.

In the North Island with its more gentle terrain and less formidable mountain barriers much of the travelling with regard to food gathering, trade with neighbours or for the movement of war parties was by way of ridges. This means of travelling was in direct contrast which prevailed over great tracts of the South Island where wending the way up river valleys invariably led parties to alpine passes.

In pre european times the tracks which wended their way through fern, scrub or forest were much akin to present day trampers tracks in that they followed the crests of spurs or ridges where the general vegetation would tend to be of a lighter nature due to shallower and drier soil conditions in these places exerting an influence on plant growth. This keeping the track to ridge tops was formerly a more important consideration than it is today for in an age when only stone tools were available for hacking into growth, great difficulty would be encountered in knocking down vegetation which was in the way of progress — for absent from the tool kit was an implement like the slasher which clears the way.

There were however some differences between the ancient Maori paths and the present day tracks which provide access to the bush clad ranges. One of these differences was that the Maori track of earlier times made a bee-line approach up spurs and ridges. On the steeper grades pakeha travellers who were used to zigzagging when ascending



What travelling entailed in typical North Island hill country is well captured in this unknown artist's work of a bush scene in what is now part of one of Wellington's western suburbs. Although in ancient times this particular track was of minor importance it provided access to different parts of the coast as well as providing an alternative to journeying by canoe in the roughish waters of Cook Strait. The scene depicts a junction in the old walkway system and when the artist recorded his impression on paper it had practically ceased to be of any importance as a coach road a few chains away had made it obsolete. On an old subdivision plan of the Karori Valley the surveyor sketched in a section of this track as it led to the Makara Coast. Amongst the detail recorded were off-shoots to places where birds could be caught in the then still forested country.

hills found the going tough, and keeping up with guides, companions and even porters weighed down under heavy loads, taxed their stamina and suitability for this mode of travel. Pakeha travellers also found to what they were accustomed to, the ancient paths were exceedingly narrow and with thick growth on either side there was little room to place the feet.

Nevertheless for all the descriptive entries made by a certain section of the early pakeha travellers, one cannot escape coming to the conclusion that some of this well meant criticism was coming from people who were somewhat clumsy in their movements. For it is a well accepted maxim in walking across rough country and this involves whether it happens to be along a rocky shoreline, travelling by way of a stony river bed or in the bush where tree roots are in the way, that it calls for co-ordination between eye and feet. Furthermore this co-ordination between eyes and feet does not come about over-

night. For those who were not brought up to this form of travel from infancy, two years may need to pass before the pakeha could bound along like his Maori companions.

One of the best accounts of what travelling entailed in pre Waitangi New Zealand has been described by the artist Augustus Earle who was resident in northern New Zealand for nine months in 1827. Earle was one of the early visitors and settlers who was not particularly adapted to this primitive form of travel for he leaves no doubt that he found the going hard when he traversed the track which connected Hokianga Harbour with Keri Keri in the Bay of Islands.

Our artist describes that once on the path "it is impossible to go astray". This state of affairs which was a blessing to others in later years was due to the fact as Earle put it, "no other animal other than man ever traverses this country". Unlike today there was no risk for the unwary of being lead off course through mistaking an animal track for the way

and is not flax fibre or any other New Zealand fibre material known to me. It is coiled and tied in a manner reminiscent of belts and neck ornaments from the tropical Pacific.

238-238a. *Hinaki*, unknown artist, (Tuhoe), Urewera. Auckland Museum.

Although this fish trap has been used to illustrate books on the Maori a number of times, it is made from a material very different from the *mangemange* or *kiekie* roots usually used in *hinaki* type traps I have examined. There are also many differences in construction. At present I believe it may have South East Asian origins.

Fig. 41. Basket for dried ngore, a kind of whitebait. Unknown artist, (Ngaherehere). James Ngatoa collection. Auckland Museum.

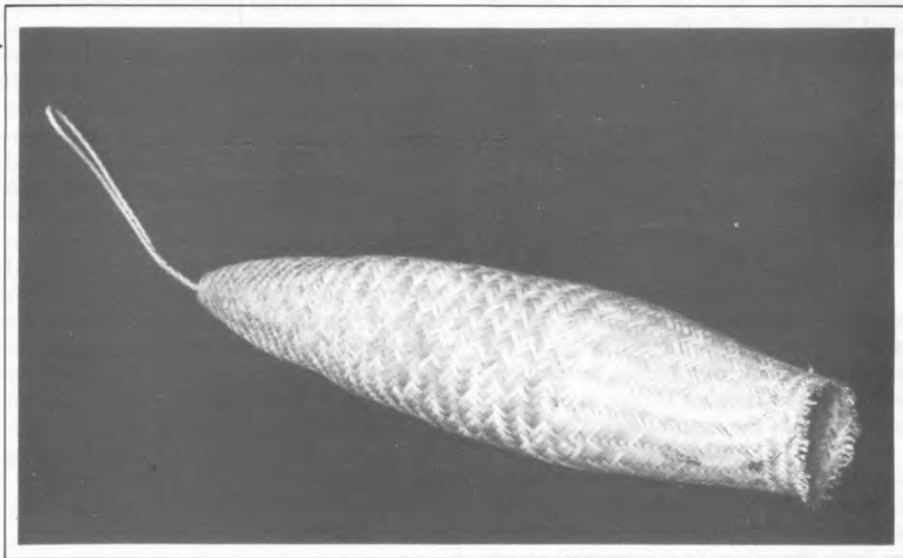
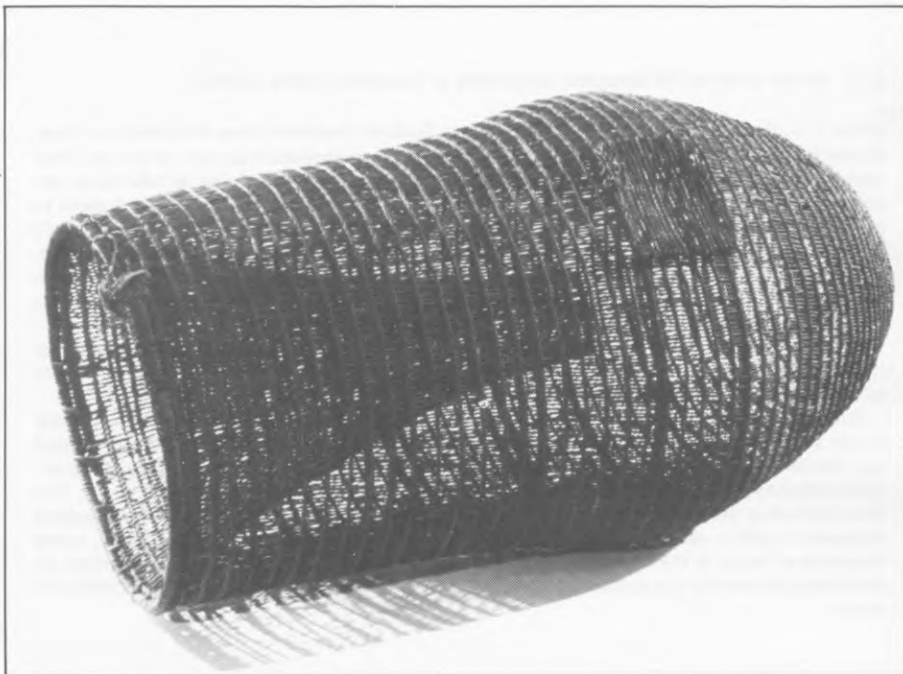
I have had doubts about the practicality of this basket for storing dried fish. Why is it so closely plaited? Should not the plait be more open to allow the air to circulate and prevent mould? Is it large enough to feed the extended family? For what reason would the craftsperson make a basket that has to be hung upside down with the opening stuffed to keep the contents inside? Is it made from *kiekie* as I first thought when I believed it Maori? Recently I have bought two very similar baskets from separate antique shops. One is the same size and almost identical but with no documentation. The larger one is definitely not of *kiekie*, and is possibly of some palm leaf. Although larger, it is made in the same manner and said to be a beer strainer brought back to New Zealand by a woman returning from South Africa. She explained how a fold was made around the basket after use to hold it open, and how it was suspended by the loop at the end to hang up to dry.

