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The Maori Magazine



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Tu Tangata

Incorporating Te Kaea and Te Maori

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Cover photograph shows Maori and Pacific Island students being shown the computer-typesetting department of Wellington Newspapers Limited.



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Trying to right the imbalance

Maori and Pacific Island students introduced to journalism, journalists.

Until there is a healthy number of Maori and Pacific Islanders involved in news gathering, there is always likely to be an imbalance in the news in this country.

This is according to Mr Gary Wilson from the New Zealand Journalists Training Board, co-organiser of three introductory journalism courses for Maori and Pacific Island students with Mr Bill Panapa, from the Maori Affairs Department in Wellington.

Mr Wilson said a survey last year showed that 1.7 per cent or 17 out of every 1000 people working in journalism in New Zealand were Maori or Pacific Islander.

He also said the numbers of Maori and Pacific Islanders coming through the training courses — at Wellington Polytechnic, Auckland Polytechnic and Canterbury University — were insignificant.

GENERALLY IGNORED

Despite its popularity as a career, journalism appears to have been generally ignored by Maoris and Pacific Islanders.

This was why the introductory courses were started; to make Maoris and Pacific Islanders aware that journalism was a worthwhile and available career for them as well.

Mr Wilson said he tried to give those on the course — mostly secondary school students — a taste of journalism and to teach them some of the basic skills.

The third course, on August 26 to September 3 this year, was based at Pendennis Hostel, Wellington. The 20 students, between 16 and 19 years old, came from as far as Greymouth and Gore to Turangi and Eketahuna.

Throughout the course's six working days, they had work sessions on basic journalism skills; visited the two Wellington dailies, the Dominion and Evening Post; spoke with editors, chief reporters and cadet reporters; visited Wellington Polytechnic, Television New Zealand's Avalon Studios, Radio New Zealand, Parliament and the Parliamentary Press Gallery.

Towards the end of the course, they visited local community newspapers where they were able to look for news, interview and produce a suitable story. Most of the stories were published in the following issues of the respective newspapers.

Mr Wilson said the most significant thing the students could learn from the course was that journalism was not beyond them; it was not the mysterious and terrifyingly com-

Some of the 20 students on the third introductory journalism course at Pendennis Hostel, Wellington. From left to right: Lesley Browne, Gore; Jeanne Hamlin, Wairoa; Raewyn Ramage, Maitua; Sarona Aiono, Christchurch; Bronwyn McGarvey, Auckland.

Cover photo Rowena Asher, Turangi; Marion Rangihuna, Te Araroa; Samson Samasoni, Wellington.

plicated business it could appear.

He said they were able to see from the practical work they did on the course that they could do it and that it was fun.

UNREAL PICTURE

Some people had built up an unreal picture of journalism and journalists simply because they hadn't been to a radio station or a newspaper.

Although these courses are basically a brief introduction to journalism and are not training courses as such, they have been producing some worthwhile results.

Mr Wilson said at the end of each course, if there were any who appeared keen and capable, they were guided towards applying for one of the three journalism training courses already mentioned.

He said out of the first course, six people were either on a course or had been on one.

It was likely another six would go from the second course and probably four would apply and be accepted from the latest course.

SLOW INFILTRATION

Such an increase, although small compared to the number of New Zealanders entering journalism every year, was very important.

"Their influence probably won't be felt for many years. It will be a slow but useful infiltration into the industry," Mr Wilson said.

Meanwhile, some of those who attended the latest introductory journalism course in Wellington give their views:

Karen Nicholas, 18, New Plymouth. Te Atiawa of Taranaki. 7th former and deputy head girl at Spotswood College.

"Previously the word journalism gave the picture of just hard factual reporting for newspapers, but

through this course I found it was a false impression. By showing us all angles of the media the course gave us a better idea of what was involved and how many different sections of journalism there was.

"The best part of the course was that you got to meet and make new friends from all over New Zealand. Those not brought up in a strong Maori-orientated background got the chance to learn from those who had and vice versa.

"Journalism is what I would look upon as an optional career. It involves a lot of hard work and initiative which seems often very off-putting to potential journalists.

"If I did go into it I would be more interested in radio as I find it very effective in putting across views."

Sarona Aiono, 18, Christchurch. NZ born Samoan. Now at Canterbury University.

"Even though journalism has always been my aim, I was glad to get to know a lot more of it as in witnessing it and actually being part of it.

"This course has made me even more aware that there just are not enough Maori and Polynesian journalists."

Samson Samasoni, 18, Wellington. Samoan-Tokelauan.

"I felt the week was enjoyable, not only socially but in connection with journalism. My favourite day was when we did practical reporting. I especially found interviewing a great thrill and after several attempts I found the flow of questioning come naturally. I found it hard to take notes

and interview but with practice (and shorthand) this might change.

"The people on the course were a great bunch. Everyone got on well and this type of bond remained throughout visits, weekend and especially at night with our own sessions lasting till two to five in the morning.

"After our first visits to newspapers, I was brought down to earth over what journalism actually contained. I now consider it to be something I would really like to do."

Veralyn Pomana, 16, Gisborne. Ngati Porou. 6th former and head girl at Ngata College.

"The course was terrific because it gave me a deep insight into journalism. I learnt things that I had never heard of before. But because of the insight it had given me, it's left me uncertain about whether or not I want to go into it."

Marion Rangihuna, 16, Te Araroa. Ngati Porou. Head prefect of Te Waha O Rerekau Area School.

"This course has been a new experience to me and I know that I will never forget the past fortnight. What moved me most was how people from all parts of New Zealand came so close together like one big family. We talked and shared and because of this we formed a bond of love and friendship which I never want to end."

Geoffrey Schrivener, 18, Taumarunui. Te Arawa. 6th former and deputy head prefect at St Stephen's School, Bombay.

"The course was very enjoyable. To me the best part was how we have all come closer together just over the

one week we have had here at Pendennis (Hartel). The friendship that has been established between us will be a lasting one and I think that this course will be remembered not only for the work we did but also for the good times and happiness we shared.

"I am more interested now than I was before. I am more interested in TV and radio broadcasting than being a newspaper reporter."

Left Samson Samasoni, Wellington
Middle Veralyn Pomana, Gisborne.
Bottom right Geoffrey Schrivener, Taumarunui.
Top right Karen Nicholas, New Plymouth.



Ruarangi training scheme underway

The Ruarangi Training Scheme originated through the Whangarei Youth Centre when the acting director, Mrs Druis Barrett and one or two members of the committee, became concerned that something positive should be done about skilled training for some of the regular users of the Centre.

There was a hard-core group of 10 ranging in age from 15 years to 20 years who were unemployed, had no educational qualifications, and lacked work skills.

The Youth Centre itself had run several short courses over the Christmas period in things like bone carving, upholstery, and wood carving, and also had set up a hire pool, but it was felt that this did not really fulfill the needs of these young people.

In partnership with the Labour Department, Maori Affairs, and the Whangarei Maori Women's Welfare League branch, a scheme was set up to provide skilled training for eight young people from the age of 15 years upwards. The group is at present made up of six males and two females.

Training will be given in the following areas: fencing, cultivation and soil management, growing of vegetables, raising of flowers and vegetable seedlings, propagation of fruit and native trees, aspects of site

shelter and drainage for horticulture and bee keeping.

Also taught will be basic pruning, marketing, basic gas and arc welding, machine knitting using Maori motif patterns, bone carving in traditional Maori designs, tukutuku, Kowhai-whai work, flax weaving and other craft work, opossum trapping and preparation of skins, basic forestry management. Budgeting and instruction in good work habits will also be undertaken.

The land related skills are to be based upon the Ruarangi block which is a block of Maori land situated some four kilometres from Whangarei city. Training in the other skills will initially be held at the Whangarei Youth Centre.

The Ruarangi block is held by the Maori Trustee for the benefit of six or seven sub-tribes from the Whangarei area. It has an historical background and contains an area of 16.1621 hectares, part of which is an old pa site. Permission to use part of this land has been given by the Maori Trustee.

The scheme got under way on 22 June 1981 and apart from welding and some craft instruction taking up to one day per week, most of the time has been spent on the land upgrading the access, building a culvert, and clearing the garden area.

It was hoped to have the cultivation completed by 7 August 1981 to enable the planting out of some 2 000 cabbage plants which are at present being held at one of the local nurseries.

There has been a tremendous response to the scheme from business people as well as from a number of skilled horticulturists.

A local building firm has made one of its lunchrooms available for use on the scheme and tools and other equipment have been donated. Skilled tutors have indicated that they will be available to teach bone carving and other craft skills when needed.

From the membership of the Whangarei Maori Women's Welfare League, people with skills in weaving, flower growing, machine knitting and other things will provide an input to the scheme.

Approval to fund the venture for two years has been given by the Labour Department under its work skills development programme. Profits from the sale of produce and other goods will be used by the Whangarei branch to extend the activities of the scheme and, hopefully, also to provide the initial back-up finance for similar programmes in the area.

Young Maoris wanted

The board of the Broadcasting Corporation of New Zealand have expressed the need to have more Maori people on its staff, in radio, and/or television in all fields of work in broadcasting.

With this intention, they have appointed kaumatua, Wiremu Kingi Kerekere O.B.E., Maori consultant for the Broadcasting Corporation, to recruit suitable young Maori, having the qualifications and merits required, and possessing the bi-cultural attributes of both Maori and Pakeha values.

Concentration will be on secondary senior school leavers interested and keen to learn, but will include young adults of like suitability, and quality in both Maori and Pakeha terms.

Young Maori adults and students interested in broadcasting contact Wiremu Kerekere, Broadcasting Corporate Services, PO Box 2092, Wellington. Phone 721-777 ext. 478, Wellington.



Members of the Ruarangi training scheme getting down to the basics on the Ruarangi Maori block near Whangarei.

Maori health report reveals poor standards

Deaths from all causes about twice those of non-Maoris

Maori standards of health are still much lower than that of non-Maoris despite a steady improvement over the past 20 to 25 years, according to a special report published by the Medical Research Council of New Zealand.

The report was prepared by Dr Eru W. Pomare, Gastroenterologist and Senior Lecturer in Medicine at the Wellington Clinical School of Medicine.

ENCOURAGING CHANGES

Dr Pomare made a study of the incidence and causes of death of Maoris and non-Maoris between 1955 and 1975. He noted that one of the most notable and encouraging changes was the marked decrease in Maori infant mortality which is now little different from the non-Maori and three times less than in 1955.

Whilst less spectacular mortality reductions were noted in most other age groups, probably the most significant sign of the improving Maori health status was the improved life expectancy from birth.

In 1950, the life expectancy for Maori males was 55 years and Maori females 56 years, whilst by 1970, this had increased to 61 and 75 years respectively.

Dr Pomare's report was not all good news however. He said: "Although Maori health has improved considerably over the past 20 years, and this is reflected in the improved life expectancy from birth, the incidence and mortality from most common killing diseases are still appreciably higher in the Maori than the non-Maori".

Major causes of neonatal deaths were respiratory infections such as influenza, pneumonia, bronchitis, and "cot deaths". Most "cot deaths" were respiratory in origin.

ACCIDENTS MAJOR KILLER

At the other end of the age scale, only one Maori in 100 reached the age of 70 years or more compared with six non-Maoris.

Deaths from all causes for Maoris between 25 and 64 years were about twice those for non-Maoris.

Between ages one and 44 years, accidents were the major cause of death in Maoris — about twice the rate of non-Maoris.

Eight times more Maori preschoolers died from accidental falls than non-Maoris while Maoris from the age of five on, had a three-times greater chance of dying from a motor vehicle accident than non-Maoris.

Deaths associated with homicides were up to six times more common in Maoris than non-Maoris.

Of note, was the excessive death rate attributed to obesity — this was 7 to 12 times greater in Maoris than non-Maoris from age 25 onwards.

At all ages, the Maori death rate from respiratory diseases was higher than non-Maoris, despite a marked reduction between 1955 and 1975.

Deaths from pneumonia, asthma and lung cancer were all far higher for Maoris while Maori women over 45 years were three times more likely to die from lung cancer than non-Maoris.

In addition, deaths due to diseases and disorders such as diabetes mellitus, gallstones and tuberculosis were all higher for Maoris, the report found.

In his summing up, Dr Pomare said; "The poor health status of the Maori at present is largely due to environmental factors.

"I have no doubt that any substantial improvements in Maori health status will come about by primary preventive measures. There is therefore, an urgent need to define clearly the role of important environmental factors such as over-nutrition, smoking, alcohol and infection, if intervention programmes are to be mounted.

"It should be stressed that the Maori is sensitive to issues which affect his well-being and status within the community and it will be necessary for him to see the logic behind any proposed studies or intervention programmes and to see a clear benefit to himself. I see his co-operation and involvement in planning from the outset as being vital," Dr Pomare said.

He called for a comprehensive survey of the nutritional status and eating habits of the New Zealand Maori, both young and old, which could be contrasted with similar data from Europeans.

With this information, an intervention programme fostering sound nutritional habits could be set up.

"More information was needed on the smoking habits of the Maori to consolidate existing information that suggests smoking is more prevalent amongst Maoris, especially females," he said.

"The role of alcohol in overall nutrition disorders, motor vehicle accidents, other accidents and injuries, and homicides also needed to be defined clearly," Dr Pomare said, "and accidents, especially motor vehicle accidents, needed further study."

He called for further investigation into the high death rate in Maori adults due to asthma and chronic kidney diseases plus the documentation of the prevalence of common respiratory, kidney and gastrointestinal infections in Maoris.

He also urged an assessment of drug compliance, drug resistance and drug metabolism in the Maori "as it is possible any or all of these factors could influence the outcome of infectious diseases".

Dr Pomare said there were important differences in the types of mental health disorders that affect Maoris and non-Maoris (schizophrenia and paranoid states was commonest for Maori admissions while depressive neurosis and alcoholism figured higher on the list for non-Maoris) and he called for further studies in this area to determine the role of genetic and environmental factors.

EDUCATION KEY FACTOR

Dr Pomare stressed that the key factor in any programme of intervention or prevention was education.

In the area of nutrition, he said: "Such a programme will fail unless the Maori first sees for himself that his eating habits are poor and that a change would bring about a clear benefit in his own health status.

Education is the key to any intervention programme here and will require detailed planning".

He said education was also important in the campaign against smoking amongst young children and female adults, as well as any preventive programme dealing with alcohol and accidents.

Dr Pomare recommended the Medical Research Council consider setting up a working party or workshop to tackle some or all of the problem areas he had outlined.

Footnote: The Medical Research Council of New Zealand called a further seminar for Maori doctors on September 12 to seek further guidance on what should be done from here.

It had been suggested that Maori doctors speak to aspects of the report at maraes etc. throughout the country and solicit further ideas for discussion on how various problems can best be tackled.

Dr Pomare said there was widespread feeling that interest in health

matters should be generated at a community level and that the setting up of local health groups or programmes be fostered.

"Although the delivery of health care to most New Zealanders may be judged satisfactory at present, there would appear to be serious deficiencies with respect to our Maori people," he said.

"This is the reason for suggesting a different approach and getting people within the community to take a greater interest in health matters."

Pupils' hearing defects emerge during Rotorua school wananga

About 40 fourth formers from the Rotorua Boys High School attended a unique wananga at the Awahou marae, Rotorua earlier this year.

The wananga, jointly organised by the Rotorua Boys High School Principal and staff and the Maori Affairs Department's Rotorua office was different in two aspects.

It was the first time a local school had allowed its pupils to attend such a wananga during school hours.

Maori Affairs community officer, Mr Trevor Maxwell, said it was an important breakthrough for the department as all previous wananga were only possible during school holidays and weekends.

The wananga was held over four week days, and included regular school lessons by the high school staff, cultural activities, careers discussions, sport and a fishing trip.

MEDICAL EXAM

Probably the most interesting new addition to the wananga programme was a full medical examination conducted by Rotorua General Practitioner, Dr Bernard Sill; dental nurse and New Zealand Women's Health League president, Mrs Inez Kingi and Health Department audio and visual tester, Mrs V J Burton.

Mrs Burton makes regular visits to Intermediate and Primary schools in the area.

The pupils at the wananga were regarded as not making satisfactory advancement in the orthodox education system.

It was hoped that some of the reasons for poor progress would become manifest and any form of ill health could be contributory.

A physical examination, plus sight and hearing tests were done, with no significant health problems emerging. Only two students showed visual defects.

HEARING DEFECTS EMERGE

Hearing was a different matter. Out of 34 students, ten had hearing defects, five of moderate degree and five more seriously affected.

Mrs Kingi said the results were merely an indication that hearing defects are not uncommon and not too many conclusions should be drawn from them.

She said the results did, however, support other surveys which have incurred a similar state of affairs.

"Any student who is not progressing adequately should be checked to establish that hearing loss is not a factor contributing to inadequate educational attainment," she said.

A survey on smoking and alcohol of the same 34 pupils showed that all except four had tried smoking but only half continued to smoke. All, except one, said they were aware smoking was dangerous to health. About 20 drank beer occasionally. Most were enrolled with, and were visiting the dentist.



Some of the fourth formers and staff from Rotorua Boys High School who attended a four day wananga at Awahou marae, Rotorua earlier this year.

