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Tu Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND



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Tu Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND

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Real story should be told

As a Maori and a social worker, I would like to draw to your attention, and perhaps through your magazine, the attention of the Maori people, a situation which disturbs me deeply.

At a recent sitting of the Children and Young Persons' Court in Wanganui, 27 out of 29 defendants were Maori. This is not a new or unique situation and I know many people have commented on the disproportionate number of Maori in court and in prisons and institutions. What really concerns me is that the justice system seems to see nothing amiss and carries on with its day to day work as if these figures are quite normal. Social workers too, turn up regularly at Court and seem to have no concern for these figures, which indicate to me that something is dreadfully wrong. It seems to me we are waiting at the end of an assembly line which is turning out flawed products and instead of going back down the line to see why, we wait at the end and try to repair them. One could ask why these two large institutions are not questioning the situation. Perhaps they are afraid of redundancy or perhaps they are so entrenched in their monocultural system that they can not see the tragedy before them. How long are we, the Maori people, going to allow this to go on.

I believe this situation has arisen because our society has become so engrossed in the scramble for the mighty dollar that they just don't care. Many people have become "surplus" to the needs of society and are therefore cast aside and given minimum support. Unfortunately the Maori make up a large proportion of these

"surplus people, who because of this greedy capitalist system, are not able to partake of the many wonderful products paraded before them.

It is my belief that if we can not give these people jobs, we should at least give them a decent standard of living. I am told that society can't afford this, that the economic situation couldn't support a good wage for the unemployed. I can't believe this. When at one end of the scale we have people who can pay 3 million dollars for a horse, or spend God knows how much trying to bring home the America's Cup, to say that there is no money around is ridiculous. Our Maori ancestors were told to give up their heathen ways and join the Pakeha, going forward into a bright new world. "Kei whea tenei ao hou?"

From a fiercely proud and independent people, what have we become? While some individuals have done very well and many Maori people are quite happy with the world in which we live today, these statistics can not be ignored. Are we to believe that we are at fault as a race, or that the Maori is somehow inferior to the Pakeha, and that this is the cause. Many Pakeha are saying these things. This could be part of the reason many of our young people are beginning to believe them.

I believe that a large part of the cause is the lack of identity and purpose our children have. The fact that Maori history and tradition is submerged beneath a vast sea of Pakehatanga. All our young people see of their heritage is what is convenient for the Pakeha, i.e. concert parties etc. While Kohanga Reo is making great inroads into this situation and there are many Maori

language classes and programmes going on, this still does not fill the gap. Our Polynesian history has been put into a nice little package which can be brushed over lightly in schools and gives very little indication of the real achievements of our ancestors in crossing "Te Moana nui a Kiwa". The fact that they did this at will, and even returned to Hawaiki on occasions, has been dismissed as fiction, in spite of archaeological evidence to the contrary.

Post-European history has also been distorted to make the Maori look like an ignorant savage when in fact he was probably more intelligent than the average Pakeha of the same period. What fragments of real history are left to us strongly indicate this. I am sure that when our history is eventually rewritten from an unbiased perspective, it will be found to be a story which will give our young people a very strong foundation on which to build their identity.

Therefore my contention is, that as well as Maori language being taught in schools, we should be demanding that the real history of the Maori people should also be taught. How many of our children have heard of Titokowaru, who taught the Pakeha a lesson in military strategies, or Te Whiti and Tohu of Parihaka, who led the world in passive resistance and were imprisoned without trial?

Ka mutu iho i konei, Kahuri, Potonga.

G. P. Neilson
Maatua Whangai
Social Welfare
Wanganui

Dear Philip

This information may be of interest to you and your readers.

For my three younger sisters and myself, fashion designing has become a family affair.

It all started six months ago, when I heard about the "Te Kopu Fashion Awards" and told my sisters Anne and Bernice Haenga of Linden and Pam Keil of Porirua, that we should enter. From that, Anne won the knitwear section. My three garments were shown on television on two separate occasions. These garments then travelled down to Christchurch where they were included in a fashion parade and a photo appeared on the front page of the Christchurch Star.

Our garments were also on display during the "Te Maori" exhibition. A couple of months ago, I designed another three garments and entered these into the Benson and Hedges Fashion Design awards which took place on March 12 at the Michael Fowler Centre.

One of my designs, a black and red leather dress, appeared in the "High lights Parade".

My unsuccessful handknitted woolen two piece entry was modelled on a Maori theme. Again red and black with black tassels and red/black feathers. I sent a bone carved hook and earrings and asked for an ethnic model. The judges sent their special commendation for that entry. My evening wear entry was similar to one that made the finals.

We are now looking to go further,



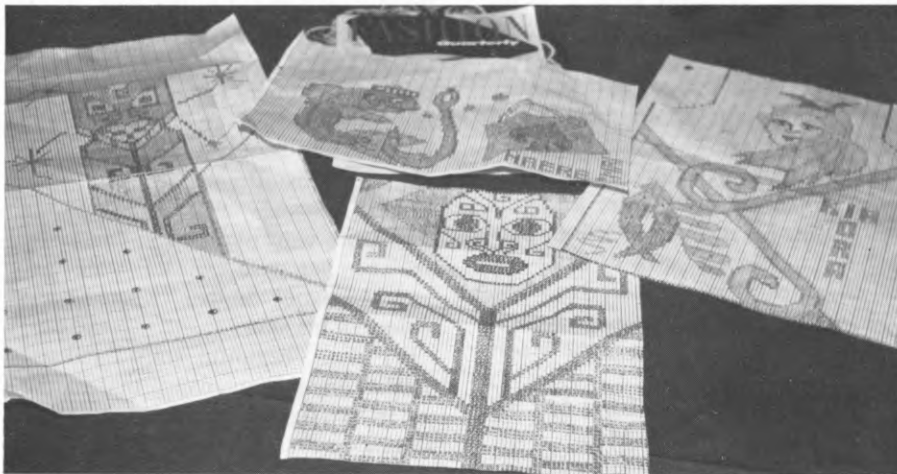
Our garments modelled at "Te Maori". Rhonda, Pam, with my daughter Renaye, Anne and Bernice.

and have employed women to knit our designs which are mostly Maori.

We are currently looking into opening a small shop, (money being a bit of a problem.)

Our label will read "Exclusive New Zealand handknits by Haenga Design". We are of the Ngati Porou tribe and came from Tikitiki, a tiny settlement on the East Coast, which our family still farms.

Yours sincerely
Maria Wilson



Some of my graphs which are transformed into knitwear.



One of my garments; named "Te Taniwha" – the river mermaid, modelled by Sandra Thompson of Titahi Bay.

Dear Mr Whaanga

Thank you for the impressive 9 photo series of the building and sailing of Hawaiikinu 1979-1985, in the July 1986 issue with Greg Brightwell on the cover. There is material in that great exploit for a book!

However I must comment on Alan Taylor's thought-provoking article "Criminals".

There is much good sense here but he has been too hard on children and a bit facile.

"Criminals are children who have failed to grow up" — well and good, but why? He offers no answers, apart from that for Maori criminals (why not all?), a condition of release for 12 months or more would be the learning of Te Reo Maori.

Children do have the basic characteristics he lists but in their earliest years they are trusting and loving. Children learn by observation and are quick to follow role models. Two tenets which must be learned are self-discipline and a sense of responsibility which includes caring and sharing. Neither of these marks of the true adult are innate, they must be taught.

When parents fail, this can be done by grandparents, aunts, uncles, older brothers and sisters. So I must disagree with Alan Taylor as to environment having nothing to do with the problem of criminals. They are the result of a lack of caring human beings surrounding them in the "growing" time.

Yours sincerely

Mary Jeal

Napier

Dear Mr Whaanga

Some thoughtful suggestions

I am concerned, have been an active foreign language teacher in other countries for twenty years and am busy now, so will be brief. Obviously the dearth of printed material — news, magazines, novels — in the Maori language is due to poor finance and demand. But this attitude is changing.

The history of Maori newspapers makes the life of "Tu Tangata" appear precarious.

With careful planning, I think you hold the solution to these two problems:

- (1) the furtherance of Maori language;
- (2) Increase of "Tu Tangata" readership.

My suggestions are:

- (1) Print a section in the Maori language.
- (2) Place it in the centre so that it is easily withdrawn to be filed.
- (3) The articles should be semi-language orientated; (this need not exclude advertisements) news, speeches, jokes, poems, songs, stories (for adults) etc. Both the beginner and the mature Maori student, youth and the elderly, could gain much from a lively section.

In other countries such foreign language magazines exist and many school pupils enjoy them. Without this regular in-flow of new, modern idiom the classroom with set texts, quickly becomes sterile.

Naturally the mind boggles at the bureaucratic procedures and Education Department liaison this would entail. Quality and wider distribution could lower the price of this magazine. There are many adults wishing to relax and enjoy their years of language grind. Please do something in this direction. (The situation is actually scandalous.) Good luck.

Yours very sincerely

Pamela Moore

Dear Sir

May I comment on the article Kupu Whakamihi of the August issue.

The reported statement by Patrick Nicholas is really good but the paragraph on the mentality of the Pakehas regarding business could do with further explanation.

Quote: "It is important to remember that if your motives are to get jobs for your people you must keep it secret from the Pakeha." The point he is trying to make is that Pakehas treat each other this way, a sort of one-upsmanship, but it only lasts for a short while.

Other statements imply that the Pakeha is even hostile to the advancement of the Maori in job creation. This is not so, Pakehas have difficulty in creating jobs for each other.

Even the Treaty of Waitangi did not promise either the Pakeha or the Maori something for nothing.

It will be a joy to all when I find my grandchildren have a Maori boss. Where there is fear let us spread hope.

Yours truly

A. P. Richardson

Kia ora koe Philip

Recently I read an article in the Pakiwaitara section of the Feb/March edition of the **Tu Tangata** entitled, **WHO AM I? Dedicated To All Our Children**. Enclosed is a reply, written to encourage **All Our Children** to be proud of their noble heritage.

I KNOW WHO I AM!

Little child, your mother taught you well!

Remember! her profound words: "Fear not the words of others for they can never harm you. People are people all over the world, some are kind, some are cruel, some belong to people and some don't know who they belong to. But all people want someone to love them. When someone torments and teases you because of your colour, it is because they are hurting inside. If you run away from them and cry, they will never stop hurting, or if you fight them, it still won't stop hurting. So they will keep coming back. The next time someone says something mean to you, I want you to turn around — look them straight in the eye and give them your most beautiful smile . . ."

Yes! smile! for you are a treasured possession of "Te Iwi" — "The People", "The People of the Sun", "The People of God", "The People of Iha-Ra-Iwi (Israel)".

"You live in your ancestors, and your ancestors live in you."

You are a child of a royal birthright, born of a priestly line, Aperahama (Abraham), Ihaka (Isaac), and Hakopa (Jacob).

Your culture is as old as the majestic mountains, that stand as sentinels on the distant horizon in the East, to far off Hawaiki (The Garden of Eden), where Tane moulded the physique and intellect of your Tupuna out of the sacred red earth of Te Papa, The Earth Mother, and breathed into his nostrils his spirit, the Breath of Life — Te Mauri!

Treasure your mother's embrace, remember her wise counsel, walk tall, and love your brother, whatever the colour of his skin.

For your "beautiful smile" radiates forth from a countenance that illuminates "the light of an ancient culture", destined never to perish.

Aroha Nui

M. Fay (Whiwhikiterangi) Campbell

Tihei Mauri Ora

Tena koutou e nga iwi whanui puta noa o te motu. Tena koutou katoa. He korero whakamarama tenei mo nga ahuatanga o nga tamatoa e noho ana kei roto te whare herehere nei o Paremoremo.

Ka nui a matou pirangi e whakaatu koutou te take mo te whanonga kei konei.

No reira e koro ma, e kui ma, e nga iwi katoa, tena ra koutou, tena ra koutou, tena ra koutou katoa.

An article in a recent issue of **Tu Tangata** magazine has prompted me to write on behalf of myself and the men in the A Block Maori Culture group here at Paremoremo prison. We would like to assure our people out there that we are not all like the childish, self pitying, greedy men described by Alan Taylor.

In fact many Kaumatua have come in to visit us and have had nothing but words of praise for the way in which we conduct ourselves in front of our manuhiri.

The majority of us had had little or no Taha Maori taught to us before coming to this prison yet now we are able to powhiri, mihi and manaakitia our guests who arrive here for various hui. The person mainly responsible for this is Anne Tia, a woman who has dedicated the last fifteen years of her life to helping young men in here and Mt Eden prison find their true identity and to stand tall in the world outside.

Tena koe e te whaea o te roopu nei, "He kokonga whare e kitea, he kokonga ngakau e kore kitea".

Thankfully the teachings of our whaea have been reinforced by the sporadic visits of respected elders such as John Rangihau of Ngai Tuhoe and Hare Tawhai of Ngati Whatua/Nga Puhi. Their wider knowledge of Taha Maori is given freely to us and has enabled us as a group to better understand the reasons for certain kawa.

Through the learning of Tikanga Maori we the inmates of A Block Paremoremo have gained self esteem so that we are now able to hold our heads up high regardless of the situation.

In the eyes of the pakeha we are bad men for breaking their laws but in Te Ao Maori this is not so because we respect the kawa, the tapu, the mana and the wairua of our tupuna.

It matters little to us what the pakeha thinks but you our Maori people mean everything therefore heed not the words of this man Taylor and listen to the cry of your rangatahi.

No reira e nga iwi whanui, whakarongo ki te tangi o te rangatahi, homai te aroha me te awhina kia whakautoko a matou i te ao maori. Tena ra koutou, tena ra koutou katoa.

Na Kauwai Rua (Ngati Whatua/Rarotonga/Tahiti)

p.s. Could you please include our address as a contact point for those who

may wish to help us in some way. Kia ora ano koe.

P.O. Box 50124
Albany
Auckland

Dear Sir,

I venture somewhat warily into a field in which I have no expertise but would like to take mild issue with the Author of *Bureaucracy v Mythology* p52 of issue 31.

He/she states "The fish is a country, and that's official" "And straight away we have lost one of our most magnificent legends."

Supposing that all legends are based on fact, albeit often very obscure, is it not reasonable to suppose that this particular legend may have developed this way:

Kupe discovered Aotearoa and sailed back to Hawaiki-nui and told his countrymen of his great discovery. "How do we get there?" they asked. "Follow the godwits when they migrate south," Kupe replied. "How do we recognise Aotearoa when we find it?" they asked. "When Maui sailed to the south he fished up this country. Climb a mountain and you will see the fish or his canoe, or the anchor-stone."

In other words an easily remembered story to give sailing directions became legendary fact. The fish always was a country. The Maori just forgot that the

legend was more magnificent because it might be a clue to historical fact.

Yours cautiously
JOHN CRESSWELL

Tena koe Piripi,

E te Iwi Maori, Tena Ra Tatou Katoa.

Kei te whakatuwhera tetahi kura Maori Motuhake Tuatahi ki Rotorua nei a te tau ko te tikanga o to matou kura, ka ako a matou tamariki i roto i te reo Maori anake, kia kore e ngaro te kakano i ruia mai i Rangiatea.

Ko to matou tumanako tetahi tangata mo te turanga kai-ako. Ko tenei tangata, he tangata matauranga ki te reo Maori me ona tikanga katoa. A, kei a ia he ngakau mahaaki ngawari ki nga tamariki nohinohi. Kua whiwhi ke i a ia te tohu o te kura mahita.

No reira, e te iwi kua reri mai to matou whare me nga taonga katoa o roto, ka inoi atu matou ki a koutou, te iwi whanui kia awhina mai i a matou.

Mena, kei te pirangi koe ki tenei turanga tuhi mai ki a matou: Te Roopu Whakahaere, Te Kura o Ruamata, P.O. Box 2313, Rotorua.

Kia ora koutou katoa

Na Waimatao Murphy
P.P. Te Kura o Ruamata



"Tangata whenua"

Nga mahi a Robyn

Kahukiwa

Ka whakaaturia i te

Meridian Film Studio

Oak Park Ave

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Aperira 11 ki Aperira 23

Nga kai whakahaere-Te

Roopu Haata

o te whanganui-a-Tara.

\$600 million would kill Maori culture

If the Maori loan of 600 million dollars had gone ahead, it would have swamped the Maori culture. So says Manuka Henare, one of two Maori on the Government Advisory Committee on External Aid and Development. The other is Robert Mahuta.

Manuka says it's his experience from work in the Pacific, that once dollars become the central goal, the culture suffers. He says that's what happened in Nauru, where the royalties from the phosphate mined there have made the Nauruans some of the richest people in the world. But he says their health has suffered as has their culture. They then became a consumer society with all the pitfalls.

That development is what Maori people should be wary of says Manuka. The work of the Advisory Committee of twelve people is not just to advise Government of where and how it should give external aid, but one of educating this country to the 'why' of development aid.

Manuka says Bob Mahuta and he want Maori people to make the connections between their own underdevelopment and the third world peoples. "My developmental principle is to see how other countries develop whilst keeping their culture. To kill a culture you just flood it with money."

He says at present Maori people have grown introspective with a siege mentality protecting them from very real

opposition. But he says that's not how their tupuna looked at things.

"They took on the new world, making themselves familiar with the people and lands of Te Moananui a Kiwa. With the arrival of the Pakeha, they had no hesitation about taking on that culture and then applied it to their people, and it's history that other Maori travelled to Australia to bring Christianity back home."

Manuka says cultural and entrepreneurial expertise so gathered was not stored up by individuals but instead used for the benefit of the iwi.

He'd like to see a renaissance amongst Maori people today to that effect.

Colonel Joseph James Walker

Colonel 'Jo' Walker is currently Commander of the Army's 1st Task Force which has its headquarters at Papakura Camp near Auckland. He is responsible for all Army combat units in the North Island.

Born in Opunake in November 1941, he was educated at Opunake High School (1956-59) and at the Australian Army's Officer Cadet School at Portsea.

He saw active service firstly in Borneo during confrontation and later in South Vietnam as a member of Victor One Company of the 1st Battalion Royal New Zealand Infantry Regiment.

A 1974 graduate of the RNZAF's Command and Staff College, the colonel has held a range of appointments including: Company Commander and

Operations Officer of the 1st Battalion RNZIR in Singapore; General Staff Officer (Grade Two) Training on the Army General Staff in Wellington; Military Assistant to the Chief of Defence Staff; and Second in Command of the 1st Battalion RNZIR in Singapore.

Colonel Walker attended the Australian Joint Services' Staff College in Canberra in 1985. He returned to the Army General Staff as Director of Coordination and Military Assistant to the Chief of General Staff, the appointment he held before assuming his current command and being promoted to colonel on 20 December 1986.

He and his wife, Patsy, have two sons and a daughter.



Tena koe

Mr Brightwell of Tuwharetoa and Ngati Porou extraction was completely ignored by the Minister of Maori Affairs, Mr Koro Wetere, for his epic voyage with four other crew members from Tahiti to Aotearoa. He proved to the world, especially to all New Zealanders that the early Maori did come from the middle of the Pacific, doing it with no modern technology.

He just used the stars, the currents, the winds and the other elements of nature to point the way to Aotearoa and made landfall at Orakei after riding out a storm sixty kilometres out.

They finally landed at Orakei to be welcomed by the local kuia and koroua of Ngati Whatua. Where were our Government leaders, Koro Wetere, and the other members of Parliament, nowhere to be seen, especially on such a historic, heroic and aroha voyage successfully completed.

There was no financial support or moral support. It was left to the Tahiti people, both native and French to do the right thing.

Today it rests in the museum of Tahiti.

Our new museum which is to be built missed out on a wonderful opportunity. Millions of dollars from overseas tourists and local people would have coined many thousands of dollars to help pay the new museum's costs. A million dollars perhaps would be coined, so great would this canoe's attraction be. The takings of Te Maori, although big, would be peanuts in comparison.

Our loss is the gain of the Tahiti people.

We of Ngati Manawa of Murupara and Ngati Whare of Te Whaiti nui a Toi contributed by providing the two totara free of charge from our bush at Minginui and also did the Rev. Petera Mangu, D.C.M. of Whanau Apanui who lifted the tapu in his karakia on our behalf to Tane Mahuta Te Atua o te ngahere. All this contributed to the total success of the voyage.

We praise Mr Brightwell and his crew for this epic of heroism and courage unsurpassed anywhere in the world.

E hoa ma e Koro kanui te pouri me te whakama. It would have given our new museum a big financial boost. A missed opportunity.