Fig. 37, 37a. *Kete*, unknown artist. Putiki. Mick Pendergrast collection.

This basket was purchased in a second hand shop in Wanganui. The vendor said that it was made in Putiki before 1920. The material causes me some concern. It seems to be too soft for flax, and if it is, it is probably *wharariki* (*Phormium cookianum*). Initially, I thought that one surface of each strip may have been removed to make it thinner. Now I believe that it may be some kind of rush. In style it is unusual if it is Maori.

I apologise for the inclusion of these probable errors included in the book. Four of the five objects were provenanced by the museum and I relied on this information, which I now believe to be incorrect. At least I have had a sharp reminder that I still have a lot to learn and I hope that my mistakes have not caused readers too much inconvenience.

By Mick Pendergrast



### S.C. Brees view of Wellington depicting a Taumata (view point).

When S.C. Brees principle surveyor for the New Zealand Company drew this sketch of Wellington from Kaiwharawhara Hill he included in the right foreground a section of the old track which connected Wellington and Porirua Harbours. As a surveyor he would have appreciated that ancient tracks such as the one depicted were a great blessing when it came to sizing up the land. At this point the track runs through open country. This has resulted from the vegetation being burnt over the centuries. However immediately behind the artist's vantage point the track disappeared into the bush. The high ground in the foreground was a taumata. This was an open spot where travellers could call a halt in their journey to have a rest, take in the view and observe the weather signs.

After Porirua the conditions changed. From here, apart from incursions inland whenever the terrain dictated, travelling was by way of the coast until Kawhia. West Coast rivers would also be an obstacle in the way.

Roads are designed to meet the needs of society they serve. After European settlement tracks such as the one Brees painted on the Te Wharau ridge had little or at the best limited use. Better travelling could be had from changing to surveyed roads. Travelling along the ancient pathway that ascended from Wellington Harbour was not abandoned over night. The track following the crest of the Te Wharau ridge was still of use, as under the New Zealand Company's policy whereby every tenth country section was reserved for the Maori, some hundreds of acres in the vicinity of the left foreground were designated native reserves, so that the track served a purpose as a latter day right of way well after Brees had recorded this scene.

ahead. Over time the tracks became well beaten and Earle remarks how in areas where the soil was light the "pathway resembled a gutter more than a road". Joel Polack in the 1830's remarked how in open fern country these narrow and beaten paths were discernible at a great distance. Earle in his painting depicting his approach to Kerikeri places on visible record confirmation of Polack's comments.

There were exceptions to the rule however about Earle's statement that it was impossible to miss the way, for when the track descended to swampy valley floors keeping to the road posed problems for the uninitiated.

William Yate, who in the early 1830's was a member of the Church Missionary Society wrote of how he met both men and women on these tracks with loads on their shoulders that averaged ninety pounds. This is a terrific weight to bear and causes great strain on the spine, lungs and heart. This burden is all the more terrific when Yate further comments, "that these poor unfortunate carriers have to travel 12 to twenty miles for a day's work".

The 1830's saw a pronounced change in the roading pattern take place. This was when the members of the Church Missionary Society commenced the construction of a cart road between their stations at Waimate and the Bay of Islands. At the same time obstacles in the form of fallen forest giants which impeded travelling were removed. With increasing European settlement taking place from 1840 onwards, this improvement in roading proceeded apace. Being surveyed routes that followed contours, the new cart roads rough and ready as they were, were also a boon to the Maori communities and in the settled parts of the country the ancient pathways were progressively abandoned.

Today it is still possible to trace some of these tracks which served an important role in Maori economics. Back in February 1981 while climbing a hill behind Wharehunga Bay (Cook's Grass Cove) on Arapawa Island, I was conscious that the pasture directly ahead was thinner than the grass on either side of the crest of the ridge. On closer examination it could be seen that over the centuries pounding feet had compacted the clay soil. The possibility that it was a sheep track was ruled out through its very directness. Its line could be made out some 50 metres ahead and the only time that this section of a seven kilometre track which led to Tory Channel faded from view was when it was obliterated by a latter day rockfall. Although narrow, keeping on the track

was not as difficult as Earle had made out. There were differences however in that I was able to pick my own pace and that due to agricultural practices controlling the fern, the way ahead was in open country.



