

Tū Tangata

The Treaty of Waitangi

The collage features several historical documents related to the Treaty of Waitangi. On the left, there is a large, handwritten Māori version of the treaty. To its right, a smaller, printed English version is visible. Below these, there are various historical notes, signatures, and smaller versions of the treaty text. The documents are arranged in a way that suggests a historical journey or a collection of related materials. The text is in both Māori and English, reflecting the bilingual nature of the original treaty.

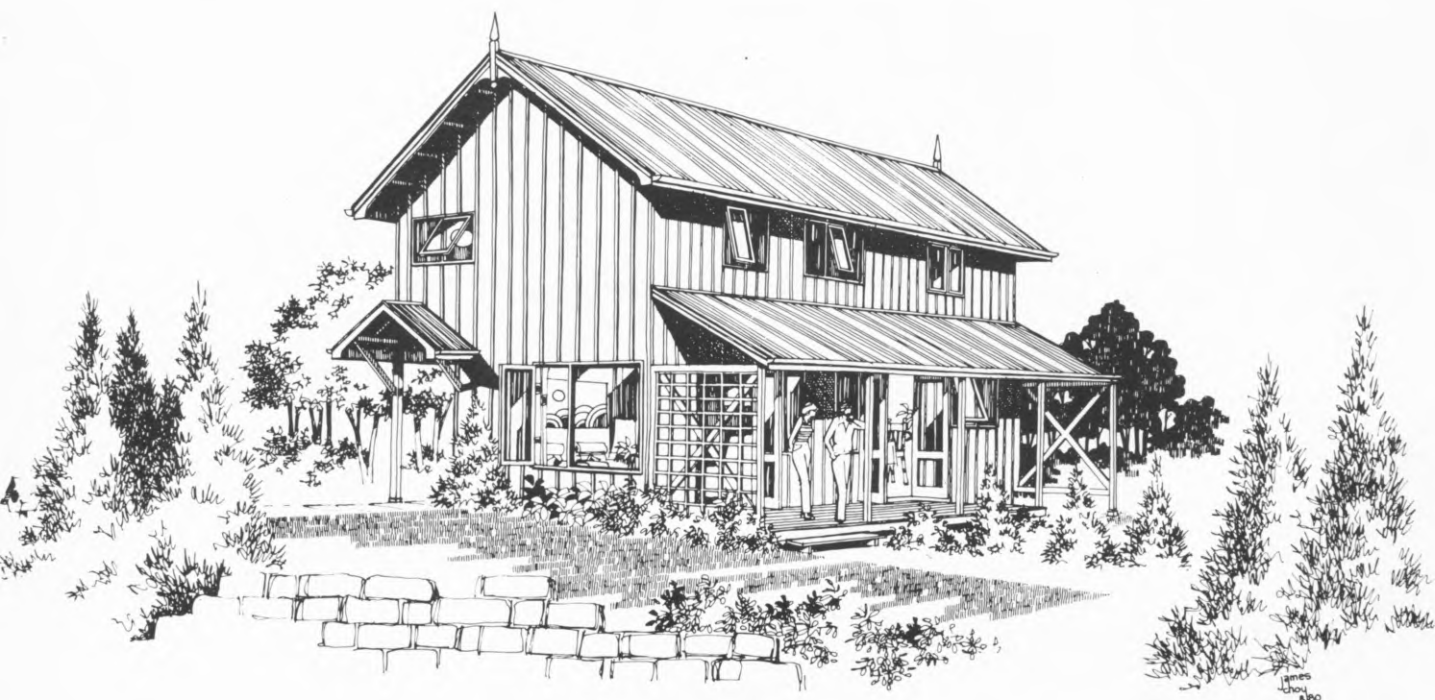


Election Special

QUALITY • VALUE • STYLE

All are **1st** when you

Build WITH Beazley
HOMES



**Why sacrifice
value for
low cost when
Beazley can
provide both.**

**Make the comparison now,
you will find no equal!**

- | | |
|-------------------------|--|
| ■ Personal service | ■ Experience |
| ■ Quality specification | ■ House designs |
| ■ Financial advice | ■ Reputation |
| ■ Construction time | Discuss your requirements with our local consultant. |
| ■ Workmanship | |

Inspect our
designs of
**TRANSPORTABLE
and ON SITE
HOMES.**



Beazley Homes

Hull Rd, Mount Maunganui, Ph 54-009
P.O. Box 9638, Newmarket, Auckland, Ph 504-539
P.O. Box 11545, Manners St, Wellington, Ph 850-962

Tu Tangata

Incorporating Te Kaea and Te Maori

ISSN 0111-5871

CONTENTS

Tu Tangata is published by the Department of Maori Affairs in association with the New Zealand Maori Council and the Maori Women's Welfare League.

It is published every two months and is distributed through all Department of Maori Affairs offices and by Warnaar Trading Co. Ltd, Christchurch.

Editor: Philip Whaanga.

Typesetting: Industrial Art & Communication Ltd.

Advertising: International Media Representatives Ltd. P.O. Box 2313, Auckland.

Articles, letters and photographs for consideration are welcomed. Please enclose a stamped addressed envelope for their return.

All contributions, inquiries and subscriptions should be addressed to the Editor, Department of Maori Affairs, Private Bag, Wellington.

Opinions expressed in Tu Tangata are those of individual contributors.

Cover

Cover photograph shows the Beehive with the Treaty of Waitangi superimposed on the skyline. Courtesy Alexander Turnbull Library.

	Page
Politicians Disagree On Maori Seats	3
The Maori Seats • Background	4
• The Case For	5
• The Case Against	6
Political Party Maori Candidates	8
Party Viewpoints	11
He Rererenga Korero/Social Comment • Maori Offending	15
Maori Wood Carving — Living or Dying	18
Te Iwi/People	21
Hauroa/Health • Historic Seminar	22
Take/Business • Mr Office of the Future	24
Maori Wardens — Frontline Social Workers	25
Matauranga/Education • Bi-lingual pre-schoolers	26
Nga Mahi A Te Rehia/The Performing Arts	30
Letters to the Editor	31
Paki Waitara/Short Stories	32
Kupu Whakaata/Reviews	34

Tu Tangata Editor



Philip Whaanga takes over the editorship of Tu Tangata magazine from this issue with the intention of expanding the readership and building on the base of Te Kaea and Te Maori magazines.

Philip comes from a varied media background in newspaper, radio and photography with considerable experience in community work. Married with three children, Philip is of the Ngati Kahungunu people.

Regular features on politics, community happenings, health, people and the arts will continue to be printed in Tu Tangata. However to reflect the widest possible readership, Tu Tangata welcomes contributions from the community, be they letters to the editor or personal viewpoints.

Tu Tangata wants to promote discussion especially on contentious issues, but it should be noted that opinions expressed are those of individual contributors and not the Department of Maori Affairs.



Guest Editorial

Rt. Rev. Manu Bennett

Before stepping down from his office of Bishop of Aotearoa earlier this year, the Rt. Rev. Manu Bennett had a final pastoral letter he wished to address to his flock. He considered it extremely urgent that the Maori people should be encouraged to vote in the 81 election.

To this end Tu Tangata publishes the Bishop's message.

"It would seem that if the percentage of Maoris going to the polls at the last few elections continues its downward trend we could, by poor response and poor participation on election day, lose the present arrangement of special representation by our own defaulting. It may be that a new form of representation should be introduced but it is of great importance that we retain what we have got until we have strengthened our position and can talk about other alternatives from a position of strength rather than one which comes by default.

It was to this end that people from all our Maori Churches together with the Secretariat for Evangelism, Justice and Development and the help of the Secretary of Maori Affairs held their Tu Tangata Wananaga from the 27th to 29th March at Te Unga Waka in Auckland. The seminar itself turned out to be a gathering of great importance. One of the introductory papers was given by Dr Mahuta and unfortunately, was the only thing reported in the media, and caused quite a stir amongst those present.* But nevertheless it was one of many points of view which the seminar discussed but in the end the bulk of those present were firmly against such a measure at this present point in time and felt that we should strongly advocate to our people the retention of the present pattern while at the same time keeping our options open for the future.

However there were matters which we felt that the Churches in Maoridom should be encouraged to pursue and foster particularly

amongst our own congregations and the following are a summary of points approved for a basis of immediate action by the member Churches of the group at the meeting of the Tu Tangata Whanau Wananga o Nga Hahi Maori:

That throughout the whole whakaminenga network system of our various Churches, we should:

— Encourage all our people to vote at the coming election.

— We should assist them where necessary to understand the voting procedures.

— We should encourage all our people to make sure that they are on the electoral roll and to assist them to find out.

— We must ensure from the authorities that the rolls are available at Post Offices, Maori Affairs offices, Citizens Advice Bureaux and where necessary even at schools.

— That the appropriate Department be asked for an increase in the number of Maori polling booths but especially in urban areas and that a Maori returning officer be present at every general polling booth in order to assist the Maori voter.

— That scrutineers be asked to make wider use of their forms of identification.

— That the Department of Maori Affairs be invited to help in this educational programme through their Tu Tangata scheme and the network of their community officers."

* Dr Mahuta's paper is reprinted in this Tu Tangata 81 election edition — *The Maori Seats, the case for/against.*

Politicians

Electoral apartheid?

Or a necessary and unique part of New Zealand's political system?

The three major political parties don't agree on which view to take of the Maori seats.

"The Maori seats have a special significance in our Parliament," says Justice Minister Jim McLay.

"The Maori have historically been guaranteed 4 seats in Parliament, and those guarantees are as relevant today as when they were first given more than a hundred years ago."

Labour's shadow Maori Affairs Minister, Koro Wetere, agrees.

"Maori opinion has hardened over the retention of the seats. There would be very few people talking about the abolition of them now.

"Maoris look upon these seats as a way of airing their views, and to try to rectify the wrongs of yesterday. It's going to be some years before that process is finished."

Seats unnecessary

But Social Credit advocates eliminating the Maori seats altogether.

Socred leader Bruce Beetham says the Maori seats would be unnecessary under proportional representation — which would be introduced if Social Credit becomes the government.

Beetham advocates larger electorates — with more than one Member of Parliament per electorate.

"We believe," says Beetham, "that proportional representation would provide the Maori people with an end to the discrimination which is involved in separate representation.

"Yet they could have their group interest represented if that's what they wish — because under proportional representation any significant interest group will be proportionally represented."

Maori option

Even National and Labour, which agree the Maori seats should con-

Disagree On Maori Seats

Nikitin Sallee

tinue, don't agree entirely on their future.

The disagreement centres on the "Maori option" — that is, how and when Maoris choose between voting in a Maori seat or a General seat.

This year's Electoral Amendment Act makes a major change to the Maori option.

Instead of exercising the option at the census earlier this year, Maoris will now choose between rolls in February, 1982.

Labour's Koro Wetere believes Maoris should have had the chance to exercise the Maori option before this year's election.

"It's acknowledged that the rolls were in chaos at the last election" says Wetere.

"Despite their talk about cleaning up the rolls, you've still got Maoris on the General roll who prefer to be on the Maori roll.

"They're victims of the government's lack of good administration. To really clean up the rolls, the option should have been given this time."

Nothing sinister

But Justice Minister McLay says there's nothing sinister in waiting till after the election to offer the Maori option.

He says that under the old rules set up by the last Labour Government, a Maori option exercised at this year's census would not have applied at this year's election.

"Understandably," says Mr McLay, "anyone who exercised an option in the 1981 census would have been confused if on election day they found themselves on a roll they had opted for at the previous census, which was in 1976.

"Obviously, the Maori option had to be separated from this year's election. There would have been great confusion."

All register

Meanwhile, Labour is promising a fundamental change to the Maori option.

Wetere says if Labour is elected, all Maoris will be required to register on a Maori electoral roll.

They would then be given the chance to switch to a General roll if they wish.

Under Wetere's plans, the num-

Nikitin Sallee is a parliamentary reporter for Auckland's Radio Pacific.

ber of Maori seats would be decided by the number of voters left on the Maori roll after this re-registration process.

It's likely that would mean more Maori seats.

"Maori voters should start from a Maori base," says Wetere.

Stacked roll

But McLay rubbishes Labour's plans.

"For Labour, forcing all Maoris onto the Maori roll as a starting point makes political sense. They will stack the Maori roll with anybody who has any Maori blood at all, and then say to them 'You can move back to the General roll if you want to'.

"Obviously, they believe that the majority of people will stay on the Maori roll — and they'll end up with more Maori seats."

At present, of course, all four Maori seats are held by Labour.

"We will guarantee the Maori people four Maori seats," says McLay. "It will not be allowed to diminish."

"Under the present rules, Maoris will be able to go onto whatever roll they wish," says McLay.

"Every New Zealand voter will be contacted in February and invited to exercise the Maori option if they have any Maori blood at all.

"We simply believe that it is our responsibility to provide people with the opportunity — and we shouldn't force them onto a Maori roll, nor should we force them onto a General roll."

Time reduced

There is yet another controversy over the Maori seats.

This year's Electoral Amendment Act reduces the length of time for exercising the Maori option from a minimum of three months to two months.

Mr McLay says that change was made on the advice of top government officials.

"We have to operate a very tight

36-month timetable after this year's election," says McLay.

"The major tasks include a roll compilation, the Maori option, and the drawing of the new electoral boundaries.

"The timetable is so tight that no time can be lost. Two months is the maximum period of time within that timetable which can be allowed for the exercise of the option."

Under-represented

Another point of contention is over the number of people represented in the Maori seats.

Wetere says if you count the Maori voters and their children, the four Maori seats are twice or three times as big as General seats.

This means, says Wetere, that voters in Maori seats are under-represented: "our kids don't really count in Parliament."

But McLay points out that there are fewer registered voters in the four Maori seats than in any other electorate.

"Certainly, it takes fewer Maori votes to elect a Maori member — and thus a Maori vote is worth more than a vote cast in a General seat."

Abolish seats

Social Credit's Bruce Beetham won't participate in the squabbling over the fine points of the Maori seats.

"I don't want to talk about the present system," he says.

"I only want to talk about what our policy is, and our policy isn't to keep the present system.

"If I were to give an attitude which relates to something other than proportional representation, I would be giving you two policies."

As long as we have Maori seats, they will be controversial. But Justice Minister McLay believes they are necessary.

"We don't now talk of one nation of light-brown people," he says. "We talk of a variety of cultures, in which Anglo-Saxon and Maori are but two. Thus there will always be racial and cultural groupings which we will want to preserve.

"At present, Maori want to retain the seats — presumably partly because they see them as part of the total preservation of their Maoriness."

THE MAORI SEATS



James Carroll

BACKGROUND

The Maori electorates were established in 1867 and were initially a temporary expedient. Maori obtained full adult franchise along with European in 1893. The secret ballot was applied to Maori electorates in 1938 and the compulsory registration of voters in 1956. From 1956 to 1975 Maori electoral enrolments were governed by the Electoral Act, which directed that adults who were more than half Maori had to enrol on the Maori electoral roll, but half-castes were given a choice of going onto the Maori or general roll.

In 1975 the Labour government passed an Electoral Amendment Act changing the definition of Maori to "a person of the Maori race of New Zealand, including any descendant of such a person". It gave all adult Maori the right to choose whether they wished to vote on the Maori or general roll and also contained provisions for the number of Maori seats to be revised on the basis of the number of Maori choosing to enrol on the Maori roll at the time of census.

SIZE AND NUMBER OF SEATS

From their establishment in 1867 to the passing of the 1975 Electoral Amendment Act, the number of Maori seats has remained constant. During this time Maori electorates were specifically exempted from provisions which determined the size and boundaries of the general electorates. Maori electorates differ from other electorates in being much more extensive in territory, and for this purpose, New Zealand is simply divided into North, East, South and West.

Because half-castes could choose which roll they wished to register on, it was usual to measure the size of Maori electorates in terms of registered voters, and when this was done they proved to have proportionately fewer voters than the general electorates (e.g. in 1972 Maori seats averaged 13,600, compared with Pakeha seats at 18,250).

However, the size of general electorates was, and is, standardised in terms not of voters, but of total population, which worked out at an average of 31,000 in 1972, and now it is something like 34,000. Setting aside the problem of determining half-caste enrolments and dividing the total Maori population by the existing four seats, we find that on the same basis of reckoning, Maori members of Parliament are representing approximately 56,000 in each electorate. Put another way, the number of Maori enrolled on the Maori roll has, for many years, been lower than the number of Maori of voting age (e.g. in December 1972, of the 98,000 Maori aged 20 or over, only 55,451 were enrolled).

ELECTORAL LAW AND MAORI SEATS

Up to 1975 electoral law fixed the number of Maori seats in Parliament. Their boundaries are set but can be altered by



Maui Pomare



Peter Buck

proclamation. However, there was no mention of altering the actual number of seats. The Labour Party in Section 16 of its 1975 Act, proposed to make the number of Maori seats a direct proportion of the number of electors on the Maori rolls, in the same way and in exactly the same proportion as the non-Maori seats. A big increase in the Maori roll might well have brought in extra Maori seats. The possibility of the abolition of separate Maori seats was also talked about, but Martin Finlay, Minister of Justice at the time, did not attempt to make it part of that Act. He said the Labour Party would not do it without a referendum.