Naaku Na Henry Tahawai Bird
o Ngati Manawa, Murupara
me Bill Waiwai o Ngati Whare
o Te Whaiti nui a Toi

He poroporoaki tenei ki to tatau Rangatira ki a Dr William Parker o Ngati Porou. Haere i raro i to maunga tapu i a Hikurangi i roto i to awa i o Waiapu i roto tahi taua i te pikitia na i a Pukemanu i reira ka mohio ahau ki a koe. E rongono ana ahau i to reo i runga

o te Reo Irirangi. Nau i timata tera taonga i nga tau toru te kau ahu atu. Na reira ka aroha ki a koe i takoto i to marae i te Whanganui a Tara ki Pipitea Te Whare o Ngati Poneke. Na reira e te Rangatira haere i to ara whanui a Tane Turia Te Tatau o te Po ki Wharaurangi ki a Hine nui o te Po.

Aue taukiri e. Na to hoa.
Henry Tahawai Bird.

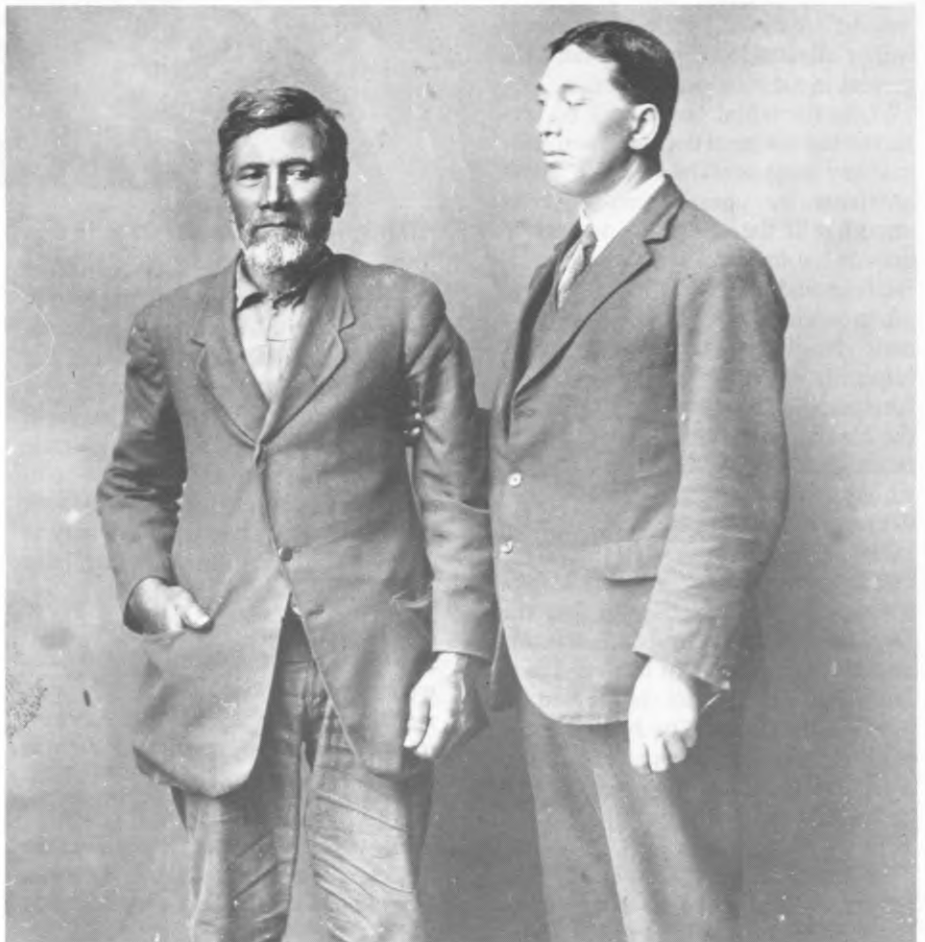
Writer Seeks to Identify Moriori

Auckland historian Michael King is trying to identify the man in this photograph with Sir Peter Buck. According to Buck, he was a full-blooded Moriori from the Chatham Islands who lived in Dargaville in the early 1920s.

If any Tu Tangata reader can name

him and provide further information about where he lived, his date of death and whether he had any descendants, could they write to:

Michael King
PO Box 35-363
Auckland 10



Maori Burial Chests to be Destroyed

Alan Taylor

Recently the Auckland War Memorial Museum consented to return to northern Maori a unique collection of carved burial chests or waka tupapaku.

Originally found in caves about 80 years ago the chests are decorated with figures that include tribal ancestors and Hine-nui-te-po, the mythological goddess of death and protector of the sacred bones contained in the chests.

Believed to be several hundred years old, the burial chests are restricted to the Tai Tokerau or northern tribal area. And are the only ones known to exist.

The chests are being claimed by Maori of Waiomio and Waimamaku who, Sir James Henare states, intend reinterring some of the chests in the original burial caves. Others, he says, may be preserved, while the museum will be allowed to keep two of the 63 at present in the museum collection.

Where the burial chests will be preserved has not been decided upon. Nor has any statement been made about provision for conservation-which is important if the chests are to survive outside the museum with its technical facilities and trained staff.

Representing the various styles of early Northland carving, and consequently of major importance to a continuing carving tradition, the art of the chests could be completely lost to future generations. This is a real possibility according to Sir James, particularly in respect to chests returned to burial caves.

Commenting on the probable loss of some, at least, of the burial chests the Director of the Auckland Museum, Mr Stuart Parker, said that the Tai Tokerau people could not be forced to preserve the chests. The Maori people of Waiomio and Waimamaku have legal title to them. They were placed on loan to the museum in 1903 and 1927.

The burial chests are expected to be returned to their owners after authorisation by the Minister of Maori



Affairs, Mr Wetere.

Given the great importance of the carved burial chests, and their place in the ideology of Maoritanga (preservation of traditional art and culture) it is remarkable that the chests are under threat. Although Tai Tokerau has *legal* title to them, *moral* title lies with the Maori people: the chests are a common inheritance-taonga o te iwi Maori; the legal owners having claim only to *custody* with all the responsibilities (and mana) of trusteeship.

No society can claim for destruction any part of its cultural inheritance-whatever the motive. The burial chests are an out-standing creative achievement. So much so, that one of them is represented in the *Te Maori* exhibition.

There is no question that Tai Tokerau Maori have a right to the burial chests. They contained the honoured bones of tribal dead. However, the waka tu-

papaku must be preserved: not some, but all of them. And, ideally, in a regional tribal museum: the dead are remembered by the achievements of their descendants. Until the whare waka tupapaku is built, the chests should remain safely where they are for a while longer.

Maori burial chests were traditionally highly tapu. They were ritually interred in caves by tribal tohunga or priests. Before the Waiomio and Waimamaku chests were placed in the Auckland Museum, the tapu was lifted in a special ceremony called whakanoa. In the course of removing the Waimamaku chests, one of the men involved stepped over a lizard-carved chest and was 'bitten by the spirit of the mokomoko'. Later he died. The carver of the chests was a famous Ngaitu chief, Kohuru.

Some of the museum chests are in the form of skull containers decorated with ancestral masks.

Who makes decisions for funding Maori art?

Na Hiria Rakete

Have you ever wondered who makes decisions about the Maori art world? Or have you ever wanted to be involved in some of the discussions surrounding the decisions?

The Maori and South Pacific Arts Council is the main body, but working behind the scenes are teams of skilled artists who collectively act in an advisory capacity to the council.

They're the Maori and South Pacific Art Committees, who handle respective cases. Maori listen to Maori and South Pacific listen to islanders' art projects.

They're both under the instruction of the MASPAC council, but the powers are almost contradictory.

Contradictory in the sense that the art committee is almost as powerful as the council, notwithstanding that most of the members on the art committees are on the council.

With this power of getting things heard by the people who matter, the Maori art committee certainly does its homework.

Of the recommendations that face the council about 80 percent are heard by the Council, while the South Pacific team comes in a slow second.

In the beginning

The sub committees were set up at the beginning of 1986, initially designed to foreshadow autonomy for Maori art administration.

As a result of the bumpy ride Maori artists are getting, the sub committees are suffering infrastructural problems, so since last year's conception of the committees nothing concrete's come out of their existence.

So far, the committee comprises members of the MASPAC council and government representatives.

What's worrying the council is that there is basically no public involvement with the sub committees themselves, therefore a lack of public

support for Maori and South Pacific art.

The ideal solution would be for the public to nominate who they consider to be the best bet in covering the wide field that Maori art encompasses.

At the sub committee meeting held every two months just before the Council meeting, the collection of these hand picked tohunga in different fields discuss anything from design of the carpet, to where an art exhibition should be held and how much money performing artists should have, to the more political sounds of the effects of the Antiquities Act on Maori and South Pacific people in New Zealand and supporting different exhibitions being held around the country by famous and not so famous artists.

In short, they allow people a start in the art world. If you've got it, and if they sense it, the sub committee will be right behind you.

What they do

The art committee recommends different cases to the council, in terms of whether the project should be given financial assistance, or whether the project warrants any interest. So, you may well ask, who gives them the right to govern or act god over Maori artists?

Last year's lot was chaired by Cliff Whiting, whose reputation warrants no explanation to those both in and out of art circles.

And around his table were people of equal talents in different fields, Waana Davis, Kera Brown, Arnold Wilson, Kuini Wano, Tama Renata, Trevor Maxwell, Calvin Kereama, Kuru Waaka, Darcy Nicholas, plus reps from Maori Affairs, Internal Affairs and Education departments.

And from this lot, the factions of Maori art are given either the thumb up or thumb down, but whichever it is, MASPAC will listen to it.

Motuti calendar

A collection of contemporary Maori carvings and their legends from the Motuti Marae, North Hokianga, has been produced into a calendar by the large New Zealand forestry company, N.Z. Forest Products Limited.

The 1987 calendar illustrates a cross-section of the many beautiful carvings incorporated in the newly built Motuti Whare hui. They are the work of the young people of the area.

The carvings graphically depict stories of old and modern times, and are testimony to the battle of the Maori people of Aotearoa for the defence of their cultural identity.

The marae itself is a microcosm of the Hokianga area and the people who inhabit it, the whanau of Te Rarawa.

The driving force behind the marae development is Father Tate, parish priest of Panguru, who interpreted the carvings in the calendar's accompanying text.

Copies of the calendar are being sold to raise money for the marae development.

Rosanne Meo, marketing manager, papers & chemicals, NZFP, said the people of North Hokianga showed a similar commitment to development in the North as NZFP, which has forest estates there, and for this reason the company decided to support the project.

"NZFP has a similar commitment to the land and to the future of Northland.

Maori accountability faces a business challenge with Mana

Na Michael Romanos

The Waikato Maori Businessmen's Association are alarmed with the direction the new Government-sponsored Mana Enterprises Development Scheme is taking in its administration by tribal trusts.

The association's secretary, Gordon Pihema questions the creditability of the sub-committees of the various tribal trusts to fairly, honestly and knowledgeably disburse annual grants totalling millions of dollars which have been placed in their care.

Pihema said the Mana Enterprises Development Scheme is a very good scheme in principal but that its administration aspects are very frustrating and contain a lot of anomalies.

MED is part of an overall Government financial assistance scheme to help achieve parity between Maori and Pakeha in the areas of housing, education, land development, employment, health and business.

In the business sphere, MED provides direct financial assistance to applicants who measure up to the various business criteria.

During 1986, 13.125 million dollars was allocated by Government through the Maori Affairs Department to MED. The funds were then disbursed to the various tribal trusts who in turn have elected sub-committees or advocates to process the applicants.

Pihema said it appears the tribal trusts have the authority to strike an interest rate on the funds allocated.

Pihema says that in the instances of two tribal trusts he is aware of, MED has serious drawbacks.

"We have Maori people of another tribal base living outside their tribal areas who have found it very difficult or impossible to secure any funding because of their tribal background. I know of one person who went back to his own tribal region after he was rejected by the trust who administered in the area where he lived. This man



was promptly told because his business was elsewhere he had to also place his application elsewhere. So MED is like a catch-22 situation. What should happen is that all Maori people in any area should be treated on an equal footing.

"Another major problem is that the committees or advocates of MED are selected by tribal trusts and are largely made up of *non-business* people who are not qualified to arbitrate on accepting or rejecting an applicant for a loan.

In my area in particular, this was a wrong step which has only recently been partially rectified. We have already established a businessmen's association which is across the board and includes people with excellent and appropriate credentials to act as advocates. Recently we had three members of our association elected onto the local tribal trust sub-committee.

He says this came after the Waikato Maori Businessmen's Association lobbied strongly for a chance to share its proven business expertise.

But he says little notice is taken of its

advice. In fact he says there seems to be a defensiveness and unwillingness to seek business advice.

"Another thing is the political aspects of family links in tribal trusts which might influence any decisions made."

Pihema said the rest of the community are being kept in the dark about the finer points connected with the trusts operating MED.

"For instance, are the unsuccessful applicants this year in line for a grant or loan next year or do they need to re-apply and stand in line with other new applicants? My association believes that instead of money being injected into new businesses that are unproven, applications should be given preference to existing businesses who have already established their worthiness and who want to expand their operation."

Pihema says approval for loan applications was to have been given in March or April of this year, but at the time of closing of applications, the Tainui Trust Board, the official dispersing body in his area was still unclear about how much was to be allocated to it and what loan limit there was.

He says there are 9 runanga in Waikato under the Tainui Trust Board which have been empowered to vet application for MANA money.

Pihema is concerned that tribal trusts are handling even larger sums of public funds when the Access Scheme came into operation this year. Access is a continuation of the Taps programme.

"It is my belief that the trusts need to look very carefully at who they have empowered in making decisions on all these funds. There are millions of dollars involved. The Government should be appointing a trouble-shooter who would investigate tribal trust sub-committees to ensure these people are of the right background and are a fair representation of the whole of the

people.”

The Waikato Businessmen's Association is not alone in its criticism of the way in which some Maori people, who may not have a business background, are evaluating business loans.

Especially in the wake of the loans affair, any Maori financial deals are under close scrutiny. This includes efforts by the Department of Maori Affairs to help the Maori people achieve parity with the Pakeha.

Mana Enterprises project team member, Ross Himona acknowledges the lack of business expertise in some of the vetting authorities. But he says that's to be expected when the Maori people's background has largely been in the social and community work area.

“It's true all over the country but this is a ten year project to locate and train Maori people with business and administration skills.”

He says last year's allocation of 200 thousand dollars to each of the 22 Iwi Authorities was establishment funding. He won't confirm how much is being sought this year but it's understood it's around 40 million dollars. Last year's money was a straight transfer from the Labour department vote to the Board of Maori Affairs.

Mana operates through the Board of Maori Affairs which has established a committee of Bert Mackie, Nick Tangaroa, Robert Mahuta, Georgina



Kirby and Whetu Tirikatene-Sullivan. This committee operates through a project team in Wellington of Ross Himona and Eru Manuera. An Auckland base for Mana has also been established.

Himona stressed that accountability is all important and to this end a small review team has been travelling the country monitoring and evaluating the iwi end of the delivery system. So far says Himona, the message is clear that there must be more administration money available so that Iwi Authorities can properly do their monitoring. To this end a 40 thousand dollar grant is made to each authority for the services of a Mana co-ordinator plus the travel involved.

Himona says the iwi allocation is based on Maori population and number of unemployed. A minimum interest rate of 5% is charged by Iwi Authorities to successful business ap-

plicants and the loan term is for no more than 10 years.

Himona says it's for the Iwi Authorities to decide if they'll charge more, depending on the viability of the proposed business and ability to pay back. He says efficient groups can then recycle the money faster so that it can be lent out again. The 22 Iwi Authorities include Tribal Trust Boards, Runanga, where no trusts existed for the tribe, and in the case of Auckland, Wellington and Wanganui, specially formed urban authorities. He admits there was some confusion at the beginning of Mana Enterprise Development, but not anymore. Maori people wanting a MEDs loan apply in the area of their business.

Also he says that unsuccessful loan applicants will have the weak points in their proposed business venture pointed out by the Iwi Authorities. When this is rectified, the applicant needs to apply again.

Himona agrees the survival rate of Maori business, like other small businesses is not good. Seven out of ten new businesses go broke in the first five years.

So far Mana Enterprise Development is credited with creating 300 full-time jobs and 600 part-time. This has been through business ventures from farming to car tune-ups. Up to 200 new businesses are hoped to come from this year of Mana.

Waikato Maori in business 7 years.

The Waikato Maori Businessmen's Association was established seven years ago and it is still the only Maori businessmen's organisation in the country. Its organisation structure and aims and objects are along the lines of Rotary and Lions clubs.

The Association was initiated by the Maori Affairs Department in Hamilton because it was felt there was a need for it in the region. There were Maori-owned businesses which needed input, guidance and financial assistance.

When first established, 140 business people enthusiastically joined within an area embracing Hamilton, Cambridge, Te Awamutu, Morrinsville and Otorohanga.

Pihema says the membership has since levelled out over the last three years to include the more stable and settled businessmen and women remaining as the nucleus of the associa-

tion.

“We currently have 60 members which is a good number to handle as far as communications are concerned,” he said.

“The main thrust of the association is to exchange ideas and support each other so that any problems, financial or otherwise, can be resolved.”

Pihema said the president of the association, Les Gammie has been a prominent restaurateur in Hamilton for the past 25 years and this was an indication of how successful Maori businessmen can be in competitive businesses. Other association members include a menswear retailer, solicitors, tyre retreaders, computer specialists, plumbers, coal merchants, an employment consultant, hairdresser, electrical contractors, doctors, painters, architects etc. All these people are either working for themselves, in a

partnership or have formed companies.

“It's as good a cross-section of the business community as in any region of the country,” says Pihema.

The 46 year old Pihema is married with four daughters and lives in Te Awamutu. He is a former dairy farmer who worked his way up to farm management and ownership. He is a Nuffield Scholarship finalist, chairman of a branch of Federated Farmers and committee member of the New Zealand Dairy Board Co-op in his town.

He served overseas with the NZSAS commandos for six years and was a representative rugby player. His wife Dorothy Taro is a psychiatric assistant at Tokanui Hospital.

Pihema has managed and manned a three-man agriculture weedkilling operation for the past six years.

Cont. on page 12.

Te Tuangahurutanga o te reo Maori ki te Kuratini (Wellington Polytechnic)

I whakanuia te tekau o ngaa tau e akonatia ana te reo Maori i Te Kuratini-o-te-Whanganui-aa-Tara. E waru rau ngaa poowhiri i tukuna atu ki ngaa taura-puta kia hui mai ki Te Kuratini Marae moo te raa whakamaharatanga i te Tiriti-o-Waitangi. Naa runga i te itiiti o ngaa whare o Te Kuratini Marae, kaa whakatauria ko te poowhiri ki Te Kuratini Marae engari ko te waahi kai kei Te Kuratini-nui (Main Polytechnic). Ko ngaa waahi moe i whakareitea ki Te Kuratini Marae me Te Herenga Waka Marae i Te Whare Waananga o Wikitoria.

I nuku atu i te 200 ngaa taura-puta i haere raawaho mai o Pooneke, whakake ai ki Te Kuratini Marae i te ahiahi o te taaite, te 5 o ngaa raa o Pepuere. No taua poo, muri mai o ngaa karakia, kaa tokona whakahautia e Taamati raaua ko Tilly Reedy te Hui Tuangahurutanga, haere ai ngaa mahi tuutakitaki, mahi kooreroro peenaa tonu me te tangi o te taatarakihi te kiitakiita, aa, kuhu whaairoiro i te kopa huinga taura, i ora ai te ngaakau i te ngahau o teenei whakaminenga, i ngaa waiata, kiinakitia hoki ki te wai-paarekareka me te ngaungau taewa koongakungaku, mahana ai hoki ngaa tinana i te awhiawhi, i te whakahoahoa anoo.