NGA MAHI A TE REHIA/The Performing Arts

South Auckland secondary schools display artistic talents

Whakatane hosts annual festival, Rotorua wins

Maori cultural groups from high schools throughout the South Auckland region competed at the Maori cultural festival held in Whakatane on August 8.

Around 800 students from 19 schools performed at the Whakatane District War Memorial Centre.

The overall winner of the festival was Rotorua Lakes High School with Whakatane High School second and a combined party from Rotorua's Edmund Rice College and McKillop College were third.

Whakatane High School also won the Tuwharetoa Trophy for the best original song and a member, Waihi Te Pou, was awarded the Wi Patene Trophy for the best girl leader.

The festival, held every year, attracted a capacity crowd of 1500 people.

Photographs provided by the Whakatane Beacon.



Judging proved to be just as enjoyable as being a spectator for these judges, taking time out from their scoring to take in a performance. They are, from right to left, Mr Joe Te Maipi, Mrs Dinny Jaram, Mrs Nancy Peka, Mr Mac Te Maru and Mrs Emma Mihaka.

Performing before an attentive young audience are members of the Tokoroa High School cultural group, guest performers at the festival.





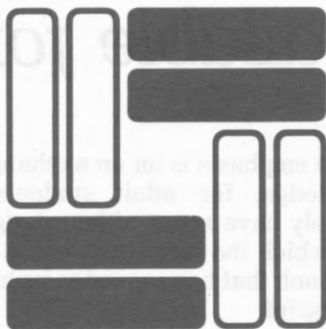
Above: The festival, held in Whakatane, began with a local flavour, provided by the Trident "B" Maori cultural group, eventual winners of their section.

Top right: The headmaster of Ruatoki School, Mr Tom Williams captured many of the performances on video.

Bottom right: A special guest at the official opening was the Anglican Bishop of Aotearoa, the Rt Rev. Hui Vercoe, far left. He is joined by the official party in a hymn.



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First Floor
107 Custom House Quay
PO Box 5045
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Tono mai ma matou hei whakamarama

TE MATAURANGA/Education

Reading help available for adults

There may be 100,000 adult New Zealanders who cannot read or write well enough to do everyday things like filling in forms or sitting a driving licence test.

That's the estimate of the National Council of Education. It's an educated guess; the actual number isn't known and would be almost impossible to research for people are reluctant to admit they have a reading or writing problem.

Which isn't surprising; our society has long equated illiteracy with low intelligence and so many non-readers have come to believe that it's their own fault — that they are "too dumb" to learn to read. And they go to great lengths to disguise their disability. They plead bad eyesight or lack of time, they rely on members of their family or prodigious feats of memory, they avoid situations where they may be expected to read or write.

"THICK-AS-A-BRICK"

So the problem remains, largely, a hidden one and the myth that illiteracy is confined to a few "thick-as-a-brick" unfortunates is perpetuated. But in recent years there has been a growing and world-wide movement devoted to uncovering and combatting adult illiteracy, and the people concerned claim that the problem is growing — not because of falling educational standards but because people need higher and higher reading ability simply to cope with the ordinary demands of an increasingly complex society.

THE ARA SCHEME

In New Zealand the first Adult Reading Assistance group was set up in 1974, and there are now 86 such groups scattered throughout the country. The ARA scheme is a voluntary organisation which provides free, confidential, one-to-one tutoring for adults who have difficulty with reading, writing or spelling.

The tutors are given a shorter training course which aims at giving a basic knowledge of various teaching methods and an understanding of the frustrations involved in being an adult learner-reader.

The emphasis is on an exchange of knowledge, for adult students invariably have areas of knowledge or skill which the tutor does not. It's an approach that has proved to be highly successful.

New Zealand's ARA scheme has more than 1500 tutors and over 3000 past or present students, some of whom have now become tutors. But these students are probably only "the tip of the iceberg".

The people who come forward for reading/writing assistance are those who are most strongly motivated — they may need a driving licence, or have to pass trade examinations or want to help their own children with reading skills — and possibly those whose problem is less severe.

FEW MAORI STUDENTS

These students come from all walks of life and perhaps their only common factor is that at some point in their life circumstances or some incident, have resulted in a "mental block" towards reading. Other generalisations can be made; there have been more women students than men, and a very small percentage of Maori students. But they tell more about those who seek help than those who need it.

There also tends to be a stronger response to the scheme in urban areas; it's easier for country people to avoid reading or writing situations and there is generally less emphasis on academic ability.

The reasons why few Maoris have become involved with the Adult Reading scheme, either as students or tutors, could, it's been suggested, have to do with inherent shyness and perhaps some suspicion of an organisation which is predominantly Pakeha and middle-class.

But the ARA would like to bridge any gaps in mutual understanding and the way of doing this is through the social activities that are organised by the group. For instance, a highlight for Northland, and some Auckland, ARA groups was the weekend they spent at the Motatau Marae — an occasion which was

widely and warmly written about by students in subsequent ARA newsletters.

MAORI TUTOR

Gina is an Adult Reading tutor and a Maori. She was one of four Maoris in her training group — an unusually high proportion. She joined partly because, as a primary school teacher, she was concerned about reading problems, but also because "I was asked by someone I felt I couldn't refuse".

Since her training she has had two students, both Maori.

"They came because they knew people within the scheme who encouraged them. They were both religious, and I think that was an incentive for them to come forward.

"I feel that on the whole Maori parents don't read to their children enough, or talk to them enough. It puts the children at a great disadvantage. In my experience the parents simply don't know how important it is that children are read to and talked to.

"I feel that schools should take more responsibility; children aren't being educated for living, for parenthood. And there's still a widespread assumption, among staff, that Maori children will be low achievers.

"One thing I'm sure of, from observation of my own school, is that the number of school leavers with reading and writing problems isn't likely to lessen in the foreseeable future."

* * *

There is almost sure to be an ARA group in your area. Each group has a co-ordinator and he/she arranges tutor training programmes and matches each student with a tutor. Times and places for lessons are arranged by mutual agreement between student and tutor, and learning is at the pace, and towards the goals, set by the student. If student and tutor prove to be less than compatible another tutor will be found.

So if you know of someone whose life is being limited and made difficult by reading or writing problems nudge them (or firmly point them) in the direction of their nearest Adult Reading Assistance group.

HE RERENGA KORERO/Social Comment

A case for more Maori on radio

By Haare Williams

There has always existed in this country an incomparable opportunity for New Zealanders to see themselves in a growing bicultural society. But the majority of non-Maori people are still unaware of the vitality and profusion with which Maori life and Maori language continue to step into their lives.

Indeed, the belief is still widely held that some aspects of Maori culture continues largely as an adjunct of the tourist industry and is little more than a debased copying of forms from earlier times. I believe that New Zealand has the unique opportunity to present itself as a distinctive society, as one which can be identified from every other society in the world. And that can best be done by the promotion of our indigenous culture — Maoritanga.

It is not a simple matter to step outside the parameters of one's own perception of the world, and see that world from other eyes. In the context of a continuing review of Maori broadcasting needs, the initiative has been taken by Professor Whatarangi Winiata on how the BCNZ can promote the New Zealand culture and identity and 'reflect a cultural mosaic'. How that can be achieved depends on financial and human resources. And as well, it will need a firm commitment, and push from the Maori people themselves, and Maori organisations.

We continue to make pretensions about a multicultural society. The Maori population of New Zealand is 10% of the whole, yet up to only ten years ago, it was possible to live here and know nothing of the language, literature, traditions or culture of these or any other Polynesian people.

New Zealand must now take stock of its racial and cultural dimensions. It must shake off the colonial skirts and realise that it has little to do with England as 'Home'. The matrix of its own distinctiveness in the world is here, in New Zealand — the land, its peoples, and its languages.

NATIONAL IDENTITY

The search for a national identity, until quite recently, has been a Pakeha search. When Maori people talk about identity, they mean tribal identity — not national identity as implicit in the word Maori.

Today, there is a vigorous search amongst New Zealanders for symbols

of authentic identity. That word, identity has importance for Maori and for Pakeha people. It is easier to talk about a multicultural society than to practice it. Whatever our pretensions are, we are still a long way from being a bicultural society.

Since 1975, New Zealand's racial harmony, has been at an all time low. We have seen a growing number of physically violent confrontations between Maori and Pakeha, culminating in 1978 in the removal by Police of Ngati Whatua people (and their supporters) from Bastion Point, where they had been protesting over the continuing take-over of land.

The question of random checks on overstayers, and in more recent times the extreme results of Maori and Pakeha confrontations in all parts of New Zealand, rural and urban, of the gang sub-culture.

Of all the outbreaks of violence none has been more stunning than the rampages triggered off by the controversial Springbok Tour of 1981.

These incidents do not add up to the racial harmonious pretensions our politicians have carefully alluded to.

THE MEDIA

New Zealand prides itself on being a multicultural society, but as yet there is little provision made for minority groups to be heard as a legitimate voice through the mass media of communications.

While there have been significant developments over the past two years, especially in radio, the crop of ethnic material of radio and tele-

vision is still socially and culturally insignificant.

A regular broadcasting feature through the national and community networks, can do much to reflect back to minority groups, the validity and relevance of their languages and lifestyles. It can also help other New Zealanders increase their awareness of the presence of other cultural groups and their contribution to art, music, literature, politics, economics and life generally.

In addition, ethnic broadcasts can have a salutary effect on meaningful race relations. Education is a part of the philosophy of broadcasting.

The Maori population is on the whole, younger than their European counterpart, and young people are inclined to favour private stations or the ZM formats. Audience research surveys have indicated that age is more influential than cultural background in determining broadcasting taste.

Surveys on ethnic listening patterns indicate that Maori listening audiences are young and urbanised. However cynical we might be about the results of such surveys, we can still extrapolate a number of definable trends and preferences.

MINORITIES' RIGHTS

All Radio New Zealand stations have an obligation to reflect a New Zealand identity and culture to promote community and national identity, and directing attention to the activities and promoting participation in them.

The vernacular broadcasts at the present time recognises some rights of minorities to use the public mass media for group communication, image building, and cultural development.

There is a need to expose young audiences to Maori values and culture. This is perhaps the most important task facing radio and television, given its acceptance of the predominant place of Maori in New Zealand's 'cultural mosaic'.

While many today have not had an adequate opportunity to learn Maori — whether it be language; song and dance; carvings and crafts; history or legends — and it should be all these things, our children and their children must not be denied that opportunity.

There is at the present time a favourable climate toward the Maori language, Maori literature and history, and for the first time Maori attitudes, values and social practices are looked on from the inside and made intelligible to us in the arts, poetry and the whole drama of Maori life.

Witi Ihimaera has described two landscapes. One Maori and the other Pakeha. He adds that these landscapes add colour and shape to our lives.

Although the Maori landscape has been eroded, its emotional aspects are still, to all intents and purposes intact. This landscape has been unable to shape all New Zealanders. For all that, New Zealanders like to regard themselves as being bicultural.

In the light of these considerations:

- Te Reo O Aotearoa must be given full status as a station which will reflect the strength of New Zealand's indigenous heritage and culture.
- The full development of the station can help to increase awareness of cultural awareness in New Zealand society, and contribute to a sense of pride and identity.
- Already, Te Reo O Aotearoa has proved its professional capabilities to pioneer a contemporary radio programme format with sensitivity and integrity one which New Zealanders, Maori and Pakeha, young and old, urban and country, professional and non-professional, etc. This has been achieved by live coverage of events such as Maori Language Week, marae openings, and festivals.
- There is no legitimate reason, except financial, why Te Reo O Aotearoa could not be developed fully. We now have a body of men and women with the professional skills and dedication to shoulder the demands of radio communications.
- Initially the station should be established in Auckland where the potential audience is 180,000. It is ironical that a small town like Ashburton with a population of 15,000 can gain full station status and Te Reo O Aotearoa is denied.
- When the station is established, Maori groups, whether they are marae, country or city based, should be directly involved.
- The present development of the

station is in keeping with Maori principles and kaupapa with the siting of a marae within the station. That concept should be extended.

- Future development would require the placement of repeater stations in areas of concentrated Maori populations such as the Bay of Plenty, Wanganui, and other regions.
- The programme format must endeavour to reach all sections of the community and particularly the young. In the final analysis, the station must be responsive, and responsible to the Maori culture and the language.
- Maori people for a long time have stood in the wings and received crumbs. Maori pronunciation, and Maori ideals are still misunderstood. Maori people themselves must be more assertive and gain recognition in the media, especially television and radio.
- The Maori news started in 1942. Since that auspicious beginning, developments have been steady. Today, there's just over three hours of programming in English and Maori. This disproportionate allocation of time refuses to recognise that the Maori count makes up about 10% of the national population.
- **Weekly Breakfast Session:** It is reasonable to assume that a large audience can be captured in the mornings with a breakfast session combining the ZB and private stations format and the sensitivity and integrity of Maori ideals. The session can start at 5.30am — 9.30am, on weekdays and be replaced by special programmes on weekends. Naturally, programme format should be determined by audience research.

We cannot be impervious to the groundswell of cultural revival and survival. Radio New Zealand, and TROA in particular is part of that renaissance.

New Zealanders can no longer afford to ignore or remain indifferent to important race relations. Our perception of a 'cultural mosaic' can no longer be seen from the armchair of ethnocentricity.

We are evolving, and still evolving our own models, one when developed will take into account the undeniable existence of this country's most

vigorous, and socially viable area of cultural activity.

The media can work toward narrowing the semantic and ideological gaps in our society and bring the threads of a cultural mosaic into its clearer perspective.

Nga taonga a nga tupuna
Whangaio Ki nga hinengaro,
O nga whaka tu puranga
Mo te ao kei mua

All the same or else

The first issue of Tu Tangata (Aug/Sept) contained an editorial on the Chairman of the New Zealand Maori Council, Sir Graham Latimer's speech given at the New Zealand Toastmasters' Conference in May this year.

Sir Graham received this letter from the Rev H M Oatway, All Saints Parish, Ngaio, Wellington, in which he writes:

"I came to this country some 30 years ago; I make no pretence of being a Maori or trying to be one, but there is no question that I am a New Zealand, glad to be and proud to be.

"Your reported statements infer that as a race only Maoris remain on the land or value it. This is not so.

"Many Maori people live in the cities, many have found the weather brighter in another country, i.e. Australia, and many came here because the weather was brighter — to the detriment of the Moriori people.

"The way forward is not be recriminations about the past, but by mutual love and forgiveness — for New Zealanders of all ethnic origins have made and will probably continue to make mistakes — and it seems to me that whilst we should be proud of our ethnic origins, we should stop talking about Pakeha or Maori and begin talking about New Zealanders.

"Unless we do this I fear we may move back to the sentiments expressed in this poem by Carl Sandburg:

"Get off this estate."
"What for?"
"Because it's mine."
"Where did you get it?"
"From my father."
"Where did he get it?"
"From his father."
"And where did he get it?"
"He fought for it."
"Well, I'll fight you for it."

No cause to grumble

Maoris are not the only people with cause to grumble about the way they are treated. Here Gilbert Oskaboose writes about some of the hassles of being a Canadian Indian.

He writes in a light-hearted vein, but the similarities between what he writes and what many have experienced suggests there is a lot of truth behind the jokes.

Gilbert Oskaboose is editor of Indian News, in which this article first appeared. Advertising itself as "the next best thing to smoke signals", Indian News is published in English and French by Canada's Department of Indian Affairs.

What's it like to be an Indian?

How many times have Indian people heard that question and how many attempts have been made to answer it once and for all.

An old chief with a penchant for purple prose might respond with something flowery like this: "There are many Indians, my son, therefore the answers must be as many as the marsh grasses that bend and sway in the evening breezes." A young militant may be more succinct. "It's the pits, man!"

If you were to catch me on one of my bad days which, incidentally, are coming closer and closer together, I'd probably say: To Be Indian ...

... Is to be expected to be an expert on all things pertaining to the Great Outdoors. An Indian must be totally familiar with the Indian, English and Latin names of all Canadian flora and fauna, be fully cognizant of their medicinal and/or magical properties, and, aside from knowing most moose by their first names, must be able to converse fluently with at least 15 separate species.

... Is to be painfully aware that most white folks sincerely believe your religion consists mainly of worshipping totem poles and talking to rocks.

... Is to have your child come home from an elementary class with the following pearl and know how insidious bigotry is and how young children are exposed to it. Teacher's tip: The best way to remember the correct spelling of the word arithmetic is to incorporate the letters into a catchy little sentence like: A Red Indian Thought He Might Eat Tobacco In Church.

Continued next page

The Round Table: A forum for Maori views, perspectives

Ever since King Arthur's days, a Round Table has been associated with making plans and forming strategies vital to the development of a people, a nation or a race.

Here in New Zealand, that same concept exists for a small group of Maori people charged with the job of producing, for the country's planners and decision makers, a set of Maori viewpoints and perspectives on the country's development. The group meet under the name of the Round Table, set up by the New Zealand Planning Council, which was itself established in 1977.

The council has a broad brief which covers both advising Government on planning for the country's economic, social, and cultural development and stimulating New Zealanders to think about issues likely to confront us over the next few years. It has close links with the decision makers in Government and has the right to publish on important issues of the day.

