

Tu Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND



Inside Maori language – how official

Haere mai

HEI KAIKO

he awhina i ngā mahi mō te ao hou.



- Mā ngā kaiako e whakamana ngā tamariki i roto i te ao whanui.
- Ka ngāwari te uru atu a ngā mea mōhio ki te reo me ngā tikanga Māori.
- He nui ngā taumata hei whai haere mā ngā kaiako.

Hei te 20 o Ākuhata ka kati ngā tono mō ngā māhita katoa.

Me haere ki ngā Pōari me te Tari o te Maturanga mō ngā whakamārama.



Tu Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND

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COVER PHOTOGRAPH

by Gil Hanly

Aotearoa Broadcasting Systems (Inc) personnel.

From Left: Whatarangi Winiata, Francis Winiata, Sian Elias, Derek Fox, Martin Dawson.

Is TE MAORI a recipe for respect?

na Michael Romanos

Sciascia enthusiastically says while Te Maori is shown at Wellington, Dunedin, Christchurch and Auckland over the next 12 months or so "the earth will rumble."

Sciascia who was the executive officer of the Te Maori management committee for four years (until 1985), said it is easier to love, respect, want and care for something or someone that you know about or have close and intimate knowledge of.

As the Te Maori exhibits were being unloaded in Wellington in preparation for their journey around New Zealand, I interviewed Piri Sciascia and Huirangi Waikerepuru, a tutor of Maori language in Wellington, on the value of Te Maori in relation to respect for the Maori people and their culture.

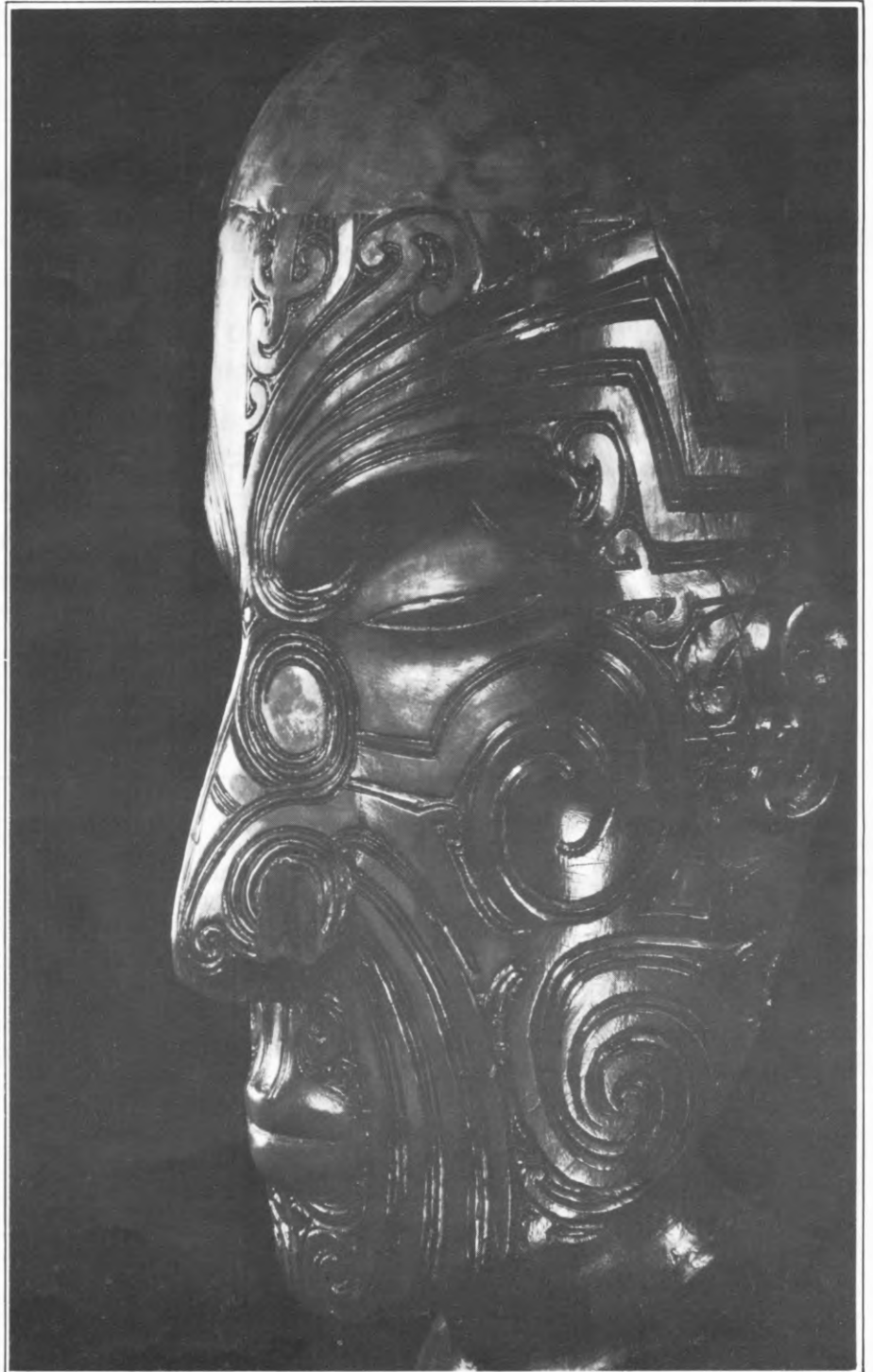
The environments of the two interviews were in stark contrast. Waikerepuru's took place in the dilapidated, cold and bare pre-fab building the Government had "kindly" endowed to the School of Languages in Wellington some ten years ago. Maybe this is a sign of the current official attitude to Maori culture. What chance has Te Maori got as a cultural influence here? But the Sciascia interview was staged in Piri's well-appointed, relatively luxurious offices which are part of the Queen Elizabeth II Arts Council premises.

In speaking of the Maori feeling of Te Maori and the exhibition's eminence in the United States where Te Maori lived for 18 months, Sciascia said Te Maori has restored to the Maori people their proper place next to their taonga. "Prior to Te Maori we had our taonga without the people to a large degree," he said.

"For years the taonga have been apart from the people. Te Maori has brought the people back together in a number of ways. The taonga have received all the ceremony, prayer, song, dance and korero. Talked in a way they have never been talked about before. We brought them our aroha and in return we have received their love and the power of our ancestors because we have got close to them again.

"The taonga have scanned the world and received respect amongst foreign people. I would measure that on what the people overseas have done and will do. As a result of Te Maori the level of professionalism that the Americans

Piri Sciascia, the director of MASPAC (Maori and South Pacific Arts Council) believes the ordinary Kiwi will treat his fellow brown-skinned New Zealander with more respect following the art exhibition: Te Maori.



have brought to it has made Te Maori exhibition second to none.

They took the taonga to the top venues in the United States, alongside the treasures of ancient Rome and Egypt. The media coverage that we got could be measured as worth millions of dollars. The American media machine touches the world and certainly Te Maori has been requested by many countries."

The 174 tribal objects lived at four venues in the USA – New York, St Louis, San Francisco and Chicago. Sciascia attended the opening ceremony in 1984 in New York and travelled back for the openings at St Louis and San Francisco and the closing ceremony in Chicago.

Sciascia said within the USA the profile of the New Zealand Maori is much greater now than it ever was in the art world.

"I don't know how to measure the awareness of the Maori and their art pre-Te Maori, but I know there has been an upward-swing in the value of Maori art in the USA since Te Maori.

"Te Maori has created a bigger place for us to stand in the world – we can stand in the commercial world in a way we have never done before. Te Maori has created a focus of modern pieces of Maori art done in the traditional style and as well there is modern sculpture, weaving, painting, writing and pottery. All these forms of art will have greater commercial value. There are already some outlets."

Waikerepuru said Te Maori is generating quite a bit of interest among Maori people but he says he doesn't know if Te Maori has reached right across the board.

"Many of our people are unemployed and trying to survive and these people don't have time to participate in this level of interaction," he said.

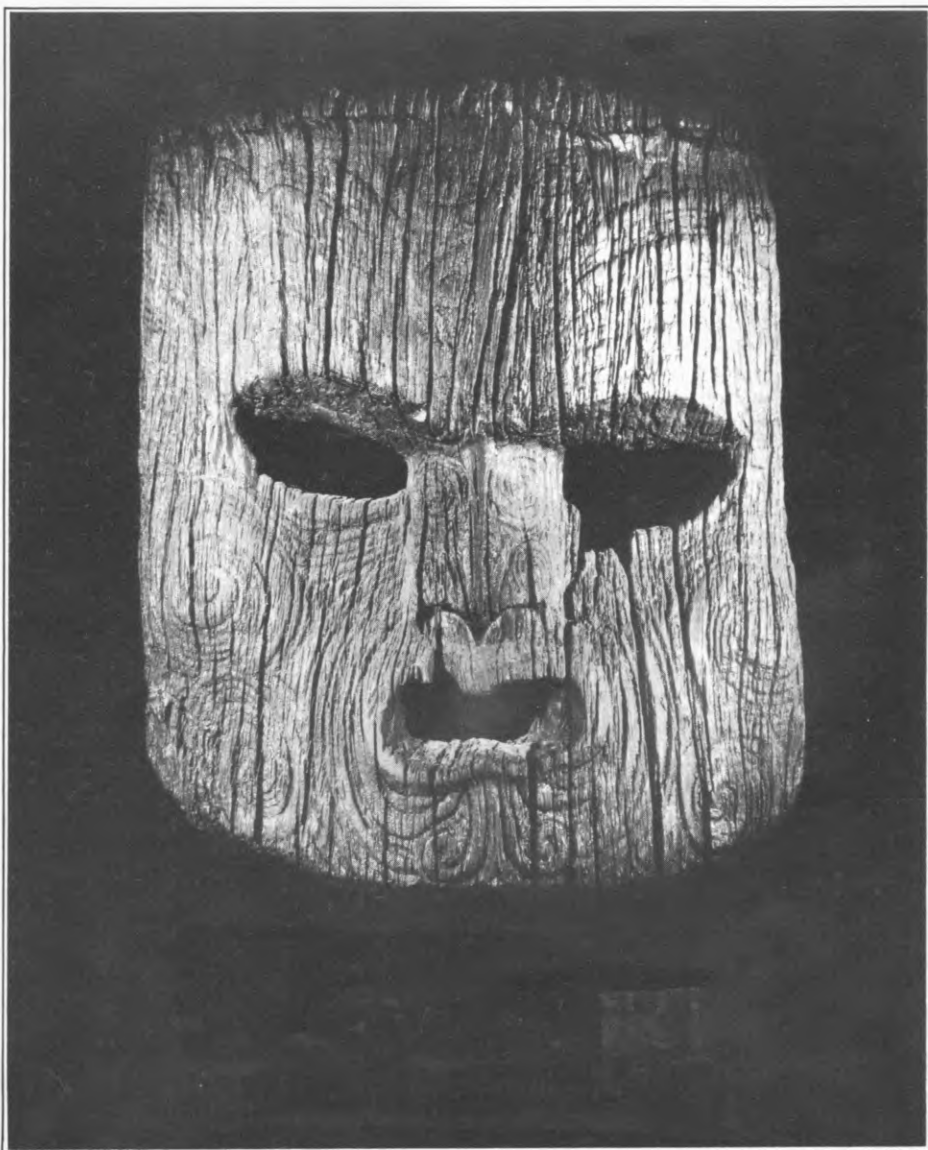
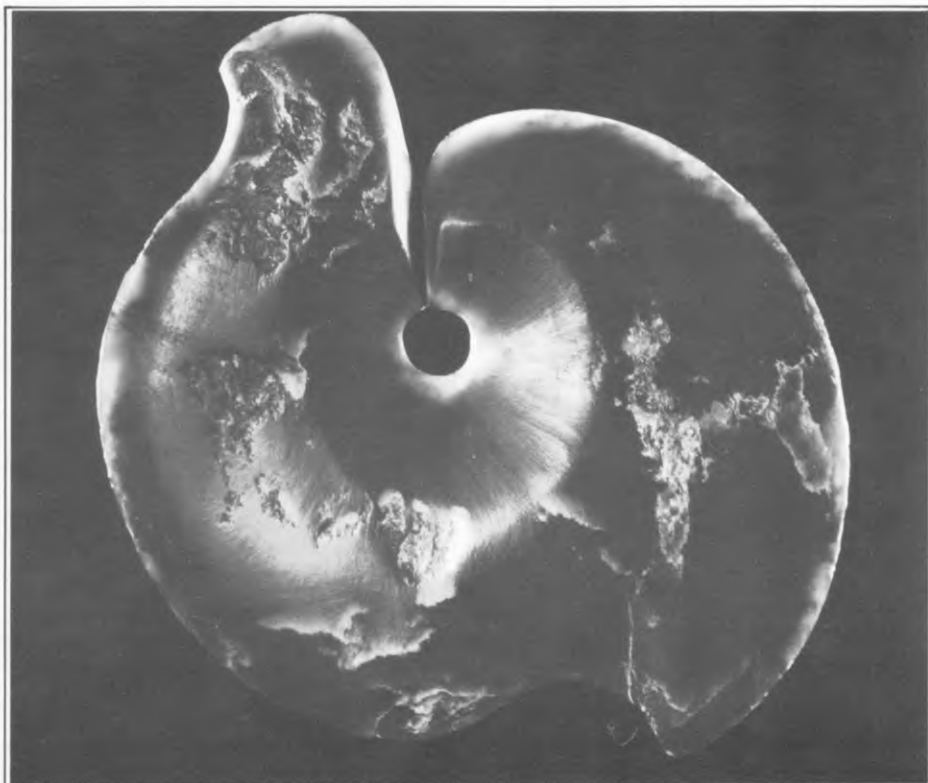
"Certainly Te Maori has created a lot of interest in the USA and gained a lot of respect there, and of course the awareness that there are a group of people, the Maori people of Aotearoa."

Waikerepuru said because of Te Maori he would like to be optimistic on the gains for the Maori people and optimistic that many changes will come within New Zealand through the recognition of the Maori people and what they have to offer.

"If in fact the United States has given the idea that these treasures must not be lost, then at home the Maori language which is the expression of those treasures, must not be lost," he said.

"Only if Maori language can be recognised as an official language, able to be used anywhere, in any dealings with any State department, local and public bodies, and of course, Parliament, only then can I see that Te Maori has generated the respect it deserves."

Waikerepuru said there are non-Maori people who show respect and have respect for the Maori people and aspects of Maori culture, but this has not mate-



rialised in terms of a recognition through Government administration.

"I don't think Te Maori will sway the administration. I would hope the exhibition will make the Government and the people of New Zealand realise the importance of restoring the language and maintaining and fostering the development of a bilingual society.

"The protocol relating to the various opening and closing ceremonies for each site of Te Maori has created a wider interest and awareness of that level of karakia and kawa rituals which are incantations of the tuturu (pre-European) maori world. This is a very important part of maori oral literature."

Sciascia also believes that the biggest respect for maori art is not what we have achieved overseas, but what we will achieve at home.

"It's here we need the respect most," says Sciascia. "We need to find a proper place. Art educators, art administrators, politicians, people of power all have an immense task to give maori art its proper place and greater recognition. Recognition of its primary, its first placing – this is not granted here yet in our schools, museums, art organisations etc. Maori art belongs here and it goes back over 1,000 years. If it hasn't got worth here, what is the use of talking about the worth-gain in the United States.

"The New Zealand people, both pakeha and Maori have gained a greater understanding about maori art and the Maori and I'm sure this will grow. It's my task as an arts' administrator to see this happen."

Te Maori will finish on the 10 September, 1987 in Auckland – exactly three years to the day from the historical opening in New York.

Sciascia outlined how New Zealand will be involved with Te Maori on its four-city tour of this country.

"Firstly our people will be involved in various opening and closing ceremonies at each place. Each venue will have an 8-10 week programme of cultural and educational activities. These will be organised by local Maori committees set up in each venue along with the professionals of the museums and art galleries – a sharing of admin power and decision making. People will feel closely the effects of Te Maori. There will be media coverage, teaching aids for schools and marae.

"A huge public relations exercise will be put into place for Te Maori. There will be tremendous participation by Maori and perhaps, pakeha cultural groups. Who knows, a cultural work may come out of all this, like ballet, modern dance, theatre.

"I'm absolutely certain New Zealanders generally will gain a respect for the Maori from Te Maori. It's an important step of the increasing interest in Maori culture. The kind of effects I'm thinking of are long-term. I'm thinking of Kohanga Reo, school curriculum. Also I'm



talking about history, resource development, administrative change."

Two to three hundred people, mainly Maori elders, and cultural groups tripped to the four American venues which housed Te Maori. Sciascia said the total American venue costs for Te Maori amounted to around \$720,000 and funded jointly by the Maori Affairs Department, Internal Affairs, the Ministry of Foreign Affairs, MASPAC, the Maori Trustee and the Maori Purposes Fund Board.

This funding covered accommodation, travel, administration and hosting.

Maori Affairs contributed \$387,000 (approx.), Internal Affairs \$72,000, Foreign Affairs \$164,000, MASPAC \$20,000, Maori Trustee \$25,000 and Maori Fund Board \$50,000.

Sciascia said in terms of cultural value and gain he considers this expen-

diture as a very modest exercise.

"The monetary costs is small in terms of the importance of Te Maori to us in our cultural growth. We should put 10 times that amount of money into our New Zealand Te Maori tour. The New Zealand segment has a 1.2 million dollar budget and as a major exercise this is an extremely modest expense particularly in comparison to the spending in other areas of the arts.

Bill Cooper, the current Te Maori executive officer said the major sponsor of the New Zealand tour is Mobil Oil who will give \$250,000 towards costs. The Maori Affairs Dept, Internal Affairs and MASPAC/Queen Elizabeth II Arts Council will supply an equivalent amount of \$250,000 to the project.

MASPAC and QEII Art Council are giving \$50,000 each so Maori Affairs and Internal Affairs are jointly putting

up around \$200,000. The difference between \$500,000 and 1.2 million is anticipated to be derived from merchandising in the form of shops at each venue selling produce, and in corporate evenings which consist of groups and organisations booking time for private viewing combined with a function like a wine and cheese evening.

As a purely personal point of view, Te Maori is fine as an opening to maori art for the uninitiated but if one really wanted to make capital out of respect for maoridom perhaps the Government agencies like Maori affairs, MASPAC and private sponsors like Mobil Oil should be spending funds on Maori media, such as third channel contender Aotearoa Broadcasting Systems that would reflect Maori thinking and reaches at least the home of every New Zealander.



Background Te Maori — the exhibition

na Michael Romanos

Te Maori, the exhibition of 174 pieces of intricate, sacred Maori artifacts, revered by generations of Maori people, has been acclaimed by hundreds of thousands of people in the United States.

In New York, Te Maori was exhibited at the Metropolitan Museum of Art from September 1984 till January 1985. Te Maori was described by the metropolitan art chairman, Douglas Newman as "one of the great art styles in the world, yet nothing like it has ever been shown outside of New Zealand before."

The exhibition shifted to the St Louis Art Museum until May 1985, then to the Fine Arts Museum in San Francisco for seven months and finally winding up in Chicago before returning in June this year to its homeland.

But before the artifacts are dispersed to the 13 museums where they are housed, Te Maori will tour New Zealand with sites at Auckland, Wellington and Christchurch and spanning 12 months.

The opening of Te Maori at New York's art metro was considered the most unusual in the 115 year history of the museum. Similar to those performed later at St Louis and San Francisco, the ceremony started at dawn.

Ninety Maori dignitaries and a group

Maori tribesman gathered, chanting. In procession they made their way up the vast expanse of steps at New York's most venerable art institution. A haka was performed. Maori elders addressed their ancestors in low, soothing chants and each artifact was given due recognition by the procession as it moved past the exhibits.

The ritual was required not for any "grand parade" but in order to lift the tapu from the taonga. Maori culture believes taonga are imbued with the living spirits of their ancestors.

It took almost 10 years of negotiations with the elders of nearly three dozen tribes before agreement was reached to allow the museum-held objects to form Te Maori and be exhibited overseas. It is an extremely sensitive area in allowing any taonga out of the country.

Various royals and past governors let alone art buyers and collectors have taken maori artifacts out of the country, and so far most of their inheritors or possessors have resisted returning thousands of artifacts to their rightful home.

Maui Pomare, a New Zealand museum director has personally catalogued over 10,000 Maori artifact pieces held outside of New Zealand. The maori form of gifting of treasures is really one

of a loan – to be returned from whence they originated. Certainly not to be passed on as heirlooms by the recipients or sold for profit. Pakehas and pakeha institutions have failed to understand these cultural requirements.

The Te Maori exhibits range from small ornaments to entire carved house-fronts and date from 900 AD. Material includes sculptures and carvings in wood, jade, bone and shell. There is a 9cm greenstone amulet called a tiki with bulbous head and staring eyes and there is an awesome 6 metre carved wooden gateway of Pukeroa Pa, a fortified village which went out of existence in 1845.

What the objects have in common is intricate spiral carvings and often sinuous shapes. The art form is considered splendid. It is indeed thoroughly compelling in its visual manifestation of life and death, complex illustrations of Maori myths of creation, ancient heroic legends and history. Certainly there is beauty in the style, shape and pounamu of such artifacts as the toki tool, the heimatau and the kotaite, a fiddle shaped hand to hand weapon.

One of the oldest pieces on tour is the imposingly simple 3 metre curved wooden post that looks rather like the top scroll of a cello. It is the symbol of



NATIONAL MUSEUM, WELLINGTON
AUGUST 17-OCTOBER 19, 1986.

Uenuku, the war-god of the Waikato tribes. According to tradition, the post is the dwelling place of Uenuku, the guardian spirit, and is said to have been brought to Aotearoa by the first Maori ancestors. The carving is an eminent example of the immense spiritualism of Maori art.

The exhibition's most aggressive figures and most challenging, defiant gazes belong to those carved on waka tupapaku. Maori mourners upended these chests in caves to scare off intruders.

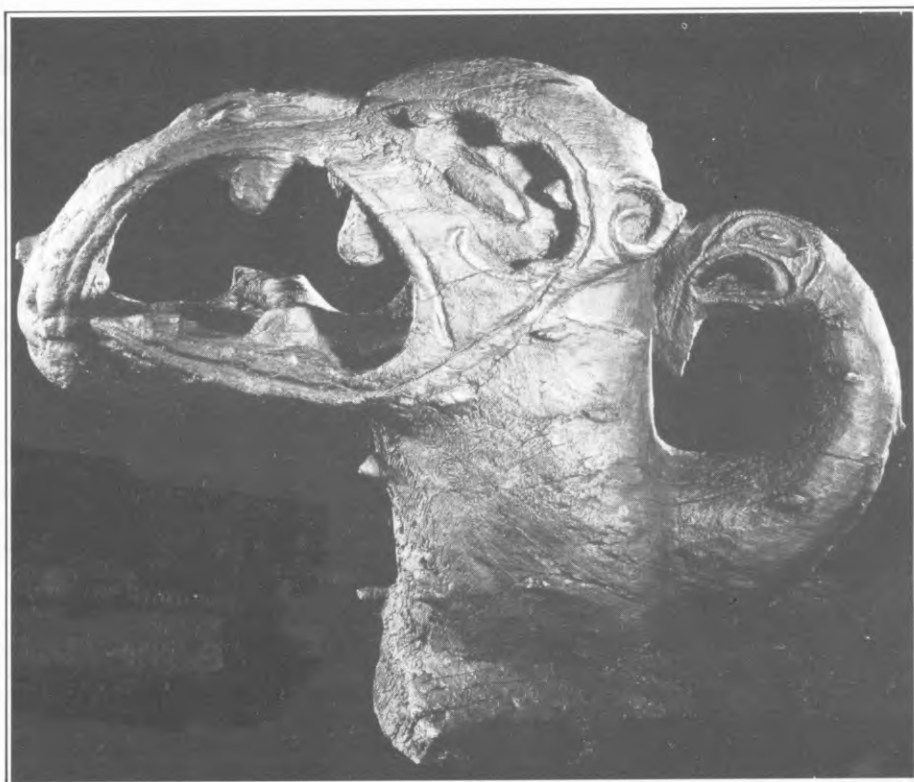
How valuable is Te Maori?

"Well, you cannot put a price on your heritage but the United States Government insured it for Aust\$40 million," said Professor Mead.

Professor Mead sees the exhibition as having two main results.

"Maori art, already recognised as one of the great forms of primitive art in the world, will be given greater international recognition. In turn, it will increase the awareness of New Zealanders to the true value of their national artistic heritage."

Te Maori was largely funded by Mobil Oil, New Zealand Government grants and the four art museums in the United States where it is exhibited. Mobil Oil contributed about three-quarters of a



million dollars and produced a magnificent limited edition 410mm by 590mm Te Maori calendar/portfolio depicting a

selection of the artifacts at a total cost of \$300,000.

The vital role of the waka is exemplified in the elaborately carved canoe prows and sterns as displayed in Te Maori.

Sidney Moko Mead, professor of Maori studies at Victoria University in Wellington said art serves two functions for the Maori.

"It provides a direct, immediate portrayal of the ancestors and it also functions as myth, depicting how people relate to their environment, other people and to the natural world. Even in areas where the Maori have forgotten the myths, art still has ancestral meaning – it is spirituality or the essence of the ancestors," said Professor Mead.

"Landscape and artifacts are one in Maori life. The association between people and art is closer than what is usual in contemporary western culture.

"The exhibition does not have all our best pieces. There are some which are so valuable that no one in his right mind would suggest they should go. But the exhibition is representative."

It is estimated 750,000 people visited Te Maori during the 20 months in the United States. Extensive television coverage like the ABC "Good Morning America" show has taken Te Maori into the homes of many millions of Americans.

Despite enormous interest from European and Australian art connections, Te Maori will not be exhibited elsewhere, at least in the near future.

Te Maori is not something that is ongoing. Maoridom were on tenterhooks with the exhibition in the United States and they regard the whole idea as a one-off situation.



The Maori Language Bill

another maori Claytons?

Comparison between the Language Bill and the Recommendations of the Waitangi Tribunal relating to the maori language.

The Bill	The Tribunal
Confers the right to submit oral evidence in maori in judicial but not public or local bodies from July 1, 1987.	Recommended legislation for any person to speak or write maori in courts, public and local bodies to give real and significant recognition to "official" status of the language.
Obliges the court to keep its records in english so the written record will be a translation of the verbal maori text.	Required the State Services Commission to demand maori fluency for some of its public service staff.
Explicitly states it doesn't extend any maori language rights now existing.	Recommended changes to education policies to ensure freely available maori tuition at all levels. Official recognition must be seen to be real and significant ... not mere tokenism.
Establishes a maori language commission of up to five members to generally promote maori language and issue certificates for translators.	Recommends establishing a supervisory body to set proper standards for maori language use and to "take appropriate action to foster its proper development."

At first glance the newly introduced Maori Language Bill seems to be a piece of legislation that will give back the mana to the Treaty of Waitangi. That is, it will give official recognition to the maori language as guaranteed in the Treaty.

However a reading of the draft legislation currently before a select committee chaired by Northern Maori MP, Dr Bruce Gregory, shows that maori language as under the Bill will only be permitted to be heard in the courts of New Zealand.

Even then it will not be used as compared to english, and so in section four of the Bill it states that the right conferred to use the maori language, "does not entitle the party, witness or other person to insist on being addressed or answered in maori or to require that the proceedings or any part of them be recorded in maori."

Section three of the Bill declares the maori language to be an official language of New Zealand but section five, on effect of recognition, states that nothing in Sections three or four shall, "limit or extend any right that any person has, otherwise than by virtue of that section, to receive or impart any communication in maori..."

It's this weakness in legislative muscle that becomes apparent when compared to the recommendations of the Waitangi Tribunal that were delivered on the same day as the bill was introduced into Parliament.

Where the Tribunal, which was set up under a Labour government, said that maori language should be officially recognised so as to give effect to the guarantees of the Treaty, the Bill instead speaks of saying maori is official and then limits its application severely.

In fact most of the Tribunal recommendations are missing from the Bill. To date the claimants, who still have an

ongoing case before the Waitangi Tribunal, have had meetings with the Minister of Maori Affairs, (who introduced the Bill), the deputy Prime Minister and Minister of Justice, and the Minister of Education.

At these meetings Nga Kaiwhakapumau have been told that it was just a coincidence that the Bill and the Tribunal recommendations came out on the same day. Minister of Maori Affairs, Koro Wetere said the Bill stemmed from Labour Party policy and had had a long time in gestation.

He said the government welcomed much of the Tribunal report but that the recommendations were before individual ministers.

He said Cabinet had not at that time formally discussed the report. The deputy Prime Minister was more forthcoming and said that the Waitangi Tribunal recommendations were only recommendations and not government policy. He said the bill was one thing and the Tribunal recommendations another.

"We are dealing with a parliamentary process ... not with what should be."

He felt that the question of what is or not included in the Language Bill should be the subject of submissions to the select committee and "we can't enter into negotiations while the bill is there." (before the select committee)

It was also the time allowed for submissions to the select committee that bothered Nga Kaiwhakapumau.

The select committee is a group of MPs who consider written evidence from people interested. Normally a month only is given for submissions to be sent in. Then those people who wrote can appear before the select committee to speak to their evidence.

In the Language Bill's case, the closing date was July 27.

Nga Kaiwhakapumau said that as the Waitangi Tribunal's report had not been widely circulated in the maori community, many Maori would not have had a chance to put their submissions together for the select committee.

At the meeting with Geoffrey Palmer, the deputy Prime Minister said the date would be extended, and that the Government Printing Office would take over the printing and distributing of the Waitangi Tribunal report.

Nga Kaiwhakapumau say that it's obvious from meetings with Cabinet Ministers that the recommendations of the Tribunal have hit tender spots.

Education Minister, Russell Marshall has told Nga Kaiwhakapumau that he doesn't accept the criticism of present education department policy because of positive developments since July 1984, (the year of some major education hui called by non-government groups).

Because of that he doesn't see the need for the urgent enquiry into the non-education of Maori children, as called for by the Tribunal.

The claimants who were acknowledged by the Waitangi Tribunal as receiving the endorsement of maoridom, "the Board (Nga Kaiwhakapumau) was just the spokesman for the claim. ... It was supported strongly from Maori quarters on every side," have also received an unsympathetic ear from their own Minister.

Koro Wetere told them that if they considered the Tribunal recommendations as being important for maoridom then they should make submissions to the select committee accordingly. When told of the high cost in money and time involved in mustering over one hundred witnesses to speak to the tino rangatira-tanga o te reo, and of the prospect of having to do it all again before a select committee, he was unmoved.

Aotearoa Broadcasting Systems ploughs on

DESPITE BCNZ pulling the financial rug from under their feet only a week before the third television channel warrant hearing, Aotearoa Broadcasting Systems fronted up with their supporters to the Broadcasting Tribunal.

From Toa Rangatira marae, Porirua, the Tribunal went to Waiwhetu in Lower Hutt. It was here that the tangata whenua told the Tribunal exactly what they thought of the current television programming.

Chairperson for Nga Kaiwhakapumau i te Reo, Huirangi Waikerepuru told the Tribunal that they support ABS's application because it enables the maori language to reach every home in New Zealand.

"The loss of the language will be detrimental to the race relations in New Zealand," he said.

"The Tribunal must be supportive in keeping the maori language alive."

Chief Executive for ABS, Derek Fox said their case was a simple one. He said that the Maori people have been cheated of their rightful place on the air waves since television came to New Zealand.

"The legitimate claims of the Maori people have to be met before the licence is given to a private competitor.

"We are offering a bi-lingual and bi-cultural programme."

He said that the other contenders were providing "another pakeha service".

At a later cross examination, Fox had to curb his tongue against some of the leading questions the competitor's lawyers threw at him.

UTC counsel, John McRae wasn't sure whether ABS was applying for a news programme warrant or the third channel one. Fox adamantly replied that ABS

was going for the third channel one.

"None of the other contenders are filling the requirements of the Broadcasting Act 1976, the Waitangi Tribunal or the Treaty of Waitangi. If ABS doesn't get it, no one should."

Questions were raised about the staffing requirements ABS has to fill, market research, production expertise, where ABS' audience was going to come from and funding.

At this time, ABS had no comment to make about its financial situation.

But for most of his time on the stand, Fox had to explain to the competitor's counsels and the Tribunal ABS's programming proposals.

Fox maintained that there is potential for maori programming to a New Zealand audience.

He said the audience will grow because of the nationwide growth of Kohanga Reo and the awareness of Maori throughout the country as a whole.

Chairman of Nga Kaiwhakapumau, Huirangi Waikerepuru says the Minister and the government seem to be saying that the select committee is the only appropriate body to consider the jurisdiction of the Treaty of Waitangi, when in fact, for Maori people, the only body that has the mana and mandate to do this is the Waitangi Tribunal, as set up by a Labour government.

By the time this issue of TUTANGATA is out, the Language Bill select committee may be hearing submissions such as will be made by Nga Kaiwhakapumau. Any inclusions and strengthening of the Bill will then be scrutinised by the Members of Parliament in its second reading.

By then it is hoped that our parliamentarians will have the courage to do what previous administrations have consistently failed to do for over one hundred and forty years, that is acknowledge our nationhood was founded on two cultures agreeing to be equal partners.

This acknowledgement needs to be in legislation and enforceable for as the Waitangi Tribunal stated, "rights that cannot be enforced are illusory."

As the Waitangi Tribunal said, popular recognition will depend on "successful establishment of a supervisory body to foster the language and overcome difficulties that are bound to arise ... plus "an appeal to the strong New Zealand sense of fair play."



Ex-ombudsman, Sir Guy Powles also supported the ABS claim.

He said that there needed to be a clear maori presence in maori broadcasting both in people and presentation.

"I view the presence of a future channel with more of what we have now – with considerable dismay."

Sir Graham Latimer said that when the New Zealand Maori Council applied for the warrant, he knew they would be taken for a joke.

"The existence of ABS will bring more social harmony to the country rather than what the two channels are doing now," he said.

He pointed out to the Broadcasting Tribunal that the application was not one of emotional dreams, but of the determination and pride for the maori people.

Ian Cross, ex-chairperson for the Broadcasting Corporation, supported that.

"Maori aspirations cannot be fulfilled by being the passengers in the canoe," he said, "but when they are the helmsman according to their own cul-

ture."

"If we are to produce a Maori New Zealand, this is the only way to get it. There is no other way."

He said that administrators from his era must confess to failure in some areas, because of what has happened.

When asked why Cross didn't do anything about maori television while he was chairperson on the Broadcasting Board, he said that the Corporation would have run into debt.

Ripeka Evans opened her address to the Tribunal by telling them the story about the mako and the kahawai, where integration was achieved by the mako swallowing the kahawai.

"You cannot have an indigenous identity without a New Zealand identity, and you cannot have a New Zealand identity without having a Maori identity."

Throughout her address she impressed on the Tribunal that ABS was not asking to take over the Broadcasting Corporation, but just asking for the third channel warrant.

"ABS or any maori initiative would be

committing suicide if there was no pakeha participation," she said.

Actor, Wi Kuki Kaa held nothing back when he told the Tribunal that the Broadcasting Corporation was racist.