There is a problem however. Section 16 is an entrenched clause, that is, it can only be repealed by a 75% majority of the House, or by referendum. At the same time, there is an odd gap in the constitutional law in that you can not entrench an entrenchment. That is, one Parliament can not bind the next as firmly as all that, and in particular, an entrenchment is wiped out by a consolidating act.

In 1976 the National government repealed Section 8 of the 1975 Act and replaced it with Section 23 of the 1957 Act which virtually fixed the number of Maori seats at four. The Act of 1957 was itself a consolidation, and the Amendment Act of 1976, by some odd wording, seems to make itself part of the consolidated Act of 1957. So any talk of change in Maori representation must consider these legalistic and party constraints.

The case for

Tony McCracken

The four Maori seats were created in 1867 by the Pakeha government to offset the new seats required for Pakeha in areas of population growth, areas whose people were believed to have unhealthy, left-wing political leanings, e.g. in the West Coast mining districts. Thus Pakeha had superimposed a Pakeha institution upon Maori society for Pakeha reasons. Be that as it may, the four Maori seats put down deep tap-roots into Maori society. It is fair to say that by the time the Young Maori Party, in the form of Te Rangi Hiroa, Maui Pomare, Timi Kara and Apirana Ngata, was combining Maori upbringing with Pakeha education and hence fulfilling parliamentary duties to a high standard, the four seats had become an integral part of Maoritanga.

It is this oneness of the Maori seats with the Maori culture that underpins my other arguments. To appreciate the continued need for separate Maori representation, think about the following, which perhaps create the context for this debate.

UPHEAVAL

The last fifty years have witnessed the major demographic upheaval in Maori society. Urban migration has been so great that now at least 60% of Maori live in urban areas, and probably more than 75% live away from their *turangawaewae*. Accompanying this change has been cultural disorientation, the importance of which cannot be overstressed.

Cultural disorientation has found expression in a large number of ways:

- i. diminished reliance on the extended family occasioned by Pakeha town-planning and architectural norms;
- ii. diminished confidence in a world structured by Pakeha for Pakeha;
- iii. diminished authority of traditional leaders;
- iv. exposure to lifestyle alternatives which may or may not undermine Maori culture — I suspect temporarily only;
- v. competition, often unequal, with Pakeha for a share of whatever life in New Zealand has to offer;
- vi. disparate attainment in an education system not always sensitive to specifically Maori needs;
- vii. lack of clear identity among young Maori coupled with relative inability to cope with competitive study, a competitive job market and an often incomprehensible legal system has compounded the problem adjustment;
- viii. floundering parenthood, a feature of Maori and Pakeha society, has especially sad consequences for the minority culture.

Finally, as the Maori population has urbanised, so too has the Maori electorate urbanised. In 1928 just under 10% of all voting-age Maori lived in urban areas. In 1969 it was just over 54%. To-

day the figure must exceed 60% considerably.

To sum up then, the last fifty years have been characterised by large-scale urban migration accompanied by substantial cultural disorientation and, most significant of all, have been reflected in the new preponderance of the new urban Maori electorate.

DEBATE

Against this backdrop of change, the four Maori seats and their continued existence have been the subject of considerable debate among Maori and Pakeha alike. Advocates of abolition have raised a variety of arguments in support of their stance. These include:

- a. The view that separate representation contradicted the once widely accepted goal of integration, a euphemism in its time for assimilation. Happily these terms have given way now for the theoretically more realistic goals of bi or multiculturalism.
- b. The view that separate representation likens New Zealand's system of government too much to that of South Africa (in my opinion a wholly erroneous view).
- c. The view that separate representation is a special privilege inappropriate for a parliamentary democracy, a view held by the late J.R. Hanan, Minister of Maori Affairs and Justice in the 1960s.

OPTING IN

Most importantly, the view that the decline of numbers of Maori enrolling for and voting in Maori electorates can only mean that Maori are opting increasingly for participation in the general electorates (or European electorates, as they were once called).

It is my belief that this last view is the one most likely to gain acceptance if it is not placed under the microscope for fine scrutiny. But this view is too easy, too simple and too convenient. There are other factors to account for the diminishing size of the active Maori electorate.

The mechanics of actually enrolling and voting have in the past proved to be insuperable for many Maori electors. The need to re-enrol after every census

and boundary adjustment has seemed difficult to understand, especially since Maori electoral boundaries have remained unaffected.

The indifference of officialdom to the peculiar needs of the Maori voter has also contributed to Maori frustration and to disaffection with the political process. The lack of Maori rolls at post offices, especially in the 1960s, meant that interested Maoris could not check their eligibility to vote. Also the pettiness of too many polling booth officers in denying special vote facilities for Maoris proved discouraging — all the more so when Maori polling places were too few and scattered far and wide.

In the years before 1974, zealots from both parties worked like beavers to uncover pockets of "Maoris" whose insufficient degrees or proportions of Maori ancestry did not entitle them to Maori status for electoral purposes. It is only since the 1970s that Maori have been free to declare themselves subjectively, to be what they feel they are, without regard for the fractions of non-Maori blood flowing through their veins. Nevertheless, by the 1970s many of less than half Maori ancestry who otherwise identified as Maori, and many did, must have felt discouraged altogether from participation in the political process.

RELEVANCE

But the single most important factor contributing to the fall-off of Maori voting must be the question of relevance.

I would like to suggest that the Maori voter of the last fifty years has behaved in an authentically Maori fashion. When the electoral process was seen to be relevant to Maori aspirations, then participation in Maori elections rose. Conversely, when the electoral process was not seen to be serving Maori aspirations, Maori interest in Maori elections declined. The available census and elections figures point clearly to:

1. Quite high (30%) non-voting among all adult Maori in the elections of 1928, 1931 and 1935, a period characterised by three-party confusion and then severe depression which only heightened the suffering of many Maori who were already accustomed to depressed circumstances anyway.
2. Quite spectacular revival of interest in the political process after 1935 until non-voting claimed only 15% of adult Maori in 1946. The decade to 1946 was characterised by the politicisation of 20% of the Maori population by W. Tahu Potiki Ratana, by a Labour govern-

ment sensitive to Maori problems and keen to treat Maori and Pakeha equally in its handling of the Depression ills, and by a whole-hearted Maori war effort which even brought Waikato into its embrace. These then were years of optimism among most Maori. To take part in elections was indeed meaningful.

3. Finally, in the years following 1946, the sad sight of non-voting at Maori elections soaring and soaring to over 50% by 1969. What of these post-war years! They were characterised by near-continuous National government, by rapid urbanisation and cultural disorientation and by niggling reminders of continuing Pakeha ignorance of that unique relationship between the Maori and their land.

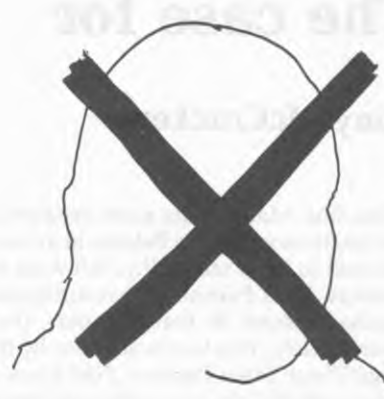
What does all this mean! The figures show clearly that disaffection with the political process is not just an urban Maori phenomenon. Certainly it is most pronounced in the urban setting. But disaffection has been apparent too in the less stressful non-urban setting. In 1969 65%-plus of urban Maori showed no interest while 40% of non-urban Maori showed no interest.

WHAKAMA

Does this mean really that vast numbers of Maori have transferred to General rolls and now vote accordingly! I find this very hard to believe. I cannot believe that urbanisation has so permanently damaged Maoritanga that Maoris are abdicating their special electoral arrangements, arrangements which had become so deeply rooted in Maori culture.

I have to concede that some Maoris have seen fit to register and vote on General rolls, perhaps in a manner calculated to increase their political effectiveness or perhaps because the local Pakeha MP is more accessible. However, I see in the alarming non-voting figures warning signs, a warning that Maoris are dissatisfied with the political process because life for them has become less than satisfactory, less than fulfilling. I see a warning that increasing numbers of Maori are withdrawing from the mainstream of New Zealand life. The facts about alcohol, crime, unemployment and education attainment certainly bear out the notion that cultural disorientation since the War has been severe.

When and if the disadvantages of being a Maori in modern New Zealand have been eliminated, when and if life becomes rich and satisfying again for the Maori, then might we see a reversal of the whakama that besets Maori politics today. In the meantime, the four Maori seats must remain an important link with our decision-makers in Parliament. To abolish them now would be to remove a major support-post of Maoritanga. It would also serve only to confirm in Maori minds what they see as indifference to the Maori point of view.



THE MAORI SEATS

Robert Mahuta

Students of Maori politics attribute both non-enrolment and the low proportion of valid votes cast to the difficulties facing people endeavouring to enrol and vote on the Maori roll. For example, if we look at the Maori roll, enrolment forms and voting papers have been available only at certain centres, whose locations have often been poorly publicised. Where a polling booth has no Maori roll, then voters have to cast a special vote which involves complicated form-filling and the presence of witnesses. The special efforts made by the authorities and political associations to ensure enrolment and get people to the poll have not effectively been extended to Maori people. Finally, enquiries amongst those Maori who have enrolled and voted on the general roll established that they do so, not because they reject identification, but for practical political reasons. In voting for a Pakeha member of parliament they feel they have readier access to the member of a smaller localised electorate (especially in urban areas), and they feel also that their votes are politically more useful where the contest between the parties is closer than in Maori electorates.

If we look at the 1978 elections, we find that two things happened. There was a record increase in the numbers of registered Maori voters between elections. Despite this record increase of 40,000-odd voters on the Maori roll, only 43% actually cast a valid vote! This was a record low. Why the dramatic increase of registered Maori electors between 1975 and 1978! And having enrolled, why did they not vote! I would argue that it is in the interests of our two-party political system to keep the rolls in their current state of confusion. No way do they want 150,000 additional voters on the general roll. The balance of power is volatile enough without adding an ethnic-class element to it! Probably the two most significant events over the past three years were the Hunua case and the defection of Matt Rata from the Labour Party.

HUNUA

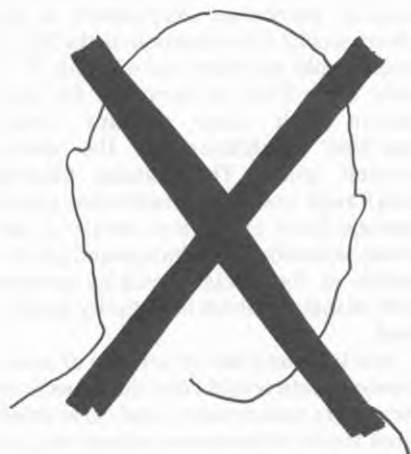
Had the Hunua election petition been repeated in a Maori electorate, the Electoral Court would have been forced to declare the elections in the four Maori seats invalid on the grounds that the rolls contained an unspecified number of unqualified voters. The Wicks Committee recommended a complete voter re-registration. However, the Justice Depart-

ment decided against it because of their progress in cleansing the rolls. The outcome of the Hunua petition and the findings of the Wicks Committee was that the Maori electoral rolls in particular were in a mess and that a lot of work needed to be done to rectify the situation.

The law at the present time does not allow the Electoral Office to tell people that their votes are invalid because they had failed to register. In the 1980 Northern Maori by-election, 2,429 (or 84%) of the special votes cast were disallowed. Most of these votes were disallowed because constituents had not enrolled. My understanding of electoral procedures is that it is mandatory for people to register on the roll. If this is the case, then many Maori were breaking the law and should have been prosecuted. The system did not pursue this option, perhaps mindful of the Pandora's box it would open. Here we have the law saying one thing and its executors doing the opposite.

MANA MOTUHAKE

When Matt Rata resigned, I could understand his motives and his observation that Labour's indifference to the needs of Maoridom in the interests of efficiency and unity showed the power of



The case against

the modern party system. His action at the time, however, did not go far enough. If he had set out on a course of political martyrdom, then he should not only have severed his ties with the Labour Party, but also encouraged the Maori people to denounce a political system which leaves them with little effective power. So far his actions have not really brought into focus the real question, which is the effectiveness of maintaining separate ethnic representation. The Maori seats conveniently back our people into a corner and are a major factor in discouraging either party from being sensitive to Maori needs. In the light of Social Credit's emergence, it will be interesting to see how they capitalise on the situation.

I do not expect Rata to gain support for his move from his former parliamentary colleagues. After all, they have a vested interest in the present system and are not likely to voluntarily join the ranks of the unemployed after the 1981 elections. I think if Rata were to appeal to Maori youth and explain the realities of New Zealand politics and the place of the Maori within the system, he could initiate a groundswell of Maori support to exercise their political clout.

Given the current economic climate and the volatility of the political scene, Rata's move — thought through and articulated clearly — might just prove to be the catalyst for concerted Maori political action. If politics is about who gets what, when and how, then the Maori are not even in the hunt. They stand outside mainstream politics which isolate them ethnically by including them within the structure of party politics.

THE POLITICAL FUTURE

Given this background, several issues become apparent. New Zealand's politi-

cal scene is made up of two ethnic segments — Maori and non-Maori — each separate and with its own representation and regime. The continued presence of the four special seats places the Maori in a clearly subordinate position in what is otherwise a territorial system of representation. The fact that four seats are reserved for Maori is something of a paradox. For here we are, as a country, taking pride in the harmony of our race relations and emphasising that a fundamental tenet of our society is equality. Yet upon closer inspection, what do we find! The same people accepting, largely without question, the continued existence of two separate patterns of parliamentary representation. One is based on universal suffrage, regardless of race, and on the other on ethnic considerations. Whilst the general electorates exemplify the goals of equality and fairness that we profess internationally, the electorates seem to negate these principles at every point.

Because of these factors, we operate at the present time under a dual handicap. Ethnically, we are a minority group, in that we comprise something like 10% of the total population. Politically, we are a minority in that we comprise something like 5% of the total number of seats in Parliament. Yet somehow we have been led to believe that as a double minority we have a privileged status, not only within the country, but also when compared to other groups such as the Aborigines and American Indians.

ALTERNATIVES

What then are the alternatives open to us. We could play it safe. Proponents of this view argue, "Let's keep what we have and fight for more of the same. The Maori seats, like the Maori All Blacks, are an essential part of our Maoritanga." Others, like the New Zealand Maori Council, seek changes within the current set-up to enable the number of seats to be increased. They have set out to work towards this objective over the next two elections.

There is another school of thought which seeks change in the electoral system itself to enable Maori, as well as other ethnic minorities and interest groups, to be adequately represented. Proportional representation, federalism and other variations are proposed. Alan McRobie, from Canterbury's Political Science Department, presented submissions calling for the abolition of the four seats and suggesting that these should be replaced with an electoral system based on multi-member electorates with Members of Parliament being elected on a simple transferable voting system. The adoption of such a system would mean the Maori seats could be abolished, yet a Maori presence in Parliament would still be guaranteed. This system would also enable significant minority ethnic groups to be provided with parliamentary representation from people of their own ethnic group. In brief, it would provide proportional, as well as ethnic, representation. This system would enable significant geographical, cultural and ethnic minorities to be fairly represented within a single electoral system.

CONCLUSION

Norman Kirk, when speaking about the future of this country, used to say New Zealand needed the "guts of Israel, the skills of Sweden and the heart and soul of Polynesia". Given our present position, the Maori may well have to acquire the "will of Palestinians" too to make this country realise that we too belong. We too have a homeland, we too have identity, we too have a language and we too have a vision of the promised land.

Many people think that the Maori enjoys a privileged status in this country. So do monkeys in a zoo. Everyone tells us what is good for us. Only the wearer of the shoe can tell where it pinches most. It is not surprising, therefore, to read that Maori dissatisfaction over a number of issues has been simmering for some time. We only need to look at the Land March, Ngati Hine, Bastion Point, Tauranga, Wanganui and Taranaki, to name a few. Couple traditional issues with the current malaise within society such as land rights, education, unemployment, and it will only be a matter of time before the facade is shattered.

Effective participation in the political process, power-sharing at all levels, and a general willingness to initiate change, are crucial to our survival as a country. I believe that party politics have kept us in political limbo, in "no man's land". The only way we are going to change our condition is to change to the present system. The abolition of the Maori seats and movement onto the general roll would enable our demographic reality to be expressed in political terms. Auckland (4), Wellington (2), Hamilton (2), Rotorua, Whangarei, Kaitia, the

East Coast and Rangiriri would have to reflect Maori aspirations. All parties must provide voters with work and shelter. Beyond that it will be the cultural imperative that will force politicians to face up to our "other needs".

STATUS QUO

In view of the overwhelming and continuing Maori vote for Labour, it is debatable whether special representation is of any advantage today. As long as all the Maori members of parliament are Labour, Maori are virtually shorn of power and positive participation when a National government is in power. This has long been one of the reasons advanced by the National Party for the Maori voter to switch his allegiance during Labour's long period in opposition. Neither party has yet chosen a Maori as a candidate for a "safe" seat in a Pakeha electorate. Nevertheless, Maoris have been nominated for marginal electorates and three Maori candidates won election at the 1978 elections (Couch, Austin and Peters). National capitalised on this to argue that separate representation is no longer valid. As far as Labour is concerned, four in the hand

(and, if possible, eight), are worth more than a likely sixteen in the bush. Alternatively, National would prefer to rewrite the rules so that both parties start with none in the hand and scramble for the sixteen in the bush. So the status quo is favoured by a segment of Maoridom as a means of guaranteeing ethnic representation.

