

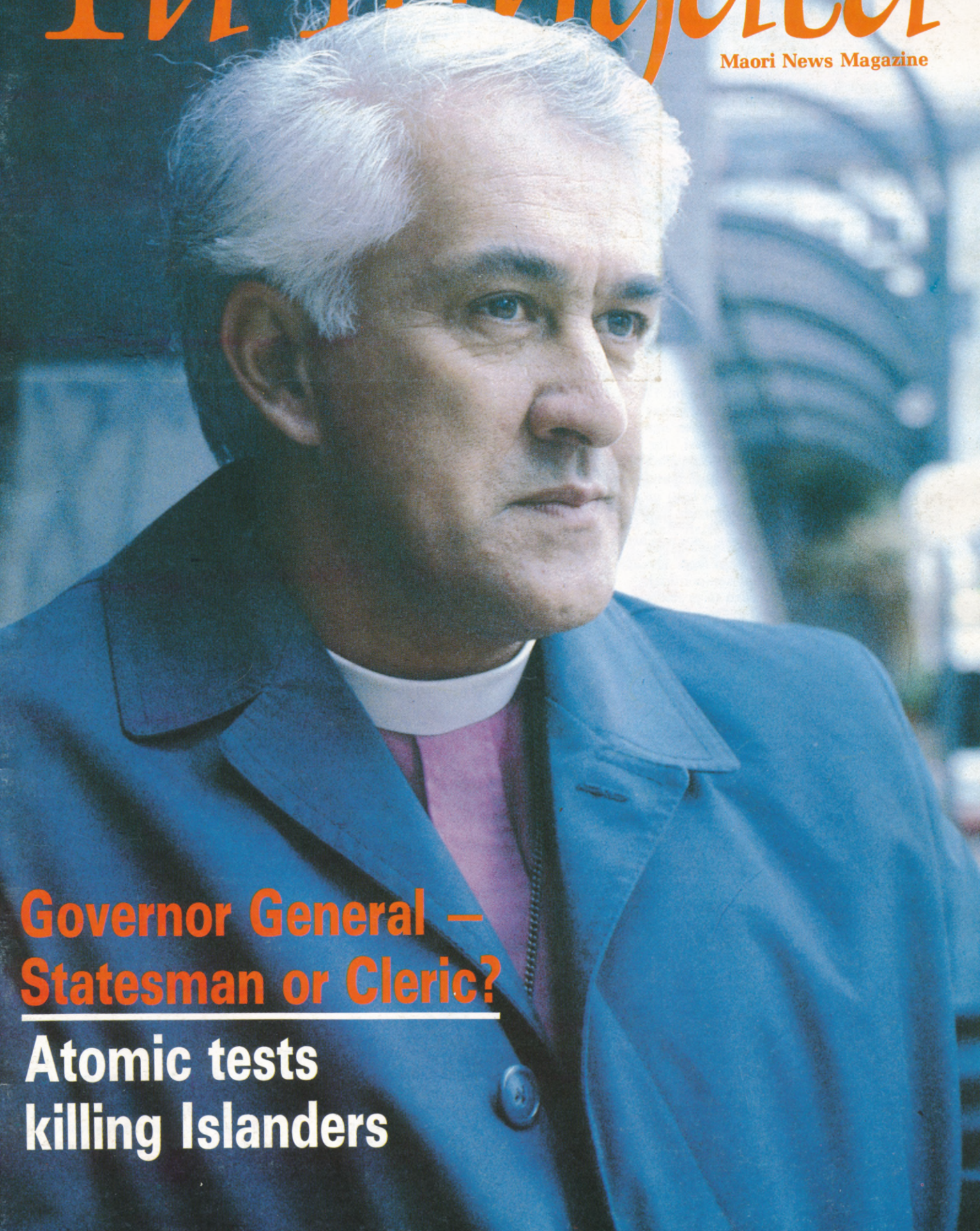
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Issue 26 October/November 1985 \$2.00

Te Tangata

Maori News Magazine



**Governor General —
Statesman or Cleric?**

**Atomic tests
killing Islanders**

Maori cultural contacts

WANGANUI

St Peter Chanel

Contact: M T Simon, Community College, Box 7040, Wanganui. Tel: 50-997. Founded by Te Ope Whauarere and others in the 1950s as a continuation of the original club Maramatanga founded in 1925. Members: 90 plus aged between 1 to 76 years old. Hui arranged participants are divided into midgets, juniors and seniors.

The club is comprised of one family going back three generations (husbands, wives, grandparents etc); the Hapu being Nga Paerangi.