He said that when he was brought back from Australia to act on the tv series, *The Governor*, all the crew were pakeha. He said that since then, he's noticed there are two Samoans on the crew and one Maori floor manager with TVNZ.

"I regard these numbers as an indictment to the Maori. This glaring weakness – racism – is inexcusable."

Professor Hirini Mead expressed his concern about the overwhelming english content on television.

"No culture can afford to allow another culture a total right of control of the media to filter and virtually censor all communications by enforcing the use of the language of the other culture," he said.

"ABS provides a rare opportunity to redress this sort of injustice."

"Ideally, the third channel should use



FROM LEFT: Aotearoa Broadcasting Systems (Inc) principals and legal counsel, Whatarangi Winiata, Francis Winiata, Cian Elias, Derek Fox, Martin Dawson.

one main language, as does TV1 and TV2. That language should be Maori, which by the end of the year will be our official language.

"Our hopes for the future of our language and of our culture ride with this application."

Principal of Parumoana Community College, Porirua, Turoa Royal told the Tribunal that the Broadcasting Corporation's television service does not reflect, maintain or develop a New Zealand identity.

He feels that ABS will redress the poor attitudes that Maori youth have towards the pakeha and towards harmony.

"New Zealand has nothing to lose and everything to gain in granting the third channel to ABS to service the Maori needs."

Dr Richard Benton, NZ Council for Educational Research acting director, said the survival of the Maori language affects all New Zealanders who should be concerned about their identity. He told the Tribunal that television in particular has been a major deterrent.

"ABS seeks to redress this in a small but significant way, by putting it under Maori control," he said.

Wellington District Maori Council chairperson, Bill Cooper, told the Tribunal about the lack of media coverage

of Te Maori of which he is Chief Executive.

"The sad thing about this exhibition was that the amount of visual media was dismal.

"To date, TVNZ has not made a commitment to send a crew to film Te Maori."

He felt that it was quite significant since media all over the world took more notice of Te Maori than New Zealand.

Producer for the Continuing Education Unit in Radio New Zealand, Piripi Walker related to the Tribunal all the trials and tribulations he's come up against within the Corporation in his attempts to start up Maori radio stations.

"ABS is creating a Maori television channel with Maori as its senior language. This, with the official recognition of the language, will allow its wider use and consequent nurturing of the language," he told the Tribunal.

Director of National Archives, Ray Grover, said that the establishment of ABS would expose the majority of people to the Maori experience.

"This experience is now denied to the majority people – 90% of whom have barely crossed the threshold of a Maori home.

"The ABS programmes will provide continuity of Maori speaking through-

out the day. Thus the language will become part of the natural learning experience."

He also said that the establishment of ABS would be international, as well as national recognition that the Maori people have respect and status in their own country and that their culture belongs to all New Zealanders and is vital to the nation.

Morris Takarangi spoke for the Aotea District Maori Council and told the Tribunal that the terms and conditions of the Treaty of Waitangi must be taken into account when considering applications for the third TV channels.

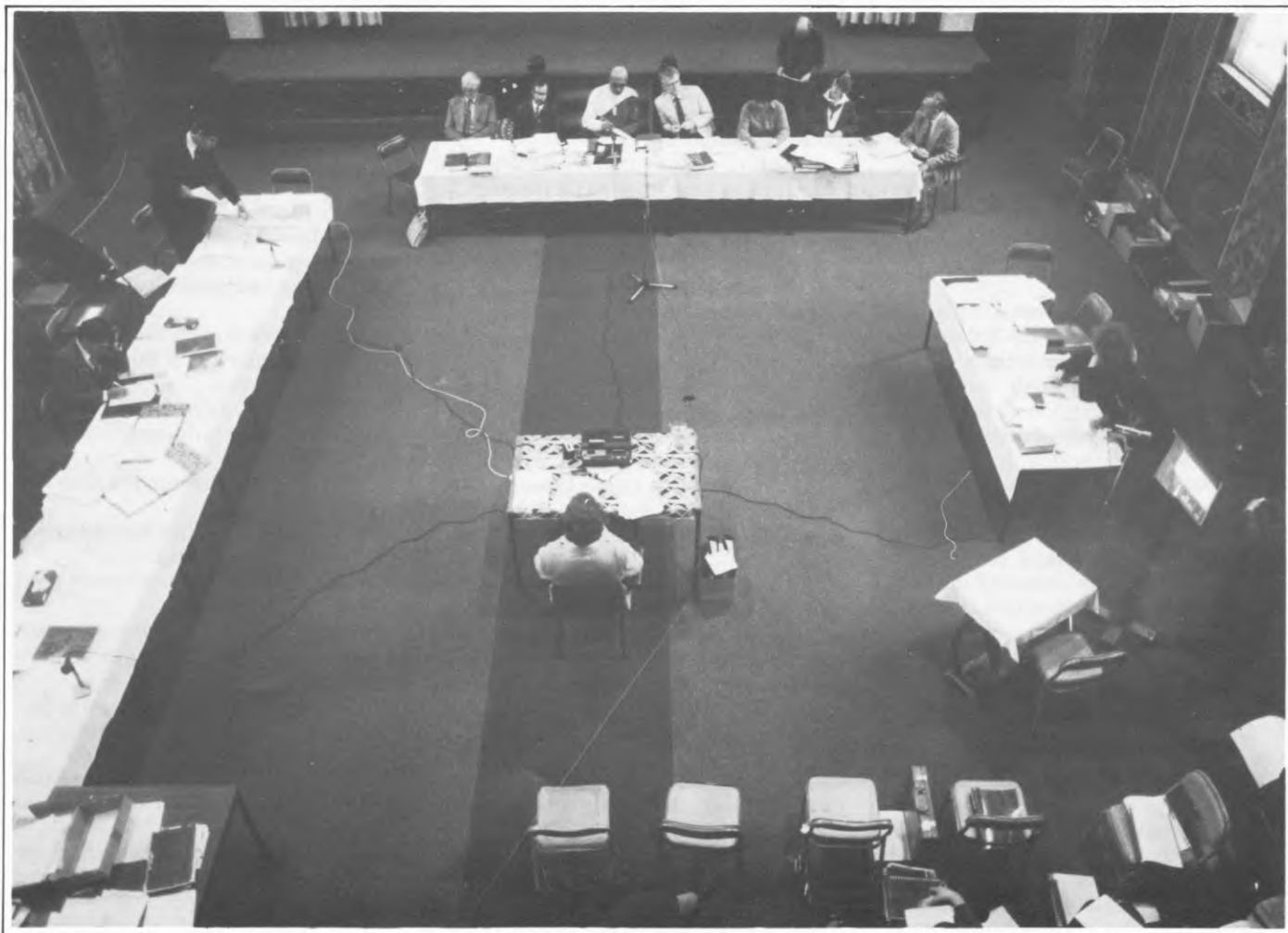
"The ABS application offers to the nation for the first time, broadcasting to reflect and develop wider participation by the tangata whenua of Aotearoa in the mainstream development of the nation as a whole."

"In order for the nation's interests to be met, the interests of the tangata whenua must be met."

Takitimu District Maori Council chairperson, John Tangiora supported Morris' evidence:

"Kua kore te reo, kua kore te iwi, kua kore te iwi Maori."

Ko tana tumanako, kia whakaaria mai i roto i te pouaka whakaata te taha wairua o te iwi Maori.



Broadcasting Tribunal at Te Poho o Tipene, St Stephens College, Auckland.

"Me whakawatea he wahi hei tuku atu ki tena hahi, ki tena hahi, kia karakiatia te iwi i te ata o ia Ratapu, ahakoa etahi o o tatou hahi kei te karakia kei te Rahoroi."

Te Maharanui Jacob, chairperson for Raukawa District Maori Council told the Tribunal that if the warrant was put in the wrong hands, it could mean the death of Maori culture.

Donna Awatere said that the main message coming through television screens is the fact that we don't exist.

"If maoridom was important, they would be able to see their image daily on TV. The BCNZ is contributing to the low self esteem of this country."

"Because TV and maori are so oral, we are perfectly suited as an adjunct to our culture."

"While we are a minority, we still have something to offer the majority."

She said that if the Tribunal doesn't give ABS the warrant, they are supporting the people to push Maori further down and out.

Throughout her delivery, she reiterated that it was not enough being Maori, it should go beyond that and take it in tribal dimensions.

Hugo Manson television broadcaster, told the Tribunal that a non-Maori controlled TV system is essentially anti-Maori.

"You don't need a PhD to know that if you deprive someone of something, they will fight back. I know I would in that position," he said.

"There is spoken and unspoken prejudice in New Zealand against Maori people and programming has hindered the progress of maori related television."

The Auckland sitting of the Tribunal was at Te Poho o Tipene St Stephens College.

Bishop Whakahuihui Vercoe explained the mauri of the Maori to the Tribunal in his commanding yet subtle tone.

While he held the spell bound Tribunal with his perception of the importance of te reo, art, whanaungatanga, turangawaewae and karakia, he managed to impress on them the preservation of our priceless heritage.

"These are the poutokomanawa of the house of maoritanga and not one of these pillars can be removed without destroying the whole structure of Maoridom."

He told the Tribunal that the Maori are a race of human resource in our society that have been neglected for too long.

"Give me the chance to share it with you - my own being and spirituality."

He also called for the other contenders to change horses and support ABS.

Komiti Whakatinana member of ABS, Professor Whatarangi Winiata explained the conception of ABS to the Tribunal.

"The New Zealand Maori Council believes that the apparent unwillingness of the broadcasting authorities to respond to Maori requests is, in fact,

indicative of an inability of the monocultural pakeha managers to comprehend and to embody in their activities tikanga maori."

In his evidence, he told the Tribunal that the NZMC took this application because of the accumulation of disappointing experiences of the Maori Council in its dealing with the Broadcasting authorities in New Zealand, the rising expectations of the Maori people for a better deal and the growing evidence and realisation that no other culture can properly administer the affairs of another culture.

"Failing to meet their statutory and treaty obligations has meant that broadcasting has denied accessibility to Maori culture to all New Zealanders by way of the very powerful technology which they control."

While Professor Winiata was on the stand for cross examination, ITV's counsel, Ted Thomas presented the bomb to the Tribunal. The four sheets of paper he tabled was a proposal for ABS to join forces with ITV. The implications this paper presented, in such a short span of time, limited other contenders to cross examine Professor Winiata.

The paper discussed options for ABS to join ITV as 20% shareholders of their company. Other options included maori controlled programmes of maori content.

But Professor Winiata told the Tribunal then, that one of the aims of ABS was autonomy and that Maori people should be in control of any proposed maori programming.

At the time of going to press, ABS had decided to take up the ITV (Impact Television) offer to join forces. ABS have asked the Broadcasting Tribunal to be considered for a programme warrant rather than a channel warrant. The hearings are proceeding.

"You need to look at the motivations behind ABS's application."

"We do not see that wealth in a tangible sense, but in a cultural sense. But there is a need for resources. These will come from advertising revenue."

The Broadcasting Corp's Counsel told the Tribunal that the "BCNZ has not posed the aspirations that ABS presents."

Ironically, this came the day after the chairperson of the Broadcasting Corporation made a public statement dissociating himself from discussions with ABS. He said that Corporation executives would deal with ABS on "any further issues."

Wiremu Ohia, chairperson for the Tauranga-Moana District Maori Council, told the Tribunal in maori about te reo rangatira.

He told them about the days when punishment was severe for speaking maori in class.

And he told them of the demise of the maori language since then.

"To proclaim to New Zealand, let

alone to the world, that Aotearoa has a language and a culture to be proud of requires resources greater than that of the Maori people."

"Television is the most powerful media available today."

"A Maori controlled station will help add substance to the oftquoted statement that New Zealand society abides comfortably together, but needs to expose its maori face, its taha maori, to New Zealand and the world, permanently."

Ey-race relations conciliator, Hiwi Taurao, didn't even try to hide his disgust about having to justify ABS's application.

"I've heard people justifying themselves for what they do or their existence."

"We exist, and we are Maori."

He told the Tribunal that the Declaration of human rights says that everyone has the same rights.

"The present image of the Maori, as projected by television, is that they do not exist in the everyday activities of New Zealand society."

"They do not visit banks, buy cars or go skiing."

"They are not members of professional vocations."

"The Maori only appears on Te Karere, Koha, and occasionally on the news, usually when a controversial situation provides an opportunity to stereotype 'Maoris causing trouble again'."

He went on to say that when Maori celebrities were eliminated from television advertisements, all that's left are a bulldozer driver, a truck driver, a family in a state house or break dancers.

ESTV (Energy Source Television) counsel, David Baragwanath, suggested that an increase of appointments on the Broadcasting Corporation Board might be effective.

Hiwi told him that the reality of it was that three people on a Board of nine didn't mean a thing.

"It's really no different for the four Maori members of Parliament against 90 others," he said.

"But it's not the three in the nine that are important."

"It's the other six - they have to understand the depth of the situation."

"Why have three if the other six don't understand?"

And to round off his korero, Kamate! Kamate! resounded within Te Poho o Tipene.

Auckland Girls' Grammar principal, Charmaine Poutney, gave a strong presentation of her views on racism.

"I'm ashamed of my people and that the Maori people have had to ask for what is theirs."

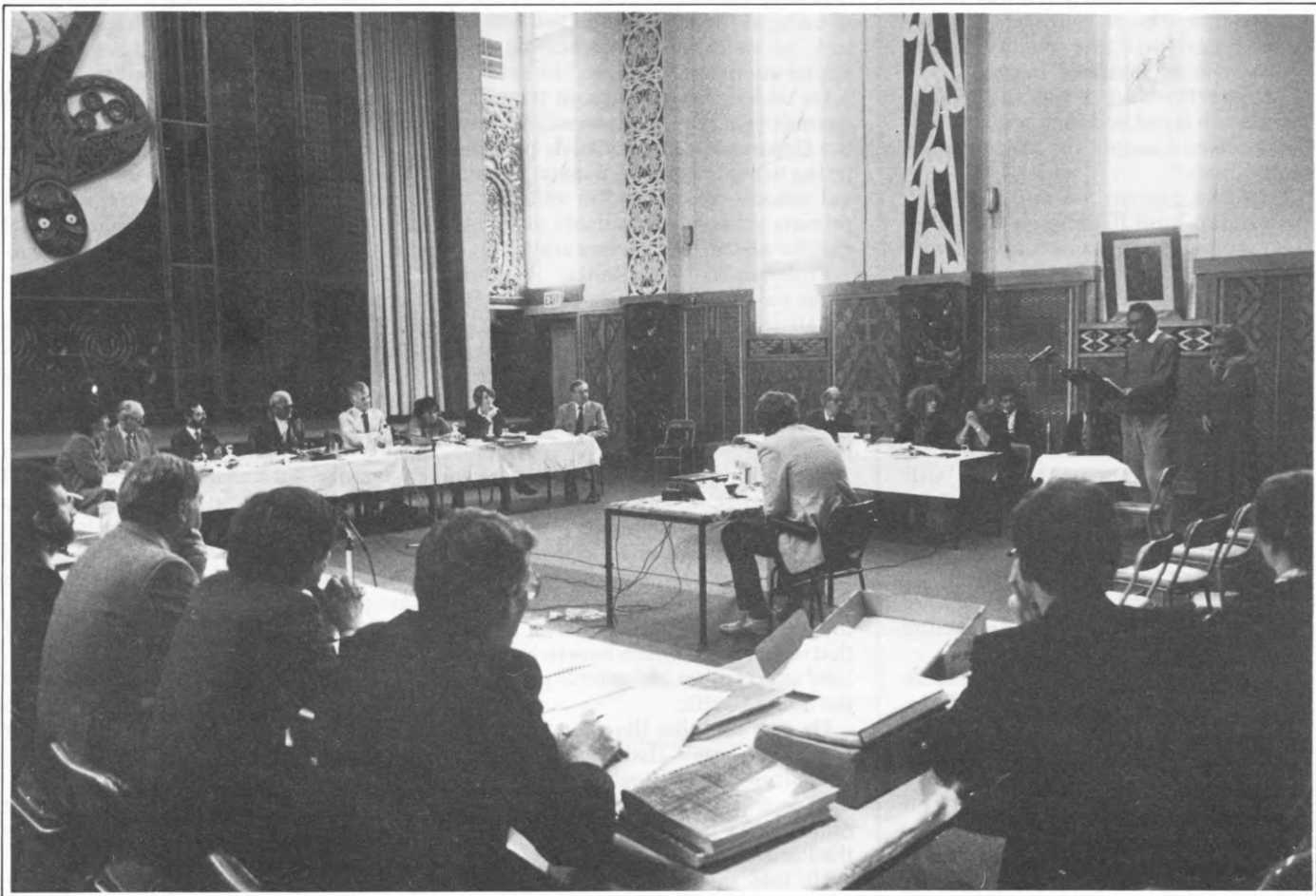
"I've seen first hand, the effects of the education on Maori women and Maori men."

"New Zealand can't afford another channel looking like the other two."

She told the Tribunal that she sup-



A tense moment for ABS. Whai Ngata, Te Karere frontman checks over his notes while Derek Fox confers with counsel.



ports ABS because they are the only group offering an alternative to the present maori programming situation.

"Their main concern is for the people," she said.

"The ecological, literary, aural and craft skills of the Maori should be seen.

"Where there is no vision, the people perish. We must be committed to providing that vision."

Elizabeth Murchie maori health researcher and Maori Womens Welfare League member, said that present television programming is sending negative messages aimed straight at the young Maori audience.

"Television is saying that the Maori have no standards," she said.

Cultural co-ordinator at Waikeria Youth Institution and chairperson for the Waikato-Maniapoto District Maori Council, Tom Winitana, delivered his supportive evidence in his own captive way.

"The inmates at Waikeria are desperately in need of reinforcement for their maori identity," he said.

"A television channel using the maori language and presenting maori and other content in a maori context, would be a source of intellectual and emotional support which our schools and other systems have not provided.

"I feel sorry for the other applicants because they are reflections of the society we live in."

He told the Tribunal that it was hard to believe that 80% of Waikeria's inmate's tupuna navigated the mighty Pacific Ocean with no 'civilised' means.

"Before the year 2 000 the pakeha people can stand and bow because they have created a people, the Maori people, as criminals."

Of ABS's content, he said that their proposal to limit the foreign content of their programming to one third was very welcome.

"The very large proportion of overseas content in the present programming of TVNZ has been, and will continue, to be a major impediment to the introduction of more Maori content."

On behalf of the Waikato-Maniapoto Maori Council he said that they are confident that programme research will reveal limitless opportunity for positive programming.

Secretary for the Waiwharariki Maori Women's Welfare League branch, Peggy Aston, told the Tribunal that presenting programming has hastened the decline of maori language and culture.

"ABS promote and reverse the decline of the maori language and culture," she said.

She attributed the minimal involvement of Maori youth in maori activities to the absence of maori programming on public broadcasting.

Harry Lambert spoke of the Maori Battalion and his belief in the maori being in control of their own destiny.

"They (the Maori Battalion) really

believed things would be better because so many of us had made the sacrifice." He reminded the Tribunal that of the 3000 men who went overseas, 618 didn't come back.

"I am in favour, wherever possible, that Maori have charge over their own destiny."

Of the ABS komiti whakatinana, he said that they have the wit, the will and the imagination to get it off the ground.

"It's pathetic, if not criminal, to see our people not being catered for."

Seventh former at Auckland Girls' Grammar, Elizabeth Te Amo told the Tribunal that most of the broadcasting today is more harmful than beneficial. She gave them a run down of hui that have been run, but never covered by the media.

"These are the things we need, but never see," she said.

"It's important to have a lot of marae input, that's the way the maori live."

Graham Smith, lecturer at Auckland Secondary Teacher's College based his evidence on the education system.

He said that the present television services did not cater adequately to the needs of Maori school age pupils because of the lack of maori language, maori content, maori personnel, overt bi-cultural and multi-cultural content and maori success models.

"The over representation of Maori pupils in the crisis statistics of education have been attributed to break down of cultural identity, lack of self-esteem, lack of cultural reinforcement, poor school attendance, etc, etc," he said.

He added that the present television commitment may be undermining what the Department of Education policy is trying to achieve via taha maori, bi-lingual schools, maori studies syllabus for primary schools, compulsory maori studies for all teacher trainees and so on.

Professional story-teller, Wairangi Jones took his six foot six tall body full of talent to the stand and told the Tribunal the story about te Kauri me te Tohora. After his performance, he told them that before television, radio or the pakeha arrived, Maori used the gift of te reo.

"Through this verbal passage, genealogies, myths, history was passed on."

He told them that his story telling and countless other untold stories could be helped by the television media.

Reverend Peter Davis told the Tribunal that the New Zealand Churches realise that whatever happens here in New Zealand affects other indigenous peoples in the South pacific.

He also said that the action that ABS was taking was a challenge to preserve the culture of New Zealand.

"Keeping the art, language and community alive is playing a creative role in the Pacific," he said.

He told the Tribunal that by giving ABS the third television channel warrant, they would be giving access to the

tangata whenua to do things their way.

"Power sharing, not money, is the issue of this debate."

Auckland University lecturer in Law, David Williams, told the Tribunal that the Maori, as the indigenous peoples of Aotearoa, were not a mere minority to be lumped in with other ethnic minorities in New Zealand.

"The Maori people are a racial group entitled to special and concrete measures to ensure the adequate development and protection of their social and cultural rights.

"The granting of an application by a Maori based organisation for a television warrant would be the taking of a step necessary for the conservation, the development and the diffusion of the maori culture."

He also said that a State that has the resources to operate three television channels has ample available resources to maximise the economic, social and cultural rights of people and communities."

Producer for Te Reo O Aotearoa, Haare Williams, asked the Tribunal what price New Zealanders had to pay for the presence of maori programming in their homes.

"Some commentators have asked what will be the price for the push within maoridom for broadcasting equity, the injustices put before the Waitangi Tribunal and so on.

"Will it be easy?" they ask. Compared with what? Compared with social injustice, compared with racial hatred, compared with riots, compared with hopelessness, compared to the alternatives, it will be dead easy and dead cheap."

Chairperson of the Maori Economic Development Committee on Broadcasting, Tamihana (Toby) Curtis, said that the committee concluded that it is not possible for non-Maori structures to provide a maori broadcasting service to the Maori and non-Maori.

"The report concluded that there are three distinct audiences for which services in the maori language should be provided from television.

"Persons fluent in maori; Maori persons not fluent users of the maori language, but endorse its usage as part of a self-actualisation; and non-Maori who are appreciative of Maori history, culture and language as an integral part of this country's history, culture and language."

He said that ABS's application went further than that.

"It provides and will cater for both the Maori and non-Maori public interest in both the Maori language and other languages.

"In my view, ABS is the only applicant that will seriously discharge that statutory responsibility from the outset."

He told the Tribunal that approximately 25 percent of live births are Maori.

"This is sure to rise in another ten years which will lessen the minority.

"But more importantly, the numbers of Pakeha people are declining.

"We have to look at sharing the resources of the country."

In his evidence to the Tribunal, Whairiri Ngata, journalist and broadcaster, said that Broadcasting authorities in New Zealand should be required to reflect community and maori interests as outlined by statute.

"The Broadcasting act is both implicit and explicit in its outline of a broadcaster's responsibility.

"I have always been aware of the dual and triple responsibilities which a Maori and bilingual Maori broad caster has, to the public at large.

"In respect of programmes for Maori and about Maori, the statutory authorities have been gravely remiss, and pre-

sent broadcasting or telecasts do not give a true picture or reflection of the ethnic make-up of this country and the contribution made by Maori people to a fuller and richer cultural existence.

"I support the ABS application because it would utilise an already existing informal communication system among Maori people.

"This could be utilised for commentary on current issues."

Cletus Maanu Paul from Mana Maori Media, went right out of his way to discomfort the Tribunal with his evidence.

His introductory waiata was appropriately, "Move over, move over, and make room for me."

He explained the mauri of the Maori to the Tribunal.

He explained the iwi, hapu and whanau, and told the Tribunal that their lack of understanding anything Maori

was a difficulty facing them with their decision.

And in language they could understand, he said that the "monocultural nature of television is repugnant to the Maori.

"Mauri is essential for maori television."

And he said that the present maori programming is alien to the mauri of the Maori.

"Pakehas have no history of mauri, the closest they can get to it is soul.

"Only the Maori can do it," he said referring to programming maori content.

He said that mauri is not a transferable entity.

"It's not for me as a Maori to teach you. You can't change it so it fits your way of thinking.

"It can't be packaged and cartoned – designed to belong to the hi-tech world."



The impressive lineup of maoridom that spoke for ABS.

G.S.T.

What does it mean?

On 1 October 1986 the Goods and Services Tax (G.S.T.) legislation will come into effect. This will be the biggest change to the New Zealand taxation system in the last 30 years, yet, at present, the implications of the change are not well understood.

Personal tax payers

In principle G.S.T. is pretty simple. An example of how it will work is that if you buy a tube of toothpaste, today, it will cost you \$1.87. From 1 October 1986 the same tube of toothpaste will cost \$2.06. This is based on the original price, \$1.87 plus 19 cents (10%) tax.

If your weekly grocery bill is presently \$75, then from 1 October it will increase by 10% to \$82.50.

Many people have asked, "how the heck am I going to pay for that". Well, the answer is that your P.A.Y.E. tax deductions from your wages will reduce. I have listed below the Income Tax cuts that have been proposed.

the club or association, which in turn must pay that money to the Inland Revenue.

	Before G.S.T.	After G.S.T.	Total
Subscription G.S.T.	\$13.00	\$13.00	\$26.00
	—	\$ 1.30	\$ 1.30
			<u>\$27.30</u>

As we have 89 members then our tax liability will be \$115.70. (89 x \$1.30).

Renting a home

Many Maori people rent their homes from private landlords or government institutions. A question I have often been asked is "will my rent go up?" The answer to that is probably. Although G.S.T. is not payable on rentals, you will find that the goods that the landlord buys, say wood or paint for repairs, or services such as plumbing or electrical repairs will increase because of G.S.T. So it is pretty likely that sooner or later

JOHN GILL Finance Director
Department of Maori Affairs/Maori Trustee

Labour	\$20,000
Materials	\$30,000
Total costs	\$65,000
Fortnightly repayments over say 30 years (based on \$53,500 1st mortgage @ 9% interest)	\$190.82

After G.S.T.	Price \$	Tax \$	Total \$
Purchase of Land	15,000	1,500	16,500
Construction – Labour	20,000	—	20,000
Materials	30,000	3,000	33,000
			<u>69,500</u>

Fortnightly repayments over say 30 years (based on \$58,000 1st mortgage @ 9% interest)	216.18
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This year many houses will be under construction on 1 October 1986. The uncompleted portion will attract G.S.T. Using the same example, let us say that the land has been purchased, and the house is half built when the new legislation comes into force.

In transition \$	Before G.S.T. \$	After G.S.T. \$	Total \$
Purchase of Land	15,000	—	15,000
Construction – Labour	10,000	10,000	20,000
Materials	15,000	15,000	
Tax	—	1,500	1,500
			<u>66,500</u>

Fortnightly repayments over say 30 years (based on \$55,000 1st mortgage @ 9% interest)	205.00
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The exact cost will depend on a progress report by a Valuer, on 30 September 1986.

Lease money from land alienations

The Maori Trustee collects lease money for land alienated from its beneficial owners. He provides that service for a fee of 7½%. Once G.S.T. is introduced then the Maori Trustee must collect G.S.T. on that service and pay the G.S.T. to the Inland Revenue.

An example of this is as follows:

(a) Before G.S.T.

The Maori Trustee collects the 6 monthly rental, say \$1,000. He deducts his 7½% fee, \$75 (\$1,000 x 7½%) and distributes the balance to the owners, that is, he distributes \$925.

(b) After G.S.T.

INCREASE IN WEEKLY HOUSEHOLD SPENDING MONEY – COUPLE, OR SOLO PARENT WITH TWO CHILDREN:

Principal Income (Weekly)	0	20	40	60	80	100	150	200	250	300	350	400	450	500
120	70.00	70.00	70.00	65.90	55.80	39.80								
140	70.00	70.00	63.92	51.80	35.80	21.10								
160	70.00	62.20	49.77	36.70	23.70	23.70	32.67							
180	63.54	52.51	39.37	26.30	26.30	28.80	36.67							
200	55.25	42.11	28.97	26.30	28.80	30.20	37.21	36.20						
220	44.85	31.71	25.97	28.40	29.80	31.20	34.21	38.20						
240	34.45	25.71	28.08	29.40	30.80	32.20	32.56	41.55						
260	25.45	27.84	29.08	30.40	31.80	33.20	36.95	46.85	42.77					
280	27.60	28.84	30.08	31.40	32.80	34.20	42.25	50.57	43.07					
300	28.60	29.84	31.08	32.40	33.80	35.92	46.29	49.61	42.11	42.15				
350	31.10	32.34	33.58	36.12	38.52	40.92	44.71	42.11	42.15	43.65	45.15			
400	34.12	36.44	38.76	41.12	41.94	39.34	37.21	42.15	43.65	45.15	46.65	48.15		
450	39.12	41.44	39.68	37.04	34.44	31.84	37.24	43.65	45.15	46.65	48.15	49.65	51.15	
500	39.74	37.06	34.38	32.08	33.08	34.08	40.95	47.35	48.85	50.35	51.85	53.35	54.85	58.56
550	38.29	37.75	38.67	39.63	40.63	41.63	48.50	54.90	56.40	57.90	59.40	60.90	62.40	66.11
600	42.65	43.57	44.49	45.45	46.45	47.45	54.32	60.73	62.23	63.73	65.23	66.73	68.23	71.93

Also the Government is reducing the existing sales tax on most items in order to make sure that you don't end up worse off than before the introduction of G.S.T.

The key point for you to note is that as a private individual you don't have to take any special action to pay G.S.T. The tax is included in the price of things you buy, so the shop keeper and the Inland Revenue have to sort it out between them. You have no further obligations.

Social Clubs/Associations

Our community includes many sports and social clubs which raise money by charging subscriptions to members. G.S.T. must be paid by those members to

the increased cost of maintaining a house will be passed on to the tenant.

Purchasing a house

One of the aims of many Maori people is to build or buy their own home. The housing division of Maori Affairs assists about 530 families into their own homes each year.

How will G.S.T. affect home buyers or builders?

Well, the cost of goods purchased after 1 October 1986, and the cost of completing construction work after 1 October 1986, will be subject to G.S.T. An example of this is as follows:

Before G.S.T.	
Purchase of Land	\$15,000

The Maori Trustee collects the 6 monthly rental, still \$1,000. He deducts his 7½% fee, \$75 (\$1,000 x 7½%), he then deducts goods and services tax \$7.50 (\$75 x 10%), and distributes the balance to the owners, that is, he distributes \$917.50.

Registered taxpayers

There has been a lot of talk about “registering for G.S.T.”. To return to my social club example, the social club has a turnover of \$24,000, from subscriptions, socials and sales, so it must register by 31 August 1986.

Many organisations that have not paid tax before will have to pay G.S.T. For example, the department of Maori Affairs must register each of the development stations, on behalf of its owners. The Maori Trustee must be registered in each of the Maori Affairs districts in which he operates, and the department itself must register as a G.S.T. taxpayer. In all that will be about 120 registrations. That’s a lot of paper work!!

Farming businesses

Farms in a development phase e.g. kiwi-fruit ventures are likely to be entitled to refunds of tax paid on goods purchased and services provided.

In these circumstances it would be wise

to register as a monthly “taxpayer”, so as to get the refund as soon as possible, to plough back into the business.

An example of this is as follows:

	Business \$	Tax \$	Total \$
Revenue	1,000	100	1,100
Expenditure	10,000	1,000	11,000
G.S.T. refund		900	

Koha

This is a very sensitive issue, but one that I must bring to the attention of every marae. The cost of providing hospitality is going to increase by 10% once G.S.T. is introduced.

The Inland Revenue consider koha to be a donation and therefore not taxable. In effect, this means that a refund cannot be claimed for expenditure tax incurred by the host marae when they purchase items to provide hospitality.

An example of this is as follows:

Pre G.S.T.		
Koha	800	
Expenses	1000	
Deficit	200	
After G.S.T.		
Koha	800	
Expenses	1100	(being \$1,000 + 100 G.S.T.)
Deficit	300	

It is important that guests realise that the

cost of hospitality has increased.

A further problem for hosts is that the fund raising ventures that we run to cover the deficit from extending hospitality are taxable e.g., Subscriptions, raffles etc. In effect we are being double taxed.

Maori land transactions

When Maori Land passes to successors, on the death of an owner, the transaction is not a sale, and therefore no G.S.T. is payable.

When Maori Land is sold then G.S.T. is payable.

Application fees to the Maori Land Court will increase as a result of the introduction of G.S.T.

Assistance and advice

In each of the Maori Affairs district offices I have a district accountant.

They are all very keen to assist Maori people, whether trusts, incorporations, associations, families, or private individuals, to cope with the introduction of G.S.T. If you want help you need only ask, we will be running seminars later in the year, and will advise then or individually on record keeping and legal obligations.

If the job is too big for us then we will help you find a Chartered Accountant to provide full accountancy services.



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MARAE NAME INSURED YES/NO
APPROXIMATE INSURED VALUE (if known) LOCATION
CONTACT PERSON CHAIRMAN/SECRETARY/MEMBER
ADDRESS FOR REPLY TELEPHONE
PLEASE PRINT DETAILS – THANK YOU

Patrick Nicholas

If you ever meet Patrick Nicholas you wouldn't think he would have two cents to rub together.

You could spend hours with him and for your life not know why anyone would take the time to interview him. For he is a man of mystery, strongly introverted, reluctant to speak about himself or his way of thinking.

But luckily, in stepped Mary Fry, one of New Zealand's best known mediums (able to talk to the dead). While in Tauranga she approached Patrick, saying she had been in contact with his grandparents, and they wanted him to help the Maori people. What could a twenty-four year old do?

The following is an interview with Patrick Nicholas on how to solve the social and economic problems that face the Maori people.

Before comprehensive solutions can be contemplated to achieve these goals, one must have an understanding of the basic. These will be explained first.

Q. Tell me, do you believe maori land is utilised to its full potential and if not, why?

A. Many trustees of maori land throughout the country, especially retired farmers, seem to have the belief that they know everything there is to know about land utilisation. New Zealand has a proud tradition in agriculture and horticulture, in some areas we lead the rest of the world, so you can imagine the shocked faces when I say to you "I doubt if there are many trustees who have the faintest clue about land utilisation". Pick any block of land in this country, tell me how many uses you can see for it, the possible returns, and the number of jobs it can create. For every one you can pick, I will show you a thousand better.

Many people make the mistake of thinking that assets' only uses are those that they were made for, for example shipping – to carrying things; commercial buildings – renting; land – growing things. Take land utilisation for example. When people look at land all they can see are cows, sheep, or timber. One must understand that these land-based enterprises are capital intensive and therefore, like all capital intensive projects, produce few jobs for the amount of capital employed, and have a very low return on investment. Around the 1930's there was this fellow from around the East Cape by the name of Apirana Ngata, a man who tried to solve the economic problems that faced the Maori people by, of all things, milking cows. As one would have expected and as history has shown, his attempts were destined to fail. Many of the world's

greatest businessmen have made their fortune in capital intensive industries because when they look at assets what they see is collateral, something that can be borrowed against, then the funds borrowed can be employed in any venture they want. The difference being trustees can only see soil and think what they could grow on it, while the more astute businessman can see that land can be used for any commercial enterprise that the mind can perceive. A business that can create a much larger number of jobs for the amount of capital employed and that have a much higher return on investment. Also, 'off the farm' investments make it so much easier to use leverage. This principle is not new.