REAWAKENING

There may well be a reawakening of Maori political interest and a greater willingness to consider the prospects of integrated representation. Under the new electoral rules, it will be interesting to see how many Maori decide to go onto the general roll. My contention is that if they did so in large numbers, Maoris would increase their political effectiveness, since the presence of significant numbers of Maori constituents would force members of Parliament to become more knowledgeable about, and pay more attention to Maori views and interests. Within Maoridom it would be difficult to see Maori members and traditional leaders supporting such a move. The parliamentary representatives would resist any moves which could

possibly affect their own positions of influence, patronage and power in the Maori world. The abolition of the Maori seats would put them out of a job, or at least force them to scramble for nomination with other perhaps better-qualified candidates for the newly-created seats. The Ratana Church, Kingitanga and other traditional organisations have built up a series of networks whereby consultation and participation in the decision-making process with Maori members is virtually guaranteed.

Abolition and the urban bias of newly created seats would shift the focus from their more conservative and rural-orientated views to the more radical and progressively minded urban Maori. It seems likely, therefore, that initiatives for abolition will have to come from urban-based organisations. In association with the trade unions, they will presumably be the groups who will provide likely candidates for the new seats. Traditional voting patterns will be affected in that constituents will be influenced to vote more along ethnic and class lines and it is this combination which will produce the "maverick" vote.

NATIONAL MAORI CANDIDATES



Awarua

Rex Austin MP

50, married, educated Southland. M.P. for Awarua from 1975. Community service with Lions International, past member Southland Hospital Board, member Southland Regional Development Council and Federated Farmers. Has won several farming awards including White Memorial Cup and Wreford Reid Memorial Cup; International Exchange Student in USA 1953; Member of the Parliamentary Select Committees on Maori Affairs, Island Affairs and Petitions, currently chairman of the Maori Affairs Select Committee.

Hunua

Winston Peters MP

36, married with one child. Educated Auckland, primary and secondary school teacher then barrister and solicitor. Northern Maori elec-



torate chairman 1976-77, Hunua electorate 1977-78, candidate Northern Maori 1975, Dominion Councillor 1976-78. Member advisory committee on Polynesians and the law, vice-patron of Auckland branch of I.H.C.

Auckland Central

Dorice Reid

38, Rarotongan, widow with no children. Educated Rarotonga and

Auckland. Present occupation airline sales representative. Community work with Pacific Islanders Housing and Welfare Association, foundation member of PACIFICA, president Cook Island Advisory Committee.

Sports and cultural activities: Whitianga Gun Club, Auckland Met. Gun Club lady champion 1977-79; Auckland Interline Club, Regional V.P. World Airlines Clubs Associations 1978-80; director and Cook Islands Cultural Competitions chief judge 1978-80; director and choreographer South Seas Sensations 1970-73. Part-time interviewer for S.P.T.V. 'Pacific Viewpoint' programme 1978-79. Host for Radio Pacific's 'Pacific Peoples' programme.

Pencarrow

Willard Karaitiana Amaru

45, married with 7 children. Educated Tolaga Bay and Victoria University. Present occupation N.Z. Forest Service, was land agent and manager of Armoured Freightways. Candidate for Southern Maori 1975 and chairman Petone branch national party 1976. Community service on Wainuiomata Intermediate School Committee, Scout leader, Maori Warden and 1974 Young Maori Man of the Year Wellington



representative. Rugby and softball representative, indoor basketball rep, coach of Hutt Valley women's major A softball and indoor basketball reps. Church work includes serving as Bishop of Church of Jesus Christ of the Latter Day Saints 1974-78.



Wairarapa Ben Couch MP

56, married with 6 children. Educated Pirino Primary, Otaki Maori Boys College and Christchurch Technical College. Was shearing contractor 18 years, building contractor 12 years and member of parliament for Wairarapa since 1975. Chairman Southern Maori 10 years, candidate Southern Maori 1963 and Wairarapa 1972. Minister Maori Affairs and Minister of Police. Community service on Pirinoa School Committee, Pirinoa Maori Committee, Executive Wairarapa Maori Committee, N.Z. Maori Council, Welfare and Probation Officer. All Black rep; N.Z. Maori rep; Rep player for Tuhirangi, Greytown, Gladstone and Martinborough Football Clubs, Maori rep on N.Z. Rugby Union.

Southern Maori Barry Kiwara

29, married with 2 children. Educated Taumarunui High School and Waikato Technical Institute,

N.Z.I.M.-Business. Present occupation is marketing rep for Watties Industries. Community service on management board of Waimarama Fishing Reserve, Waimarama Maori Committee, delegate Heretaunga Maori Executive, administrator T.E.P. schemes Hawkes Bay 1980. Sports — Havelock North Rugby Football Club and member of Commercial Travellers Club.



Eastern Maori Charles Little

40, married with one son. Educated Coromandel District High School and Victoria University — 3 units of LL.B. Present occupation is seafood exporter — joint venture. Community service with local school committee, recreational pursuits includes jogging.



Western Maori William Selwyn Katene

50, married with 7 children. Educated Manaia School, Taranaki. Present occupation — consulting business in Hamilton, licensed employment agency and building and maintenance contractors. Member of Temple View branch of national party chairman 1980-81. Community service member Ratepayers' Association Temple View, member Frankton Rotary, member of Church Council in N.Z., trustee on large dry-stock holding in Taupo and South Taranaki. Recreational activities — representative rugby, foundation member College Old Boys Rugby Football Club, Hamilton Rugby Club.

Northern Maori Marie Tautari

40, married with 5 children. Educated Epsom Girls Grammar School, Auckland Dental School, Bible College of New Zealand, University of Auckland. Present occupation is dental nurse at Hikurangi Primary School. Worked in national party Northern Maori electorate 1973-81 and Maori Advisory Committee 1974-81. Community service as member of Federation of Ngati-Wai, National Committee on Women 1979-81, led New Zealand delegation to U.N. Conference in Fiji 1980, Maori warden. Member Mohinui Maori Committee, Waiomio.

SOCIAL CREDIT

Northern Maori Mr P. Campbell

46, married with 2 children. Occupation is a farmer, previously teacher, contractor, driver, labourer, clerk, trainee radio-grapher, tourist driver and courier. Community interests include all sports, coaching athletics and rugby, local area rep on many Maori organisations and N.Z. Maori Council, chairman of two Maori trusts, forests and horticulture, welfare work. Contested council elections 1977, elected 1980 unopposed, Bay of Plenty Power Board — replaced board member of 12 years standing.



Southern Maori Mr R.R. Makutu

46, married with 1 child. Occupation is sales representative for Watties Canneries, formerly insurance agent, shearing contractor. Interests — Hastings Stake L.D.S. financial clerk, golf.

At the time of going to print Social Credit's other Maori candidates had not been endorsed so Tu Tangata was unable to record their names.

LABOUR MAORI CANDIDATES



Eastern Maori
Dr Peter Tapsell

Aged 51. Married with four children. Orthopaedic surgeon. Candidate for Rotorua 1975-1978. Deputy Mayor Rotorua City Council. Chairman Maori Arts and Crafts Institute. Former deputy Chairman Council for Recreation and Sport and member of the Tourist Development Council. Maori representative N.Z. Council of the Party.



Northern Maori
Dr Bruce Gregory, MP

Aged 44. Married. MP for Northern Maori (By-election 1980). Former member of N.Z. Council of Social Services, Far North Credit Union, Kaitia College Board of Governors, Northern Advisory Health Committee. Former Chairman Tai Tokerau District Maori Council.



Western Maori
Koro Wetere, MP

Aged 46. Married with five children. MP for Western Maori since 1969, consistently elected with the largest majorities of any parliamentary candidate. Former farmer. Shadow Minister of Land and Maori Affairs.



Southern Maori
Hon. Mrs Whetu Tirikatene-Sullivan, MP

Aged 50. Married with two children. MP for Southern Maori since 1967. Minister of Tourism and Associate Minister of Social Welfare 1972-75. Minister for Environment 1974-75. Led New Zealand delegation to International Women's Year Convention, New Mexico 1975. Former social worker. Chairperson Maori Policy Council.

King Country
Pairama (Pai) Tahere

Aged 35. Single. Chiropractor. Attended Palmer College USA 4 years. Rugby Coach and Rugby Union Delegate. Involved several sporting clubs in Taupo. Elder of the Nukuhare Marae. First time candidate.



Wairarapa
Tom Gemmell

Aged 39. Married. Secondary School Teacher. Trustee Papawai Kaikokineri Board. Hon. Maori Community Officer. Chairman Wairarapa/Wellington Secondary Schools Festival Committee. Chairman Masterton Maoritanga Committee. Minister of Religion. Former delegate N.Z. Maori Council. Maori Man of N.Z. 1972-74. Former Secretary Te Ore Ore Maori Committee. First time candidate.

MANA MOTUHAKE CANDIDATES



Northern Maori
Matiu Rata

47, President Mana Motuhake Party. Was MP Northern Maori till by-election 1980. Minister of Ratana Church. Was Minister Maori Affairs, Minister of Lands and chairman of NZ Labour Maori Policy Committee. Rec. rugby, cricket, swimming.



Eastern Maori
Arapeta Tahana

Aged 36, born Rotoiti, Te Arawa tribe, married with 4 children. Senior Vocational Guidance officer, chairman Hato Petara Board of Governors and Old Boys Association, member Massey College Board of Governors, foundation member Mana Motuhake and Policy Council.

Western Maori
Eva Rickard

Aged 54, married with 9 grown-up children. Former Post Office employee. Notable land right's advocate (Raglan issue) and former president Te Matakite.

Southern Maori
Amersterdam Reedy

Aged 37 years, born Ruatoria, married with 3 children. Senior lecturer Wellington Teachers Training College, currently completing MA thesis.

Maori Representation — The Labour View

Koro Wetere

In order to understand current policies on Maori representation and to place in sharper focus the difference between the major parties on this issue, it is necessary to go back to the history of the Maori seats.

In 1867, the Maori Representation bill was introduced into Parliament. This provided that Maoris should elect 4 members who (after it was amended) had to be Maoris. The act was originally regarded as a temporary measure, as some members thought that the Maoris should Europeanise their land and eventually vote on a common roll. It was brought in for 5 years then renewed for another 5 years in 1872 and made permanent in 1876.

So even at the outset, there was some reservation about separate Maori representation. On the other hand, there was also pressure to increase the number of seats to at least seven, since the number of Maoris seemed to warrant it. A number of Bills were introduced to increase the seats between 1872 and 1886, but none were passed.

SAME RULES

In 1893, the law relating to Maori representation became part of the Electoral Act, and gradually over the next 50 years the same rules regarding registration and voting as applied to the Pakeha voter were applied. Open voting, for example, which had been replaced by the ballot for Pakeha voters in 1870, was replaced for Maori voters in 1938. Maori rolls were not compiled until 1948 and elections were held for the Maori seats on the same day as for general seats from 1951 onwards.

Another controversial issue was the question of who was Maori. Until 1902, those of half or more Maori blood had to vote as Maori — with some provision for those who were seen to be living as Europeans. After 1902 those who were half Maori were given a choice of roll.

However, the law was still that only those of half or more Maori blood could vote for the Maori members. This caused considerable confusion with the increase in inter-marriages, and resentment from

those people who regarded themselves as Maori, but who could not prove that they had the necessary proportion of Maori blood. In 1975 the Third Labour Government changed the Act to provide that all adults of Maori descent had the right to register on the Maori rolls if they wished.

It was also made possible for the number of Maori seats either to increase or decrease depending on the numbers of Maoris who decided to opt for Maori rolls, rather than general rolls.

In 1976 the Act was amended yet again with the number of Maori members being fixed once more at 4 by the National Government.

LABOUR'S POLICY

Labour is concerned that some of the flexibility introduced in 1975 has been lost. The number of Maori seats should be determined by the Maori people themselves, rather than by Parliament. The message being received at present is that there should be more seats. The Maori people are under-represented compared with their numbers in the total population.

Another problem caused by the present system is the size of the electorates. The member for Southern Maori, for example, must cover an area which extends from Wairoa in the north to Stewart Island in the south. Even if she were to spend all of her time travelling it would not be possible to get to some parts of the electorate more than once a year.

It is Labour Party policy to increase the total number of seats in Parliament to 121. This will mean that the number of constituents per electorate will be reduced. Since the same formula will be used for determining the number of Maori seats, if the same or an increased number of Maori electors opt to vote on Maori rolls there will be an increased number of Maori seats.

CONFUSED METHODS

Labour is also concerned about confusion that arose in 1976 through methods used to determine whether people wanted to go on to Maori rolls. Labour believes that a number of Maori people who might have wished to vote as Maori unintentionally ended up on general rolls.

We feel that use of the Census where options are clearly stated is the most effective way of constructing the Maori roll. Under Labour, all Maori electors will be placed automatically on a Maori roll unless they indicate at the time of the Census their desire to be placed on a general roll.

The present Government has set in train procedures for the exercise of a Maori option in 1982. However, although this may be seen as a referendum, Labour feels that it may not get a full response from Maoris. The Labour Government will consult fully with the Maori people before acting on the outcome of the 1982 exercise of the Maori option.

There is a new growth in awareness of Maori identity among our people. Maori people are asserting their Maoriness — and demanding recognition in all spheres of New Zealand life. Labour will make it possible for this increased self-awareness to be translated to the ballot box.

The time for decision is now

R. Makutu, Social Credit, Southern Maori

The Maori people have reached a point in growth and maturity where we are at last ready to move forward in a major way.

But the basic decisions needed for us to move forward as a people must be made by the individual. We have paused on some plateaus long enough.

The Maori people are a faithful people. We have accepted up till now without question the guidance and advice of the white man, even to the detriment of the people.

We know of the tragic results of

the land issues, the percentage of land remaining in maori ownership is very small. The language and culture of the maori people will surely disappear unless a major reform of attitude takes place. The non-maori would have us blame the parents and elders for the demise of the language, but I can not agree.

The maori ear has become less receptive to the sounds of his own native language and more tuned to the sounds of the dominating language of the day, which is serv-

ed out to him ad nauseum.

The education system has failed the maori people, the high rate of failure among our students demands explanation. These problems will persist as long as we maintain our present attitude and blind faith in the present political policies that have failed disastrously.

We can not be accused of not giving the system a fair trial.

The opportunity for people to be more influential in the planning of

their own destiny and to make changes in a course that has proven disastrous, is now. The Social Credit League recognizes the failures in the present system and this is reflected in the major reforming of the financial system around which the majority of problems relate to.

It makes sense to me if a system fails, that we must make alterations and corrections to that system. It is now, is the interests of our people, the time to make those decisions.

Mana Motuhake wants responsibility by the Maori People

Matiu Rata

"The primary objective of Mana Motuhake is to transform New Zealand in its active practices and laws to reflect the true nature of a bi-cultural country."

MM believes in achieving commercial prosperity by advancing with co-operative means, enterprise and control and ownership. MM seeks equality not conformity and believes the rights of the family must be restored. The present insistence on the rights of the individual must give way to family and collective decisions and obligations.

At present the Maori people are almost homeless, landless, aimless, jobless with the suggestion of helplessness. MM is now going to establish political rights to insist upon changes that will define Maoris as an entity and not the present mushed-up version that constitutes a mono-cultural New Zealand. Furthermore MM seeks a social order based on our forefathers, an order that sees Maoris sharing responsibility and obligations.

Land

As land is economic and social power, MM wants to encourage Maori land holding and to this end would work to see that not less than 10 per cent of New Zealand's total land holdings would stay in Maori ownership. It wants the government to return all Maori land wrongfully taken. As the biggest alienator of land is leases, we want all forestry leases renegotiated, and the State forbidden to lease Maori land without the unanimous consent of the owners.

The return of Crown land would

be allied to employment creation for our own people. MM would encourage Maori authorities to co-operate in this field so that Maori enterprise could flourish with the establishment of insurance, finance and banking facilities.

The high unemployment of the Maori people means that Maoris have got to be more responsible for themselves. MM would offer wage incentives, tax concessions, suspensory loans and government contracts to employers who advertise the fact that they're an equal opportunity employer. Active recruitment of Maoris would also take place in government departments and public authorities with the Maori Training Board being attached to the Vocational Guidance Service to encourage more skilled Maoris.

Families

Families are taking a beating in this day and age and the uncertainty facing youth today makes it imperative that the strength of the New Zealand family is reasserted. In the economic sense this would be encouraged by making families eligible for suspensory loans and trading licences etc. We believe family business as opposed to small business should be supported to make it possible for families to be involved economically, socially and culturally.

Restore Power

To foster the decision-making and

responsibility needed by the Maori people MM wants to restore the power of tribal assemblies to cover those areas related to affairs of the Maori people.

Thus the Bill of Rights should be made to include protection for customary inheritance of the Maori, at the moment the Bill favours the individual. If Mana Motuhake's request is ignored, it will push ahead with its demand for the ratification of the Treaty of Waitangi.

Media

We believe Te Reo O Aotearoa should be given full broadcasting status as it was previously set up to be and Maori authorities should be encouraged to apply for radio and television broadcasting licences. MM believes the Maori people have a right to be part of the decision-making when it comes to broadcasting Maori programmes.

As the media considerably influences society, MM believes an advertising levy should be imposed to ensure that 10 per cent of advertising revenue goes into promoting human and family worth.