Originally the group was called Rangi's Round Table, after Planning Council member, Dr Rangi Mete-Kingi. The efforts of that group led to the publication in 1979 of the book "He Matapuna — a Source" which is a collection of viewpoints from 12 noted Maori contributors.

To date, the Maori members on the New Zealand Planning Council have been Dr Mete-Kingi, Miss Anne Delamere and currently, Chief Judge Durie, who has taken over from Dr Mete-Kingi as convenor of the Round Table.

The Maori members of the council secretariat, of 12 professionals with support staff, have been Mr Wishie Jaram and Mrs Tilly Reedy, who was the secretary organiser of the activities of the original Round Table. Her duties were assumed by Rana Waitai when he joined the secretariat in August, 1980.

The group of Maori leaders and thinkers who produced "He Matapuna" provided a useful introduction to important issues of New Zealand's development as seen through Maori eyes.

However, on the advice of its Maori colleagues, the council, decided that input should be obtained from a wider range of Maori "grass roots" opinion in the second phase of the Round Table's existence.

One year after his appointment as secretary/organiser, Rana Waitai describes how this objective was achieved.

Tuning in to the dynamics of Maoridom is a massive task and

therefore there are limits to what can be achieved by a static "think tank".

Bishop Manuhua Bennett had to some extent hinted at this in his summary of "He Matapuna" when he said: "The one thing that calls for an immediate reaction is the fact that nearly all the contributors belong to the same socio-economic academic group."

The Round Table membership themselves seemed to sense the need for a broader range of membership and so the concept that was to emerge in 1980 was a natural evolution for the Round Table idea.

CHANGING MEMBERSHIP

Instead of a fixed group, which although given the best will in the world can only by its inherent nature touch a small area of Maoridom it was decided that a more effective canvassing could be achieved by means of a constantly changing membership.

Although constantly changing, the membership remained fairly exclusive in that it was on an invitation-only basis. This was necessary to prevent the Round Table becoming a general forum for airing views unrelated to the issue under discussion.

By balancing the range of people invited it was possible to guarantee a voice to people who do not normally indulge in public debate.

NEW STYLE

To date, in terms of the new style Round Table, eight meetings have been convened and some 58 people have attended. As a rule a maximum

of ten persons are invited as this is a comfortable number. From the first meeting which was two hours long, the time period now is likely to be six or seven hours.

The topics dealt with to date include general directions, aspects of social change as it affects the Maori, employment, justice, land use, education, the role of women and youth in

No Cause To Grumble continued.

... Is to be a university educated, hard-working, tax-paying, law-abiding citizen with a good military record, a better-than-average vocabulary, a reasonably high IQ, a lovely family, a good home and still be legally defined as a "ward of the Government".

... Is to come back from the barber-shop and have your senses assaulted by at least one of the following bon mots:

"Hey! Didya get scalped or sump'ping? haw haw ..."

"Oh Oh, somebody's going on the warpath now. hee hee ..."

... Is to be introduced to someone and have their first question be: "Say, where kin I git a nice pair of moc-assins cheap?"

... Is to pick up any Canadian daily newspaper and find: Every Indian movement, political or otherwise, labelled as "going on the warpath"; any Indian celebration and storm that happens to coincide attributed to "Indians dancing up a storm" and legislation that expressly forbids identifying criminals or their victims by racial origin neatly circumvented by the white press, pointing out that so-and-so resides on the so-and-so Indian Reserve.

... Is to have people endlessly commiserate with you over "the plight of your people." Other races have predicaments, quandaries, dilemmas, problems and troubles. Indians invariably have plights. Our foremost plight is having to listen to lines like this:

"Youse guys wuz here first, you know, dis is all yer lan."

"I was brought up right beside a reservation. Hell, some of my best friends is Injuns."

... Is to wonder when religious orders like the Jesuits and the Oblates, who have had "missions" in Indian Country for at least 400 years, will decide we have been sufficiently christianized for them to move on to greater things.

Like I said, if you catch me on a bad day ...

Maori development, and Maori participation in the decision making process.

In most cases the topics have been so broad that quite often only the surface has been scratched. Nevertheless, it is only a matter of narrowing the focus to cause some surprising insights and initiatives to emerge from people who may not normally have access to the higher realms of policy making.

For example, Kingi Houkamou, who is a bulldozer contractor from Hicks Bay, brought to the Table his idea of an internal sabbatical for school teachers; Mike Kitchen outlined his freezing workers-forestry venture; Dennis Hanson outlined what the John Waititi Marae is doing to overcome the juvenile offending rate; Jenny Wilson from Kaikoura outlined the Honorary Probation Officer scheme that she worked with in Australia and Georgina Kirby explained initiatives being taken in Freemans Bay to overcome the unemployment problem.

In terms of the kaupapa of the Round Table, selection of participants was aimed at bringing in as wide a coverage as possible in terms of age, sex, occupation and income, geographic location and general life experience.

Some of those who have attended are: Tahu Asher, a marae worker; Lorna Dyal, a researcher; Claude Edwards, a farmer from Opotiki; Pauline Kingi, a solicitor from Auckland; Ruka Broughton, from Wellington; Yvonne Nicholas, a Wellington taxi driver; Api Mahuika, a farmer from Tikitiki; Hori Tamihana, a marae worker and Tumanako Wereta who until recently was the president of the Southland Meatworkers Union. The younger generation has been present in the form of Phillip Marshall, Alison Green and Penny Poutu.

FURTHER DEPARTURE

Some 19 women have attended and in a further departure from the previous format, non-Maori participation has been sought where there is a special 'Maori' contribution to be offered.

Hence, Paul Green an American sociologist with in-depth race relations experience has attended as has the Secretary of Justice Mr John Robertson, and the Mayor of Wellington, Sir Michael Fowler. Each had a particular dimension to add to the matter under discussion.

Two people in particular have attended most Round Table meetings

— John Tahuparae because of his marae skills is the 'resident' kaumataua and Iri Tawhiwhirangi injects a Tu Tangata component into most of the meetings.

DIVERSITY

Each Round Table meeting is opened with karakia and it matters not which religious denomination conducts the prayer.

Religious lines and political affiliations are of no consequence for Round Table purposes. Accordingly the participants tend to come from right across the spiritual and political spectrum. The strength of the Round Table lies in its diversity.

Only a minimum of information is given in advance so that the participants while being able to do some preparation are able to remain flexible.

The meetings are structured only loosely so as to remove the idea of a 'chat' session, a basic framework is established and a strong informality is maintained.

Apart from the karakia, powhiri and replies, most of the meeting is conducted in English. Many participants do not have a strong command of the Maori language and in ordinary circumstances, would feel constrained from speaking in a marae situation.

This constraint is overcome at the Round Table although it is from time to time necessary to coax the fullest out of participants, quite often because they do not realise how much they know and how much others would value it.

At the end of each meeting a draft of discussions is sent to the participants involved and they are invited to add or extract.

All members of the Planning Council, which is chaired by Sir Frank Holmes, are given a copy of the transcript and as one of the members is Cabinet Minister, Mr Bill Birch, there is potentially a direct route from the Round Table to the top level of policy consideration.

Members of the council and its secretariat customarily attend Round Table meetings, to get a first-hand insight into Maori opinions; and some of the future Round Tables will be specifically related to Planning Council projects e.g. on developments in the rural areas.

That then is the Round Table. It is hoped that in future issues of Tu Tangata some of the discussion that have emerged will be presented.

TE REO MAORI/Maori Language

Old practice inspires campaign to promote Maori

The idea that the old people used to teach the tuis to talk has inspired John and Maureen Waaka, from Rotorua, to launch their own campaign to encourage and stimulate the use of Maori in everyday life.

They have come up with the novel idea of wearing a badge carrying an invitation to "speak to me" in Maori.

John Waaka said the idea was to encourage conversation in everyday life and to provide a link between the learning institutions, like university and schools, where the language is taught, and the person on the street.

He said the idea came from speaking to two people who were eager to try out their newfound skills in Maori but who were unable to find anyone to practice on.

"Hopefully it will remind people to speak when they see the badge," he said.

The badges are at present available in Rotorua, Hamilton and Taupo but it was hoped they would eventually be on sale throughout the country.

Anyone wishing to buy a badge contact John Waaka, PO Box 443, Rotorua or phone 81-714 Rotorua.



NGA WHAKATAUKI/Proverbs

Maori Purposes Fund Board seeks translations

A wealth of information and lore waits to be unleashed

For over 35 years, the Maori Purposes Fund Board has had in its possession two large private collections of Whakatauki (Maori proverbs).

Exact information on how and why the two collections came about is now deep within the Board's archives but it is obvious that both collections contain Whakatauki that reach far back into tribal history from all parts of the country.

With the exception of only a few, the Whakatauki have not been translated. They are very old and are probably only remembered or known to a few.

One of the collections, individually mounted on over 2000 cards, is handwritten while the other, of equal size, is taken from books and magazines.

Board Secretary, Mr Sam Ruawai, believes that a wealth of information, lore and beauty could be unleashed if the correct translations are found.

He is also aware of the significance the Whakatauki must hold for the hapu and tribes to whom they belong and has therefore asked that those who recognise any of them write to

him with either the translation or information on their origin.

They can write to: Mr Sam Ruawai, Secretary, Maori Purposes Fund Board; Department of Maori Affairs, Private Bag, Wellington.

Titiro karapa rua, ka taka te paua o nga kanohi

He ahi kouka ki te awatea, he ai ki te po

He koura kia awe te whero, he aruhe kia awe te papa

He manako te koura i kore ai

He manawa he tina

He kiri ki waho, he puku ki roto

He koanga tangata tahi, he ngahuru puta noa

He kaha ui te kaha

Ki te ro ro iti a haere, otira kia mau te tokanga nui a noho

Kaua e tirohia te pai

He pukai te pu, he pukai te rongo

He rata te rakau i takahia e te moa

E riri kai po, ka haere kai ao

He pounamu kakano rua

I motu mai i hea te rimu o te moana

He mahi te aata noho, e ki ana a wheke

E tipi e te waha i uia hoki ko wai ki muri

E rua tonu au ki au

Rori taura, pa taku panehe, rori tangata, rori waiho

He roimata ua, he roimata tangata

Pipitori nga kanohi, kokotaia nga waewae, whenua i mamao, tenei rawa

Iti noa ana, he pito mata

He iti kopua wai, ka he te manawa

Matua te wairua ki te po, e koroingo ana ano

The Prince and Mrs Stirling

Two people
with their own
special style

When His Royal Highness, Prince Charles visited New Zealand in April this year, he showed himself to be a man for the people.

He seemed to enjoy himself most when meeting people of all ages, to be capable of handling any situation spontaneously and with good humour.

One of the few people to get close enough to Prince Charles during his walk down Queen Street, Auckland was Mrs Amiria Stirling, of Herne Bay, Auckland, a woman with a special flair and charm of her own.

He is the Prince of Wales, but she greets him as if he is one of her moko-puna, with warmth and aroha.

Photo courtesy of News Ltd, Sydney.



Hokitika girl has last laugh



Photo by West Etch

New Zealand's first female glass blower, 18 year old Leonie Rasmussen of Hokitika shows off one of her early attempts — a glass swan.

By Vivian Logie

It is almost two years ago "as a joke" a young Hokitika woman applied to be an apprentice glass blower and was accepted as New Zealand's first woman glass blower.

Eighteen year old Leonie Rasmussen applied for the job as an apprentice glass blower while she was still

at Westland High School, sitting her School Certificate for the second time.

A month later, in December, she found she was to start straight away.

Two other girls and four boys had applied for the job at the Hokitika Free Form Glass Factory. Leonie was shocked when she found out she was the one who had got the job.

With only one School Certificate subject, maths, Leonie started work on Tuesday December 8, but had no idea what she was really up against.

She says her first day at work seemed never ending.

"Starting at 7.30 am was bad enough, but doing the same thing for the whole day, made me wonder what I had got myself into."

The first week was restricted to holding the mould in the 1100 degrees furnace to heat the glass for her workmates.

"They could make things that I only dreamed of making."

But her chance soon came. On the second week of her job Leonie was given a chance to make a swan. But it had its problems.

She put the pipe into the blazing hot furnace to heat the mould, and when it was ready, she grabbed hold of the pipe. But she grabbed it too far down, and burned her hand. That was the end of her first attempt to try and transfer a blob of glass into a picturesque swan.

Leonie soon got into the swing of things and was soon adapt at making swans, kiwis and swizzel sticks.

Tourists admiring the things that she had made, provided an added satisfaction.

Now Leonie, along with her workmates, makes up to 300 lampshades a day.

If the glass is not of a high enough standard, the team spends the day making a variety of less expensive articles in welcome relaxation.

Being the only girl working in the part of the factory that she works, Leonie sometimes gets a hard time from her workmates.

Another aspect of her job which is different from many others is the fact that she has to wear clogs while she is working with the glass.

The reason is if the hot glass falls on the floor the workers are able to get their feet out of the shoes reasonably quickly before getting a bad burn.

The other reason is most of the time there is a lot of broken glass lying around and with the soles of the clogs being wooden the glass does not cut through them.

The Hokitika Free Form Glass factory was founded in 1974 by two Swedes and a New Zealander.

Leonie now enjoys challenges.

"When things get more difficult to make, it makes the job more exciting and you have to apply yourself."

Two Retire

Mrs Meremere Petricevich of Ahipara, right, receives a silver tea service in recognition of her many years of service to the Maori people in the north.

Presenting the gift is Mrs Martha Moon, retiring president of the Tai Tokerau Regional Council of the Maori Women's Welfare League.

Mrs Petricevich was a teacher at Oromahoe School before joining the Maori Affairs Department as a community officer more than 30 years ago. Photo by Northern Advocate.



Kaumatua visit Wellington

About 60 kaumatua from throughout New Zealand gathered in Wellington for the second Kaumatua Wananga at which the elders of Maoridom come together informally to exchange ideas and views and to discuss what they see as important issues for the Maori moving into the 1980s.

They were guests of the Maori Affairs Department at Waiwhetu marae, Lower Hutt, for just over two days. They came from: Tai Tokerau, Tamaki Makaurau, Waikato-Maniapoto, Tauranga-Thames, Te Arawa, Mataatua, Whanau-a-Apanui, Tairāwhiti, Turanganui, Kahungunu ki Wairoa, ki Heretaunga, ki Wairarapa, Taranaki, Wanganui, Tuwharetoa, Raukawa-whānui and Te Waipounamu.

As part of their two day stay in Wellington, they visited the Department of Scientific and Industrial Research's soil bureau at Taita, Television New Zealand's studios at Avalon, Lower Hutt, and went to Parliament and lunched with the Deputy Prime Minister, Rt Hon. Duncan MacIntyre. The photographs were supplied by the DSIR.



Dr Mike Leamy (far right) director of the Department of Scientific and Industrial Research's soil bureau at Taita, waits to begin the tour with some of the kaumatua. They are (from left to right) Mrs Mana Rangi, Tikitiki; Mrs Mana Mita, Nuhaka; Mrs Mate Ratapu, Manutuke; Mr Tupana Te Hira, Waikato; and Mrs Maraea Te Kawa, Waiomatatini.



Mr Riini Paraire, Tauranga (left) and Mr Robert (Boy) Biddle, Taneatua, were two of about 60 kaumatua from throughout New Zealand who visited the DSIR's soil bureau earlier this year.



Sir James Henare, (foreground) replies on behalf of the kaumatua to the welcome extended by Dr Mike Leamy at the start of their visit to the DSIR's soil bureau, Taita.



Sharing a joke after looking through the analysis section are (from left to right) Mr Te Whakahuia Tamati, Te Puke; Mr Jerry Graham, Auckland; and Mr Rua Cooper, Wiri.

Women's Welfare League members recognised for long service

Twenty four foundation members of the Tai Tokerau regional branch of the Women's Welfare League received a special award in recognition of their long service recently.

Nine foundation members were presented with the award, "He Whaea Ote Motu" at the 1980 National Conference in Timaru by the outgoing national president, Mrs Elizabeth Murchie.

Others, because of age and ill health, were not able to attend the conference and received their awards at the regional council meeting, at special ceremonies at branch level or at home.

Nga mihi nui kia koutou engā Whaea me nga Whaea hoki i roto i nga Ropu Wahine Toko ite Ora puta noa ite motu. Ma te Atua koutou e manaaki e tiaki.



Mrs Violet Pou, left, national president of the league, presents Dame Whina Cooper, first president of the league with her "He Whaea Ote Motu" award.



Mrs Wikitoria Barton, Te Rau Arohanui branch, replies after receiving her "He Whaea Ote Motu" Award.



Mrs Ruiha Heperi, Waimate North branch, shows her award with her mokopuna and Mrs Martha Moon.



Lucy Werohiko clutches her award surrounded by smiles of congratulations from other members of the South Hokianga branch.