Activities during the year include singing at the old folks association and for church groups.

In 1977 the club toured Fiji, Samoa and Tonga.

Putiki Maori Club

Contact: Hon Club Secretary, Mrs R Rei, 7 Kells Avenue, Wanganui. Tel: 39-587. Founded by Kingi Ihaka on 12 May 1952. Members: 20 to 25 active members mainly in mid twenties age group, but teenagers catered for. Weekly club nights are held on Wednesday between 7pm to 9pm and regular monthly meetings are held on the 1st of each month. Club nights and meetings are held in the Parish Hall, Anaua Street, Putiki and the affiliation fee to the club is \$5.00 per person. The club is non-sectarian and non-political.

The aims of the club are to promote the study and enjoyment of Maori traditions, usages, customs, arts and crafts, haka, waiata, action songs, poi, patere whaikorero and all other traditional interests of the Maori as well as promoting an interest in the public life of the community. The fully constituted club also has a junior section consisting of about 30 children of primary school age.

In 1966 Putiki visited Fiji at the invitation of Sir Ratu Edward Cakobau.

TAMAKI MAKAUROU

Te Ringa Awhina

Contact: Judy Cooper, 9 Addison Street, Blockhouse Bay, Auckland. Tel: 675-795 or 817-8634. Members: 30 plus from 5 to 40 years old. Presently engaged in fund raising activities.

Te Roopu o Kakariki Cultural Group

Contact: Judy Cooper, 9 Addison Street, Blockhouse Bay, Auckland. Tel: 675-595 or 817-8634. This club comprises of members of the Green Bay High School combined with the marae work scheme. They performed as non-competitors at the Birkdale Polynesian Festival on 17-4-83.

Te Roopu Manutaki

Contact: Tame Rameka, 50 Taipari Road, Te Atatu, Auckland. Tel: 836-0744 (day), 834-7906 (evening). The club was founded as a community concern in 1968. Members: 65 regulars and 25 odd floaters of high school age upwards.

Practice nights are held each Thursday between 8-10pm. The club performs in regional and national competitions and puts on fund raising concerts for different organisations including their own. They also perform powhiri to overseas visitors for government and business firms and on their own behalf. The club's junior section went into recess in 1982 because of other commitments of the tutors. The junior club had a membership of approx 220 with about 80 floaters.

Performances of Te Roopu Manutaki are as follows:

1971 Attended Samoan independence celebrations in Apia

1977 International Year of the Child Festival, San Jose, USA

1979 Rarotonga

1982 Two tours through Australia.

They were the New Zealand representatives at the South Pacific Arts Festival at Rotorua and are a member of the Tamaki Makaurau whanau of cultural groups.

TAITOKERAU

Whangarei Girls High School Maori Culture Club

Contact: Mrs Bina Peita, PO Box 5056, Whangarei, Tel: 82-859. Founded by Mrs Johnson, Mrs Rongo Curry and Iritana Paul in 1980. Members: 50 from age 13 to 18. Activities include performing at the junior and senior prize giving ceremonies, cross cultural activities, present at school marae live ins. In 1984 visited seven secondary schools during a tour of Northland. They released a tape containing 23 Maori songs being the first Northland school to do this. Attended the Pei Te Hurinui and Korimako Speech competitions held at Tikipunga and the national one in Christchurch. Fund raising efforts have included two hangis, raffles and a combined culture group social.

Whangaroa College Maori Cultural Club

Contact: Peter W Wensor, PO Box 126, Kaeo. Tel: 167 (Kaeo). Founded in 1972. Members: 45 aged between 11 to 16. The club represents the school at Maori festivals and supports community functions such as basketball socials, unveilings etc. They also powhiri visitors from other schools. Recently the club did a week's tour of Hamilton.

Te Arahi Maori Culture Club

Contact: Martin Rakuraku, c/- Department of Maori Affairs, Private Bag Whangarei. Tel: 71-466. Founded by club members in May 1980. Members approx 20. The club provides a one hour pageant of the history of the Bay of Islands for tourists at Waitangi's tourist hotel each Sunday from October to April (tourist season). The club is now in its fourth season. Te Arahi is currently the top cultural club in Taitokerau after only its second competition which is held annually. Two club members, Martin and Elsie Rakuraku were part of the Te Maori cultural group which participated at the opening of the Te Maori Exhibition in New York.