### Augustus Earle — "In open country".

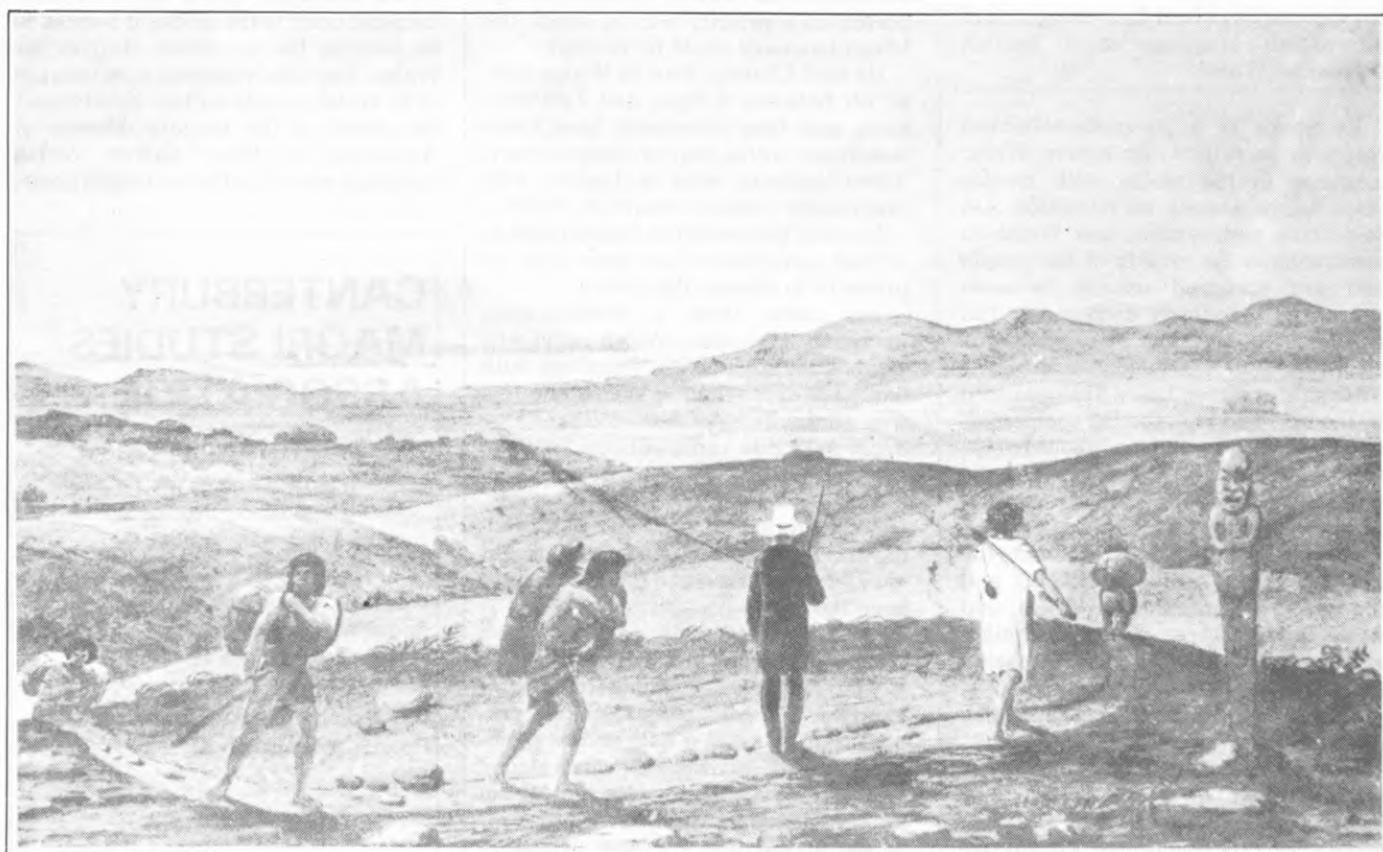
The artist Augustus Earle sketched this scene so that his return to the Bay of Islands from Hokianga Harbour would be recorded. As an historical record it is complementary to the descriptive comments made in his journal of what travelling overland entailed in the New Zealand of earlier times.

Earle was an astute observer of Maori ways and customs but for all his insight he failed to comprehend why the tracks were in the state they were.

The artist found the narrowness of the tracks made travelling an irksome experience. He also found the manner in which a party became strung out during the course of a day to be rather unsocial as he would dearly have appreciated a companion to converse with.

To appreciate Earle's description of the journey a person needs to go back to the society of those days when the only means of overland travel was on foot and that due to the absence of beasts of burden the tracks were narrow. Earle found that through "their pathways not being more than a foot wide walking for a European was a painful experience". According to Earle the Maori did not suffer any inconvenience in this regard as they walked pigeon toed (feet turned in). It is not surprising that Earle's gait caused amusement and earned him some good natured banter. Other early travellers also had to put up with this teasing as part of the price to pay, their fellow travellers.

In open country a keen eye could make out the line of the pathway a long way ahead. When in 1835, Charles Dawin the naturalist to the Beagle observed this sea of fern he had cause to remark that in New Zealand no one need starve because part of the staple diet was so abundant. Depending on the fertility of the soil fern could soon present an effective barrier and frequent burning was necessary to keep a track open.





Henrietta Maxwell gives her views to Lin Davis.

## Explaining the Maori in Welsh

A Welsh broadcaster, Lin Davis was recently in New Zealand to interview Maori people about their life style and customs. But of most interest to his Maori interviewees was his explanation about the resurgence of the Welsh language in a English dominated Wales.

He spoke of a government-backed response to reflect the native Welsh language in the media with twenty three hours a week on television. Lin said these programmes use Welsh to communicate the vitality of the people and are screened usually between seven and nine-thirty each night. The remainder of the time of Chanel Four has programmes in English.

He said eighteen hours are produced by the BBC and ITV, the big companies, and five hours come from about twelve independent producers. At one time he said there were thirty independent producers but times had gotten hard.

He also said that in the beginning the BBC would opt out of producing and presenting programmes in Welsh, and would tend to screen them late at night or at inconvenient times. That's changed now.

Lin puts the ratings figures for Welsh programmes at about eighty thousand, a figure he admits is not large by world standards but one that is sufficient to justify screening. He says it's been a three year experiment that the govern-

ment will now have to face up to, to see if it continues.

In his time in New Zealand, Lin was very taken by the Aotearoa Broadcasting System application for a third channel licence. He felt that it should be supported as a priority way in which the Maori language could be revived.

He said Channel Four in Wales kicked off between 6.30pm and 7.00 with news and then developed from there sometimes with a play or documentary. Advertisements were in English with programme announcements in Welsh.

Lin said the switch to English was to attract advertisers but there was no pressure to change this policy.

Lin came from a broadcasting background in radio. Welsh radio was established some seven years ago with limited broadcasting in Welsh and this was gradually extended.

Lin said this radio service kept the people in touch with others and developed into a real country service. However he said it wasn't all plain sailing and it took threatened non-payment of tv licences and much public action to keep the media honest.

He said there was some backlash from people who saw the revival of the Welsh language as being irrelevant. However Lin said being eighteen percent of a two and a half million population able to speak welsh, was a strong factor in the resurgence. He said Welsh second language teaching also took off in the sixties and it's now estimated

that there are four hundred and fifty thousand Welsh speakers. The Welsh language is also supported in law and has equal validity.

Lin said that this turnaround for the Welsh language was a shock to some because prior to the sixties it seemed to be heading for extinction. Happily for Wales, that didn't happen, and because of it, Welsh people will be able to hear the views of the tangata whenua of Aotearoa in their native Welsh language when Lin Davis returns home.

### CANTERBURY MAORI STUDIES ASSOCIATION:

An organisation established to encourage research in the field of South Island Maori Studies. We publish a quarterly journal, TE KARANGA, hold occasional evenings, and plan a Resource Centre.  
Enquiries; Terry Duval, 85 Caledonian Road, Christchurch 1.  
Phone 65-831  
or Piritihana Mikaere, 94 Windermere Road, Christchurch 5.  
Phone 526-227

# Jay Em make war on work

In an inconspicuous green shed in Napier eight people are settling in to have an end of the week beer. They're sweating from the Hawkes Bay temperature, and dusty from the dry grape fields. You can sense their relief that the weekend has arrived at last.