POROPOROAKI/Obituaries



HE POROPOROAKI KI A
TE POKIHA HEMANA

Ka tanuku
Ka tanuku
Te tihi o te maunga ka tanuku
Te keho o te marama ka whati
Ka whati koa taku manu kotuku
He huia no runga i a Te Arawa
Haere ra!
Haere ra!
Te mana o te waka
Ka mounu te puru
Ka taupoki ki raro ra e
Ka taupoki.
Hinga atu ana te kaka haetana, te whakaruruhau, te takare o te waka i te Paraire te waru o nga ra o Mei 1981. Ka takahia atu e Te Pokiha Hemana te huarahi whanui ki ana matua-tupuna e noho mai ra i Matangireia. Kua tae ia ki ana karanga-rangatanga maha o runga o nga waka puta noa te motu.

Hoki atu ana nga mahara ki ana hikoitanga i mua i titakataka haere ia i runga i nga marae, i roto i nga iwi. No te hinganga, haruru ana te whenua, a ngaro ana tana tupuna a Rangitahi i nga ope whakaeke.

E whakamomori tonu nei to iwi a Te Arawa ki a koe e koro kua ngaro nei koe i roto i te tirohanga tangata. Me e tika ana a ratau hamumu, kua tae koe ki te tini, ki te mano. Kua whai atu koe i to ure tarewa e tae ai koe ki a Ngatoro-i-rangi, ki Te Tini-o-Manahua, ki Te Pokaitara a Manaia.

Kua tuhonohono koe ki nga puna e rau a Atuamatua. E kite ai koe i a Puhaorangi hei waha i a koe ki Te Toi-o-nga-rangi. Kei kona katoa ratau hei pohiri i a koe otira i a koutou ko o

hoa i a Kupai raua ko Kawiti, tae atu ki era o ou karangamaha i hinga atu i muri i a koe.

Haere e koro. Kaore. Ahakoa ngaro atu to tinana i o iwi, engari ko ou ahuatanga ka mau maharatia e o karangamaha mo ake tonu atu. Hei aha i te pa harakeke kua tu hei kawae i ou na ahuatanga i whakarereha iho e koe ki te ao marama.

Haere! Haere! Haere!

Na Te Arawa katoa.



Mrs Rita Paikea, of Ngati Whatua, died in June this year. She was 71.

A mother of nine, she is survived by her children Mavis (Mrs Manukau), Bruce, Slim, Jack, Willy, Ruby (Mrs Lewis) Hine (Mrs Dunn) and Koro.

Mrs Paikea, better known as Auntie Rita, was awarded the Queen's Jubilee Medal for community services in 1977, and one of her pet projects was to establish a community centre at Otangarei.

Her work for and in the community was endless, beginning when she was married in the Oneriri area near Kaiwaka. There she worked as a midwife because it was difficult for pregnant women to get to their doctors.

When World War II broke out, Mrs Paikea joined a patriotic committee to learn home nursing and passed her examinations. She went to Whangarei in 1963 and became seriously involved in the Maori Women's Welfare League. She was president of the Otangarei branch until 1974 and was later made a life member of the league.

It was her belief that the league had much to offer in the care and health of Maori women and children. She believed it was hard for Maori people to come out and talk openly to Pakeha people because many thought the Pakeha cleverer.

Mrs Paikea was a respected exponent of Maori arts and crafts who had definite ideas on how the crafts of the Maori should be used.

She saw weaving as a part of the culture and of Maori identity, and believed more harm than good could come of weaving for commercial purposes.

She once said if weaving was done commercially it was wasted and hardly worth doing at all.

According to her friends and acquaintances, Mrs Paikea was not afraid to call a spade a spade and always spoke her mind. But there was always a feeling of warmth and love which softened any bite there might have been.

She was known to give anything and help anybody who needed it.



HE POROPOROAKI KI A
PAT ROBERTS
September 12, 1981

Haere te mapihi pounamu,
Haere te pononga a te iwi,
Haere te matua o te whanau pani.
Kua mahue tahanga to iwi i a koe.

Farewell to the treasured one,
Farewell to the servant of the family,
Farewell to the father of the bereaved family.
You have left the people bereft and desolate.

The Warrior Chiefs of 1862

Brian Mackrell throws the spotlight on the first Maori entertainment troupe to tour overseas.

Many will know of Maggie Papakura's 1910-11 Concert Party which gained acclaim on a tour of Australia and England where they took part in the Coronation festivities of King George V. Not so well known is a similar tour undertaken almost half a century before.

In July 1862 a Maori tour de force burst upon the Sydney entertainment scene. "Dr M'Gauran's Troupe of Maori Warrior Chiefs, Wives and Children exhibiting the sacred ceremonies, solemnities, festivals, exciting war dances, games and combats ... limited to twelve nights. To enable schools and families to witness this extraordinary exhibition four mid-day performances will be given," declared the advertisements.

The Sydney public loved the Warrior Chiefs. The intended twelve-day season had to be extended to thirty-seven days before the triumphant troupe could open in Melbourne. The twenty-one "aboriginal Thespians" came from a dozen major North Island tribes and all were billed as men and women of rank and influence.

"Great sensation" ... "Extremely exciting" ... "Rapturously received" raved the theatre critics. Australian newspaper editors were just as lavish with their praise.

"Excellent in physical development and full of intellectual activity, this noble savage has always commanded universal respect."

"There is no savage race so interesting as the Maori. He proves himself capable of education and civilisation ... The stern discipline and undoubted courage of their fighting men extort the respect of their opponents."

The plays in which the Warrior Chiefs, Wives and Children performed were genuine Victoria melodramas, "written for them by Mr Whitworth, with authentic scenery by Wilson."

In "The Pakeha Chief" Whakeau, the evil European leader of "a bad tribe", abducts sweet Miss Alice Mortimer and holds her hostage in a cave behind the appropriately named Falls of Weeping Water.

PITCHED BATTLE

Alice's father, boyfriend and a missionary, aided by "a good tribe", track Whakeau down and in a pitched battle with the final act the enemy are routed, and Alice re-united with her loved ones.

While the plot was trite, the European playwright demonstrated considerable ingenuity by including almost every aspect of old-time Maori life and custom as well as sweeping the action from an opening Taranaki scene (painted backdrop of the mountain) 200 kilometres north to "Tu Ka To-Te, Whero Whero's pa on the Waikato".

The Maori performances were awe-inspiring and Australian audiences called for repeated encores of such items as "launching the war canoe", "sanguinary battle between hostile tribes" and what was even then billed as "The Famous Haka War Chant and Chorus".



Some of the Warrior Chiefs in London, 1864. With them is Mrs Doratea Weale of the Aborigines Protection Society, who considered their performances "sinful and degrading".

A newspaper described the latter as: "Composed of a series of intoned solos, delivered as a kind of chant, each of which is followed by an extraordinary chorus, expressed in stentorous-like expirations, and accompanied with an obligato of outrageous gestures and postures ... their movements were as the parts of a machine acted upon by a single motive power ... they seemed inspired with real fury."

According to Dr M'Gauran, formerly Auckland Provincial Surgeon, the venture was not purely a theatrical speculation but designed to educate the Maori in European culture and vice versa.

One Australian newspaper praised his efforts "carried out at great personal expense to himself" and hoped they would "meet the just return so laudable and great an undertaking deserves." But it was not to be.

DEBTOR'S PRISON

In late 1862 a Wellington paper reported that the Maori troupe had "broken-up" and Dr M'Gauran was "undergoing a white washing process in a debtor's prison". But, by mid-1863, the Warrior Chiefs had re-formed under the management of a group of Melbourne residents led by a Mr Hegartz. They sailed to England and opened to a packed house at the Alhambra in London's Leicester Square on 5 July.

In the audience that day was Francis Buckland, zoologist, authority on fishes and connoisseur of the unusual. He invited the Warrior Chiefs to his home and hosted them to a fourteen-pound joint of meat, numerous side dishes, wine, cigars and cigarettes. He records that one of his appreciative guests offered: "Me moko you. Moko you beautiful like Rangatira."

WEIRD SPECIMENS

Being a zoologist and collector of the curious, Buckland had a house full of weird specimens, both live and preserved. Like other visitors the Warrior Chiefs were fascinated with these objects. Their kind host decided they would be interested in his latest live acquisition — *Anguis fragilis*, a harmless reptile, commonly called a Slow-worm.

Unaware of the Maori fear of reptiles he placed one of these creatures on the floor. With horrified cries his guests hastily departed the house with Mr Hegartz and Buckland in hot pursuit shouting re-assurances!

Two Warrior Chiefs raced for refuge to an open window in a house nearby where, unfortunately, a woman sat at her sewing. "The poor old lady, looking up suddenly, saw a couple of gigantic savages with tattooed faces, screaming and yelling as they charged down on her: the good old thing was frightened out of her senses — and upon my word I do not wonder at it!" records Buckland.

Eventually calm was restored, the old lady revived and the zoologist re cemented his friendship with the Warrior Chiefs after much apology, wine and cigars.

He then took them on a tour of London Zoo where they enjoyed an elephant ride and gazed in wonder at the various animals. They declared the zebra was tattooed and that the hippopotamus, the biggest "poaka" they had ever seen, would make a grand feast.



G.F. Angas painted this view of Tu Kaitote, Te Whero Whero's pa on the Waikato. Taupiri looms in the background. The pa featured in the "authentic scenery" of one of the plays the Warrior Chiefs performed in Sydney.

After a successful London season the Warrior Chiefs toured the music halls of the English midlands performing "the wild, half-naked haka" to appreciative audiences as they had done in Australia.

CAME TO GRIEF

The party came to grief in late 1864 due to a variety of circumstances. These included financial mis-management by Hegartz, illness due to the harsh English winter, and the liking some members acquired for what was then termed "the cheapest, quickest way out of town"!

But the main reason the Maori Warrior Chiefs quit the stage was pressure from the Aborigines Protection Society and other philanthropic organisations who believed Hegartz was an unscrupulous exploiter of gullible natives.

These worthies also considered the performances of "heathen chants and dances" as "sinful and degrading" and, in some instances, obscene.

Some of the Warrior Chiefs died of illness in English hospitals, others on the voyage home, their fares paid by public donations. But some survived to return to their native soil. Their story is one of triumph and tragedy. Whether they were victims of the fast-buck Pakeha, or the venture was supposed to be a mutually beneficial European-Maori enterprise, is arguable.

What is certain is that Australian and English audiences thrilled to the performances of this unique troupe, the very first of a new artistic genre that is now a vibrant, living part of this nation's multi-cultural heritage.

New Zealand Maori Council releases its early records

The New Zealand Maori Council has received many requests from students, social historians and the public as to the events surrounding its formation in 1962. Because of this, the council has released for publication some of its early records.

The first extracts are speeches delivered at the council's inaugural meeting by the Secretary of Maori Affairs, Mr J.K. Hunn, in accordance with the enabling legislation and the Minister of Maori Affairs, the Hon. H.R. Hanan.

The second extract will be minutes of the inaugural meeting from which will appear the names H.K. Ngata and J.M. Bennett, the only members who have given unbroken service to the council since.

"The establishment of this council ought to be proof enough that the policy of integration ... does not mean obliteration of the Maori race."

**Opening speech by Mr J.K. Hunn —
Abridged**

"Tena koutou, tena koutou, tena koutou nga mangai o nga taunihara takiwa o te Tai Tokerau, o Akarana, o Waikato-Maniapoto, o Aotea, o Te Tairāwhiti, o Ikaroa, me Te Waipounamu.

Haere mai ki te pane o te ika a Maui. Haere mai ki te hui tuatahi a te kaunihara Maori o Niu Tirenī. He hui nui whakarahara tenei. Haere mai, haere mai, haere mai.

"I would like first to pay my respectful tribute to the memory of the late Major Te Reiwhati Vercoe. He will be very much in our minds at this inaugural meeting.

"Most of us were here last year when he presided over the forerunner of this Council, the provisional meeting convened by the Minister of Maori Affairs. We all know the part he played in initiating the move that has culminated in this meeting today.

"No other Maori has served New Zealand as faithfully and long as the late Te Reiwhati. There are not many men of either races who can claim the distinction of having served New Zealand in two wars — beginning at the youthful age of 15 years and serving with such distinction as to win a D.C.M. and be mentioned in dispatches at that young age and in the next World War to have won the D.S.O. and be mentioned in dispatches four times.

"He was not only an elder of Ngati Pikiao and Te Arawa but he was truly an elder of Te Iwi Maori. We will long honour and respect his memory and treasure the friendship that everyone had the privilege of experiencing with him.

"I recall in my short association something which will linger on. I met him quite a number of times and on his own Marae he took the floor against the Minister and myself to question the proposed policy of having land development carried out by the Lands Department.

"But, after a strong speech he ended by saying: 'However, those are only my views. I may be wrong. If you can show me that I am I will be with you.'"

"Now what more could anyone ask? In the end I think he was with us but never could we ask more from anybody who doubts the wisdom of what is proposed, than that. "If you can show me I am wrong, I will be with you". Gentlemen, whatever I might say would be quite inadequate to express our real feelings and so I will at this stage invite you to pay your respects to his memory in whatever way you think appropriate.

"Gentlemen, this is your meeting. I am merely a statutory official here, my function is simply, according to the Act, to convene this meeting and to invite you to

elect your President and Secretary but I do wonder on this occasion whether you would grant me the privilege of speaking.

"First of all I would like to add my congratulations to the heartfelt good wishes extended by the Council to Sir Alfred Turi Carroll. It is very pleasing indeed that his long service as a soldier, farmer, administrator and elder statesman have been recognised by Her Majesty. It gives pleasure not only to Maoridom but to New Zealand in general.

"At the same time I would like to mention Norman Perry and the distinction that has come his way. He has thoroughly deserved it. He has given long and valuable service to the Maori people in many ways. Congratulations to him.

"The Maori people today are on the march and this meeting is a milestone on the road of their progress. It is a goal achieved that brings many other goals in sight and with it there is a rising spirit of hope and confidence right throughout Maoridom today. You can sense it; it is a sort of pulsating spirit and manifests itself as you travel around the country."

"The campaign for the Maori Education Foundation seems to have fired Maori imagination and rallied them to a common cause as nothing else has for a long time. It is significant of the need that Maoridom has felt for a rallying point. And they now have it in the establishment of this Council, elected democratically from the grass roots to speak for the Maori people with a united voice.

"In that campaign for funds the Maori people pulled their weight magnificently. They have contributed at least eight times their proportionate quota on a population basis. A splendid effort.

"Maoris are certainly pulling their weight in the progress and development of our country. Maori successes are most heartening and this New Zealand Maori Council can do much to inspire the spirit of emulation among the young people.

"To me the emergence of this Council is a very healthy sign. Henceforth the Maori people are committed to think nationally as well as tribally.

"Tribal loyalties are still strong and enduring — may they always be so because identification with a place or a people is a source of strength — but let those loyalties be a tributary to the main stream of national effort on behalf of the Maori people. Maoridom is obliged today to think nationally or even to think internationally. I do believe that this Council will show that it is ready to do so.

"There are two points I would like to make before I conclude. One is that some people sincerely doubted the wisdom of establishing this body.

"They felt a powerful force was being organised that could become an agent for

obstruction or even reaction, but I am glad to know that the authorities had faith in the Maori desire for progress and co-operation and that in proceeding to establish this Council they showed their confidence in the Maori people.

"I have no doubt that Maoridom through the voice of this Council will be strong for the right, always of course for the right as they see it. In this connection I was very glad indeed last year when the provisional delegates here asked of their own volition that the Draft Bill on the Maori Social and Economic Advancement Amendment Act, 1961 — Section 8 include: "(2) Without limiting the generality of the provisions of subsection (1) of this section, it is hereby declared that it shall be a function of the New Zealand Council to consider and, as far as possible, put into effect any harmonious and friendly relations between members of the Maori race and other members of the community."

"This was an unsolicited and statesman-like request. With that spirit animating the New Zealand Maori Council at the beginning of its life, good race relations in New Zealand are assured if only the same spirit be reciprocated. That puts an onus squarely on the Pakeha section of the community.

"The other point I would like to touch on briefly relates to integration. The establishment of this Council ought to be proof enough that the policy of integration as far as the authorities are concerned does not mean obliteration of the Maori race.

"Integration is different from assimilation which means making everybody the same. Integration means the intermingling of two distinct races, participating together in education, employment, entertainment, transport, social life and all walks of life, but withdrawing now and again according to the tastes of the individual to enjoy each his separate culture the same as we all do in religion, in politics, in our clubs and professional associations."

"I am sure that the passion for sameness that prevails in this country is not so doctrinaire that we want to eliminate all cultural distinctions. Under a policy of integration all races can preserve their identity and contribute to the national identity.

"Heoi'ra, Ake ake kia kaha."

"There were pockets of resistance; a pessimist might say pockets of racialism, ..."

The speech by the Hon. H.R. Hanan, at the inaugural meeting of the New Zealand Maori Council — abridged.

"Chiefs and leaders of the Maori people, tena koutou, tena koutou, tena koutou.

"As I look around this table and realise how many of you I know quite well I realise how worthwhile it has been to get round the maraes where I have met so many of the Maori people.

"As I know most of you, had I been sitting here this morning, I would have been in very grave difficulty in making certain decisions, but, had I been one of you making those decisions I would have been all for electing, as President, Sir Turi Carroll.

"May I say Sir Turi how delighted I am that Her Majesty the Queen has recognised your services to the Maori people and the Pakeha.