When someone is going into business they go to their business advisors, the advisors ask them how much money they can put in. They answer none. Then the advisor will ask whether they own their own house. They reply yes. Then the advisor would tell them how the capital in their homes can be released to start up the business of their choice. The same principle works with homes, land, ships, and buildings. The principle is difficult for some people to grasp how a paddock covered with gorse can be used for an investment into computer technology, and that's without removing the gorse. How enormous profits can be made from leased land without having to wait for the lease to expire.

Q. So you say, if the Maori people could see that land was collateral their economic problems would be over?

A. No, it takes a lot more than that to perform miracles. A couple of thousand years ago a fellow by the name of Jesus Christ taught his followers that faith was a prerequisite to performing miracles, and that if one had enough faith he could say to a mountain, move, and it would move. If one understands the saying "Make molehills into mountains", that molehills means little problems and mountains are big problems, then Jesus meant "If one had enough faith he could say to unemployment, be removed, and it would be removed." Going by the size of Jesus Christ's following there must have been some truth in his teachings. If the Maori people had the faith Christ was talking about, they could solve all their problems. He didn't mean going to church and reading the Bible all the time. I believe he meant having a positive mental attitude, having faith in one's ability and constantly visualising oneself in a positive state. Muhammed Ali once said, "If you only believe, you can get anything you want. All the pretty girls, flash Cadillacs, and huge mansions." Ali, along



with Jim Thorpe, was probably the greatest sportsman of this century. All that a man achieves and all that he fails to achieve is the direct result of his own thoughts.

But a positive mental attitude is a grey matter, meaning between the ears. To cultivate that is the greatest way to raise the Maori off the lower socio-economic level. Because it is people development and people are our greatest resource. Land utilisation is only the second greatest way, because land is our next greatest resource.

Q. Is there more to land utilisation than you have told me?

A. Sure. We could spend the rest of our lives talking and we would only have covered the tip of the iceberg. Understand this, the fact that land-based industries produce few jobs for the amount of capital employed, and have a very low return on investment compared to other industries is only of secondary importance. The biggest problem with Maori economic development is that they have continually committed the greatest sin in business, which is to wholly own your business. This is the secret of business, "to make maximum use of other people's money (O.P.M.) and resources. This is the reason why some businessmen struggle to make ends meet, while others in the same line of business are able to build immense fortunes.

If one aim in business is to make a lot of money, one must not totally own his business. He must use mortgage gearing or O.P.M. which means borrowing funds or other forms of finance. His owner's equity must only be a fraction of the total value of the enterprise. If you have social reasons for going into business, you could use other forms of leverage. You probably would not use borrowed money because there is a charge on it, interest. Instead you would use other people's capital.

Let's start with making money and mortgage gearing. Mortgage gearing has probably created more self-made mil-

lionaires than all other forms of commercial endeavours put together. It is the reason why so many property investors are among the group who are self-made millionaires. Mortgage gearing is the most important form of leverage, usually it depends on inflation.

For example, Mr Kuware and Mr Mohio have \$100,000 each. Mr Kuware buys a commercial building valued at \$100,000. In five years' time that building is worth \$200,000 so Mr Kuware would be quite happy with himself. But Mr Mohio, having a bit of business flair, using benefits of scale and O.P.M., bought ten buildings at \$100,000, a total of \$1,000,000. Because he has only \$100,000 he borrows \$900,000 for five years, interest only. For argument's sake we will say that the rent he was receiving from the buildings equalled the interest he was paying. Therefore, after five years he would own ten buildings, like Mr Kuware's they would be valued at \$200,000 each, total \$2,000,000. Because he was only paying the interest on his loan, he would still owe \$900,000, hence he would be worth \$1,100,000 compared to Mr Kuware's \$200,000. Maybe you can understand what I said before about capital assets. The money made by Mr Mohio was due to the gearing ratio of his mortgages and inflation not by the rents received.

Many people make the mistake of thinking that the only reason for business is to make a profit. One must understand that business can be used to solve any and all problems, get jobs, get your land back, etc. The reason for this error is the fact that the business arena is dominated by pakehas who do not place any value on being able to provide their people with jobs or regaining ancestral land.

Before we go any further, it is necessary for me to tell you the importance of imagination in business, and why it is dangerous to ever limit your thinking.

The most profitable business transactions are those where the other party do not understand your motives. When the pakeha came to New Zealand they brought their laws and customs including their system of property ownership which was foreign to the Maori. The pakeha possessed an "own property forever" mentality, whereas the Maori possess a "you have to occupy (ahi ka)" mentality and tribal ownership mentality. Because the pakeha was able to enforce his laws he was able to exploit the Maori because of the difference in mentality. Another example: An olden day Maori owns a gold mine. He can't understand why a pakeha is willing to offer him a musket and a couple of fish hooks for this yellow rock, so he is able to be exploited because he does not possess a make money mentality. But mentality can also work in favour of the Maori. If a Maori went into business and all he had was a "get jobs for your people" mentality and he was dealing

with make money mentality pakehas, he would have a field day. The pakehas, like the so called old time Maori in the gold mine example, would be totally ignorant to the other party's intentions, thus both would get exploited. It is important to remember that if your motives are to get jobs for your people you must keep it secret from the pakeha.

For example: A few years ago you could have got a plentiful supply of fish-heads for free. All you had to do was to go up to a pakeha fishshop owner and tell them not to bother dumping their fish heads, tell them that you would take the fish-heads off their hands without charging them (pakeha fishshop owners) cartage. The pakeha would readily oblige. But nowadays the fishshop owners know your motives; they now know fish heads are a delicacy and, as could be expected, charge a fortune. Law of mentality is a difficult concept to grasp, but if you believe when I say to you that if a Maori went into business with a "get jobs for their people" mentality he would whip the pakeha because of their fixations they have on making money. Their reward would be in jobs, not money. The Maori should be able to get control of a large number of jobs with very little capital input. The Maori must never let the pakeha know they are in business to provide jobs for their people, for if they did they would suffer the same destiny as the Maori with fishshop keepers, because their motives would be known and the Maori would lose the initiative and hence would have to pay dearly for what before was so cheap.

Q. Please explain techniques where one can provide far more jobs for the amount of capital employed?

A. One must first go back to what I said before. That the greatest sin in business is to wholly own your own business. Now I will explain methods where one can still control an enterprise with just a fraction of ownership. The first method is double-up.

For argument's sake, we will say that it would take \$24,000 to create a job.

Investor Kuware and investor Mohio have \$1 million each. Investor Kuware starts up a company with assets of \$1 million therefore he can control between 41 and 42 new jobs.

Investor Mohio sets up a company, but he offers half to investors Tom, Dick and Harry. Therefore he has a company with assets of \$2 million. Because he owns 50% of the company he has a controlling interest, therefore at \$24,000 to create a job, he can control between 83-84 new jobs, or alternatively investor Mohio could have used his \$1 million to buy a half share in an existing \$2 million company.

But investor Mohio does not stop there. He has a controlling interest in this first company, so he uses the \$2 million there to buy a 50% share in a \$4 million company, then with the second

company he buys a half-share in a third company with \$8 million company. If it takes \$24,000 to create a permanent job, then investor Mohio could control 333 to 334 jobs.

In theory, Investor Mohio could continue on and on, buying half shares in different companies until he had control of enough assets to eliminate all unemployment among our people. Many Maori people have called for Maori control of resources. Maybe this is a method they could use.

The result is that if Maoris wanted to create new jobs for their people if they took investor Kuware's example they could create one job for every \$24,000 of capital they had. If they took investor Mohio's example they could control one new job for every \$3,000 of capital they had. Only one eighth of investor Kuware's cost. But one must remember, although investor Mohio controls \$8 million he only receives income off \$1 million of that \$8 million. Therefore he controls eight times the number of jobs of investor Kuware, but has the same income. Therefore jobs benefit, but no monetary benefit. That is why you will not find this method in any textbooks or taught at any university.

But it is sometimes not necessary to own half a company to control it. The following is another method, I will call it voting power. When there are restrictive voting rights, a group can get control of a company with just a fraction of the share capital. In this example I will use New Zealand Forest Products, it is a large asset rich company and, like others in this league, scared stiff of corporate raiders. It therefore has structured its voting rights to make it impossible for one large company to come in and take it over. But unknown to their management, they have made it incredibly easy to be taken over by a large group of little people.

Its voting rights are:

1 vote for every \$2 of capital up to \$200 of capital.
From there, 1 vote for every \$4 of capital up to \$400.
1 vote for every \$10 of capital thereafter.
But no-one is allowed more than 15,000 votes.

Watties has a quarter of the shares, but only 15,000 votes. It cost over \$180 million to buy. One could get the same amount of votes with \$180,000 and 150 people. Rough estimation says that 4% of the capital at 1 vote for every \$2 of capital could completely outvote the other 96%. Another important fact is that New Zealand Forest Products has large shareholdings in other large companies, so this 4% would not just have control over the other 96%, but also many other companies, including:

U.E.B. Industries	39 1/2%
Watties	23.7%
Nissan Datsun	28 1/2%

Watties has approximately a third of Goodmans, which is the largest shareholder in the Australian giant Elders. Elders owns Hodder and Tolley plus Jordan Export. So you see that 4% in N.Z.F.P. can be very influential.

The Westpac Banking Corporation is another company with restrictive voting rights, but one must always understand that although this 4% can outvote the other 96% and have extensive influence in many other companies, the financial benefits are not great, for one will still only receive 4% of the profit of N.Z.F.P. The benefits would be in the influence over a large number of jobs, increased economic clout, control of 0.8% of Aotearoa, that N.Z.F.P. owns, plus all the land which it leases.

Q. Tell me, is it possible for a tribe to get all its ancestral land back?

A. There are three ways I can think of that you could use. First conquest; second, political means; and lastly, financial means. Many Maoris have wanted the land returned, but none have known how to go about it. One reason why they have failed in the past is because they have not understood how to utilise capital assets. People in charge of Trusts and Incorporations can only see cow milking, which provides a low return on investment and makes it hard to build up a deposit. Secondly, even if they had a deposit, they still can only see cow milking, so how do they pay off their loan? One could probably begin to believe that one could solve all the problems that face the Maori people if only they knew how to utilise their land. If they know how, the only barriers that could stop them are legal barriers and the competence of the trustees. Both are serious problems.

Before we discuss these two problems, I must warn you that one must never make the mistake of looking at land completely in terms of dollars and cents. It means so much more to the Maori people. But was it not Ngata that said to use the tools of the new world for your survival while still retaining your *taha maori*?

The Maori gave up the idea of conquest to regain the land a long time ago because of the pakeha numbers. There may be political methods to regain the land, but I will stick to economics.

Many of the old prophets made prophecies that the land would be returned. As I said at the beginning, the reason why Maori land has never been fully utilised is because when people look at land all they can see is soil. They immediately think one cow per acre. If they wanted to increase their returns they would try to graze two cows per acre, or try new fertilisers to boost that one cow's production. If they have imagination they may contemplate goats or horticulture. But when one sees land as collateral, if one could see an acre as enabling one to borrow one thousand dollar, then one could invest in any enterprise they

wished. But what is important if you have top grade management, you can put together a ten thousand or even one hundred thousand dollar enterprise.

This is very important, the secret of success in business is to be able to set up enterprises well beyond one's small resources.

The followers of Te Whiti O Rongomai and Tohu Kakahi at Parihaka often chanted the following from Ihaia:

"And the days of thy mourning shall be ended... thy people shall inherit the land for ever... A little one shall become a thousand and a small one a strong nation."

Q. Tell me, what do you think of Mondragon co-operative?

A. Many people are going around saying the answers to the Maori economic plight are to be found in Basque, Spain, also called the Mondragon Experiment. But the difference between the Basque and the Maori is that the Maori has been colonised. The Maori today is a physical and mental wreck compared to his ancestors. That is not a criticism of the Maori today, but to remark on the physical prowess and mental agility of his predecessors. Back in the 1850's, the Maori of New Zealand was just as successful as the Basque of today. Even so, when you get down to the nitty gritty, the co-operative idea is much the same as the company idea. Ten shareholders put in ten thousand dollars each to form a company that provides one hundred thousand dollars of jobs. Ten co-operative members put in ten thousand dollars each to form a co-operative that provides one hundred thousand dollars worth of jobs. I hope one can realise the difference between these and what I am talking about. They say get \$100,000 and create \$100,000 worth of jobs, while I have been saying get \$100,000 and control \$1 million worth of jobs.

One should disregard the figures given in this interview, for it is the principles that are important. These are:

1. Land can be used for any commercial enterprise that the mind can perceive.
2. All that a man achieves and all that he fails to achieve is the direct result of his own thoughts.
3. The greatest sin in business is to wholly own your business.
- 4A. Many of the most profitable business transactions are those where the other party do not understand your motives.
- 4B. In business one should not give away your motives.
- 4C. Many people understand how to run a business to make a profit, but few know how to run a business to solve social problems.
- 4D. If a Maori went into business to provide jobs for his people he would have a field day because of the pakeha's fixation on making money.

Tokoroa marae

— by Liz Lysaght

WHEN former champion axeman Sam Papa of Tokoroa was filling in his census form earlier this year he was surprised to discover that he was devoting almost as many hours a week to his voluntary work as he was to his full-time job as a logging supervisor for N.Z. Forest Products. Small wonder he's not had much time for chopping lately.

So just what is taking up all of his weekends and most of his nights?

For the past two years Sam has been helping to turn a dream into reality... to build a brand new marae for Tokoroa.

The marae, to be called *Papa O Te Aroha* (land of love), is being built by the Tokoroa Catholic Maori Society of which Sam Papa is president.

Already the meeting house, *Matapihi O Te Rangi* (window of Heaven) and the dining hall, *Mataora O Te Whenua* (fruits of the earth) are nearing completion.

It had originally been hoped that the Pope would officially open the marae during his brief visit to New Zealand later this year.

Unfortunately this is not possible, but it's still hoped to have the buildings finished by November.

The marae has been built on three acres of land next door to the Catholic Church.

When the idea was first mooted, back in 1980, there was no other marae in Tokoroa. Since then two smaller ones have been built... one of them at the local high school.

The new marae will be multi-tribal and multi-cultural, and Mr Papa says he hopes Tokoroa's large Polynesian population will join the Maori community in using it for tangi and other gatherings.

The whare kai will cater for up to 180 guests initially, but it's hoped later to build a cultural hall come dining room that will hold 700 people.

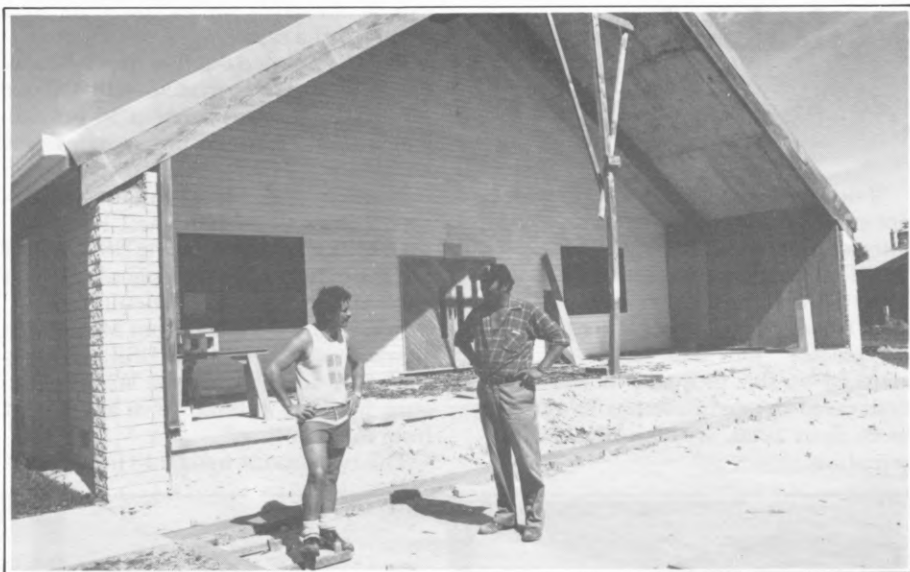
So far the project has cost more than 350,000 dollars, most of which has been raised by raffles, donations and a subsidy from the Department of Maori Affairs.

Sam Papa says it's been hard work raising the necessary finance, but he's hoping the marae will be debt-free by the time it's officially opened.

A builder and 12 PEP workers have been employed full-time on the marae, and two carvers from Rotorua have spent the last 15 months working on the interior of the meeting house.

A group of local women have been working night and day on the tukutuku panels, and large working bees have provided voluntary labour at weekends. Some weekends have seen up to thirty men on the site.

Sam Papa himself puts in an average of twenty hours every weekend, besides working nearly every night on the pro-



ABOVE: Mr Sam Papa (in cap and check shirt) with the society's vice-president Mr Pae Lloyd, in front of the new meeting house.



ABOVE: One of the younger voluntary workers on the Tokoroa marae project ... William Iorangi.

RIGHT: Two of the women on weekend kitchen duty. Mrs Edith Henry (in background) and Mrs Helen Gillies (in front).

BELOW RIGHT: Tokoroa's new meeting house and dining hall taking shape on a 3-acre site next door to the Catholic Church.

ject. "I did have last Christmas Day and Boxing Day," he admits almost guiltily. "But I worked right through Easter."

Fortunately his five children are grown-up now, but he confesses that he hasn't seen much of his four grandchildren in the past couple of years.

However, there's never a shortage of young children on the site at weekends ... they love to play there while their parents are working.

Women from the Catholic Maori Society take it in turns to provide meals for the weekend workers ... morning tea and a cooked lunch.

The working bees are happy, family affairs and everyone looks upon their voluntary labour as a gift of love. Especially Sam Papa.

As a child in the Hokianga area he used to spend a lot of time on the local marae there, and he's missed that association in the thirty years he's lived in Tokoroa.

He believes the new marae will have a big impact, both spiritually and culturally, on the people of the timber town.

And what's the 48-year-old compulsive worker going to do with himself once the construction work is finished?

"I think I'll take a BIG holiday," he says with a grin. "And then I'll have to start chopping again. That's my form of relaxation."

Sam Papa is modest too. It's left to someone else to point out that he was in fact amongst the top ten axemen in New Zealand last year!



The shrinking global pa

na Glenys Hopkinson

(Ngai Tahu, Ngati Huirapa Ngati Mamoe)

In a breakaway from traditional scientific meetings, DSIR's top scientists and administrators have met with Maori leaders to discuss ways of bringing a bi-cultural perspective to DSIR science.

The DSIR's Mt Albert Research in Auckland was the venue.

The meeting was called on the initiative of the DSIR in order to broaden the context within which the DSIR operates and to exchange knowledge with the Maori people.

Assistant director of the DSIR's entomology division, Dr Oliver Sutherland, who was co-ordinator of the meeting, said the meeting was one of the most important steps taken by the DSIR for a long time.

Guests included, Sir Graham Latimer and the former Minister of Maori Affairs, the Hon. Matiu Rata, who is chairperson of Te Hapua 42 Incorporation.

Other guests included the professor of Maori studies at Auckland University, Professor Hugh Kawharu, chairperson of the Huakina Trust, Nganeko Minhinick, chairperson of the Auckland District Maori Council, Dr Ranginui Walker and Maori co-ordinator for Carrington and Oakley hospitals, Titewhai Harawira.

The DSIR representatives, as well as Dr Ellis, included assistant director-general, Dr John Troughton, entomology director, John Longworth, horticulture and processing director, Dr Rod Bielecki and former director, Dr Ted Bollard.

Dr Troughton called for an exchange of information and technology.

"From earliest times there have been waves of technology arriving in New Zealand," he said. "A lot of Maori technology is home-grown and unique. We would like to share with you the contribution we can make to your development."

"The information the DSIR has, has the potential to have an impact on agriculture, fish, land and soil."

"We are well aware we co-inhabit a shrinking global village. Both parties will benefit from an exchange of knowledge that can assist us to live together."

Several Maori speakers urged the DSIR to take the Maori people "aboard" and make them equal partners. They called for more Maori staff at the DSIR, a Maori consultant or kaumatua at the Mt Albert Research Centre, the establishment of cadetships and studentships and for all DSIR staff to take Maori studies.

Mr Rata said the DSIR had established its professional integrity and that should not, in any way, be threatened.

"What we seek is the opportunity, after 145 years, to see the work reflect a truly New Zealand character."

"I do suggest real practical steps. It is not enough to say the Maori is seen as an integral part of the activity."

"Of the 2,200 staff members I would hope to have 220 Maori staff as scientists, typists and in every other job."

Professor Kawharu said he was alarmed at the prospect of the value systems of an organisation with a staff of more than 2000, without Maori representation.



DSIR Director-General, Dr Jim Ellis (right) welcomes New Zealand Maori Council chairman, Sir Graham Latimer, to their first meeting to discuss bi-culturalism in science.

"The Maori version of the Treaty of Waitangi, if taken as the basis of national policy, requires incorporating Maori values into public, parliamentary, judicial and executive systems."

"Justice will be in jeopardy until those values, by which the laws of the country are designed, include Maori values."

Chairman of the East Coast Research and Development Association, Sir Norman Perry, of the Whakatohea Maori Trust, said scientists and the Maori people were ready "to climb new peaks".

The Maori understanding of conservation and regeneration was far better than some of those regulations designed by fishing, scientific or Government bodies, he said. Some Maori seaweed harvesting was more advanced than European methods.

"The New Zealand coastline is like an unharvested hay paddock," said Sir Norman.

Ms Harawira called on the DSIR to honour the Treaty of Waitangi and make the Maori people equal partners in the decisions being made about land, water and people.

"Take on our people today so we

can be alongside you as you write your reports," she said.

Dr Ellis pointed out that the DSIR was not an affluent department, and was not funded by the Government to provide education or training programmes. But he said the DSIR could talk with the Education and Maori Affairs departments about these matters.

Dr Ellis was confident the DSIR would be able to help the Maori people in such areas as fish, soil and horticulture.

In response to a call from Mr Rata, to create a new bi-cultural DSIR, Dr Ellis said: "We are what we are. We are changing, learning. I think we've learnt a lot from this meeting."

The two groups agreed to hold future

meetings on the marae.

Present at the meeting

1. Sir Graham Latimer, Chairperson, New Zealand Maori Council.
2. Ms Nganeko Minhinick, Chairperson, Huakina Trust.
3. Mr Peter Rikys, Consultant to Auckland District Maori Council.
4. Hon Matiu Rata, Mana Motuhake, Chairperson, Te Hapua 42 Incorporation.
5. Sir Norman Perry, Whakatohea Maori Trust Board.
6. Reverend Maori Marsden, Anglican Maori Missioner.
7. Dr Ranginui Walker, Chairperson, Auckland District Maori Council.
8. Professor Hugh Kawharu, Professor of Maori Studies, University of Auckland.
9. Ms Titewhai Harawira, Waitangi Action Committee, Maori Co-ordinator, Carrington and Oakley Hospitals.
10. Mr Jim Nicholls, Chairperson, Hauraki District Maori Council.
11. Ms Saana Murray, Te Hapua 42 Management Committee.

12. Mr Neville Baker, Deputy Secretary for Maori Affairs.

DSIR staff present were: Dr Jim Ellis (Director General), Dr John Troughton (Assistant Director-General), Dr Rod Bielecki (Director, Division of Horticulture and Processing), Dr Mike Leamy (Director, Soil Bureau), Mr John Longworth (Director, Entomology Division), Mr Merv Cooper (Senior Executive Officer, Mt Albert Research Centre), Dr Oliver Sutherland (Entomology Division), and Dave Buisson (Division of Horticulture and Processing). The four Maori and one Cook Island Maori staff at the Mt Albert Research Centre who were involved at all stages in planning for the hui were: Mrs Sara Puckey (lab. assistant, Plant Diseases Division), Ms Maree Williams (science technician, Entomology Division), Ms Lillian Martin (science technician, Entomology Division), Mrs Melody Tapene (typist) and Mr Francis Wynne (clerk).

The day was ordered according to Maori protocol. The powhiri at 9.30 commenced with a karanga calling the manuhiri into the building and conference room where the tangata whenua were waiting. The karanga was performed by Mrs Annie Watene and Mrs Iris Quayle-Chase, both relatives of staff member Mrs Sara Puckey. After the initial karakia three speakers from the host group each welcomed the visitors. First, Mr Jim Watene, a Ngati Whatua elder, welcomed the various tribal representatives to Tamaki Makaurau. The Director-General of DSIR, Dr Jim Ellis followed on behalf of DSIR and thirdly Oliver Sutherland as facilitator and on behalf of the Mt Albert Research Centre. Each speaker was followed by a waiata. Sir Graham Latimer, Reverend Maori Marsden, Sir Norman Perry and Ms Titewhai Harawira then replied. The powhiri concluded with the hongi.

At the conclusion of the hui the Maori representatives were unanimous that they had felt that the day had been a valuable and constructive occasion. Equally the DSIR felt that they had been able to begin to bridge the gap between cultures and that although the debate and discussion was general, nevertheless it helped to create the atmosphere within which further development can occur. It is now intended that representatives of the Maori and DSIR groups will prepare a draft working paper to identify specific objectives and strategies for further developments with the Maori people and that these will lead to a further meeting to be held on a marae in 1987.

LSVs more confident after basic training

AFTER four weeks of basic training, Burnham Military Camp's latest intake of Limited Service Volunteers (LSVs) are now more confident and are proud of



PHOTO: Sergeant Athol Corbett April 1986.

For LSV Lisa Mellish and her parents Pim and Clem (Havelock, Marlborough) this was one of the proudest days in their lives, seeing their daughter Lisa successfully complete the Army basic training course.

what they achieved during basic training.

On a brilliantly sunny day in the camp on April 18, the LSVs marched out and were awarded the brass fern-leaf badge to wear on their newly-fitted blue berets.

For all, it was one of the proudest moments in their lives to date as they marched past on the parade ground, watched by their unit's Commanding Officer, instructors, families and friends.

The New Zealand Army Band accompanied the parade – and the young men and women beamed with pride because they knew the ceremony marked a real achievement.

Certainly instructors and parents alike had seen the change in attitudes from the volunteers over the past four weeks.

LSV Steven Grey (17½) from Invercargill admitted he had changed; "I've got a lot of pride in myself now – when I was unemployed I felt like a loser. But now, I know if any challenge comes along, I can handle it."

He knows the value of giving things a go, even if you don't succeed. Another area of his character development was facing up to problems, he said.

Before he avoided problems by running away from them, he said. During the basic course Steven faced some traumatic personal issues and had come to terms with them: "I'm more mature and my attitudes have changed."

"I'd recommend this type of training to anyone."

Havelock's Lisa Mellish (17) said she had learned much because the instructors had talked to her on an equal level – "not like at school," she said.

Lisa was bored when unemployed and now realises that she did very little work at home.

When on the field exercise Lisa found

herself asking questions because she felt at ease with the group and nobody would look down on her for asking "dumb" questions, she said.

Lisa's parents, Clem and Pim Mellish, watched their daughter's graduation at Burnham and couldn't be more delighted with her development.

"She looks much fresher and brighter – we're really proud," Mr Mellish said happily. "It was good for her to get fit again, and the training brought out the best in her."

The LSVs platoon sergeant, John Wentworth of Christchurch, said there had been a definite growing of personalities during the youngsters' basic phase.

"They are good people – there's no doubt about it. Everyone has got their hang-ups, but who hasn't?"

Some of the youngsters had either been too sheltered in their lives, or had virtually come straight off the street, Sergeant Wentworth said.

"You've got to talk to them on their level – unless there is a definite no. There is one level of discipline and standards, they learn what has to be done and that's it."

He said one of the most important aspects showing up was that the LSVs were refining their own personalities while also working as a team.

Now the volunteers have been orientated into the Army environment the following 16 weeks will see them getting on-the-job practical work skills development in a chosen field.

The aim of LSV training is to develop work skills so the young people can find permanent jobs in the civilian workplace.

On weekends the LSVs will be busy with pre-arranged activities, including sport and cultural outings.

Similar courses are being run at Linton Camp near Palmerston North and at Papakura Camp near Auckland.

Maungahuka: the nearest maori settlement to the south pole

PART 1

na Buddy Mikaere (Ngati Pukenga/Ngati Ranginui)

In 1835 the Ngati Mutunga and Ngati Tama hapu of Te Atiawa living in Wellington felt trapped. Pressed by their former ally Te Rauparaha in the west and expecting attack from Ngati Kahungunu to the east, they sailed for Wharekauri (the Chatham Islands). They conquered its Moriori inhabitants, and made their living by selling vegetables and pork to the whaling trade.

Their easy conquest of the peaceful Moriori had given the Wharekauri Ngati Mutunga a taste for territorial expansion. A plan was made to invade distant Samoa and Ngati Mutunga approached visiting ships for transport for about one hundred people. Fortunately the whaling captains, aware that Samoa had a large and warlike population, declined to involve themselves in such a reckless scheme.

In 1842 Ngati Mutunga decided to colonise the uninhabited Auckland islands far to the south of Wharekauri. This island group had been visited ten years earlier by a chief called Tauru Matioro. Now, he and his father-in-law, Patukumikumi, chartered a ship to take them to Maungahuka, as they named their destination.

About forty Ngati Mutunga and twenty-five Moriori slaves left on the 500-kilometre journey. When they arrived, a party led by the chief Motukaraka set off to takahi the land. One walk over the bleak main island was enough for Motukaraka, and he and a companion called Tangari Te Umu got back on board the ship. Fearing that the rest of the Maoris would be of the same mind, the Captain hastily weighed anchor and sailed away.

Matioro and the rest were left stranded on the beach, and had to make shift to survive. As a protection against the harsh sub-antarctic climate, they built a pa on a bluff overlooking the harbour. They had meat, because previous voyagers had liberated goats and pigs on the island. Kekenos (seals) were sometimes eaten and their skins used, Moriori fashion, for clothing. From the sea they got kuku, and a kind of fish called kokopu. As at Wharekauri, there were young albatross to be caught on the cliff tops.

The Maoris found a substitute for flax on the island, while a plant with a leaf like a turnip top was used as a vegetable.

The humble potato was a prized crop, although there was only one part of the island where it would grow. Even then it was a struggle, for a while the tops of the plants looked normal, the tubers were only the size of marbles. It was hard to wrench a living from the land, but the Maori survived and several children were born on the island.

The stormy Auckland Islands are best known as the place where the ship General Grant sank, reputedly carrying a fortune in bullion. But last century, it was also the setting for an attempt by the adventurous Ngati Mutunga hapu of Te Atiawa to establish a settlement. This Maori colonising effort is looked at in this, the first of two articles on the subject.

Just before Christmas 1849 a ship was sighted off the harbour entrance. It was the *Samuel Enderby*, carrying colonists sent out from England to set up a central whaling depot on the Auckland Islands. The islanders rowed out in their boat to meet her, and piloted the ship to safe anchorage.

Charles Enderby, the leader of the English, gathered all the Maoris together and said 'I am the Lord of the Island, I claim all the land which you are using and all the pigs you possess.' Glad of a chance to improve their seal meat and turnip top diet, the Maoris did not bother to dispute Enderby's arrogant claims; they left it to the island itself to defeat the colonists.

Some Ngati Mutunga and their Moriori companions were expert sailors and found jobs on the company's ships. Others became gardeners, or carried gravel from the beach to help in road-making. During the short summer season of 1849-50, a small town quickly grew up on the shores of the harbour.

Relations between Maori and Pakeha on the island were not always smooth. The firearms the Maoris carried were a cause of tension, especially as these guns came from a French ship whose crew had abandoned her after a fight with the Chatham Islands Maoris, and had never been seen again. Trouble also arose when sailors competed for Maori women. Matioro's wife was falsely accused of being unfaithful and tried to commit suicide. She hung herself from a tree by her scarf, but was quickly cut down and eventually reconciled to her husband. He must have been relieved, because she had made it known that if she died, her bag of gold was going with her!

Hope and hard work alone could not make the lonely Auckland Islands liveable, and in 1852, when the Pakeha colonists heard the news of the Australian gold-rushes, they decided to abandon the island. For the Maoris the news of the departure of the English was a disaster. Not only would they lose their steady jobs, but also their access to stores and supplies.

Faced with the prospect of once more being marooned, the Maoris wrote to the Governor Sir George Grey. Grey ordered them to be supplied with a whaleboat and a flock of sheep. With these meagre resources the Maoris were abandoned, in the nearest human settlement to the South Pole.

Four years later Ngati Mutunga at Wharekauri chartered a ship to rescue their whanaunga. The leader of the rescuers was the same Tangari Te Umu, who, fourteen years earlier, had escaped from the Auckland Islands with Motukaraka. The rescue party did not get the welcome they expected. After they landed, both sides began to tangi to each other. Tangari's sister-in-law Ngapera had armed herself with a stout stick. 'Yes' she said, 'you have come now after all these long years to fetch us away! You left us here to die. I will not go back with you. I will die on the land where you deserted me!' With that she crashed her stick onto Tangari's head, causing blood to flow. Others were given the same treatment, to which they all submitted meekly.

Then the rescuers showed that they were prepared to use force to remove Ngapera. This satisfied the pride of both sides, and all resistance crumbled. Ngati Mutunga exhumed their dead and returned to Wharekauri, thus ending their long ordeal on the Auckland Islands.

Preparing a Restoration Plan

WE are fortunate in this country that so many of the meeting houses dating from the 1880s or early 1900s have survived. Some are now showing signs of age and marae committees are planning to restore their whare tupuna. Buildings from the 1920s and 1940s may also need some maintenance work.

The New Zealand Historic Places Trust is one organisation that gives practical assistance for restoration projects. The Trust has a Maori Advisory Committee with a special task to encourage restoration of Maori buildings. Twice a year the Committee meets to decide on grants. Where a building has special problems, the Trust will send an architect to give a report and a costing for the work. Similarly, if any of the carvings are badly damaged or rotted a museum conservator will recommend treatment.

Restoration can be a long and costly job. If it is done well, the building will last another 100 years. Time spent in discussing what needs to be done and how to do it will not be wasted time. It is the basis of your restoration plan and will be a guide as more and more of the work is completed.

Preparing a restoration plan involves a number of steps:

1. Describe the building as it now stands. Make a note of any special features of the house.
2. Outline the problems that need to be fixed.
3. Try to get some idea of how you would restore the building and the costs involved.
4. Review the marae's finances and ability to raise funds.
5. Consider whether the building is adequate for your needs or if there are changes you want to make.

Let us take each of these in turn.

1. Describe the building

It is important to describe the building exactly as it is. You may want to change something during restoration but a later generation may wish to return to the original appearance. Take photographs. Describe the Kowhaiwhai patterns and the colours used. Note the type of interior lining. List the carved pieces and the name of the carver. Write down the materials that are used for the outside walls and roof and for the porch and interior.