This is the Jay Em Trust. Of the 11 involved, only eight are here. These people are a little hapu of their own. You can feel it. There's an unexplainable feeling that makes you sure that none of these people are ever alone.

Jim Morunga refuses to label himself supervisor.

"We're all people here, there are no bosses, we're people." He's slouched over the trestle table, brown bottle in hand. "Sit down and have a drink, compliments of the Junior Blacks (Power)."

The Jay Em Trust was set up ten years ago in Jim's back yard. When it started growing, he moved it to the existing premises in Onekawa. Since then, things have been all go.

Most of the work they do around the workshop is sold to the public through various contacts. You name it, and they'll make it.

And Jim says, they've been through their share of hard times.

"Everything here is ours. We've worked ten years to build this up."

His arms encompass the tractor and trucks outside, the canopy for one of the trucks, the five work benches, all with their own sets of tools, the sewing room, complete with overlocker and machines, the office, display shelves, everything there has Jay Em's name on it.

And on the modest 15 to 19 year old faces sitting on the opposite side of the trestle glints a bit of pride. But they're not a whakahihi lot.

They've got a contract grape picking for McWilliam's Wines. Jim negotiates these contracts to build up their capital. With the profits, they are able to expand their current assets. Everyone is consulted when it comes to spending the money.

They've been to Auckland to see Tina Turner, Taranaki for the Work Skills Annual National Hui, and Auckland again for the Dire Straits concert.

Self determination has brought the Jay Em Trust where they are today.

Jim: "We don't make war on people, we make war on work."

# Prison to praise fellowship

By Papa Uncle Ressiano

Prison to praise fellowship community network. The inside story towards people who violate the law and end up in jail, as guests of the government and the taxpayers.

TATOU tatou katoa, altogetherness ote ao hou, a new direction, the inside outreaches, called to serve thy people in captivity. I'm reflecting over the past week as I take a month break as the manager of the United senior cricket team and to relax and meditate during my leisure hours at this time of the year after all the hassles and hang ups.

Christmas is a time of hi ho celebration with some of the long term identities and sports personalities that gave their best for the cricket and the league team to make the united teams a success.

A change of time table by our elder brother RAY KAMO, senior R.C. chaplain at Paparua jail rock house, and the Rev Father Barry Jones, maori missionary at Terangimarie youth cen-

tre Christchurch. These wonderful kind humble people of god influence me to participate and tape record the first maori mass service ever held in Paparua prison since the prison was built in 1925.

Since then my day every day has been crammed full of continued activities. 23, December '85, at 6pm, a group of visitors, from Terangimarie, people from churches around Christchurch, Nelson and Dunedin attend the mass a full chapel accommodate 60 people 90 turned up including prisoners some stood up and some sat down outside the chapel doors while the service was in progress.

After welcoming the visitors and the elders, Mr Manawatu, Mr Stirling, Mrs Iri Choat, Mr Wiremu, Mr Merlin and the sisters of the parishes, Mr Stirling spoke in maori. The good samaritan work of Father Barry Jones as maori missionary for Te Waipounamu. Father Jones, conducted the mass in maori, KO  
NGA KARAKIA O TE MIHA.



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# Maori art taking the Tasman by storm

Maori Art is taking the world by storm. First the Te Maori Exhibition put Aotearoa and the natives on the map, and now, seven Maori artists have taken their treasures across the Tasman to show them what we're made of.

And in these seven people, most of the tribes of New Zealand are represented. Cliff Whiting, Sandy Adsett, Fred Graham, Rangi Hetet, Darcy Nicholas, Robyn Kahukiwa and Erenora Puketapu-Hetet.

With these seven artists, two Maori drama groups left for Australia. Te Ohu Whakaari and Merupa Maori.

This combination of traditional and contemporary art forms is significant of the Maori society today.

It's the linkage between two eras. Erenora Puketapu Hetet sums it up in her story:

"My aunties, who were weavers, took me under their wings. They allowed me to sit and play with the flax and listen to them even if some of their talk was just idle chat or gossip. They didn't chase me away, they encouraged me instead. They were a different kind of person to what I am today. I have to live in two worlds. They were totally Maori in the things they did. They had a deep understanding and way of caring for natural things."

The art forms are a method of communication. Erenora's husband Rangi says:

"When I walk towards a whare whakairo the first thing I look at is the tekoteko, then the maihi, the amo — from the top downwards. I see how well balanced the house is, what the carver is trying to say, and what areas the carvings relate to. The poupou need to be in proportion to the size of the house. For example, if the house is small, then the carvings are deep and round. I look to see how sharp the cuts are; this gives me some idea of how good the carver is."

Fred Graham: "The things I carve are the things that I missed in my childhood — the stories of Rangi and Papa and the Maori thinking that was just passed over lightly at school. These are the things I want to make people more aware of, especially young people today. We are bombarded with so many other things. It is really only when you get older that you realise our old stories have much greater depth."

I have developed a feeling for certain materials. As a sculptor you tend to look for the best way an idea can be ex-



pressed. If I am looking at perspex and it is suitable to the idea I am communicating, then that is the best medium from my point of view.

Cliff Whiting was brought up in a rural area.

"It was very much in the back blocks; there were the gravel roads, a general store that stocked everything from a needle to perfumes. It was quite isolated. For the majority of us, we couldn't go anywhere, even though bigger places were only fifty or sixty miles away. Our world was our patch."

"Before 1964, I was painting, but not in terms of Maori things. In those days art was all about landscape painting. We didn't really get into painting until after a while when we tried to record family things. I began carving round about the time I started school. I used this penknife to carve a box. I still have it. This old pakeha chap at our school was fitting paua shells into blocks of wood, then getting us to carve them. I think at the same time there were a lot of experimental projects in carving around our local schools."

"Getting involved in marae art didn't really happen for me until 1969. I was living in Nelson and was quite isolated from many things Maori. At one stage there were only two Maoris teaching in that area. Other than the small collection of artefacts in the museum there was nothing else there. Consequently, my works were at an individual level."

Sandy Adsett: "My earliest involvement with kowhaiwhai was about Standard two at Raupunga Native School. We used to do a lot of kowhaiwhai in black and white. This was nice and easy; you could create more successful designs. We used to do egg shapes and make designs fit into them. That's one of my early memories of using koru designs to fit into an outside perimeter. It wasn't something where you just took a shape and built something around it. It was one I remember because I enjoyed it. I enjoyed the design."

Robyn Kahukiwa is deeply interested in symbolism and spiritual qualities in Maori traditional painting, weaving, and carving. She is currently exploring a new dimension and is fascinated by the carved figures developed by the masters of traditional Maori times. Huge rounded ancestral figures have been recaptured by her own canvas. Children feature as well, sitting with or suckling from their mothers. There is a sense of rhythm and order about her new works, and a move away from a controlled, detailed style to a looser more expressive method. "My identity in things Maori is made possible because of my ancestors. It exists because of whakapapa, tribal culture, and tradition. My links with the past are as important to me as the fact of my being, my future, and the future of my children. The artistic and cultural traditions of my ancestors are vital in the maintenance of the threads of the chain of our people — past present and future."