"Then when you came to the question of the appointment of a Secretary I would have had real worry and I would have weighed one against the other but I would have come down finally after such soul searching, to Henry Ngata; and sure enough you made him the secretary.

"Then I would have wondered — well now you have got to have someone for Associate Secretary from somewhere else to keep the show on the rails a bit and of course my hand would have gone up for Norman Perry as Associate Secretary.

"And then when it came to the Maori Education Foundation it was quite obvious it had to be Sir Turi from your point of view and that saved me the difficulty of considering him as my nominee; and then when I came to the question of appointment to the Maori Health Committee of the Board of Health — I had something to do with the legislation setting up the Board of Health — I would have had grave difficulty about that, and somehow or other I would have come down on the side of Steve Watene.

"In accord with your Maori custom I must say something of my old friend that I come to love very dearly — Major Reiwhati Vercoe. A rangatira of the Maori people in the fullest sense of the term and a very great orator.

"He was the first Maori orator that I really saw in action on the marae at one of our gatherings. Of course, many of you had known him for so much longer than I but in the short space of time that it was vouchsafed me to get to know him I felt that here was a real leader who in other times and in other days might have occupied the most eminent position in Maoridom and in the Pakeha world.

"He was a wonderful man and a wonderful soldier and one of the memories of my experiences with the Maori people will be the last tribute we paid to him on his own marae.

"Now this legislation which we have passed which makes possible the meeting today stems very largely from the dream of Reiwhati Vercoe. Therefore I think the work of this Council over the years will be his lasting memorial and I know you will endeavour to make it a worthwhile one.

"It seems to me that apart from the wars in which you were united with the European people in a common objective, or cause — the last two great wars and the Boer War — the only thing that has really united the Maori people as one man, has been our Maori Education Foundation.

"Little did we know when we set off from the suggestions in the Hunn report that we would end up with something that was going to unite the Maori people and perhaps draw the Pakeha closer to the Maori than ever before.

"There were pockets of resistance; a pessimist might say pockets of racialism, but they were few and far between and tremendously outweighed by the vast potential of goodwill that has been exhibited to the Maori people in its campaign to raise funds for the Education Foundation.

"Up and down the length and breadth of the Islands the European people have got behind it in every community, large and small — it has been amazing.

"Just as the Maori people were united in one objective with the Maori Education Foundation, so this Council is the first time that there has been any assembly to speak for the Maori people as a whole and therefore it is an occasion that will be remembered in the history of the Maori people and in the history of their relations with the Pakeha people. Today is an historic first in the history of the Maori people.

"The Maori people have a magnificent tradition of leadership. The portraits on these walls, Sir James Carroll, your uncle and the colleague of my uncle when they fought and battled in the years that have gone, Te Rangihiroa and then the great Sir Apirana Ngata and of course Sir Maui Pomare. Great men, great leaders.

"As the voice and the shield of the Maori people, in their time, they were as a vine that bound the tribes together. So now are you, the New Zealand Maori Council.

"The Act of 1945 did, of course, lay down the beginnings of a splendid system of community organisation whereby the Maori people in particular districts could look after those things of particular concern to them; they could deal with their local problems and speak as a group, but beyond a certain limit they had no scope.

"The jurisdiction was confined to the level of the tribal executive stage. The only provision made was for district conferences representing two or more tribal executives to be called together at such times and for such purposes as the Minister might think fit.

"That is not consistent with an autonomous body, that is consistent with, ministerial inspiration or dictation, whichever way you like to put it. At the national level there was no provision at all.

"Because of the incompleteness of the organisation, the district councils — which had no local administrative functions — lost their enthusiasm and became largely ineffective.

"When I became Minister I knew nothing of them at all, they had become so ineffective. Apart from the political channels there was no channel of communication between the Maori people as a whole and Government, and with great respect to all that has been done in the past, I

think that successive Governments were the poorer because the structure was incomplete.

"There is evidence that over the years there was a yearning for something, some national representative organisation.

"It is the Act last year that put the top brick on the structure of Maori organisation and in it I was supported, and I welcomed and appreciated the support, by the four Maori members of Parliament.

"We now have the set-up for a permanent organisation to provide a line of communication from the individual Maori local community through the Tribal Committee to the Tribal Executive and on to the District Council and then to the New Zealand Council and from the New Zealand Council to Government.

"Equally important, the process will operate in reverse from Government down to the grass roots of our democratic structure. It will be basic, of course, to my policy to refer matters that effect the Maori people to the Maori people. I think it would be the wise thing to do and I will get further by so doing. When I can say that I have a unified voice of the Maori people in support of any particular piece of legislation, then its chances of getting through the House will be enormously increased.

"From your point of view, of course, the fact that we have completed the structure to activate and assist the District Councils and Tribal Committees and Executives, will give them some inspiration and may give them some confidence in themselves and faith in their directives.

"It will provide a vehicle for the Maori people to think and act nationally rather than parochially. I hope that Maori leaders are sufficiently realistic to know that that has been to a very large extent the story of the past. Now you have got machinery that will function nationally.

"Gentlemen, I hail this meeting as the dawn of a new day in Maori affairs. The progress we make from now on depends on your deliberations and to what extent you can obtain unanimity on some of the problems of our time.

"You know more about the difficulties involved in land titles than I do; you know more about the difficulties of land development and other matters.

"Now if you can resolve some of those difficulties and give me a united voice and a united opinion, then the chances of legislation are increased enormously and you may be able to achieve in a relatively short time a great deal of progress that a few years ago we thought was beyond us.

"May I close with those words that I will always remember long after I have left the portfolio of Maori Affairs: "Let the red tipped dawn come with the sharpened air, a touch of frost and the promise of a glorious day", or to quote one of your proverbs: "Ka pu te Ruha, Ka Hao te Rangatahi" "The old net is cast aside, the new net goes a-fishing".

"Kia ora koutou katoa."

Moioio Island: One of the earliest Ngai Tahu bases

By Barry Bailsford

Sweeping along Tory Channel on the Inter-island Ferry, few passengers would notice tiny Moioio Island off Erie Bay. A dense canopy of native bush conceals the abundant evidence of Maori life that is sculptured into almost every habitable space on its surface.

Today, only the occasional bird call breaks the silence of Moioio. In times past, it rang to the laughter and cries of children and the harsh screams of war.

Moioio Island was one of the earliest Ngai Tahu bases established in the south during their migrations from Hataitai, Wellington in the late 1600's.

It was still an important pa in the 1830's and the Maori presence is engraved so deeply on its terrain in houses, terraces, linking pathways and pit structures that it is very easy to feel the drama that springs from its past.

The Moioio traditions have been recorded by Canon James Stack. He describes the Ngai Tahu migration from Hataitai to Moioio and the shattering events that were to follow.

SETTLEMENT, ABANDONMENT

What caused the step to be taken was this: Tapu, a Kahununu chief, heard those who had seen Rakai tauwheke's house at Hataitai praising the workmanship of it, and, being jealous, said: "What is his house to my Kopapa, which will carry me along the backbone of Rongo rongo."

These words coming to Rakai tauwheke's ears, were interpreted by him to mean a curse, and when Tapu afterwards came on a visit with some friends to Hataitai, Rakai tauwheke fell upon him and killed him, but spared all his companions, whom he allowed to return safely home.

But dreading the vengeance of Tapu's tribe, the Ngai Tahu abandoned Hataitai, and crossed over the straits in a body to Moioio, an island in one of the sounds close to Kai hinu, where there was a mixed settlement of Ngaitara and Ngatimamoe.

Here they lived peaceably with their neighbours for some time till



'Simeon, Queen Charlotte Sound. March 21, 1843.' by John Wallis Barnicoat. Barnicoat a talented surveyor-artist sketched Simeon when journeying through the Sounds to the Wairau, via Tory Channel.

Simeon, a Tory Channel Maori sat patiently for the sketch then took Barnicoat's pencil and wrote his own name on his chest. Print from Alexander Turnbull Library.

their anger was aroused by the discovery that they had joined in eating the corrupted body of a Ngai Tahu man which they had found in the forest, where unknown to his friends, he had died.

This was considered a very gross insult, and was avenged in the following manner: Someone was sent to fetch the leg and thigh-bones of Te ao Marere, a Ngaitara chief, whose remains had been lately discovered in a cave by some Ngai Tahu women when gathering flax on the slopes of Kaihinu.

Out of these bones hooks were made, and when Ngaitara went out to fish, a Ngai Tahu man, taking one of the hooks, went with them. When the fish greedily attacked the bait, and were drawn up to the

surface in rapid succession, he said, in a tone to be heard and remarked: "How the old man buried up there nips."

The words were noted, and it was agreed that they could only refer to the desecration of their chief's grave. To set the question at rest a person was sent to examine it, and it was found that part of the skeleton had been removed. As the Ngaitara did not regard this as a justifiable act of retaliation for their having eaten the body which they found, they determined therefore to avenge it.

An opportunity of doing so was afforded to them shortly afterwards, when a party of Ngai Tahu women came as usual to the neighbourhood of Kaihinu to gather flax.

While they were busily employed at their work, the Ngaitara attacked and killed the whole of them, amongst whom was the daughter of Puraho.

This chief mourned sorely for his child and vowed to avenge her; but before he could do so, he was himself killed by the same people, who, feeling that they had incurred the vengeance of Ngai Tahu, were resolved to follow up what they had done to be the first in the field.

Observing from the mainland, which was only a short way off, that Puraho and Manawa went every morning at dawn to perform certain offices of nature at a particular spot where they had dug two holes together for the purpose, it was arranged to plant an ambush near the spot to lie in wait for them.

Accordingly, during the night, two warriors were sent to secrete themselves in the holes, where, hidden by the cross beams, they awaited the coming of the doomed men.

At break of day the two approached; Puraho being in advance, was the first to turn and sit on the beam. Manawa was about to do the same, when he was startled and prevented by the uprising of the warrior under Puraho, who killed that chief by a sudden blow on the back of the head. Manawa immediately fled and escaped into the pa.

The death of Puraho convinced Ngai Tahu of the insecurity of their position at Moioio, and they determined to abandon it and to remove to O te Kane, at the mouth of the Wairau River, where they built a strongly fortified pa. As soon as they had provided for the safety of their families, they began to take measures for avenging the death of Puraho, and the women so mercilessly slaughtered by Ngaitara.

ARCHAEOLOGICAL EVIDENCE

Life on Moioio was not finished by the savagery of the Ngaitara-Ngai Tahu feud. The island was highly valued for its defensive qualities; its

closeness to the fisheries of Tory Channel and the blue waters of Cook Strait and its proximity to kumara growing lands at the head of Erie Bay. The archaeological evidence points to subsequent re-occupation and a long history of habitation.

The rubbish heaps left by man are windows into our lives. The midden that spills out of the slopes of Moioio Island provides clues to the life of the Maori in this area. The abundance of shells, fishbone, bird bone, and charcoal stained soil that is found here indicates a long period of occupation.

In addition 27 pits of the kumara storage type suggest cultivation over many years. In fact the Moioio pit complex is the largest discovered in Marlborough Sounds. The gardens, presumably in Erie Bay, have been obliterated in European farming activity.

LIFE ON MOIOIO

What would life be like in such a location in prehistoric times? The milder weather of the Sounds would make for a tolerable existence

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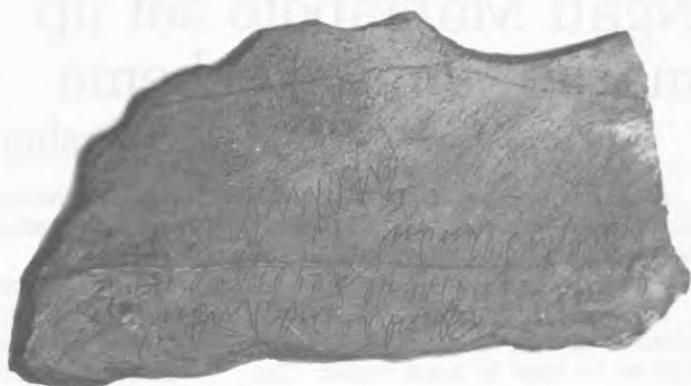
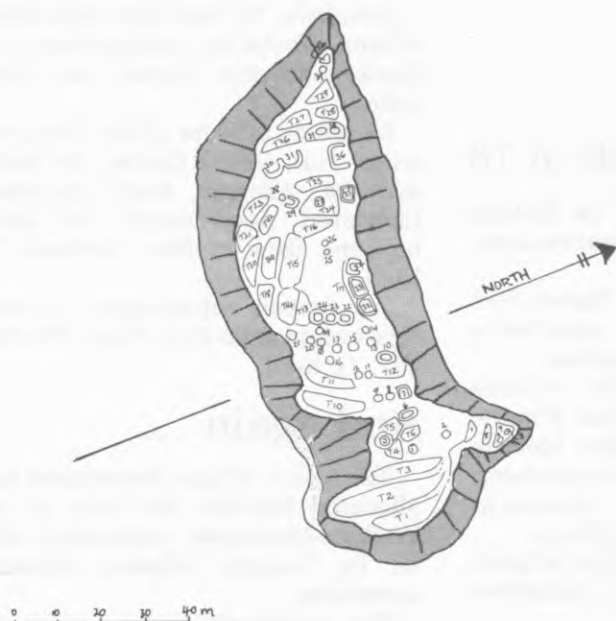
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ACOUSTICS



The 'Moioio Island Slate' was discovered by Margaret Hoskyn, a survey assistant, during an archaeological survey of the earthwork features. Only when it was thoroughly cleaned did the writing engraved in it become visible. The location of the slate and the record of missionary teachers in the area support the view that the writing is that of a Maori doing his or her homework in the 1830's or early 1840's. Photograph by Derek Mitchell.

although the sharp cold of winter sou'westers could not be avoided. Many of the houses on the island had a raised rim around their perimeter. This suggests earth was heaped up around the outer walls to keep out drafts at ground level.

Food was plentiful in Tory Channel but a great amount of time had to be put into gathering it and drying and preserving it against the winter. The kumara gardens required frequent attention because once the fertility of the soil was worked out after a few years cropping another patch had to be cleared and worked up with stone and wooden tools. The original gardens were often ready for replanting after lying fallow for about 15 years.

In early times Moioio probably stood on its own as a settlement with a population of 150 people but in later years Kaihinu Point pa was developed and together they made a powerful base for the hapu. George Angas left us invaluable paintings of structures that existed on both pa in 1844. From this pa base, the various whanau of the hapu went out for weeks at a time to gather shellfish and fish to dry, rats, weka and pigeons to preserve in fat, forest ferns and fern root to process.

They were seagoing nomads who carried with them in their canoes all the necessities of life. In a matter of minutes they could construct a snug

overnight shelter from poles they carried in the canoes and local vegetation.

For longer stays they built more permanent dwellings about 2½ metres wide and up to 4 metres long. These were usually made from cut saplings bent over and stuck into the ground to form a hooped framework. These dwellings were entered by crawling in through a narrow hole at one end and were too low to stand up in. However, they were warm, dry, sleeping places when heated by a fire near the entrance way.

NATURE DICTATED

As the Maori travelled the Sounds and ventured into Cook Strait they had to be careful for signs of coming bad weather and watchful to visit the food gathering areas in the right harvest seasons. Life was dictated by nature's patterns and nature could not be hurried or delayed.

What nature provided, man would wrench from you. The hapu had to be eternally vigilant to protect the gardens and store houses from raids by nearby enemies. It was not sufficient to be a successful hunter-gatherer-gardener in the pa period after 1600 AD. It was also necessary to be a highly skilled warrior. If Moioio and Kaihinu Maori follow the evidence revealed in research in other South Island areas life was hard, short and punctuated by pain.

A life expectancy of 30 years was the allotted time for the Pa Maori people. They were terminally old at 40 and few, if any, lived beyond 45 years. Although such a life span might seem appallingly short by our standards, it was typical of most societies before the intervention of modern dentistry and modern medicine.

In 1830, Jacky Guard, tough ex-convict, sealer, whaler, trader and adventurer brought his 16 year old wife from Sydney to set up camp at Te Awaiti in Tory Channel. Then European ways began to impinge on Moioio life.

Some of the men became whalers and developed new skills as hunters in the Strait. One remarkable indication of the changes that were to follow is engraved in a piece of slate-like stone recovered from Moioio during an archaeological survey.

On this 'slate' a Maori incised letters of the alphabet and other symbols that suggest religious signs found on the vestments of missionaries. When holding this 'slate' it is not difficult to envisage the student painstakingly working it with a sharpened iron nail. Mission stations established in the area in the 1830's endeavoured to bring education to the Maori. This artifact is possibly our last tangible link with the people who lived out their lives on Moioio Island.

MARAE NEWS

Ngati Maniapoto set up marae funding scheme

Membership stands at 18

A new banking scheme which enables people to donate money to their home maraes has been set up by Ngati Maniapoto.

The aim of the scheme is to help member maraes to develop, improve and to be kept in good repair. The scheme enables people to give to any of the member maraes through any trading banks in New Zealand.