In the education field there is great need for co-operation between learning institutions and Maori assemblies. We believe a cultural exchange of not just the Maori language, but also Maori values must take place because the New Zealand citizen is entitled to a dual heritage. Encouraging this Mana Motuhake would expand alternative schooling and second chance education.

Mana Motuhake is a homegrown philosophy that's an integral part of New Zealand. It doesn't advocate separatism or apartheid. However first it must gain the support of the Maori people.

"There are no free rides on the Mana Motuhake canoe, only free paddles. Dip your paddle into the water and let's go."

National — Standing Tall Ben Couch

“Te hunga mate haere koutou.

“Te hunga ora tena koutou, tena koutou, tena koutou katoa.”

The future of the Maori lies in increasing self-reliance by marrying the best of the new world to the best of the old. We must make material progress through education and technology, while retaining the spiritual values of our ancestors.

This is the basis on which the Tu Tangata programmes are built; a series of practical programmes designed for the Maori, by the Maori, and carried out increasingly by the Maori. Through these, and allied projects, we are learning to “Stand Tall” in our own eyes, and in the eyes of all New Zealanders.

Through trade and technical training and, increasingly, education for the professions, we are coming to terms with town and city life. At the same time, planned progress is being made in providing more urban marae to ensure that Maori in towns and cities retain their links with their heritage of Maoritanga.

Spiritual base

The land is our spiritual base; but it can also provide an economic base and this is being expanded by encouraging Maori landowners to use their land to full advantage. Major land development schemes, helped largely by the Government, are providing growing opportunities for local employment, better skills and increasing incomes. Some of these schemes are also introducing Maori landowners to new forms of diversified land use, including horticulture and forestry, which have futures that will continue to expand for many years.

Much of the Government encouragement is by making finance available through the Maori Affairs Department, the Rural Bank and Maori Trust Boards. In the year ended March 31, 1981, \$7.28 million was provided for loans to Maori farmers, and horticultural loans through the Maori Land Board were increased by 60 per cent. Help is also being given for such ventures as rock oyster, mussel and eel farming.

The department is currently developing 118,096 hectares of land under the continuing policy of de-

veloping land which can, when it is economically self-supporting, be handed back to the management of the Maori owners. A great deal has already been done on this, and large areas of good farming land are now being managed most successfully by Maori owners — another step on the road to self-reliance.

Education vital

Education is vital to the success of these programmes, and special Tu Tangata projects are encouraging Maori parents to involve themselves more with their children's education. Support is being given in homework centres and a 10-year plan to improve the level of education has been started.

After school days, continuing policies are helping to assist less-qualified Maoris to find jobs. The Maori Affairs Department will be directly assisting one-third of all Maori school leavers into jobs and

skill training programmes next year.

Technical and trade training courses are also being increased, and now include agriculture, fishing, horticulture, catering, computer programming, accountancy and Maori language. Successful small business wananga have also been held to provide Maori businessmen and women with the commercial skills needed to run their own businesses.

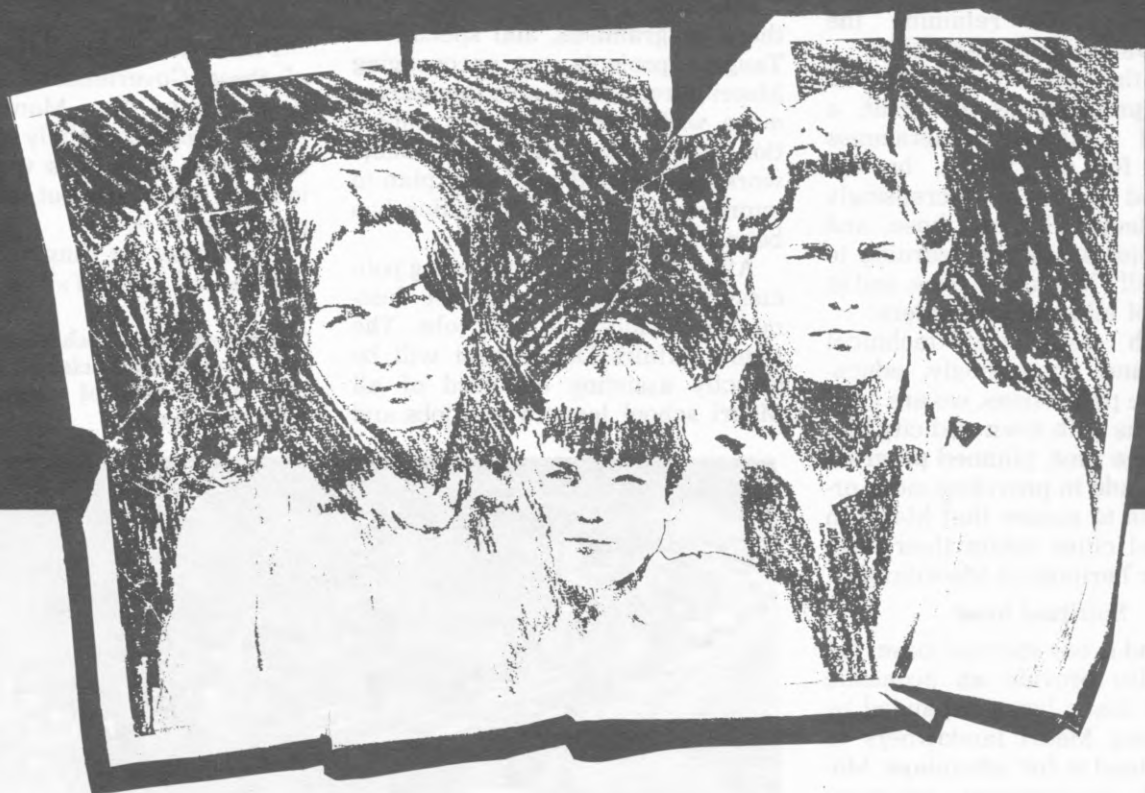
I believe we Maori, with the help of these Government programmes designed by the Maori for the Maori, are successfully meeting the challenges of today's world. There is much yet to do; but we have the people to do it.

And, under Tu Tangata, the Maori will indeed Stand Tall.

The maori land march — a thorn in the side of maori politicians, or an indication of the mood of maoridom. Photo John Johnstone.



Family Courts



The new Family Courts offer you and your marriage partner a more human way to settle family law disputes.

Open since 1 October 1981 the Family Courts—

- offer to arrange counselling, free, for you and your partner before you take any legal steps.
- provide for counselling when one of you applies for a separation order—to help you resolve your marriage difficulties or at least agree on some of the matters in dispute.
- may make a further effort at helping you work out disputes by a mediation conference chaired by a Family Court Judge.
- finally, if you can't agree, bring the matter to a court hearing.

The Family Courts deal with most family law matters. They are divisions of their local District Courts but—

- judges wear ordinary dress.
- judges are specially chosen for their experience and training in family law.
- the room is arranged less formally than a normal courtroom.
- procedures are simpler.
- the sittings are private and the proceedings are confidential.

Leaflets in the family law series cover separation and dissolution, Family Courts, counselling services, guardianship, custody and access, and maintenance. These, and two others prepared by the National Marriage Guidance Council, are available, free, from Family Courts, Citizens Advice Bureaux and Marriage Guidance Offices.



Department of Justice, Wellington, NEW ZEALAND. 1981.

MAORI OFFENDING — A VIEW FROM WITHIN

Maori youth are consistently placed at a disadvantage in their contact with the criminal justice system. Notwithstanding fairly widespread reservations about the official data, the pattern over many years strongly suggests a systematic disadvantage for Maori. This does not necessarily mean wholesale prejudice on the part of law enforcement and the judiciary, but that something is operating in community relations as reflected in high arrest, charges, convictions and over-representation in prisons.

Maori criminal offending is published in extracts such as the following:

"At 31 March 1980, 13% of the population aged 17 and under were Maoris. Forty-nine per cent (49%) of all Children & Young Persons Court appearances were Maori." (Source: Social Welfare Department).

The inference is, of course, that Maoris individually are coming before the Childrens Court out of all proportion to their numbers in the total New Zealand population. In fact, the comparison is quite wrong.

The "13% of the population" refers to those people who saw themselves as Maoris and counted themselves as such once only on the night of official Census. The "49% of Children & Young Persons Court appearances" refers to how the official policies processed individuals and identified them as they appear in the system. It is the appearance that is counted and added up at the end of the year. The same person is counted each time he or she appears in Court.

This is like a farmer trying to judge the extent of mastitis infestation in his herd by adding the same infected cows to the total each time they appear for milking. It makes more sense to count once only those infected and get a total of individuals in the herd. If he keeps counting appearances he will eventually get more appearing than there are cows infected.

Official statistics on criminal offending don't count individuals. They count only charges or offences. We simply don't know how many Maoris (or for that matter, any other ethnic group), are in the total

TOM WHITTAKER
Research Officer
Maori Affairs

group of persistent or first-time offenders. Incredible, but true. One also wonders why the individual is ignored. Could it be that the Courts process only charges and offences at the cost of individuals?

It is entirely probable that only a relatively small group of Maoris are responsible for offending out of all proportion to their numbers.

DISADVANTAGED

There is a strong field of opinion that criminal offending, especially juvenile offending, is predominantly a lower socio-economic class activity. The connection between that and the relatively high proportion of the Maori population being young and from the lower wage earning homes is easy to make.

The lack of money to pay for legal services is undoubtedly having a big influence on the end result of offences being brought before the Courts. Fairly well educated people with money and with the "right" attitudes to others of like disposition, have a systematic advantage in the legal process. They are well reinforced through their social institutions, so more attuned to the game. They are also much more aware of their rights and the power of money to ensure that those rights are exercised. Their offending tends to be private and hidden. Maori offending is for public record.

The Maori, because of his/her social and cultural remoteness from the

world of judiciary, experience the shadow rather than the substance of equality before the law. Money may not be everything, though it counts for an awful lot in getting justice.

There is nothing called "law" which you can buy from a shop. We can't go to a grocer and buy 10lbs of law, put it in our basket and take it home. If the law is "broken", we can't see the pieces of "broken law" like those of a cup or plate. We only know about the law. It is in the mind. How it gets there is something else again. We pay people for our ignorance of law. Some people — lawyers, policemen, and police-women, traffic officers, the Judges and Court people — are in a pretty privileged position. They know far more about the "law" and what it is all about than others. They know the tough hide of the charges and the soft under-belly of technicalities which work in proving or disproving those charges.

IGNORANCE — NO EXCUSE

Here again we have another systematic disadvantage for Maori in the legal process. The old saying that, "ignorance of the law is no excuse" is pretty well much of a fairy tale. There is such a huge amount of law waiting around to be broken and so many eager forces ready to pounce, that the typical citizen can hardly spend a day without breaking one sort of law or another.

Knowledge is a definite advantage. Either knowledge of the requirements of laws or knowledge about what to do when things go wrong. The Maori very often, lacks both advantages. Such disadvantages can be very costly in terms of peace of mind and freedom of action. However, it is not simply a matter of knowing. It is a matter of understanding. Society expects to spend millions of dollars on teaching lawyers, judges, law enforcement officials and others working the legal system, so that they will not be "ignorant before the law". It enhances the mysticism of the wig and gown, the polished rituals and the intonations of those lesser mortals in the dock.

In comparison with such learned gentry, the Maori is technically unfit to plead. He/she simply does not comprehend the scene being en-

acted before him/her. Legal rights and obligations are fruits of the system gone bad by ignorance and mis-handling along the way. The charge, as a legal abstraction of his/her behaviour, often bears no resemblance to the mind-picture of the events in real life. The language is foreign officialese, spoken in ritualised English to tantalise the intellectual vanity of officialdom. Communication between the Maori defendant and law enforcement, or the legal profession or members of the judiciary is in similar manner.

It is trite to claim that because the Maori is English speaking, that he/she should know what is being talked about in Court or what is being said during Police interrogation. It is unusual for the Maori defendant to ask for the meaning of concepts used in the Courts. A sentence or word is repeated on request but rarely does the Maori defendant ask for the meaning of the words used, to be explained. For instance, what is the real meaning of the plea of "not guilty"? Does it mean — "I did not do it" or "Yes, I did it, but you prove it". There may be a whole prison sentence between the two.

MACHO MAN

Rather than have his/her ignorance displayed in public, the Maori will pretend to know, to understand and to agree. He/she will, out of sheer ignorance of the implications of the situation, agree with what is being said in an effort to get the whole business over and done with. In the interrogation situation, the young Maori is apt to act with incredibly foolish bravado in the best macho style, without regard to the ramifications of his statements or the seriousness of his boasts. He is then trapped by his own pride because he fatalistically plays out his hand. Tragically play-acting a toughness all the way to Court or prison. A shrewd and unscrupulous interrogator can easily capitalise on such foolishness. It doesn't make for justice, but then heavy case loads aren't concerned with justice — only clearance of cases.

The conflict between Maori customary practice in response to authority figures and the official perception of fairness in law, is illustrated in the time-honoured caution administered under the Judges Rules. The police manual is clear, unequivocal and without any con-

fusion about the reason or intent in the giving of the caution. Indeed, many Police personnel are meticulous in its presentation, thus:

"Do you wish to say anything in answer to the charge. You are not obliged to say anything unless you wish to do so, but whatever you say will be taken down in writing and may be given in evidence."

The statement itself, calls for fairly sophisticated reasoning to fully comprehend. Imagine how much more so, on first hearing it, while under stress of interrogation or frustration from being unable to communicate or comprehend properly what the whole situation is about.

First of all the authority figure (police officer) tells him he is charged with an offence. Then asks him if he wants to say anything. Then carries on to say that there is no obligation to say anything but if he wants to he can but if he does, someone will write down what he says and do something with it. The police officer may or may not ask more questions after giving the caution.

If questioning continues, there is a very real risk that the Maori will agree with what is being alleged simply for the sake of agreeing. The conditioning from Maori customary practice is extremely powerful in directing the person to answer questions asked by authority figures. Very often replies will be what he/she thinks the questioner wants to hear. Indeed, the uninitiated in Maori customary practice run serious risks in misinterpreting behaviour and responses when interviewing Maoris. If you don't expect an answer, then why ask?

The other reaction is to psychologically withdraw entirely from the situation. To outsiders this could appear as sullen and insolent silence. In fact, the surface calm may hide inner turmoil from a feeling of hopeless frustration and helplessness in the face of seemingly impenetrable officialdom. By the time he/she appears in Court, the insidious workings of a fatalistic approach to life has pretty well taken over.

ACROSS THE LINES

A much more destructive influence is the way Maori youth and law enforcement authorities perceive each other. As members of the wider community, both the police and traffic officer (lawyers and

judiciary too) bring their own life experiences and prejudices with them to the job. How well they can reconcile the ideals of their job with their own views of the world is a matter of individual conscience. How well they are trained to recognise their own stereotyped views of ethnic minorities is a matter of professional ethics and public conscience. When negative perceptions are displayed by inferential reporting in the mass media by quoting "statistics" as discussed earlier, and through showing sensational films of police-youth violence, then it becomes a matter for public concern.

Maori youth learn about police and traffic officers in like manner. Not only is the image of hostile authority nurtured in peer group loyalties but also fostered through television stereotypes of "cops and youth" and sensational photographs in newspapers. Their perceptions of police and traffic officers are supported also by their experiences with a small proportion of law enforcement personnel. One incident can spread like a pox and destroy all the good work and trust that has been built up between young people and the law in their community.

HARASSMENT

Thus we have Maori youths and even adults bitterly upset at being hassled by law enforcement people through random name and address checks on the street or by having to turn out their pockets or being quizzed and disbelieved when carrying an expensive radio-cassette player in public or being told to "move on" on a semi-deserted footpath or being "jostled" in a pub inspection and in innumerable other demeaning encounters with authority. For traffic relations, the bitterest complaints come from the young whose cars have been stopped and searched and beer tipped down the drain. And being repeatedly stopped for trivial "offences" written out in "warnings". Eventually the scene becomes ugly and often verbally or physically violent. It does not matter much whether the car is old or new. If old, the vehicle is repeatedly stopped for "mechanical" checks. If new, then continual checks and thinly disguised accusations of car conversion, followed by a barrage of questions and proof as to ownership, insurance, car salesman, what sort of job and amount of money and so

on. The right to move with freedom in society is seriously eroded.

Police and traffic officers also have their own personal problems with being hassled by dedicated "cop-baiters". Being provoked unmercifully by resentful youths intent on trouble. Having to face a barrage of abuse from the anonymity of a crowd. Having to deal with the results of a crime on the victim. Having to weave a way to the truth through a field of lies, half-truths, evasions and all the trickery for deceit that human imagination can bestow on the "innocence" of youth. Thus the acts of a few are visited on the many.

It is a fact that most of the clients of law enforcement authorities are under the age of 30 years, are mainly non professional workers, poorly educated and tend to be aggressive in reacting to stressful situations.

PAYING THE PRICE

Maori youth make up a large proportion of this population. Social contact between law enforcement and Maori youth is inevitable be-

cause both sides live and work in close proximity to each other. Cop-baiting, confrontation by the young Maori to "save face" through peer group pressure, provocation motivated by the need to "even-the-score" and sheer mischief makes the Maori far from entirely blameless in hostile police, traffic officer/Maori youth relations. The end result is that the young Maori pays the price.