Darcy Nicholas is the twelfth of thirteen children. By the time he was thirteen, most of the family had left home. "These were lonely days for my mother, and she would spend a lot of time speaking to the two or three of us left at home."

"In many ways it was the overall isolation that pushed me into painting seriously at the age of thirteen. I drew with charcoal on tin, timber, concrete, newspapers and any other thing I could find. I had started drawing regularly from about the age of three. My greatest fascination at this young age was the night sky and the bush that I played in. My mother would speak to me on Maori meanings for the stars, the trees, and the hills. She told us about our relations who had since passed on, where they were buried, and some of the simple ritual of Maori things. I came to enjoy these stories and learned of the tribal battles in the North Taranaki area."



A large wall mural with separate carvings now hangs in the Wainuiomata Karate Club. It is very unusual with a mix of oriental and Maori design commemorating a former karate student, David Te Hiko.

David died in a car accident in Wainuiomata and the wall mural is a tohu of the aroha felt for David and his family.

The rangatahi of the Kokiri ki Manukau Steps programme, Onehunga completed the mural and presented it to the karate club.

The mural now confronts club members in the dojo (training hall) and is an inspiration to all.



**Above:**

The Onehunga rangatahi carrying the mural with their kaumatua Robert Pene following and kuia in front.

**Right:**

Later the club members worked out with the mural in the background.

**Below:**

Tracy Te Hiko (David's sister) and Julian Brown are also pictured in front of the mural.



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*Dougal Stevenson*


Dougal Stevenson


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**18** If you've turned 18 you have the right to vote. But first, you must enrol. All you have to do is go to any Post Office and pick up an enrolment form. Fill it in while you are there and hand it back. It's that easy.

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# E nga Waka, e nga Mana! Kei a Koutou te Mahi.

**MO TE KATOA**  
Tirohia i konei  
mehemea kei te  
tika katoa nga  
korero mohou.  
Kaua e wareware ki  
te haina i to ingoa,  
tuhia te ra i hainatia  
ai e koe, a, ka  
whakahoki mai i to  
kaari.

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**5 All Electors**  
You must now sign and date the card yourself, but if you are physically disabled and can not do so, the information booklet tells you what to do.  
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**MO Nga TANGATA**  
**WHENUA ANAKE O**  
**AOTEAROA**  
Mehemea he Maori  
koe no Aotearoa,  
he uri ranei no aua  
tangata, tuhia mai  
koa ki konei te  
momo rarangi  
ingoa pooti e  
pirangi ana koe kia  
whakamaaua tou  
ingoa ki runga.

## Mahia koa inaiane!

“I tenei wa, e tika ana kua tae atu tau Kaari Whakahou (Roll Revision Card) ki a koe i roto i te meera. Kia mohio ai koe mehemea kei runga tou ingoa i te rarangi ingoa pooti hou, ata tirohia nga korero mou kei runga o to kaari, whakatikaina nga waahi kei te he, hainatia, tuhia te ra i hainatia ai e koe, kuhua ki roto i te kopaki reta na te Poutapeta i utu, a, ka tuku mai. Mehemea he Maori koe no Aotearoa, he uri ranei no aua tangata, kua heke mai te wa inaiane ki te whakarite ko tehea o nga momo rarangi ingoa pooti e pirangi aua koe kia whakamaaua tou ingoa ki runga.”

*Howard Morrison*

Howard Morrison

**Mo nga tangata whenua anake o Aotearoa**  
Kua whakaritea mo nga ra ka timata atu i te 7 Aperira, tae atu ki te 6 Hune, te wa anake e ahei ai koe ki te whakawhiti i tou ingoa mai i tetahi momo rarangi ingoa pooti, ki tetahi atu momo rarangi ingoa pooti. Kaore koe e ahei ki te whakawhiti i tou ingoa mai i tetahi, ki tetahi, i muri iho i enei ra, kia tae rano ki te tau 1991.

**?** Mehemea kaore ano kia tae atu tetahi Kaari Whakahou ki a koe i roto i te meera, me whakakii e koe tetahi Pepa Whakauru Ingoa (Enrolment Form). Tikina tetahi i te Poutapeta, whakakii i te wa tonu i a koe i reira, a, ka hoatu ki tetahi o nga Apiha o te Poutapeta.

**18** Mehemea kua eke ou tau ki te tekau ma waru, e ahei ana koe ki te pooti. Engari, i te tuatahi me whakauru e koe tou ingoa ki runga i te rarangi ingoa pooti. Koia no te mahi mau, he haere atu ki te Poutapeta, ka tiki i tetahi Pepa Whakauru Ingoa (Enrolment Form), ka whakakii i te wa tonu i a koe i reira, a, ka hoatu ki tetahi o nga Apiha o te Poutapeta. Koianei noaio he mahi mau.

**18** Mehemea kua neke ke koe ki tetahi atu whare noho ai, a, kaore ano to kaari whakahou kia tae atu ki a koe, heoi ano he mahi mau he haere ki te Poutapeta a ka korero atu ki a ratau kaore ano koe kia whiwhi Kaari Whakahou (Roll Revision Card).

**18** Ki ta te ture, mehemea kua eke ou tau ki te tekau ma waru, neke atu ranei, e tika ana me whakauru tou ingoa ki runga i te rarangi ingoa pooti, ahakoa kaore koe e hiahia ana ki te pooti. Mehemea kaore koe e whakakii i tetahi Kaari Whakahou (Roll Revision Card), e whakakii ranei i tetahi Pepa Whakauru Ingoa (Enrolment Form), kaore tou ingoa e eke ki runga i te rarangi ingoa pooti hou.

**18** Mehemea kei te hiahia awhina koe, he patai ranei au, me waea koe ki tenei nama (kaore he utu ki a koe):

(071) 389-999



**ELECTORAL ROLL REVISION AND MAORI OPTION**  
**1986**

# Letters to the editor

**Kia Ora**

**Dear Editor**

I have just returned from a few days south. As we drove along I was looking at the place name signs and thought more Maori words on them could help to wake people up to the Maori language and the fact that it is part of New Zealand. "Above New Zealand I would write Aotearoa". I saw names like Lake Rotoiti, Lake Rotorua. I thought they should just have Roto iti, Roto rua with Lake Little and Lake Two written underneath.

Where there is the name of a river it should read like this: Buller Awa, Buller River, Buller Piriti, Bridge and where there are creeks and streams Manga. Some place names could have both Maori and English, Waipera, Muddy water. Hoha Amberley and Mutu rakau for Woodland. Christchurch could have its Maori name also. I would also like to see some for sale notices "Whare-nui-pai", "Riwai pou, Utu \$3 kilo". I am finding children are really interested in Maori. They really seem to be accepting it as a part of learning. A little 6 year old granddaughter was telling me words and counting and wanting me to tell her more, also two 9 years and 7 years in another family and a very keen 13 year old boy in another family.