It is run by the Ngati Maniapoto Marae Pact Trust through the Bank of New Zealand. At present there are 18 member maraes. They are:

Te Korapatu, Pohatuiri, Waitomo; Te Kumi, Te Kuiti; Matua a iwi, Waitomo; Waipatoto, Oparure; Napinapi, Piopio North; Te Ahoroa, Rangitoto; Kaputuhi, Hangatiki; Haurua-Rereamanu, Hangatiki; Motiti, Mokau-Kohunui, Piopio; Marokopa, Te Tokanganui a noho, Te Kuiti; Nehenehenui, Otewa; Te Kauae,

Hangatiki; Mangarama, Te Kotahitanga, Otorohanga; Taarewanga, Otorohanga.

The Ngati Maniapoto Marae Pact Trust is made up of one representative from each member marae.

Officers elected by the trustees are: Chairman, Koro Tainui Wetere, MP; deputy chairman, Rev Morehu (Bud) Te Whare; secretary/treasurer, Daniel Te Kanawa; assistant secretary, Te Aue (Daisy) Davis.

Day to day administration is handled by a management committee working voluntarily.

The elected officers of the management committee are: Chairman, Brian Hauauru Jones JP, also chairman of the Taumarunui County Council and the King Country Regional Development Council; deputy chairman, Kingi Tuheka Hetet; secretary/treasurer, Daniel Te Kanawa.

Members: Te Puni Bell, community officer; Wayne Iti, Lovinia Collis, Joe Davis, Georgina Taane, Les Koroheke.

Ex officio officers of the Trust: solicitor, G.D. (Nick) Carter, Te Kuiti; auditors, Alleman, Kidd, Falconer, Chartered Accountants, Te Kuiti; bankers, Bank of New Zealand, Te Kuiti.

For further information, contact: Ngati Maniapoto Pact Trust, PO Box 337, Te Kuiti.

And again

The Maori Affairs Department has allocated \$56,000 this year to the Waikato-Maniapoto community based Tu Tangata Whanau advisory committee.

The department's senior community officer in Hamilton, Ron Peters, said the committee would supervise the spending of \$15,000 for family development, \$28,000 for tribal youth wanangas (culture courses on maraes) \$5000 for homework centres and \$8000 for honorary community officers' expenses.

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Murihiku Trust in trouble?

"To the best of my knowledge no such ambitions and far reaching application has ever been made to the Maori Land Court" is how Judge M C Smith described the application of the Ngaitahu Maori Trust Board to establish a trust to manage 418 Maori land blocks of the Southland and West Otago areas on behalf of the numerous South Island owners of Ngaitahu and Ngati Mamoe.

The application followed months of intensive study and consultations under conduct of the Ngaitahu Maori Trust Board seeking ways to overcome the problem of fragmentation of land ownership and land holdings and to provide a vehicle to promote the economic growth and development of the people.

In October 1980 the Board produced a brochure entitled "Murihiku — choices for the land — choices for the people," prior to convening several well attended meetings of owners at Bluff, Dunedin, Christchurch, Wellington, Te Hauke and Hamilton at a cost of many thousands of dollars.

But the application was dismissed in a decision of the Maori Land Court given on May 29.

SPECIAL LEGISLATION NEEDED

In dismissing the application, Judge Smith noted that there was a large measure of support for some form of corporate management but added; "I am absolutely convinced that special legislation is necessary to achieve the Board's objectives ..." He then proceeded to draft a bill to provide for the establishment of Murihiku Incorporation to apply to those lands in the application that he considered ought to be included in it.

Judge Smith was critical of the form of draft order "in line in North Island districts.

"The various provisions in the draft order (filed by the Board) which purport to authorise trustees to spend monies to develop communal facilities; to promote tribal and cultural development; to pay monies into a putea account; to assist selected persons to establish businesses or buy homes, or to make general welfare payments, or which purport to empower a majority

shareholding at meetings of beneficial owners to decide the disposition of monies belonging to the minority, are all in breach of basic principles of trustee law and ultra vires the trustees or meetings as the case may be.

"There is no doubt that many of these proposed powers are commendable, but special legislation would be necessary to authorise these" he said.

DECISION RAISES ISSUES

The Maori Land Court decision raises important issues for the Murihiku owners in particular and for Maori people in general, and in both cases, the views seem to have

been put squarely before the legislators.

Will special legislation be proposed to enable the option for development chosen by a large sector of the Murihiku owners to become a reality? Will the Maori Affairs Act be amended to overcome many of the difficulties seen by the Court as affecting certain existing Section 438 trusts in the North Island?

The answer to the first question may largely lie with the Minister of Maori Affairs and the Ngaitahu Trust Board but the answer to the second may also lie with the legislative review committee of the New Zealand Maori Council.

TAKE/Business

Huarahi Development Ltd

Seven Bay of Plenty Maori Trusts and Incorporations have joined a New Zealand exporting company to form a new enterprise to service Maori landowners in the area.

The aim of the new company, called Huarahi Development Ltd, is to create income and employment for landowners wishing to work their own lands.

It is a servicing company, offering horticultural and cash cropping advice, supervision for landowners, training of growers and most importantly, processing and marketing of the produce.

Huarahi has a nursery at Maketu, employing a horticultural advisor and two trainees, which would mean members receiving certified trees and plants supplied from the nursery.

The company will guarantee certified seeds plants and trees and the grower will be assured a nett price for his crop.

Company secretary, Mr Waaka Vercoe, said Huarahi intended to open up marketing outlets in several overseas countries, particularly Japan.

There is a six member board, chaired by Sir Norman Perry, from Opotiki.

The directors are: Mr S. Newton, chairman, Arawa Maori Trust Board; Mr C. Edwards, chairman, Whakatohea Maori Trust Board; Mr T. Te Kani, chairman, Mangatawa-Papamoa Incorporation; Mr G. Butler,

manager director TNL Group Ltd; Mr D. Taylor, general manager TNL Export Ltd.

New lending vote

The Department of Maori Affairs rural lending vote has risen by 47 per cent, from \$7,285,000 to \$10,093,000 — with \$2 million going to horticulture development.

The new horticulture allocation aims to increase the amount of land being developed for that purpose — at present 720 hectares.

The extra money is also intended to boost such ventures as rock oyster, mussel and eel farming. Finance is being made available to buy land to establish "tribal trusts" where land is owned jointly.

In the total vote of \$59,700,000 (\$53,114,000) about \$13.5 million has been set aside for administration.

The Maori Land Court and Maori Trust Office gets more than \$2.5 million and social services (vocational training and community services) have been allocated nearly \$10 million.

The Maori housing vote has been marginally lowered to just over \$21 million but Maori land development and rural lending has been boosted to more than \$12 million in line with policy. Salaries account for \$19.5 million.

The department had also allocated \$500,000 to encourage Maori people to enter owner-operated businesses, after training seminars had stimulated demand for such finance.

TE WHENUA/Land

Taranaki takes claim to Waitangi Tribunal

The failure to properly control the discharge of sewage and industrial waste into the sea between New Plymouth and Waitara is inconsistent with the principles of the Treaty of Waitangi. This claim has been filed with the Waitangi Tribunal by Aila Taylor on behalf of Te Atiawa tribe of Taranaki.

In the February issue of "Te Kaea", a report was made on local opposition to the New Plymouth City Council's plans to dispose of the city's domestic and industrial waste through a long sea outfall over the Rewarewa reef at the mouth of the Waiwakaiho River. It was said this plan would affect several Maori fishing grounds along the Taranaki coast.

Now those same fishing grounds are said to be further threatened by major development proposals in the energy field, the subject of proceedings under the National Development Act including the proposed Methanol Plant on the Waitara River,

and the proposed \$750 million synthetic petrol plant along the nearby coast.

IRREVERSIBLE DAMAGE

In his claim, Mr Taylor alleges that the development "is causing and will continue to cause irreversible damage to a larger area of sea bed on which the Te Atiawa Tribe relies as a source of food thereby depriving the Te Atiawa Tribe of the full exclusive and undisturbed possession of fisheries which it desires to retain as confirmed and guaranteed to it by the Crown".

This is the sixth claim to have been filed with the Waitangi Tribunal although only two claims — by Joe Hawke and others in respect of the Fisheries Regulations and by T E Kirkwood and others relating to a proposed Thermal Power Station on Manukau Harbour — have proceeded to a full hearing.

The Waitangi Tribunal is required to inquire into any claims and to report to the Minister of Maori Af-

fairs and such other Ministers of the Crown as may have an interest.

HOPEFUL

The Chairman of the Waitangi Tribunal, Chief Judge E T Durie, is hopeful that the Te Atiawa proceedings "will at least open" at a marae of the Te Atiawa people and will be conducted with proper regard for Te Atiawa kawa. "I am hopeful that that will happen" he said "but it is not something that the Tribunal can direct. If there is to be a hearing at a marae then it is for the elders of the marae to invite the Tribunal to go there and the appropriate panui and powhiri should issue in their names."

The other members of the Tribunal are Sir Graham Latimer, President of the NZ Maori Council and Mr L H Southwick, a QC in Auckland.

Details of the hearing can be obtained from the Registrar, Waitangi Tribunal, Tribunals Division of the Justice Department, P. Bay, Postal Centre, Wellington.



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Bastion Point: A Cold Hard Stare

A review by Rowley Habib of the Mita, Pohlmann, Narby Productions documentary film: "BASTION POINT. DAY 507" screened on Television One's "Contact" programme.

Once when I was up at Bastion Point, during one of those many false alarms about the place being raided by the police, someone had pointed out a group of people and said they were a German film company who'd been living on the Point for some time and were making a documentary film about the place. This is why I thought this film would be a general coverage of the long occupation there.

Instead what unfolded before me, for at least three quarters of the 30 minute film duration was a detailed documentation of that final eventful day of May 25, 1978 when the Government forces moved in and arrested 222 people on the site and razed the buildings. To say the least, it was a very disturbing spectacle.

This is a brave film in every aspect. Fast moving and no nonsense. Tight, factual, unemotional, yet sympathetic to the subject. And honest: almost brutally honest. The editing is nothing less than brilliant. To my mind, it is up there with the very best of documentary films.

The tone and pace is set from the opening shots: an aerial still of the Point taken from somewhere over the Waitemata Harbour. Merata Mita's narration, sympathetic but unemotional, briefs the viewer of the history of the place leading up to why the protesters were making their stand there.

NO NONSENSE

Her final words are: "This is a record of that final day". You know immediately it is going to be a no nonsense film. And then it takes you straight into the action. Joe Hawke is making his final statement and plea to his people and the nation.

Then the Commissioner of Crown Lands is handing Joe, and the other leaders of the Orakei Action Committee, writs warning them they are trespassing and therefore breaking the law. We see Joe Hawke and the other leaders of the protest making a final approach to the elders of Ngati Whatua in a last ditch attempt to avert a confrontation. But to no avail.



Photo by The Listener

And then we are looking at a scene that could have been taken in any one of a dozen countries where civil war has broken out and the Militia has taken over. A seemingly endless convoy of army vehicles slowly but relentlessly approaches along a public thoroughfare.

That it is the film makers' belief that these are the only film footage of this event, seems to me to indicate some kind of indictment in itself. It is not a pretty sight.

POLICE CLOSE IN

The vehicles stop and the uniformed police, in stark white helmets, climb out in their scores. And then we are witness to what I at least feel is one of the most brilliant and effective editing of any documentary film I have been fortunate enough to see as the film cuts back and forth between police and protesters.

There are long shots of the police advancing in closed rank; close-ups of the faces of the protesters, looking anxious but curious; close-ups of the

faces of the police — the set blank almost sullen looks, staring straight ahead of them.

There is a long shot of the police gradually closing in on the buildings and protesters surrounding them and a close-up of the kuia rising to her feet and tentatively reaching out and holding to the verandah post of the meeting house next to her. One is not certain whether she is holding to it for comfort or whether she is trying to protect it. Or both. There are many cut-backs to this kuia — a kaumatua of the tribe — throughout this period. It is a brilliant ploy of the film makers, for in her face an entire story, in itself unfolds.

Then begins a series of the brilliant use of stills: black and white photographs that became so familiar to millions of readers of newspapers for days to come after the incident. These are effectively inter-cut with live footage of the actual scenes; qualifying that it had actually happened, that it was no myth concocted up by sensation hungry news media.

Suddenly the film takes on a change of pace and a new dimension. Radio is introduced. We hear a short violent burst of introductory music then the announcer is keeping his listeners informed with a blow by blow account of procedures taking place below from a circling helicopter.

All the while he is delivering his spiel, we are made to look at that incredible scene described above. As if the makers' intentions are that we should never forget it.

Grant Hawke is performing a solo version of the most famous haka of defiance, "Ka mate, ka mate". The cut from the previous still to this live action is near touch of genius. People are sitting and standing about resigned to their fate now. They have only one recourse left to turn to. They begin up singing. Cut back to the kuia holding to the post. The camera draws back, above her nailed to the wall is the name of the meeting house, "Arohanui", "Much Love".

There is the measured reading of that damned Proclamation again, then the first batch of police move in for the arrests. And now follows the long and painful removal and arrests. Not long after that you become aware that the remainder of the film is being shot from outside the surrounding fence. It isn't hard to guess why this might be. However, enough was captured close-up to give the viewer some indication of what it was like to be on the Point that day.

PROTEST ENDS

Finally there is only a mere handful of the last remaining protesters left in the meeting house. By now you know the protest is all over and that it is only a matter of time before the police deal with those still inside. There is however one last bit of drama to be enacted out.

The people crowded over at the fence by the gate begin to move back and a look of expectancy shows on their faces. Joe Hawke, accompanied by close friends and members of his family is walking slowly through.

The police block his way. There is a tense moment as the crush of people behind begin to push Joe and the others up front tight up against the police barring the way. But someone calls out a warning and it is all over. And then there is that man with the angry face saying: "How long! How much bloody longer!" I do not wish to elaborate on the rest of his frustrated outcry. Those of us who have been involved in the Land Protest Movement

have been asking and wondering about this same question also for some time now.

Now comes the civilian participation in the removal — the demolition teams. The removal of the wreckage is unceremonious and swift. The operation is so efficient and military it is frightening. The entire operation is over in a matter of hours. It had begun on the dot of 9 a.m. It is all over by 1 p.m.

ALL GONE

I could not help but be reminded of other places of similar Maori resistance in the past that met with similar fates: Parihaka; Maungapohatu; Orakeu; Rangiriri. All gone. In some cases even desecrated, as if by doing this the Powers-that-be had hoped to belittle and remove the mana of these places.

If for no other reason (yet in itself it is an excellent example of documentary filming) I am glad this visual record of the destruction of Bastion Point was made. For so long as it exists we will continue to be reminded that Bastion Point did exist and know the truth of the forces that so swiftly and thoroughly destroyed it.

One final observation I'd like to make in concluding. This is that in seeing the shots of the police march-

ing on the Point, I couldn't help seeing the similarity of shots of the police marching on Rua Kenana's settlement at Maungapohatu (eroneous or perhaps it was deliberate, for obvious reasons referred to as a "stronghold") more than half a century ago. And I couldn't help feeling that we haven't really gone very far with regards to racial understanding and tolerance in that time.

The manner in which the film came into being is, I think, worth relating briefly. When it became certain that the Government's threat to remove the protesters of Bastion Point would be a reality, Merata Mita — wishing to have the occasion recorded "from a Maori point of view" — hastily cast around for a crew to assist her.

In fact, I believe, this was done on the very day of the arrests. She had some difficulty doing this, for at least one of the people she approached initially backed off once it became known what the nature of the assignment was. Undeterred, she pressed on until eventually by the time she swung into action with her crew it consisted of herself, a Maori; Leon Narby (on camera) a Kiwi and Gerd Pohlmann, a German. Merata and Gerd between them handled the sound recording.

A Maori elder teaches

By Monte Ohia

ERUERA: The Teachings of a Maori Elder, Eruera Stirling as told to Anne Salmond, Oxford University Press: \$29.95 hardback, \$15.95 paperback.

This book is about Eruera Kawhia Whakatane Stirling, written in his own colloquial English which makes it easy to read. In fact, the longest words in his book are Maori names.

Beginning with an historical account of the people from whom Eruera is descended, it continues through his childhood, youth and adulthood and ends with his own experienced advice to the people of today. This book is his "gift to a new generation".

WHAKAPAPA

Dispersed throughout the book in between the stories, the recollections, the philosophical statements and photographs, are waiata, pao, patere, haka and poetry. There are also both tribal and family whakapapa. He advises that "in the Maori world you have to know your tribal history and your whakapapa otherwise you're nothing".



Eruera Stirling speaks at Tikitiki

On his father's side Eruera is of Scottish and Ngaitahu descent and he speaks affectionately of this portion of his heritage.

THE PROPER WAY

One land issue he recalls involved his claim to Stirling Point and Tiwai Point, the latter being the place where the New Zealand aluminium smelter is today.

An objection was sent by the "Stirlings in England" on the grounds that his great-grandfather William Stirling and his great-grandmother Te Huikau didn't marry "in the proper way".

Eruera says "that is how we lost the case" despite the fact that they had descent rights to the land. The objection however, was over-ruled as the wrangle continued in the court, but, the Government wiped the claim because "property unclaimed for more than one hundred years goes back to the Crown". Something always comes up!