The tragedy is that the cycle of conflict goes on and on. Each side being reinforced by its own experiences and perceptions of the other. False though the perception of hate may be, it is real in its consequences to the holders.

Without appearing to make excuses for Maori youth, the greater responsibility for changing this situation must be with law enforcement authorities. Their training and selection procedures should equip the law enforcement officer with the understanding of Maori youth and the maturity to cope with situations before conflict arises. The greater maturity should accept the greater responsibility — even in

protecting others from themselves.

SEARCH AND RESCUE

All these things add up to a systematic disadvantage for Maori youth in the criminal justice — law enforcement system. At nearly every avenue of contact with the system, Maori youth are not able to cope with the unwritten rules and recognise the cues dictating how one should behave to gain most legal advantage from the system. It is a world of strange things. Ideas quite alien to their thinking. Outside their comprehension of the reality of their situation. Ignorant of the ramifications of the charges and penalties they face.

They react with the bravado of their peers. They turn off the advice of their elders, switch on the authority of the Courts. We spend hundreds of thousands of dollars in search and rescue for those lost in the bush and mountains. How well do we rescue those lost in the inbetween world of the lawless and the alienated?

Can we afford to?

Can we afford not to?

Chances are, if you're a Government Life policyholder, you just received a bonus that amounted to more than you paid us in premiums.

If you're one of our participating policyholders — congratulations. You just received your biggest bonus ever. In many cases, the amount of extra bonus cover exceeded what you paid us in premiums this year.

For instance, on a standard \$20,000 Whole of Life policy taken out 10 years ago by a 25 year old, the yearly premium would be \$291.00. The 1980 bonus cover would be \$811.80. That means you got \$520.80 more in extra cover than you paid us in premiums. The total bonuses on the policy over 10 years would now total \$5413.10.

We are the only fully mutual Life Office owned by the people of New Zealand. That means we return all of our profits to our policyholders. This year on Whole of Life

policies we're returning at least \$33 in extra cover at no cost for every \$1,000 of insurance.

In addition, for the first time, we are paying a special additional 15% of the total bonuses on any policy if it matures or becomes a claim during the next twelve months, from 1 July 1981.

This is our highest bonus rate ever; the result of careful and skillful management of our investment funds and administration of our Life Office.

Naturally, the amount of bonus cover you receive depends on the type of policy, and how long you've had it. But one thing is clear. If you're a Government Life policyholder — you came out on top this year. And if you aren't maybe its time you called your nearest Government Life Office.



Government Life

MACKAY KING GL156



Maori Wood Carving – Living or Dying

It is with hesitancy that I put forward the following comments on Maori wood carving. There is nothing so arrogant as a little knowledge and perhaps nothing so intrusive as another Pakeha theory. But here I am on the marae as it were, perhaps improperly but here all the same, and so I make bold to say:

There is a part of Maori wood carving that is as personal and as private as the family album. I refer, of course, to the meeting house, its poupou panels and pou tokomanawa. It is that domain of carving which embodies the memories of the hapu and to a large extent therefore its identity. Quite properly that is a preserve.

To the outsider viewing yet another meeting house it can be as boring as flicking through someone else's photograph album. Quite properly the Maori should not be concerned about that. Nothing should be done to project the meeting house to the public.

In this private domain of carving what matters is that the past is preserved. It is important that with it is preserved all that is traditional in carving. It should be there as a constant reminder of the excellence that has been achieved.

INHIBIT GROWTH

But as a preserve it is unlikely to be a growth point for Maori wood carving. Its function is not to stimulate new growth. In fact it might be that the influence of this part of Maori culture is so strong that it inhibits development. The tiki forms, the manaia figures and the surface decoration have so captured the Maori character that little else might remain to be said.

And yet the writings of Gilbert Archey as the Director of the Auckland Museum suggest that Maori

D.G. PRYOR

wood carving at some point in time was fluid and developing. Even if his assumptions about the development of the double spiral for instance, are debatable, it is highly probable that there has been movement in design and form.

Today, however, for the most part Maori wood carving to many appears to be dead and no longer relevant. As an art form it has ceased to speak to people. Many see it as a heavily stylised, repetitious form of carving. In vain they look for some meaning in the relationship of the manaia figures to the tiki figure. Like reading morse code they search the surface decorations for some message.

There is some relief it is true in looking at the waka huia, the taiaha, the bailers and so on but that does not form a coherent art form. It tends to be this and that.

REAL CLOUT

Could it be that Maori wood carving really is dead or have we been looking at the feathers on the taiaha rather than the end with the real clout in it? That is, have we paid more attention to the superficial in Maori wood carving, beautiful though it is, than we have to the human emotion behind the carving.



Harmony with the breaking waves on the prow

Let us put ourselves in the place of those early Maori wood carvers. There was little or nothing to copy. they were faced as every artist is with depicting emotion. Look at some of the human emotion invested in those early carvings. (see illustrations) You can feel the sense of adventure the carver experi-





enced when he shaped the thrusting figure of the tau-ihu. There is a vitality in that figure which would have found pride of place in any Viking shipyard.

There is spirit of daring too in the figure carved underneath the tau-ihu. The artist who took that lithe body and added to it the enlarged head and the tongue that curled out in harmony with the breaking waves was expressing a deep feeling for movement.

Movement found expression in many ways but perhaps nowhere as expressively as in the whale on the maihi or in the linked manaia figures of Taranaki.

SUBTLE SKILL

The Maori wood carver was just as skilled at expressing the subtlety of human relationships. The embracing male/female carvings cast a spell over the observer. Obviously we have intruded into a very intimate relationship. For a moment we look at that relationship and all action is suspended. The tension of it is almost enough to dismiss us. And when we do turn our backs, what will ensue? Not only is there a sense of intimacy and privacy but in the strength of that embrace there is an eternity.

If Maori wood carving is to continue to develop, the question is can it move out of its private domain or preserve into the world where artists rub shoulders? In other words without abandoning the excellence of the past, can Maori carvers start again to express the vigour of life in their carvings?

NEW MESSAGE

There is perhaps one great strength to work from. Ironically, the forms and surface decorations which are now familiar to the point of contempt provide a symbolism which unobtrusively can be adapted to carry a new message. For example, where fear is to be portrayed about some threat of modern society, the symbolism of the three fingers in the mouth readily carries some of that fear. The takarangi spiral and the wakarere pattern still impart a sense of confusion. The concerns of family life could still find expression in the male/female and child relationships.

This is not to say that there should not be other innovations. For instance movement into three dimensional space could be used to heighten the sense of the emotion being expressed. But innovation should not outstrip the public by such a margin that appreciation is lost. Neither should innovation be an excuse from the painstaking search for excellence.

Either Maori wood carving is dead and as a society we are prepared simply to relive the past, or we are moved by the events of our time and are sufficiently moved to give our attitudes expression. To go on copying the past is intellectually dishonest. It is no good carving this and that. Surely the issues of today are so vital to the Maori race and humanity in general that if the wood carver is to be an artist, he cannot turn his back any longer.

The sense of adventure captured in the tau-ihu



LETS MAKE MUSIC with a guitar from **Aria** from any reputable music shop, at a price anyone can afford.

SOME OF THE DOZENS OF MODELS AVAILABLE IN ARIA. AVAILABLE THROUGHOUT N.Z. — THE GREAT NAME IN GUITARS



ELECTRIC GUITARS INCLUDE A CASE.

DISTRIBUTED BY

LEADY DISTRIBUTORS P.O. BOX 417 AUCKLAND.



ACOUSTICS

ENQUIRE ABOUT OUR
New Homes
FROM **NO DEPOSIT**

WHY PAY RENT?

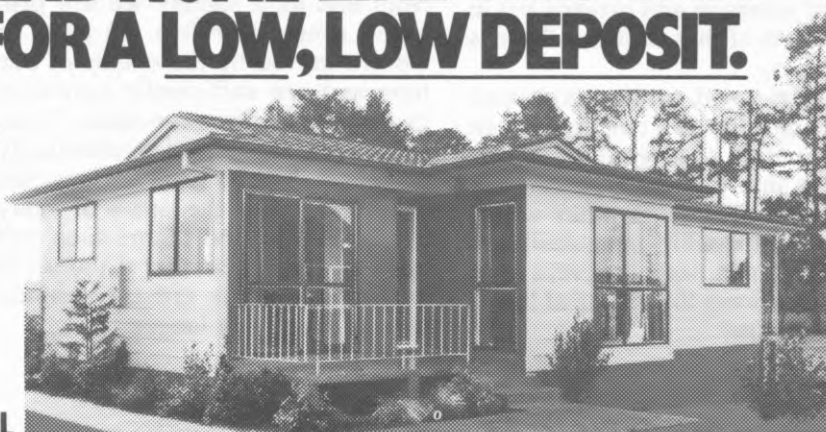
A SECTION AND HOME LIKE THIS CAN BE YOURS FOR A LOW, LOW DEPOSIT.

ONLY UNIVERSAL OFFER YOU ALL THESE BONUS EXTRAS:—

- Unlimited choice of locations.
- 6 year guarantee.
- Concrete paths, rotary clothesline, section rotary hoed and prepared for grassing.
- Fibrous plaster ceilings.
- Choice of Harveytile, Monier or iron roof.
- Unbeatable carpet and vinyl offer.
- Special curtain offer.
- Hundreds of sections to choose from in your city.

OUR FIRST PRICE IS OUR FINAL PRICE — NO INCREASED COSTS DURING CONSTRUCTION.

- UNIVERSAL WILL BUILD ON YOUR OWN SECTION OR ON ONE OF THEIR OWN.



PHONE YOUR NEAREST UNIVERSAL HOMES SALES OFFICE



UNIVERSAL

INDIVIDUALISED HOMES

VISIT OUR EXCITING NEW VILLAGES AT:

- **AUCKLAND**, Costar Pl., Manurewa.
- **HAMILTON**, Sandford Pl., Chartwell.
- **TAURANGA**, Strathmore Pl., Matua.

● **AUCKLAND**
85 Alredale St, Auckland,
Ph. 775-309

● **HAMILTON**
955 Victoria St, Hamilton,
Ph. 84-689

● **TAURANGA**
Cnr Cameron & Spring St,
Ph. 87-553

● **ROTORUA**
68 Pukuatua St,
Ph. 80-469

● **TAUPO**
64 Noble St,
Ph. 87-758

● **PALMERSTON NORTH**
CML Arcade, Rangitikei St,
Ph. 82-027

● **WELLINGTON**
Cnr Margaret and
Rutherford St,
Lower Hutt,
Ph. 695-098



Miss Jackie Rika (centre) with Barbara Blair from British Airways (left) and Kelly Hopkins of Air New Zealand.

BOUND FOR TRAVEL

An Auckland girl, Jackie Rika represented New Zealand at the first ever international Outward Bound course held in Wales last month. The course was held to celebrate the 40th anniversary of Outward Bound and took place at Aberdovey, the first school to open, based on the philosophy of founder Kurt Hahn.

Originally from Whangarei, Jackie came to Auckland last year to work for Smith and Brown Maple as a data processing clerk. She keeps fit by playing competitive sport and was thrilled with the challenge of the international course.

Sponsorship from Air New Zealand and British Airways enabled the Outward Bound Trust of New Zealand to make sure a kiwi was among the 35 young people from all over the world who attended the 23 day course.

Jackie's bosses, Smith and Brown management have already booked Jackie for the next Outward Bound course at Anakiwa in the Marlborough Sounds and were very happy to give her the time off to travel.

1925 all-Maori film found in London

LONDON. — Part one of one of the first movies to be made in New Zealand, shot in 1925 with an all-Maori cast, has been discovered in a loft in London.

Entitled "The Romance of Hinemoa," and produced by an Italian cameraman, Gustav Pauli, the roll of film, in surprisingly good condition, has been loaned to the New Zealand High Commission.

Officials there have sent it to the New Zealand film archive in Wellington, which knew it had been made, but had been unable to trace the film itself.

The man who found it, a London barrister, Mr John Samuels, lives in a house once occupied by Pauli, the film-maker.

Mr Samuels said he had actually first spotted the can of film tucked up under the eaves of a garden shed. He put it in his loft, where it lay for the last five years.

Pauli made two films in New Zealand, the other being "Under the Southern Cross."

The film, based on the legend of Hinemoa, was made for the Gaumont Company and it was screened in England in 1926.

According to a review in a movie magazine of that period called "The Picturegoer," the film presents New Zealand's natural beauties, ancient Maori tribal customs and the Maori people themselves "in a delightful and intriguing manner."

Although the actors have never done film work before, they show a surprising amount of dramatic talent," the reviewer said.

Hinemoa was played by a dancer, Maata Hurihanganui, and her lover, Tutenekai, by a Maori wrestler, Akuhato.

Scenes of "The Valley of Fire," were no trumped up studio set, wrote the reviewer. "They were filmed in the crater of the active volcano, White Island, and the players and cameramen who took part in them were in constant danger the whole of the time."

Evening Post.

Task Force on Maori Health not the answer

Dr Eru Pomare, Senior Lecturer in Medicine, Gastroenterologist, Wellington Clinical School of Medicine, Wellington.

This is a review of an historic occasion which for the first time brought together the majority of Maori doctors practising in New Zealand. The hui was co-ordinated by the Medical Research Council of New Zealand and the Department of Maori Affairs and was held at the Wellington Clinical School of Medicine on Saturday, 12 September 1981.

Contrary to the belief of some, there has been very little research into Maori health. This explains involvement by the Medical Research Council of New Zealand in Maori health and their commissioning of Dr Pomare to produce his report ("Maori Standards of Health") published in December 1980.

One of the major suggestions made following this report was that Maori doctors should discuss the report further and consider the proposal that "Maori Doctor Task Forces" be set up to speak to the important Maori health issues at maraes, trust boards, etc. In order that this proposal be discussed further, the hui was convened.

Dr Pomare outlined the major Maori health problems and indicated how these related to difficulties in Maori people coming to terms with the so called "Western" type of lifestyle. It was also noted that these problems were not peculiar to Maori people but were problems common to all New Zealanders. Over-nutrition was seen as an important risk factor in several common conditions, including high blood pressure, diabetes, coronary heart disease and gout. Smoking, likewise, was seen as an important cause of chronic lung disease, lung cancer and coronary heart disease.

Alcohol, and particularly its relationship to motor vehicle accidents, was an obvious area for much concern. In the young, accidents (motor vehicle accidents, drowning) were the most important cause of death, whilst chest infections and asthma were also common. In the elderly, heart disease (coronary heart disease and high blood pressure), lung disease (cancer and bronchitis), and metabolic disorders (diabetes, gout), were the important causes of disease and death.

LOW SELF-ESTEEM

It was strongly suggested that the current health problems were related to two major factors. Firstly, socio-economic differences, and secondly low self-esteem. In the general discussion, these factors were elaborated upon by several of the participants.

It was noted that Maori had always occupied the bottom rung of the socio-economic ladder, had larger families to support, and were affected disproportionately by unemployment. In addition, there were high costs associated with doctor consultations, prescriptions, and transport, all of which placed a disproportionate financial burden on families already struggling. These factors meant less money available for other essential family support activities and encouraged a reluctance to seek help at an early stage, if at all.

A study carried out by Professor Elliott in 1975 was cited, indicating that for Socio-Economic Class I the health experience of Maoris and non-Maoris in this category was identical. It was also pointed out

that from the ages 1-5 years health statistics were quite closely correlated to socio-economic status (poverty) and not so much to the provision of health services, and that infant mortality rates were quite closely correlated with levels of unemployment.

SOCIALLY DEPRIVED

Low self-esteem was seen as an important factor in the high incidence of smoking and alcoholism (in some communities) among Maoris. It was felt that an improvement in self-esteem was dependent both on an improvement in the economic status of the Maori and the greater involvement of Maoris in the decision-making which affected their lives. Social and attitudinal changes were felt to be necessary preludes to the development of effective health care for Maoris.

DOING WELL

Although much was made of the disparity between Maori and non-Maori health performances, Professor Mantell (Auckland) reported that information obtained from Middlemore Hospital indicated that Maori babies did relatively well at birth in spite of the presence of significant adverse risk factors. For instance, a large proportion of these deliveries were "unbooked", their mothers were of low socio-economic status, 80% were smokers, and the majority of the mothers were young.

Professor Mantell questioned the notion that Maoris were less healthy than Europeans and suggested that their poor subsequent health record was related to the availability and effective use of the health services. He suggested there were problems in both the delivery of health care and communication, as potential services were readily available. It was suggested that an investigation into the economic barriers which prevented access to health care might be undertaken.

TOHUNGA CALL

Dr Mason Durie indicated that most of the problems raised by Dr Pomare were in fact problems of "dependence" and that consideration should be given to an investigation into differences in attitudes to "dependence" by different sectors of the Maori population, e.g. Mormons. Dr Durie also felt there was a need to find out why it was that Maoris seemed to seek medical help at a relatively late stage and

also suggested that each marae might consider having a health "counsellor" who was able to demonstrate to Maori people that many of their health problems were long term, as was their treatment. This was to be contrasted with the one visit/cure consultation of the tohunga.

One other problem area, which was singled out for attention and further study, was that of asthma. Maoris suffered disproportionately from this disorder and aspects about its treatment or lack of treatment were discussed.