**Na. Ruth Pahi**

**Kia Ora Phillip,**

In issue 28 Feb/March, an article about the Powhiri for the Greenpeace crew, I was very disappointed to see that my father who was on board that ship was given the wrong name.

Couldn't your reporters have taken the time and given him the deserved respect by making sure they had the right name? Who is Te Hemara?

My father's name is Tihema Galvin — also, why are the surnames dropped? You seem to have got the surnames right for Alain Mafort and Dominique Prier — why are the names of the two Maori men in this article left unfinished — Maori men involved in the Peace Movement, and the two French murderers now serving prison sentences in Aotearoa given full respect?

Our names mean a lot to us — our correct, full names, I suggest you take more care with this in future — our Iwi, was very hurt over this slight to one of our Kaumatua.

**Cathy Galvin Riley**

**Reply**

*E te whanau, e te iwi.*

*Taku aroha ki a koutou, naku te he.*

*There is no excuse.*

*The reason for mistakes is that Tu Tangata has no reporting staff and relies on contributions. Therefore there is not always the backup that other publications enjoy. Ed.*

**Editor,**

**Tu Tangata Magazine**

Enclosed is my cheque for a year's subscription, it's time I stopped borrowing copies from my friend, especially since I find it painful to give them back. I don't really feel through with an issue after only one reading. Tu Tangata is simply wonderful: informative, well written and a visual pleasure. (And unlike other Pacific magazines I subscribe to and am very fond of, it has a sense of humour too.) (Abridged)

**(Ms) Mel Kernahan**

**Director, MK Pacific Ltd.**

**Dear Sir,**

Having read your news magazine for some time may I express an opinion, the white indigenous N.Z.ers, should be careful in expressing ideas and opinions on the development of the Maori need to find their identity.

Maori identity is a positive thing and attitude the same way as white N.Z.ers need to feel they have a home and to be proud of their accomplishments.

The fact that there are no restrictions in law on inter marriage gives hope that in say 20 years time the whole subject could be of little interest.

**A. P. Richardson**

**Dear Editor**

Takawaenga Trust submissions came as an anti-climax at the end of a very interesting article by Robin Shave on Maori parliamentary representation in your December/January issue.

To increase the number of Maori seats and to introduce the "proportional representation single transferable vote method" of voting is not likely to set free the Maori voice from political domination. If all the candidates for Maori seats refused to stand as repre-

sentatives of pakeha dominated political parties, we might get somewhere; not otherwise.

**Ted Stewart**

The following letters relate to the naming of the King Country, and feature correspondence between Tahana Wahanui and Te Waa and Ihaka Waitara-Amos.

At issue is the differing accounts of the naming of Te Rohe Potae. Tahana Wahanui's explanation was published in the Waikato Times and the Waitomo News.

## A gentlemen's agreement by Tahana Wahanui

When and how did the King Country get its name?

At a meeting in 1858 between the Maori and the Pakeha on Mount Tuhikaramea or Tihi-i-tuhi-karamea, where the Temple of Jesus Christ of Latter Saints now stands, an agreement was reached and the land was named the King Country of Te Rohe Potae.

The original name was Nehenehenui, the great forest of the fighting warriors of Ngati Maniapoto.

The meeting was between the representatives of the British crown, Governor Robert Fitzroy, Colonel Thomas Gore Brown and George Grey with Tawhiao, the second Maori King and his people.

It was not a friendly meeting.

Governor Fitzroy told Tawhiao that he wanted the land in the centre of the North Island divided in half.

Tawhiao was to have the western half and Fitzroy the eastern.

### Caught Off Guard

Tawhiao did not expect such a demand and was caught off guard.

This was a big blow to him, and he was left with no alternative but to agree with Fitzroy and his colleagues who were well pleased.

But the great Maori leader had second thoughts.

He stood at his full height with all the regality of his monarchy and looked up into the heavens and bowed his head in silence for a few minutes.

Tawhiao prayed to God in humility and repentance, asking for a favour with earnestness and pleading.

E Te Matua nui i te rangi, homai te maramatanga ki roto i a au Whakaaria taku arero, taku hotu manawa.

Our father in heaven give me wisdom, knowledge and understanding.

On opening his eyes he focused them on Governor Fitzroy and asked him for his bell-topper hat.

### Aghast and Bewildered

Fitzroy gave Tawhiao his hat, thinking to humour him but was aghast and bewildered when Tawhiao placed it on the ground.

Still standing, Tawhiao drew his tomahawk and raised it in a position to strike.

Governor Fitzroy yelled at him to stop and not destroy his hat, and Tawhiao put his tomahawk away.

Tawhiao confronted him with his next words, saying "Is it just right that you should cut my land in half, like I could cut your hat in half?"

Tawhiao then placed his hat on a map of the North Island and drew a circle around the rim of the hat to emphasise the fact that the land in the circle was his and called it Rohepotae, the hat boundary.

Eventually the gentlemen made an agreement and Tawhiao said, "Ma te Matua nui i te rangi, herea te rangi ki te whenua, whakamanahia, whakatapuhia tenei take waenganui i te Maori me

te Pakeha, amuri. Ake nei, ake, ake tonu atu. Amene."

"May God in heaven and earth bear witness to this solemn pact between Maori and Pakeha for ever and ever, Amen."

WN 28 Nov 1985

## In reply to a solemn day in 1858

WT. 4/2/86

It is at a moment like this I wish I were a psychologist, to satisfy my curiosity, as to the subtle motives of Tahana Wahanui. (Interestingly, Tana Te Waharoa, the second King-maker, bares a name resemblance to the author). The apparent attempt of removing Tawhiao's 'mana' to enhance a hill that was once in the middle of a swamp, belies his cunning, when it becomes obvious that first, he has not done his homework in a little study from competent historians, or, secondly, he is emanating the same track-record of his mentors, who own the edifice dominating the skyline of the once Nehenehenui. It certainly does not sound like the place for a proud King to make a deal with the pakeha.

It was in 1858 that Wiremu Tamehana, 'crowned' an aging reluctant old chief, Te Wherowhero, as King, rather than 'Ariki taungaroa', at Ngaruawahia, who then took the name Potatau. Pei Te Hurinui Jones contends that the date was 2nd May 1859, while other authorities fix the date as 1858. The war broke out in Taranaki in 1861, one year after Potatau died, which was June 1860. The King was succeeded by his son Matutaera, (later known as Tawhiao). Three years later, in Tawhiao's reign he reluctantly found himself with his people at war with the Pakeha, when Lt. General Duncan Cameron crossed over the Mangatawhiri stream. By 1865, Tawhiao and his followers being routed, fled into the limestone country and territory of the Maniapoto, which subsequently became known then as the KING COUNTRY. (Note, this was long before the legend of Te Rohepotae).