Moea te poo, hinga te poo, takiri te ata i Te Kuratini Marae, kua tuu mai te raa whakamaharatanga i te waituhinga i te Tiriti o Waitangi. Hei whakanui i teenei raa, i tonoa atu eetei taangata kia haeremai ki te hora koorero e paa ana ki te Tiriti o Waitangi. Ko Hiirini Moko Mead raaua ko Whatarangi

Winiata o te Wharewaananga o Wikitoria, ko Miriama Evans raaua ko Tiina Lyndon o Te Ohu Whakatupu (Maori womens secretariat), ko Mary-Ann Le Strange (Project Waitangi), ko Riipeka Evans (NZ Broadcasting Corp), ko Hana Jackson raaua ko Barney Piikari, ko Te Ringa Mangu Miihaka, ko Tom McCrea, ko Huirangi Waikerepuru o Ngaa Kai-whakapuumau I Te Reo (Wgtn Maori Lang. Brd.) Ko eetei o ngaa koorero i whakaotia ki Te Herenga Waka Marae, aa i koorerotia e Hirini Mead ngaa koorero mo te whare hou, a Te Tumu Herenga Waka. Kaatahi te whare tino ataahua, i kitea, aa, i rongo i te ihi, te wehi, me to wairua o nga tuupuna.

Noo te ata o te raahoro kaa tiimata ngaa pukumahi (workshops) araa, i roto i te waiata, i te waiata-aa-ringa me te haka, i te karanga, i te raranga harakeke, i te whakairo, me te whaka-paipai i te marae. He tino pai rawa atu te haere o ngaa mahi, me te kamakama o te hunga i uru ki ngaa roopuu pukumahi.

Ka waimarie nga pukumahi ki te taenga mai o Robin Kahukiwa raaua ko Moana Hilliard naa raaua nei i whakarite he kaupapa hei waituhinga i nga koorero mo nga taniwha o Te Whanganui-aa-Tara. He nui tonu a raaua kai awhina i aa raaua tae atu ki nga Kaiwhakaako reo Maori o Te Kuratini i whakamou atu i nga tohu i ahu mai i o raatou nei ake rohe. Ko taa Hiirini McGarvey he taa atu i to moko ki te kauae. Ko ta Teariki Mei, he taa hoki i te moko ki te taniwha, ko ta Rii Smith, ko te tipua paaua i

rangatira ai a Kahungunu i aa Rongomaiwahine, ko taa Huirangi ko te raukura o Parihaka, he huru manu toroa, he tohu maunga-a-rongo. He nui kee noatu nga ringaringa, nga mata me nga whakaaro o nga taura i aronui kia paa o raatou ringa ki te panipani kookoowai ki teenei taonga.

Ko te puutakenga o eenei koorero e haangai ana ki runga i ngaa Taniwha o Te Whanganui aa Tara, ko Ngake raaua to Whaataitai. Ko te whakaraapopotonga o teenei koorero e peenei ana. Teeraa te waa e noho roto ana a Te Whanganui a Tara. E noho ana nga taniwha nei i reira. Kaa tupu te whakaaro i aa raaua kia puta atu ki te Moananui rukutere haere ai kaa noho nei raaua kaa riro ki aa Whaataitai koia teeraa kaa whakataritari, kaa tutuu oreore karawhiu te hiku, piiioi te tinana whanaa te upoko ki runga kaa rere, terekau ana i te kare o te tai me te titiro pukanakana o nga mata ki te hiwi onepuu kei mua tonu i te ara. Pari karekare ana te huka-tai me te horo matakau o nga ika o te wai ki teenei nui tinana e maanu nei.

He aha hoki teenei e whakangaru nei i te wai roto? Ko Whaataitai e kau ana kia puta ki tua o te pae one, pae whenua. Engari na te tawhiti o tana kainga mai i te wahapuu o Te Awa-Kairangi ki te waahi i whakaarohia e ia ki te puta kua paa mai te nenge me te pou o te hau i aa ia. Kua kore e pukana, kua kore te oreore, kua taa-rewa noaiho te kauae me te puru o te ngaa ki nga pakihawa. Tae rawa atu ki te one kua pou te kaha ka mou i te onepuu, aa, e mou tonu nei i teenei raa.

Business continued.

"I'm the only Maori weed-killer contractor in the whole Waikato. It's a very cut-throat business. In Te Awamutu alone there are eight contractors so I have got to work really hard at it."

"Like any other business a lot of finance is needed to start a weedkilling operation. I had to have an initial outlay of \$70,000 and I also needed to be registered and qualified otherwise I would have missed out in Government contracts."

"The Waikato Maori Businessmen's

Association has been an inspiration to me. It was a big step for me to sell my dairy farm and then eventually taking on a contracting business."

Pihema brought a 100 acre block of land which was originally used for dry stock but because of the serious rustling problems in the area he was forced to sell off his stock and he converted the land into maize growing. He contracted out the cultivation, planting and harvesting. Maize growing like most other farming pursuits had a bad

slump during 1986.

Pihema said the slump has been due to overseas price fluctuations, the value of our dollar, the removal of subsidies and the lack of future management planning.

"I believe that 85 percent of farmers have gone broke today through their own fault. They can't blame Government intervention. Farmers should save for the possibility of bad years."



Te putakenga o nga koreo mo Ngake raua ko Whaataitai (kei roto i te kuratini).

Naa ko Ngake teenei e tuku nei i toona kaha ka anga atu ki nga pari toka tuu ki te rangi koia teeraa ka oreore, ka piiioioi, ka tawiri whitiki te hiku patua ai te wai kaa rere ia i te au o te moana, rere tika ki te pari i Te Whetukairangi. koia teeraa kua tuki atu ki te pari, ngakungaku atu ka marara ki uta ki tai kua puare atu te huarahi ki te moana o Raukawa, na ko Ngake teeraa kua waatea ki ana haere, ngaro atu.

Kua hoki raa ki Whaataitai uu ra i te one kua mokemoke. Kaa roa nei toona noho whakarongo ki te haruru o te moana me te tangi o nga manu, kainga e te hau e te raa. Noho nei aa, ka haere mai te ruu whenua, kua whenuku te whenua, kua hikina tairanga ki runga, kua kore a Whaataitai e paria e te tai, kua maroke, kua mahore, kua pupuhi te tinana kua heke te haaware i te waha kua kaapoo nga mata, kaa heke, ka mate a Whaataitai.

Na toona matenga ka rere a manu te

wairua ki te tihi o te maunga Matairangi ki reira tuku roimata ki aa Ngake me toona keokeo tangi mai, aa, e karangatia ai teenei tihi ko Tangi-te-keo.

Noo te poo o te raahoroi kaa tuu te Ngahautanga, i haere ai ngaa kanikani ki te roopuu whakatangitangi aa Monty Kora, araa te "ECLIPSE" tae atu hoki ki te inu waikaha paarekareka i puta ai te koa, me te kori o te tinana aa te nui taangata i taemai ki teenei poo tino aataahua, aa, i heke ai hoki te werewera o ngaa keekee me ngaa kuuwhaa harikoa.

I te ata o te raatapu kaa taemai te Kaawana Tianara, a Taa Paora Reeves mo te karakia. Naa raaua ko Teariki Mei i kawea te ahuatanga o ngaa karakia. Kaore te Kaawana Tianara i waatea ki te noho mai mo te Haakari muri mai o ngaa karakia, noo te mea e haere kee ana ia ki Taamaki Makaurau

(Auck) ki te taupua atu i te Kuini o Tenemaaka.

Noo muri mai o te Haakari kaa toua he raakau ki Te Kuratini, hei whakamaharatanga mo te tuunga o te Hui Tuangahurutanga. Ko te iingoa o te raakau nei e whakahuatia ana he Orihou, he Mangeo, he Parapara me eetei atu iingoa ano o teenaa iwi, o teenaa rohe.

I mua o te mutunga o te Hui kaa puta he kaupapa koorero hei hora atu ki te Kaunihera o Te Kuratini, aa, ki ngaa Tumuaaki tonu. He peenei ngaa koorero:-

1. Kia whaktuuria motuhake he Kura ako reo Maori i te Wellington Polytechnic.
2. Kia whakatauria he marae tuuturu, he whare whakairo mo Te Kuratini.
3. Kia whakaritea he puutea moni motuhake, hei awhina i nga mahi aa ngaa kaihautuu o Te Kuratini Marae.

Alcohol — Maori/Pakeha

The mix has not been magic

For Maori people alcohol stands as an ominous factor in violence, crime and death, through alcohol-related health problems, and alcohol-related road deaths, says Ngamaru Raerino, Maori co-ordinator of the Alcoholic Liquor Advisory Council.

The numerous and wide ranging Social Welfare Schemes directed at Alcohol Abuse and Misuse have not, and are not, improving the general level of Maori well-being.

The current level of Maori underachievement and underdevelopment did not happen overnight, and while some of the blame has been laid at the feet of the Maori, it has been a historical case of misguided social policies.

It is important to note that in fifteen years projected figures show that almost 50% of the school leavers north of Taupo will be underachieving Maoris.

Given that the largest alcohol problems exists with the Maori, with the median age for the Maori being 17 years compared to 29 years for the Pakeha, it becomes imperative that this problem of alcohol abuse coupled with the general level of underachievement amongst Maoris be addressed.

At present 50% of the prison population are Maori and 85% of the convictions are for alcohol or alcohol-related problems.

What typifies this condition of underdevelopment is that the group lacks power over resources, information, decision-making, relationships with key people in positions of power.

For the vast majority of Maori people, their present poor socio-economic condition affects all facets of their lives — education, health, business activity, cultural identity, job opportunities and aspirations.

Without power over these factors, development becomes impossible.

Maoris wish to have a greater say in decisions affecting their health. However Maori health has come a long way in the last 3-4 years and a common theme seems to be emerging.

In terms of the amount of money

currently being spent by the spectrum of governmental and non-governmental agencies, lack of progress and real success is being recognised as being funding in the negative sense.

Douglas and Dyal in their 1985 paper, refer to the need for more appropriate funding, rather than extra funding, from areas with negative rates of return. Simply put, the resources should be transferred from programmes that compound negative outcomes for Maoris to proposals that provide positive outcomes. Only when that transfer begins, can we expect parity between Maori and non-Maori rates of achievement to begin to be attained . . . says Ngamaru.

Aue Aue
Taukiri E
KUA MAKONA
KUA MAKONA
Aue Aue
Taukiri E
KUA MAKONA
KUA MAKONA

Kua Makona
Tena ra to tua wha
Inuhanga
E te rau aroha
Huri mai kia ahau
Koawhi mai
KOAWHI MAI
Kua makona e

Mamae nei ahau
AUE
I tenei hanga i te inu
Panahia atu e
Mamau mai
E te tau e
E TE TAU E
Kua makona e e

Maatoro mai kia ahau e tangi nei
Ka aroha tonu au ki a koe
Ka tiaki tonu i a koe
E te rau aroha
E TE RAU AROHA
Kua makona e e
E E E E
Kua makona

In this light a major campaign has been launched, 'Kua Makona'. It is a phrase that infers satisfaction gained from responsible consumption not just of alcohol, but also of smoking, drug use and food.

Kua Makona is being seen as just a start in using the media to make Maori aware of the need for moderation in all those areas.

A record appropriately called Kua Makona has been released. With lyrics by Ngamaru and music production by Dalvanus and sung by Moana Maniapoto Jackson, it's planned to further get the message across.

A video has been produced to go with the song so that the subject of Maori drinking will be easier to address. It will be a first step in a campaign of education from kohanga reo to universities. The video shows scenes relating to alcohol abuse and the result of abuse, cut in with Moana singing with other positive images. A haka, also written by Ngamaru, highlights a cultural view of alcohol abuse.

The song 'Kua Makona' speaks of a woman's love for a man who has a drinking problem, while the haka is more strongly worded and points out the debilitating effect alcohol has had on the Maori people.

The irony is a Maori campaign, funded by a government body, to tell Maori about the fate they've suffered since the Pakeha introduced them to waipiro. To be sure the funding for Kua Makona is bound to be a drop in the ocean when compared with the national funding for the Say When campaign.

This irony didn't escape the attention of Titewhai Harawira at the launch of Kua Makona in Auckland. She said the focus should be on the oppressors who create the pressure which leads to Maori drinking, not on the victims. She said this was needed to find the causes of excessive drinking. However perhaps the last word should come from the haka, Te Kai Kino, where it is acknowledged that while the Pakeha brought the demon drink to our shores, it was the Maori that used it wrongly and must take responsibility for that.

Te Arai Rauhanganga

— how the body works to combat substance abuse

Te Arai Rauhanganga is the first Maori group that is taking the initiative to address alcohol, drugs and solvent abuse. It is also a representative organisation of Maori people throughout New Zealand. It is seeking governmental support in order to continue the disbursement of government allocated funding.

It also promotes itself as the voice of the Maori people rather than be subjugated to the other organisations such as NSAD, Salvation Army, who are already in receipt of massive funding from governmental and other sources.

It encourages and promotes policy for treatment and health promotion, or alternatives to the misuse, abuse and excessive use of alcohol.

Te Arai Rauhanganga wants government agencies' attitudes to change toward "community care" programmes. At present, these community based groups are seen as a cost saving facility. As many of the "community care" groups rely on voluntary helpers, the government needs to recognise that the interest for these groups must be at a high level. The lack of a secure funding base is a problem of major proportions for many voluntary services.

Te Arai Rauhanganga, as a national representative body, is asking that all funding from governmental sources — relating to alcohol and substance abuse — be handed over to the national body for disbursement and monitoring.

Te Arai Rauhanganga has existed for one year during which it has been networking and developing regionally based units working in the area of alcohol and substance abuse treatment and rehabilitation.

Groups such as Te Kotahitanga o nga Morehu, a Wellington-based group that has strong religious and spiritual bases, Te Rohe Potae, based in Waikato, and Te Ao Marama, in Murihiku, Southland, South Island, are all part of the national body of Te Arai Rauhanganga.

Te Ara Hou — Auckland based.

Te Kotahitanga-O-Ngaia Morehu — has applied to the appropriate body to become an incorporated society. It is based in Wellington and is being developed as a retreat for Maori Whanau Groups to "rekindle the family fires" as a further means of rehabilitation. Again emphasis is placed on a Maori approach and in this respect the role and function of the Ringatu Church will play an important part. It is hoped that similar organisations will be formed within the ranks of the Ratana and Paimarire Churches who, like the Ringatu are Maori in concept, but Christian based, finding their derivations in both the Old and the New Testaments.

This is the host body for all national hui.

Te Rito Arahi — is also an incorporated society and has its base in Christchurch. Within this organisation, emphasis is put on the training and promotion of counsellors proficient in the handling of children and youths who indulge in glue sniffing, pill popping and drug abuse, as well as those with alcohol problems.

Te Rapurapu Oranga — is based in Dunedin and specialises in dealing with the courts, police and related agencies, their major focus being dealing with children, youths and their families.

Te Ao Maarama — is an incorporated society based in Invercargill's Kew Hospital, their speciality programme being that of assessment.

In Nelson John Hippolite is in the process of developing an Outdoor Pursuits Programme. John has considerable experience in this field.

Each group will establish itself in its own specialist field. When they have become proficient they then train personnel from other areas. The setting up of a network of training facilities in this way ensures accountability, quality control, the choice of suitable

personnel, a mass of diverse community resources, utilisation of what is available with minimal expenditure, a sales package that is acceptable to the "system" and the "client". It also ensures that at this formative stage at least, there is no duplication of services, avoiding a duplication of costs, thereby ensuring cost effectiveness.

Oh yea, Oh yea
Troubles right here
Won't you please say when
Won't you please say when

Yea

Oh yea, Oh yea
Troubles right here
Won't you please say when
Won't you please say when

Yea

Isn't that enough, Oh yea
Number four drink has come and gone
Well my darling dear one
Turn back to me
Hold me right now
Just a little is so right

I am hurting down inside
Oh yea
From this your constant drinking
Push it out, yea
Hold me close
Oh my dear love
I am satisfied, yea

Gently caress me who is crying now
I'll always love you for evermore
And stand forever by your side
Oh my darling dear one
Oh my darling dear one
A little is enough
Enough
A little is enough

Isn't that enough, Oh yea
Number four drink has come
and gone
Well my darling dear one
Turn back to me
Hold me right now
Just a little is so right

Lighter sentences the wrong reason to attend drug programmes

The hope of getting a lighter sentence or parole is the main reason many Maori prisoners go on alcohol or drug programmes. That's the finding of Te Ara Hou, a group of Auckland Maori working to promote a Maori perspective in combating substance abuse. Chairman is Rau Kapa, secretary, Te Puea Askin and treasurer, Lilly Heihei.

In recent months there have been an increasing number of clients both in prison and on probation who have expressed dissatisfaction at the service being supplied by existing agencies. Many Maori clients have stated that they attend AA and other related groups as a means to an end, that is, to feather their nests to ensure that they have a better chance of getting parole or half remission. Notwithstanding this, their alcohol and drug related problems are still with them when they are released.

It is hoped that a Maori approach by trained counsellors, who will counsel the client from a Maori perspective, will go a long way to stemming the flow of able bodied people into the penal institutions of this country.

It must be remembered also that although this "service" is Maori orientated it does not preclude non-Maoris from participating, not only as counsellors but also as clients.

Te Ara Hou have a training centre in Boston Road, Auckland, but they say a centre is needed to undertake this "Maori perspective" counselling. At the moment they are looking at Avenell House in Mt Eden Road, Auckland, which is being administered by the Probation Service. It's hoped agreement will be reached between the two groups so that a counselling service can begin as soon as possible. It is envisaged that treatment will take several forms.

a) Prison Inmate Treatment

This will consist of suitably qualified counsellors visiting the various prisons

on a regular basis to implement the rehabilitation programme. This programme will last for as long as the person is in prison. It may also include family counselling to prepare all parties for the eventual release of the inmate. It will require that all penal staff co-operate in this venture for it to work.

b) Pre-Release Treatment

It is proposed that in the last three months of an inmate sentence, that provision be made (at Medium Security level) for an inmate to be released, firstly on a one day basis for treatment which will include his/her family support system.

A full training programme is to be organised by Te Ara Hou. It is envisaged that it will incorporate all that is good and beneficial from the already established alcohol and drug abuse agencies, which we feel is essential to the natural development of the overall programme, as well as that component

that encompasses the "inherent value systems of the Maori people".

To implement the "inherent value system" philosophy it would be reasonable to expect that in the first instance, people with a strong Maori identity, knowledge and natural skills be given the opportunity to undergo the inaugural training programme.

It would be reasonable to expect that once the training programme is perfected that invitations to participate in the training (education) programme be extended in the first instance to staff within the Probation and Penal Services and, having satisfied that quota, it then be extended to other agencies.

The National Maori Co-ordinator in his recent report to the Council details the course of action needed to implement Maori perspectives in alcohol social policy. Te Ara Hou will work in tandem with ALAC researchers and Dr Sally Casswell.

Joint trust venture for 'glue sniffers'

Youngsters troubled by alcohol or drug dependence now have a 'house mother and father' in Wellington.

A co-operative partnership between Te Niho Niho o Apopo Trust and Presbyterian Support Services has established a house in Berhampore and a residential programme for young people.

According to statistics from the Alcohol and Drug Centre, Wellington, glue abuse has been increasing in Wellington in recent years for example 13 young people being seen regularly over a four month period.

The home can take up to ten people

and presently houses four.

The programme emphasises self-esteem to help the children understand and eventually eliminate the problems that lead to substance abuse. It provides opportunities for the young residents to learn to develop the social skills and attitudes needed in society.

The partnership between the Trust and Presbyterian Social Services has meant a pooling of resources and expertise. The programme director is Faith Denny and she works with two tutors and a management team.

Mike Woodward is the administrator of the residential centre.

Moana Maniapoto — Jackson

One might ask "What's a nice female singer doing singing about the demon drink alcohol?" Even more why sing about it in Maori.

The answer is Kua Makona, "I am satisfied, I know when I have had enough." And for the Maori people, that's a question they must ask themselves, especially when it comes to drinking alcohol and eating kai.

Moana doesn't claim to be a reformed alcoholic, she just sings from the heart the love-song 'Kua Makona'. It speaks of a woman seeing what harm is being done to her man from his excessive drinking. There are no answers in the song, just a hopeless despair.

That's not the situation in Moana's life though. The man in her life is Willie Jackson from Ngati Porou. Moana is Te Arawa and Tuwharetoa. As she puts it he has been the highlight of her life, having been married now two years.

Her background is solidly in community and music. At present she works with Kia Mohio Kia Marama Trust as a barrister and graphic artist. Set up in 1983, the trust looks at getting out easily understood information on legal procedures, legal rights and duties. She does this through her skills in art, drawing and cartoon graphics.

She's also working on a history of Aotearoa from a Maori perspective. "It's a simple form so that people can understand processes of colonisation, political structures in place today, the Treaty, etc."

She hopes this will stimulate discussion on such issues.