ASTOUNDING INCIDENT

Eruera's report of one particular incident at his mother's tangi is astounding to say the least, and is indeed a real education to the predominantly urban Maori population of today.

Kepa Ehau, a chief of Te Arawa "smashed" his "words upon that woman's head", abusing her as she lay in state on her own marae. The reason for this started at another tangi held forty years previously at the Tamatekapua meeting house in Ohinemutu. At that particular tangi Mihi Kotukutuku stood up to reply to the speeches of welcome.

After expressions of disgust and demands for her to be seated in this "men only speak" marae, she recited her whakapapa. Because she was descended from the eldest son of Tamatekapua, Tuhoromatekaka, and the angry Te Arawa people in front of her were descendants of the younger son, Kahumatamoe, the junior line, they had no right to demand that she be silent.

During this time she defiantly turned her backside to her audience and lifted her dress. Despite the demands that Mihi Kotukutuku be buried, Eruera stubbornly delayed the proceedings to enable Te Arawa to have their say. Kepa Ehau's words echoed throughout the marae as tears streamed down his face, and Eruera withstood the anxiety and anger of his younger brother and gave Te



Arawa the honour of burying their "relation Mihi Kotukutuku into the belly of the earth". Eruera concludes "that finished it".

Time flies by in the book as it has probably in Eruera's long and full life. From a fairly full coverage of his ancestor's lives, and his own, he gives his views concerning contemporary Maori land march in 1975, and Matiu Rata's resignation from the Labour Party and eventual formation of the Mana Motuhake movement.

He describes both the Labour and National parties as not really caring about issues that affect the Maori people, saying "they both pass legislation giving away the rights of the Maori". Eruera's advice to the young Maori leaders of today stands paramount.

He insists that both the material and more important the spiritual part of life must go together. The spiritual side "gives you the power to talk, the power to stand up at the marae, the power to deal with everything. When a man with that blessing upon him stands up to speak he'll be taller than anybody else and his ancestors come to stand beside him and nobody can touch him".

Young people, everyone, take heed! The book Eruera, as told to Anne Salmond, allows us to see our heritage through someone who learnt Maori traditions and history in the old school, through someone who saw with his own eyes, who heard with his own ears, and who experienced first hand both the happenings of the past and the present.

Eruera Stirling in his home in Auckland. Surrounding him and co-author, Anne Salmond are mementoes of a long and busy life.

Eruera Kawhia Whakatane Stirling has the ability to see more clearly what is happening today to the Maori people, and throughout the book he gives his solutions to the many problems. After all, to know the past enables one to appreciate and analyse the present situation, and in turn, conclusively enhances one's capabilities of navigating the canoe of Maoridom to the future.

We learn from Eruera the true meaning, as he sees it, to the word *rahui* as he speaks about Sid Mead's *rahui* in 1979 concerning Maori men playing rugby football with teams going to South Africa. He also gives his enlightenment on the traditional He Taua as he speaks about the incident concerning the Auckland University engineering students.

VALUABLE

There will be those who will question and even criticise many of the things that he has spoken about in his book.

However, in my opinion, he and Anne Salmond will accomplish what they have set out to do. To teach the younger generation the traditional Maori knowledge and history as seen through this elder. There is a lot of valuable material and advice between the covers of this book. I recommend it.

Uncle Kingi by Tama Werata

You don't really know him do you? Dad's step-brother, Kingi Taylor. Yeah, the lawyer fella in Hamilton. That's him all right. He's the one that Dad's family spent all the money on to go to boarding school and university and so on.

Dad? No he's just got this factory job. Well, he had it I mean. Last year they gave him this promotion. He'd been there about 15 years. Yeah. And then — whoosh. Few weeks later, the push. The whole section of them laid off. Just like that. I tell you the old man he's been doing it real hard. No, not just hacked off. More like the guts've been drained right out of him. You're right there, too much of that sort of thing these days, good men put out to waste.

Me? Well, I've just been down the line a bit to give a hand to some of this Kingi Taylor's family. No, not our side of the family, his wife's youngest

sister eh. Well, they've got this shop now, sort of a superette-dairy. Open all hours that place, every damn day of the week. It's a killer all that.

Anyway, they were needing help because they run it all by themselves and one of them'd got sick really bad, you know. So Dad says to me when Kingi Taylor phoned up: "It's not just a matter of stretching out a hand when someone in the family asks Pere. But we owe him too."

See he's the one helped us out while I had another go at UE last year. Nah, didn't get it. I did think of going back this year but, aw, all my mates've left. Anyway, too much hassle and strife all that stuff, doing it all over again. I didn't want that. Well as I was saying — my sister ...

This Kingi Taylor'd had her to stay with them for a fair time you know last year so's I could have my chance to stay on at school. That's how I

came to be slogging away in that superette place for weeks, day in day out. Man I was had it. But Kingi Taylor and his sister kept on saying, well could be there'd be an opening for me with them permanently, start me on my way to learn the trade.

"Could be a good chance for you boy," Kingi Taylor would say. "Be in." I reckon he must've had a share in that shop, he seemed to be coming in there so often. Well I wasn't going to knock it. A chance like that and at least it was a job.

What? Sure, I lived at the sister-in-law's place. No, she hasn't got a big family at all. Well, for me it made a change from the unemployment. And anyway, I was starting to think: Hey! Maybe I can get into this kind of life, chase the money a while.

Because, man, they sure lived it up there. Not like us at our place. I mean, man, the stuff they had in that house,

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Government Life

MACKAY KING GL156

I'd never had it so good. I felt like some guy off the TV. This was for me, I told myself. This was what I was made for. Even if I hadn't seen any cash pay yet.

And that car of Kingi Taylor's, ho! What I'd do with wheels like that! I was setting my sights good and high, I can tell you. I was ready to hang in there, learn how to reach out and grab all that kind of stuff for myself. (You seen a 45 inch colour telly?).

And then the guy came back to work and they said thanks and that's it. Goodbye. That was the finish of my career in groceries. Spaghetti brain, that's me. I'd believed them that they were going to keep me on, that I was getting on fine, that I'd get me a career in the business world.

Well at least I got a lift back home because Kingi Taylor decided he'd drive me back. My guess was he wanted to do some of his legal business up this way. We got out of his car when we got back to my place and he said: "Oh, I forgot." Shoves an envelope at me. "that's their thank you. We all really appreciated your helping, you know, saved a lot of trouble too."

And we walked in. And there was Dad laying into that Ngaire, the kid sister. (Her? Oh, about 13, 14, something like that). But was he giving it to her! Good job I reckoned. Wagging school again I was betting. Slippery as an eel that kid. And Kingi Taylor, he just picked out the best chair — so's he couldn't catch a thread on our old furniture eh — and he just sat down to watch! Yeah!

Dad gave up soon's he saw us. But he hung on good and tight to Ngaire. And she stood there spurring tears and snot all over the place, on and on and on.

"So what's going on then?" I said. And I told Ngaire "Shut it!" She was starting to suck in big grasping breaths making a noise like a kitchen pipe with an airblock. "Your uncle's come to take Ngaire home with him. Live with him again," Dad said.

"That right?" This was news to me. So why the bawling? I was thinking. "It's something I can do to help," says Kingi Taylor. "When things are bad a family needs to stick together, help each other."

"Things are bad all right," Dad said, and he rasped his hand over his unshaved chin. That noise got on my nerves. Just like all that sort of talk. It wasn't as if we didn't get the un-

employment. Well I'd be getting it pretty soon. And the family benefit. We were doing OK.

Ngaire was sniffing now, sucking in gobs of snot. "Stop that!" I yelled at her. And you wouldn't believe it, the tears all spilled over again. Next thing she'd suddenly jerked her skinny arm and shot loose from Dad right out the door. I belted after her, down the back path, grabbed her before she could nick over the fence.

"What's up then?" I said. "What's with all the howling?"

"Not going back with that fulla," she said. Real staunch she sounded too.

"Why the hell not? You been with him before. Sounds a good idea to me for this while. They —"

"Not just a while. Dad wants me to stay till I finish school."

"So you've got it made, girl. So what's your problem?"

"I can't say. But I'm not going. I'm just not and you can't make me. No one's going to do that." And she wriggled, trying to thrash her arm free.

We heard my uncle's voice raised in the house. Her shudder wobbled the flesh of my arm. A cold sweat licked up my back. A bad idea was poking at my guts. I took a look at Ngaire. Nah, couldn't be. But the expression on her face!

(Now listen. This bit is just between you and me, in the family right?) She looked scared and — I don't know — sort of as if someone had just given her the sort of hard time that leaves you feeling real sick.

"Come on you," I said. "You better tell me. Now. What happened? When you were staying with them before —"

She stopped dead. Looked at me. And I knew. I knew.

"He didn't — he — did he?"

She nodded. Once.

"You lie girl!"

She dropped her head.

"I want the truth. Just the one time eh?"

She shook her head. Then she lifted her face, looked at me, no expression at all on her face now.

"Lots of times. But I won't go there again. Not ever." And she shook off my hand, walked off down the road.

I stood there. I started to quiver all over. I was puffing. I could feel the blood tightening my arm muscles. I walked into the house. I went up to that man. I hit him. Full in the face, all my force.

I heard my father cry out. The blood on my knuckles felt good. He

stayed where he'd fallen, staring up at me, his face all white round the red marks.

I told my father: "Ngaire's not going." I was looking down at that fulla all the time. He didn't shift, not the slightest bit.

Dad was yelling at me. "Stop that. What you think you're doing? Get out, get the bloody hell out of here." His fist struck my shoulder. "You, you're useless, no use at all. Get out of here. Stay out."

"Listen —" But he was getting his step-brother up off the floor. "What'd he do that for?" Dad was saying in a shaking voice. He kept his back to me. "You all right, Kingi? I don't —" Kingi Taylor shrank back as I brushed past him on the way out.

"He's bad that one," I heard Kingi Taylor tell Dad as I went out. "You did the right thing there Wi." I gave his car a chop, just about busted my hand. The metal wouldn't even give. Ngaire was down the road, waiting.

"We've been booted out," I told her. "He'll cool off in a while. Better give him a few days eh. And that, that fulla time to get out of there back to his own place." She was staring at me, her face still the same mess of tears, posed like she was ready to take off in an instant.

"Aw come on," I said. "We'll be fine. Hey, I've even got me pay." I hauled out the envelope and yanked out — ten bloody bucks! Ten miserable stinking bucks! Ngaire's face cracked wide. Her laughter came screeching out, the tears went dribbling down her chin again.

"Ho sucker!" She got her words all mixed up in her laughing. "Fat pig sucker!"

"Shut you face," I yelled back at her. "Don't you get smart with me. I'll belt you one."

"Might drop your ten bucks!" she said. Then she said: "Look let's get us down to Aunty Tui's. She'll have us for a few days, she won't mind eh."

So here we are cooling our heels these few days. You know what's really bugging me right now? I've got to wait to get my unemployment benefit on the say-so of that Kingi Taylor's sister-in-law. You know, you got to get your previous employer to say you've stopped working. And that sheila, she's just saying nothing! I tell you, I've had it with that Kingi Taylor and all those. How can you get along with people like that? They're bad news, all right, they're the worst there are, you can believe it.

Country Boy Comes To Town

By Leo Waikari

As I ushered my guest into the snooker room I pointed towards the Honours Board that hung on the wall. There was my name in dark print "Joe Blow 1961 Runner-Up Snooker Singles Championship," cosmopolitan club level that is.

It took me five years from the day I received my membership certificate by playing regularly, after work, six days a week.

Funny though, I had never played snooker before. From the time I was old enough to enter the billiard room at Tiki Tiki, East Coast, I had always played billiards or star pool.

Coming from the country to the city on a re-location settlement scheme, I soon found my way into a billiard parlour.

After getting to know several of the players I was introduced into the local R.S.A. Club, but as I was not a member of the services I did not qualify for membership.

However, a friend nominated me into the local cosmopolitan club and

after the usual waiting period I became a fully fledged member.

Then my six days a week attendance started including club nights once a week.

The club spirit and standard of play was always of a very high standard and of the players themselves, whenever they visited the table, went there to play to win, something you have to build up inside yourself to become a good efficient player. After all, no two games are alike.

One day you play well, the next not so well. The year I made the finals are perhaps my best.

Like any other club, friendly rivalry prevailed throughout, even on trips away to other districts, or when playing other local sporting organisations.

To qualify for the finals a Round Robin Tournament is played which takes almost a day to complete. When the finalists have been determined, the final is played on a club

night, which attracts a somewhat larger crowd of spectators than is normal for club nights.

It is history now as to the outcome. My opponent was a one-time "B"-grade amateur competitor. His qualifications did not deter me one little bit. My club build up over the five years was my only inspiration to do well, but alas, lack of experience and knowledge of the game at competitive level was my undoing. Although I lost the match, my name remains forever on that board.

Course In Community, Youth, And Social Work

A new two-year Diploma Course will commence at Secondary Teachers College, Auckland, in February 1982 to prepare people for Community, Youth, and Social Work.

Applicants should not be less than 20 years of age at 1 February 1982 and should have some recognised post secondary education and/or experience in a relevant work situation. Entry at an earlier age will be considered in special circumstances.

Admission to the Course will be decided by a selection process to determine suitability, and the ability to acquire and develop relevant knowledge and skills.

Preference will be given to applicants living in the Auckland area. Further details of the Course, and application form may be obtained from:

The Secretary
Auckland Teachers Colleges Council
47 Epsom Avenue
Epsom
AUCKLAND 3

with whom applications close on 31 October 1981.

"TE AUTE TRUST BOARD (INC.)

HUKARERE
NAPIER TERRACE
NAPIER

BOARDING HOSTEL FOR GIRLS

Enquiries for admission of secondary school pupils to this old established hostel should be made to:-

The Secretary,
Te Aute Trust Board (Inc),
P.O. Box 453,
NAPIER.

Applications should reach the secretary by 31st October, 1981."

Fish Heads by Api Taylor

"It's payday. We've just been paid, and we're rich," laughed Paora.

"Yeah and it's your turn to buy the kai," reminded John.

"Get some fish heads," said Hemi.

"Mmm fish heads," said John.

Mmm fish heads, thought Paora, smacking his lips. "Things are expensive these days," he said, "but five dollars ought to be enough eh?"

"Yeah," said Hemi, "Get four and we'll boil them in the pot."

"Ha," laughed John. "Remember the last time we cooked fish heads. The posh Pakeha lady next door complained about the smell and rang someone in the Health Department."

"Yeah," said Hemi. "I saw her running about the house with a spray can in her hand."

"I don't think she ever got rid of the fish smell," said Paora. "She's been giving us dirty looks ever since we cooked up them fish heads."

He left the flat and walked down the road to the fish shop. It was a good idea, he thought, to have moved into the flat with the boys. He'd felt lonely in the city by himself. Like him his flatmates were Maori boys from the country who'd come down to the city looking for work. They thought and felt alike and it seemed to these boys that the Pakeha in the city thought and felt opposite to them in every way.

"Fish heads," he said, and he smacked his lips again as he walked into the shop and grinned as he thought of the feast to come.

"I'll have four fish heads thanks." He smiled and placed the money on the counter.

"Sorry," said the man. "We chuck'em out."

"What?" said Paora.

"We haven't got any fish heads. We chuck'em out," came the reply.

He walked out of the shop, but instead of returning to the flat, he continued down the road to the next fish shop. There were no fish heads there. Nor were there any in the next fish shop. He tried all the shops he knew but none had fish heads.

Each time he asked his voice got quieter and quieter, and for some reason he began to feel silly asking people for fish heads.

He was disappointed. He'd been looking forward to a feed and he knew his mates would be sitting at

home with their mouths watering. Suddenly at the end of the street he saw a sign which read FISHERIES.

Ah, he thought. If they haven't got any fish heads then there aren't any fish in the sea.

He found the loading bay at the back of the building. He hoped he'd be able to speak to a Maori, for he felt that if he asked a Maori for fish heads he wouldn't feel silly.

"What dya want?" said the man.

Hell. It's a Pakeha, thought Paora. "I'd like to buy four fish heads," he said quietly.

"No sorry, you can't have four fish heads," said the man. "We've only got two. Will that do?"

Two, he thought. That's not enough. Still it's better than nothing. "I'll take them," he said.

He waited as the man went to get them and after five minutes he began

to think something was wrong and he'd not be able to get the heads.

The man returned. "Here," he said, as he placed them on the table.

Paora looked. Before him were two of the biggest fish heads he'd ever seen. They were huge. He reckoned them to be three times bigger than his own head and almost as wide as his body.

Those beauties will cost a packet, he thought, and I've only got five dollars. "How much?" he asked.

"We wouldn't dream of charging for fish heads," said the man. "I know what it's like to be hard up. Here take them."

There's enough stink in these two fish heads to keep that posh lady next door spraying her house for a month, thought Paora, and he walked out of the building chuckling to himself.

Beans by Patricia Grace

Every Saturday morning in the winter term I bike into town to play Rugby. Winter's a great time. We live three miles out of town and the way in is mostly uphill, so I need to get a good early start to be in town by nine.