The name of Governor Robert Fitzroy was mentioned also, alas this gentleman was only in office from 1848-1853 from where he returned to England and never returned. So Fitzroy, not even in New Zealand, having left five years earlier, could not have been present at the legendary Te Rohepotae meeting to

lend a hat, in 1858. Alas too, Tawhiao, was not yet king, he had to wait until 1860. However, an historic meeting did take place, where Tawhiao, together with 600 of his followers met a 'crown' representative, the Resident Magistrate, William Gilbert MAIR. This gentleman had been a friend of Tawhiao's and the meeting took place at Whatiwhatihoe at Alexandra, (now called Pirongia). This meeting was in July of 1881, three years after the meeting Tawhiao had with Sir George Grey and others in May 1878, when allocation and partitioning of Maori land was made, 'lands on the left bank of the Waipa'; 500 acres at Ngaruawahia, etc. etc.

Tawhiao's meeting on his home ground at Whatiwhatihoe, is well documented in Mair's Dairy. (If Te Whati Tamati, was alive today he too, would confirm....) The fact, was that Tawhiao put down his gun, this was followed by 70 warrior chiefs and followers of the 600 present, alongside of his. Seventy roasted pigeons were placed alongside, together with a 'fantail'. This was the talisman of peace offered by Tawhiao, a message that was flashed by telegraph throughout New Zealand.

The so-called prayers recorded in the article are out of character for the warrior Chief and King, Tawhiao, who was of the Pai Marire religion, brought from Parihaka, Taranaki, from the prophets Te Whiti O Rongomai, and Te Ua Haumeme. King Tawhiao, called his religion Tariaro.

The Church of Jesus Christ of Latter Day Saints, needs no back-drop of error to highlight its presence, when one of its apparent apologists has wittingly or otherwise chosen to handle the truth carelessly. It betrays his race by his prostitution of integrity on all the points he has raised. Our young teenage children are not dumb; and today the kaumatua are fast losing the mana and respect they should deserve. It is when the elders have printed misleading misinformation, to which this letter is a reply, especially in the light that the same letter, word for word was released in the Waitomo News 28th Nov. '85, now this letter in the Times, is obviously aimed at the Tainui readers of this Tainui-Maniapoto area, with motives, not for history's sake, but the misappropriation of mana for Tuhi-karamaea.

**Te Waa Me,  
Ihaka Waitara-Amos,  
KAWHIA**

# Maori Land Records more accessible

Maori land records will be much more accessible in future. This follows the signing of a cheque for \$1.5 million by the Minister of Maori Affairs, the Hon. Koro Wetere.

The cheque paid for computer hardware for the MAIA (Maori Affairs Information Automation) project.

MAIA was set up in 1983 to implement a comprehensive information system for Maori Affairs.

This includes the introduction of computers to the ten district offices throughout New Zealand.

As further finance becomes available, MAIA will be easily expanded to handle information held by other divisions such as Housing and Land Development.

Out of 23 tenders, Burroughs Limited won the bid for providing computer hardware. Datacraft Limited, of Wellington, will provide the modem equipment for the communications network.

Besides the computers, Burroughs will also be providing experienced staff to help the Department get underway with the project as soon as possible.

The whole project is expected to be running by July 1986.

One of the recommendations of the 1980 Royal Commission of Inquiry into the Maori Land Courts was on modernising the records of the Maori Land Court.

Under the present manual system, land records are maintained only at the office for the district in which the land is situated.

But with the introduction of a computerised national database, any owner will have access to details about Maori land and its ownership by contacting any Maori Affairs office.

MAIA's next priority is to replace the machines presently used to process a large part of the department's and Maori Trustee's accounting data.



Sue Fitchett (MAIA) Koro Wetere and Brian Clark (Burroughs) at the signing of the contract.

## Nga Puna Waihanganga

Nga Puna Waihanganga, formerly the Maori Artists and Writers Society, was formed in 1973 as a fellowship of Maori artists.

It exists to keep in touch artists, craftspeople and other interested people who love contemporary Maori art. This is defined as covering visual, language and performing arts in both traditional and modern forms.

The kaupapa of Nga Puna Waihanganga is unity in the arts and boasts membership of kaumatua, weavers, painters, carvers, sculptors, poets, authors, craftspeople, performing artists, musicians, singers, actors, students, groups and arts administrators.

The secretary is Averil Herbert and she is based in Rotorua. Nga Puna Waihanganga meets each Queen's Birthday Weekend at different marae and is involved in developing Maori art from kohanga reo to tertiary institutions. Further information can be gained by writing to The Secretary, PO Box 1512, Rotorua.

## New journalism course

The Pacific Island Affairs building was opened in March signalling changes in the way Polynesian people are being seen in Aotearoa.

The Ministry of Pacific Affairs has appointed a palagi, Mr Tony Johns as its director and new appointments to the Pacific Island Affairs Advisory Council are Mrs Poko Morgan, a teacher at the Multicultural Resource Centre, Tokoroa, and Mr Tino

Meleisea, an executive officer in the Department of Labour, Porirua.

Pacific Island students also now have their own journalism course starting at Manukau Technical Institute on April 7. It is a 25 week full-time course for 15 students and follows the successful Maori journalism course at Waiariki Community College last year. This year two full-time courses take place at Waiariki, Rotorua.

## Te Rau Aroha kohanga reo ki Hamilton

This kohanga had a testing year with unrest, the resignation of the supervisor, lack of support from local kaumatua and the ill-health of the new supervisor, Nanny Emma.

It was this hospitalisation of the new supervisor that put the kohanga under stress and the six workers in the whanau worked hard to carry out the kaupapa. Gradual support from local kaumatua, determination and aroha however soon improved the teaching of nga tamariki and nga tauira. The absence of Nanny Emma meant the whanau had to look to their responsibilities.

The whanau now thank all those from Hamilton for their support. Their advice to other kohanga reo suffering similar trials is kia kaha and remember that through testing God's love becomes manifest.

Na reira e poto tenei ripota kia koutou katoa te whanau o nga kohanga i roto i tenei rohe kia kaha kia manawanui. Na Te Atua koutou katoa e manaaki.

**Na Te Whanau o Te Rau Aroha Kohanga Reo,  
on behalf of Violet Tahi Ogle,  
Kaiko.**

## Maori Land Court travels to Wharekauri

"My daughter may have established her own mana on the Island, I will work to establish my own mana as I have no desire to hide behind my daughter's skirt." K B Cull, Judge, Catham Islands 21.1.86. The above followed a mihi to the Court by Norman Thomas, a kaumatua on the Chatham Islands.

Tuesday 21.1.86 to Friday 31.1.86 saw Judge Cull's first visit to the Chatham Islands to preside over the Maori Land Court sitting. Judge Cull was accompanied by Registrar Moses and Clerk of the Court, Kearns.

While Helen Cull may be held in high esteem by the Chatham Island people, Judge Cull was, nevertheless, warmly

accepted by the people. However one local expressed concern over the possible loss of the services of Helen Cull with respect to Maori land issues because of the relationship.

The sitting lasted two days.

There were 14 advertised applications of which 13 were dealt with. The Court also dealt with 10 unadvertised applications, and orders made totalled 27.