Singing has always been her love, first at school with the St Joseph's Maori Girls' College. In 1981 Moana teamed up with Aroaro Hond (one-time Koha interviewer, now married to league player, Howie Tamati) and appropriately became the duo, Aromoana. They won four major talent quests with television work aplenty.

Their most remembered song is 'Ka-

hore he wahine', which like all Maori language commercial songs, was shunned by radio stations. However Maori programmers on the Tonight Show soon got its popularity established.

Moana took psychology, Maori and sociology at Waikato University in 1979 and then went on to Auckland University to study Law. In 1984 she passed her bar examinations. In this time she says she worked as a toll operator, as well as doing band work

following the break-up of Aromoana.

Her work with Kia Mohio Kia Marama Trust in the legal area as well as the graphics, suits her music life well.

"It works in well with my full-time five nights a week singing career with my band Whiteline. We sing at Club 21 on Queen Street. Mostly commercial dance-floor songs and have started working on originals.

Moana says she can't see a time when she'll give up singing ... or law ... or art.



Maori Resource Centre opened in Auckland

The first Maori Resource Centre for dealing with alcohol and drug problems has opened in Auckland.

Funded by the Alcoholic Liquor Advisory Council, the Resource Centre will fill an urgent need, according to ALAC's Maori Co-ordinator, Ngamaru Raerino.

"I went to hui all over New Zealand to find out what Maori people thought was needed in order to do something positive about the alcohol and drug problems amongst our own people.

"They saw an overwhelming need for a Central Resource Unit in a neutral setting that could pool together people from community groups, Justice, Social Welfare, hospitals and Maori groups to find out answers to the problems."

ALAC has put \$40,000 into the development of the Auckland Maori Resource Unit, which is the first of several to be set up around the country. ALAC has committed \$150,000 for the development of further Maori Resource Centres in other parts of New Zealand.

The Auckland Centre, opened by Maori Affairs Minister, Koro Wetere, is overseen by Te Ara Hou, a committee made up of local Maori people from a wide range of different groups.

"Looking at the ways alcohol and drugs affect Maori people, really involves looking at all of Maoridom," said Mr Raerino.

"This Resource Centre gives us a focus, with a place to hold hui talks to come up with ideas."

The Auckland Maori Resource Centre is already heavily booked by Maori groups, he said.

"For example, we are having a series of Justice Department hui here on the links between alcohol and Maori people in prison. We want to use hapu, iwi or tribal involvement, to help Maori prisoners with alcohol problems.

He says there was no doubt the new Resource Centre would be fully used by Maori people.

Te Ara Hou, with support and funding from the Alcoholic Liquor Advisory Council, initiated the establishment of the first Resource Unit, at 10 Boston Road, Mt Eden. Te Ara Hou's aim is to establish training and services for the prevention, assessment and treatment of alcohol and substance abuse, and also to instil and implement Maori values, principles and procedures in all spheres of operations, communications and business, promotions and supporting any individual or organisation that deals in a Maori perspective.

The Resource Unit, based at 10 Bos-

ton Road, Mt Eden, will provide co-ordination, communication and support for individual workers, committees and alcohol and substance abuse services.

Training programmes are being developed for work within the Social Services with an emphasis on the **Maori perspective**.

The Executive Committee of Te Ara Hou is: Mr Rau Kapa, Chairman; Te Puea Askin, Secretary; Lilly Heihei, Treasurer.

Funded by: The Alcoholic Liquor Advisory Council, Interdepartmental Committee on Substance Abuse.

To combat substance abuse

In September 1985, at the Winter School on Alcohol Studies, a group of Maori workers in the field of alcohol and substance abuse met to discuss the needs of Maori people.

They were concerned that alcohol counsellor training and alcohol treatment services did not adequately meet or address Maori needs.

This lack of cultural sensitivity was seen to exist throughout the whole of the alcohol and substance abuse social services. A meeting was called and the Maori Co-ordinator of the Alcoholic Liquor Advisory Council was invited to attend and present his views and advice.

The issues discussed at the meeting ranged from the need to establish a national co-ordinating body and the need for a resource unit, to the establishment of training courses for counsellors (Maori) in the field of alcohol and substance abuse.

It was agreed to hold a national hui in Auckland, co-ordinated and hosted by those from Auckland, and that group went on to form a duly constituted incorporated society under the name of Te Ara Hou. Another group, based in Christchurch, went on to form Te Rito Arahi.

The national hui was convened in October, 1985, and in line with recommendations made by the Maori Co-ordinator of the Alcoholic Liquor Advisory Council, the hui was funded by the Council.

Held from the 16th to the 18th October, the hui was attended by approximately 65 people from the following organisations: Department of Social Welfare, Presbyterian Support Services, Hospital Boards, Department of Health, Salvation Army, Matua Whangai and the Justice Department.

Te Kai Kino

Kaea Ko te waipiro te kai
Whakararu i te iwi e

Katoa Turakina turakina turakina atu e

Kaea Ko te waipiro te kai
Whakarori i te iwi e

Katoa Porowhiua porowhiua ki rahaki nei

Kaea Nga kupu ka ruia
Ki te tini ki te mano
Auahi ana

Katoa Kse kse iahaha
"Kai i te kai a te rangatira
Kauaka e tuku
Ko te kai hei rangatira mohou"

Kaea Ehara!
Hiki tonu taku inu

Katoa Hikitia kia kaha

Kaea Korokoro hohonu
Paapaku uaua

Katoa Ka reka ka reka te inu nei

Kaea Tenei makiki ana taku tu

Katoa Te ihi te wehi
Whangaia ake nei

Kaea Makona te inu?

Katoa Horohia tonu mai
E koa nei ko to ngakau
Wairangi ana ko to hinengaro
Karawhiua tonu ana e
Kaati ra kua haurangi
Peehi tonu ana e i ahaha
Maranga ana nga ringa
E kua porangi
Kai tonu ana i te kai
Tohe tonu tohe tonu
Inu wheturangi

Kaea Tena tukuhia

Katoa Ana ana ana
He tuku ka riri
He tuku ka wero
He tuku whaatoto hoki mai
Mataku mataki ki te whiu a te hanga e
Paaruturutu nei i ahau

Kaea Nawai e kii mai ko te kaha kei aia

Katoa Hoki mai hauora ki roto i ahau
He rongo korero
Tenei whakaari ake nei
Na te kai kino i te kai
Hinga atu te haurangi
Ara mai te porangi
Whakatina kia tina

Kaea Ka kaha nei te whawhai

Katoa Takahia kia kino takahia takahia
Kino rawa
Na te pakeha kawetia mai te kai kino
Te he a te kai a te iwi
Mehe ata kai noa ake

Kaea Kai kaha nei e te tini

Katoa Whenua kua ngaro

Kaea Kai kaha nei e te tini

Katoa Tangata ka heke

Kaea Kai kaha nei e te tini

Katoa Te mana whakapurere ka ngaro noa
He koia he koia hi! Aue

TRANSLATION

Alcohol is food that troubles the people
Cast it out! Cast it out!

Turns people's minds
Throw it out! Throw it out!
The words being bandied
To the many, to the multitude
Going up in smoke
"Eat in the manner of your masters
But don't let the food be your master"
Even then I lift my drink
And I drink even more
The throat is deep
But the sinews and muscles are very shallow

How sweet! Very sweet this drink can be
Thus I stand braced
The awesome is fed
The psyche, and awesomeness herein is nourished
Yet have I had enough?
Never! Keep on pouring.
Content is the inner man even though the mind
Has gone awry

Regardless I drink on
Stop it! I think I'm drunk
It's so depressing to me
I raise my fists in combat
I've gone mad
I still go on drinking
The urge to keep drinking is ever strong
I see the stars
Let it out
Ana ana ana

To release the anger
To release the hurt
I let the anger out and the anger returns
Isn't it frightening to watch?
Tossing and turning me about
Who said this thing had power over me?
I've heard it said
This that I'm revealing to you
Because people abuse alcohol
"As a drunkard falls over
a mad menace arises"
Hold it. Hold it so tight.

As I fight even more
I stamp, I stomp even harder
The pakeha brought the demon to our shores
But it was the Maori who used it wrongly
"We must take it responsibly"

Through the excessive use by the masses land has been lost
Through the excessive use by the masses many people have died
Through the excessive use by the masses the prestige of the people
has been dissipated And lost
Perhaps it's just desserts, just desserts for us Hi! Aue

Leading from the wrong end with asthma

Maoris and Polynesians have more problems with asthma than Pakeha. Their mortality rate is higher too, 5.5% higher for Maori and 2.8% higher for Polynesians. These deaths account for 47% of the asthma deaths amongst 5 to 35 year olds. The Asthma Foundation is concerned to find out why this is so and what can be done to help.

A high percentage of Tokelauan immigrants to this country become asthmatics. Many have never had it before or suffered only mildly. They develop it more severely in New Zealand, which suggests that there may be something in the climate or environment here that can aggravate or bring on asthma. Research is currently being undertaken with funding from the Foundation to try and establish whether or not this is the case.

Asthma potentially affects 600,000 New Zealanders. Three hundred thousand are current sufferers and another 300,000 have either had it when they were younger or will get it later.

Recent years have seen an increase in the incidence of asthma as well as a climb in the mortality rate. In the 5 to 35 age group in New Zealand, rates are four times as high as those in the United States, the UK or Australia.

What is asthma? In short, it is difficulty in breathing. It ranges from slight breathlessness and wheezing to severe attacks where a person literally gasps for breath. It is a physiological



disease and not "something in the mind". It is caused by swelling of the bronchial passages. They swell in reaction to a variety of things — flu and colds, allergic reactions to foods, pollens or dust, cigarette smoke, sudden changes in temperature, or after physical exercise. Certain types of occupational fumes can be triggers, too.

Teenagers are particularly difficult to treat as they tend to be self conscious and embarrassed about their asthma and use of medications such as an inhaler. Parental monitoring is resented. Encouragement should be given to help teenagers take responsibility for their condition. Medications usually needn't be taken or used in public, and if the need does arise it can be done discreetly and with little fuss.

Another problem is that asthma fre-

quently recedes in the teenage years and teenagers are led into thinking they are "growing out of it" and are no longer asthmatic. Many do, but for some their medication is abandoned and sooner or later an unexpected or severe attack may come along.

There is little conclusive evidence as to why or when asthma strikes. Some people develop it in later life, any time from 30 on. Certainly, all asthmatics have very sensitive bronchial passages which can be irritated by many different factors. Smoking, pollution, car fumes, allergies such as house dust or animal dander can all affect the asthmatic.

But with proper diagnosis and monitored, consistent medical treatment, even the severest asthmatics can live normal or nearly normal lives. The old fashioned idea of an asthmatic being someone who is weak, frail, and not up to much, no longer applies. Considering that one in ten adults suffer as well as one in five children, that's an important point to remember.

For help and information, people at the Asthma Foundation of New Zealand and the local Asthma Societies are readily available. They provide support and advice on all aspects of asthma to supplement the help you receive from your doctor. The Foundation currently distributes 15 pamphlets aimed at helping asthmatics and their families cope with and understand asthma.

Asthma — from the

You see I got this asthma. That's what Maoris get. Maoris get that because they were made with skinny breathing tubes but Pakehas didn't. Some pakehas get skinny tubes but most of them have big ones.

When you have skinny tubes the air going in bumps into the air going out so you can't breath. When I could not breath I went to hospital. I had air in a tube with a mask. I was very scared I was by myself and when I looked when I woke up there was all these curtains and I thought "Is this dead".

I got lots of medicine and stuff. I

don't want my mates to see it. Sometimes I take it at home but most I don't in case my mates see.

Last year I couldn't play league because I got the asthma. Doctor said to use the stuff, but you can't use it in the middle of a game — Geeze —

My dad laughs he said "Go on son, take a big puff you might turn into a Pakeha if you get big fat tubes — Ha Ha — Well I know I won't do that I

think, but I don't know what will happen if I do it wrong.

Dear Doctors,

My name is Ruby I am 12 years old and I am a Maori and I am a freak. I have got asthma.

I know you get mad at me when I go back to hospital when I don't do what you tell me. I really get scared sometimes because my oldest cousin died from asthma and so did my little

I've got my asthma licked

Na Jill Player

Because of his asthma Dean Lee was at home more than he was at school between the ages of ten and fifteen, and he can't even remember how many times he was in hospital he was there so often.

Lots of things could trigger his asthma attacks — people smoking nearby, food smells, perfume, pollen, sudden weather changes, colds, playing sport.

When Dean did manage to go to school, being there wasn't always much fun. "Kids made fun of me because of my asthma and I was left out a lot. I was always frightened of playing sport in case I had an attack. It was embarrassing. Some teachers weren't too bad — but I can remember one forcing me to go on a run when I shouldn't have just because everybody else was going.

You never knew whether a teacher would be on your side or not."

What changed things for Dean? Getting the right doctor, for a start. Dean was referred to a chest specialist when he was thirteen. Once he started going for regular check ups and understood how his medications worked he began to get better.

"Before then I didn't use my medication properly. I didn't understand the difference between using one kind for relief from feeling wheezy, or having an attack, and using another kind all the time to prevent attacks. It's like painting a house. You keep painting it so it won't get rotten."

Dean also learned how to use breath-



ing exercises to help him relax if an attack was imminent. This helped make the attacks much less severe and some times even seemed to prevent them entirely. But Dean still used Becotide and Ventolin from Rotocaps every day. He's been able to cut down from four of each daily to only 2 doses of Ventolin and 4 of Becotide.

Dean says that learning how to man-

age and understand his asthma gave him the confidence to keep doing the right thing. He even began to fill out and grow a few inches. Now tall, good looking, and 18, Dean plays rugby regularly and is a technician trainee with the Post Office. He is very proud of his attendance record at work, in fourteen months he hasn't missed a single day. "Everybody else has missed at least one, and none of them have any health problems like asthma."

He says that everybody at work knows and understands about his asthma, but because he's got it under control it's not a problem. "But they're good about not smoking around me, and things like that."

Dean says that asthmatics should stick together and try and become more aware of their disease.

"Too many of them don't know enough about it and don't understand how or why their medicines work, and so don't use them properly."

Compared to what he used to be like Dean is living a new life. "I never dreamed it would turn out like this. I never dreamed that I would go to bed and make it through the night without having an attack. Not even people smoking near me bothers me anymore. I've got my asthma licked."

Asthma Awareness Week ran this year from March 30 to April 5.

And if you or someone you know needs help or advice about asthma, contact your local society or the Asthma Foundation of New Zealand.

sufferers' viewpoint

nephew. My cousin was good at doing what she was told and she died.

My friends laugh at me if I have to use my inhaler. They call me an "up town sniffer". I feel shame all the time.

At school sometimes the teacher gets mad at me too. Mum helps me.

I am sorry I am a bad patient. I know you work hard. I will try and be better.

Love from Ruby

Joseph 14

Sure I got Asthma — It's no sweat. — Just take the dope and it's cool — Just a pill and a puff that's about all.

I'm going to make a rep side next year no sweat.

Doctors say Asthma can knock you out but not me man, not me.

Sally 12

Sometimes I try real hard to do all the doctor says — real hard and at home it's easy. The nurse told me everything and I know a lot about it like it's not just Maoris who get it and you can stop it getting bad and you can help yourself a lot. At school though, they lock the classroom at playtime and lunch time so I can't get my puffer so I can't play in case I get puffed. If I've got pockets it would be better.

Te ahi ka o Taiwhakaea — Papakainga

Na Ann Simpson
Tihei mauriora.

**Patu Tatahi te one tapu,
Te Paroa te marae,
Taiwhakaea te tipuna,
Te whakaruruhau o te papakainga
o nga uri whakaheke.**

Papakainga housing is not a new concept — our tipuna lived that way for hundreds of years.

With the move from rural to urban the old marae centred homes were deserted, a sign of the changing times back then.

But now, in the Bay of Plenty, one Ngati Awa hapu — Taiwhakaea has brought the old stamping grounds to life. They are using new rules to re-establish the papakainga and bring the people back to their pou-tokomanawa.

"The whole thing started when a young woman of the tribe, a shareholder, came and said she wanted a section near the marae for a home. She didn't want to live in town. We thought 'Why not?'" Stan Newton said.

Mr Newton is the chairman of the Taiwhakaea No 2 Trust. Late in 1982 the trust embarked on a project which has just been completed — a subdivision next to the marae for 20 homes and four kaumatua flats.

The ancient home o nga uri o Taiwhakaea, o Ngati Awa lies 3 miles west of Whakatane in the Bay of Plenty. The area is known as Paroa.

The papakainga concept — ancestral land for housing families around their marae — lapsed in the 50s and 60s. Hearths and homes were deserted in the rush to the cities for work.

It was not included in district schemes drawn up by councils under the Town and Country Planning Act.

"The first thing we had to do was to apply for a 'specified departure' to allow a subdivision on rural land. The papakainga was amalgamated in 1962 and leased to a farmer to pay the rates," Mr Newton said.

"A review of the district plan was due in 1985 and we had to have submissions prepared. That wasn't the end. Over the next few weeks we had to submit a volume of information and pages of details on the proposal to get planning permission. It had to conform in all respects to any similar development in town."

Work began on the site in April 1986 and was completed late last year.

The trustees have become the registered owners and are able to lease the sections for a term of 42 years to shareholders.

Forty-two years is the maximum term allowable under the Maori Affairs Act section 438 trusts. At the end of that term, the trustees may re-lease. Lending institutions can take security over the section.

"Secondly, to prevent the land going to anyone not a beneficiary, the lease terms allow the owners (in this case the block trustees) to charge an annual rental up to 25 per cent of the capital value of the house and section. The trustees must give permission to live in the home after 42 years. It's pretty

sophisticated and I think takes note of Maori values as far as their papakainga land goes," said John Chadwick of Rotorua, the trust's lawyer.

"Section holders will pay \$2,000 a year for the first five years and thereafter a 'peppercorn' rental — nothing."

The Director of Housing, Maori Affairs, Robin Hapi says his department is committed to getting Maori families into houses on their own land.

"We are promoting cluster or whanau housing. Papakainga housing embraces the values and ideals of the Maori.

"Taiwhakaea is the first such subdivision in the country — where the people did all the work and we supplied the finance and support."

The total cost of development was \$200,000 and the department loaned \$150,000 for 3 years at 9 per cent.

The 20 homes with an estimated value of \$1m. should be finished by the end of this year.

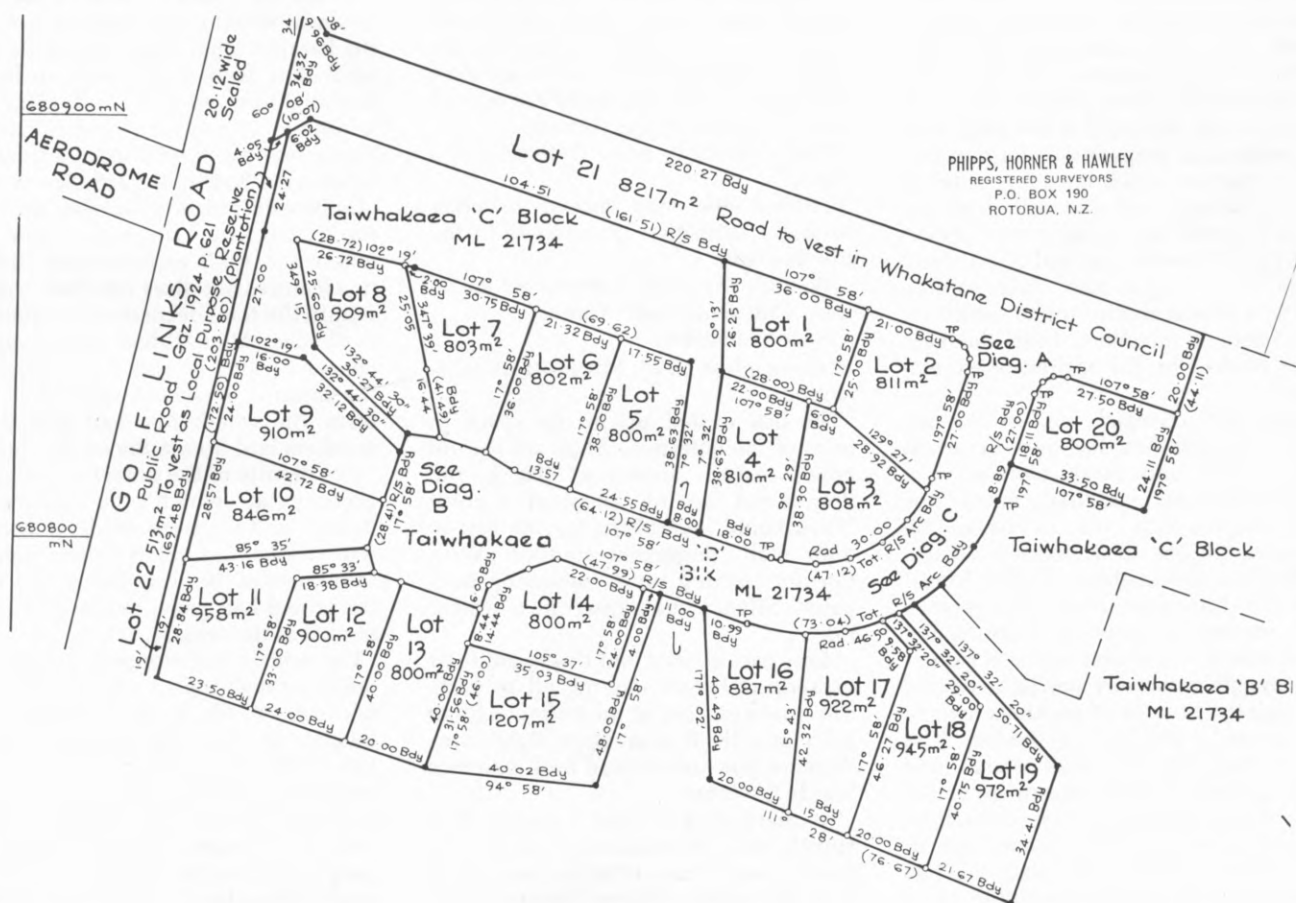
Several building firms from Hastings, Taupo, Tauranga and Rotorua are seeking contracts to build the houses.