NOT THE WAY

It became clear as the meeting progressed that the concept of "Maori Doctor Task Forces" to address Maori gatherings in a formalised sense, was not an appropriate way to tackle the health problems discussed. However, it was strongly suggested that if Maori doctors were to speak to Maori groups each one had an obligation to take a positive attitude towards health matters, making practical suggestions to improve health. To this end it was suggested that the Maori doctors both in the Auckland and Wellington regions should put their heads together once again and endeavour to develop plans to improve the health status of the Maori in the longer term. It was felt enough had been said about what was wrong with the Maori and the time had come to take positive steps forward.

CONSUMER VIEW

The major part of the afternoon was occupied in a discussion of community based health services following a paper by Mrs Lyn White-side of Auckland. She gave her reaction and views from a "consumer" viewpoint about the delivery of health services to the Maori people, in particular in South Auckland. She spoke with much feeling about the difficulties faced by Maori people in this area and felt strongly that social and attitudinal changes were necessary preludes to the development of effective health care for Maoris.

She then presented a model for a community based health service which was integrated with other cultural and community activities which promoted all aspects of Maoritanga including language, arts and crafts, etc. These cultural ac-



tivities were seen as the focal point in the community which would provide a warm and supportive environment into which health matters could be introduced. Support groups emanating from the community would be encouraged and would cover important areas such as adoption, abortion, child health, etc. Natural and alternative methods of health care would be encouraged and education in health matters undertaken.

Dr Tipene-Leach, Auckland, spoke about aspects of the development of Australian Aboriginal health and the value of community based and "people run" health services. He made a strong case for development of a community centre in an area such as Otara that would provide a base for younger people in particular to visit, help direct, and which would provide resource help in health and other areas.

TRAINING LEADERS

There was a strong support for the development and trial of such a centre and that a working paper setting out requirements should be developed.

The proposal to train certain community leaders in areas of health promotion was also thought worthy of a trial. Such community facilitators would be in a position to help people with health and medical problems, including their management.

RECOMMENDATIONS

1. That groups in Auckland (Professor Mantell) and Wellington (Dr Pomare) discuss further the concept of community based health care and promote the wellbeing of Maoris in the longer term. The use of support material (video tapes etc.) also needed developing.
2. That for the present time the concept of "Maori Doctor Task Forces" be abandoned but that Maori doctors as individuals should be prepared to speak to Maori gatherings on health issues in a positive manner.
3. That any research into Maori health at the present time be low-key and if possible undertaken by Maoris.
4. That research into the following areas be given priority:—
 - (a) Socio-economic factors in Maori health.
 - (b) The attitudes of different sectors of the Maori population to "dependence" problems, e.g. smoking, alcohol.
 - (c) Studies in children 0-5 years. In particular, the "sudden death in childhood syndrome", and ear disease.
5. That a larger and more widely representative seminar on Maori health be convened in the first half of 1982, that the meeting be of at least two days duration, and held in a Maori setting.



Mana Forbes (left) with Roadshow partner John Fisher.

Super exposure

Kawhia-born Mana Forbes has become New Zealand's Mr Office of the Future. The Burroughs marketing executive has now visited every centre of any size with his message. Mana Forbes' "roadshow" in fact has just played in front of more than 1200 office management specialists representing over 700 different companies. The specially organised roadshow which took in all New Zealand cities was a special demonstration by Burroughs to take its futuristic message to every corner of the nation.

A primary school teacher until 1976 Mana Forbes went into computing because he wanted to escape what he describes as the "protected area", meaning Government service. "I wanted to get out there into the hurly burly of the commercial world," he notes.

Yet in his new role he found the discipline learned during his primary school days to have been "essential".

In his industry marketing assignment, Mana Forbes specialises in a systems approach to office management. He sells what he describes as a "total solution". He also concentrates on the extremely complex aspect of computing that deals with software — the tapes and discs that give the computers its instructions.

The Office of the Future road-

show presentations involved an outline of Burroughs in New Zealand — the company has been established here for 50 years. The company in New Zealand moved to the forefront of international technology earlier this year with its locally-developed LINC automatic programming system.

It is Mana Forbes' job to keep up to date with the fast-moving computer technology scene — and to try and forecast what is going to happen, so that his clients can be prepared.

In the roadshow presentations, Mana Forbes gave his audience a glimpse into the paperless office of the future. It is an office that will be powered by a closely-linked system of computers, word processors, and facsimile devices, he asserts.

Coastline now on the map

The coastal resources of New Zealand have now literally been put on the map, with the publication next month of a resources atlas by the Commission for the Environment.

The atlas has taken over two years to produce and is a comprehensive collection of all available information on coastal resources and their use in New Zealand. The atlas uses a series of clear symbols indicating the type of coastline and its sensitivity to oil pollution; coastal townships and road access; reserves on land and in the sea; major ports and tonnages and location and value of activities such as mining, surfing, sailing, big game fishing, diving, angling.

The commercial potential of the coastline has also been detailed with listings for mineral sites both worked and potential, commercial fishing and marine farming activity, including fish and shellfish species, as well as the method of fishing. Bird colonies with reserve or protection status and marine mammal colonies are also included.

Concern about oil pollution affecting the New Zealand coastline was the primary reason for the atlas. The New Zealand Committee on Pollution wanted a detailed assessment of oil pollution hazards to provide criteria for decision making in case of an oil spill.

However the minister for the environment in the foreword to the atlas, says the atlas has a much broader and immediate role in collating information for those who use the coast for pleasure, work or study.

**your views
your news**

**Subscribe to
Tu Tangata**

6 copies\$5

12 copies\$10

**Dept. Maori Affairs
Private Bag
Wellington**

Maori Wardens — Frontline Social Workers

Philip Whaanga

It wasn't that long ago when Maori wardens were seen as no more than 'Maori police' — a brown version of the long arm of the law. But it's all changing now according to Maori Warden Association president, Peter Walden. He says government support for the revamped association has put the spring back into the movement with current membership of over eleven thousand wardens who want to help their people.

Peter Walden says the feeling of *aroha* is strong amongst Maoris and it's this respect that allows wardens to work with social problems. He says Maoris respect wardens for what they are and pay attention instead of classing them as an authority figure or outsider. With the strong concern a warden must have for others and a specialised knowledge of what help is available, the way is cleared to air any problems such as budgeting or alcohol abuse. Because wardens are selected by the good standing they have in a community, other Maoris don't see them as outsiders and so are more at ease discussing any problem areas.

Just Talking

However, the National Wardens' Association would like to see a more positive role for wardens in a legally defined sense. Mr Walden says the current powers of wardens to police unruly or drunken behaviour at Maori gatherings should be substituted for a more outward-looking role such as that of the New Zealand Maori Council — to promote, encourage and assist Maoris in their physical, economic, educational, moral and spiritual well-being.

This more positive legal definition of the warden's role would recognise the expanding field of social work that wardens now deal in, says Mr Walden. He feels it would also better allow them to defuse potential trouble with Maori youth roaming the streets at night. He says it's a sad fact that Maori parents seem more willing to let their children roam the streets at night, with urban living having eroded traditionally strong Maori family ties.

Drastic Reduction

One warden working in West Auckland, Tom Wairea said they become substitute parents listening to the joys and problems of the street

kids. The four wardens in this particular patrol cover a large area three nights a week taking in hotels, dances and even home visits and have received great co-operation from hotel managers and patrons alike. Tom says just the fact that the wardens are regularly seen is one reason for the good response from the community. He says quite often he's contacted by young people who can't talk to their parents and are running away from home, or by parents who want to talk about problems they're having.

Positive Role

One striking example of the success this revamped wardens association is having is in Henderson, where the local shopping mall has reported a drastic reduction in petty thieving. In fact the mall businessmen are now contributing to the local warden's association and another shopping mall business group are looking at asking for warden patrols in their area.

These small successes haven't gone to the head of the national warden president and Peter Walden sees the time now as a period of consolidation for the association. He sees a great need for wardens as a buffer group in the community between the European way of life and the Maori way of life — front-line social workers defusing potential problems before they come to a crisis point.



Tu Tangata magazine administration officer James de la Haye (left) discusses the new magazine layout with Government Print customer services manager Roy Bedford. Tu Tangata magazine is just one of the many varied printing jobs the government printer handles. From topographical atlases to new telephone directories, from producing microfiche to specialist book-binding, the government printer does the lot. Roy Bedford says changing technology in the print trade has meant an increasing specialist workload from government departments. However he says the thousand Government Print workers around the country offer a high standard of work in the very competitive printing field.

Bi-lingual approach to pre-schooling — best of both worlds

Bi-lingual education is not just the preserve of primary or secondary schools with pre-school groups now joining in the move.

Three playcentres at Horohoro, Whangamarino and Rotoiti are now incorporating Maori values into their programmes with some success. The move came about through meetings with elders, Department of Education Officers and Maori Womens League and Health League.

It was decided to use flax, hand and finger games, stick and string games, action songs, legends and story telling and the use of natural materials e.g. stones, leaves, weeds, grass, water and sand.

HOROHORO

A positive approach in the use of the language has developed rapidly. The mothers, as often as possible, use the language with their children and the interaction and relationships are a splendid sight. The influence of the elders who continually attend the sessions can be seen in their support of the mothers. The centre is situated on school grounds and enjoys good relationships with the primary school and the teachers. Added to this, the marae and church buildings are close by so that the community spirit and atmosphere is conducive to the learning of maoritanga.

With the help of a support group member and an elder, the craft work is emerging and the mothers are enjoying learning to make playthings from flax. Other facets of the culture are also developing.

Weekend schools have been held on their marae for both the Rotorua Playcentre Association Mother Helper Training Course, and the Kindergarten movement. They speak proudly of the extension of their work into the Rotorua City where during Playcentre Publicity week they held a Court, the theme, Maoritanga in Pre-School Education. The mothers with their children at their knees, worked with the flax and other natural materials.

HINE POTAKA
Maori Education Foundation
pre-school officer

WHANGAMARINO

Began with much enthusiasm and established the environment for learning, however they need greater support from their elders. The leaders are in the community and need to come forward, otherwise the programme is a difficult

string games are used spasmodically as well as the language.

The elder of the group is steeped in the culture of her people, but because of family commitments and for health reasons, her skills have not been deployed consistently.

ROTOITI

This group has the full support of the elders who attend some of the sessions, however more help is required from the younger folk of the community. A resource person has been enlisted to help the mothers learn songs, action songs and poi dances.

Rotoiti has the experts in flax-weaving and so adept are these



one for the mothers and their children.

The craftwork is being developed, and it is pleasing to report that Whangamarino Playcentre mums have made piupius for the primary schools cultural group.

Singing, action songs, stick and

mothers, that they are creating all sorts of craft work never seen before. Their skills are being sought after throughout Waiariki and more recently at national level.

The language is just emerging from the elder who constantly attends and supports the group, and



School Counselling Works

A voluntary counselling group for secondary schools in Whangarei is proving successful with mainly Maori students who were disrupting classes, under-achieving and showing very negative attitudes to the education system.

Because several of these students were already well known to most of the statutory agencies, it was felt that voluntary people, or people with a low profile in a Government agency could work more effectively with these students. Consequently the counselling group was recruited from concerned people from the community, but mainly from the branches of the Maori Women's Welfare League in Whangarei.

The approach was to use two people to work with each group of students for one hour a week. The groups' sizes vary from 5 to 8 students. The first two or three sessions were used to get the groups to talk freely and in confidence about the way they saw the education system, teaching staff, and home life.

RAPPORT BUILT UP

When a rapport had been built up, the counsellors then encouraged the students to look at the various aspects of education from the point of view of the schools and the teachers in a more positive way. It was at this stage that changes to previously negative attitudes became clearly apparent. Reports from the teachers showed that the students were less disruptive in class and in one particular group, the members themselves provided the support to help individuals over rough patches.

One of the most heartening aspects of the work with that first group was that some students have since topped their classes, one is a prefect, and others will this year be sitting school certificate examination whereas at first, most wanted to leave school as soon as they turned 15 years.

This type of counselling has continued and in this, third year, it has been extended to include two other secondary schools in Whangarei.

she is fully aware that her younger mothers need help. This awareness has taken her out to attend the meetings held in the community by the Maori Affairs Cultural Officer who is projecting Katerina Mataira's Maori language programme. She is mindful that she must encourage her women to attend as well.

Rotoiti has its Maori identity firmly established and this can be felt and seen not only as they work with their little ones in the centre, but also in their roles on the marae. The group has hosted many a playcentre weekend-workshops and national executive meetings of the NZ Playcentre Federation. Both Horohoro and Rotoiti have set their course, know what they are doing and where they are going. They have such a belief in their work and the benefits, that it gives their families a confident future.

FUTURE PROGRESS

All three groups are taking things slowly and results are most encouraging on the whole.

A visit by the Pre-school Adviser Special Needs, Department of Education, Auckland, was welcomed by the bilingual and bicultural groups and her continued support in supplying written materials has been appreciated.

The next step to be taken will be

the writing of books in the language — learning more language and history — greater interaction with the children and families in the Family Education Centres.

Throughout Waiariki other pre-school groups are observing, and interested to use these principles, and the ultimate aim is that all pre-school groups Maori and Pakeha can blend the bicultural and bilingual concepts into their family education programmes.

The Eastern Bay of Plenty Playcentre Association, through its President, has expressed a keen desire that the idea be adopted and used in their Association. She herself attended the workshop day held at Te Teko, May 2nd 1980, the theme of which was "Maoritanga in Pre-School Education".

The Tauranga Playcentre Association has also indicated a willingness to use Maori values and the Maketu Playcentre, which belongs to the Association, could be an excellent starting point. The roll is predominantly Maori.

The Maketu Playcentre operates in an empty classroom of the primary school and currently is being serviced by a Rotorua Maori Affairs Cultural Officer and by a Department of Education itinerant Maori language teacher. The playcentre therefore operates in a climate suited to developing a cultural programme as well.

The Ngarimu V.C. Essays

Puti Clarke
Form 2
Ruatoki School

Ko tenei pakiwaitara mo tetahi tangata kaha ki te rere i roto i te hau.

No Tuhoe tenei pakiwaitara mo Tamarau.

Ko Hape-ki-Turangi te rangatira i runga i te waka o Te Rangi-ma-Toru. I tau mai tenei waka ki Ohiwa. He nui hoki te kai i reira, te kumara, te ika, te kai moana me nga mataitai o te moana. I a Hape to mauri mo te whakato kai. He tangata tapu ia. Kei roto enei mea i ona ringaringa. I heke mai tana mauri i a Maui Tikitiki rano.

Ko Maui

Ko Ue

Ko-Tu-Mai

Ko Po-Tahuri-ke

Ko Te Puke

Ko Rake

Ko Tikitiki

Ko Hape-ki-Tuarangi.

I noho a Hape me tona whanau ki Ohiwa. Karekau ratau e matekai ana, na te mea i a Hape te mauri mo te whakatipu kai.

I tetahi rangi ka whakaaro ia, me haere ki te Waipounamu ki te tiki pounamu ataahua. A, ka haere a Hape. Ka heke ia ki te awa o Tara-wera, ma runga i Kaingaroa, tae atu ia ki Kaimanawa. Ka titiro iho ia ki te timatatanga o Rangitaiki, heke iho ana ki Rangitikei, tae atu ki Porirua. Ka titiro atu ia ki te pae Moana-Raukawa, katahi ka whakawhiti atu ia. Ka u ia ki Wairau, tupiki atu i runga i nga maunga o Kaikoura, ka tae ia ki te Waipounamu.

Kote ahua o Hape, he tangata pai te hanga, he tangata e waru nga putiki o wana makawe i tona tikihope e mau ana ia e rua nga tatua, kei roto nga mauri, nga mana, me nga tapu. Ko Tamarau te ingoa o tetahi o nga tatua ra, ko Rawaho tetahi.