Ask the Historic Places Trust for a Maori Buildings record form as a guide. Approach the local museum to take a photographic record of your building.

2. Outline the problems

Some will be immediately obvious – a leaking roof, a wobbly floor, rotted weatherboards. Other problems can be seen

by the trained eye – a sagging roof, outward moving walls. Moss and lichen growing on carvings, splitting in the wood, rot and borer, these are easy to see but more difficult to treat. You may need the expertise of a trained conservator.



3. Method and cost

Hardware stores, timber merchants and paint shops will give quotes for amounts of timber, roofing iron and paint. This will give you some idea of the overall cost for materials.

Labour costs are harder to estimate. Is the work complicated or can it be done

by local labour? How many people will be required and for what length of time. If you can use volunteer labour or can run a special government labour scheme, you will not have to worry about budgeting. Otherwise you can expect labour costs to come to quite a high figure.

4. Finances

Your financial resources could come from fundraising, from donations, from grants and from subsidies. It may be necessary to delay work until a reasonable sum is available which will allow one part of the work to be completed.

The Historic Places Trust makes grants of around \$1,000 – \$4,000 for the purchase of materials for restoration work. Some local authorities give grants for restoration work on historic buildings on a marae. Maori Affairs subsidies can be applied to restoration projects.

5. Future Use of the Building

Restoration should preserve the original appearance and style of the building. Where changes are envisaged, such as extending the mahau, putting in larger windows or a door to the mattress room these should fit in with the traditional elements of the building.

Your local Council may have certain requirements which need to be met. Alternative egress for fire hazard is a common one. You should note that Councils may grant exemptions because of the historic nature of the building. This is especially true when there is a sash window at the front.

Retaining a dirt floor may be more of a problem. The Historic Places Trust is prepared to support your application to Council to allow a dirt floor. Dry concrete rolled into the floor hardens like concrete but retains the appearance of a dirt floor. This method is used in the historic Chinese goldminers' huts in Otago and elsewhere in the world.

Assistance from the New Zealand

Historic Places Trust

Write away for our leaflet 'Historic Buildings and Sites'. This will explain the information you need to send when applying for assistance. Our address is, New Zealand Historic Places Trust, Private Bag, Wellington.

Ma te wharenui he totoko e te marae
It is the meeting house that compliments
the marae
It is the marae that supports the house

ANNE GELEN
Advisory Officer
Historic Places Trust

Raukura Leather

MAORI women are truly doing it for themselves and have done so as the backbone of traditional iwi, hapu and whanau for centuries.

Many Maori women have also stepped outside the maori world to represent their maoritanga in the world of the pakeha.

One of these women is Raukura Leather, a community officer with the Department of Maori Affairs, who has been a borough councillor since 1977 for Wellington's Paraparaumu Ward.

She spoke to TUTANGATA about how she as a Maori woman copes with local body politics.

"The very first hurdle I had to overcome was that of gathering the courage to even stand in the local body elections in 1977! My example is not necessarily the "norm" as I had been fortunate enough to have had eighteen months experience of Council before these elections."

Kapiti Borough Council was born in 1974 when it broke away from the Hutt County Council. Because of the close proximity to Waikanae, and because it was generally felt then that Waikanae would ultimately become a part of Kapiti Borough, the full complement of Councillors were not elected in the hope that if Waikanae joined before the 1977 elections places would be available for them.

Instead 4 members of the local community were appointed to the Paraparaumu Ward Committee of Council and Raukura happened to be one of the number. Three months after being appointed to the Ward Committee she was also appointed to the Community Services of Council.

"It was a most important factor in my later decision to actually stand for election. You see for me personally, as a Maori, there is a vast difference between co-opted so to speak, to a body and actually "competing" for that place as of right."

"We have a whakatauki 'Kaua koe e whakaiti te tangata' which loosely translated means 'Don't put another person down'. And so I arrived at my first dilemma. If I allow my name to go forward as a candidate I am effectively saying 'I am better than these other people'. Because the pakeha concept is 'May the best man (or woman) win'. But the Maori concept is the reverse. At least to me. If you have a winner it necessarily follows that you must also have a loser. And who am I to consider myself as being more capable than some of the other people putting their names forward."

As an appointed member she says she had none of these problems because there was no suggestion that she was

there for anything other than the contribution she had to offer. "As an elected member I am effectively saying I have more to offer than others," she said.

"I come from a family background where it has always been accepted that the women were very strong. But I also come from a tribal background where women do not speak – no easy feat when you have a personality and a mouth such as mine! And if I am prepared to "stand for office" how do I marry this conflict to pakeha values and still retain my maoriness."

Raukura says she was fortunate in that she had had tremendous support from colleagues on Council and more importantly, "the support of my kaumatua and my family." But most important of all, she was tangata whenua – in other words, belonged to the area and so would not be trampling over Maori from another tribal area. "I might add that I don't believe that I or any other Maori would stand for office in another tribal area. In Maori terms it would be considered totally unacceptable to put yourself ahead of the tangata whenua."

Having finally made the decision to actually stand she found herself elected to office and more problems looming on the horizon. She suddenly found herself on a Council of 10 (with only one other woman) all of whom were older than she was.

"Common courtesy, that is Maori courtesy, demanded that I pay respect to my elders, and I found it extremely difficult, in fact well nigh impossible, to argue effectively with people who were, in effect, my elders. While I might occasionally be able to justify to myself that I was not challenging Maori elders, never the less to challenge older people at all is not in my nature. Every time I get into a conflict area in Council, even when I win, I feel somehow that I have lost

something of my own mauri or essence. I dislike confrontation and argument of any description and yet I find I have been involved in more conflict over the last 10 years than all the years of my life before! Although let me hasten to assure you that the last 10 years have by no means been all conflict – I would guess as far as our community is concerned there have been many rewarding times."

In many subtle ways, and she feels sure unintentionally, her cultural values have been questioned and challenged. "Perhaps it is even an arrogance on my part to assume that my colleagues should accept me for what I am and when we have differences of opinion my thinking may be allied to my cultural background."

"I know too well what it is to be part of a minority. On the present Council I am a minority of absolutely everything. The only woman – the only Maori – the only survivor of the original 1974 Council and the only Independent on the Paraparaumu Ward. My strength has come from the support of both the community and my kaumatua. But I must confess to feeling tired."

But she says those are only some of the problems of dealing with Pakeha and quite honestly not nearly as difficult as the problems of dealing with Maori. Because some Maori people do seem to have something in their make-up that needs to bring down people who have the audacity to rise above the iwi as they see it. A sort of love/hate relationship. Perhaps something to do with the whakatauki mentioned earlier, she says.

"I remember years ago reading a statement and being so impressed by it that I actually wrote it down and refer to it frequently. It said – "one may also observe the effect of Maori community values reflected in leadership roles. There appears to be a preference for a more

REUNION

Masterton East School

50th Jubilee

Labour Weekend 1987

ex pupils, teachers, committee members

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informal style of leadership where the interactions are on a face to face basis, and in leadership by example rather than by direction. This does not mean that the Maori cannot function in a formal structure but rather that the methods he uses will be constructed by obtaining co-operation rather than the use of authority of his office to ensure results. He may find it difficult to discipline by threat and would choose to persuade the offender to see the error of his ways without having to wave the big stick. Respect for his leadership and not for his authority will ensure the success of his method. Respect incorporates the concept of 'mana'."

Raukura says, "mana has various meanings such as authority, control, prestige, influence, power or psychic force. A person without mana will not successfully communicate with people much less lead them. A person can build up mana through personal advancement, but to do so means stepping out from the mass. For this reason, promising individuals may display reluctance to accept rank and responsibility despite the fact that they may be keen to advance themselves. Outwardly, however, there may be a cultural compulsion to retain their identity with fellow Maoris and achieve mana through more conventional channels."

"So often have I seen really promising Maori who I know have enormous potential refrain from actively participating in whatever field, for fear of not wanting to rise above what they see as their station in life. I believe this has been to the detriment not only of our own people but to society as a whole."

Briar Smith

A "quick look" at Te Ohu Whakaari, resulted in an offer to join them for Briar Smith.

20-year-old Briar, was one of the original members of Te Ohu Whakaari when it started in 1983.

Now, three years later, she looks back on her time with the group as a "valuable learning experience".

"It was really hard work, and the worst thing was trying to overcome shyness", she said.

Quietly spoken Briar admitted to being more than a little nervous, when she made her debut performance with Te Ohu Whakaari.

"When we first started working together, we were all really shy. First we had to write stories and change them into acts to read out loud to each other. Even then it was quite hard, so imagine what it was like when we had our first performance."

"It was really scary. We were all stage struck, and none of us could start singing to begin the first act."

Briar said things got a bit easier after a while but she still felt nervous just

before they were due to go on.

Quite often too, funny things happened.

"Sometimes we'd forget our lines or say the wrong ones, then everyone would get mixed up."

Once while doing a show in Hamilton, they were supposed to dance in a circle carrying candles and leaves. "Suddenly one of the girls' hair caught fire, I tried to put it out, by hitting her on the head with my leaves."

Poor stage lighting contributed to the commotion, making them bump into each other, because it was so dark.

After spending 22 months with the group Briar decided to leave.

"I guess I felt I had been there for long enough," she said.

After leaving Wellington she moved back North for a few months to save money to go overseas.

She went to the States and started work in a Carnival in Vermont, making pizzas.

After 4 months she decided to leave. "The time and everything seemed right, so I decided to go to Jamaica."

She stayed in a tourist spot called Negril, with a woman called "Sister Love", but she didn't expect the culture shock she got.

"I had imagined sun and a happy go lucky type of lifestyle. Although there

was a lot of that, there were a lot of poor people.

"The poverty there is terrible. There are no jobs for them, so a lot of hustling goes on. The area I was in had a few real rastas, but lots of dreads. People who wear dreads for attention, because it's what is expected by tourists."

"It was nothing like what I had imagined it would be: I think that here in New Zealand we are really naive about what goes on over there."

Briar feels that they have a common problem with the Maori people in New Zealand.

"There is a common link, especially with land problems. Jamaicans don't get a fair deal at all."

"If a rich tourist takes a fancy to a piece of land that is not officially sold, he can buy it straight away."

"If there are people living there, well hard luck, they have to leave."

But she didn't witness any active protests by action groups.

At the moment she doesn't have any plans to get back into acting full time.

"Although I wouldn't mind getting back into acting, it would only be on a part time basis."

Briar is presently working at the Arts Centre, Wellington. "Learning as much about weaving as I can."

Na PUTI GARDINER



THE old man, scowl heavy on his face, pushed himself slowly, deliberately to his feet, his twisted tokotoko—manaia and marakihau figurines dancing—taking most of the strain. His eyes were misted, mirroring images of hidden, far away thoughts, an open window into his mind, and for a moment he fought hard to curb an urge to physically wipe them clear.

For a full minute he stood patiently—keenly aware of the waiting minds, stony faces, hooded eyes—slightly bent forward, hands gripping, knuckle white, the knobbed head of his walking stick, head cast downwards. To all watching eyes; still as a deep pool. To himself; like a leaf blown about, caught in crosswinds. Buffeted. Shaking.

Enraged.

He sucked in the blanket of expectancy which gathered with each moment, knowing that with each drawn breath he was moulding his audience to him. Getting the feel of them, and they him.

Without warning, head still floor-bound, he started, his voice, slightly throat-scratchy, little more than a whisper.

"It is not mere dirt, flecks of dust and rock, that we speak of—it is us," he began, ears straining to catch his words, each singularly mouthed, their message clear. "Ourselves. Our spirit. Our lives."

Seconds ticked by as he let them chew over his words.

"It is the whenua—the afterbirth. The pito—the umbilical cord. Who would sell their own womb," he said. "Who would sell their own heart."

"You can't Johnny," the woman said. "You just can't. You know what the old man said. I know he's gone now, but everyone remembers his words. They never died."

*"It is not mere dirt,
flecks of dust and rock
that we speak of..."*

Johnny heaved a sigh of exasperation. He hadn't counted on his own wife being against him.

"Look, things have changed," he said, carefully picking his words. "Everything is entirely different. It's called progress. You've got to keep up with the times. It's dog eat dog out there and if we don't do it now, someone else will get in and we'll miss out." He paused then, gauging the effect his words were having on his wife. When there was no flicker of response, he continued.

"And besides, think of all the money the family would get from it," he said,

trying to make it sound like an afterthought rather than what it really was. The bait. "Everyone will be able to get all those things they've wanted."

"I know. I know," his wife, Nancy, responded, for a moment wistfully thinking of all the things she and her family had missed out on for lack of money. "God knows we could do with a few luxuries."

It was certainly tempting, she had to admit that, but then...

"Think about it," Johnny quickly pressed on, capitalising on her apparent moment of weakness, slinging the bait further in front of her.

"Who knows, we could even get that new dress you've been harping on about. You never know. Think about it anyway..."

A pounamu blue vein in the old man's neck squirmed against the flaky skin, like a drowning worm seeking air. It was the only giveaway sign to his real emotions.

"Have you ever looked at a blade of grass?" he asked, the rhetorical edge sharp in his trembling voice. "The wonder of nature that such a small thing, should, like us too, have to fight for space—to live. That like us too, it has a right to life; to soak the sun, the rain and the wind," he said, his tokotoko slicing the air appropriately, backing up

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Human Rights Commission
181 Cashel St.
CHRISTCHURCH
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his words.

"Is that, such a small thing, not a wonder to your minds," he began again. "Would you deny its right to breathe freely of the air? I would not," he said, pushing the point home.

"The mighty Totara that reaches to the blue haven of Ranginui? Would you dare to measure yourself against its might, its hardness? Would you dare to trample on it as a seedling, to display your courage."

He allowed a note of contempt to creep into his voice. Mocking. Taunting.

"The mountains that stand taller than us all? Would you dare to plunder their sides? The sides of your own tipuna. Maunga teitei. Maunga tapu. Maunga tipuna," he said.

"I would not," he answered himself a moment later.

The faces looked away as he purposefully brought their focus into eye. Some held his gaze but all eventually bowed to its wither.

"I still don't think it's right," she said, again pragmatic, back to reality. Even the fit of the dress, for a moment almost tangible in her mind, had slipped away. "The old man wouldn't let the family do it," she continued, "what makes you think you can get away with it? There'll be trouble. Mark my words."

"But it's mine isn't it," Johnny shot back defensively. It sounded childish to his own ears, as if he was trying to convince himself, not her. "I mean, it's in my name. The old man did that himself. Do you think he would have done that if he hadn't known I'd do my best with it. He wasn't that silly you know," he said sarcastically, in an effort to justify himself.

*"Maunga teitei, Maunga tapu,
Maunga tipuna."*

"Oh c'mon Johnny," Nancy said irritably. "You're twisting everything around. You know very well why it's in your name. You're the only one he thought he could trust. And anyway, you know you've got to get everyone else to agree before you can do anything, and that's just about impossible. No one's forgotten the old man's words, that time before he died."

"It'll be no sweat," Johnny bounced back, his mind already thinking ahead, darting through twists and turns, seeking the easiest way to his family's heart. "If I played it straight to the letter of the law I wouldn't have any problems and they know it. It IS in my name and that's all the law recognises. It was bequeathed to me by my own grandfather, but, well, I don't want any family trouble over it. I'll see to it that everyone's kept happy," he said with finality.

"I still think you're asking for trouble," Nancy said, a note of resignation, how-

ever, lurking in her voice.

"How long is it we have been here I ask you," the old man pressed, lifting his frail figure erect, the pride in his voice and stature, for a moment making him appear young and robust.

"You all know we fought for this land. That from all sides our enemies saw their own blood on the ground. And how much of ours was spilt for this ... THIS ... that you would so easily give up. YOU, Timi Karepo, your grandfather and mine, side by side they fought, taiaha and mere," he said pointing his tokotoko at an elderly man who squirmed uncomfortably, half-hidden beneath a blanket. "And YOU, Jimi Hemi, was it not your koroua who carried my grandfather battle-wounded from the Pa that day the pakehas attacked with musket and ball."

"How your memories are like a leaking gourd that you forget these things so easily."

His eyes bored into the faces, glinting like the polished head of a jade earring.

The silence spoke volumes.

THEY knew. HE knew they did.

"We talked about it last night," Johnny said between mouthfuls of food, "down at the pub. Most reckon it's a good idea. There were a couple who didn't see the point, but I'll work on them. They'll come around, you'll see."

"I bet most of them were haurangi too, probably don't even remember talking about it," Nancy threw back with a smirk. "Sometimes you're too smart for your own good, Johnny Wilson."

"Just remember your words when the money comes rolling in, my girl," he gloated.

"There's a long way to go before any of that comes through," she said, still feeling pensive, undecided. "Jeeze, the old man's gonna turn in his grave," she mumbled under her breath.

"What was that?" Johnny asked, with half an ear.

"Nothing," Nancy replied quickly. "Just saying how the bold can spurn the brave," she said covering herself, giggling moments later at her own wit.

But Johnny wasn't listening, so engrossed he was in his own thoughts. The smell of money more mouth-watering than the taste of the food before him.

"And what is it you will have when what lies at your feet is gone? Gold? Paper notes?" he said. "Sing-song?"

"What are such trivia when compared with what you now have? What more is there than that upon which you stand, your turangawaewae? With that beneath you, you are safe. When you die you know you will be in the arms of your tipuna. Safe. On your own turangawaewae."

Stony silence still greeted his spoken thoughts.

"Do not fool yourselves either, that because there is only one, one pakeha, in the beginning, that there won't be

more. There WILL be more. They number more than the sands on the shore. They will come in their droves to smell out the earth, to seek what it holds, to strangle it, her, Papa-tu-a-nuku. Yes. Remember that. Papa-tu-a-nuku. The giver of life...."

"She is not a thing to be used and abused for want and for whim. She is life. Not a money thing. Respect her and she will give up her secrets. Abuse her and she dies. And you with her."

"I saw the lawyers today," Johnny said matter of factly. "The deal goes through within the week. By next week we'll have a big, fat cheque in the bank and then it's heaven here we come." He was feeling triumphant, unstoppable.

"Yes Johnny," Nancy said coolly, lost for words. "I don't know, it still just doesn't feel right. Everytime I close my eyes I see the old man's face staring at me," she said quietly, afraid to go any further.

"Don't get the spooks on me now Nancy," Johnny said, throwing aside, deliberately, the serious note in her voice. "You want it just as much as I do. You're in it with me right to the end. Remember that."

"I know," Nancy said. "And I'll back you up. But still, it doesn't stop me feeling funny about it." Feeling uneasy she quickly changed the subject.

"What was he like anyway, Johnny? The old man. Remember much about him?" she asked.

"The old man? Don't really remember much. He was just an old man I suppose. You know, a lot of ideals, really stuck with the old way. He couldn't see past the old ways. He was a nice old fulla though. Always good to me. Never heard a hard word from him at all."

Nancy could feel the tears threatening to well over and spill down her face, an image of the old man standing before the whanau that day building up in her mind, refusing to go away.

"Maybe, maybe you should think twice about this Johnny," she blurted out before she knew it. "We're really not that bad off. We've got our own home and everything. We'll get by." The words ran out in a gush, a replacement for the tears.

"Rubbish," Johnny replied hotly. "You've got to take these opportunities. I wasn't sent to school for nothing you know. I was sent there for a purpose. To get the white man's knowledge. I've got it now, so why not make use of it."

Nancy turned away, unable to control the tears.

"And from whence did this idea come I ask you," the old man said, the bitterness like mustard on his tongue. "None other than my very own, I know. And you all so weak to be swayed by HIM. HIM, one lone pakeha, my own son-in-law. He comes here, offers you the world on a plate if you sell the land, and you

Cont on Page 50

Abortion and Maori Women

na Julia Stuart

ONE of the unsettling things about Wellington's Parkview Clinic is the number of Maori women who come there to have an abortion. You notice it, just sitting in the waiting room. The staff notice it too. They commented on it at the Wellington Women's Summit Conference in 1984. Abortion counsellors told the workshop on reproductive control that high numbers of Maori and Pacific Island women were having abortions at Parkview – numbers quite of proportion to those of the general population.

Recent statistics now bear out these impressions. "Maori total abortion rates are 24% higher than those for Europeans," the New Zealand Planning Council reported late last year. Their report reveals that one Maori woman in every three will have an abortion in her lifetime. But the report adds that this may be an underestimate, as staff at abortion clinics have quite often mis-recorded Maori women as being of European race.

These high levels of abortion are "issues of concern" says the Planning Council report. But it does not tackle the issue further, or ask why the higher rate, or what could or should be done about it.

In some quarters, the higher abortion rate is seen as a continuation of the earlier cultural practices. "Maori women with unwanted pregnancies do not regard the practice of abortion with the antipathy that some people imagine they do," according to Dr Rex Hunton of Auckland, who was active in setting up the first large-scale abortion clinic in New Zealand. "Abortion and infanticide were practiced by the Maori, and were relatively common," he says, quoting early European travellers in New Zealand.

But opinions differ. In a 1984 circular to hospital boards and nursing staff, the Department of Health warned that a patient requesting abortion should be viewed "within the totality of her family and her past and present value systems." The circular on 'Maori Culture' goes on to say that "Maori women rarely seek an abortion. On psychiatric grounds, it may be dangerous to terminate a pregnancy if it is requested. If, after the abortion, a child born into the extended family is deformed in any way, it will probably be regarded as a result of the abortion."

This belief stems from the Maori understanding of the unborn child, says the Department of Health circular. "Maori attitudes to abortion include the view that the foetus should not be destroyed as it has an advanced soul or spirit. The god-given life in the foetus should not be destroyed by man. If it is



destroyed ... it becomes an evil spirit with a malevolence that is determined by its resentment at not having known human existence. The evil spirit can take its revenge through inflicting pain, disease or ill fortune. It may attack the person responsible for its destruction, but this is not necessarily so, as it may attack the weakest member of the extended family, and it may take its revenge for a number of years."

The Rapuora survey undertaken by the Maori Women's Welfare League on the health of Maori women found that those in younger age groups and those in urban areas had less cultural involvement than their mothers, and that many did not know their whanau, hapu and iwi linkages. Elizabeth Murchie, Research Director for the Rapuora project, believes that it could be these women who participate in abortion, lacking as they do tribal or family support. The survey questionnaire did not touch on abortion; however, it did find that eight out of ten Maori women

were sexually active and that half of these were not taking any steps to avoid having a baby.

An earlier survey, conducted in the Manawatu area, showed that Maori women tended to be 'more conservative' than those of other races. They were less likely to believe in abortion for economic reasons or in abortion on demand.

So why do Maori women use abortion more than their pakeha sisters? Elizabeth Murchie believes that it may be for economic reasons. "A high proportion of our women work because they have to," she says. "The economic pressures on so many of our families put them at risk, and they cannot afford to lose the mother's income." This squares up with abortion clinic reports, which find that most of their Maori patients are of "low socio-economic status." It may also explain another characteristic of Maori women seeking abortion: many of those going to abortion clinics are slightly older women who already have children, whereas the great majority of pakeha women at the clinics are young, single and aborting their first pregnancies.

Whetu Tirikatene-Sullivan, MP for Southern Maori, sees abortion as a form of exploitation of women. "Every unwanted pregnancy demonstrates the exploitation of the female, who is simply left holding the baby," she told the Hui Taumata in 1984. "Freedom to choose" is not freedom for abortion on demand, she said. "It is the freedom to say no, to reject the predatory male, and freedom to report unwanted pressures, whether from strangers, relatives, bosses, co-workers, supposed suitors or con men." Mrs Tirikatene-Sullivan believes that abortion is a form of violence, and that non-violent solutions must be found for those who face unwanted pregnancy.

There are other reasons advanced for the higher rate of abortion among Maori women. One is a lack of confidence and self-respect, especially among younger women, who feel unable to say no to a male doctor who suggests that abortion is the best way out of a predicament. "I was raped, see?" said one anxious young woman on her way up to Parkview Clinic in Wellington. "The doctor thinks this is the best thing I can do." Those who cannot fall back on support from their whanau may be especially vulnerable to this sort of pressure.

"Mass abortionism could be the most grievous threat facing our ethnic minorities."

□ THE MATRIARCH

Witi Ihimaera

Heinemann Publishers, \$27.95

It's big, it's powerful and will not disappoint Ihimaera fans. After a ten year silence, the story-telling of Pounamu Pounamu and Tangi has now matured into *The Matriarch*. The big difference is Witi is now more prepared to draw the conclusions rather than just paint the picture.

Where before his characters came to town and gazed in wonder at the pakeha world, or else accepted pakeha culture boots and all, they now give speeches railing against the pakeha land greed, the pakeha spiritual wasteland, the domination and oppression. In fact the line is drawn through most of the novel of the similarity of the Maori people to the oppressed children of Israel.

'Pharaoh, let my people go', is the frequent cry of the people who live in *The Matriarch*. Pharaoh is variously identified as being Major Biggs, the obstinate army officer fighting Te Kooti Rikirangi, Reverend Williams, a clergyman of the Gisborne area and amongst the Prime Minister. However as you may have gathered, all this is set back before the turn of the century and afterwards.

The Matriarch draws on fact and fiction. The fiction is the strong woman,

Artemis Riripeti Mahana. The fact is she is based on Riria Mauaranui, a chief-tainness of great influence of Te Aitanga-a-Mahaki and Rongowhakaata and whose son was Wi Pere, an outstanding figure in Turanganui-a-Kiwa and later a formidable politician.

Witi is descended from this matriarch as am I. No doubt the mokopuna of the matriarch, Artemis, called Tama, is drawn partly from Witi's own experience and some blurring of fact and fiction. Whatever it was, the intensity of the whakapapa and remorseless sowing of seeds of retribution makes this book a spell-binder.

For me the intermingling of my tupuna with the tale of power, corruption and destiny made for compulsive reading which a more detached reader might not get. The house of Rongopai back at Waituhi features in the more peaceful scenes where the young Tama is knitted together by his power-obsessed grandmother. Hers is a rough justice of giving knocks so that independence is built up.

At times she comes across as a bit weird, especially her compulsion in her latter years to keep running away with the moko, while at the same time making sure the family know where she's going.

Witi uses a time lapse sequence which darts back and forward in time. Normally I find this obtrusive and frustrating but Witi has succeeded in *The Matriarch*.

Witi's passion for opera and a diplomat's appreciation of foreign shores has been indulged in the larger-than-life figure of Artemis. Even down to her name and her fondness for singing Italian opera in times of family crises, the matriarch exudes mystery and ariki bloodlines.

At times I felt some of the characters were used to 'preach' to the largely pakeha audience that will devour this destined-to-be bestseller. I say this partly based on the steep book price and also on the hunger there is in the New Zealand market-place for such books as this. It may surprise some pakeha to discover the hurt that is apparent in this book, a hurt that Witi has done well to effectively package and deliver in a rather poetic way so that the user will pay.

Witi may have been seen by some Maori as not telling the true story about the urbanisation of the Maori people when he wrote *The New Net Goes Fishing*, but I feel he has redressed the balance with *The Matriarch*.

na PHILIP WHAANGA

◇ KARANGA

The lull of waiata welcomed the manuhiri into the Karanga Karanga Art Exhibition at the City Art Gallery, Wellington.

It wasn't the token piupiu-here-kete-there kind of thing. Creativity, imagination, and captivity gripped ones attention and held it there, spell bound until someone bustled their way through to see what was holding up the cue.

The pride of being Maori, and women, hit the audience smack in the face.

The energy, subtle yet demanding, was here. Wairua and tinana, was enshrined in the gallery.

At first mind boggling, the presence of the artists and their perception of life sunk in.

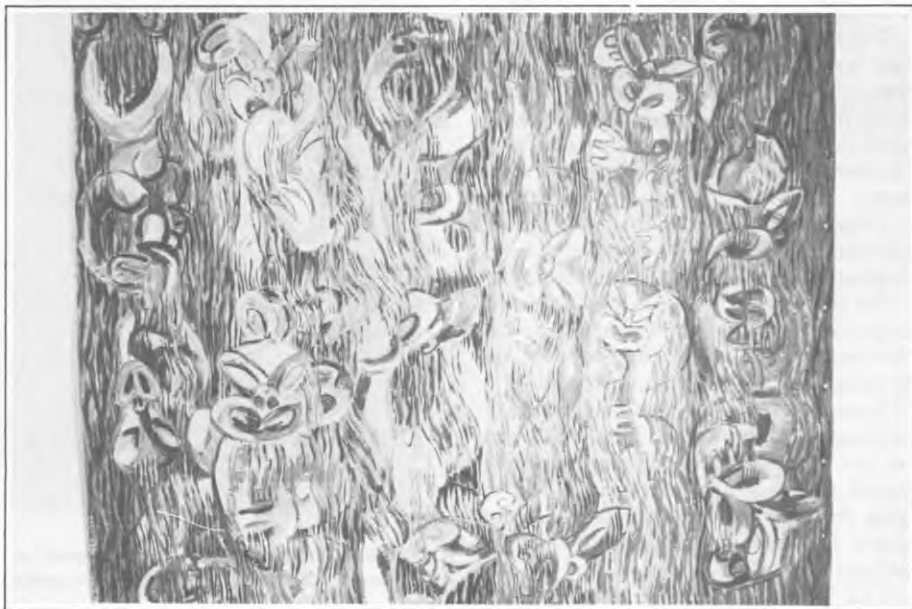
About 20 yards from the door stood a pou. Forcing the floor and ceiling apart, like Rangi and Papa's children, the pou stood there – staunch.

Clothing the pou was a korowai – unique it's in toetoe, mussel shell and ti leaves.

Called "Taranga", the art piece stood there. Matriarchal in status, dominating in feature, yet humble in its surroundings.

And that was the tone for the whole Karanga Karanga exhibition.

Visitors, Maori and non-Maori, oggled at each piece of poetry, mural, canvas, exhibit designed by Maori women of and resident in the Wellington area.



From kete-making demonstrations to silk screening, the 74 Maori women artists managed to cover a wide range of exhibits.

Wellington was the first of three Karanga, Karanga exhibitions to be shown throughout the North Island.

Auckland and Gisborne stunned their audiences with pottery, fibres and fabric, taniko, designer jewellery and clothes and sculpture.

The after effects of the extolled Karanga Karanga exhibition lead to

another showing of contemporary art at the Visual Arts Gallery in Wellington.

And in Napier, the director of the museum, David Butt, is collecting a permanent display of Maori art for artists of Kahungunu descent.

The scope for Maori artists in this light, is heartening.

Kia kaha wahine ma. Kia u ki te wairua o to tatou taonga whakahirahira mo te iwi.

Kia ora koutou katoa.

na HIRIA RAKETE

He Pakiaka

na Janet Heteraka

He Pakiaka, the carved meeting house in the New Zealand Embassy in Beijing, China, is seen as yet another symbol of the drive of maoridom today.

As the first carved wharehau in any of our embassies overseas, He Pakiaka is also symbolic of the renaissance of Maori culture and its firm foothold in the world today.

He Pakiaka was officially opened by the Prime Minister, Mr David Lange, during his recent visit to the People's Republic of China. It was built by master carvers Pakiariki Harrison of Ngati Porou and Te Warihi Wallace Heteraka of Ngatiwai during a month long stay in Beijing.

A delegation of 30 Maori were present for the opening to represent their tribal groups who had contributed kowhaiwhai, whakairo, tukutuku and furnishings for He Pakiaka.

They had travelled around the world, undaunted by air stewards strikes, in time to see the finishing touches being made to He Pakiaka.

For Paki, Te Warihi and 15-year-old Fred Harrison it had been a long, hard slog to have the room ready in time, but a challenge that had been met and won.

The taonga had been shipped to China late last year and arrived only a short time before the carvers. In spite of numerous problems and the difficulties of working so far from home a concrete conference room was rebuilt as a wharehau.

Using the skills of their training, patience, humility and heaps of Maori ingenuity they overcame the problems.

On the day of the opening the dawn ceremony to lift the tapu was filled with the wairua created by the mana of He Pakiaka and all those there to bless it.

As some of the nine million citizens of Beijing went about their Tai Chi Chuan on the streets around the embassy they heard a strange and stirring sound ringing through the smoggy chill of the dawn. It was the karanga from the steps of the still sleeping embassy.

Led by Waikato elder Bob Kerr the ancient rite began as the Maori contingent filed silently inside. After blessing their taonga the men broke into haka and the women softly wept. The kaumatua offered their blessings and waiata and the service concluded with a karakia by former race relations conciliator, Mr Hiwi Tauroa who with his wife, Pat, had spearheaded the organisation of the project.

Hiwi asked that all who entered the room would feel peace and be blessed. He said as He Pakiaka represented the root of a tree he hoped the tree would

grow to touch all races.

His speech later in the day during the official opening ceremony was delivered in Mandarin, the ancient language of northern China. It was his third visit to China and it was during his previous tour that the idea for He Pakiaka was born.

Mr Lange paid tribute to the drive from within maoridom which had seen He Pakiaka become a reality.

"There was some assistance from the Government – but it was little," he said.

"The drive from the Maori people with some commercial sponsorship is a symbol of the renaissance in New Zealand today and the Government is trying to catch up," he said.

Mr Lange thanked the Maori people for venturing to show something of their

heritage to the world and for what He Pakiaka would do for New Zealand-China relations.

"Thank you to all those people whose traditions are now here for all to see. It is a moving occasion in this place to know there is in the Maori world a commitment to keep the flame of tradition alive," Mr Lange said.

A high point of the opening ceremony came when, aided by his Chinese companions, Mr Rewi Alley took his place amongst the manuhiri.

Mr Lange told him that although he may never see New Zealand again, what he could see there in He Pakiaka was a whole new movement from within the country of his birth.

"And I am proud of it," Mr Lange said with more than a hint of emotion in his eyes and voice.

Whaikorero during the official opening was kept remarkably brief to allow Mr Lange to keep to his busy schedule. Speakers were Wanganui elder Peti Tu-



(ABOVE) This tukutuku panel, pictured at Auckland Museum, is in the New Zealand Embassy in Beijing, China, where it forms part of a permanent Maori display.

Shown inspecting the panel – which was sponsored by the Auckland-based public company, Ceramco Ltd – are Mr Hiwi Tauroa (right), with his wife, Pat, and Mr Steve Antunovich, Commercial Manager of the Ceramics Group of Ceramco.

Following negotiations with the Ministry of Foreign Affairs the Office of the Race Relations Conciliator has been responsible for co-ordinating a project to provide the necessary decoration for a Maori room. As a result seven tukutuku and twelve poupou were shipped to China in late September.

Standing six feet high and four feet wide the panel shown above was created by the Ngati Awa people of Whakatane and features a traditional arapaki design. This design represents a ladder of human progress, firmly based on mother earth.

Other panels produced for the embassy represent themes based on the heavens or family groupings but, according to Mr Antunovich, Ceramco selected this one as being particularly appropriate to its own process of drawing on the earth for raw materials.

mango, Whata Davis of Ngati Raukawa, Otaki, Rangi Downes of Ngati Tuwharetoa, Joe Kareta representing Ngai Tahu and Toby Curtis, principal of Hato Petera College. Mr Doug Owens of Wellington spoke on behalf of the business groups who provided sponsorship for the project.

He called on Mr Lange to create such a "house of peace" in every New Zealand embassy and others went further and demanded more Maori diplomats to be appointed overseas.