On the way in I don't get a chance to look around me or notice things very much because the going is fairly hard. Now and again where it gets a bit steep I have to stand on the pedals and really tread hard.

But it's great getting off to rugby on a Saturday morning with my towel and change on the carrier and pushing hard to get there by nine. It's great.

By the time I get to the grounds I'm really puffing and I know my face is about the colour of the clubhouse roof. But I'm ready to go on though. I can't wait to get on the field and get stuck into the game; I really go for it. I watch the ball and chase it all over the place. Where the ball goes I go. I tackle, handle, kick, run, everything. I do everything I can think of and feel good.

Sometimes it's cold and muddy and when I get thrown down into the mud and come up all mucky I feel great because all the mud shows that I've really made a game of it. The dirtier I get the better I like it because I don't want to miss out on anything.

Then after the game I strip off and get under the shower in the club-room and sometimes the water is boiling hot and sometimes as cold as anything. And whatever it is, you're hopping up and down and getting clean, and yelling out to your mates about the game saying is it hot or cold in your one.

I need a drink then. I get a drink from the dairy across the road and the dairy's always jammed full of us boys getting drinks. You should hear the noise, you should really hear it.

The going home is the best part of all. I hop on my bike and away I go, hardly pushing at all. Gee it's good. I can look about me and see everything growing. Cabbages and caulis, potatoes and all sorts of vegetables. And some of the paddocks are all ploughed up and have rows of green just showing through. All neat and tidy, and not much different to look at from the coloured squares of knitting my sister does for girl guides.

You see all sorts of people out in the gardens working on big machines or walking along the rows weeding and hoeing; that's the sort of place it is around here. Everything grows and big trucks take all the stuff away, then it starts all over again.

But, I must tell you. Past all the gardens about a mile and a half from where I live there's this fairly steep

rise. It's about the steepest part on the way home and I really have to puff up that bit. Then I get to the top and there's a long steep slope going down. It's so steep and straight it makes you want to yell and I usually do. That's not all though.

Just as you start picking up speed on the down slope you get this whiff of pigs. Poo. Pigs. It makes you want to laugh and shout it's such a stink.

And as I go whizzing down and stretch on my bike I do a big sniff up, a great big sniff, and get a full load of smell of pigs. It's such a horrible great stink that I don't know how to describe it.

We've got a book in our library at school and in it there's a poem about bells and the poem says "joyous". "The joyous ringing of bells" or "bells ringing joyous". Something like that. Well "joyous" is the word I think of when I smell the pigs. Joyous. A joyous big stink of pigs. It's really great.

It's not far to my place after I've taken the straight. When I get home I lean my bike up against the shed and I feel really hot and done for. I don't go straight inside though. Instead I flop myself down on the grass underneath the lemon tree and I pick a lemon and take a huge bite of it.

The lemons on our tree are as sour as sour, but I take a big bite because I feel so good. It makes me pull awful faces and roll over and over in the grass, but I keep on taking big bites until the lemon is all gone, skin and everything. Then I pick another lemon and eat that all up too because I don't want to miss a thing in my life.

We have an old lady living next door to us. She's pretty old and doesn't do much except walk around her garden. One day I heard her say to Mum, "He's full of beans that boy of yours. Full of beans."

KUPU WHAKAATA/Reviews

Two bright moments in a difficult Autumn

By D. S. Long

THE DREAM SLEEPERS AND OTHER STORIES

Patricia Grace
Longman Paul

KARANGA

Haare Williams with illustrations by
Rei Hamon
Coromandel Press

There's always something really great about reading a good book. Getting off by yourself and so caught up in the world of the author that it takes a minute or two to realise that someone's tapping you on the shoulder or that the kettle's boiled. *The Dream Sleepers* and *Karanga* are both like that.

I'm a teacher of the deaf and quite a few of my high school kids aren't exactly what you'd call the world's greatest readers.

Well, I want to tell a story and I hope the kid it's about won't mind me telling it too much. I took these books with me to school thinking that I'd read some of the stories and poems to the kids during the day.

"If deaf kids like them that's got to be the ultimate test," I figured.

Now, here's a thing about *The Dream Sleepers* which Patricia Grace lets you find out for yourself. It's not really just her second collection of stories.

Unlike her earlier collection *Waiariki*, *The Dream Sleepers* has got two

sections. Section one is a selection of seven stories (including "Between Earth and Sky", a story a lot of us know). But section two is a real surprise. It's really her second novel (or quite a bit of it anyway) and five "chapters" here are my favourite parts of this book.

I liked "Drifting" so much I was reading it to my third deaf kid before lunch and I've got to report that they liked it too.

This third kid has just started the fourth form and he's dead set on becoming a chef. He'll do it, too.

My concern is that I want him to get a lot out of his next year or two at school and one of the keys to that is reading.

But he's not been very keen on his first English book of the year. So I pull out *The Dream Sleepers* dead set on a fourth stab at "Drifting" and this kid gets ready to switch his hearing aids off.

"No, seriously," I tell him (even I'm believing it I'm saying it so convincingly), "you're really going to like this book!" when he turned the book over and suddenly shouts "That's my Auntie!"

I mean, how was I to know that one of Patricia's relatives was one of my deaf kids.

Well, then we end up reading two stories in one period and he's getting

me to explain all the hard words and we're even using the glossary in the back.

Right there I figure I've got him hooked on reading at least until the middle of the second term. I even had to explain to him how to request Patricia's other two books from the public library in Upper Hutt. And "Drifting" is almost the perfect story for a set up like this.

Even stopping to explain the hard words (hard words for a deaf kid) you are all caught up in what's going to happen next.

"Drifting" is about Uncle Kepa, though at the start you think it's going to be about Mereana. You figure things like that out around about your fourth reading of the day. Right at the start there's this fantastic bit of descriptive, evocative, writing:

"He came in making the room small. The skin on his face was mottled with the shock of cold water. His eyelids were rimmed with red as though his eyes had been always shut and forgotten but had now suddenly been slit open with a sharp blade to reveal surprised and bulging brown eyes, the whites all yellowed with waiting."

I don't know about you but I can see Uncle Kepa coming into that room as

clear as daylight. Old Uncle Kepa ends up taking his two whanaunga, Mereana and Lizzie, out fishing in the boat.

Uncle Kepa and Lizzie are catching fish but Mereana isn't even getting bites. They're packing up to head home when Mereana catches quite a big one. (All this is after some lovely writing about going fishing which makes you feel you're right there with them in the boat). You can taste Mereana's disappointment when, just as they are going to pull this good fish into the boat, the hook slips out.

It would be spoiling a lovely story to let on what Uncle Kepa does next but I've got to tell you how it ends. It gets mystical about the most unlikely thing you've ever imagined a writer could write about — and it works.

We sometimes forget that Patricia Grace is our only Maori woman novelist and the only Maori woman writer to have brought out a collection of short stories to date. This is her second.

In fact, our only Maori woman writer to bring out a collection of poems so far is Vernice Wineera Pere, who published *Mahanga* in Hawaii in 1978.

Quite aside from that significance it's really a good book — two good books in one, really — one of those rare books you'll want to reread straight away.

(And I can't finish without saying something about Patricia's style of writing. She makes you hear someone talking — reading her stories is like having someone else inside your body. I find it a bit uncanny.)

A lot of the poems in *Karanga* are like that, too. With them you hear talk in Maori and talk in English. More than talk really. What Barry Mitcalfe (who designed this book) calls "the singing word".

Not counting Alistair Campbell, who was born in the Cook Islands, Haare Williams is only the fourth Maori poet to bring out a volume of poetry.

The others are Hone Tuwhare, Vernice Wineera Pere and Apirana Taylor. (Though Keri Hulme shared with four other West Coasters *Coast Voices* in 1979, and her selection there speaks of a marvellous book to come.)

Yet *Karanga* is different. Five of the twenty-nine poems here are in Maori (many of the others contain much Maori) and we aren't asked to accept English translations.

Karanga is possibly our first truly bilingual collection of poems and that marks it out for me as an incredibly important event in New Zealand literature. Haare explains in the book's dedication how this came about:

"I write as I do, with simplicity — I hope — and with feeling, because I am my grandparents' child, brought up by them in a raupo house on the shores of Ohiwa Harbour, speaking Maori as my first language."

To hear these poems is to hear Maori and English being sung at once and that's a turning point for New Zealand writing.

"Ruia te taitea
Kohia te kai rangatira"

Rei Hamon and Haare Williams have taken great care in placing certain drawings beside certain poems. There is illumination and we see the drawings afresh — the poems more vividly.

(Someday I hope the publishers have the money to do this again even more lavishly.)

The opening poem, "Koha", for instance, stands beside a 1977 drawing by Rei of a great tree stump reaching out into its landscape. Only after a while I realised that the poem was like a tree stump too.

The last few lines in their sadness are like the stump's drying roots giving their own koha back to the soil — the gift of new, richer soil itself.

"The year
Nanny Wai went
the trees grew old
and died
we didn't really know
why"

Haare asks a lot of us as readers. You've got to listen to him say things and the way he says them and when you've got those two together you're given a kind of understanding I'd call messages carved upon the heartwood of emotions. He'll say something like:

"Koru designs
Along rafters of the mind
The seed uncurling
The endless womb"

But you are meant to hear "Kei muri i te awe kapara he tangata ke, Mana te ao, he ma."

This must be so for the final stanza reads:

"Behind the curve
Stands another
Neither white nor brown
But both"

For a long time I have thought that our poetry was being written by Maori and Pakeha yet it seemed to be untattooed. With Haare I see our poetry still wears a moko on its chin.

This speaking in two languages at once must be a source of much new poetry in the next few years and I think Haare wants us to see how difficult it is.

Karanga is a brave book because it wears its failures as proudly as its triumphs. I know how difficult it is to write well in one language — Haare shows us the courage of writing in two.

First books of poetry are usually kindly reviewed (poets often admit among themselves that their second collections are the ones to judge) but I'm trying to avoid that.

Each line of a poem has to bring us to the familiar in some new, unguarded way. We are helped to see the familiar afresh. We are shown that we want to cherish each thing pointed at by the poet.

A few times Haare gets away with just pointing but this is rare. To experience a stanza like:

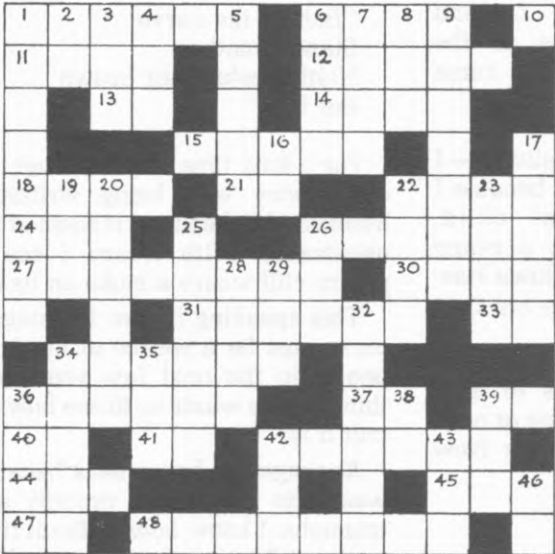
"In praise of the flower
the korimako sings
bringing music
like nectar
to a confused day"

is to have the world recast. It's one of the basic reasons why we want to hear poetry. And all this is not even to touch upon the scars exposed ... the tears gently shed in these moving (often disturbing) songs.

For me both these books have been fun but much more than that — bright moments in a difficult autumn as the days begin to shorten and winter approaches. We need such books among us.

D.S. Long, who wrote this review, is a teacher of deaf children in Wellington. He is also the editor with Witi Ihimaera, of a major new anthology of Maori literature called *In-to the World of Light*, to be published before Christmas.

Tu Tangata Crossword No. 2



ACROSS

- 1. Rising up; Easter.
- 6. Egg.
- 10. Drive.
- 11. Set fire to.
- 12. Lo! Behold.
- 13. Ask; Enquire.
- 14. To be run upon, or over

- 15. How?
- 18. Sigh; whiz; hum.
- 21. I, me.
- 22. Stomach.
- 24. Dry land.
- 26. Sapwood.
- 27. Duck.
- 30. Hill.

- 31. Afternoon, Evening.
- 33. World.
- 34. Land.
- 36. Wait for.
- 37. Bee.
- 39. Digging Stick.
- 40. Fault, wrong.
- 41. There is.
- 42. In the presence of.
- 44. Mount; board.
- 45. Current, tide (Sth Is.)
- 47. Yes.
- 48. Cold, winter.

DOWN

- 1. Hydro Station on the Wai-kato.
- 2. Day, Sun.
- 3. To face towards; to go.
- 4. Large, big.
- 5. A Fleet Canoe.
- 6. Tie.
- 7. Which? (pl.)
- 8. Eat, Food.
- 9. Nephew.
- 16. Shoe.
- 17. Giant from Hawaiki who fought Tama Te Kapua at Maketu.
- 19. Morning.



Solution to Crossword No. 1

- 20. European.
- 22. Shellfish found in the sand.
- 23. Mad, Deranged, Clown.
- 25. Orange.
- 26. Stick in, Drive in, Adorn with feathers.
- 28. Shape, Appearance, looks.
- 29. So that.
- 32. Cover.
- 34. Octopus.
- 35. Those.
- 36. Where?
- 38. He, She.
- 39. Sharp.
- 42. What?
- 43. Loved one; Breast; Jewel; Tusk.
- 46. Bark (of dog).

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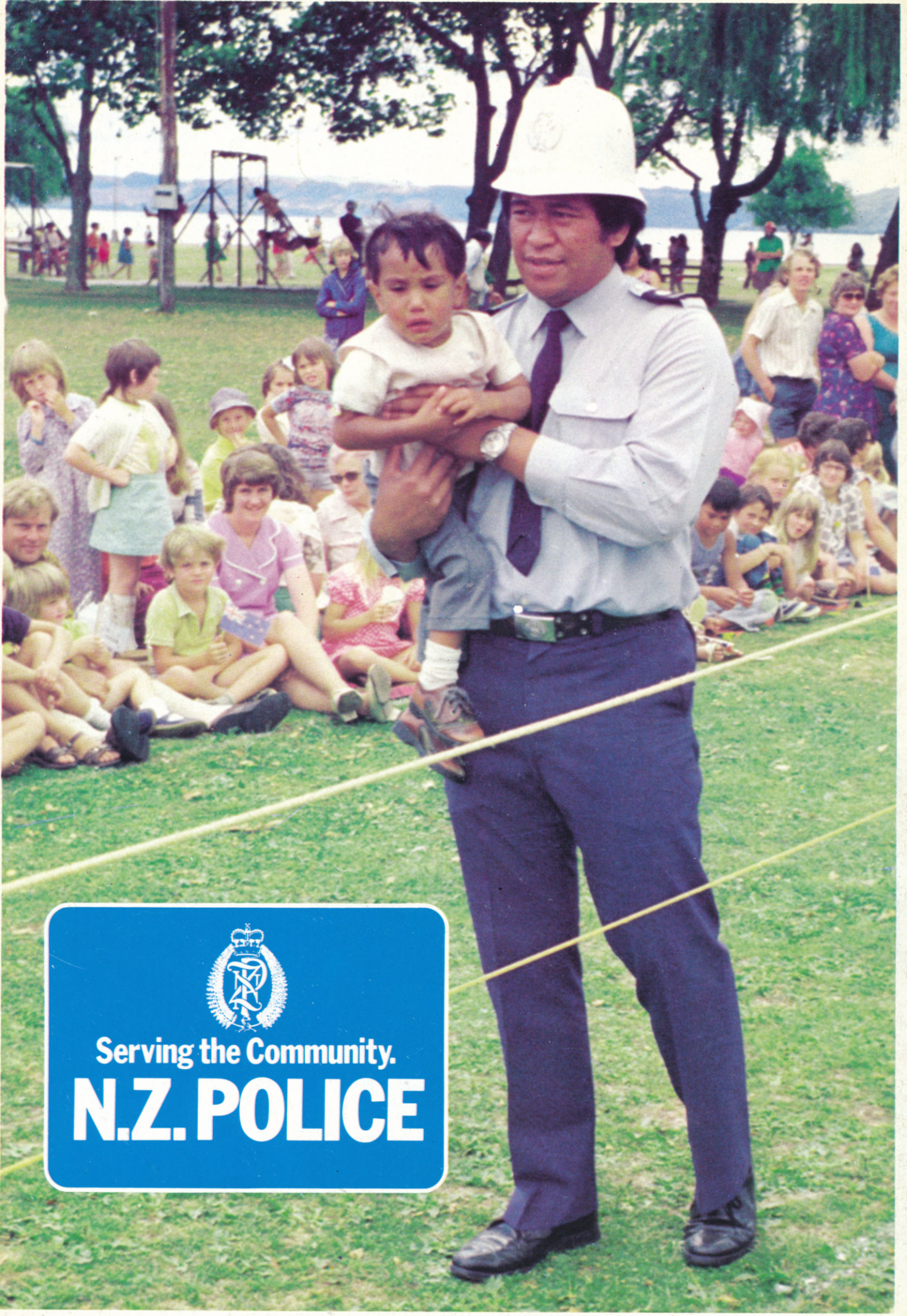


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