Koro Aukaha.



(L to R) Domino Waikirere, Eddie Hana, Karen Nathan, tractor driver obscured Awa Wahapaingokingi, and Taini Nathan.



OPARURE'S OPENING 29 MARCH '86:

A Personal Account na Te Puoho Katene

The purpose of the trip was the opening of the meeting house at Oparure.

We left Porirua at 8 pm. This gave us plenty of time for a leisurely trip with generous stops on the way; Bulls, Taihape, maybe Waiouru and yes Taumarunui. So long as we arrived in time to tag onto Waikato when they go on the marae to open the house. This would be about six in the morning.

Quite a few of our old dears managed to come. They settled themselves upfront giving a matriarchal thrust to our northward movement. We sighed contentedly, secure in the company of our arbiters of Maori values.

The bus trip was relaxing and as comfortable as bus trips permit. Some complained of sway and roll. Like most, I slept along the way, getting out whenever we stopped to release pressure on the bladder and to stretch cramped joints.

We arrived at Te Kuiti at 3.30am. Ours was the only sign of life on the deserted street. The misty drizzle came out of the surrounding blackness frosting the windscreen in places beyond the wide sweep of the wipers. For the next hour we made final preparations for our arrival at Oparure which lay a few miles to the north in a secluded valley off the main highway. Kai boxes were emptied and the old dears who had not already done so, changed into their sombre black. A tone of serious intent settled on this band of travellers. Even the kids were hushed by the feeling of expectancy.

Jacko had changed too. In flowing white robe with Arab headress, luxuriant black beard and black circular sunglasses he looked startlingly marvellous and magnificently out of place. He boarded the bus to a stunned silence. Cries - we've brought our lunatic fringe! The old dears were the first to recover and emitted a stream of scathing denunciations. Undeterred and as if gathering strength with every step Jacko flowed through the gauntlet of pecking crows to his throne at the back of the bus. The men, observing this high drama and sensing the fractured atmosphere veiled their mirth in probing jibes. There'll be enough time to split their seams later. In this disturbed frame of mind the bus proceeded to Oparure to await the dawn and the arrival of the Waikato people.

From our windows we could see the

black mass of humanity assembled against the lights of the marae buildings. Occasionally the quietness would be broken by the call of the leader and the concerted response as the powhiri was given a run-through. For a long time nothing seemed to happen. Time dragged on. One by one the electric bulbs strung on a lead by the entrance exploded in the thickening drizzle, 'Those poor people, having to wait outside there'. Then a continuous stream of light wound its way up from the valley floor to the paddock opposite. Waving torches directed the lights to the paddock entrance or to the raised ground by the marae. The space in front of the entrance was kept clear. A ministerial car arrived and was parked by the entrance.

"That's probably Koro Wetere" said a voice.

Satisfied, the eyes moved to other points of animation discernable in the growing light.

"Where's this mob"? grumbled someone, "Talk about Ngati Tureiti".

Dawn had broken.

"Here's a bus now". Murmurs of satisfaction.

The bus pulled up in the space in front of the entrance. 'Shall we get out now'? asked someone. 'Hang on, they're not moving', observed a voice 'They could be waiting for the rest of their mob', suggested another. 'Well, I'm not shifting until something happens'. Silence, but everyone's watchful.

Many cars arrived and disgorged their passengers before moving off to park. The space in front of the entrance filled with people. It was quite light now. Another bus arrived and took its place beside the other.

'Its them alright', said a voice, 'Its a Huntly bus'. We decided to vacate and huddle under umbrellas by the side of ours, but kept a discrete distance from our dopey relation who attracted much attention from the assembled crowd

and the marae people. The drizzle was heavy now.

The queen had arrived, the whisper was that it was she who had held things up. One slow smile on her serene face and all was forgiven.

The Waikato crowd and their rangatahi band got into formation. A woman's karanga announced the procedural order of the moment, which had the effect of clearing a pathway to the gate. The band struck up a lively march and moved off with all falling in behind.

Once through the archway the band lined up on either side like a guard of honour. The multitude poured through. Everything swung into action. The powhiri exultantly dispelled the stiffened joints of hours of standing, the frustrations of waiting, the wetness and the disappointment of the advanced morning.

The encroaching horde halted halfway up the marae while Henare Tuwhangai intoned the ancient words of the karakia. They then moved forward until they were swallowed up by the house. More prayers, and mass responses, Ancestral identifications, hymn singing, band music, ending in a solemn dedication to Christian virtues.

Interested and critical eyes surveyed the whakairo, tukutuku and ko-whaiwhai, their separate and distinctive features noted, as was their balance within the total decorative statement of the house. After all had been given the chance to quickly view the mysteries of the interior the doors were closed. In front, the whaikorero had started and speakers laid their koha on the marae.

The dignity of the occasion belied the urgency at which the programme flowed, and we were mildly surprised, but wholly gratified when ushered into the mid-morning hakari. By noon the crowd had gone, headed out to the poukai at the coast.

The drizzle had stopped, a warm sun broke through the clouds. It would be a hot day. 'Hello God'. Innocent eyes looked up into the bearded face of Jacko. 'Bless you, child', was the warm sonorous tones from the beard. 'Its real nice seeing you all' declaimed Eva, 'and don't forget, I want my Ngati Toa people to come up when I celebrate the return of our land. 'Oh - I must speak to that important visitor'. She brushed past heading in the direction of Jacko.

Background the search for a Maori Catholic Bishop

na Pierre Lyndon

In all the years since the pakeha first came to these shores, founded Christianity and signed the Treaty of Waitangi – all in that order – few could foresee a pilgrimage to Rome, the centre of the Roman Catholic Church, by representatives of the Maori people.

It would be a pilgrimage back to the very place from which Bishop Pompallier first received his instructions to bring the gospel to New Zealand.

Certainly a few years back, even to the 1960s, the rural Maori Catholic I knew could not have envisaged such a monumental idea that a party of 15 whanaunga or relatives go to Rome with an important kaupapa or concept from the Maori people: that of a separate Maori Bishop for we tangata whenua. . .

I remember old Sam Tohu from my past. He had married into our hapu, but was many miles away in Hokianga. On the Maori map this is an important place. It was from here that the first New Zealander, Kupe, departed, and later where Pompallier founded the Catholic Church.

Like nearly everyone I know from Hokianga, Sam Tohu was of this faith, and a kinder gentleman you could not find.

I used to stay a lot with the Tohu's as my best friend was one of the old man's mokopuna.

Some Sundays a priest would call to the Tohu homestead at Pipiwai. He would call only about once or twice a month and I suspect he travelled from Kawakawa, over dusty roads, to serve rural Catholics, such as Sam and his family, among the different hapu, such as ours. We had to stop playing and go indoors for karakia, or church.

A kaumatua from the old world, he is well remembered for his very kindly nature. He was one of those rare people who never spoke a harsh word, such was his humility.

When I think of Catholicism I can't help but recall those first impressions, as a seven-year-old around those old people.

The Chairman for the Runanga for Maori Catholics, Dan Whata, says his council recognises the historic significance of the Hokianga connection. He is aware that recognition of such facts is very much the Maori way. Hence he was very happy that prominent kaumatua Mac Taylor, from Panguru in the Hokianga, was included in the party.

"Mac's had his home in Auckland on the market for some time, but a few

days before our departure he rings me with the news it finally sold, just at the right time," says Dan.

A minor miracle or a good omen for their kaupapa, I hear that Maori mind saying.

Chaired by Dan Whata, Te Runanga mo te Hahi ki Aotearoa is the catalyst behind this bold venture. This council counts among its members some of Maoridom's top people, including Dan himself. They are often involved in other kaupapa concerning things Maori on a national and local scale. Some of these people gained a higher profile at a national hui a couple of years ago, organised by the Maori equivalent of the national council of churches, Te Runanga Whakawhanaunga I Nga Hahi.

This was the national hui on Waitangi, held at Turangawaewae Marae because of its size and central location. Two members of the Catholic Runanga played prominent roles in the organising committee for this and other similar hui of a national flavour. They were Manuka Henare and Rob Cooper.

The importance of the hui on Waitangi was that a forum was created where radicals and elders could meet to discuss the Waitangi issue and try to reach a consensus.

However, equally important to my mind was that the hui was run and organised by the Maori churches all working together under the umbrella Runanga Whakawhanaunga I Nga Hahi.

They did this for two reasons, I can think of: Sir James Henare had challenged the churches at a hui at Waitangi on December 1983 to organise such a forum.

"If there is one thing that divides Maori people, it is their different religions," he told them.

The second factor was an awareness among churchmen of the role played by their early predecessors, the missionaries, in the events leading up to, during and after the signing of the Treaty between its two signatories, and

the aftermath that is our inheritance.

It seems to me that these churches see that Heaven may be created here now on Earth, rather than the old view that encouraged the believer to "suffer his lot in this life but that in the hereafter one receives one's reward. . ."

Mention of this co-operation among hahi was very relevant to the pilgrimage to the Vatican.

Dan Whata, the leader of the party going, stressed the ecumenical nature of the trip. He translates ecumenical to mean "not exclusive to Catholics, but for all". The Pope's visit to New Zealand and the official Maori welcome was seen along the same lines – that it was for all Maori people, not just Catholics alone.

at least it's a start!



"I mua noa atu ite taenga mai o tauwi Ki Aotearoa.

Te iwi Maori He iwi whakaaro Hohonu Ki o ratou whakatupuranga. He iwi noho whanau. Whakapiri mai tatou Ki te awhi Ki te whaka mana Itenei tikanga tapu na reira.

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School Certificate – It Doesn't Improve

The figures for the 1985 School Certificate examinations were released in November, 1986. They are of great interest since they will be the last set of statistics that will be able to provide clear evidence on how Maori candidates fare in the examinations. As from 1986 School Certificate results sent to homes will not show results in each examination as a percentage, but will show only which grade out of seven possible grades that the candidate has been awarded. Consequently in future it will be very hard for researchers to make comparisons to show what proportion of candidates pass in each subject, or how the pass rates for Maori candidates compare with those of other candidates.

The figures for the 1985 School Certificate examinations show that they and their marking systems have not been changed so as to make the examination system equally fair to both Maori and Pakeha candidates. The examinations still overwhelmingly favour non-Maori candidates:

The table shows that while pass rates for New Zealand candidates as a whole hardly change at all, the pass rates for Maori candidates vary more widely. (This is mainly because they comprise a relatively small group – only 11% of the New Zealand candidates). Changes in Maori pass rates range from an increase of 5.6% in the proportion passing Geography to a fall of 3.2% in the proportion who passed their English paper. But what has not changed for the Maori candidates is the large gap between their pass rates and the overall pass rates in almost every single subject of the entire School Certificate list of subjects.

Worsened

The overall results for all Maori candidates actually worsened little over a third of the subjects they sat – 34.2% of the examinations. In 1986 the percentage of subjects passed was virtually the same – 34%. But New Zealand candidates as a whole enjoyed a slight improvement in their success rate. Well over half the New

Zealand candidates pass the examinations they sit: in 1984 they passed 56.4% of their papers; and in 1985, 57.2%.

While very slightly fewer New Zealand candidates as a whole failed all the subjects they sat in 1985 (a fall from 24.4% to 24.2%), more Maori candidates failed everything. (43.% in 1985, 42.6% in 1984).

The full range of statistics is available from the Department of Education in **SCHOOL CERTIFICATE EXAMINATION STATISTICS, 1985**.

Among other figures in the booklet are the results of the examinations specially designed for the Pacific Islands. Those figures show a pattern of failure of Pacific students by the examinations which differs little from the pattern for Maori candidates.

Failed to respond

The results of the 1985 School Certificate examinations all point in the same direction – despite the ways that Maori groups and other groups have put the case for the examinations to be made fairer for all who sit them, the politicians and the bureaucrats have failed to respond. It is clear that the new grade system which began with the 1986 examinations will simply be another way of disguising the underlying cultural and socio-economic biases of this tax-payer funded system.

But above all the patterns of the 1985 examination statistics show very clearly that the results are not the fault nor the responsibility of the young Maoris who sit these examinations. They are the result of an examination to insist that in order to "succeed" a student must abandon her taha Maori when she enters the examination room.

The Treasury is very fond these days of the phrase "user pays". In this instance, the Maori user is paying for worse than nothing, is paying for having bright and hopeful youngsters labelled failures.

PASS RATES IN THE SIX SUBJECTS

WITH ONE THOUSAND

OR MORE MAORI CANDIDATES

(i.e. per cent of candidates sitting who passed each subject)-

Subject	All NZ Candidates: 1984	1985	Maori:	1984	1985
English	52.4%	52.7%+		33.1%	29.9%–
Geography	53.4%	55.2%+		26.8%	32.4%+
Maori	53.1%	54.4%+		51.8%	55.7%+*
Maths	57.9%	49.6%+		35.5%	36.3%+
Science	59.4%	59.4%		35%	35.3%+
Typing	48.8%	49.1%+		34.5%	33%–

[+pass rate better than 1985; –pass rate lower; *Maori pass rate higher than all NZ Candidates]

Still another river to cross says Maori principal

Teachers not willing to cross another cultural boundary won't survive. That's the message Wellington High School and Community Institute Principal John Clarke has given to 250 new school teachers just starting work around the country.

His advice came at their graduation from the Auckland College of Education.

John Clarke didn't mince his words about teachers he sees being stubbornly monocultural in outlook and willing to settle for security seeking. He says new teachers are just beginning their specialised training, and he would advocate a bicultural approach to counter deep-seated prejudices in society.

He sees the Curriculum Review Report as being the blueprint for future education direction, breaking down boundaries firmly set in the teaching profession. He says a bicultural approach is a way of quelling the anger and criticism of Maori people towards an education system that has provided a meagre return.

He says the 'in' word has become multiculturalism, but unfortunately this provides an 'out' for inaction, an

excuse for doing nothing.

"If multiculturalism is a genuine objective, then surely biculturalism is the starting point."

John Clarke says the increasing cultural mix in schools means teachers have to face the situation head on, there is no way of avoiding it.

The facts are these: The proportion of Maori students to non-Maori students in the education districts has shown a significant increase over recent years.

In Wellington: 1 Maori pupil to every 6 non-Maori; Auckland: 1 Maori pupil to every 4 non-Maori; Hamilton: almost 1 to 2; Hawkes Bay: 1 to 2.

And at the other extreme — Otago: 1 Maori pupil to every 24 non-Maori.

These figures do not take into account the Pacific Island groups.

By the year 2010 the national ratio would be close to 1 for 1.

When reasoned argument does not prevail, it forces people into a situation that makes them more aggressive and more determined to attack the system, or go their own separate way. The results of a separatist approach, as we know it on an international scale, are not good. There are many examples of a separatist approach being taken in

New Zealand today:

The Kohanga Reo movement nationwide, the Hoani Waititi School, Auckland, the Rotorua school run by a group of ex state school teachers, Otaki Maori University, Te Wananga o Raukawa, are some of the self-determined, self-reliant type of Maori educational institutions that have been set up around the country.

Their message is quite clear, which is: **If the State is not prepared to accept our values, to foster the indigenous language of this country, to give our young people a better return, then we will go our separate way.**

For them, the reality of our schools is not in line with their aspirations as parents.

Grafitti can be a real art form, as I noticed during my travels on the Continent in 1984. One particular message that attracted my attention was this: "A person who speaks 3 languages is TRI-LINGUAL, a person who speaks 2 languages is BI-LINGUAL, a person who speaks 1 language is AN ENGLISHMAN." Don't let that be said about US, as New Zealanders.

Te Winika restored

The restoration of the Waikato war canoe, Te Winika, has been completed. With the appropriate ritual to mark a poignant and unique occasion, the men of the Turangawaewae canoe maintenance crew put the finishing touches to the restoration project. The crew also prepared and maintained the majestic Taheretikitiki in Fremantle. Sixty-five separate and impeccably cleaned, restored and freshly stained pieces have been fitted and lashed together.

Te Winika, built originally in the 1830s, and recarved and refurbished in the 1930s, was gifted to the city by Te

Arikinui Te Atairangikaahu in 1973, as a symbol of harmony and peace. A magnificent canoe, she has been on public display in the London Street gallery of the Waikato Museum of Art and History.

Anticipating her installation in the new museum building, it was decided to completely restore her.

The programme involved the removal of several layers of paint as well as extraneous matter, and the careful cleaning up and recolouring of each section. Her considerable age meant that she was also damaged, and had areas of wood rot and corrosion.

CANTERBURY MAORI STUDIES ASSOCIATION

An organisation established to encourage research in the field of South Island Maori Studies. We publish a quarterly journal, TE KARANGA, hold occasional evenings, and have a Resource Centre.

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'The Food Basket of Rakaihautu': Taumutu

**Dedicated to
Riki Ellison**

*Ko te pae tawhiti, whaia kia tata.
Ko te pae tata, whakamaua kia tata.*

Seek out the distant horizon and
cherish those you attain.

Lake Ellesmere, the large body of shallow water which laps against the southwestern flank of Banks Peninsula, is known to the Maori as Te Waihora, "water spread out". On the southern edge of the lake, near where for several hundred years it has periodically been opened to the sea at the narrowest point of Kaitorete, the spit which separates it from the sea, is the small settlement of Taumutu, a place long of importance in the history of Te Waipounamu. The name Taumutu comes from one of the names of the original pa in the area, Te Taumutu, also known as Te Pa o te Ika Mutu. Its site has been lost to coastal erosion.

Two older traditional names for Te Waihora are Te Kete Ika o Rakaihautu and Te Kete Ika o Tutekawa, "the foodbasket of Rakaihautu" and "the foodbasket of Tutekawa". Rakaihautu was the commander of the Uruao canoe which sailed down the east coast of the South Island about A.D. 900. Tutekawa was the father of Te Rangitama, one of the first Ngai Tahu chiefs to make his base at Taumutu.

These traditional names indicate Te Waihora's importance as one of the South Island's greatest mahinga kai. Traditionally, and into modern times, Taumutu has gained its standing from the access people living there have to the abundant food resources of the lake. In or on the waters of the lake

Tu Tangata features this issue, part one of 'The food basket of Rakaihautu: Taumutu'. This feature looks at Te Waihora (also known as Lake Ellesmere) and Maori settlement there at Taumutu. It traces the time up to one of its most outstanding people, Hori Kerei who was an MP from 1871 to 1905.

Part two will trace his time until the present day when Te Waihora is under threat from commercial exploitation and the food basket is now much depleted. This feature is just one chapter in a book compiled by the New Zealand Historic Places Trust called *The Past Today*. The publisher is Pacific Publishers and the price is \$49.95.