Waiata and karanga were led by Mrs Martha Taiaroa of Taumarunui, Mrs Margaret Davis of Ngati Raukawa and Mrs Beatrice Kerr of Waikato. Maeva Tauroa, 14, a pupil of Auckland Girls Grammar School acted as te puhi for the occasion.

Ambassador, Mr Lindsay Watt, and Mrs Watt hosted a buffet dinner at the embassy for the Prime Minister and the Maori delegation that evening.

It was then the carvers and those involved in the project could begin to relax, their job was finally over.

They have left He Pakiaka, a monument to Maori skill and craftsmanship, as a taonga to be looked after by the diplomatic staff.

The final words must go to Pat Tauroa who has compiled a book about the project to be published soon.

"Because these taonga are the ancestors of the Maori people who created them, they cannot be given away and will always belong to those who gave them. We hope that these ancestors will stand beside Rewi Alley to provide an honoured, trusted and ever strengthening bond between the peoples of China and New Zealand. And in the true spirit of the meaning of He Pakiaka, we hope that these links will extend to all peoples of the world."



Prime Minister Lange, Mrs Lange, and master carver Te Warihi Hetaraka meet Mr Mo Lann after the opening of He Pakiaka. Mr Mo works at the graduate school of Chinese in the Academy of Social Sciences in Beijing and acted as interpreter for the secretary of Maori Affairs, Dr Tamati Reedy, when he visited China last year. He hopes to translate Maori texts into Chinese for use by students there to learn more about Maori culture.

Credit

Credit for He Pakiaka must go to the many skilled minds and hands which worked together to see it to completion.

A book explaining the project in detail has been written by Patricia Tauroa. Along with her husband Hiwi, Pat was involved in the project from the very beginning. Together they undertook the organisation after a visit to China in 1984.

Business groups who are part of the New Zealand China Trade Association gave their financial support.

Nga whakairo

Two epa of Ngati Whatua carved by Allan Nopera. Sponsored by the New Zealand Trade Association and L.D. Nathan & Co. Ngai Tahu epa by Murray Tuatini of Ngai Tahu and Thomas

Morgan, Ngati Maniapoto at Te Awamutu Work Skills Centre under direction of Paki Harrison, Ngati Porou. Sponsored by Pyne, Gould, Guinness Ltd.

Taranaki epa by Melville Manukonga of Nga Mahanga-a-Tairi at the Tu Tangata Centre, Palmerston North. Sponsored by Westpac Banking Corporation.

Mural sponsored by Bank of New Zealand was carved in China by Te Warihi Hetaraka of Ngati Wai.

Poupou

Ngati Porou by Paki Harrison and Vince Leonard of Ngati Maniapoto sponsored by ANZ Banking Group.

Tuwharetoa carved at the Rangatahi Carving School, Whararua Marae, Taumarunui by John and Eddie Ashford and Bill Jonathon who represent the large number of carvers from many tribes at the school. Sponsored by Jesbens N.Z. Ltd.

Waikato by Laurie Nicholas of Ngati Whakaue, Te Arawa at Te Awamutu Work Skills Centre. Sponsored by N.Z. Forest Products Ltd.

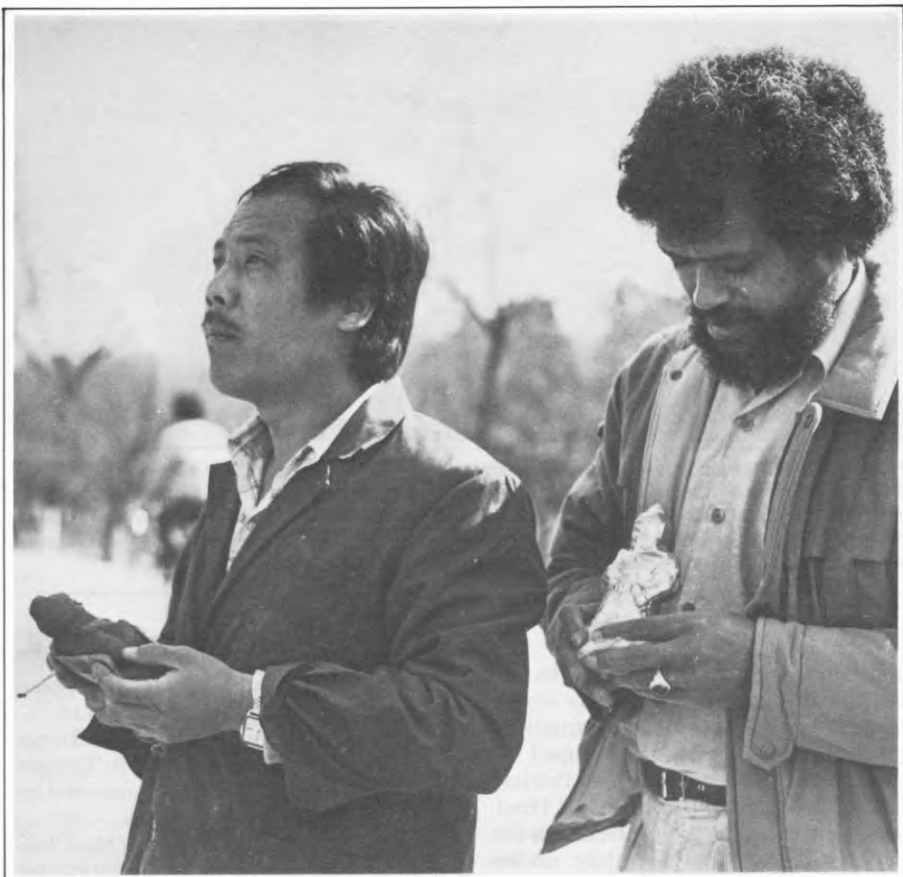
Wanganui by Bill Ranganui of Ngati Poutama sub-tribe of Te Atihaunui-a-Paparangi sponsored by the Shipping Corporation of N.Z. Ltd.

Ngati Raukawa by Hone Heke of Nga-puhi now living in Otaki. Sponsored by McDonald Vadco Ltd. Hone attended the opening also. Nga Puhi by Te Warihi Hetaraka and students Albert Taua, Tainui, Aporo Watene and Nathan Haika both Ngati Wai under work skills project of Ngatiwai Trust Board at Whangaruru, Northland. Sponsored by Mair Astley Ltd. Ngati Awa carved by Samuel Te Hau-o-te-rangi (Ching) Tutua of Ngati Awa, Whakatane. Sponsored by Tasman Pulp and Paper Co. Ltd.

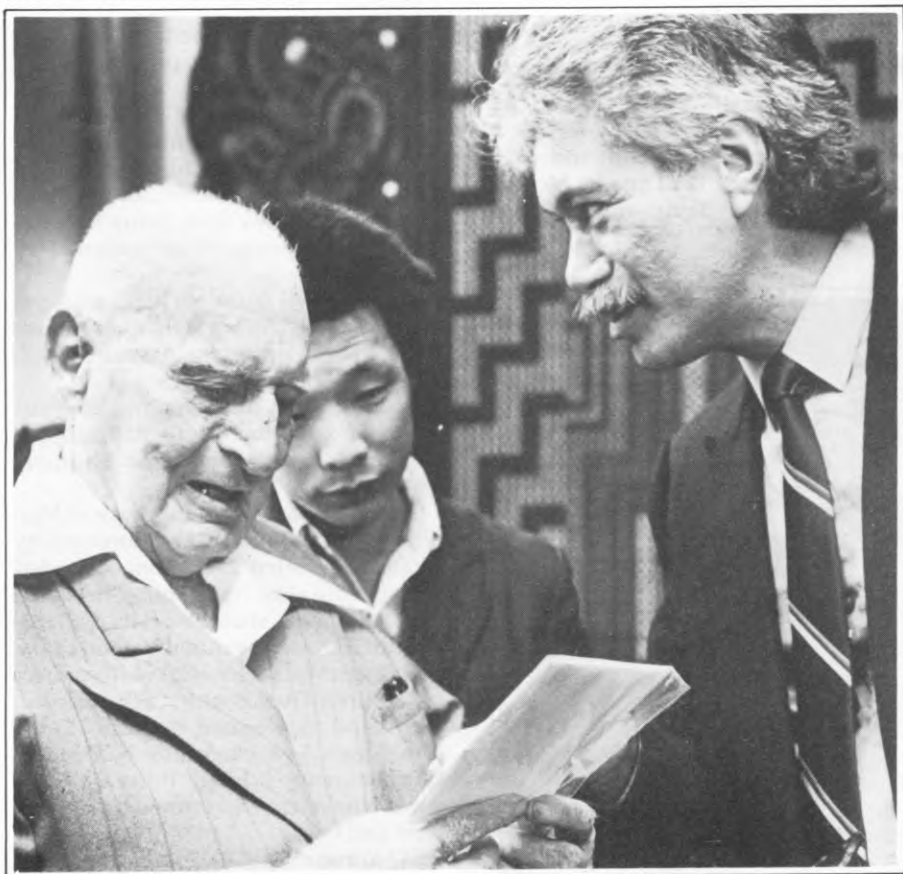
Whakawae by Paki Harrison sponsored by Turners and Growers. Pou Tuarongo designed by A. Manaki Wilson of Tuhoe and Te Arawa carved by Brian Mitchell, Shane Tamatea, Peter Paul and Dean Karaitiana at Te Purapura Pai



A proud moment for the master carvers, Te Warihi Hetaraka and Paki Harrison in He Pakiaka.



Craftsmen from across the globe meet on the road to the Ming Tombs. Te Warihi Hetaraka admires the work of a Chinese clay carver making replicas of giant statues on the avenue to the historic wahi tapu of the Ming Emperors.



Auckland artist Don Soloman took the opportunity to present Rewi Alley with material produced in this country by artists against nuclear arms. "I heartily approve," Mr Alley said in acceptance of the work. At rear is one of Rewi Alley's Chinese aides.

Kokiri Centre, Birkdale, Auckland.
Sponsored by Seatrans N.Z. Ltd.

Tukutuku

Arapaki made by the family and friends of Ching Tutua of Whakatane sponsored by Ceramco Ltd.

Purapura Whetu made at Te Runanga of Raukawa by Lorna Perawiti, Loraine Perawiti (who were both in China for the opening), Joe Henare, all of Ngati Wehi-wehi, Karen Wiwarena of Ngati Tuwharetoa and Karen Hollow of Ngati Kahungunu. Sponsored by U.E.B. Wool Group.

Mumu by Rii Templeton of Ngati Tuwharetoa, Wanganui assisted by her husband. Sponsored by N.Z. Co-operative Wool Marketing Association Ltd.

Aramoana Taupo by Martha Taiaroa of Taumarunui who also went to Beijing, assisted by her mother-in-law, Mrs Grace Taiaroa. Sponsored by the Bay of Plenty Harbour Board, Port of Tauranga.

Poutama, Pororangi & Purapura Whetu by Hinemoa Harrison of Ngapuhi assisted by Debbie Smith, Ngati Kahungunu, Raewyn Taute, Waikato, Mereana Hohepa and Loretta Wihi, Ngati Maniapoto at Te Awamutu Work Skills Centre. Sponsored by M.A.C. Armstrong & Family on behalf of N.Z. Fasteners Stainless Steel Group and Bank of New Zealand.

Kowhaiwhai

By staff, students and visitors to the Maori Studies Department, Palmerston North Teachers College under guidance of senior lecturer in Maori Studies, Sam Rolleston of Ngaiterangi-Ngatiaraninui of Matakana Island in the Bay of Plenty.

More than 80 people contributed to these works. Sponsors were ANZ Banking Group, Owens Investments Ltd., L.D. Nathan & Co. Ltd., N.Z. China Trade Association, Fletcher Wood & Panels Ltd., Pyne, Gould, Guinness Ltd. and Tamaru Harbour Board.

Drapes were designed and screen printed in Chinese silk by Don Soloman of Nga Puhi and Te Aupouri at the Outreach Centre, Auckland. Sponsored by H.R.B. Jacobi Ltd.

The woollen floor rug was designed by Maud Cook of Nga Puhi and hand-crafted by Sallee Carpets in Auckland. Donated by the New Zealand Wool Board. Maud was also there to see her work in place.

Lamp bases were made by the Whakatohea Maori Trust Board School of Pottery, Te Maori Ethnic Art unit in Opatiki sponsored by Westpac.

He maru mo te iwi — shelter for the people

na Philip Whaanga

Outside of Auckland, Tim Shadbolt is probably most kindly seen as a former 'radical' who is now working to change the system from within.

Most unkindly he's seen as a clown and a child that won't grow up. However, within Auckland and more pertinently, Waitemata City, Mayor Tim Shadbolt excites deep emotions either of love or hate.

This public reaction to the man who three years ago ran for the mayoralty of Waitemata City, probably the second largest municipality in New Zealand, just for a laugh, has had mixed blessings for a Maori work trust and the vision their mayoral patron shares.

The trust is Te Oranga and the vision is to provide shelter through housing by using unemployed people, to mill timber in the nearby Waitakere Ranges for Waitemata city housing. Explaining the kaupapa, is simple, but explaining the bureaucratic blocks is another story altogether.

That Tim Shadbolt has faced opposition from his own councillors has been open knowledge in the media, but it has almost been the kiss of death for any projects he supports.

However as he says, his opposition have underestimated his resilience because he sees himself as a survivor.

He's developed an effective working

knowledge of bureaucratic structures from local authorities to the government and used this to pursue his ends.

The end in this case has been to resolving unemployment and a housing shortage. He has put together a package involving the felling of pine trees in the Cornwallis Park in the Waitakere Ranges.

Auckland Regional Authority permission was needed for this along with approval from conservationists keen to see the pine removed and replanted with native trees.

Then an experimental plot had to be identified within the park. Labour came through liaison with Hoani Waititi

Marae, Maori Affairs, Henderson and Te Oranga Trust. Private enterprise was needed to supply equipment and skills to the trust, enter the Riverhead Sawmilling Company.

A portable sawmill was next needed to process the logs.

This came after a radio talk-back session Tim had on Radio Pacific, where a retired gentleman offered his sawmill and tractors for twenty six thousand dollars along with his personal help.

The Otahuhu Railway Workshop also came to the party after hearing about the project on talk-back. They faced close-down from decreasing work-load in making wooden carriages.



This retired gentleman offered this portable sawmill to the trust



Edward Te Whata leads his two workmates into action.



Tim Shadbolt makes his agreement with the Otahuhu Railway workshop

They agreed to give a good deal in processing the timber for tongue and grooving, only stipulation being that the timber should arrive by rail. No trouble said the mayor.

Waitemata City groups that are planned to benefit from the ready to use timber are the Ambury Park Riding for the Disabled, the Massey Kohanga Reo, the Birdwood Primary School and the Ranui Playcentre.

It was at the time of ARA approval being given for a trial block of one thou-

sand trees to be milled, that a Canadian lumberman asked for two hundred logs to build an experimental log house in the Waitakeres.

A down payment and approval meant that work then started in late February on felling the trees.

The trust have until June to complete the contract. At the time of writing (late April) a track had been bulldozed and a truckload of logs taken away. The portable sawmill (which Tim Shadbolt has personally bought) was completing a

three week contract and expected to be on site within weeks.

Trust foreman, Marcus Hawkins showed me the site and introduced me to the young Maori working there. Jack Mangakahia, Kevin Kingi, Edward Te Whata, Tania Williams and Marcus's brothers, Paul, Robert and Andre. Two other brothers Brian and Steve are at Carington Technical Institute getting their welding tickets.

It doesn't need to be spoken of, but there is a fierce pride in what these young people are doing. They see that their effort is worthwhile and appreciated. You get the drift that they like the notoriety (or is it glamour) of being associated with Tim Shadbolt.

In the time I spent with the trust, there had been a temporary halt to felling, following the instructions of an ARA Park Ranger that some clean up work was needed on an area already felled.

It's part of the agreement that on-going site restoration takes place, because trampers use the track on weekends. It was because of this, says Marcus, that putting the track through was at first a slow job.

"We were instructed to go around nearly every punga with the bulldozer." The irony is that viewing sites have been marked out along the track by the ARA, and some punga will be sacrificed for the price of a view.

Experienced loggers from the Riverhead Sawmilling Company are teaching trust members the skills of tree-felling.

However, at a time when the forestry project was looking promising bureaucracy reared its head. Word had just come through that dole was to be stopped for the members of the trust, because they were not available for work if offered. The point that none of the trust members were being paid, or could expect payment for some months to come, didn't seem to matter. Nor, said Marcus, was there work to offer, especially as PEP schemes were being phased out.

Marcus was hopeful that the new Labour Department work schemes could hold promise in paying wages for true community help such as housing. He says the skills taught by the private enterprise loggers would be real life skills with meaningful returns to the community, and much better than just cutting gorse.

It was with this in mind that members of the trust called on the Minister of Internal Affairs in March to see if their project qualifies for government aid. Peter Tapsell has replied that the project appears to satisfy the requirements of the Scope Programme and that the trust formally apply for assistance.

At the time of writing Marcus said the application had been made but there was expected to be some months of waiting.

It's this waiting that the trust can ill



Te Oranga trust member Tania Williams at work. Loading the first logs.

afford if it is to get the trees out and processed and so prove the doubters wrong.

The mayoral patronage has extended to the use of a house and property he is a shareholder in. The property, purchased in 1970 for around \$3,000 and run as a commune, is just along the road from the logging project site. The house was built on the site with salvaged kauri timber and is an A frame design. It was allowed to run down after most of the owners left the site in the mid 70's, and it has suffered at the hands of scavengers. However, trust members have worked to make it a home and a base for their operations.

Even after the felling the trust will be involved in replanting in kauri seedlings. Tim Shadbolt is strong on the point that the pine forests were planted by our grandparents during the depression on the first PEP schemes. He says it is only right that the sweat of the community should return to the community and not into private contractors who would export the pulp.

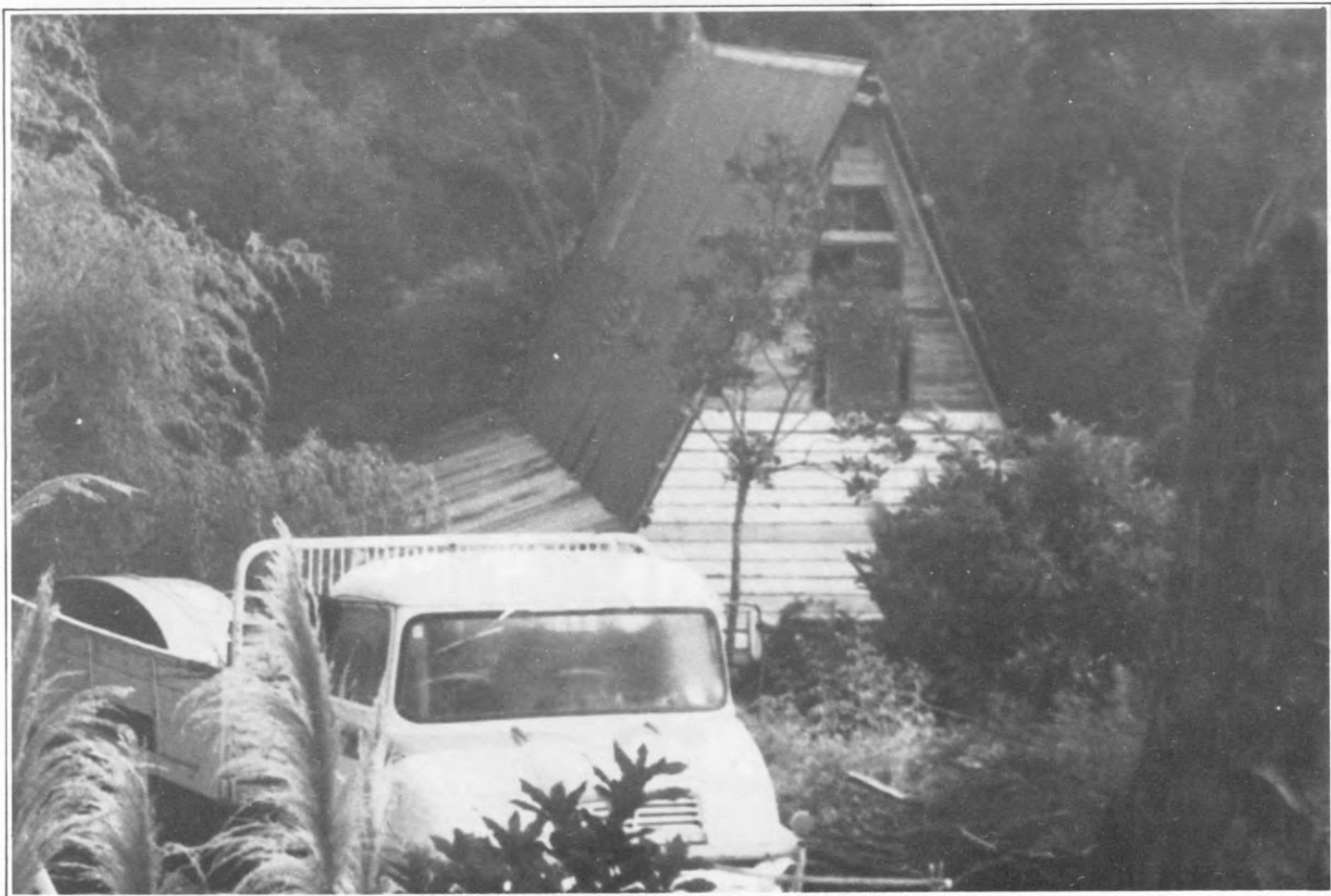
On figures prepared by the Waitemata City Council, the project is expected to cost the council \$213,000. With the current sale price of treated framing timber the net yield of the operation is expected to be around \$117,000. As the logging area is part of a state park, no profit can be made, but Mayor Shadbolt says the community of Waitemata should be the



Trust members unload their landrover.

beneficiary. He's keen that once the benefits are realised in Waitemata City,

other communities around the country will adopt the idea.



Te Oranga Trust base, the former hippie pad and commune of Mayor Shadbolt.

Maru mo te iwi Forestry Project

A personal view from Tim Shadbolt

I was elected into office in October 1983 on a very general policy of more democracy, less bureaucracy and better communication. The only specific promise I made to electors was that I would tow my concrete mixer behind the Daimler. I fulfilled this promise in the Henderson Santa Parade.

After being elected as Mayor however, only a very small percentage of Councillors decided to support me. So that even if I had had an extensive policy platform, it would have been virtually impossible to carry it out.

However, in many ways this lack of policy and lack of power gave me tremendous freedom and flexibility. I was able to observe every issue, and I've had time to see what major problems face our City, and what my priorities would be for solving them. It would have been very easy for me to define my role as Mayor along the traditional definitions of Local Government. Roads, rates, rats and rubbish plus a few drains and parks.

Political boundaries between Central Government responsibilities, and Local Government responsibilities are changing rapidly. Local Government is either being given or is taking over a wider a wider range of responsibilities, and if you believe in the de-centralisation of power (which I do), then this movement is to be encouraged. Local Government is now playing a major role in such traditional Government areas as law and order (Neighbourhood Watch), recreation and sport (administration of grants and providing of halls, parks and sports facilities), Social Welfare (Community Officers) and earthquake and flooding emergencies (Civil Defence) just to name a few.

Local Government in New Zealand is also expanding in such diverse areas as land development, forestry, community health and housing. If we develop a home guard system of defence rather than relying on a nuclear deterrent, then Local Government could even be involved in this sacred area of Central Government control.

I decided therefore, considering the changes that are taking place, that my definition of my role as a Local Government leader, would not be determined by the traditional historical definition of Local Government, but would be determined instead by the NEEDS of the community. After two to three months in office, a pattern began to emerge. Although I faced dozens of issues concerning potholes, barking dogs, blocked drains, noxious weeds and delayed building permits, I was even more overwhelmed by the



FROM TOP: Skidder in action. MIDDLE: The track blazed to the site. BOTTOM: At rest (notice the clean white shirts).

approaches made by numerous sporting clubs, social clubs and community organisations who desperately needed support. At times I felt almost overwhelmed by the enormous number of jobs that seemed to need doing around the City. Every organisation seemed desperate in their needs, and presented excellent cases as to why they in particular should be supported.

It is under the stress of constant demands, that Civic leaders are finally forced to work out priorities. Of all the problems and issues that came into my office, those that I found most personally disturbing and depressing situations, were those families looking for housing. Every week it seemed that at least one desperate family would come into my office pleading for a house. Insecure children clung nervously to their parents as they surveyed the palatial surroundings of the plush Council offices. I began to hate hearing the words myself as week after week I continued to repeat Council policy on housing. "Waitemata City has no Council flats or houses available to lease or rent. All I can do is inspect your present living conditions and write a letter on your behalf to the Housing Corporation."

I watched their resigned despair as they left yet another plush public office and returned to their tin garages or crowded caravans. Some times I would visit their "homes" and see the conditions under which these families lived. In a computer age of science, sophistication and interplanetary discovery, it's difficult to believe that families in West Auckland were living in such extreme poverty and despair. A family in Kelson, a pregnant wife, husband working for \$180 a week, four young children, a dirt floor with carpet laid over it, the children wheezed the bronchial cough of poverty. Even the suburban houses that looked so neat and tidy, a mown front lawn a normal facade, but inside I would find eight adults, twelve children piled into bunks in the lounge, always so polite offering a cup of tea and biscuits, putting on a brave face and thin smiles, to cover the quiet anguish of their reality. For these families there is little hope. Their children will cost the State thousands of dollars in future health care, welfare and judicial costs. It just seemed all so depressingly inevitable, and again I would hear the sickening sound of my own voice, almost mocking them "Housing is a Government responsibility. I'll write to the Housing Corporation. Perhaps you should visit your M.P." But in most cases they didn't even know who he was. But they did know me, and I know there's already 400 families on the housing Corporation waiting list, it'll only be at the expense of some other family, who are often equally as distressed.

And so I decided to list clearly my



Te Oranga Trust members at the end of a hard day being maori wardens for the South Auckland Schools Polynesian Festival. Trust chairman and maori warden, Tom Waerea is fourth from right.

priorities for our community as I saw them.

1. Food and Shelter. Without food and shelter you die either of hunger or exposure.

2. Aroha. Love and hope, for the spirit must also be nourished.

3. Jobs, health, hygiene, education, transport, roads, recreation, sport, leisure. Yes, these are all jobs that are worthy and need doing, but in terms of priorities, I believe that every West Auckland family is entitled to decent shelter and healthy food.

The second group of people that seemed to come into my office were young. Young people looking for meaningful work, sacked P.E.P. workers, or those too young to get on the dole, all searching for something. Some were rebels who rejected the boredom of a nine to five routine. Others were idealists looking for a mission in the new liberated City of Waitemata. There seemed to be thousands of dissatisfied alienated youths just hanging around looking for something to do. There are 2,000 registered unemployed in West Auckland, and perhaps another 2,000 who are unregistered. Up to 500 others were working on Council Control P.E.P. Schemes and some were lucky enough to be taught a few basic skills, but others ended up in demoralising depression-type jobs cutting gorse that a rotary slasher could have done in a few hours. In some cases the gorse wasn't even sprayed after it was cut, so that this tortuous pruning job simply ensured it grew better the following year. Many Councils simply used P.E.P. workers as a form of cheap labour, and the majority use them for recreation or work schemes that seldom provided shelter or food for those in the community who were in difficulty.

Many of the jobs the unemployed worked in were to provide recreational facilities or environmental beautification which would help those in the community who were advantaged enough to be able to enjoy them. And so over the months I gradually began to

realise what a perfect combination of problems we had in West Auckland. High unemployment and a desperate housing shortage. The next step was to try and organise a system of community housing using the unemployed. I carefully monitored the Manukau City Council Community Housing Project, and was most impressed by the carefully worked out system and the experimental model house they actually built. At present they are constructing a housing workshop where future home owners will be involved in the building of their own home. The project is an impressive one, but could be handicapped by limited Council and Government support.

My own scheme in Waitemata involved trying to get control of the raw materials. I want to go back to the tree and develop (1) forestry projects (2) our own sawmills and (3) finally, our own housing workshops.

At present we are only at the experimental stage of this project, but already the prospects are looking exciting. While hundreds of forestry and mill workers are being sacked because of the computerisation of sawmills in the Tokoroa area, I believe there will be an upsurge in small, low technology, community orientated timber projects. Thousands of acres of *pinus radiata* were planted during the Depression by our unemployed grandparents, and I believe it's imperative that some of this timber should be returned to those who are facing unemployment as a result of the technological revolution. So much of the timber planted by these Depression workers is now being shipped to Japan as wood pulp and turned into Honda adverts and fired back at us.

I believe that this project will lead to a change in policy throughout New Zealand regarding the use of unemployed workers, and I believe it will lead to a change of priorities regarding essential work that needs to be done in the urban communities of New Zealand.

SHADOW behind the blackboard

WE have never given proper recognition to the working wives of maori school headteachers, and their contribution to the service. Seldom seeking the limelight but always important to the main actor's performance, they played a vital role in New Zealand's education system.

by
Rayma Ritchie

One of these forgotten wives was Eliza Jane Woods, nee Leaf. Eliza was the ninth of 12 children born to John Leaf, seaman of England, and Te Rangahau, daughter of Taku Terewhare, chief of Whirinaki. After their marriage in 1834, John bartered with his father-in-law for a piece of land at Opara on the Hokianga Harbour. He brought up his large family there, earning his living by pit-sawing and timber-trading for the Auckland market, and stevedoring when required.

Eliza married George Edmond Woods, M.A. (Oxon) in 1872, and followed him and served with him in his various teaching posts, until their retirement at the end of 1912 to Ohaeawai in Bay of Islands County.

They taught together in Awanui West, and Pakia Maori Schools and then travelled to Fort Galatea in the Bay of Plenty. The story of that journey is told in George's diary:

20 Jan 1881 S.S. Rowena barbound so stayed at Pakia Hotel
21 Jan Left at noon
22 Jan Arrived 1p.m. - to Auckland by rail
26 Jan S.S. Glenelg for Tauranga
7 Feb Self and family had to sleep on the banks of river
25 Feb Self and family started for Galatea - arrived 6p.m.
26 Feb-Mar 3 Getting house ready for occupation - had been used for store
4 & 5 Mar Cleaning school which had been used for stable
6 & 7 Mar Mr Pope, Inspector, arrived

At this time Eliza had four sons, the youngest being only 13 months old so that could not have been an easy journey. To have to entertain an inspector immediately after travelling, cleaning and settling in, could well have been the last straw. But Eliza was made of sterner stuff. Nowhere in George's copious diaries, logbooks and letters do we hear of Eliza cracking under the strain.

There were tragedies in her life and these too are played down by Mr Woods.

8 Apr 1885 Child very bad through effect of sucking matches on Sunday last, went to see Doctor at Waimate
10 Apr Child died during night

That child was their only daughter just two years old, Ada Wilhelmina. Years later their eldest son, George Henry,

named his daughter Ada Wilhelmina in memory of his sister.

The Woods family were now at Ohaeawai Maori School, where in later years another tragedy occurred:

28 Jan 1907 Did not reopen school on a/c my son Herbert being dangerously ill with Typhoid fever...

14 Feb

Most grieved to have to record the death of my son Herbert.

In the logbooks there are many references to tangi, wedding receptions and hui for other reasons. As her family had increased in number to seven lively boys, Eliza was probably pleased to enter into the activities of the community.

Many of the people of the district were her



Eliza Jane Woods nee Leaf.

relatives. Mary ann, her eldest sister had married Grrahame Tanehe of old Ohaeawai, and another sister became Mrs Weaver. The Weaver children attended Ohaeawai Maori School, and a daughter, Sarah, became an assistant teacher to Mr Woods after Eliza retired in 1895.

On 18th June 1892 Louis Te Haara, son of the chief of the district married another Mary Ann Leaf who was the daughter of Eliza's brother George. Mr Woods records; 'Wife, self and family all attended wedding: I gave 10/- towards it, all I could afford.'

Times were hard in the early 1900's. Whole families would leave Ohaeawai for weeks at a time to go gum-digging and as time passed they had to go farther away as new gum-fields were opened up. There are frequent references in the logbooks to the fact that the families and children were in difficulties.

26 Nov 1906 Several children away gum-

digging, in fact whole settlement are more or less starving, none of them have any potatoes to eat, they are living on bread and tea.

12 Nov 1907 Had meeting re bad attendance. The fact is the children are starving, the Maoris living on doughboys and watercress, children sneak away from Tawhera (Note - the edible flower of the Kiekie)

In those hard times the Headteacher and his assistant must have suffered too. And the hardship was not always related to food.

When the family arrived at Ohaeawai in 1885, they took possession of a school/residence combined. The previous teacher had been Mrs Wyatt-Watling who lived most of the time alone.

Her husband was the Waimate Mission doctor and had his home at Waimate. Mrs Wyatt-Watling who had no children of her own would have found the residence more than adequate for her needs. However the Woods family was much more numerous and active. In 1890 the seventh son Benny was born. The walls of the tiny residence did not stretch accordingly and we can imagine the crowding.

The building had been erected in 1874. We have a floor plan of it only; the structure itself has long gone, travelling first to Ohaeawai where it became the residence for the Board School Headteacher, and then it was broken up and the timber used for repairs elsewhere.

There were three bedrooms, two being very tiny; there was a separate pantry off the kitchen, and one living room. There is no bathroom indicated so perhaps the washing and bathing arrangements were in a separate building.

We can imagine Mr Woods escaping to do most of his writing in the adjoining schoolroom.

For Eliza there was little opportunity for escape from bodies and noise. The teaching she did, mainly sewing for the girls, might have been some relaxation, but most of her time must have been spent in cooking, washing and cleaning, all of which meant hard physical work at that time.

One of Mr Woods first requests to the Department was for a pump to assist the water supply. It was not easy to get things done. Authorisation had to be sought before any money could be spent; letters back and forth took time.

Then there was the problem of transportation. Roads were few and very badly constructed. They were impassable in wet weather, and according to Mr Woods there seemed to be many wet days. Floods, deluges and continuous rain are frequently mentioned in his logbooks. Some families who had to walk or ride several miles to school were often absent, or in the case of rain occurring during the school day, were sent home early so they could safely cross the rising streams.

'Leaking roof' plagued the Woods family for months. In fact nothing was done by the Department to improve it because they had plans to build a new residence. To Eliza mopping up after a deluge those plans would have been of no interest at all.

There was a store at old Ohaeawai which Eliza probably patronised in the early days. Later her son George became a storekeeper in Ohaeawai, the Corner, a settlement which stood at the junction of the roads from Kawakawa to Okaihau and North, and from Kawakawa to Kai-kohe and the Hokianga. Her shopping would have been easier then with George's transport available for delivery.

Although Eliza's life was a busy one there were times for socialising. Visitors



George Edmond Woods.

to the school were a motley lot; we read of an organ-grinder and his monkey, a regular stream of Inspectors over the years, and politicians.

A highlight was the visit of the Premier and his wife. On 29 February 1908 Mr Woods records: 'Sir Joseph and Lady Ward called on their road to Kaikohe, when I showed them around the Church and interpreted the inscription on the Soldiers' tombstone, and then we all went to Kaikohe, Sir Joseph and Lady Ward going on to the school to see the natives. On their return to the Hotel for lunch, Sir Joseph invited me to his table where I sat next to Lady Ward.'