Ko Hape te papa o Tamarau raua ko Rawaho. Ko Rawaho te matamua o raua, ko Tamarau te potiki. I noho atu a Hape ki Te Waipounamu, mate atu hoki. I taua taima ra i te matekai tona iwi i Ohiwa. Karekau ratau kai e tipu. Ko te matao noaiho o te kumara i whakarerehia ki a ratau. I tera, ka whakaaro te wahine a Hape, a Ruahine. Me haere tama a Rawaho raua ko Tamarau ki te kimi

Each year the Ngarimu V.C. and 28th (Maori) Battalion Memorial Scholarship Fund Board holds an essay competition for Maori school children in forms 1 to 7. Contestants can write in either Maori or English, and we reproduce here three of the prize-winning essays, one in Maori and two in English.

i to raua papa. Ana ka haere raua, ka takahi i nga tapuwae o Hape. Tae atu raua ki Porirua ka ui raua kinga tangata o tetahiwi, pena kua kite ratau i tetahi tangata taroaroa, e waru ona putiki i wona makawe, e mau ana e rua nga tatua i tana tikihope. Ka whakahoki mai ratau, "kua whakwhiti aut ia ki tera o nga motu". Ka titiro atu raua ki te Moana-o-Raukawa. Ka kawea raua e nga atua horihori a Po-Tu-mai me Po-Tahuri-ke. Ka tae atu raua ki Te Waipounamu. I reira ka tutaki raua ki nga tangata o tetahi iwi ano, ka ui ki a ratau, pena kua kite ano ratau i tetahi tangata e waru nga putiki, he paite hanga, e mau ana e rua nga tatua i tana tikihope. Ka whakahokia mai e ratau "Ae, keikora, kei roto i te whare e uhia ana e te mawhai engari kua mate ke". Haere atu ana raua ki te titiro, ka kite atu i tetahi mea e kanapanapa mai ana, ka mohio ratau ko ana mana. Ka mea a Rawaho ki a Tamarau "E hao, taihoa, kaua e kuhu atu, me karakia ahau kia watea ai taua ki te kuhu atu", Ka korero a Tamarau ki a ia ano "kare ahau mo te whakarongo atu ki a koe". Ka kuhu atu ia. Ka kite atu i tona popa e noho tu ana, kua kukuti ke tana kiri ki runga i ana koiwi. Ka noho a Tamarau ki te taha o tana papa ka ngaua e ia tana taringa. I tera, ka uru atu nga mauri ki rooto i a Tamarau. Ka tango e ia nga tatua o Hape ka hunaia e ia ki raro i tana korowai. Ka puta atu ia, rokohanga e karakia tonu ana a Rawaho. Ka me atu ia ki a Rawaho "E hoa, te roa hoki o to karakia, whakamutua". Ka mutu a Rawaho ka kuhu atu ia. Karekau ia i te mohio i te mahi hanariki tana teina. Ka tuku a Rawaho i tana ihu ki te ihu o tana

papa ka hongu e ia. Ka pohehe ia kua riro i a ia nga mauri. A, ka hoki raua ka tae atu raua ki Porirua, ka kai i reira. Ka mutu to raua kai ka me atu a Rawaho kia Tamarau "Mau hei heri o taua kai, waiho ahau hei atua". Ka whakahoki atu a Tamarau "a, kati Rawaho, haere, heria ou tapu hei kai mau". Ka heke a Rawaho kite inu wai mana, ka noho tonu a Tamarau kirunga i te puke. Katahi a Rawaho ka tuohu ki te inu wai, ka kite atu ia i a Tamarau e rere ana i roto i te hau. I tera ka mohio ia kua riro ke nga mauri i a Tamarau.

I mate raua i Ruatoki, i kawekawe ka tat atu he tangata ki taua wahi ra, ka rongohia he pahu, he tohu tena kua mate he tangata.

I pai i ahau tenei purakau nga te mea no Tuhoe te tangata tuatahi ki te rere.



Peri Hoskins
Form 6
Whangarei Boys' High School

Urban marae have come into being during the last few years to cope with the increasing urbanisation of the Maori people. At the beginning of the century the Maori were a predominantly rural people, thus their marae were situated on tribal land or in rural centres. However the pull to the city in recent times has had a great effect on the Maori population as a whole, hence today over half the Maori population is concentrated in urban areas. Consequently the Maori has left his marae and may now live too far distant to attend meetings. Therefore the advent of the urban marae.

The urban marae carries out all the functions of the rural marae, acting as a home and meeting place for its tribal members. Maori people who have become estranged from their tribal group through a move to the city have the opportunity to re-establish ties with friends and relatives through their urban marae. Maori people who know little of their heritage and ancestry through a life in the city can re-

discover their identity; on their marae in the city they will have what is important to all Maori people, "a place to stand". They will be able to learn again their history, their whakapapa and perhaps most important of all, a sense of belonging. Here they will belong. The marae will fulfill all the necessary functions for those who wish to come, those of the tribe that need that support that only the marae can give them.

The merits and advantages of the urban marae are many and diverse in nature. The marae provides a centre for hui, weddings, tangi and more formal meetings as well. It can be said that the marae caters for most of the important social factors in the life of the average Maori. The marae can be used as a crutch, as a support in times of difficulty, a place where people are united and care for the members of the group. The benefits the marae provides cannot be expressed in purely physical terms. The effect of the marae goes much deeper than the physical, it is the heart of the Maori way of life, spiritually, socially and physically. It is an integral part of the Maori life-style.

In my opinion there are few disadvantages to urban marae. Some would argue that the urban marae does not fully cater for the needs of its members as it isn't coupled with surrounding tribal land. Some would say that it is a farce, a feeble attempt at the real thing. Some would maintain that an urban marae could not be genuine without the presence of the Maori tribal elders to lead the way.

In my view all these arguments can be refuted. In this fast-moving and complex world it is not possible for many of the Maori people to live traditionally, near their ancestral lands or near their rural marae. True, the Maori are a rural people, but in today's world the Maori must adapt, he must find employment where he can and often this means a life in the city. However he still craves and needs that support that the marae offers. Without it the young urban Maori can (and has done) fallen into bad ways. Many a young Maori has sought comradeship, that sense of belonging elsewhere, for example by joining a gang. He believes that by being part of a gang he will regain the sense of being part of a whole, of a common group when what he really needs is to be reunited with his people

through such a medium as an urban marae.

In conclusion I would like to say that the great range of benefits the urban marae offers the Maori people is to a very large extent what the urban marae needs and wants. I believe the urban marae should be encouraged, that money and land should be made available by the New Zealand government. Every urban Maori should have his own tribal marae in the city, he should be made aware of what the marae can do for him and what he can do for the marae. Even the landless, unemployed and dispirited, the "morehu", should have a place, a place to stand.

Congratulations

Tu Tangata offers its congratulations to those entertainers who performed before the Queen at the Royal Variety Show.

It especially congratulates the Maori performers who had the honour of representing their people in the entertainment field, Tina Cross, John Rowles, Howard Morrison, Rhonda, Billy T. James and Frankie Stevens.

Maori Leadership Awards

The New Zealand Maori Council Leadership Awards were presented to recipients at a function on the Te Ore Ore marae at Masterton late last month.

By districts the award winners were:

Aotea: Alec Gage of Turangi and Katerina Peni of Taumarunui.

Auckland: Raka Hunapo and Mrs Betty Hunapo of Mangere.

Takitimu: Mr and Mrs Alex Ropiha of Waipukurau.

Tai Tokerau: Rameka Waiomio and Mrs Harriet Waiomio of Onerahi.

Te Wai Pounamu: Charles Subritzsky and Mrs Rima Subritzsky of Lyttelton.

Wellington: Ward Whaitiri of Kilbirnie and Laura Taepa of Waiwhetu.

TU TANGATA
The Maori
magazine
Subscribe now.

YOU CAN JOIN OUR AIRFORCE WHANAU

You can join our Air Force Team and learn important skills – and the things you learn can see you right for the rest of your life.

The Air Force is looking for keen young school leavers to join the R.N.Z.A.F. Ground Team. After two or more good years of work at High School YOU could join our whanau and learn one of the following skills:-

ENGINEERING TRADES:

Aircraft Mechanical, Metal Worker, Machinist, Armament, Avionics, Draughtsman, Electroplater, Safety Equipment Worker.

SUPPORT TRADES:

Administrative Clerk, Cook, Publications Specialist, Fireman, Medical Assistant, Accounts Clerk, RNZAF Police, Driver, Shorthand Typist, Clerk Typist, Telecommunications Operator, Telephone Operator, Supplier, Steward, Accounting Machine Operator.

For full details of career opportunities, contact your nearest RNZAF Recruiting Office. LISTED IN YOUR PHONE BOOK OR THE YELLOW PAGES.



G020

Vernice Wineera Pere Wins International Acclaim

A Ngati Toa woman from Hawaii winning international acclaim in Papua New Guinea ... it may sound a little confusing, but it's not. The occasion was last year's South Pacific Festival of Arts. The woman was Vernice Wineera Pere, originally from Porirua but now living in Hawaii. And the acclaim came from her winning entry in the Festival's literary competition. She won first prize in the poetry section.

The Festival is held every four years, and hosted by a different Pacific nation each time. It offers dance, music, drama, art and other expressions of the Pacific cultures — including canoe and house building, food and costume, contemporary art and sculpture and oral traditions.

Big Event

It's a big event for Maoridom. In 1976 the Festival was held in Roturua, and a strong Maori contingent attended the 1980 venue, the Papua New Guinea capital Port Moresby. Prominent among the participants were carvers Tuti Tukaokao and Rangi Hetet, weavers Digger Te Kanawa and Erenora Hetet, artists Arnold Wilson, Cliff Whiting and Katarina Mataira, Waihirere cultural group, all led by an impressive group of elders including Henare Tuwhangai, George Tait, Ngoi Pewhairangi and Rangi Dewes.

Yet one of the most prominent Maori participants was not one of the official New Zealand party. Though she was brought up at Takapuwahia Pa, Porirua, Vernice Pere has lived in Hawaii since 1960. She graduated B.A. in English from Brigham Young University, edited the university magazine and later taught there.

Published poet

Now the mother of seven children, Vernice works as cultural researcher and writer at the Polynesian Culture Center, a cultural and educational activity of the Church of Jesus Christ of Latter-day Saints based at Laie, Oahu. Her poetry has been published not only in Hawaii and the United States, but also in New Zealand (readers may remember her contributions to *Marae* and *Te Ao Hou*). As well as two books of her own called

Mahanga and *Ka Po'e o La'ie*, her work is also included in *Into the World of Light*, a forthcoming anthology of Maori writing edited by Witi Ihimaera and Donald Long.

She is also a visual artist, and her time is divided between writing and her work in pen and ink and woodcuts. Talking of her art and poetry, she says:

"My maoritanga and Polynesian heritage is the vital element in my work. I see the Pacific as an extended marae that is rich in culture and I try to express this in poetry

and art that reveal the universals in human experience."

Cultural change

With this viewpoint, the theme of the Festival — "Pacific Awareness" — was clearly one to which she had already devoted much thought and concern, and her winning series of poems, called "Walking on Water", reflects her views of Pacific life and culture. Each of her eighteen poems reflects some aspect of Pacific life whether past, present or future, and ranges from traditional features of Maori life to a warning against present-day nuclear activity in her beloved Pacific. She writes too of the cultural change and adjustment which Pacific Islanders share.

Space doesn't permit us to print the whole of "Walking on Water", but here is one extract.

Take the sharpened pipi shell,
piece of paua, bird-bone,
razor-blade if you like.
Carve upon my face the marks
of maoritanga. Let the blood spurt
and dribble down my chin
like the moko of the old women
wrapped in blankets round the cooking-fire.
Rub the juices in the wounds,
charcoal, vegetable dye, India Ink.
Make beautiful the design, like
the young fern curled across the moon,
or the kiwi feathers in grandfather's proud cloak.
Seek the patterns of the paua's inner shell,
the curl of kumara vine.
Trace the call of the karanga across the marae,
the nose-flute in the night.
Slice the flesh like the teko-teko's stare.
The soft flesh, lip, membrane, skin.
Cut statistics on my face:
Name, age, place of birth, race,
village, tribe, canoe.
Carve deeply, erase doubt
as to who
I am.
Use the sharpened pipi shell,
bird-bone, razor-blade.
Use them harshly, lacerate
my legacy upon me
where all who can read
will perceive that I am
taking my place
on this vast marae
that is the Pacific
we call home.

Vernice Wineera Pere.

Maori Actor Wows Critics

Expatriate kiwis form the basis of a New Zealand play that wowed the critics in Britain and is due for showing in this country. 'Leaving home' written and presented by Kiwi/Londoner Barbara Ewing features herself and fellow New Zealand actors Martyn Sanderson and Hemi Ropata.

Based on about 40 New Zealanders who did 'leave home', it took a year of research and writing with the subjects ranging from writers like Katherine Mansfield to scientists (Earnest Rutherford), mountaineers (Edmund Hillary) and sportsmen (Chris Laidlaw).

Half a dozen are Maori including Te Rangi Hiroa (Sir Peter Buck), Inia Te Wiata and Maggie Papakura, a Ngati Wahiao princess from Rotorua who came to England in

1911.

Hemi Ropata says the show was a great hit at the Edinburgh Festival in Scotland and also in London. He says reviewers made amusing remarks about the fact that there was a 'live' Maori in the show and audiences were even more amazed to discover that he spoke perfect English, wore clothes, and didn't go around all day with a protruding tongue and grass skirt.

In the play Hemi plays Pakeha and Maori parts, and his performance moved one reviewer to remark "his rendition of the Maori war cry sends fear up the spine".

Letters To The Editor

Tena Koe

In your first issue, an article by Selwyn Muru, namely "Ratana Birth Rebirth", states Mr Reo Hura, the President of the Church as being "the last surviving member of Ratana's children".

Mrs Pikiora Tamou is T.W. Ratana's youngest daughter and she still lives in Ratana, thus two children survive, not one as the article implies.

Kia Ora
Raewyn Tararoa
(Turakina)

Dear Editor,

Thank you for the chance to inform your readers of my candidacy. I hope to meet as many of them as possible before the election as well as after.

All candidates this election must be particularly sensitive to the needs of youth. I have enjoyed some great discussions with young Maoris on such areas as education, employment and remedial policies, moral issues, fm radio and sales tax on records and taxation. The 1981 election will be the most important in modern times, and Tu Tangata magazine provides a vital service in allowing readers to assess their vote and their future.

Yours Sincerely,
Charles Little,
Eastern Maori Candidate.

Dear Editor

Greetings. I would like to introduce myself to you; your magazine and the Maori people; as being something I believe, no other Maori person has achieved before. That is I have been contracted to ride for Team Honda Australia (Queensland) in all national road racing events here in Australia. This year I will be riding a 750cc production (road going model) bike, next

year will see the release of some incredible new ideas in 2 wheeled transports.

I was back in New Zealand last November for the Castrol 6-hour race at Manfield. My father had a copy of your magazine which I thought was very interesting. But what I thought may add some interest was news on Maori people abroad as we are ambassadors to our race as much as the New Zealand. So this is the reason why I am

writing to you, hoping to make my name familiar to the people back home.

The past 2 seasons have been my most serious years, competing all over Australia and New Zealand gaining 2 lap records this year with many wins and placings. I have 2 Queensland titles to my credit, a 250cc and a 750cc production title.

Charles Wilkie
Australia.

TU TANGATA WANTS YOU

Tu Tangata welcomes contributions to the magazine, be they articles, letters or photographs. We want to know what interests you the reader and how we can share the interest.

Tu Tangata wants to reflect the interests and opinions of a wide section of the Maori community and to do this needs readers' support. We're on the lookout for good photographs, stories, poetry and news items and to give a guideline of what we want, we've prepared some tips.

a. Copy (i.e. articles, stories, etc.) should be presented as follows:—

1. Typed double-spaced.
2. One side of the paper only.
3. A margin of at least 1 inch either side.
4. Pages clearly headed and numbered.

While final editorial checking will be done within Maori Affairs, due care should be taken by contributors to ensure that text is properly spelt, punctuated, etc., and that typing is

clean and legible. Typesetters and printers are almost always unfamiliar with Maori, so names, phrases etc. should be typed with particular care.

b. Photographs should be black and white glossy prints: colour prints do not reproduce very well when printed in black and white for the magazine.

All photographs should wherever possible, be fully captioned, e.g. identifying venue, occasion, full names of people, etc.

1. Be specific about dates, places and names.
2. Remember that the kind of language used for official reports may not be suitable for a magazine. Readers are reading for entertainment as well as for information.
3. Conversely, avoid being over-chatty or using slang.
4. Paragraphs and sentences are best kept reasonably short.

For further information or advice, contact the Editor, Philip Whaanga at Maori Affairs 720-588, ext. 27

PAKI WAITARA/Short Stories

THE HAT

A long time ago, when I was a very young girl, visitors came. They were of my father's family and although they both looked very old, they seemed still young. In my memory, he is a shadowy figure, but she is a real character. Auntie Panapana was my grandmother's sister. We children called her by that name — but whenever the adults were certain she would not hear them, they would speak of her as 'The Kaiser'. She was so strong-willed they reckoned she would have been an equal match for the German Leader!

Three things remain clear in my mind when I think of her — strong voice speaking emphatic Maori, eyes which saw everything and a bee-yoo-ti-ful hat.

The crown of that hat had been pushed downwards and then the centre curved upwards again over Auntie's head, so that a fold like a small wall ran round and joined itself above the brim. And the brim was sheer joy to my eyes. It was wide, to give shade from the sun, and a pattern had been woven right round — a pattern of holes. The day of arrival was bright, sunshine-filled, so that as Auntie spoke and moved, tiny dots of light slid, leapt, danced across her brown skin.

I loved that hat instantly.

So did my mother.

She hugged my father's aunt, kissed her, welcomed her. Then, still with her hands on Auntie's shoulders, she leaned backed and said, "Oh, what a bee-yoo-ti-ful hat".

A smile that matched the beauty of the hat spread right across Auntie's face. She lifted both hands from my mother's shoulders, removed the hat and settled it firmly on my mother's head. Then, the voice that nobody ever argued with, said quietly, overflowing with pleasure, "It is yours".

The whiteness of that kiekie hat sat so prettily on my mother's dark hair, although the dancing dots of sunlight were not so easily seen on her Pakeha skin.

I grew older and was sent to boarding school far from home. I

was taught taniko weaving and brought my first piece home for my mother. It was patterned in red and black wool on soft white string which showed as a fringe on the bottom edge, because I hadn't yet learned how to finish off. My mother was pleased. She sat smiling at this effort of mine. "I know just what to do with this," she said, "fetch the hat." And soon my taniko stood upright against the small wall of the crown, the white fringing lying softly at its base. "Oh," I thought, "What a bee-yoo-ti-ful hat."

My school years over I went to training college to be taught how to teach.

I fell in love, and later both families agreed that we should marry.