The Court also visited two blocks of Maori land being Wharekauri 1P and Kekerione 1"O"14B which were the subject of applications to the Court.

**Na Steve Paewai**

## Tongan Defence Services assured by New Zealand Army

A small group of seven New Zealand soldiers returned to Auckland recently after a three-week tour-of-duty in Tonga.

At the request of the Tongan Government the soldiers had been assisting the Tongan Defence Services (TDS) with the running of the country's most ambitious military exercise for some years.

Each New Zealander had been selected for his own area of expertise, and the group included signallers, a medic, an ammunition technician, an engineer and infantry instructors.

The team was commanded by Captain Ian Nicholson, the regular force adjutant of the territorial 3rd Auckland and Northland Infantry Battalion.

Working closely with Major Fetu'utolu Tupou, Commander of the TDS, Captain Nicholson and his men ran a series of instructional courses during the lead-up period to the exercise.

Two officers from the Australian Joint Warfare Establishment based at Williamstown in New South Wales pro-

vided expertise on the intricacies of amphibious warfare.

The six-day exercise, which saw the mobilisation of all TDS land and naval elements, took place on the main island of Tongatapu and later on the nearby island of 'Eua forty kilometres to the east.

Prior to the exercise Tonga had been experiencing a six-month drought.

With typical soldiers' luck the drought broke just as the exercise got underway, resulting in three extremely wet and trying nights for the soldiers in the tropical bush.

During the exercise the TDS provided a small live 'enemy' group commanded by His Royal Highness Prince Tupouto'a who gained part of his military education at the Royal Military Academy, Sandhurst. The Crown Prince is also the Kingdom's Minister of Defence and Foreign Affairs.

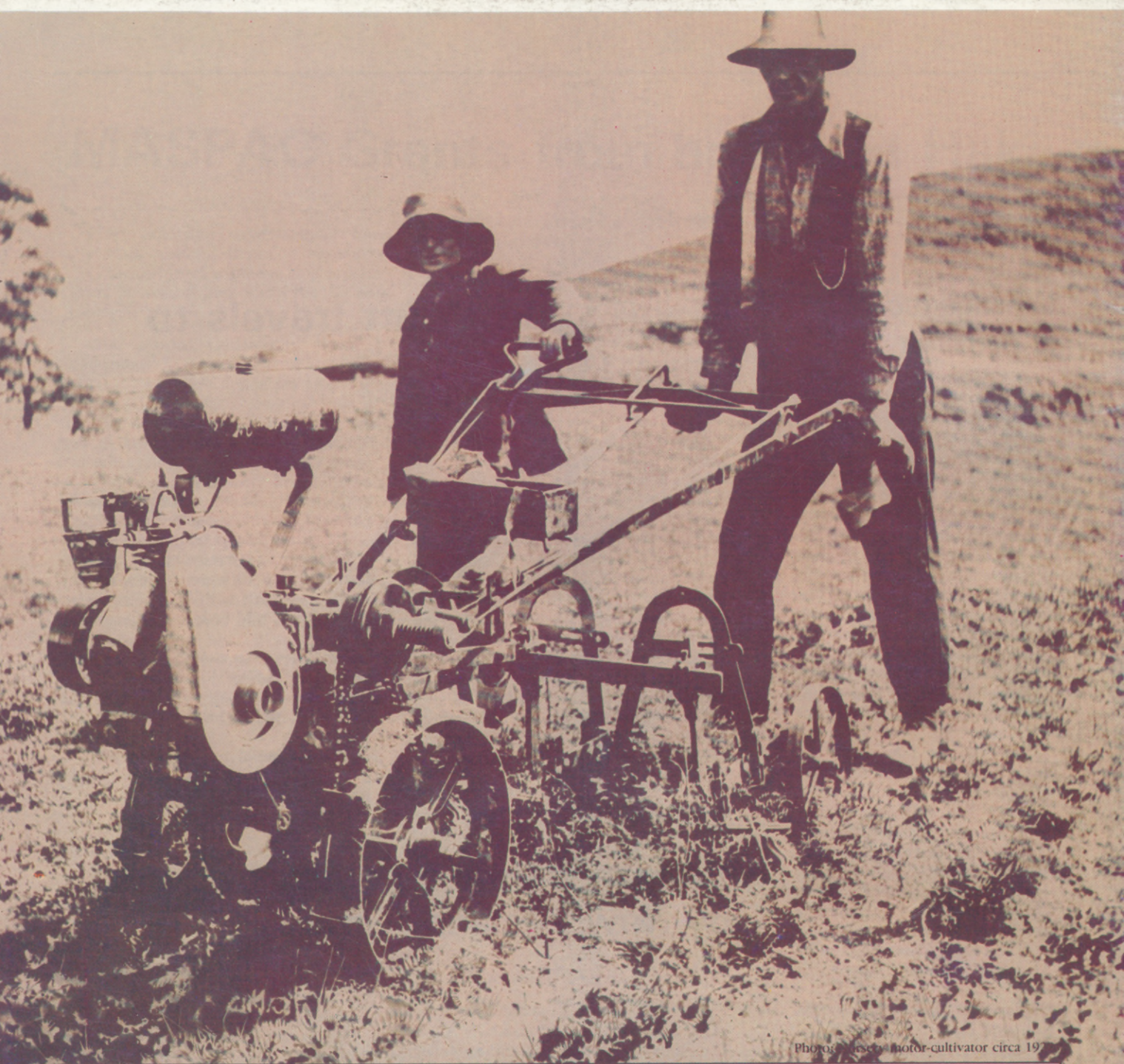
New Zealand's recently appointed High Commissioner to Tonga, Mr Graeme Amundsen, together with his Australian and British counterparts, travelled by naval launch to 'Eua where they visited the exercise.

## Tuhoe Grant

The Tuhoe Cultural Festival Committee of Hamilton has received a grant of \$2,000 from the Council for Maori and South Pacific Arts.

This assistance is being provided towards costs of the 1986 Tuhoe Festival.

The Tuhoe festivals have broadened their activities beyond cultural competitions. Activities include debates in maori, demonstration of traditional games, demonstration of weaving, traditional food preserving techniques, story telling, audio-visual recordings of Tuhoe elders, photographic displays and sports events.

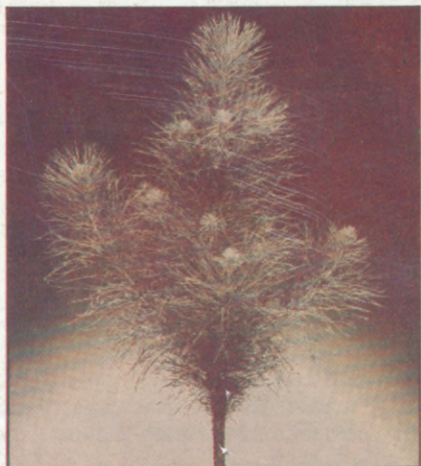


Photograph of motor-cultivator circa 1920

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