Was Eliza present at this lunch? Mr Woods has the Victorian gentleman's

habit of being unable to recognise the importance of a wife. Perhaps her presence at any function was taken for granted, so obvious that he did not need to make mention of it!

Because old Ohaeawai (now known as Ngawha) was an isolated settlement the community organised its own entertainment. There were exciting race meetings on the local track, weddings and the accompanying feasts, dances and concerts.

We can imagine Eliza totally involved in the preparations for various hui. She was a resident of the area being the Headteacher's wife, but also she had blood links with many members of the

community. It is not surprising then that many still in the district can claim relationship with her. A direct descendant, Mr Jack Woods now lives in the house that George and Eliza built for their retirement.

Eliza Jane Woods, nee Leaf, was a woman of her time, although a working wife. She, like many other wives of Headteachers in the Native School Service was always in the background, in the shadow behind the blackboard, but their influence was very great both in their own families and in the Maori communities in which they served. They deserve greater recognition as nation-builders in their own right.



Tena koe Philip

I am sending you information on the recent Kumara Festival run in the Northern Wairoa during the first week of the May holidays. It featured in a very good programme put together by the Top Half Team with Roger Price as the interviewer. The whole festival was a resounding success and will become a regular yearly event held in Dargaville.

There is a predominance of Maori labour employed in this horticultural industry and a number of them are readers of your magazine through the local branch of the Maori Womens Welfare League who acts as a distribution agency for the magazine.

I am also sending you the Kumara Recipe Book and would welcome Kumara recipes from your readers as I intend to keep updating this book. It is also being used as publicity feature by the local Kumara Growers Association and the Produce Market – soon to be Wrightson N.M.A., as well. Kumara ice-cream by the way is delicious. It tastes like caramel.

In conjunction with the festival was a Kumara Festival Queen competition and the criteria was the princess who raised the most money for the ambulance appeal was to be declared the Queen.

Aileen Wihongi was the Maori Princess and her committee was the local branch of the Maori Womens Welfare League. Aileen's win after having raised just four dollars short of \$6,000 was a very popular one. Aileen is the daughter of Taka Wihongi the local I.T.M. teacher and Ngarue Wihongi a senior teacher at the Dargaville Intermediate School. The Committee raised their contribution through such varied activities as a 'Schools Music Festival' with the theme of bringing families and friends together. You just had to be there to get the feeling that was in the Town Hall that night. I have been teaching for nearly 20 years and have compared many events but I have never experienced anything like that night. There was standing room only and I think the kids would have sung 'We are the World', all night if we had let them. The evening was opened and closed by Rev. Sam Toia, and the welcome given by the Kaihu Valley School and closed with the Dargaville High School Concert Band, who, although they travel the North Island giving concerts to schools, as we have been the Pilot Music School, have never had such a rousing reception as they got from those primary school children from all over the district.

It was fitting that the High School band should be involved in the fund raising for Aileen as she has been a member of the Concert Band and the Jazz Band for the five years she was at High School. She is a skilled Saxophonist and a

regular player at the Tauranga Jazz Festival.

Some of the other activities used to raise money for the Maori Princess were an Axemans Carnival and Gala Day. Battons-up evenings. Formal Dinner, Basket Social, Hangi Lunch on the fore-shore, and catering for the Kumara Luncheon at the release of the Kumara Cookbook. You should have seen the sales of the book after people realised just what could be done with kumara!

Aileen Wihongi was a prefect at the Dargaville High School. House Captain, played netball and swam for the school team, threw discus and shot, as well as her involvement in the very full music programme and tours by this school. At present she is at Waiariki Community College in Rotorua studying Tourism and Hotel management and thoroughly enjoying it.

One of her first duties was to present the trophies for the Triathlon and of interest to those who have followed swimming over the years would be to see Glenn Smith Maori swimmer and a national swimming representative featuring in the winning teams event. Glenn is now a kumara grower, farming at Turiwiri, and married to a local girl Vivienne nee Tito.

The second place getter was also a Maori and ex-pupil of Dargaville High School. Sandie Kirkman was the James Hardie Plastics Princess. Formerly employed by the firm, she is at present in Whangarei training to be a nurse. Sandie impressed all those she came in contact with and continued to carry out all that was required of her although she buried her father just a fortnight before the crowning ceremony, after his battle with cancer. The year was not an easy one for Sandie.

You will notice a picture of Carlrine Anderson among the photographs of the princesses. Carlrine is of Pacific Island-European descent and was the girl held hostage by the man who robbed the Dargaville Post Office and shot by local police. We have had our fair share of drama!!

I hope that I have given you enough information, Philip for someone to write a small article on our behalf. We don't get to feature in your magazine and I suspect that is through lack of information supplied to you form this area.

There is an excellent programme running at the Kokiri Centre in Te Kopuru, south of Dargaville in which exciting things are being done in clay, hue, carving and weaving that would make an interesting article for your readers as would the latest archeological discoveries in the Waipoua forest.

Please excuse my dreadful typing. I am an Art Teacher not a typist, but I think even dreadful typing is easier to read for something like this than wading



Northern Wairoa 'Kumara Festival Queen', Aileen Wihongi outside the Rahiri Marae meeting house, Northland.

through handwriting.

Should you require original for printing please contact the Northland Times and ask for Jenni Cocurullo, or the owner Robert Maxted Phone 8209 Dargaville. The photos can be sent to you on request.

If anyone wishes to purchase the recipe book they can do so through me.

Colleen Urlich J.P.,
Oturei Marae Committee,
28 Charlotte Street, Dargaville.
Phone: 7522 home, 7229 ext 819
Dargaville High School.

Please do not hesitate to contact me if I can be of further assistance. I am a great admirer of the work being done by the TU TANGATA Magazine team.

Arohanui
Kia Ora Ra

COLLEEN URLICH
Dargaville



Flax-weaving tutor, Katarina Konui.

Photographs by Philip Whaanga, camera courtesy of Turangi Chronicle.

Flax weaving in Turangi

FLAX-WEAVING is alive and well in the class of Katarina Konui in Turangi. Her night classes run from a local rugby clubroom are well-attended and her students say she's the best. They say she gets them straight into making kete rather than just practising on rourou. Her dyes are distinctive (the ones I saw were purple) and the kete are built to last.

On the night I attended there was a farewell to Theresa Bishara, a young woman who was leaving Turangi to go to Lincoln Agricultural College in Dunedin. She was to train for the New Zealand Forest Service, a growth industry in the Turangi area.

Weaving tutor, Katarina Konui had prepared a special evening for Theresa which culminated in a presentation of a kete.

Katarina is very proud of her students especially the two men who have come along. One of them, Mr Turei said he was initially reluctant to come because he might be seen as intruding on a woman's area of weaving. However, he said he was made most welcome and would encourage other men to take it up. His wife is also a fellow student.

The flax-weaving class is an outreach of the Waiariki Community College, Rotorua.



One of the male students, Mr Turei keeps his eyes on his work.



Katarina Konui (standing) with Theresa Bishara at right.



Mrs Turei (centre with glasses) and fellow students at work.

The Maori Newspaper Literature

T.M. Hocken

(edited by Neil Grove)

*He Whakairiwhare
Department of Maori Studies
Victoria University of Wellington
New Zealand*

Foreword

In the introduction to Dr Hocken's "Maori Bibliography" he cites his own paper "presented to the Maori Congress in July, 1906 (and printed in their proceedings), on 'The Maori Newspaper Literature of New Zealand'" (Hocken 1909:499). For several years sporadic efforts were made to locate a copy of those proceedings or other information on the presentation. These met with no success until finally at the National Archives a 1912 catalogue for the Hocken Library was found to have an item in *Flotsam & Jetsam* listed as "The Maori Newspaper Literature (1910)" (Trimble 1912:94). Hocken Library kindly produced a photocopy of the item, which turned out to be a clipping from the *Otago Daily Times* of 20 July 1910. This comprised about a third of Dr Hocken's paper and was followed by "(to be continued)". The balance of the paper was then located by searching succeeding issues of the same newspaper until 31 August was reached.

The Hocken Library, built to house Dr Hocken's own collection, was opened on 23 March 1910; two months later Dr Hocken's long and productive life came to an end. Two months after his death the article was published, prefaced by the explanation that it had not been previously given.

The paper had been scheduled for the very last of the agenda on 20 July 1908, the seventh and final day of the Maori Congress (Plate 1). No specific reason for cancellation of the lecture has been found. *The Evening Post* for that final day, however, reported that a large number of resolutions were placed before the congress and various commendatory motions passed. This business apparently concluded the meeting for in the afternoon, according to the report, a deputation of the Maori leaders met the Prime Minister. Therefore, regardless of any other reasons for the

paper not being given, it seems that no time was available for it during that final session.

Dr Hocken's paper, which follows, discusses most of the Maori journals published during the preceding century, expanding the concise explanations of the author's *Bibliography*. William's (1975) *Bibliography* provides a helpful and accurate adjunct, and is perhaps a bit more considerate in some of its judgements. Footnotes have been provided to explain or amplify some of the statements in Dr Hocken's paper and paragraphing has been added to facilitate its reading.

The Maori Newspaper Literature*

by the late Dr Hocken

The following paper was prepared by the late Dr Hocken for submission to one of the annual Maori congresses. As, however, it was never read, we have pleasure in now giving publication to it:

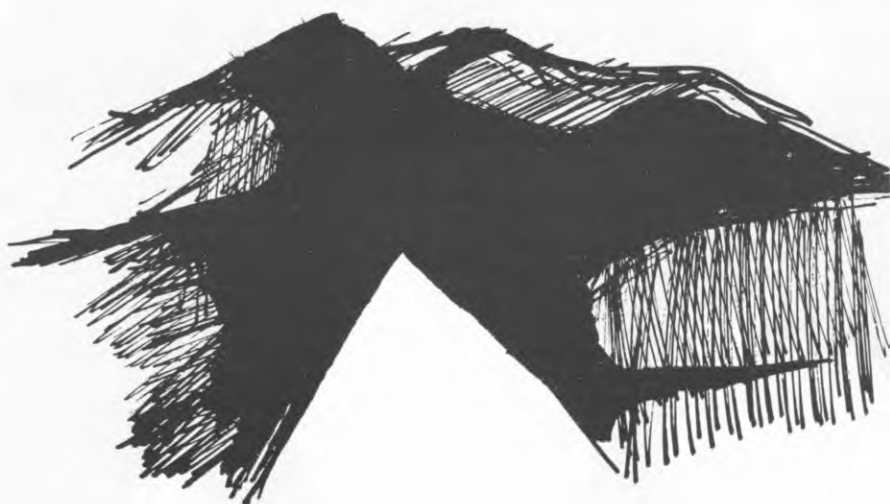
It is a matter of sincere congratulations on the part of all well-wishers that a congress of so important a kind as this has been constituted. Everyone must hope that its results will be far-reaching, and will be effective in raising the Maori to that position to which he is entitled, not only by his own high qualities, but by that brotherhood and fellowship which make him an equal partner with the British race.

About 70 years have now passed since the date of colonisation in these islands, and during this long period the points of contact between the two races have gradually become closer and more numerous. Notwithstanding this, the Native race has suffered a gradual decline, not in numbers merely, though these have fallen from 100,000 to 40,000, but also in a deterioration of those virtues which once stamped a famous people. An

* *Otago Daily Times* 20 July 1910.

important and instructive study – one particularly demanded by the functions of this congress – should be made as to the causes which have led to this condition. Questions of this sort are not, it appears to me, so readily answered as would seem on the surface. Many are prepared with the ready and stereotyped answer that it is a law of nature that wherever the white man treads the ancient dweller must disappear before him. He is infected with his deadly vices and receives none of his virtues. But this off-hand and oft-repeated reply does not appeal to me, and I firmly believe that those inherent qualities of industry, courage, dignity, and great intelligence which were once such marked characteristics of the race will again develop when suitable opportunities are given. With the utterance of this hope and belief I proceed to say something on the special subject which Mr Ngata has allotted to me – some account of Maori newspaper literature.

There can be no doubt that from the beginning of colonisation the greatest care was taken of Native interests, not only by the Governor himself, to whom at that time they were solely entrusted by the British Government, but also by a large body of the most influential colonists. The lands were scrupulously protected from the greed of the landsharks, and not an acre of ground could change hands without undergoing scrutiny. Amongst the eminent men who devoted themselves to the service and improvement of the Native people the names of Bishop Selwyn, Chief Justice Sir William Martin, William Swainson, and Sir George Grey stand forth especially. They spared no effort to instruct their new friends, to develop friendly sentiments towards the recent comers, and to make plain and pleasant the new path which both races were to tread together under the changed order of things. Doubtless all would have gone well and this congress would never have sat had it not been for the evil words and deeds

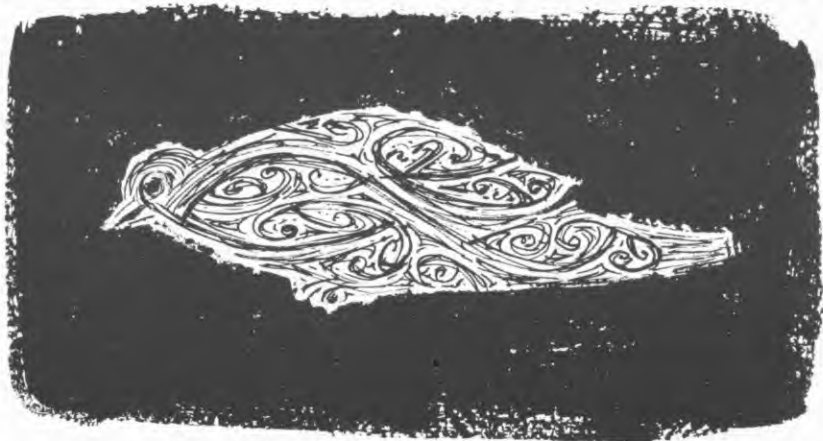


of designing men, and it must also be allowed, for the misunderstandings between the two races which were sure to arise, and which, unfortunately, resulted in such sad consequences later on.

Fifteen months after the seat of Government had been removed from Kororareka to Auckland the first Maori newspaper commenced publication. This was entitled "Te Karere o Nui Tirenī", and the first number appeared on Saturday, January 1, 1842 (See Plate 2, p.8). It was of folio size, the same as that of the Government Gazette, and contained four pages with double columns. It was well-printed by John Moore, the Government Printer, and afterwards by Christopher Sutton†. The editors or conductors were chiefly Mr George Clarke, Chief Protector of Aborigines, Mr Thomas Spencer Forsaith, a Sub-protector, and Dr Edward Shortland. Mr Clarke had previously – from 1822 – been connected with the early New Zealand mission, and from his intimate acquaintance with the Maori race and on account of other qualities, had been selected by Captain Hobson to the office of Chief Protector. Mr Forsaith had been a settler and storekeeper at the Hokianga, and was later long connected with the Government of New Zealand. His name will be remembered with the "clean shirt" Ministry. Dr Edward Shortland, who practiced as a medical man, came of a race of naval officers long settled at Plymouth, and was the brother of Lieutenant Willoughby Shortland, the first Colonial Secretary of New Zealand. He devoted himself entirely to the interests of the Native race, and is well known as the author of several valuable and standard works relating to this country.

Such was the personnel of this first paper. Under slightly varying titles, different sizes, and breaks in continuity, it continued until 1863 and was, without doubt, the most important and interesting of all those that succeeded it [sic]. Needless to say, the whole publication is very rare, especially that first portion extending from 1842 to January, 1846, now under review. Of this I know of but two perfect copies, one in the Auckland Free Library, the other in my own. It is to be hoped that in due time the whole will be translated into English, as there is a good deal of old history contained in its pages, many letters from celebrated chiefs amongst them. Every effort is made throughout to promote good feeling, to explain the beneficent laws of civilisation, and to insist on the point that the Treaty of Waitangi enfolded both parties to the contract. On these lines the paper continued until its last number of January 15, 1846, when it ceased. This was due no doubt to the increasing disaffection following Heke's

war, which deprived the paper of its power of appeal. It suffered sadly, too, at the hands of The New Zealander newspaper, which had just started as an opponent of Government measures. The New Zealander ridiculed the oriental style – as it was pleased to call it – in which many of the articles were written. But this was the very imagery the Maori loved and in which he indulged. Altogether there were 49 numbers published which at one a month spread over four years.



Three years now elapsed before "The Maori Messenger, Te Karere Maori" issued the first number on January 4, 1849. This time its size was demy folio, that of the New Zealand journals of today. It was in four columns, alternately English and Maori; a valuable feature, as it helped not only to spread a knowledge of the English tongue but induced many of the colonists to subscribe and take an interest in whatever might benefit the aborigines. Political and polemical subjects were forbidden, those of general interest and value being alone admitted. Special attention was, of course, paid to the cultivation of land and flax and the management of sheep and cattle. Journals of expeditions‡ to various parts of New Zealand, old history, news from the outside world, indeed, any interesting matter of the sort that at this day finds place in magazines had insertion. It therefore, like its predecessor, contains much of value that would repay examination today. Governor Grey took a close interest in the success of the paper, which was issued under the sanction of the Government. It continued publication until 1854, to what precise date I cannot say; the last number in my possession is April 5 of that year.

On January 1, 1855, appeared the old friend under the old name, but in a new dress. It was a small quarto size with double columns, issued fortnightly (as before) and with the same advantage of an English translation. A great feature was the brightly-coloured wrapper upon which was printed the contents.

‡ Greenwood's *Journey to Taupo* and Grey's *Journey to Taranaki* first appeared there (Williams 1975:45).

The number of pages was usually 16, but this varied from eight to even as much as 79. The first and principal editor was Mr C.O. Davis, well known as an accomplished Maori linguist and interpreter and a devoted friend to the Maori race. He came from New South Wales to Hokianga in the late thirties, and acted as a tutor to the children of the Wesleyan missionaries who were stationed there. When the mission there was broken up he came to Auckland.

As indicated, Mr Davis was a fine

Maori scholar, acquainted with the genius of the language and well able to write and speak with that occult imagery which the "New Zealander" had so scarified years before when ridiculing the "Oriental style". He was also an author, and produced that now rare book, "Maori Mementos", which was a series of addresses presented by the Native people to Sir George Grey when leaving New Zealand in December, 1853. He wrote various little poems, temperance and other hymns for the use of the Natives, and translated into English many of their tangi and waiata – laments and songs. His friendly attitude and advice towards certain of the rebellious Natives during the Waikato campaign involved him in serious trouble, nothing less than a charge of treasonable conduct or sedition being made against him. The charge was not, however brought home to him, though he suffered greatly from the bitter accusations and aspersions which in those angry times were poured upon so many who, whilst thoroughly loyal, had the courage to defend the Maoris and to condemn the acts of their own countrymen.

Under his management the Karere Maori attained a high standard of excellence and was widely circulated. The chief occurrences of the day were set forth, inclusive of European intelligence and all Native news of interest. Numerous articles on Maori history and tradition, others on agriculture, geography, political occurrences in which the Natives were concerned, and a mass of general information agreeably told, filled the pages. A great feature was the commercial and maritime report, giving market prices of all produce in which

† Fulton, i.e. Kiritopa Purutana (Williams 1975:23).

Te Rangatahi as Literature¹

by BRUCE MASON

AS a student in Maori I class at Victoria University in 1969, Bruce Mason was asked to present this paper to a seminar of fellow students on Wednesday, 8th October, 5 p.m.

I think I speak for most Pakeha students in Maori I;² that, faced with the two volumes of *Te Rangatahi*, we have teased out the texts as if they were knotted flax fibres, or used our vocabularies to construct a coherent jigsaw, glad of any gleam of sense in any corner. These laborious practices are no help in estimating literary qualities, and are all to reminiscent of the teaching of our greatest poet in schools, which successfully drains Shakespeare of all eloquence and all beauty.

But again presuming to speak for the non-Maori students in the class, we found towards the end of *Te Rangatahi II*, that there were gleams of light, as well as of sense, and it is because of these flashes that I stand here. On the quality of the language itself, I can do no more than draw a few tentative arrows, but I'll make a few hazards at the end; in the

meantime, I will concentrate on two aspects where I feel reasonably secure: attitudes of mind, and characterisation.

The territory of *Te Rangatahi* is in, around, or proceeding from, Te Kaha, a small settlement on the eastern Bay of Plenty coast between Opotiki and Cape Runaway.³

The aim of the early chapters in *Te Rangatahi I* seems to be aimed directly at the Pakeha student; simply domestic rituals and relationships; mother, father, brother, sister, and friend. They go to school; they milk cows, they fish, they go to the flicks, to town and back. By Chapter 8, *Te Awhina i a Pani*, we know them quite well. Pani, it seems, has the same trouble as any Pakeha mother, in getting her brood to observe domestic niceties or help in the house. She reveals a rough tongue under stress and is, in this respect no different from any other

over-worked kitchen slave. The girls, Marama and Mere, seem to have as thin a time as their Pakeha sisters; while the boys are out pig-hunting, they are at home, helping to prepare food or engage in other unromantic chores; they have a brief fling at the dance, and then fade back into obscurity. The world of *Te Rangatahi* is very much a man's and boy's world, which may account for some slightly bitter commentaries from the female students.

But by Chapter 13 in *Te Rangatahi I* the whole community of Te Kaha is marshalled for a communal celebration: the annual football game with Te Kao, again very much a male ritual. But certain aspects of the game, prepared for in Chapter 13, light-heartedly played, and hilariously lost in Chapter 14, impressed on me the difference between Maori football and that dour humourless test of virility that we Pakeha have made of it. If I could put it for a moment in epigrammatic form: the Pakeha seeks to prove his manhood by the game; for us it is a kind of puberty rite, and, in international terms, a means for over-

the Maoris dealt, the arrival of canoes and small coasters, with particulars of their freight – a subject sure to be of great interest. The proceedings of important Native meetings are reported at great length, especially that of the Kohimarama Conference in 1860, which occupies some 260 pages.

In 1861, and for nearly a year, Mr (afterwards Sir) Walter Buller took the editorship and changed the name to that of "Te Manuhiri Tuarangi, and Maori Intelligencer", meaning "The Visitor from Afar". Mr Buller was the son of the well-known Wesleyan missionary, the Rev. James Buller, who wrote "Forty Years in New Zealand". He became a New Zealand barrister, and in that capacity is well known in connection with the purchase of Native lands. Still better is he known as the author of the splendid work on the "Birds of New Zealand". The new editing is speedily apparent. It was at the time when the air was full of the Taranaki outbreak, which, alas! finally developed into the prolonged Taranaki and Waikato war. Unlike his gentle predecessor, who was content to describe the sad occurrences and to comment on them in a tone of good advice and appeal, the new editor wrote in a more strenuous though excellent fashion. The consequences of breaking the law were pointed out, and it was indicated what the Governor must do if the disaffected continued unrepentant.

At the end of 1861 Sir George Grey arrived from the Cape, for the second time assuming the reins of office, and on the 16th of December of that year the paper resumed its old name, at the same time considerably losing its old newsy character. The efforts and addresses of the Governor to establish peace and order, his scheme for introducing run-angas or simple parliaments throughout New Zealand, letters from Natives, and reports of the discussions held at various meetings, give quite a new and important complexion to the paper that had existed for nigh on to 20 years. As we know, all these and other efforts were of no avail. The issue, instead of being a regular fortnightly one, became irregular, once a month or even six weeks elapsing between the several numbers until it finally ceased publication on the 28th September, 1863, containing chiefly a few unimportant letters from chiefs. Such is a short sketch of this first Maori newspaper, which must always be a repository of old and valuable Native history.

I did not interrupt the tenor of this account, extending over 21 years, to say that in this period no fewer than five other Maori papers appeared. They were not, however, of great importance, and, with but one exception, but short life... (To be continued)

On September 20, 1849**, at Wellington, the first number was published of "Ko te Ao Marama" (The New World).

It was issued fortnightly, and its aim was to foster a spirit of industry amongst the Natives and to acquaint them with the customs of their white neighbours. The subscription was 6s per annum, but I do not think it survived more than six months.†† "Te Haeta"[sic]‡‡ (The Dawn of Day) was a religious paper issued monthly by the Wesleyan Methodists. The first number appeared in Auckland on April 2, 1859, and the last in March, 1862. It was a small quarto size of four pages and triple colours.

The last three of the five were brought out by Mr C.C. Davis, who evidently had a great penchant for writing and for instructing the Natives. One was "Te Whetu o te Tau" (The Star of the Year); another was "Te Waka o te Iwi" (The Canoe of the Tribes). I think that not more than three numbers of each were issued, and that they appeared in Auckland about 1859-60. The last was "Ko Aotearoa", or The Maori Recorder, of 8vo size. There were but two numbers dating January, 1861 and January, 1862, of 24 and 52 pages respectively. They refer largely to the Waitara trouble and to subjects of general interest to the Natives.

** Ibid, 31 August 1910.

†† Two issues (Williams 1975:xiv).

‡‡ *Te Haeata* is also misspelled in the Bibliography (Hocken 1909:542).

coming a national sense of inferiority in almost every field; for the Maori, at least as I judge it from John Waititi's narrative, it is a light-hearted celebration, where victory is without triumph, and defeat without sting.

Te Rangatahi II is much broader in scope, and the stories, as I need hardly remind any student here, much longer and in language, more complex. Our world now is not only the tiny microcosm of Hata's household; by the activities initiated by Hata, we move into modern Maoritanga as a whole. The first two episodes, Eeling and Sheep-Shearing hardly add to our knowledge from the first volume, but with *Chapter III, Mourning*, we see Maoritanga⁴ in action, not so much by the rites themselves, which Pakeha law now regulates precisely, but by the total atmosphere of ritual grief, which at once accepts loss and transcends it, in a manner that has disconcerted some of our students. We are sad at funerals; our ladies make tea and offer cakes with great devotion. We are well thought of if our grief is not too obvious, and if we break down under stress, we are led quietly away, that our emotion shall not shatter the unnatural calm of the mourners. Unless we are convinced Irish Catholics, we have no framework in which our grief may be contained; death comes like a natural convulsion, causeless and meaningless. But a Maori tangi allows the fullest expression of grief, accepting death as part of life, and also acknowledges that tears must be followed by laughter, as a life-proclaiming explosion. Thus the end of the funeral of Hata's grandson, carefully presented to us as an unexpected and seemingly arbitrary event, shows Rewi chaffing Tamahae for his tears, not for the departed, but because, through greed, he has missed out on the funeral baked meats. "Anyone would think you were mourning for the corpse!" shouts Rewi, to Tamahae's discomfiture. The tangi is as festive an occasion as an Irish wake; grief is real, loss is real, but life must be renewed symbolically by food and laughter. *Tangihanga* gives a sensitive account of it.

Te Kaha, as we know, is an isolated community, but one twitch of the chain of Maoritanga, and it instantly rouses itself to communal action. Thus when Wiremu Whata is offered a scholarship to India,⁵ Hata at once enrolls the town in fund raising activities to supplement the scholarship. And everyone who attends the card games, auction, knows quite well that the object of the exercise is to be properly fleeced in a good cause. Thus a pair of second-hand shoes, 9/- (90 cents) new, on Woolworth's counter are auctioned at 15/- (\$1.50); a jar firmly marked Brylcream is stuffed with jam, and various lively characters blandly cheat at cards. But the cause is good and unquestionable; Wiremu has £83 (£166.00) more, to send him on his way.

I found a poignant and delicate sense

of parody in the *Chapter 8, Te Haerenga ki Rotorua*, where the School Committee sends the children out for a tourist expedition. We all go to Rotorua, too, for what we imagine is a feel of the very heart-beat of Maoridom; we drop pennies over the bridge at Whakarewarewa for the kids to dive for, pace over Tikitere and The Buried Village. We are there for the sights, where the young people of Te Kaha went to reclaim a mythical landscape. To us the legend of Hinemoa and Tutanekai has a poignant throb, similar to what we remember of Romeo and Juliet, except that these young lovers were not doomed; but to Tamahae, Tutanekai is a brave ancestor, who can stride in his imagination like a god-hero. He claims him perhaps too readily; John Waititi has a good deal of quiet fun at the expense of those Maoris who instantly enroll Maori athletes as close relations; at the time when George Nepia was the best full-back in the world, notes a sardonic observer at King Koroki's Coronation, he was related to every Maori in New Zealand.⁶ But this is simply a comic aspect of something very deep in Maori life: the sense that any achievement, in any field, is a contribution to the entire iwi;⁷ the sense also that failure in any field, lets the whole iwi down.

This brings me to what I found the most moving passages of all in *Te Rangatahi*, exemplifying both of these attitudes. Hata's foster-son, Hukarere, returns to Te Kaha, a failure because he has dipped out of Teachers' College and taken up what he feels equipped for, truck-driving. Hata is deeply hurt by his defection from *te matauranga o te Pakeha* (Pakeha education) but as Hukarere tries to explain he wasn't cut out for it. I doubt whether there would be any such explosion in a Pakeha community; all right, Jimmy is no good for teaching, so let him take up mechanics. The stars don't stop in their courses; the heavens don't fall. But Hata feels, and Hukarere is certainly made to feel, that he has let down the whole community. Then he gets married, and the wedding speeches suggest that Hukarere has all the virtues with which a man can properly be endowed, and Rewi comments, in his mischievous way: "That's the Maori way. For a feast or a death, a man is spotted."⁸

When in the last chapter,⁹ Tamahae goes off to secondary school, he is exhorted by Hata, with the weight of the whole community, to pursue knowledge relentlessly and steadfastly. A good deal of Hata's money has been laid out on his education; it is like the initiation of a mediaeval knight. And again the parting counsels: "Pursue Pakeha knowledge. Don't imagine that the road to knowledge is an easy one" and so on. And these exhortations are reinforced by the headmaster in his welcoming speech to the new recruits.

I find all this worrying. We know, most of us, what a heap of useless lumber

most Pakeha knowledge is, the log-jam of centuries of cultural driftwood; only we could say, perhaps, knowing this, that education consists of what you remember when you've forgotten everything you've learned. Tamahae enters Tipene with the burden of the whole of his hapu¹⁰ on his shoulders, and I hope your relief was as great as mine, that he made the grade. I read recently, in an article in *Focus*,¹¹ that Maori elders expect far too much of their young people and lay at their door a failure of character which may often be no more than a difficulty in responding to European conventions and idioms. I knew once a young Maori, highly thought of in his home town, who began a medical course and gave it up in despair after two terms; he never showed his face in his home town again. I devoted a whole play, *Awatea*,¹² to this theme; my medical student, Matt Paku, constructs an elaborate myth and ritual to bypass the disapproval of his *tipuna*¹³ and hapu for a failure that was not his responsibility. We concede our young people the right to fail, and their lives are not blighted by a false start. Sylvia Ashton-Warner says, in her remarkable book *Teacher*¹⁴ that it is not a teacher's concern ever to criticise the contents of a child's mind, only to find out what's in it. These words should be hung in letters, if not of fire, then of gold, outside every educational institution in the country. When we learn them and live them, perhaps the Maori people will be released from what seems to me an intolerable burden.

If I have to criticise any of the themes of *Te Rangatahi*, I confess that I find the attitudes to animals revealed in several stories, not very attractive, but then, in a country whose prosperity depends on wholesale slaughter of animals, I don't find Pakeha attitudes very winning, either. Mutton bird may be, for all I know, never having tasted it, a very succulent dish, but the manner of its capture, as told in *Te Mahi Titi*,¹⁵ makes me hope I never taste it. Birds and pigs are shot without compunction in *Te Rangatahi I*,¹⁶ Tamahae in a moment of frustration beats a cow in one of the examples,¹⁷ and Hata vividly recalls the death of a whale, in which he casually notes that, after harpooning, the water of the bay was covered with blood.¹⁸ It may be that, in defusing the electrical circuit which lit up the whole natural world of Maoridom, we have released the Maori imagination to look on animals as we do, as things without rights. The ancient Maori was as ready as William Blake to declare that "all that lives is holy"; the Maori seems now to have adopted our motto towards the animal kingdom that "all that lives is wholly mine and in my power."

Te Rangatahi has three main characters, Hata, Tamahae and Rewi. Pani, the wife, hardly exists, except to drudge and scold. We know nothing of how he

bite." His voice quivered now, raised several decibels louder.

There was no protest from the only fair face amidst those who sat before him. Only a modicum of decency as it, the face, slowly turned red, the sign of the pakeha.

The old man noted the creeping sunset flush but said nothing of it, his point already well made.

"I say no," he spoke, breaking the silence.

"The land stays. The pakeha can keep

his money. What need we of it. We, who are rich in heart and courage." He

"What more is there than that upon which you stand . . ."

paused for effect, allowing his words to roll around in the minds before him.

"No one sells the land, not while I'm alive, not even when I'm dead," he said dramatically. "No Maori shall ever sign

that paper. That is my word."

Heaving, angry, the old man stiffly sat down, marking the faces as he did so. He knew the sale would not go ahead. It was written there to be read.

His mana was still intact.

His hand automatically reached for the black-haired head of the youngster who snuggled back into the familiar warmth of his legs.

The wide-eyed boy looked up at his grandfather, feeling safe, reassured by the comfortable weight of the hand which caressed his head.

"You'll teach them, ne ra e moko?" the old man whispered in his ear.

regards her, nor of what she means to Tamahae. She is a housewife, faceless and put-upon, or so I judge. But Hata bestrides the book with his vigour, his power to galvanise his community to action, and in his hopes for the young. He is sometimes over-confident, as in his ready assumption that his team will take the shield for the action songs at Turangawaewae, but he takes defeat with a wry dignity. Tamahae and Rewi are beautifully contrasted throughout, like air and earth. Tamahae, in whom I find a good deal of myself I have to confess, has his head so high in the air that he never sees the stone he is about to trip over, and Rewi, grinning ferociously, probably put it there. Rewi is like a modern incarnation of Maui,¹⁹ endlessly mischievous, chirping from the tree which seems his natural perch, like the sliest of birds. He can be relied upon to turn every mishap into comedy, and he and Tamahae are a comic team and turn, inseparable one from the other. Rewi has no ambition, but he has a function: to deflate the balloon of pretension; Tamahae is endlessly overreaching himself and must be brought down to size. But to my relief, and doubtless to yours, Tamahae at length realises the hopes of his family and hapu and his career is set for law. I can't help feeling that Rewi would probably make a much better advocate, and I can see him in court, knocking the struts from under witnesses' feet, and reducing learned judges to gibbering furies. It seems to me a considerable achievement for John Waititi to present the complexities of Maori syntax through two such engaging characters, whose relationship keeps the narrative in motion and provides its interest.