Te Waihora (Lake Ellesmere) is a prominent feature in this aerial photograph looking north along the length of the spit Kaitorete towards Banks Peninsula. Taumutu occupies the point of land bottom left between the lake and a small lagoon. The huts on Fishermens Point and the Hone Wetere Church are visible.



These pits, which extend in a long line across a paddock behind Awhitu House, are believed to be borrow pits from which the Maori who lived at Taumutu before the arrival of the European took sand and gravel to create soils nearby suitable for growing kumara.

itself were tuna (eel), patiki (flounder), awa (mullet) and water birds. Tuna were specially abundant and more than 33 names identified different types of tuna according to the different ways they could be preserved. The tuna were taken in hinaki or, in huge numbers, by lowering the level of the lake. Stories of eeling practices of the past are preserved in old waiata, oriori and pao. Flounder were taken by digging trenches into the shingle of Kaitorete. Duck and other water birds were taken in great drives when they were moulting and unable to fly. From streams which flow into the lake were taken uaua (whitebait), kanakana or piharau (the lamprey eel) and koura (fresh-water crayfish). Many of these foods were dried and stored for winter, including uaua, inanga and tuna. The tuna were dried on whata, large wooden frames erected on the lakeside. Besides these resources of food, raupo, wiwi and harakeke grew in abundance in the swamps on the lake

margin and on the sandy spit were large areas of pingao, a native sedge used for traditional crafts. A special black mud (paruparu) was used to dye fibres.

A lake as important for its food and other resources as Te Waihora had to have a guardian. Te Waihora's was Tuterakihaunua, who lived in a cave at Whakamatakiuru (Fishermen's Point), Taumutu. Tuterakihaunua was a protective taniwha who preserved the lake as a source of food and any breach of respect by any of the tribes occupying land around the lake was fatal.

To the area's natural resources, the Maori added the important crop kumara. At Taumutu are the remains of some of the southern-most kumara gardens in New Zealand.

In traditional times there was a well organised round of food-gathering from the pa and kainga of Taumutu which kept the local communities

supplied and provided commodities for exchange with, or presentation to, other communities in Te Wai-pounamu.

Before the arrival of Europeans, the spit, Kaitorete, was a major route south from populous Banks Peninsula and points further north (Kaiapohia and Kaikoura), south towards Murihiku. This route avoided the swamps around Te Waihora, then much more extensive than they are today. The many middens to be found on Kaitorete are evidence of its importance as a route of travel. Taumutu, at Kaitorete's southern end, was a strategic point on this "southern highway" of earlier times. Because it also had access west across the Canterbury Plains and over passes of the Southern Alps to the Poutini Coast (Westland) it was a centre of greenstone working, probably second only to Kaiapohia, north of the Waimakariri River, which enjoyed more direct access to easier passes across the Southern Alps.

Being a place of such importance in traditional times, it is not surprising that many archaeological remains — ovens, middens and burials — dating from moa hunter times are to be found at and near Taumutu today. The first “archaeological” investigation of Taumutu was made in 1868 by Julius von Haast. He recognised that Taumutu was a place of long occupation. Modern archaeological investigations of a moa hunter midden at the Rakaia Rivermouth, just south of Taumutu, have dated occupation of the area to, conservatively, 550-600 years ago.

The traditional history of Taumutu begins at the time the Ngati Mamoe kainga there became caught up in the Ngai Tahu “conquest” of the South Island. (There was intermarriage as well as conquest during the Ngai Tahu occupation of the South Island and many South Island Maori to this day proudly claim Ngati Mamoe as well as Ngai Tahu descent.) The pa of three Ngai Tahu heroes, Te Rangitama, Te Ruahikihiki and Moki II, were established at Taumutu. Members of the local hapu to this day refer to themselves as Ngati Ruahikihiki or Ngati Moki.

Te Rangitama, one of the earliest Ngai Tahu chiefs to make his headquarters at Taumutu, crossed Brownings Pass and by defeating Ngati Wairangi in battle at Lake Kaniere, took the Poutini Coast, and its greenstone, for Ngai Tahu. Te Rangitama's pa has been washed away by coastal erosion affecting the shore south of Kaitorete. (The remains of burials uncovered by this erosion have been respectfully reinterred in the graveyard of the Hone Wetere Church.) The pa of Te Ruahikihiki and of Moki II remain, their surviving earthworks guarding the Hone Wetere Church and the Ngati Moki runanga hall. The low earth walls of the old pa rise today out of dry land, but at the time the pa were built the lake's high-water level was more than 2m higher than the level at which the lake is opened to the sea today. The pa, when built, would have occupied tongues of dry land surrounded by swamp and open water and so been easy to defend.

In the early nineteenth century, Taumutu was involved in the Kai Huanga feud, a bitter dispute within Ngai Tahu, and its population was much depleted by the time Europeans first began arriving in Canterbury. The land of Canterbury passed into European hands with the Kemp Purchase of 1848. Reserves were set aside at Taumutu, but they were relatively small



Horei Kerei Taiaroa, his wife Tini Kerei and two of their grandchildren, Tini Wiwi and Ria Mohiko. This is a hand-coloured version, with a new background painted in, of a photograph taken in front of Awhitu House, Taumutu, a short time before Hori Kerei's death in 1905.

areas of poorer land, close to the lake edge and so subject to flooding. The Taumutu Native Commonage Act of 1883 added some 283ha to reserves in the Taumutu area to support the native residents of the vicinity, but already by then the pressure on the Maori community from European farmers occupying the surrounding land and from European fishermen congregating at Fishermen's Point was strong. Kainga remained at Taumutu through the late nineteenth century and turn of the century photographs show parts of the old pa and kainga at Taumutu still occupied.

But by then the largest settlement in the Taumutu district was at Fishermen's Point, a fishing community of up to 250 people of very varied nationalities. In the last quarter of the nineteenth century a substantial commercial fishery developed on Te Waihora. The fishermen caught eel, flounder and “herrings” (yellow-eyed mullet). They built their huts on a landing reserve which had been gazetted by Canterbury's Provincial Government in 1867. (The status of this land is still a source of ill-feeling among local Maori, who feel it should be returned to the commonage of which it was part.)

The community at Fishermen's Point flourished and in the early twentieth century, Taumutu's New Year's Day regattas, held at the point, drew crowds of people from all through the

Ellesmere district.

But as European farmers prospered on the farmlands of Ellesmere and as European fishermen exploited the rich resources of Te Kete Ika o Rakaihautu, the Maori kainga declined. Many Taumutu Maori drifted away, to work on local farms, to Southbridge, Leeston and even further away. Today the sites of the nineteenth-century kainga are bare paddocks, although their locations remain known to those Maori in the Ellesmere district who trace their descent from those who lived in the kainga.

It was at this time of decline, for the Maori people as a whole as well as for the Maori community at Taumutu, that a Maori of national standing and influence entered Taumutu's history. Hori Kerei Taiaroa, Member of the House of Representatives for Southern Maori 1871-78 and 1881-85 and Member of the Legislative Council 1879-80 and 1885-1905, decided, in the late 1870s, to move to Taumutu. H. K. Taiaroa was a member of the influential Maori “gentry” which emerged in the late nineteenth century and which played an important role in straddling the divide between the still more or less separate Maori and Pakeha worlds. Taiaroa is a key figure in the story of Maori adjustments during the difficult years of the colonisation of New Zealand by Europeans.

To be continued in Tu Tangata June/July 1987.

Lost World of the Maori

na Alan Taylor

Classic Maori society was the ideal human society. It was an achievement of a thousand years of social and cultural development, ultimately destroyed by European Contact.

So believe many Maori, but few Europeans. Naturally, Maori opinion is correct: *for Maori*. Neolithic Maori society was an ideal society before the fatal impact of European discovery. And there is much evidence to support the claim. There is, for example, the primary, objective observations of Captain Cook and the Endeavour scientist Joseph Banks. Both their journals record a lost Maori world of remarkable social and cultural balance, with the natural environment.

People are society, culture. And it was people (Maori) that Cook and Banks concentrated on for an understanding of the unique Maori life and achievement-in a country that deeply impressed both observers.

Cook found the Maori a strong, well-made active people. He admired the stature of the men, their health and hardiness.

He also admired their vigour, skill, industry and friendliness – although at first meeting very warlike. Cook was also impressed by the modesty, decency of the women and was much taken by the artistic carving and fine construction of tribal canoes and fine craftsmanship in cloaks.

The only negative observation made by Cook was on the body use of ochre and oil; kai tangata was simply a matter to objectively speculate upon-along with the religious beliefs of the people.

Cook was impressed by the natural dignity, intelligence and curiosity of Maori. He also found the people cheerful, kindly and affectionate toward each other. In summing up Maori character however, he made the following ominous observation: "So far as I have been able to judge of the genius of these people, it does not appear to me at all difficult for strangers to form a settlement in this

country. They seem to be too much divided amongst themselves to unite in opposition."

Joseph Banks was a trained, scientific observer who, at the same time, was a sensitive man greatly impressed by Maori. He viewed the people as warlike but predictable; the men being well built and active, the women lively, good natured, volatile spirits-the disposition of both sexes being mild, gentle and affectionate towards each other, but implacable towards their enemies, whom they regarded as 'angry friends: hoariri'. Maori were intelligent, provocative in confrontation but trustful. Theft was rare among them. So too immorality; both sexes were modest and decent in conversation and never exposed to view 'those parts that ought to be concealed'.

Like Cook, Banks commented on the sound health of Maori. He observed no illness among them either shipboard or in the villages he visited. He observed neither sores nor scars on their bodies. However, he objected to Maori use of ochre and oil. Kai tangata was something of a mystery; he did not moralise over it.

For Banks, Maori art was a revelation. So too Maori horticulture and various manufactures: cloaks, deep sea nets, weapons. He was also impressed by Maori dance and song: peruperu and waiata. He never at any time feared the people once contact had

been made. And like Cook grieved over Maori deaths, arising out of mutual misunderstanding on initial contact.

Both Cook and Banks were impressed by Maori life and society; a society and natural world that must have seemed like a lost Eden, compared with 18th century England, a virtual hell on earth. In the 1760's England was technologically making extra-ordinary progress. But social conditions for the mass of people were barbarous: widespread unemployment, poverty, debtors prisons, public executions, murder, vice and misery. It was also a country of press gangs, public riots, flogging and slave trading.

It was a nation entertained by bear-baiting, pugilism to the death in an environment of endemic disease and insanity. Wealth was concentrated in the hands of a privileged minority.

On the threshold of the industrial revolution, England was beginning its search for raw materials and future markets in an imperialism that would ultimately encompass the Pacific-rediscovered, for the most part, by Captain Cook who would provide the necessary information on the possibilities of Pacific exploitation and colonisation.

Trade and missionary enterprise followed Captain Cook, and the Maori Eden he had rediscovered was lost forever.



The Rangitikei River

Because of its location, the Rangitikei River was never destined to serve the important role that the larger Whanganui did in the communication network of earlier times. Nevertheless for all the limitations imposed on the water course by its geographical location, it still played an important role. It provided an alternative route to Taupo and further points to the north and east, as well as providing access between the east and west coasts of Te-Ika-a-Maui by way of the Ruahine Range.

Rangitikei is an ancient place name which legend holds was bestowed on this lower North Island West Coast river by the famous personage Hau. In the course of chasing an errant wife, he took the opportunity of naming prominent features of the landscape from Whanganui to Pukerua Bay. In an *ori ori* of the Ngati Apa, it is recorded in poetic form that — "Beyond (the Turakina) with lengthened stride he (Hau) reached the Rangitikei". The more matter of fact Rev. Richard Taylor interpreted this example of a Maori lullaby as meaning, in prosaic English, that this line of the *ori ori* meant "a considerable step from the Turakina" — in fact a good day's walk for travellers.

In ancient and early colonial times before bridges were placed across the river, the Rangitikei presented coastal travellers with problems and it was necessary for parties on approaching its mouth to move up stream until a fordable section was reached. European travellers often found difficulties in finding their way along this ancient section of the North Island's walkway system because of shifting dunes, thick vegetation and the existence of swamps on the river flat. However it is from where a party met the navigable section of the river, that the really interesting story of the part that the Rangitikei played in the communication system of old Te-Ika-a-Maui and early colonial times unfolds.

It is from the pen of the then Wellington provincial geologist James Coutts Crawford, that today we are afforded the opportunity of tracing this ancient route to Taupo by way of the

Rangitikei river system and the Onetapu desert. We see the difficulties that travellers had to overcome in the days when travelling was primitive in the extreme.

Military operations

Being a former junior officer in the Royal Navy, despatch writing came easily to Crawford and much is conveyed with the minimum of words. In his account of the journey to Taupo, a day by day description is given of the varied terrain along the route, travelling times between major landmarks, points where tracks crossed the river and where halts were made for overnight stops. Descriptive as the account is we cannot escape the conclusion that, in recording this information which was supplemented by sketches of scenes along the way, all this would have been of great use to the authorities if military operations had to be mounted in the Rangitikei in what were not altogether harmonious times.

With its shingle bottom, treeless and tortuous flood plain of its lower reaches, the Rangitikei at this juncture of its course reminded Crawford of its similarity with a Canterbury river. However from where the outposts of Pakeha settlement ceased and its navigable length commenced, its character changed abruptly, for the next six days were spent journeying through forested country with the river entrenched between high steep banks. This gave Crawford and countless other travellers in earlier times cause for thought as to what would be in store if the river should rise.

Crawford also noticed that in having a smaller volume of water and the rapids not presenting such a hazard to navigation as the Whanganui, smaller craft plied the Rangitikei. Apart from his companion, the craft which Crawford hired was manned by a crew of four.

Crawford commenced his journey on January 12, 1862 with the objective in mind of studying a coal seam in the Tangarakau which is a major tributary of the Whanganui. This roundabout way of getting about the country was

brought about by what he considered to be the intransigence of the Kingites in denying him access to the Tangarakau from the Whanganui and in order to complete his aborted mission to the upper river, he decided to come through a back entrance.

Downstream

The description of Crawford's journey from the mouth of the Rangitikei to the shores of Taupo makes interesting reading for it takes a person back into a past that is gone forever. In describing the scenery along the way Crawford used the correct nomenclature when referring to where major confluences joined the Rangitikei and where pa and kainga were situated. Crawford's description of the passing scenery comes to life for anyone who has a rudimentary geographical knowledge of the river when it is appreciated that references to left and right banks mean when a party would be proceeding downstream. This places all features described by Crawford on the opposite side of the valley and is still the standard practice in guide books of any value.

As the canoe proceeded upstream Crawford recorded place names that today are largely forgotten. Being a geologist, when passing Te Kipi he was visibly impressed by the signs of the massive landslide that seven years earlier had blocked the river for two days. This was the result of the February 1855 earthquake which is considered to be of magnitude 8 and makes it the greatest shake of modern times but when Maori tradition is taken into account, not necessarily the largest seismic movement of the last 1000 years. Crawford made his first campsite at Waikokiwai and the second at Makohina. It was at the latter place that the ancient track from the West Coast met the river and to serve notice that the Maori population moved about was the presence of a party from Taupo engaged in the process of constructing a mokihi (make-shift canoe) from bark in order that they could forsake overland travel for the less strenuous journey on the river.

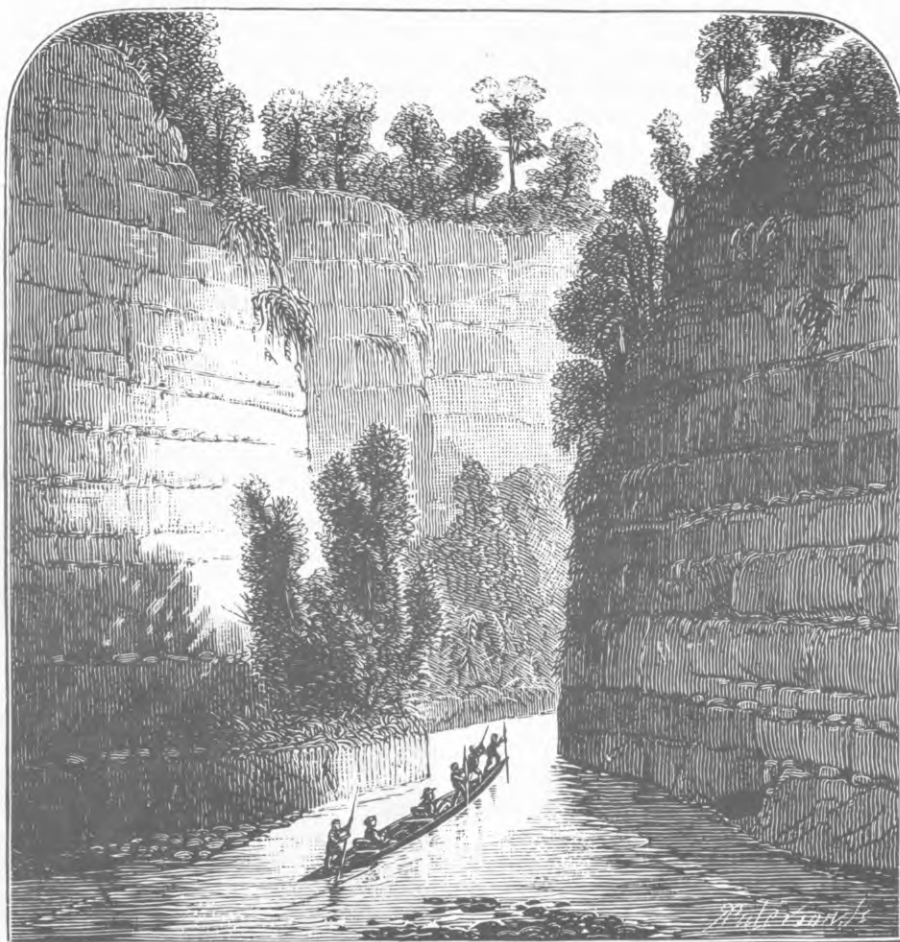
Crossing the river

At Te Whata bad rapids were encountered. Here the canoe had to be towed upstream and while this was being undertaken a fatality nearly occurred. At Pohunga the road to Taupo was once more encountered as it crossed the river. On January 17 the party reached the Kauwhata junction and it was here that Crawford pondered over the dangers of camping in the Rangitikei because the vertical cliffs restricted parties to sleeping out on the flood-prone shingle banks. Next day the Hautapu river was passed and a further ford noticed where the ancient road to Taupo crossed the river.

It was on this day that more bad rapids were passed at Tokakai Tangata. On reaching Te Whahaihai the river narrowed to 30 yards and began to wind for some distance between cliffs 150 feet in height. Here Crawford was informed by his guides that this stretch of the river was paraki Maori — a strongly fortified position. Once these narrows were passed the Moawhango was reached and a new phase of the journey to Taupo commenced.

The Moawhango which joined the Rangitikei on its right bank, a virtual ditch for this major tributary, was confined between high steep banks and for considerable stretches the bed was no more than 10 or 12 feet wide. This stretch of the route to Taupo would have been somewhat soul-destroying for, due to the narrowness of the river, the overhanging forest canopy effectively blocked out the sky so that travellers were compelled to travel under gloomy conditions. This section of the journey occupied Crawford for five days and it can be appreciated that for all parties a sigh of relief would be breathed once the navigable portion of the Rangitikei and its tributary, the Moawhango, came to an end. From here parties climbed out of the Moawhango, scaled the steep bank and took to the hills.

Crawford vividly captures the lifting of the human spirit once the vision of travellers was no longer restricted. On reaching Pauerarewa, a small kainga, the volcanic peaks of the central North Island were in full view. Completing the panoramic view from the clearings around Pauerarewa was the district of Mokai Patea (inland Patea) where the Ngati Paneiri or Te Upokoiri hapu of Ngati Kahungunu dwelt. The view eastward towards Napier showed flat-topped hills and which was the area that the Rev. Colenso explored in the 1840s when he visited the western boundary of his far-flung parochial district.



Moawhango junction with Rangitikei River



Chevalier: The Upper Rangitikei

On reaching Pakehiwi leave was taken of the Moawhango. This provided a new experience for Crawford and his companion Deighton, in that the river was crossed by a tuhape (maori bridge) with a span of 18 paces and which saved a precipitous descent of 150 feet to the channel below. Here Crawford, it can be said, came back on course, for as his journey was of a scientific nature, it needs to be re-

membered that he had deviated somewhat from the traditional route to Taupo from the Rangitikei mouth. At Herekiekeie the party followed the Hautapu through a mixture of forested and open country. The final section of the grand tour to Taupo commenced on January 24 when the Waitangi was crossed with a resultant change in scenery and temperature as the bleak plateau of Onetapu was reached. After

the upper reaches of the Wangaeu were passed the track led to Waihohonu. From here the track crossed a succession of low ridges and travelling became more rugged as these physical barriers were separated by cold mountain torrents which had to be forded until finally Roto Aira was reached. Roto Aira served as a sign that Taupo was close at hand.