When my mother-in-law came for our wedding, she was welcomed by my mother wearing the hat woven so long ago by the clever fingers of Auntie Panapana. The two women embraced. And then it happened again. The visitor (this time) leaned back and said, "Oh, what a bee-yoo-ti-ful hat". My mother smiled her lovely smile, lifted the hat, passed it over saying happily, "It is yours".

The years passed.

We were blessed with three children and had youth, health, happiness when a great sadness struck us. Both of my husband's beloved parents died suddenly. In the sorrow and the great loving of the tangi, I did not think of the hat.

More years passed.

Our fourth child was born. A tiny, puny infant, not expected to live, just a frail skeleton, loosely skin-covered. But after one anxiety-filled year, he began to thrive and give us much joy. He was the first child born to the family after the death of his grandparents so he was given his grandfather's name.

Now and then I would think of the hat and wonder where it was. At each hui I would look eagerly at the heads of the women, but was always disappointed.

So the years passed. I became a grandmother.

The once sickly son was a sturdy, handsome sixteen year old when I

began photographing fine examples of Maori weaving. One night, when I was visiting one of my husband's sisters, and we had been discussing this work, she said, "I've got something you might like to see," and disappeared into her bedroom. When I next looked up, she was standing in front of me and on her head was the hat! In silence I sat and stared until she asked nervously, "Don't you like it? It's Mummy's hat."

"I love it," I said, "but it's not Mummy's hat. That hat was made by my grandmother's sister — my Auntie Panapana."

And I told my astonished sister-in-law the whole story. When I finished speaking, she tried to give the hat back to me. I refused. I knew that that hat brought pictures into her mind — comforting pictures of her mother. I coveted the hat, but she needed it. We compromised. We agreed that when her time came and she joined her parents, the hat would go not to her only daughter, but to mine.

It is still white, the kiekie is still flexible, the pattern still causes dots of sunshine to slide and dance across a brown face. For many years yet, people will see it and say in delight, "Oh, what a bee-yoo-ti-ful hat".

Toi Te Rito Maihi

THE FORTUNES OF YOUR WHEEL

No earth did sire
This fragile sprig of young
Unblessed with raiment
For your winter quarters
Forgiving not
The innocent there flung,
The end of harvest come
New wine in cellars old
Not far from soil
That gave our grapes new gold
And our sun, new lovers
Loyal, full betrothed.
Young vines grown with love
Do in their time
Fight towards the sun
We can keep away the weed
The foreman's heel
But who can hold back
Your closed hand
The fortunes of your wheel.

Al Joseph W.

Te Kuia me te Pūngāwerewere

Patricia Grace

Ko ngā whakaāhua nā Robyn Kahukiwa
Ko te huri ki te reo Māori nā
Syd Melbourne rāua ko kerī kaa

A richly illustrated, colourful
story book for children. You'll
enjoy finding out what happens
when the kuia and the spider
have a weaving competition

PICTURE PUFFIN WITH MAORI TEXT \$4.95
LONGMAN PAUL (ENGLISH EDN) CASED \$10.95
AVAILABLE FROM YOUR BOOKSELLER



Te Rauparaha

Your stronghold is peaceful no longer
your shores are but a curiosity for the disrespectful
your kainga pervaded by the uncaring
the call of the weka no longer enhances the still night
it has long been overpowered by forces that bind this modern day

Te Waka — Tainui — Kei hea ia
— Kei hea ou iwi hoki

GONE

I envision you as swift as the flight of the Kingfisher gliding upon your sacred path, to alight upon these virgin shores
You speak to me through the mist, your voice is weak, but still I hear.
My tipuna within me, listen to your words, my own wairua listens with them
TRUE, your history did not grant you glory in the eyes of the people, but who are we to judge you?
Condemned I see you restlessly wandering upon the beaten track continuously seeking an open ear to relieve the aching loneliness as te rangi scrapes your puku
I weep — for your mana is no longer

Karen Parata
(Ngati Toa)

FAREWELL

Sole pohutukawa tree, spreading,
silent-
Stands sentinel over the marae,
looking seaward
Grey horse grazes in silence, close by
A haze hovers over the swampy shore
White grave stones pierce through.
Such stillness!
For our mother, alas, is still.
Camelias, carnations, orchids
Satin and lace
For our mother, so still.
The wailing gently breaks the silence heralding
Waves of mourners, from afar
Old trusted friends from nearby
Heads bowed, bathed in the morning sun.
Sounds of mourning ascend
Folk gently voicing their lilting
Melodic monotones
Of soothing sounds from yesteryear.
Of sounds echoing vibrations
Of eons of tupuna
Sounds of weeping tears
Wracking torso
Sounds upsetting
Muffled by tangled waves
Distorting inner muscles, deadening limbs.
At last, the final farewell from mokopuna,
From sister, daughters and an only son
Haere ra e Ma; farewell!

Teupokoina Morgan
26-8-81

KAKE

Patience is with the aged
my brown brother
it comes with the slow time of living,
with the dribble and tremble
and dreaming in the sun.
Fire has died in the veins
of the old ones,
tasting the years
with the past's quick tongue.
Only in dreams does the haka of war ring like thunder,
tearing the past from the past
bringing a song to the heart.
The Heritage is a volcano,
it is not a spirit with stealthy feet.
It is a fury of rushing water
a Kauri — a strength,
Patience is not for you yet
my brown brother,
Kake! Kake! the mountain is waiting,
be powerful, be truthful
and challenge
your right to a place in the sun.

Roma Henden.Tawa.

Organising a party? Here are four simple rules to make it more successful

1 Make Non-Alcoholic Drinks Available

Remember to have plenty of non-alcoholic drinks for people who want to take it easy or do not want alcohol at all.



2 It's Wrong to Insist

It is unreasonable, sometimes unfair, to insist that people drink more than they wish. Forcing alcohol on others is wrong.



3 Don't be Heavy Handed

When serving alcohol, don't be heavy handed. It may seem generous, but your colleagues may wish to regulate their drinking and those doubles and trebles can therefore be dangerous.



4 Serve Plenty of Food

Show your organising ability with plenty of food. Not just snacks — substantial items. Not only does this counter some of the effects of alcohol but it is a much better way to make your office party (or your party at home) more memorable



REMEMBER THE RULES AND EVERYONE WILL HAVE A GREAT TIME



ALCOHOLIC LIQUOR ADVISORY COUNCIL

A.L.A.C. 10

Maori Picture Book A First

A first in many ways will be the release next month of a Maori picture book *Te Kuia me te Pungawerewere* by Patricia Grace.

For the author, a well known Maori writer, it's her first children's picture book and also a first for the illustrator Robyn Kahukiwa. And if that's not enough, the producers Kidsarus 2 are also claiming line honours for their collective effort.

The old woman and the spider tells the story in text and pictures of the rivalry between the two at the art of weaving. After much arguing the two agree to let the visiting grandchildren decide the best weaver.

ENCOURAGE ART

Patricia Grace wrote the book in late 1978 in response to a request from Julie Grenfell of Kidsarus 2, a collective group of volunteers wanting to encourage local writers and publishers. The group's comprised of teachers, editors and parents with the specific aim of seeing that quality books reflecting the multicultural nature of New Zealand are published. It was through Kidsarus 2 that an arts council grant was obtained to pay illustrator's royalties in advance and from the New Zealand Literary Fund and IYC Telethon Trust a publishing subsidy. For the Maori edition of the book translated by Syd Melbourne of Waikato University and Keri Kaa of Wellington Teachers College, a special subsidy from the Maori Education Foundation was obtained.

DREAM SLEEPERS

The illustrator Robyn Kahukiwa has been painting for ten years with many awards (Otago Centennial; N.Z. Academy Fine Arts Exhibition) to her credit, and some of her work in private collections overseas. She did the cover of Patricia Grace's 'The dream sleepers and other stories' but 'The Kuia and the spider' is her first attempt at book illustrations. Robyn says she found it invaluable working with Pat as there were a lot of small points that usually miss out on getting put across. For instance in 'Te Kuia me te Pungawerewere' the grand-

Te Kuia me te Pūngāwerewere

Patricia Grace



Ko ngā whakaāhua nā Robyn Kahukiwa

Ko te huri ki te reo Māori nā Syd Melbourne rāua ko Keri Kaa

Front cover of Maori edition of 'The kui and the spider' by Patricia Grace, published December by Longman Paul Ltd in association with Kidsarus 2 Inc. (photo by Athol McCredie).

children and the old lady have various shades of skin and hair colouring and mixtures of Pakeha and Maori, which were discussed and decided on how they should be.

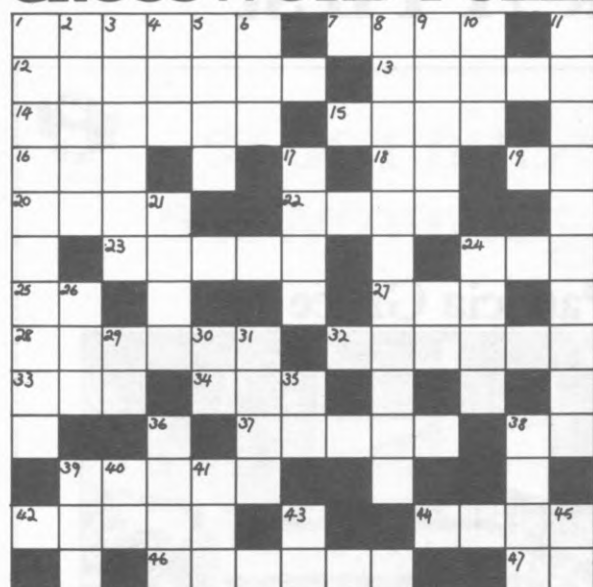
Since illustrating the book, Robyn has been offered work on other

books and has also received a grant from MASPAC which will enable her to take a year off teaching in 1982 to research into Maori myths and legends and specifically their symbolic and artistic content with particular reference to women.

An extract from *Te Kuia me te Pungawerewere* by Patricia Grace.

Once there was a kuia/ who made mats and baskets
In the corner of her kitchen lived a spider who made webs/
One day the spider called out to the kuia/
Hey old woman, my weaving is better than yours/
The kuia called back to the spider/
spider your weaving is koretake/
it's only good for catching flies.
Yours is only good for sitting on called the spider/
And they argued and argued ...

CROSSWORD PUZZLE NO. 3



CLUES ACROSS

1. Dry
7. Wet; for me
12. Auckland
13. Firewood
14. Slant; pass on one side
15. Enough
16. That is

18. Belonging to
19. Yes
20. Spur
22. Rock; shell
23. Shout of applause
24. Party; force
25. Print
27. Water

All answers are Maori words.

28. Grumble; complain
32. Gather together
33. Sharp
34. Calm; at peace
37. Ring; pour out
38. Rain
39. Elevated stage for storing food, be suspended
42. Star
44. God
46. Rainbow god
47. I; me

CLUES DOWN

1. Watch
2. Throw away; reject
3. Sunday
4. Alive; well
5. Hawk; garment
6. Those
8. Uneasy in mind; undecided
9. All
10. Cover; spread out; yam
11. Bethlehem
17. Be effected; accomplished



Solution to Crossword Puzzle, No. 2

21. The time to come
24. Shake gently
26. Carry on the shoulder charge
29. Ask
30. White
31. Glow; gleam; lightning
35. Shout; soft mud; shudder
36. Strike
38. Difficult; sinews
39. Four
40. Fault; wrong
41. Over the other side of
43. Stand
45. Smoke; bark

Subscribe to Tu Tangata

Save yourself money and a trip to the shops with a subscription to the new Maori magazine, Tu Tangata. We are offering a discount to those readers who take advantage of the coupon below. Fill it in and send it off to us with a cheque or postal note and your copies will be delivered direct to your home.

Tu Tangata is the perfect gift for friends and relatives, especially if they are living overseas. It is the best way to keep up with what is going on in the Maori world.

6-copy subscription\$5.00 (overseas \$7.50)
12-copy subscription\$10.00 (overseas \$15.00)
These rates include postage and packing.

Send to: Tu Tangata Magazine
Department of Maori Affairs
Private Bag
Wellington

Please send me the next 6/12 issues of Tu Tangata. I enclose a cheque/postal note for \$5.00/\$10.00

NAME:

ADDRESS:

Look to the future with State Insurance

For over 75 years the State Insurance Office has protected New Zealanders by offering a range of policies and options to meet every insurable risk. At the same time, premiums have been kept within reach of all New Zealanders, ensuring that no one need accept the risk of under-insurance, or go without insurance protection. This has made the State Insurance Office what it is today — the largest risk protector in New Zealand with over 1,500,000 current policies.

State Insurance is yours. It belongs to New Zealand. It invests everything here. Not one cent is invested overseas. There are offices in 54 New Zealand towns and cities, which are backed up with an extensive agency network.



Let State Insurance help you.

The staff at your nearest State Insurance Office will welcome any enquiries.



WE KEEP ON GROWING

We have the right kind of climate, adequate soil conditions and the silvicultural expertise to grow forests, mainly temperate zone softwoods, to mature within three decades.

We have proved that we have the technological know-how to produce from our trees high quality manufactured items such as plywood, panelboards, woodpulp, paper and a variety of products to the best of world standards.

Apart from export markets already

established for forestry products, mainly in the Pacific and Indian Ocean areas, there are many more potential customers in the developed and developing nations of Asia, Africa, Europe, and the Americas.

When you think of some of the world's notable natural resources - oil, coal, gold, copper, timber - remember timber is the one that keeps on growing!

Keep in touch with New Zealand's major integrated forestry company.

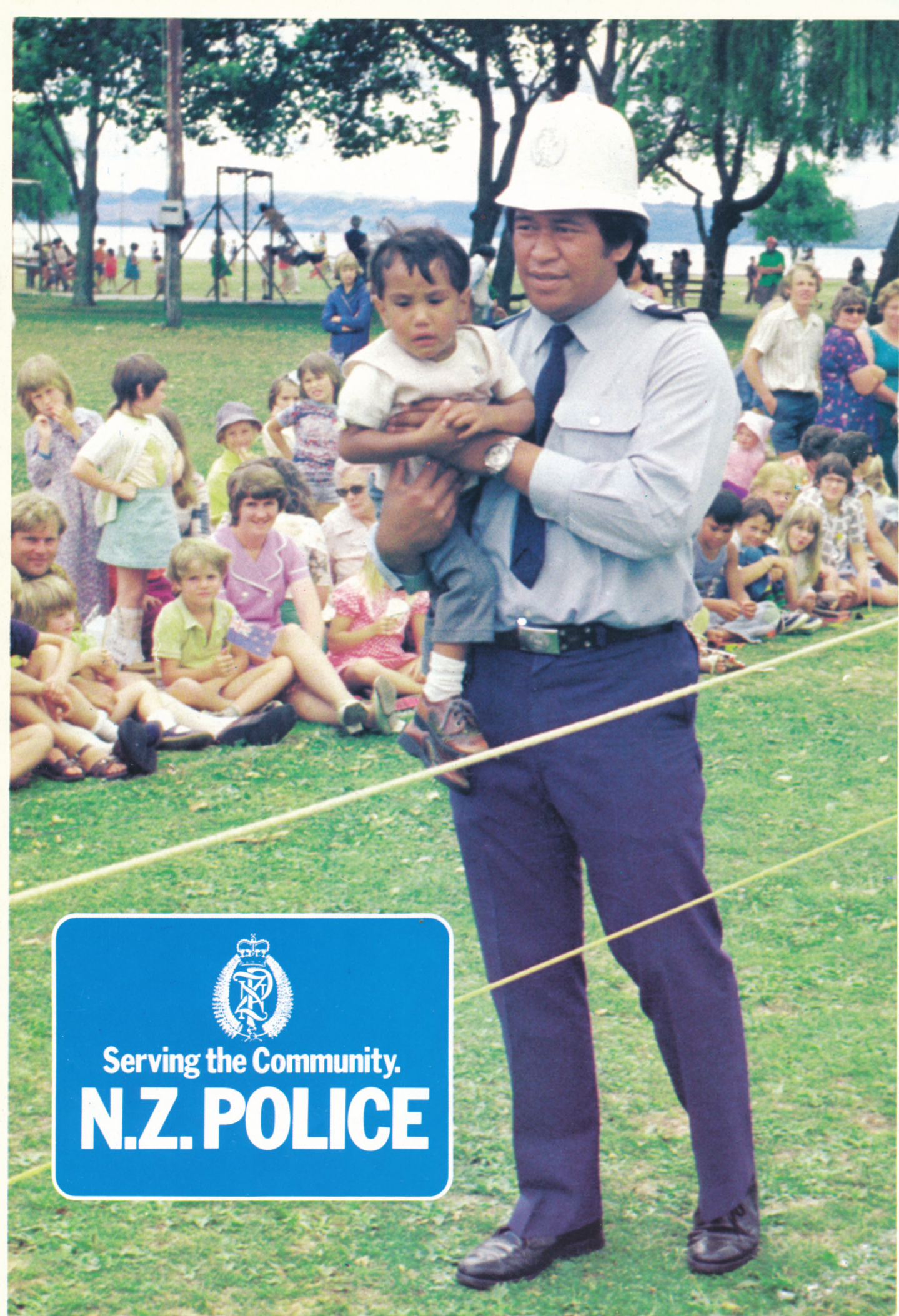


N.Z. Forest Products Limited

Private Bag, Auckland, NEW ZEALAND.

Telephone 592-899 Auckland

Telex 2411



Serving the Community.
N.Z. POLICE