On points of style, I will be mercifully, and perforce, brief. After a year of laborious teasing, Maori begins to reveal itself to me as a language of great elegance and subtlety of expression. If one can master the particles, a narrative can proceed with great freshness and variety, with a constantly changing tone and pace. As one would expect from a language for so many centuries an oral medium, great use is made of onomatopoeia, and a word like *whawhewhawhe*

for *meddler*, or busybody, exactly suggests a fluttering bird like the fantail. In formal structures like the *waiata*,²⁰ it is capable of great nobility and terseness of expression. In John Waititi's narrative, the exigencies of instruction made it impossible for him to reveal these finer points, but I will mention one, which seemed to me an excellent example of language exactly clothing and expressing an action; it is quite early on, in *Te Kanikani*²¹ from *Te Rangatahi I*. Tamahae has approached Makeke at the dance and asks her to rock and roll with him. In English, his view of the incident would read: "They began to jump about. The people applauded," which gives no more feeling for the action than a telegram. But the Maori reads: "Kua timata raua ki te pekepeke. Kei te pekepeke nga tangata." I know of nothing which so exactly expresses the frenetic jerking of rock 'n roll; I have a feeling that John Waititi found the dance little to his taste; he has remorselessly exposed its twitching, jerky character.

Throughout the two volumes, there is no trace of resentment for the Pakeha who, simply by occupying the land, has defused an oral universe and, if not quite smashed a culture, has inevitably fragmented it. I find the narratives impressive in demonstrating how readily the fragments unite to become a chain, whose links can support a whole community. Yet the Queen is toasted as respectfully at Hukarere's wedding²² as if it had been a Pakeha ceremony, and the cries of admiration at the technological wonders of the Kawerau mill²³ are quite unfeigned. There is no suggestion anywhere that Pakeha technology is viewed in the light of the more militant negroes as "tricknology".²⁴ And while the traditions of the great oral bards have gone, the whale episode⁵ charmingly reveals how readily the young will still listen to the *whaikorero*.²⁵

There are probably as many reasons for taking this course as there are members of the class, but I feel sure that one attitude unites all the Pakeha students:²⁷ respect. *Te Rangatahi* cannot but increase our respect and admiration for the qualities of strength, communal solidarity and humour it reveals to us,

and, as such, it is John Waititi's most eloquent memorial.²⁸

FOOTNOTES:

1. *Te Rangatahi I* by Hoani R. Waititi, Government Printer 1962. *Te Rangatahi II* by Hoani R. Waititi, Government Printer 1964.
2. Enrolments in Maori I, 1969, totalled 41. Internals were 27 (Pakeha 16). Extramurals were 14 (Pakeha 11).
3. See map in *Te Rangatahi II*, page 108.
4. Maori way of life, Maori culture, Maori values.
5. *Te Rangatahi II*, Chapter 7, *Te Mahi Moni*.
6. *Te Rangatahi II*, Chapter 11, *Te Hui Nui*.
7. People, community, tribe.
8. *Te Rangatahi II*, Chapter 6, *Te Marena*.
9. *Te Rangatahi II*, Chapter 12, *Te Kura-Tuarua*.
10. Community of relatives, sub-tribe.
11. A student magazine.
12. Stages in the Wellington Town Hall in 1968 with Inia Te Wiata. The play was produced by Dick Johnstone.
13. Grandparent, ancestor.
14. Authoress also of: 'Spinster' and 'Incense to Idols'. She taught the Editor for 3 years, at Horoera Maori School, near East Cape.
15. *Te Rangatahi II*, Chapter 9.
16. *Te Rangatahi I*, Chapter 9, *Te Whakangau Poaka*.
17. *Te Rangatahi I*, Chapter 4, *Te Miraka Kau*.
18. *Te Rangatahi II*, Chapter 10, *Te Mahi Tohoro*.
19. A Polynesian and Maori culture hero.
20. Song-poetry - there are several classes of *waiata*, old and new.
21. Chapter II.
22. *Te Rangatahi II*, Chapter 6, *Te Marena*.
23. *Te Rangatahi II*, chapter 8, *Te Haerenga ki Rotorua*.
24. A widely held view by negro militants in the U.S.A. that American technical expertise is one way of exploiting them.
25. *Te Rangatahi II*, Chapter 10, *Te Mahi Tohoro*.
26. Orator (noun), speech (verb) *Kaikorero* (speaker or story-teller) is perhaps the better word to use here. (Editor)
27. The Pakeha (internal students) who persisted with the course into the Third Term were Sue Cheeseman, Fay Feast, Patricia Hall, Sheila Williams, David Gregg, Bruce Mason, Ross Piper, David Worboys.
28. See page 12, suggested project for 1969-1970.

Maori Education Foundation LAUNCHES AWHINA WHANAU

Awhina Whanau is a complementary, practical, pre-school education programme.

Its aim is to promote awareness of the values of pre-school education and family education.

The programme's philosophy is based on the belief that the family is the nest of learning – little children learning with their parents and their grandparents, and involving the whole family and the community.

Upon invitation to Kohanga Reo it has a total Maori approach with a full commitment to Te Reo Maori me Te Taha Maori.

For other pre-school groups visited,

namely Child Care Centres, Playcentres, Family Playgroups and Kindergartens, Awhina Whanau offers a bi-cultural, bi-lingual programme.

Support is given to Primary and Intermediate Schools and teachers, and Awhina Whanau works closely with the Itinerant teachers of the Maori language.

R.E.A.P. Programmes in the Eastern Bay of Plenty are given support as well. The Awhina Whanau Programme is sponsored by the Maori Education Foundation and is directed by the Foundation's Pre-School Officer, Mrs Hine Potaka.

The services of Mrs Potaka and her

resource team are available to all pre-school groups throughout New Zealand to hold seminars, workshops and demonstrations on the use of natural materials and discussion groups on aspects of child growth based on the Programme's philosophy.

Many child rearing practises – cultural values – central to child learning, is managed with the guide and support of the Kaumatua of the tribal areas visited.

If you, or your group, is interested in learning more about Awhina Whanau, please contact Mrs Hine Potaka, RD 9, Te Puke, telephone Te Puke 32-132.

SNIPPETS FROM AWHINA WHANAU

Kaupapa – Natural Resources

Material: Leaves, stones, shells.

Story-Telling – Maori myths and legends, using flax puppets made by Awhina Whanau.

Native plants and shrubs for medicinal values – tried and true.

Flax Workshops

From 1980 to 1983, Awhina Whanau operated in the Waiariki District Regional area. From 1984 on, at National level; Invercargill to the South, New Plymouth to the West, Gisborne to the East and Kaitiaki to the North.

The demands for Awhina Whanau are many. Mrs Hine Potaka, the Kai-arahi of Awhina Whanau attends to this by asking pre-school groups and other factions interested in Awhina Whanau's kaupapa, especially Kohanga Reo and school teachers to write and invite so that the demands can be met. Kohanga Reo receives priority treatment as it is Awhina Whanau's precious "taonga". Te Reo Maori is stressed by Mrs Potaka in this instance.

Over recent months Awhina Whanau has been committed to four invitations as follows:

Arataki Primary School, Te Puke, with Infant Teachers and Kohanga Reo Kai-tiaki of Tauranga-Moana.

A live-in with Itinerant Teachers within the area, held at Whakaue Marae, Maketu [Flax Workshops].

St John's Anglican Fellowship, Otu-

moetai, Tauranga. A follow-up from kaupapa presentation at Napier Cathedral held in November 1985.

Hangarau Marae, Bethlehem, Tauranga-Moana. Wananga mo nga Kohanga Reo o Tainui with 200 supporters present. Also Te Atarangi, and Awhina Whanau Te Ariki-nui, Dame Atairangikahu was in attendance.

Dr Sal Waetford, Iridologist, and at the moment, the Maori Health Consultant with the Department of Maori Affairs was guest speaker at the wananga. She was well received and her presentation of visual-aid diagrams on her subject made us more aware of her comment "You are the caretakers of your bodies" – worthwhile and valuable advice so simply presented.

Awhina Whanau also presented their kaupapa and a flax workshop session.

Evaluation comments wherever we visit are worthwhile and rewarding to Awhina Whanau, some of which are listed as follows:

"Originality, ingenuity and technique in presentation"

Tupana Hill, Kaumatua o Tainui confirmed the inspirational message of the kaupapa – "Te mauri i te wairua, te taha Maori was in all sections of the kaupapa"

Nga kupu korero a nga Kuia – "I've seen this kaupapa three times before and yet everytime I've enjoyed it. When I see that Awhina Whanau is on the programme of Te Kohanga Reo, I make sure I get there."

"This is the practical work we want to see. This is more like it. We want more of it."

Atarangi representative – "This is what we would like in Atarangi to

further develop the language."

CORSO FUND

Corso has for the first time asked for money to fund projects in New Zealand.

"The money raised in the Aotearoa Fund appeal will go towards Maori rural development projects," said Corso Chairperson, the Reverend Don Borrie. "The details will be decided by the trustees of Corso's Aotearoa Fund, who include people from all the major tribal areas in the country."

A leaflet Corso has sent to its donors outlines some of the sorts of projects for which applications have been received. These include: researching tribal history, genealogy and land entitlements; developing isolated and unimproved ancestral land; conserving culturally important land; and providing emergency assistance to projects which have been decimated by natural disaster.

"The Aotearoa Fund will support the same sorts of development initiatives here that Corso has always supported overseas," said Mr Borrie. "Like our overseas programme, it is a partnership between Corso and groups who are breaking out of the cycle of poverty and injustice."

Mr Borrie emphasised that donations to this appeal would be held in a separate fund from other donations Corso receives. "Only money donated specifically for the Aotearoa Fund will be used to finance local projects," he said.

Since Corso's Aotearoa Fund was first advertised in June last year, more than \$14,000 has been donated to it. "With this appeal, we hope to double that figure in two months," said Mr Borrie.

Bureaucracy v Mythology

AS AN international celebrity, I find myself flying to and from high-level overseas functions a lot – seminars, lectures, exhibition openings and things like that. But I have never ceased to be amazed by the little rituals I have to undergo before I am allowed back into New Zealand.

Take my last trip, for example. Here I was returning from a very interesting fact-finding mission in Germany (see next issue – “How my uncle singlehandedly turned the tide of history”), and I was trying to fill in the immigration form about whether or not you are a Maori, a pakeha, or an “other”. As I pondered the implications of the question, and wondered to myself yet again whether perhaps Maori people had been declared illegal during my absence overseas, the plane landed. Two jokers from Ag and Fish got on and began to spray the cabin with hairspray – not a bad idea if you’re getting off at Wellington, but this was Auckland.

This all got me thinking...

Imagine how much poorer our history and mythology would be if our earliest heroes had had to jump through the same bureaucratic hoops.

For a start, let’s think about Maui and his brothers, out for a spot of fishing. The line tightens, there’s a huge swirl of activity in the water and the fight is on. Finally, exhausted and beaten, Te Ika a Maui lies on the surface of the ocean.

But Maui’s jubilation doesn’t last long. Out from the head of the fish chugs a Royal New Zealand Navy patrol vessel.

“Ahoy there,” calls the captain to a very astonished Maui. “You are fishing illegally inside New Zealand territorial waters and I have orders to impound your vessel and your catch.”

“What’s New Zealand?” asks Maui.

“Don’t get smart with me,” says the naval officer, “that’s New Zealand over there.” And he points to Maui’s fish.

“Not yet it isn’t, e mara. It’s still my fish.”

And immediately we find ourselves confronted by a classic case of different cultural perceptions. As usual, the Maori perception is the loser: the fish is a country, and that’s official. And straight away we have lost one of our most magnificent legends.

Or take Ngatoroirangi, freezing to death on a mountain top, calling to his sisters Kuwai and Haungaroa in Hawaiki to come to his aid. They rush to his assistance, bring him warmth and incidentally providing Aotearoa with all the thermal activity from Whakaari to Ngauruhoe.

But then along comes a Tongariro National Park ranger who books Ngatoroirangi for contravention of the

National Park regulations about lighting fires. He gives him a stern lecture on the danger of forest fires and asks, “Supposing everybody behaved like you?”

“But they don’t,” replies an outraged tohunga. “In fact, nobody has been up here before. This mountain wouldn’t even be called Tongariro if I hadn’t arrived.”

“I can’t help that. Rules are rules. And besides, you’re not properly dressed for the bush, you’ve advised nobody that you’re here and you’ve got no food. Search and Rescue get fed up with people like you.”

Thus another hero is stripped of his mana, reduced to the same everyday, humdrum size as the rest of us.

And then there’s the Ag and Fish people. For all we know, the first canoes brought more than dogs and rats. They might have brought lions, tigers, unicorns, widebeest, monkeys and all sorts, but weren’t allowed to bring them through Customs.

When our tupuna staggered ashore after their epic voyage across the Pacific, carrying the sacred soil of Hawaiki, imagine the conversation that might have ensued at the barrier.

“What have you got there?”

“Soil from our homeland. It’s very tapu.”

“Sorry, you can’t bring it in. It might have foot and mouth germs from the cattle on Hawaiki.”

“Don’t be silly. There are no cattle on Hawaiki.”

“Proves my point. They probably all died of foot and mouth.”

What do these depressing conjectures teach us? Perhaps the main lesson to be learned is that if the pakeha had been here before us, they would never have let us in. But maybe we all know that anyway.

RETIREMENT?

NEVER HEARD OF IT!

by Pierre Lyndon

When you retire, you are supposed to have a quiet life. Sonny Henare of Pīpīwai doesn’t sit around for life to slip by, in fact – “he is too active” says his wife Mary. Today is Tuesday, and “Uncle Sonny” is heading into his seventy first year, out with a friend “pig hunting”.

Varen Armstrong of Moerewa, a great-nephew, has gone pig hunting with Uncle Sonny before, during school holidays. Says Varen “we go early in the morning and all he takes is a small can of pineapples for the day”. ‘Blackie’ is the old faithful “go anywhere” horse over whom is thrown a western saddle the

writer’s grandfather gave to Uncle Sonny over 20 years ago. Together with dogs, the party would head off into the bush near “Manukorihi” an old Pa, in search of wild pig.

Another great-nephew, policeman Piwa Tipene, is the old man’s usual companion over the years.

Once, Uncle Sonny’s best ever dog, a white Bull Terrier, was killed by an enraged pig. Once, one of the horses was attacked and injured by the tusks of a boar. Uncle Sonny has many such stories to tell of their expeditions. An expert on Genealogy, he is a kaumatua of the Ngatihine tribe. He used to run his bus daily through Matawaia to Kawakawa and Kaiakohe for many years. Always a boxing fan, he was one of those who organised boxing at the marae in the sixties. The manager of the Pīpīwai Rugby Club last year, he was also attributed to have been the oldest rugby player in the world, by a local Whangarei newspaper.

This guy may be into his seventies, but someone has forgotten to tell him that.

CHANGING THE GUARD AT GOVERNMENT HOUSE

For 50 or so soldiers from Trentham Camp the 1986 Royal Tour proved to be the highlight of their careers, from a ceremonial point of view anyway.

The men, selected from Base Area Wellington, the 1st Base Supply Battalion and the 1st Base Workshop, mounted a Royal Guard at Government House in Wellington while Her Majesty The Queen was in residence.

Under the able tuition of WO1 Pairere Terewi, who was involved with Royal Guard duties in 1981, special training was conducted in Trentham Camp for a week prior to the visit of Queen Elizabeth and Prince Phillip to Wellington.

The soldiers carried unloaded rifles with fixed bayonets.

Two Royal Guards were formed and alternated duties at the gates of Government House.

As each Guard started its duty, it was led through the streets around the Basin Reserve by the New Zealand Army Band.

The formal changing the Guard ceremonies took place during the Royal stay in the capital.

Each morning two sentries were mounted on the gates at ‘Reveille’. Daily guard duties ended at 11 p.m. each night or later, depending upon what time the Royal couple arrived back at Government House.

The complete Guard turned out whenever the Queen and Prince Phillip arrived or departed.

Standards of dress and drill were high. In fact they so impressed the Ser-

geant Major of the Army, WO1 David Hayward, that he awarded the soldiers a 9.5 score out of ten for their efforts – the highest mark he has given any Army ceremonial effort to date.

FESTIVAL ATTENDANCE
TOPS QUARTER MILLION

The unusual coupling of Maori artefacts and Viennese photography proved the greatest single attraction at last month's New Zealand International Festival of the Arts in Wellington.

Figures released show that well over a quarter of a million people attended festival concerts, exhibitions and performances, spending an estimated \$1.7 million on admission charges alone. Thousands more flocked to the numerous general events arranged around the festival calendar.

The highest attendances for a single event were recorded at the National Museum which attracted 46,167 people to view its twin festival exhibitions of Whakaahua Maori, which showed the human form in Maori art, and the photo-essays of Time-Life lensman Ernst Haas. Running a close second was the festival opening night concert by rock group Dire Straits which drew 45,000 fans to Athletic Park. Third place in the festival numbers game went to Oro del Peru – the exhibition of gold artefacts on the National Art Gallery.



Sergeant Ben Peters (Trentham) reads sentry instructions to Driver Teahinamu Marunui (Masterton) who had just taken up duty outside Government House in Wellington.



Leaving Government House in Wellington, Her Majesty is accorded a salute by the Army's Royal Guard.

New Zealand is a beautiful country pity about the people

LONG ago, Nga Kete e toru o te wananga (the three baskets of knowledge) Kete Aronui – all knowledge that goes with the good of human nature, Kete tuatea – all the knowledge that makes up evil, and Kete tuauri – all knowledge of rituals and ceremonies, were presented to the people of beautiful Aotearoa.

In the last fifty years the people of New Zealand have been steadily increasing their response towards Kete tuatea.

New Zealand still remains a beautiful country but the people are changing.

New Zealand pioneers wrote about cascading waterfalls, artists sketched the beautiful bush. Now, where cascading waterfalls once were, we have human-built hydrodams; where beautiful bush once was we have grey buildings.

It is my belief that New Zealand is following the trends of America in human kind's downhill slide.

Who had heard of street kids and gang fights fifty years ago?

Presently in New Zealand, stories

about robberies, murders, rapes and shootings are heard commonly through the media. These days we get so used to these horror stories we tend to switch off and wait for the important news.

New Zealand society is on a downhill path. As the economy slumps more and more into depression, so does the population.

In a tall grey city, money has become the key to having fun.

Nowadays it will cost you to do this, it will cost you to do that – everything has a price.

As these prices rise, people seem to be spending more and more time earning money and therefore have less time for enjoyment, and less time for spending with others.

Criminals rob shops to obtain money. Drug trafficking is on the increase. Another way to make money at the expense of another's happiness.

In Maori society we have observed the loss of whanau, to the iwi.

What has happened to Maoritanga?

We now observe a high proportion of Maori people in jail, due to these losses. This culture is running out of places for its youth to turn.

Changes are trying to be made in modern society, but the people trying to make these changes in the system are having more and more of an uphill climb through legality, bosses and government departments. We are seeing less and less of these people bothering to speak forth and aim for changes.

I have no solutions to these problems but I suggest we start to look more and more into the other two baskets: Kete Aronui and Kete tuauri.

From these maybe we can obtain a balanced society where people work towards and obtain their own goals and happiness at their own speed.

This I believe will bring New Zealand society around to a more caring way of thinking and lead to a saying – New Zealand is a beautiful country, due to its people.

JONTY TETLEY

(Form 7 – Naenae College, Lower Hutt)

Bev Adlam

BEV ADLAM, winner of this year's Businesswoman Award, has done what even Ron Trotter thought would be difficult. In one year she's changed the face of the Kawerau business environment.

Adlam, 39, heads the Kawerau Enterprise Agency which she set up in 1985 with the help of the Tasman Pulp and Paper Company, to stimulate and promote new business development in the mill town. KEA's mission was to widen the town's economic base, lessen its dependence on one industry and provide employment choices for its residents, particularly women and young people.

Against sometimes negative expectations, Bev Adlam and KEA have done just that. Already 44 new businesses have been set up in Kawerau in the last year, with 14 more on the fast track. More than 120 full-time jobs have been created, and 25-30 job share or casual jobs.

As well, the first stage of the million dollar KEA Industrial Park is now set to open, with nine businesses already signed up as tenants. The finance for that was raised from public investment through the innovative and extremely successful Kawerau Community Bond – fully subscribed to its \$400,000 limit six weeks before closing date.

Sir Ron Trotter, chairman of Fletcher Challenge, which has been closely associated with KEA through its Tasman subsidiary, wrote in support of Adlam's nomination that he believed the concept of an enterprise agency would be a difficult one to establish.

Bev Adlam was born in Kawerau some years before Tasman built the mill which has come to dominate the town. She's lived there most of her life and doesn't find it difficult to enthuse about the assets of her hometown.



Says Gill Ellis, one of the judges for the award, "She has a passionate vision of her role in creating a future for her town, changing the dependency of its citizens on one major employer and providing people with choices in their lives."

Though Adlam says that directing KEA is her first full-time job, there is no doubt that the breadth of her experience

in education, radio broadcasting, community work, youth unemployment and Maori affairs made her ideal for the position.

Bev Adlam had produced, compiled and presented one of the first Maori programmes on private radio for 1XX in Whakatane since 1970, picking up Mobil Radio Awards in 1983 and 1984. She was a finalist in the Pater Award for Australian broadcasters in 1983.

Bilingual and bicultural, she's taught Maori language at the local college and intermediate, counselled students, and is on the Kawerau College board of governors.

She has devoted much of her time to Maori affairs and been involved with Maori land issues. She's a past president of the local branch of Maori Women's Welfare League, and was named the Young Maori Woman of the Year in 1974.

She's also been involved in youth issues. She has been on the Kawerau Children's Board which looked into the backgrounds of child offenders. And before setting up KEA she organised and supervised job skills programmes for Kawerau's jobless youth.

A wife and mother of five (her oldest is 21 and her youngest seven), Adlam counts her first real career as being a young mum. That, she says, is where she gets most of her management ideas and skill from.

"Probably the skills that I've learnt as a mother have helped me in my present job more than anything else."

Kiro Witehira

A prominent Maori elder, Mr Kiro Witehira of Kaikohe, has passed away aged 68.

Resident at Ngawha, he was a trustee of the thermal pools there and one of those responsible for their development.

An elder in the Mormon Church, he was also very active in Maori and community affairs both in Northland and Wellington, where he had lived for some years.

Nationally known, Mr Witehira was often at the forefront of the Waitangi commemorations where he gained wide

respect, more recently as a peacemaker between young and old.

The director of Maori Affairs locally, Mr Tom Parore, said Mr Witehira had been very supportive of many of the department's initiatives and was also on the committees of management of the Rangihamama and Omapere blocks.

Recently, Mr Witehira was involved in the planning of the Mataatua canoe gathering which drew 2000 people to Te Tii, Waitangi, at Easter.

He was also widely recognised as being an orator of the highest order, particularly of the northern dialect.

He is survived by his wife and family and was of Ngai Tawake of Ngapuhi ancestry.

No reira haere e te matua haere...

Haere ki o tini matua ki to matua nui te rangi.

E tikana kua hinga tetahi totara nui o te Tai Tokerau.

He tangata tona rongo ko tae ke ki nga hau e wha o te motu.

He Tangata Karakia, pumau ki te rongo pai o ona matua; kua tae ke ki te tau-mata o tana hahi ki te Temepara hoki.

Ko koe tenei ko Ngai Te Wake ki te Wao-ku ko uru nei ki o tupuna maha kia Te Wharerahi ma kia Moka ma hoki me etahi atu o nga rangatira o nehe ra. He kawai Rangatira hoki - Kaati ki konei nga poroporoaki e te matua...

Kua ngaro tetahi tangata, tona reo ko te reo ahua korero o Ngapuhi ake...

naku na enei a o karanga maha
na PIERRE LYNDON



The Whana Shield for rugby has been contested by the Departments of Maori Affairs and Lands and Survey.

Past winners of the Whana Shield have been:

1946 Lands and Survey
1947 Lands and Survey
1948 Maori Affairs
1949 Lands and Survey
1950 Lands and Survey
1951 Lands and Survey
1952 Maori Affairs
1953 -
1954 Lands and Survey
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1973 Lands and Survey
1974 Maori Affairs
1975 Lands and Survey
1976 Lands and Survey
1977 Lands and Survey
1978 Lands and Survey
1979 Maori Affairs
1980 Maori Affairs
1981 Maori Affairs
1982 Lands and Survey
1983 Lands and Survey
1984 Maori Affairs
1985 Lands and Survey

Lands and Survey: 17 wins
Maori Affairs: 18 wins

Pictured are the 1928 Native Land Court team.

WE ARE THE LAMANITE GENERATION

by Rua Hampstead

In an ancient language the term Lamanite refers to the native people of Latin America, Polynesia, and North America. To a packed audience in Whangarei on May 13, the title Lamanite Generation meant a colourful variety show of both ancient and modern song and dance.

This group of 32 enthusiastic and polished performers from Brigham Young University in Provo, Utah, USA, brought a message of brotherhood and goodwill not only to the people of the Northland, but to Aotearoa.

It was standing-room only at the Forum North, as one member of the group, clothed in traditional regalia, introduced the two-hour programme and fellow performers. And loud applause and cheers were evident as relatives and friends recognised five New Zealand Lamanite Generation members in the group.

Edwin Napia, 32, of Kawakawa, danced up-stage in Indian tradition and attire and was unquestionably a Nga-puhi favourite. The four other New Zealanders who received warm welcomes along with other Lamanite Generation members were Vernon Heperi, of Kaikohe; Julia Austin whose family live at Awarua; Paulina Kochonen, whose grandfather owned a joinery factory in Kaikohe; Kookie Murray, who has relations at Whangaruru and Debbie Hippolite of Hamilton.

From the time performers took the stage, they danced and sang their way into the hearts of the Tai Tokerau people, generating applause, and gasps of disbelief at the showing of an impressive array of multicultural costumes. However, the gasps soon turned into whistles as a group of female dancers captivated the male audience when they performed a Latin American number with lighted candles balanced on their heads.

The pace and mood of the show changed throughout the programme with such items from the enchantment of Hawaii including ancient and modern hula; the loud-stamping of the Mexican hat dance; and three masked males amusing the audience with a Mexican mime.

The Polynesian section continued to raise cheers and applause, especially when the audience was introduced to Aotearoa with the traditional wero. Performers in this part of the programme were very precise in song and action and radiated confident smiles all round. Both short and long poi were executed without the least hint of anxiety and were demonstrated with fluorescent effects. All male members showed prowess in the haka and were well accus-



Edwin Napia in traditional American Indian attire.

tomed to the traditional pukana. The Samoan and Tahitian items were colourful and included the traditional Samoan slap dance and Tahitian tamure.

One moving song that really impressed was an Indian song "Go My Son". The Lamanite Generation sang and did sign language about an Indian telling his young son to go and get an education so he could help his Indian

nation. The words encouraged the young brave to lift his people up with him as he gained that education.

However, with all the talent demonstrated in the programme, it was the spectacular Indian hoop dance by three men that generated the most oohs and aahs. The dance was performed at speed to a traditional Indian rhythm drum beat. The dancers skilfully wove numerous fluorescent hoops around their



Vernon Heperi of Kaikohe (left) with Edwin Napia of Kawakawa.

bodies forming various shapes and birds.

The Lamanite Generation's version of "We Are The World" concluded the nights entertainment with an audience only too happy for more. Then it was off-stage and into the crowd for hugs and handshakes as performers gave out free BYU badges and Lamanite Generation post cards.

Plenty of aroha was shown by family members and old acquaintances for the Kiwis. When finally available for an interview, Edwin Napia said that being a part of the show was "excellent". He said, "it is a wonderful opportunity to meet people. The purpose is to encourage young people to get an education so they can function in a modern world but still hold onto traditions in that modern world."

Edwin is in charge of the Maori section of the show. He is a teacher of education at the BYU campus and is currently doing a Masters degree in toxicology.

The Lamanites, ranging in age from 18 to 32, were in Whangarei as part of a six-week tour of Hawaii, Fiji, Australia and New Zealand. Since its premiere in 1971, the Lamanite Generation has appeared throughout the world including performances in the People's Republic of China, the Philippines, Eastern and Western Europe, and North and South America.

Dedicated to the education of the whole person, Brigham Young University provides a quality experience in learning with emphasis on adhering to Christian ideals. BYU is sponsored by The Church of Jesus Christ of Latter-day Saints (Mormon), and, with its enrolment of 27,000 students, is the largest church-related private university in the United States.

Mamie Anania

MAMIE Anania has a memory for faces developed over thirty one years at the front office of the Department of Maori Affairs in Auckland.

A Glaswegian by birth but a New Zealander by choice, she has been a receptionist-cum-cashier for all those years.

Mamie takes great pride in her job which has seen many changes. She came to New Zealand after meeting her husband, Amos James Nuku Anania, in Australia. She had been a head receptionist in a hotel in the highlands of her native Scotland – mixing with upper class folk, as Mamie puts it.

She says the people she worked for then were the peerage in Britain, the ones born and bred to carry on the family name and tradition. She believes the values she recognised then are still worth following today. She says these people were very courteous to staff and well-mannered. By contrast she says, a lot of self-made people have arrogant attitudes, which probably come from having to prove themselves.

Mamie was twenty one when she left Britain and came to Australia, for adventure she says. She became the head book-keeper for the Hume Pipe Co. After marrying, her husband transferred in his navy job back home, so Mamie went looking for a job in Auckland. She was offered a job with Kerridge Odeon looking after visiting stage performers – 'flesh and blood' in the trade says Mamie.

Her first star would have been Wini-fred Atwell, but it was not to be. Straight-faced Mamie said she turned down that job and also five pound a week for her current position as cashier with Maori Affairs.

You get the feeling that Mamie hasn't regretted that choice, and that many visitors to the department offices over the last thirty one years have gained from it.

With her good memory for faces, she is able to put a personality behind the civil servant. She says most people come to the cashier window to pay accounts, argue accounts or ask directions. She's on the ball with all three and says the important thing is to listen to people.

Some of the older people can get pretty upset with misunderstandings and that patience goes a long way to fixing the problem. No doubt her ability to remember people's names as well as the circumstances of their last visit is a handy tool.

She claims her job entails no big hassles apart from language difficulties with older pacific island people. At times like this she calls in someone who speaks the language to sort it out.

Mamie has seen four changes of location for the Auckland office. Paykel's building on the corner of Beach Rd and Anzac Ave, then onto Anzac Ave, then

the Jean Batten building in the city and then the move to Ponsonby where she is now.

She's also seen a change in the workload, from over one hundred staff handling everything from Maori Land Court business, through to Welfare and Housing to Maori Trust Development.

Staff then, she says, were expected to handle the lot rather than the specialisation that occurs now. Also she says there was more dedication, not just because of a pay packet at the end of the day.

In previous days Mamie paid apprentices their wages and through this built up quite a rapport with the young men. She still has visits from these not so young men today who like to keep in touch.

She admits that she became a mother figure to many of them, and having no children of her own, she is proud of the ones who adopted her.

Mamie says in those days most of the apprentices lived in hostels and needed advice on everything from budgeting to social manners. She encouraged good saving habits so that they budgeted wisely, and later helped with advice on how to get a house. She says the boys had no qualms about seeking her wisdom on these matters. She in turn had no qualms about tweaking the ear of those boys she caught drinking in hotels whilst underage. The relationship was not all beer and skittles.

She remembers those young people getting into trouble with the law and the young lawyers who took on the cases at ten bob a time, a low fee then. "David Lange, Peter Williams, Kevin Ryan, those were the ones around about 1956."

Mamie Anania says she's been taken for Maori behind the cashier's window, but says that's dashed when she opens her mouth and they hear her accent. She finds much affinity between Maori and Scottish culture, the clans and tribes being very similar. The superstitions and customs are much alike, from kehua and spooks to tangi and funerals.

Her great grandfather was a cousin of Thomas Lipton, who we now remember for Lipton Tea. This famous tupuna first made his money in grocery stores and then specialised in tea. However, says Mamie, his family cut him off very early on, so when he made his fortune, the family were not party to it.

Being a familiar face in Maori Affairs, Auckland, Mamie acknowledges, can make it tough for some. For example when she's not at the window, customers would rather come back with their business, than deal with a new face. And she does get the odd call at home to enquire when she will be back on deck. Also people ring up to check if the latest *Tu Tangata* magazine is out and if such and such an article is in it.

Magazine enquiries, account hassles and cups of tea for visitors waiting to see the boss, it's all been part of the work over the years for Mamie Anania.

ASPECTS OF TRAVELLING IN EARLIER TIMES

na Bill Secker

IN an age, when, what constitutes a good holiday for many folk is to clock up as many kilometers as possible while conducting a grand tour of New Zealand, it is a sobering thought of what travelling entailed in old Aotearoa, forms a gap in our knowledge of an aspect of life in not so remote times.

In olden times, there were two means available for parties travelling along the coastline and areas adjacent to the sea. These options available to travellers were walking along the shoreline with deviations inland at difficult headlands, promontories and rocky coasts and journeying by water. When viewed from this vista in time, both means had their shortcomings because of the varied nature presented by the terrain, the weather and sea conditions which handicapped to a varying extent swifter travelling by canoe.

Now if there is one outstanding feature that strikes overseas visitors to these shores and the observant, who in an increasingly urbanised society keep an affinity with nature, it is the varied scenery which our country offers. However in days gone by this changing scenery assumed another dimension for travellers. For to a civilization where beasts of burden and wheels were not available for the transportation of goods and people, an ever changing vista in the course of a day's journey could throw up obstacles which often taxed the stamina of travellers to the limit.

In certain areas canoes were in their

element. The numerous bays and harbours of the North Auckland peninsular, the rugged terrain presented by the Marlborough coastline from the mouth of the Wairau the Cape Koamaru at the northern tip of Arapawa Island, the deeply indented Marlborough Sounds which ruled out overland travel over most of the area, and the vast stretches that comprised the eastern and southern seaboard of the South Island, were districts where coastal voyaging held sway.

Because of the sea keeping limitations imposed by the design of the waka taua, voyaging by canoe had one disadvantage in that it was governed by the weather. These limitations imposed on travelling by canoe, meant that it was standard practice to follow the shoreline and not set a canoe for a distant landmark. In windier parts of the country and where the shoreline provided unimpeded progress for miles because of the existence of sandy beaches, much of the travelling was on foot. These conditions existed in the lower half of the North Island's west coast where physical barriers placed in the path of the traveller were rivers to ford.

Travelling by canoe however held the

great advantage in that a greater distance could be covered in a given time and what is more important a greater volume of goods and produce could be transported with less energy being spent.

Primitive as the old transport and communication system may appear in this day and age, it nevertheless worked for all the limitations imposed by the technology of the time.

This can be readily judged by the distribution of greenstone from its South Island sources, and the widespread presence of Mayor Island Obsidian – volcanic glass – in ancient village rubbish heaps hundreds of miles away from where it was quarried.

However the point that needs to be taken into account when looking back into these earlier times, is that whether travelling away from the pa or kainga as done by walking or coastal voyaging, the two means of journeying were complementary to one another.

Although early missionaries, traders, naval and army officers and other persons of varying backgrounds have documented in their journals and published literary efforts aspects of travel in old New Zealand, there is still much that should be recorded.

Historical societies abound but little is done by these bodies to look into the subject of how earlier generations moved about their districts and record information on salient points of interest for a wider community.

The heyday of coastal voyaging by canoe is well captured in this scene drawn by C.F. Angus off the mouth of the Wairau. Cloudy Bay is a wide stretch of water but here we can see the coastal navigators of old keeping close to the shoreline instead of making a direct course from A-Z. The inshore canoe is sailing before the wind while the one in the foreground is heading into a swell. Under these conditions the steersman would keep the bow a few degrees from the wind so that the craft would slice through the water and avoid the tendency to roll. All the indications are that it will be a wet trip for the complement of the canoe heading into the sea.