Moawhango Forks

In his sketch of the Moawhango junction on the Rangitikei, Crawford graphically depicts what journeying on this ancient waterway entailed. For although its volume was less than the Whanganui and as a consequence its rapids not so difficult to negotiate, the Rangitikei nevertheless posed problems for those who embarked upon the waters.

Because the Moawhango for its navigable section flowed through a deep canyon, keeping abreast of changing weather patterns was a never ending problem for travellers on this waterway. Not being caught out by a change in weather and a sudden rise in the river level was not made any simpler for travellers through the spreading forest canopy on both banks of the Moawhango. This effectively obscured the sky from view for lengthy stretches of its course.

On the Rangitikei poling was performed by the customary practice of the crew facing towards the bow. This was in direct contrast to the practice on the Whanganui where all but the steersman faced the stern.

Although Crawford reached Taupo by proceeding up the Moawhango his choice of route was a roundabout way of going about things. In ancient times the Moawhango was the way that eventually led to Hawkes Bay, by way of the Ruahine Range.

The Waihohonu was a clear cold mountain river which had its source on Tongariro.

Not possessing an altimeter Crawford had no way of accurately judging the maximum height the road from the Rangitikei River mouth to Taupo reached. What he was certain of however, was that on the campsite on the Waihohonu River he was at a greater elevation than the inhabited region of Mokai Patea in the Ruahines which he had sighted some days earlier after



Camping Shed on Waihohonu River

leaving the Moawhango river.

In earlier times many a party had lost lives due to exposure to the elements when traversing this upland region with its rigorous climate and alpine scenery. The Waihohonu was a recognised campsite on the road to and from Taupo.

Although this scene of the upper Rangitikei painted by Nicholas Chevalier is well above where Crawford and his party left the main stream to follow the Moawhango on their

journey to Taupo, it nevertheless is an important historic record of the role this west coast river played in the transport system of earlier times. Chevalier recorded this scene of the partly forested and semi open country within a few years of Crawford's roundabout route to Taupo.

The scene is in the vicinity of Mokai Patea and is on the line of the ancient routes that linked Hawkes Bay with the Rangitikei and the western coast-line of the lower North Island.

Whanaungatanga works best within families

Na Rakapa Sturm

The first of a two part look at family relationships

It has been suspected that most people have been asked the question "How's the family?" Usually the reply is "fine" or "good".

We all want our children to make something good of their lives. We want them to be in control of their lives. While our children are with us, we are the most stabilising influence in their lives.

What can Maori parents do to strengthen their family bonds? The basic needs that Maori children seek from their parents in a nurturing environment are

- a) that your child is loved and lovable;
- b) feelings of a worthwhile being — with the feelings of making sound decisions.

Every child is a unique human personality with changing moods and needs.

With the holistic view of health that Maoris perceive as vital to our feelings of well being in all its phases, we can apply the same principles to the family. Taha wairua can be the most important overall influence in a strong family relationship, always remembering charity begins at home, and the important golden rule "Do unto others as we would have them do unto us", is as meaningful today as ever before.

Living by the Golden Rule is intended to be done seven days a week not just on Sunday and to be used in every relationship at home with our loved ones and at work as well. Keeping our priorities as God first, family second, career third, somehow keeps life in harmony. While everyone is valuable as a person, the most important people in our lives are families and friends.

A study was taken by a psychologist in the USA on scores of families and from that survey what makes a family close, these dynamics were noted.

Mutual appreciation — These families express a great deal of appreciation for each other. They make each other feel good about themselves.

Time spent together — These families enjoy each other and spend a great deal of time together at meals, at work, at recreation; **But it doesn't just happen.** They structure their lives so they could be together.

Good communication — Strong families spend a lot of time talking with each other. They listen well conveying respect to each other, and they get conflict out in the open. They may fight, but they share feelings about other ways to deal with a problem and find a solution best for everyone.

Commitment — Strong families are deeply committed to the family group and to promote one another's happiness and welfare. They invest much time and energy in the family. When life outside gets too hectic they must slow down and list their activities. Then they cut some to free time for their families.

Religious orientation — This confirms research of the past 40 years showing religion is related to marriage and successful family relationship. More than merely going to church, which most families in this study did, these families shared a spiritual lifestyle. Awareness of a higher power helped them to be more patient, more forgiving, quicker to get over anger.

Ability to deal with crises — Even in the darkest situation they manage to see some positive element and to focus on it. They're able to unite instead of being fragmented by problems.

Imitation — Your child's habits can be largely determined by the example of the parents. "What you are thunders so loudly I cannot hear what you are saying." How we behave may do much more than anything else to shape

our children's character and behaviour. They probably won't even strive to achieve unless they've seen someone succeed. They won't develop a conscience unless they see morality at home. We increase the probability that they will smoke or perform other unhealthy acts if we commit them ourselves. Modelling can help to guarantee that certain behaviour will or will not occur in the first place. No one can serve two masters. No one functions well under double standards.

The "monkey see, monkey do" principle demonstrates children are astute observers. Many undesirable behaviours get their start in this way. Many adult problems have their roots in childhood, habits acquired by imitating their parents. The principle of imitation will go a long way in developing desirable behaviour. There is no way around it; if you want to have your child adhere to certain moral and religious beliefs you must do it yourself. Dorothy Law Nolte summarises well.

Children learn what they live

If a child lives with criticism he learns to condemn

If a child lives with hostility, he learns to fight

If a child lives with ridicule, he learns to be shy

If a child lives with shame, he learns to feel guilty

If a child lives with tolerance, he learns to be patient

If a child lives with encouragement, he learns confidence

If a child lives with praise, he learns to appreciate

If a child lives with fairness, he learns justice

If a child lives with approval, he learns to like himself

If a child lives with acceptance and friendship, he learns to find love in the world.

Accounting for Clubs, Societies and Associations

John Gill is the Director of Finance for the Department of Maori Affairs. In this article, he talks about the ways clubs, societies and associations can make their accounts a pleasure to audit.

During recent years I have had the misfortune to be asked to audit many clubs, societies and associations. Like many of my professional counterparts I twist and turn and try to slide out of this obligation, but each year I seem to end up carrying out a few "freebies".

Generally this causes some friction at home because I have to sit up late at night, with bits of paper, receipt books and cheque books all over the kitchen table and I get very moody for the whole time it takes me, unpaid, to form an opinion on the truth and fairness of the financial statements.

Who is the auditor?

All too often the auditor is invited to sign the financial statements of a club so that they can be presented to the Annual General Meeting "on Monday". This tends to happen on a Friday afternoon, the financial statements are yet to be completed by the treasurer but the proposed auditor is told "not to worry, because the accounts are okay".

If accounts are so okay why have anyone audit them?

Basically the auditor is a person independent of the committee making a report to the membership on the financial management performance of the committee during the year. If the auditor does not observe the actions of that committee during the year in question, or is dissatisfied with what he or she feels then it is just about impossible for him or her to form a favourable opinion. In such cases the auditor will write a "disclaimer" or a

"qualified report" which is a pretty heavy hint to the membership that urgent changes are needed in the club.

The constitution

Americans always talk about their rights being enshrined in the constitution and every club, society or association in the community should follow that concept and set about preparing or reviewing its constitution.

In essence the constitution should set out the goals of the organisation, that is, the reason of its existence. The constitution should also set out the rules that govern the relationship between the members and the committee, such as who may be a member, how fees will be set and the procedures for calling an Annual General Meeting.

The two most common failings that I have found have been that, first, many clubs do not have a constitution, and second, that it is out of date or lost. For instance one soccer club had a rule that prevented women from being on the executive, perhaps that one should have stayed lost. Often the constitution will specify how many members must be present to achieve a quorum, and yet meetings with fewer people have been allowed (unconstitutionally) to proceed.

The treasurer

There is no doubt that the chairperson and secretary of a club are key people. On their performance rests the success of the goals of the organisation, but the character that so often makes the auditor want to cry, is the treasurer. The treasurer is the person in charge of

funds and approved to receive money and pay debts of the club which have been duly authorised by the committee.

The treasurer is unlikely to win a popularity contest but will be respected inspite of "getting a bit prickly about money". It is an advantage to elect a treasurer who studied book-keeping or accounting at school, or has clerical experience. If such a person does not exist then someone can be trained and my District Accountants will be only too pleased to spend an hour or two on training with such a person. It is most unwise to accept the responsibility of being a treasurer if you have no experience and no training.

Money inwards

The club receipts will usually comprise subscriptions, entry fees, sales and koha. Often someone other than the treasurer will collect this money, using perhaps a "subs book" to record the transaction and then being cleared by a receipt for the sum collected by the treasurer. In my own club, George collects \$1 per pay from about 20 of us and then pays it over to the treasurer, who gives him a receipt for \$20, described as "subscriptions — payday 24/12/86" etc.

In accepting this receipt, George is saying that he only paid over \$20 to the treasurer. If George collected from more than 20 people then someone is going to get pretty cross about not being let into the next social!!! This is a way of ensuring that the internal control is good and that all club monies end up in the club account, not

down at the TAB.

The other crucial thing about money inwards is that it must be banked intact, that is, the treasurer must not allow anyone to take advances out of it to buy goods. If this net banking happens you can not calculate profit anymore. Some people say that the treasurer can fix it all up later, but it is the old story about the road to hell being paved with good intentions. Banking intact is the only way.

Money outward

The best advice is always pay by cheque. The treasurer often has to have a second signature on the cheque, but if this is "solved" by having cheques signed in blank, then you are looking towards big trouble. Never sign a blank cheque, even if I ask you to, especially if I ask you!!!

Bank reconciliations

The bank reconciliation must be done within a day or two of its arrival. The purpose is to check that bankings have taken place and that cheques have been processed. It is on the basis of the bank reconciliation that the monthly report to the committee should be based, and the monthly financial report must be recorded in the minutes.

Cashflow

One of my favourite quotations is that from Charles Dickens' book David Copperfield, when Micawber, not one of the wisest financial managers, but rather one well versed in disaster says, "Income 20 pounds, expenditure 19 pounds, 19 shillings and 6 pence, result ... harmony. Income 20 pounds, expenditure 20 pounds and 6 pence, result ... misery!!!" So too with clubs. Cash planning is crucial but so often forgotten and with the result that the treasurer goes into overdraft without authority or invoices remain unpaid and creditors get very upset.

The committee, spearheaded by the treasurer must set out the planned activities for the year, at the start of the

year, and see that finance is available or can be raised to fund the activity during the year. Tough decisions may have to be made during the year to protect the accumulated funds, such as cancelling an event for which support has not materialised.

The reports

The treasurer must report monthly on the cash position, but the format need only be a simple one such as that set out in Table 1 below:

Table 1

The Monthly Treasurer's Report

Final balance on bank statement		\$820.43 CR
Plus deposits made after final date of the statement		63.27 CR
Total of the above		\$883.70 CR
Less unpaid cheques:		
021 Rental of hall	\$ 43.20	
027 Purchase of food	140.00	
031 Electricity	21.40	
		210.40 DR
Equal funds available		\$673.30 CR

The annual financial statements need not be complicated either. In Table 2, I show a receipts and payment account that is intended to show the opening and closing bank account totals and thereby "prove" that the other two figures, the total receipts and total payments are correct.

The next piece, the income expenditure statement does not show the bank figures, it accounts for stock and debtors and creditors and is the way

we calculate profit.

Finally, the balance sheet shows what we owe and what we own:

I have shown these figures in detail in Table 2 in order to show the importance of making sure that the stock figure, debtors and creditors are all properly reported and valued appropriately.

Stock on hand and other assets are a real problem with clubs. In my ex-

ample in Table 2, if the stock had been overvalued by 50%, either in error or intended to cover a shortfall elsewhere, the profit would change from a \$150 profit to a \$50 loss. The treasurer must actually check the stock him/herself, not just rely on a recent invoice. The stock may have already been sold. A similar problem exists with assets such as football gear. Some clubs hold a set of gear for tournaments, at cost, three years ago that may have been worth \$1000, but after a couple of rough games, and with some missing, what is it really worth? The treasurer must see the gear and make his/her own judgment on its value.

The points made above about stock on hand applies to debtors as well. In Table 2, I show debtors as \$200. If that was wrong, and they had already paid up, the the profit of \$150 would be turned into a loss of \$50. In conjunction with the stock being worth only \$200, the overall loss would be \$250.

What this means is that special attention must be paid to stock figures, to debtors and creditors in the financial statements of clubs, societies and associations.

Summary

The reluctance of prospective treasurers to accept their nominations is based on the onerous responsibilities they inherit. Too many people accept these responsibilities without the qualifications and experience necessary to carry them out. The ideal treasurer is one with some knowledge of bookkeeping and some clerical experience. However, if such a person is not available then training can be provided by my District Accountants.

The only job worse than being treasurer is being auditor. The Department of Maori Affairs will not audit the financial statements of clubs, societies and associations. Periodically some of my staff, in a purely private capacity, are prepared to do a "freebie" for a well-run committee with a reliable treasurer, but please only use him/her as a last resort, because already most of us have more work than we can handle, and the private sector accountants enjoy this work so much more!!!

Table 2

The Financial Statements

(a) Receipts and Payments

		Opening bank	\$673.30
		Receipts	800.00
Payments	\$1000.00		
Closing bank	473.30		
	<u>\$1473.30</u>		<u>\$1473.30</u>

(b) Income and Expenditure

Receipts	\$800.00	Payments	\$1000.00
plus debtors	200.00	less stock	400.00
(money owed to the club)			<u>600.00</u>
		Plus creditors	250.00
		(money owing by the club)	<u>850.00</u>
		Profit	150.00
	<u>\$1000.00</u>		<u>\$1000.00</u>

(c) Balance Sheet

Liabilities		Assets	
Creditors	\$250.00	Bank	\$473.00
Capital as at start of year	673.30	Debtors	200.00
Plus profit	150.00	Stock	400.00
	<u>\$1073.30</u>		<u>\$1073.30</u>

na Alan Taylor

Most Maori jokes were short. However, some were quite involved stories.

One hundred and fifty pounds were



In a Native School Reader (1905) is

And finally, a Maori boy was asked by his teacher what he would do if he saw a newfangled car crash into a tree and throw it's driver bleeding to the ground. He answered: I'd order a coffin!

followers. Nor has it achieved widespread community consensus despite overwhelming support for the principle of Indian control over Indian education. Rather N'ungosuk has drawn its vitality from a intense number of dedicated persons (10-15) with a commitment to sustain a native language environment if the Ojibwa are to take control of their childrens' education destiny.

The enrolment at N'ungosuk has averaged around 15-20 children between the ages of 2 and 5 over the past 5 years. The operation itself is conducted out of an apartment complex designed primarily for single mothers. The facilities appear to be more than adequate, consisting of two adjoining apartments with two kitchens and washrooms, ample space for children to play and sleep, and an office for administrative affairs. The complex is located some distance from the community centre, in the process ensuring a linguistically controlled environment for children within a natural setting.

Response expected

The children of N'ungosuk are divided into three groups depending on their skills and level of development. They are always spoken to in Ojibwa, and are expected to respond accordingly although there is no punishment if English is used on occasion. Ojibwa is employed exclusively not only as a subject of instruction, but also as the sole vehicle of verbal communication throughout the daily routine of supervised play and formal instruction. The results of this immersion appear to be impressive. Family and friends have expressed delight and amazement at the extent to which the preschoolers have acquired a familiarity with Ojibwa language and culture. Also noteworthy is the children's enthusiasm in conveying this knowledge to anyone who shares an interest in their rediscovered skills.

The personnel within the N'ungosuk are comprised of paid staff (supervisors), volunteers, and (grand)parents. The paid staff is generally recruited from within the community in hopes of ensuring a degree of sensitivity toward those under their guardianship.

Unfortunately uncertainty over reliable funding has exerted a negative effect in attracting and maintaining highly qualified staff over an extended period of time. Relatives and friends are always welcome to contribute so as to provide a degree of continuity between home and the language centre. Especially welcome are the

elders within the community who frequently stop by and regale the children with tales of the past. Taken together, the parallels between the Kohanga Reo and N'ungosuk in terms of style and objectives should be obvious to anyone involved in the Maori language preschool movement.

Perils and Pitfalls in Aboriginal Language Preschooling

N'ungosuk resembles the Kohanga Reo in many respects, not the least of which is its commitment to preserve a threatened language base through community-based involvement with linguistically impressionable children. But unlike the Kohanga Reo, the N'ungosuk has encountered numerous problems in attempting to consolidate itself as a legitimate expression of preschool education. Failure to achieve widespread support reflects a conflict of interests among factions within the community. Many Ojibwa parents are fearful that total preschool immersion may detract from the development of English speaking skills and result in the diminishment of a child's career opportunities. Others prefer to conduct all preschooling within the framework of compensatory education.

Towards that end, they have recommended a realignment of N'ungosuk with the community's more amply endowed day care facilities. Problems also exist at the provincial and federal levels. The government and various agencies such as the Department of Education and the Indian Affairs Department are certainly aware of the crisis in aboriginal languages. They have also proposed solutions in which aboriginal languages are relegated to the realm of academically learned subjects within the school curriculum. Thus, both the provincial and federal government seem reluctant to support any bilingual initiative such as the N'ungosuk, arguing it does not fit within any set funding guidelines, or contravenes the spirit of English-French bilingualism in Canada. Consistent with this parochialism is the refusal of government officials to recognize N'ungosuk as anything but an Ojibwa day care centre when, in actual fact, its priorities – Indian control over Indian education – are radically different.

Prospects: Politicizing the Aboriginal Language Issue

Canadian Native Indians are at the vanguard of 4th World movements to

enshrine the principle of aboriginal rights as the basis for power, equity, and justice. Issues related to self-government, land, and treaty rights have tended to occupy the agenda in dealing with the federal government. Only recently have native Indians begun to show concern over the impending language loss. N'ungosuk is one of the few locally-controlled projects within Canada devoted entirely to the encouragement of aboriginal languages for those at the preschool level. But despite the potential inherent in such an experiment, it has not received the accolades one might expect. Nor does it even remotely come close to matching the success of the Kohanga Reo along any standard of measure.

Kohanga success

Comparisons suggest the success of the Kohanga lies in its dual ability to (a) politicize both the crisis in 'te reo Maori' and the emergent assertiveness of Maori nationalism ('tangata whenua o aotearoa'), and (b) be politicized by influential Maori and Pakeha sectors for the achievement of broader political goals. A parallel situation does not appear to exist here. Yet this indifference can hardly continue much longer if aboriginal languages are to survive into the 21st century. Aboriginal languages constitute a unique and important resource whose longevity depends entirely on conditions in Canada – conditions that are largely within government power to control. To date the government has not transformed aboriginal language retention into a national priority despite the obvious deterioration of this irreplaceable resource. But even with a national policy of support, the crisis in aboriginal languages will not be solved by orthodox language planning programs that ignore regional diversity and traditional approaches. Without in any way detracting from traditional approaches, what is required is the placement of children in environments where native languages can be permanently entrenched as a first language. Preschool aboriginal language immersion projects such as N'ungosuk represent one such strategy with potential to realize these ambitions for the betterment of all Canadians.

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The Politics of Aboriginal Language Renewal in Canada:

Towards Native Language Immersion Preschools

na Augie Fleras: Sociology Department,
University of Waterloo, Canada, 1987.

Little can be added by now in defence of the Kohanga Reo in coping with the crisis underlying the status of 'te reo Maori'. A similar situation exists in Canada where aboriginal languages also have experienced a steady decline. One of the strategies for renewal has witnessed the introduction of an Ojibwa language immersion preschool in a remote section of Central Ontario. Parallels are evident between the N'ungosuk and Kohanga Reo at least in terms of objectives, structure, and style, if not of impact and implications. Failure of the N'ungosuk to achieve widespread acceptance – in contrast with the success of Kohanga Reo – has left the program open to discussion.

Introduction

Debates over language issues strike at the very heart of minority-majority relations in Canada. Energies are continually being expended by minority groups in an effort to protect and promote what they regard as a threatened language base. Nowhere are the politics of language more conspicuous than in the province of Quebec where French has attained clear domination as the channel of communication. In recent years, Canadian Native Indians have also taken steps to establish aboriginal language rights from within a framework of cultural self-determination. Different strategies for renewal have been employed, as yet without much success. But a proposal to employ a system of native language immersion preschools – like those of the Kohanga Reo – represents a bold and imaginative venture with considerable promise. This article will examine one such preschool movement known as N'ungosuk, and situate its development within the historical and contemporary context of aboriginal language decline and recovery.

The Problem: The Crisis in Aboriginal Languages

Canadian society is formally described as a multicultural system situated within a framework of French-English bilingualism. The federal government, in keeping with this mandate, is bound by law to support non-aboriginal languages. Approximately \$448 million per annum is allocated toward the promotion of French, while nearly \$4 million is set aside for 'heritage' (Vietnamese, Ukrainian, Spanish) language development. In sharp contrast to this, funding for aboriginal language retention with a few exceptions has been virtually non-existent. Nor has the government to date articulated a policy of support for native language education despite pious statements by political leaders to do so. Instead what passes for 'policy' in this area has been designed by accident or intent to suppress the use of the vernacular as a viable system of communication.

As a result of these and other assimilative pressures, the aboriginal language situation can best be described as desperate. Of the 53 languages indigenous to Canada, only 3 are of sufficient strength to guarantee survival into the 21st century. Another 8 are moderately endangered, 29 are undergoing rapid deterioration, and the last 8 – with less than 10 speakers each – are endangered to the point of extinction.

Crisis

Furthermore, according to the 1981 census, only 24% of native youth under 14 years of age identified with one of the aboriginal languages as a 'mother' tongue. Even in relatively remote areas the crisis is apparent. For example, on Manitoulin Island in the province of Ontario, virtually all adults over the age of 30 have suf-

ficient knowledge of Ojibwa to conduct themselves accordingly at home or in the workplace. But unlike the adult population, Ojibwa children and young adults are losing their primary verbal skills outside of formal contexts. Many not only avoid conversing in Ojibwa with each other, but also are inclined to respond to parents in English. The consequences of relying entirely on the family in perpetuating a 'mother' tongue among children are now painfully obvious to concerned parents. Equally evident to some are the shortcomings of conventional strategies in dealing with this problem.

Serious doubts exist as to whether the formal inclusion of native languages as a subject for instruction within the school curriculum can reverse the decline. In an attempt to overcome these deficiencies, anxious parents have responded by focusing on the concept of a preschool language immersion environment – based on the assumption that the most influential method of language renewal are those which (a) are conducted within a community-based setting, (b) utilize the native tongue as the language of instruction, and (c) are directed by immersion toward children at the formative stages of language development.

The Solution: N'ungosuk as Ojibwa Language Immersion Preschool

N'ungosuk represents an Ojibwa language immersion preschool which, like the Kohanga Reo, originated in 1982 as a local response to a national crisis. It was established by a small circle of dedicated parents who wanted children to learn Ojibwa as a first language at a stage in life when linguistic skills could be absorbed with relative ease. The initiative itself has never attracted a large number of

Nga Morehu The Survivors, Judith Binney and Gillian Chaplin. Oxford University Press \$38.50.

This book is so extensive and draws on so many memories that any review lacks depth. It sets out to tell the life history of eight Maori women of the Ringatu faith. Te Kooti Rikirangi founded this mixture of Old Testament Christianity and mana Maori amidst a stormy opposition from his own people, some Pakeha settlers and the government. In that way the lives of these eight women are similar. They were also shaped by turbulent times within their own hapu and whanau.

Again and again the strength and sense of humour came through such as in the words of Heni Sunderland "... we the women ... are the ones who really motivate our men. They wouldn't like me saying that, but I do think that ..."

Tena koe e kui and now we know what you think and I for one believe you. She later goes on to tell of this man that came to their marae to tell

them why they needed to have a paepae formalised. She was flabbergasted to think that no-one was going to tell him off for his cheek, so she did. She put her strength to do this down to the support from her tupuna all around the house.

Maaka Jones is another strong character to emerge from Nga Morehu. It's easier to see now where she gets her commitment from with her work in Wellington with Nga Kaiwhakapumau I Te Reo. A staunch Ringatu childhood mingled with some Presbyterian schooling at Turakina reinforced her Ringatu outlook, as commented other women in the book. Heni Brown, Reremoana Koopu, Hei Ariki Algie, Miria Rua, Putiputi Onekawa and Te Akakura Rua are the other survivors in this book.

If you want to be refreshed with wholesome life-stories and also find out what the Ringatu faith is about, Nga Morehu is your book. So much so that Tu Tangata intends asking the publisher's permission to feature some of those stories in future issues.

P. W.

Maori Proverbs, A. E. Brougham and A. W. Reed, revised by Sam Karetu, Reed Methuen, \$14.95.

Hoa piri ngahuru, taha ke raumati — like a friend who is with you in autumn but deserts you in summer, autumn the time of plentiful supplies, summer the time of hard work and scarcity.

Those are just a small selection of the diverse whakatauki in this book. Sam Karetu has added new proverbs after a time lapse of 24 years and omitted others because of their obscurity. And that's the fun of this compact little book, discovering whakatauki by subject headings (in English) and then trying to put them in a context. Despite the explanations given some remain obscure, but then that's the test of your knowledge of tikanga Maori. I like the suggestion given in the book's press release that Maori Proverbs will be an aid to both orators and listeners. Well perhaps it will if both manuhiri and tangata whenua have bought their copies.

P. W.

Books go to Maori readers

The National Library is to employ Maori staff in its Regional Services Division to identify and develop programmes specifically for rural adult Maori people. It is also to stock more books with a Maori perspective, and implement a pilot project of service to Kohanga Reo.

The moves are part of a programme of major changes to the National Library's rural services announced by the Minister of Education, Mr Marshall.

The three-year programme involves the phasing out of National Library book-van deliveries to small rural communities, the development of full-service libraries in rural schools and increased support for borough libraries.

The library's Country Library Service has never been substantially reviewed since its inception in May 1938.

The ministerial review on which the changes are based found that library service access for rural adult Maori

people is very likely inappropriate and inadequate.

Ninety eight percent of the country's 658 rural community librarians were Pakeha. Maori use of community libraries would depend on the location of the library; its opening hours; the attitude of the community librarian and her/his own relationship with Maori people in the community.

Field librarians (drivers of the book-vans) were often unable to meet demand for material relating to taha Maori because the resources on the book-vans were insufficient. The problem was most obvious in Northland, the East Cape and Bay of Plenty.

One of the major findings of the review was that the National Library must, as a priority, identify and take action to meet the specific needs of rural adult Maori people. Maori staff will be employed to establish programmes.

The National Library also aims to spend 12 percent of its Regional Services Division resources budget on

material with a Maori perspective, including material written in Maori.

The review also recommended that consideration be given in 1987 to developing a pilot project of a Maori-oriented mobile library service to the rural marae and other appropriate places in Northland. If successful, the project could be extended to other areas.

Rural kohanga reo will receive National Library service if a pilot project in Northland proves successful.

The review said that as pre-school groups, rural kohanga reo should be entitled to assistance from the School Library Service in the same way as rural kindergartens and playcentres are.

The Northland pilot project involves the initial distribution of books to 65 rural kohanga reo serving a total of 1300 children. The project is being directed by Te Kohanga Reo National Trust. If successful, it will be extended by 1990 to all rural kohanga reo throughout the country.

In the U.S.A. Air Force and used to travelling

Throughout his youthful years Christian Sturm had led a very global lifestyle, travelling every year and living in a few places. Perhaps this may have been the influence when he joined the United States Air Force to hopefully continue his travels as well.

As well as this Christian Sturm says "I joined the Air Force because I thought it was a great way to get my life started".

Most of his life had been in Hawaii, but he was born in Lower Hutt when his mother flew from Germany, just a few weeks before he was born. He had lived in Vancouver B.C. Canada, Chicago and Boston. Every change meant another trip to New Zealand to stay with his nanny, who is Ngai Tahu. Ngati Mamoe. His mother, however, is Te Ati Awa and Christian's father is German.

Military recruiting officers aggressively promote the armed services to graduating high school students. Recruiters continuously visit high school classrooms, interview suitable candidates and visit parents homes to enlist prospective persons. Phone calls are made repeatedly for the students to make their final decisions. This can be quite intense and may proceed for months. Christian recalls.

"The recruiting officer was pushy about telling me to join the service, especially the good things. Then once you are committed then they tell you the bad things". Before Christian graduated from Kahuku High School in June 1986, he had had his physical, been tested, and even sworn in already. His mother, however, had thought that he had ideas of going on a mission for his church first. But it is not uncommon for the Polynesians to join the armed forces. Forty students from Christian's class applied for the Air Force, but only three were accepted. His Samoan neighbour's son was in Thailand, and up the road another Maori boy was near Hamburg Germany in the Army.

Hawaii may have a lot going for it with its lifestyle but Christian says "I



Christian Sturm,

could not wait to get off this "rock". Of course this implies that it's a chance to taste the life in the fast lane of the mainland USA. The youth are always itching to leave Hawaii for this so called glamorous and exciting lifestyle on the mainland. Parents also think experience on the Mainland makes them mentally tough as well. Benefits in the US Forces are excellent for educational pursuits, technical training and for retirement. After twenty years service and the provisions for retirement with benefits are very attractive. However, the exacting standardised behaviour of military life is also very demanding. Angus Christy, another Maori, is a radiologist technician in the US Airforce, and is stationed in Texas. Like father like son, Christian certainly follows in his fathers footsteps as he was in the German Air Force stationed at Oldenburg North Germany.

Christian first went to Lackland Air Force Base, Texas. Lackland Air Force Base is a busy community. Spread over 7,000 acres in the southern portion of San Antonio, Texas with more than 1000 buildings, the base resembles a small city. It has a great medical center, a modern shopping center, theatres, restaurants, bowling alleys, swimming pools gas stations, and shady residential areas. The main purpose of Lackland is still

training. Dormitories and athletic fields cover much of the base.

The daily population of Lackland averages over 33,000 people both military and civilian. The majority of the students are at the Air Force Military Center to take the basic military training. Over 77,000 air force personnel are trained here annually. The demanding six weeks course gives the men and women who enlist in the Air Force a speedy transition from civilian to military life. For them Lackland is the "Gateway to the Air Force".

Many of the others at Lackland are taking more advanced technical training in subjects ranging from law enforcement to electronics. More technical training courses are held at Shepards Air Force Base in north Texas, where Christian attended school for 6 weeks.

Now Christian is stationed at England Air Force Base near Alexandria, Louisiana a much smaller base. "It is very much like where I live..all country and a small community" says Christian. He is in the Transport Unit. In contrast he is lonely for his old friends and the lifestyle of his close knit community. It is a far cry from his happy and lively Hawaiian surroundings. His best friends are Samoans, Sasi and Alope who are brothers. His other good friend, another Samoan boy Terry moved to Los Angeles. One aspect of his LDS lifestyle is continued because he can attend his Sunday meetings. One of the Air Force officers takes him to church, but Christian is the only Polynesian there, and certainly the only Maori for miles. This is very important to him to attend meetings and people in the military who are LDS are helpful, friendly and fellowship with each other.

His mother knows only too well as she worked for the US army in Frankfurt, Germany and is very familiar with the military lifestyle while in Germany for three years. She had many friends on different military installations, and visited many homes on the bases. Again most of her friends

were Samoans, and they entertained at many NCO clubs. Working at the military complex of the I.G. Farben Building in Frankfurt am Main was a most interesting experience. Christian was surprised that his mother knew so much about military life.

Christian is also an Eagle Scout, the highest award of the Boys Scout of America. He attained his prestigious scouting award at the age of thirteen. Much of the credit goes to Waha Tupaea Elkington who has assisted dozens of boys to become Eagle Scouts. In his new church ward Christian is the only Eagle Scout and so he will be assisting the programme in his ward, for all the youth there.

In 1982 as a reward for attaining his Eagle Scout award Christian attended the family reunion of Hori Kerei Taia-roa descendants at Taumutu near Christchurch. He represented his family. His dear Uncle Riki was in hospital at the time. From numerous visits to New Zealand Christian knew his Uncle Riki well, as well as his Auntie Ruku Arahanga and Auntie Lu Williams. "It's good to see all my relations. They are always so happy to see me and are always making a fuss about me".

But the main purpose for his visit was to collect all the whakapapa which he did.

In 1975 when his nanny Peti Parata died, Christian was living in Boston. He, his mother and sister planned to fly to Taumutu near Christchurch where his nanny was to be buried. Already the time difference in New Zealand was 17 hours ahead, and there was no time to waste. Christian's father worked for Lufthansa Airlines at Logan International Airport, and their offices had not opened yet to cut the tickets. Twelve tickets had to be cut and only two hours before flying out. The family had only moved into a new house and things were not easy to get at. All the winter clothes were in the basement stored away as it was a New England sweltering hot summer's day. New Zealand was recovering from a major winter storm.

Suddenly the local weather changed and it was heavy tropical torrential rain. The family had to drive thirty miles to the old bank for the money for the ticket, at a real snails pace. The day before the car had almost been in a serious accident on a rain slick freeway. The car had hydroplaned and spun around in a reverse direction facing an oncoming fast moving rig but escaped a collision miraculously. Christian kept asking "Are we going to

be able to catch the plane".

However at the United Airlines counter, Christian's mother had to explain to the agent with only twenty minutes to flight departure that they were flying to Chicago, San Francisco, Honolulu, Nandi Fiji and Sydney then Christchurch New Zealand, but did not have the tickets yet. Five minutes before the plan departed, they still did not have the tickets, and so the agent called up the Lufthansa office.

Then the family rushed on the plane with security and agents waving frantically to hurry aboard. But unknown to the family they only had a one-way ticket as the return ones had not been cut yet. While the plane was backing out of the boarding gangway the Lufthansa agent rushed out and threw the rest of the tickets into the pilots opened cockpit window.



In July 1986, Christian and Ria beside the 'Rocky' statue in Philadelphia

All the family in New Zealand could not believe that family could travel so far from Boston and make it like it was only down the road. It was even more unbelievable when the explanation of the circumstances it took to obtain the tickets as well.

Christians' father lives in Boston still and so he and his sister Riamohiko fly nearly every summer to stay with him and they go to Philadelphia also where he works as well. From the age of eight Christian has travelled, even making the flight connection at O Hare International Airport of Chicago, the busiest airport in the world, by himself with only an hour to change flights.

But with well rehearsed instructions from his parents, he and his sister always managed OK. They even flew to Frankfurt Germany by themselves

as unaccompanied minors with a 10 hour wait at the Los Angeles Airport, and airline friends looking out for them. On trips to Boston, Christian would be able to go up to the cockpit of the 747 or DC-10 while his father was working.

Oma or grandma from Germany would visit them while the family lived in Vancouver, Chicago and Hawaii. She doesn't speak any English, but Christian and his sister are always trying hard to speak some German. Once she came from Germany to babysit while the family was living in Boston, so Christian's mother could fly to New Zealand on family business. But Oma came nearly every other year to visit her only mokos.

When the Wi Te Kakakura Parata family reunion was held in December 1983 Christian and his family flew home to join all his whanaunga at Waikanae at Whakarongotai. The most memorable event was the boat trip to Kapiti Island by all the family, even though the sea was so cold. Especially when a good omen of the native birds like the weka suddenly appeared from the bush unperturbed by people gathered there.

During his junior year at Kahuku High School, Christian and his family were chosen to be the first host of the AFS programme to host a student from Jamaica, Donald Jackson. It was a big learning experience, even though Christian had been exposed to many cultures, he realised that he gained much from having another living as a family member for a period of twelve months.

Riamohiko, Christian's younger sister is a cheerleader at Kahuku High School. She has been on the squad for two years performing for the football games as well as the basketball. Being a cheerleader, it is considered very popular for a girl to be selected.

Ria has also been in a hula halau for four years and travelled to many Hawaiian luaus performing in all special programmes with Polynesian dancing and loving the poi (to eat), taro breadfruit, raw fish, squid, seaweed and opihi (limpets). She has a real local set of taste buds but Christian has not acquired the taste at all. At the same time they both belonged to the local swim club and competed all over the island at Kamehameha Schools, Punahou and at Scholfield Barracks for three years. For two years Ria was a Girl Scout and was always on weekends camping up at the mountains learning survival skills and making crafts with other girls.



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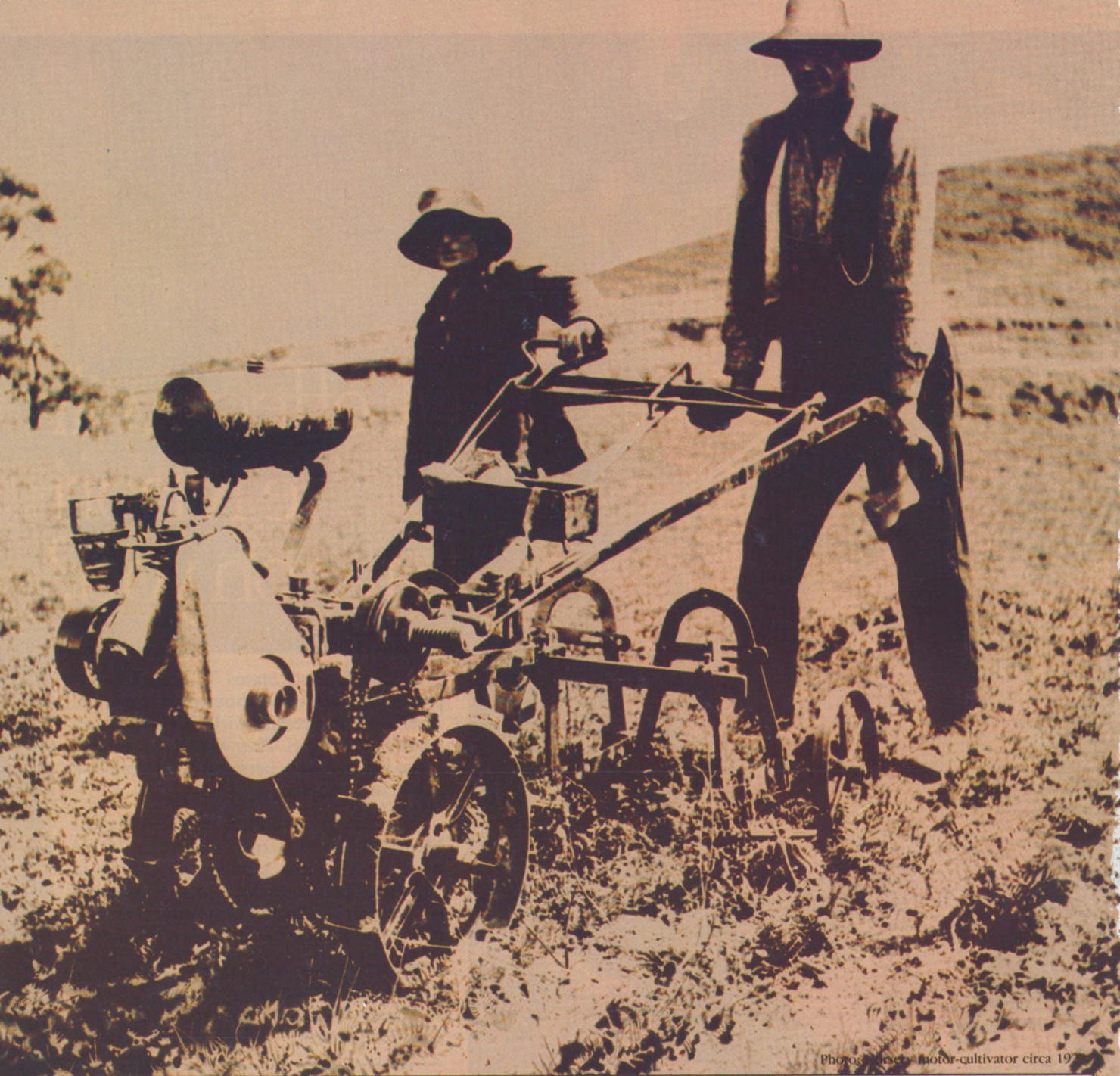
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◁ Mrs Iranui Haig (Auntie Ada), of Ngati Porou at the opening ceremonies of Te Maori in Chicago.



Photograph of motor-cultivator circa 1920

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