In this part of the country overland travel was virtually out of the question because of the rugged nature of the Port Underwood Hills which extended from the Wairau to Tory Channel.

Nevertheless these were times of change for the Maori. Though the scene depicts a past era it was nevertheless the time when the traditional Maori sail plaited from indigenous material had



been replaced by a more durable article cut from duck.

It is no doubt due to the early adop-

tion of duck for sail making which accounts for the dearth of the genuine article in our museums.

Kapiti Coast

Today the rocky headland of the Te-Ana-o-Hau excites no particular interest to travellers as it is simply yet another bold headland around our coastline.

Situated near the southern end of the great coastal walkway which extended from Kawhia in the north and to all intents and purposes ended at Porirua Harbour in the south, Te-Ana-o-Hau which marks the western headland of Pukerua Bay was in old Aotearoa an important landmark.

Legend has it, that Hau an early explorer in this part of Te Ika-A-Maui on finding his path blocked by the promontory and a mass of jagged and jumbled rocks, cleared the way by creating the archway which was from then on to perpetuate his name. This feat he achieved by resorting to and performing a number of incantations and spells.

W.C. Carkeek in his informative handbook on the placenames of the "Kapiti Coast" records how on reaching Te Ana-o-Hau parties of Ngati Toa would make camp for the night.

This practice would have been good bushcraft for south of Te Ana-o-Hau the terrain altered. Sand which had been so much part of the scenery now changed to a rocky coastline or as an alternative route, parties could scale the cliff and then proceed along the rest of the coastal range of hills for a few miles.

Then the scenery changed again with some miles of wearying travelling along the mudflats of Porirua Harbour.



This custom of calling a halt was no doubt a time honoured practice that had long been in vogue before the Ngati Toa wrested the land from the Ngati Ira in 1826.

Te Ana-o-Hau no doubt served as a camp site in early times for parties of Rangitane from Rangitikei who were in the course of making a visit to their kinsfolk at Totaranui – Queen Charlotte Sound and further to the south in the Wairau. The same practice of calling a halt at Te Ana-o-Hau no doubt applied to the Ngati Apa of Turakina in olden times, when parties were enroute to visit their kinsfolk of Durville Island – Rangi-

toto.

E.J. Wakefield in his journal "Adventure in New Zealand" records that when proceeding to Wanganui by way of the route, a southerly swell was causing the sea to surge breast high through the archway and that through becoming somewhat mesmerised by the moving water he was unable to synchronise his movements and had to be carried on the shoulders of his companion Te Puke.

The land mass on the horizon across the waters of Raukawa – Cook Strait, is Durville Island where hard and durable argillite, a rock much in demand for adzes was quarried.

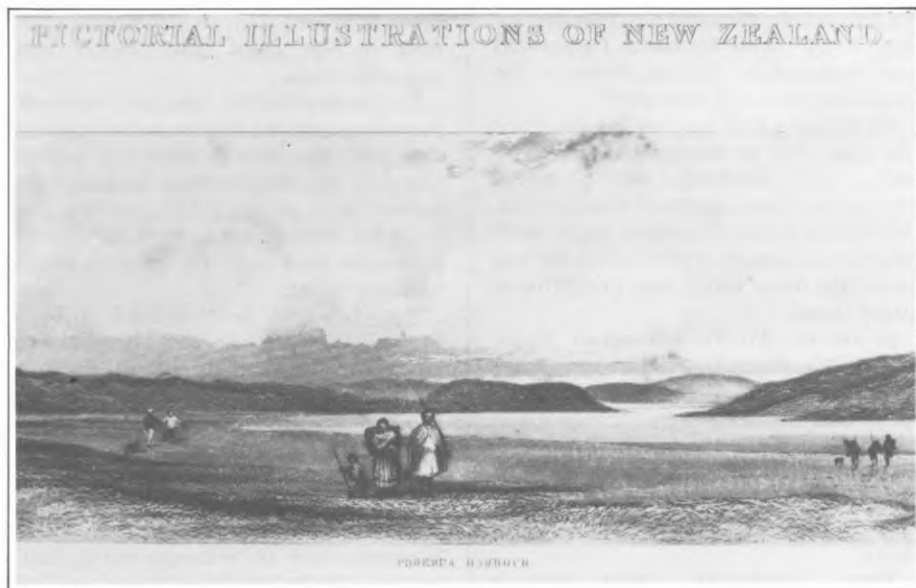
Tidal Estuary

When S.C. Brees principal surveyor to the New Zealand Company drew this scene he was placing on record a section of a route for travellers that was soon to be consigned to limbo through its serious short-comings.

The scene of Porirua Harbour is typical of the harbours and deep bays that are found dotted along both coastlines of the North Island.

It was here that circumstances forced the traveller to walk along the mudflats. When the tide was in water of varying temperatures, depending on the season, had to be endured. In addition travellers often had to brush against thick coastal scrub lining the shoreline. Colonists and other literature citizens have left a record in their journals now fatiguing, for both men and horse this section of the ancient coastal walkway of the Western North Island could be.

From Porirua Harbour, paths through the bush led to Wellington Harbour, the Hutt and Wairarapa Valleys. In turn access would be obtained to Hawkes Bay and the East Coast, and though the nature of tribal politics ruled travel of this nature out of the question until the



early nineteenth century, goods nevertheless were traded far afield by exchange and through the spoils of war.

Because of the inbuilt shortcomings of this natural road it failed to measure up to the standards desired by the colonists. In 1847 a coach road was constructed that thread its way around the harbour before leading up the Horokiri

Valley until it descended the coastal escarpment at Paekakariki five miles north of Te Ana-o-Hau. From Paekakariki, apart from the problem of fording rivers, it was sand all the way to Wanganui and it was well into colonial times before the ancient thoroughfare was abandoned for a highway built to coach road standards.

The death of Moki the peninsula maori

na Buddy Mikaere

EARLIER articles on the Banks Peninsula Maoris have related the battles won by the invading Kai Tahu under their chiefs Moki and Whakuku. This article describes the reason Kai Tahu came to Banks Peninsula.

The trouble began in intra-tribal feuding. About 300 years ago a Wairarapa chief named Tu-ahu-riri was attacked by his relation Hika-oro-roa. Among the attackers were Tu-te-kawa and his nephew Turuki.

Turuki was spoiling for the fight, and put himself at the head of the force. But Hika-oro-roa was angry that a man of no standing should dare to usurp chiefly privilege in this way, and publicly shamed him.

Turuki seethed with resentment, and with his uncle Tu-te-kawa made a plan to withdraw their family contingent from Hika-oro-roa's force and make their own separate attack on Tu-ahu-riri's fort. As a particular insult to Hika-oro-roa, however, Tu-te-kawa warned Tu-ahu-riri secretly beforehand of the attack. As a result, Tu-ahu-riri fled over the palisade and disappeared.

Tu-te-kawa's men silently withdrew from Hika-oro-roa's camp to the other side of the fort and waited for the day. They attacked at dawn. Tu-te-kawa raced to Tu-ahu-riri's house and killed his two wives, though they pleaded for their lives. Their husband Tu-ahu-riri was, meanwhile, hiding alone in the forest, helpless and unarmed.

Tu-te-kawa had spared Tu-ahu-riri's life according to the custom of *kaikai-waiu*, or 'drinking milk', which expresses a close degree of relationship. Under this custom a person might warn relatives of danger, even though he was one of the force which was preparing to attack them.

In return, Tu-ahu-riri saved Tu-te-kawa's life. When the victorious canoes were leaving, he came to the edge of the forest and called Tu-te-kawa to give him back his *maro*, or kilt, and his weapons. Tu-te-kawa threw them ashore, and Tu-ahu-riri said to him: 'O Tu, keep out to sea, or keep in shore, rather keep in shore'.

Then Tu-ahu-riri, who was a powerful *tohunga*, or priest, conjured up a fierce storm, and almost the whole of the conquerors' fleet was drowned in the seas of Raukawa, or Cook Strait. But Tu-te-kawa survived, because he had hugged the coastline.

Because Tu-te-kawa had not only outmanoeuvred Hika-oro-roa but also killed two high-ranking women, he was afraid to return home. He settled instead

in the South Island among his Kati Mamoe relatives at Waihora, or Lake Ellesmere. He built a village called Waikakahi, 'The waters of kakahi', which was a freshwater shellfish. The village lay near the Akaroa highway, close to Birdlings Flat. The lake was full of fish, and Tu-te-kawa lived in peace.

But Tu-ahu-riri's son was Moki, and Moki never forgot that Tu-te-kawa had shamed his father by choosing to let him escape when he could have killed him, and had also killed his mother.

When Moki heard where Tu-te-kawa was living he attacked Banks Peninsula, destroying the principal Kati Mamoe fortress at Long Bay. Then he set out for Waikakahi and Tu-te-kawa. Moki was bent on revenge, but his father Tu-ahu-riri had told him and his brothers that if they found Tu-te-kawa, they were to spare his life.

Tu-te-kawa was by then an old man. His family knew that Moki's force was coming and pleaded with him to leave his village, but he refused. 'What will become of the basket of flat fish spread open here', he said, in a plaintive allusion to the great lake which had sustained him.

On the day the Kai Tahu force arrived, the village at Lake Ellesmere was almost deserted; the people were out eeling, and only the old chief and his daughter-in-law were at home. Tu-te-kawa was lying helpless on his mats in a corner of his house, huddled with his back to the fire for warmth.

Remembering their father's instruction, Moki and his brothers hesitated to kill him. The chief Whakuku had no such constraints: he threw his *tao*, or spear, through the window and killed Tu-te-kawa where he lay.

Moki's force occupied the village and waited for the return of Kati Mamoe from their eeling grounds. But Kati Mamoe's chief, Tu-te-kawa's son Te Rakitamau, saw the smoke of many cooking

fires rising from the village and warned his people to stay away.

When night fell Te Rakitamau slipped silently into the village and found the sentries and all the soldiers asleep. He crept into the house where Moki was sleeping and laid his chiefly dog skin cloak over Moki's knees. Then he left, after instructing his wife to give Moki this message: 'Your life was in my hands but I gave it back to you.'

By this gesture the score was nearly evened: Tu-te-kawa had once spared Moki's father's life when he was at his mercy, but killed his wives. Now Moki's men had killed Tu-te-kawa but Tu-te-kawa's son had spared Moki. This payment and repayment is an illustration of the forces at work to maintain a balance of power between rival factions within a tribe so that society was in a state of equilibrium and therefore, peace. The long history of warfare in Maori society must be placed in the context of a system of thought which accepted the sacrifice of the individual without qualm, in the interests of achieving an overall balance.

The next morning Moki and Te Rakitamau made peace. While Te Rakitamau became Moki's vassal, he was wary enough to ignore Moki's instruction to live at Kaiapoi, and instead went to Paturiki, now Longbeach, near Ashburton.

Late last century Tu-te-kawa's village, Waikakahi, was the location of 'Wascoes Inn', or the Birdlings Flat Hotel. This was a change station at which fresh horses were hitched to coaches on the Christchurch-Akaroa run. Archaeological investigations of the site have shown that the village was spread over an area of about three hectares.

After their victory at Waikakahi, Moki's party ranged over Banks Peninsula claiming land for themselves. The rule of ownership was that a chief was entitled to as much land as he could walk over before meeting another claimant.

But Moki himself was fated never to join in the spoils of victory. While on a raid further south he inadvertently insulted two women in a joke. The women reported the insult to two powerful *tohunga*, who laid a strong curse on Moki.

Moki was unable to resist the power of the curse, and the great chief dwindled into death. His last wish was that he be buried on a mountaintop at Kaikoura where his spirit could gaze northwards to his *kainga ake*, or true home, at far

away Turanga (Gisborne).

Moki's followers tried to fulfil his dying wish. They set out on their journey to Kaikoura with his body on a stretcher, but the remains became so putrid that they stopped under the mountain, lit a fire, and cremated them.

The men carried Moki's head back to Pekapeka, or Woodend, for the tribe to mourn the leader who established Kai Tahu's *mana*, or power, in the Canterbury area.

According to Kai Tahu history, Moki's fate also brought about the deaths of his father, his brother and his half-brother, together with a number of other Kai Tahu chiefs. The history's emphasis on wiping out Moki's powerful connections suggests that it was recorded by a rival group, which was concerned to establish its own claim to South Island prominence over those of the *hapu*, or clan, to which Moki and his family belonged.

When Moki's father, Tu-ahu-riri, and his brother Hamua heard the news of his death they set out for the South Island from Hataitai, in present day Wellington. Ignoring advice to take a double canoe, and failing to make the proper *karakia*, or prayers, to protect them from storms, the whole party drowned in Cook Strait.

Meanwhile, Moki's half brother Tane-tiki had also drowned while on an expedition to the West Coast in search of greenstone. Tane-tiki's party came into conflict with the two *tohunga* who had been responsible for the death of Moki. These *tohunga*, forewarned of the expedition's approach, sent a storm to force the party to turn back towards the east. Tane-tiki and his men persevered and built *mokihi*, or flax rafts, to speed their journey. Some of these overturned in rapids and Tane-tiki and most of his company were drowned.

One other brother survived in the South Island, but because the traditions are concerned to play down the power of Tu-ahu-riri's sons, they are careful to stress that he gave up the life of a warrior.

This brother was called Tu-rakau-tahi. He was badly wounded while campaigning in the south, and carried back to Kaiapoi, close to death. Tu-rakau-tahi had his weapons hung up in front of his eyes. Gazing upon them, he vowed that if only he might recover he would never fight again.

The people gathered for his *tangi*, or funeral, decided that the only thing that might cure Tu-rakau-tahi was *hinu tangata*, or the fat of men. Word was sent north to where there was fighting, and some of the victims were cooked and their fat collected and sent to Kaiapoi. The melted fat was poured in the wounds, and Tu-rakau-tahi recovered. True to his word, he never fought again. He is credited with building the famous pa at Kaiapoi.



... IN the beginning there was nothing. Then there was the Night... Then in the darkness of the night a curl began to form. It grew, curled and twirled until at last came the Dawn... And with the Dawn, out of the womb of darkness itself evolved the primeval parents: there in the twilight was Ranginui, the skyfather, there in the twilight was Papatuanuku, the earthmother.

Clasped in each others arms, they were very happy, they produced many children.

Ranginui and Papatuanuku were content but not so their offspring. They wanted to move around and escape the twilight. They succeeded in separating Rangi and Papa. The cruelly separated parents wept at the parting, Rangi's tears falling to earth as rain and the mist rising from Papa up to Rangi...

This whakapapa provided the inspiration for a Taupo woman to design a set of wall hangings. Fientje Allis-van Rossum saw the forms as a dialogue between shapes derived from Maori design and her own forms and symbols.

"Using the Maori creation legend and art as a starting point, the work then assumes a more general nature, a universal message: my view of life and relationships." She says Embrace deals with the union of all kind. It shows the union of opposites in complement, not as contrast, one cannot be without the other, one exists only by the grace of the other. (Love-hate, day-night, male-female, positive-negative, union-separation, life-death.)

Separation is the separation of all kind, voluntary or involuntary. Although turned away from each other the two members of the design are still linked through lines which continue from one into the other – in life through common past, shared experiences and emotional bonds. The design is open-ended, both members can form new unions. The artist has plans to use the designs on greeting cards, inquiries can be made to 28 Ewing Grove, Acacia Bay, Taupo.

MOA POINT

te take, te tiko, te taniwha

WELLINGTON'S Maritime Scheme which looks after, among other things, the disposal of sewage by the various local authorities in the Wellington region, has been labelled inadequate with regard to the inclusion of Maori interests.

Department of Maori Affairs senior planner, George Asher pointed this out when he appeared before the Maritime Planning Authority in Wellington earlier this year. He appeared in support of the objection lodged by the Ministry of Works and Development.

George Asher was employed by the New Zealand Planning Council to facilitate advice on matters relating to Maori social, cultural, economic and land development (1982-85). Before that he had been seconded to the Auckland Regional Authority to assist with the formulation of policy planning matters and the interpretation of requirements affecting Maori people of that region. He had also been employed by the Auckland City Council (1980-82) as a town planner. He has a Bachelor of Arts degree from the University of Otago and Bachelor of Town Planning degree from Auckland University.

On his Maori side he claims descent through Ngati Tuwharetoa and Ngai Te Rangi.

Statement of evidence

The significance of the marine environment to Maori people generally, and especially to the tangata whenua of any particular area, arises through generations of occupation and utilisation of adjoining land areas and utilisation of the marine resources. The establishment of a balanced relationship with their natural environment, be it land or marine, was essential to their survival. This relationship was slowly evolved by a constant and acute appraisal of the natural environment and maintained by the imposition and compliance to certain cultural controls. Tapu and hahi were the principal means of maintaining this balanced relationship.

Papatuanuku (the Earth Mother) was regarded as the source of all life providing all the basic needs for survival. Maori culture was the medium through which all resources could be respectfully procured from the Earth Mother to service these needs.

The wealth of vocabulary on natural matter, information supported by recent scientific enquiry, and accurate observations of certain natural phenomena strongly suggests that the Maori took a keen interest in acquiring knowledge which would enable greater understanding and control of the natural environment. Acute observation was not only

confined to those matters which had practical utility. A keen aesthetic interest was taken in the environment and every identifiable natural feature signified a historic occasion or important tribal connection. Transmission of these details, enriched with each passing generation, enhanced the value of the natural environment to succeeding descendants.

The natural environment, including the marine environment, therefore provided not only for the basic needs of the Maori but also signified tribal identity and heritage. In the process of its transmission the tribal heritage reinforced the feeling of belonging to the land and substantiated the importance of maintaining established patterns of conduct between individuals and groups (both living and dead) and between the natural environment itself.

Maori economic and social conditions have changed dramatically over the past 150 years.

Circumstances now dictate a different set of considerations in both social and economic relationships between the marine environment and Maori people. While traditional systems of resource management through the imposition of hahi and observation of tapu are still being practiced in some areas, compliance to statutory and other regulatory means cannot be avoided. In most instances, however, this fact has not significantly changed the perspectives that Maori people hold with respect to the marine environment or the importance they attach to traditional marine resources to fulfil certain needs. Regulations in the form of prohibitions and restrictions are not new to the Maori but the reasons for which they are applied and the manner in which they tend to discriminate against long established Maori values and interests has created a great deal of discomfort and even contributed to the relocation of Maori groups away from their traditional ancestral lands.

Because the natural environment (landscape, marinescape and natural resources) was part and parcel of the process of transmission of Maori cultural values, concepts and heritage, restriction or severance of access to this environment and geographical dislocation from it, resulted in severe cultural erosion as well as social and economic disruption. Maritime planning specifically and town planning generally, has

the capacity to provide some relief to Maori people affected prejudicially by historical and political processes which have, in the past, failed to comprehend their predicament and understand their needs.

Maritime planning schemes and Maori interests

There has been a notable variance in the approaches taken by respective authorities in attempts to include Maori values and interests within maritime schemes. It is not surprising, therefore, that, in these preliminary stages at least, there have been significant differences in the depth of treatment and status afforded to such issues. Experience thus far, indicates that a more consistent approach should generally be adopted in the preparation of maritime schemes in respect of Maori values and interests.

Approach to scheme preparation

Four basic but crucial steps may be identified by authorities in the consideration of Maori interests. These include:

- a) Initial and ongoing consultation with affected Maori groups, particularly, but not only the tangata whenua of the area.
- b) Identification of significant perceptions and needs in relation to the total marine environment and resources of the area.
- c) Establishing acceptable grounds for inclusion of Maori values and interests within schemes.
- d) Giving due weight to statements on Maori values and interests contained in schemes.

a) Consultation

The importance of this step needs no explanation in this context. Regardless of whether Maori people currently live in close proximity or not to marine environments under consideration for inclusion in maritime schemes, it is essential that Maori representatives especially the tangata whenua are contacted and invited to respond at the appropriate time. Public notifications for various reasons are an inadequate means of notifying planning intentions to Maori people either still located within the area or who have since relocated elsewhere but retain land or other interests within or in proximity to the area.

Maori representatives may be located through enquiry to the relevant District Maori Council or to any other Maori authority in the area. The district offices and Head Office, of the Department of Maori Affairs are able to assist in identi-

fiyng tangata whenua and their representatives. These authorities are also able to advise on and assist in facilitating the exchange of relevant information especially at the initial phase.

The District Maori Councils have been statutorily assigned the specific task of facilitating Maori community participation and are the only bodies statutorily recognised in this role with regards to Maori planning matters. The Department of Maori Affairs may become involved by either invitation or because its own interests are affected. It must be understood, however, that in facilitating Maori interests or the exchange of information these Maori authorities and the Department cannot assume the mantle of responsibility to represent the views of the Maori people.

The Wellington Harbour itself has associations to Maori groups from many areas. The Ngai Tara people originally from the Hawkes Bay region have significant early associations. The Ngai Tara built one of their early pa on Matiu (Somes Island) and named the harbour Te Whanganui-a-Tara. Ngati Ira inhabitants (again from the Hawkes Bay region) later inhabited the district and intermarried with Ngai Tara. Later occupations included Ngati Mamoe and Ngai Tahu some of whom intermarried with the prior occupants but later moved to other parts of the Wellington region (Ngati Mamoe) or to the South Island (Ngati Mamoe, Ngai Tahu). Intervening attacks by northern tribes drove many Ngati Ira into the Wairarapa but current ancestral claims in respect of the Harbour appear to lie principally with Te Ati Awa from Taranaki who are therefore now regarded as the mana whenua. The Ngati Toa who inhabit the Porirua Basin are regarded as the mana whenua of the Porirua Harbour area although exclusive claims by them may be disputed by some. The abovementioned tribes, therefore, are the proper sources of information on matters of Maori ancestral interest to be considered in the scheme. Special recognition, however must be afforded to the needs and perceptions of Te Ati Awa as the established mana whenua of the area.

b) Identification of Maori interests and values

Sections 3 and 4 of the Act provide ample scope for inclusion of Maori interests in maritime as well as regional and district schemes. It is noted that the third schedule to the Act which outlines matters to be dealt with in maritime schemes, does not explicitly provide for Maori interests in the manner that the first and second schedules do. This should not be interpreted to mean, however, that Maori interests are less important in the maritime context than they are in the regional or district context.

Whether they are explicitly provided for or not in provisions subsequent to

sections 3 and 4 of the Act, Maori values ought to be provided for in maritime schemes. As a relatively new requirement in town planning the inclusion of Maori values will understandably create a need for extra resources if only to establish a sufficient information base. Most other information needs relating to planning and development have been part and parcel of those processes for many years and may require only a constant update. Invariably, basic information is readily available or accessible within established Government agencies and authorities. This is not so, however, for information relating to the cultural circumstances and interests of Maori people. In most cases no research work has been carried out to identify significant Maori interests. Under such circumstances the knowledge of Maori elders and local historians becomes a vital and sometimes sole source of information in identifying these interests and in assessing their nature and the extent to which they inter-relate to other interests.

It was noted that basic Maori interests are not inconsistent with western interests and indeed they may align themselves amicably with the latter. Where this happens there would be very little concern. Where they do oppose each other, however, the absence of information counts against Maori values being given the consideration that they warrant.

Insufficient understanding of Maori values by administering authorities also prejudices the formulation of proper options when conflicts threaten to arise. Under such circumstances a premature decision may prevent further investigation into the reaching of a suitable compromise and create or escalate mistrust between Maori people and the authorities concerned.

Under the current statutory provisions governing maritime schemes, the Maritime Planning Authority must as a matter of national importance consider the relationship of the Maori people and their ancestral land. It must be noted that the dislocation of Maori people from their marine resources does impact detrimentally on the relationship established between Maori people and their ancestral lands. Under the third schedule to the Act, the Harbour Board is not compelled to include explicitly any Maori interests and values. The inclusion of such matters is discretionary and relies entirely on the decision of the Harbour Board once it has satisfied itself that the provisions in Sections 3 and 4 of the Act have been satisfied in respect of the Maori people of the region. In deciding whether or not to include specific and explicit reference to Maori values and interests the Harbour Board must, however, be satisfied that it has given full and just consideration to these values and interests. This would imply that it be fully informed of these matters

beforehand. It must also be noted that there are current developments in and adjacent to the harbour which threaten and compromise Maori interests and values. To omit references to specific Maori values and interests under these circumstances would further compromise Maori interests. This situation could easily be interpreted as a dismissal of the relevance and importance of Maori interests.

The findings of the Waitangi Tribunal on the Manukau Harbour claims is a bench-mark case which should be referred to in any exercise of this nature.

c) The inclusion of Maori interests and values

As indicated above, the decision to include or exclude references to Maori values and interests rests finally with the administering authority. Before any final decision is reached, however, it would be reasonable to expect that certain requirements are fulfilled. These include:

- i) A full and thorough knowledge and understanding of important Maori values and interests pertaining to the area under consideration.
- ii) An appreciation of the social cultural and economic significance of these values and interests and their inter-relationships.
- iii) An appreciation of the relationships which exist between Maori values and interests and each of those aspects noted for inclusion in maritime schemes.

Unless these very preliminary steps have been followed through, important decisions relating to Maori interests would be made on very shallow grounds indeed.

d) Giving due weight to statements

A criticism which may be levelled at not only current maritime schemes but also at some regional and district schemes is that statements don't guide or compel authorities to do anything other than that which can broadly be interpreted directly from the Act. In some instances the actual policy statements appear to understate even the intentions of the Act in circumstances where this is not warranted.

While references to Maori values and policies reflecting specific Maori interests can be contained in various chapters where this is deemed appropriate, it would be advantageous to provide an exclusive chapter on Maori values and interests. An exclusive chapter would provide an introduction and explanation of Maori values and contain broad policies reflecting these concerns. Rather than reiterate those policies contained in other parts of the scheme a cross-reference system could be set up within the principal Maori cultural section.

Woman to woman talk across cultures

IKAROA Maori Women's Welfare League branch was the only New Zealand group to show solidarity with their sister peace activists in the United States.

The occasion was a woman's 'Peace Caravan' which recently travelled across the States, informing Americans about peace. The group organising the caravan advertised in New Zealand for women willing to explain New Zealand's anti-nuclear stance.

Ikaroa responded and duly funded for executive member, Mrs Pauline Tangiora to travel. The pace was hectic with only a couple of months to prepare. Pauline said she boned up on official government statements on anti-nuclear policy so that she could be clear and precise in setting out the New Zealand case.

She also said she didn't want to be used as a political football, rather present the views of New Zealand through the eyes of the League.

Some Americans found this hard to take said Pauline, that ordinary people could have such an understanding with a government, but also remain their own person.

Pauline said being a Maori woman was a great bonus for her because it gave her the identity base needed to be convincing.

And Pauline felt she had to be convincing because the majority of the men and women she spoke to were unaware of why New Zealand had chosen not to be a part of a nuclear ANZUS defence agreement.

They tended to believe whatever their media told them about this little country in the Pacific thumbing its nose at Uncle Sam. Fired up speeches by politicians were what they got most of their information from.

However she found that there was a significant number of people pleased with the New Zealand stance and were angry that America was bullying a smaller country.

They were aware of the pressure put on New Zealand and had gained this knowledge from personal letters to friends in NZ and contact with peace groups. The 'Peace Caravan' turned out to be just that, and not even a well maintained one at that said Pauline.

Its owner, Theresa Fitzgibbons of Feminist International for Food and Peace wasn't particularly organised for the whistle-stop tour of the States and this necessitated stopping at regular truck-stops to relieve and provision. Pauline said the caravan generated a lot of attention and the peace message really got across.

Whatever the organisation, said Pauline, there were more than enough

speaking engagements and opportunities to put the New Zealand and Maori women's viewpoint. In twenty eight days, Pauline Tangiora addressed over seventy meetings. She said radio talkback was one avenue that really got feedback and many people came to meetings through hearing about it on the radio.

In fact she was able to aid the American Indian Big Mountain people who faced relocation from their ancestral lands in Arizona. On one Washington radio talkback she mentioned a coming land hui several States away. At the hui she found some people who'd heard the news and came.

She was also honoured by the Piscat-

away Indian people just out of Washington by being asked to a Spring Festival earth-turning ceremony. Her status as a grandmother was also acknowledged by her being asked to bless a new-born baby. Pauline said grandmothers are the backbone of the Indian nation and chiefs are very respectful of their wishes if they want to stay chiefs.

This trip was the second time for Mrs Tangiora in the States. She and her husband, John had visited with the opening of Te Maori in San Francisco. She felt that Te Maori had shown the Maori people as a living and dignified people.

However on this latest peace trip she found that some Americans still saw the Maori people as 'singers and beautiful dancers.'

She says this image is still around partly because of the type of publicity New Zealand gets in the States, and partly because of the New Zealanders who go on official business to the States carrying a poor sense of their South Pacific identity.



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Do you wish you knew a little more Maori than "kia ora"?

She says these people do New Zealand a disservice.

By the end of her State-hopping tour Pauline said she and her American companion, Theresa, had met many American men and women with the international message of peace. She felt she had also shown her American sister that feminism had much wider cultural applications. She said Theresa found it hard to accept that Pauline felt upset that her husband, John, was not permitted to come on the 'Peace Caravan'.

Pauline explained that "all traditional Maori values make me a feminist, me as a mother, me as a supporter of my husband."

Pauline said American men seemed very chauvinistic and women spent a lot of time in each others company.

The only sour note in all of this was that the government administration back in the land of the kiwi, that probably benefited considerably from this grass-roots plug, proved unwilling to meet some of the trips costs.

It seems at a time when the term 'cultural ambassador' can be momentarily linked with poets like Sam Hunt and dance groups such as Limbs, that the tangata whenua still have to pay their own way, or else join a song and dance troupe.

Wairangi Jones

Books and Wairangi Jones have nothing in common.

But story telling and Wairangi do.

Nearly two years ago, Wairangi gave up his teaching position to become a professional story teller.

And that's not as easy as it sounds.

Before going out to shopping malls, primary and secondary schools, festivals, and galas to tell his stories, he had to prepare himself.

Holding people's attention for up to an hour required different aids.

Like involving the audience by making them contribute to the story, or using back drops.

Consequently, his performances include haka, waiata, audience mime, singing, clapping, whistling and fun.

When he was an itinerant teacher of Maori, Wairangi used Maori myths and legends as a vehicle for teaching.

And he says that students always reacted positively to his stories.

Because of this, Wairangi aims at catering to the interest in taha maori.



Wairangi sees his place in the maori world as "exciting."

He feels he's making a valuable contribution to the positive promotion of maori as well as providing a link for better race relations.

Ironically, or appropriately, Wairangi the Story-teller is the grandson of Pei Te Hurinui and Maika Jones.



The Three Gifts of the Taniwha!

Taniwha

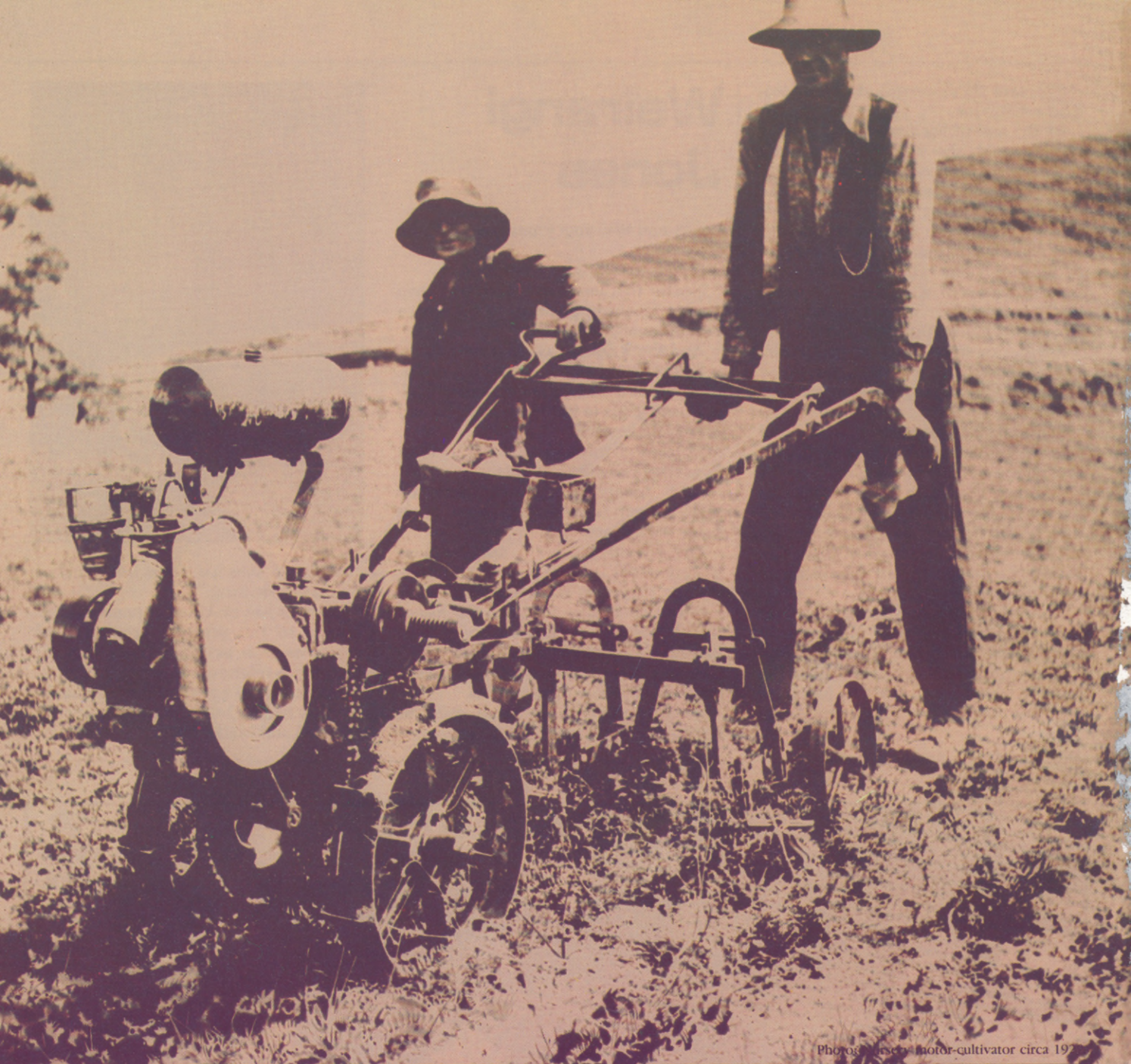
by **Robyn Kahukiwa**

Viking Kestrel (hardback, English text) \$14.95

What would you think of a greenstone, a feather and a handful of red earth if a Taniwha gave them to you? For a young Maori boy these gifts have a special meaning as symbols of the strange adventures he has riding on the Taniwha's back. Together they visit the sea, sky and the land and meet Tangaroa, Rangi-

nui, Papatuanuku and the fabulous hokioi bird, marvellous creatures of legend and beauty.

Robyn Kahukiwa's **Taniwha** is a richly illustrated story that merges Maori myth with an imaginative and colourful adventure. Robyn Kahukiwa, also known as the illustrator of Patricia Grace's children's books, has written a story with a unique New Zealand appeal.



Photograph of motor-cultivator circa 1920

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