Opononi Area School Maori Club

Contact: Manu Aranga, Box 8, Opononi. Tel: 804 Opononi. Founded in 1975 by David Hill. Members 30 to 40 in the 12 to 18 age group. The annual Tai Tokerau Secondary School Festival Competitions began at this school, secondary schools between Wellsford and Te Kao participate in this competition and take it in turns to host it each year. 1985 will mark the tenth anniversary of the competition which will be held at Opononi Area School.

Te Hikitu — Whirinaki Maori Culture Club

Contact: Katherine Morunga, Rd 1, Rawene. Founded by Jacob Adams. Members: 16 to 20 in the 7 to 17 age group. Te Hikitu Club members are mainly from the Opononi Area School but living in the Whirinaki Village area approx 6-7 miles from Opononi. The club has annual visits to Auckland, Turangawaewae and Rotorua.

Kamo High School Polynesian Club

Contact: Mrs Queenie M T Ashton, Home Economics Dept, Kamo High School, PO Box 4137, Kamo. Tel: 51-688. Founded by H W Spragg (principal) and Errol Gibson (teacher) in 1972. Members: 40 aged between 13 to 17. The club performs at the Tai Tokerau Secondary Schools Festival, the Tai Tokerau Cultural Competitions at school assemblies and prize giving ceremonies.

Te Kao Area School Maori Club

Contact: Mrs C M Nathan, Rd 4, Te Kao, Tel: 813. Founded by Mrs Nathan in 1980. Members 30, between 12 and 16. The club performs at festivals, at schools in the far north and performs local welcomes and services.



Tu Tangata

Maori News Magazine

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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.

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Cover photograph of Sir Paul Reeves by Philip Whaanga.

Maori perspective Social Welfare Advisory Committee National Itinerary

October 1985 to January 1986

4 October — Grey Lynn Area Welfare Office, Auckland City Office: Court work and offending, Training Taranaki House

5 October — Hui on the marae (Kaumatua)

6 October — Hui for young Maori people (venue to be confirmed)

Aotea

18 October — Institutions i.e. Hoki and Kohitere

19 October — Hui on the marae (venue to be confirmed)

20 October — Hui for young Maori people (venue to be confirmed)

November: Tairāwhiti

1 November — Gisborne District Office: Access coastal offices and total district operation

2 November — Hui on the marae — Gisborne

3 November — Hui for young Maori people — Wairoa (venue to be confirmed)

Wiri

15 November — Area Welfare Offices, visit Weymouth Girls' Home

Community Projects

16 November — Hui on the marae (venue to be confirmed)

17 November — Hui for young Maori people (venue to be confirmed)

Waikato — Maniapoto

29 November — Hamilton District Office: look at Maatua Whangai set up etc. Relationship with Maori Affairs

30 November — Hui on the marae — Turangawaewae

1 December — Hui for young Maori people (venue to be confirmed)

December: Takitimu

13 December — Napier District Office: Napier pilot city programme

14 December — Hui on the marae (venue to be confirmed)

15 December — Hui for young Maori people (venue to be confirmed)

January: Te Waipounamu (North)

17 January — District Office, Christchurch. Social Work operations, Whanau Family Homes, benefits reception and unemployment benefit
18 January — Hui on the marae — Omaka
19 January — Hui for young Maori people — Nga Hau e wha

Te Waipounamu (South)

20 January — District Office, Dunedin. Reception Services Boys' and Girls' Home. Stay at Mātaura Marae

21 January — Hui on the marae — Mātaura

22 January — Hui for young Maori people — West Coast (venue to be confirmed)

New Governor General not a pastor to the nation

Sir Paul Reeves, the new Governor General to be sworn in later next month (November 20) wants to be seen as representing the Queen of New Zealand, the Crown in its New Zealand location.

And he sees this as being compatible with the people of Aotearoa who he believes are struggling to come to grips with their identity as a group of South Pacific Islands.

He doesn't want to be seen as a remote figure representing the echo of a civilisation thousands of miles away, but rather a person from the midst of Aotearoa, a person struggling also with the many sides of our culture.

Tu Tangata spoke with Sir Paul about the Governor Generalship.

"I believe the Governor General has to act for the people, sometimes he has to speak to the people and sometimes he has to stand with the people. I hope I can do some of those things."

It's in this way that the new Governor General is already signifying the kind of statesmanship the country can expect.

He says he is aware of the more formal side of the office and he intends to uphold those functions.

"In the constitutional role, there is the House of Representatives and the Governor General. Because of the absence of an Upper House, the Governor General gives the royal assent to the laws of our land. Of course he takes the advice of his ministers, but nevertheless that's an important issue to represent the crown...."

Sir Paul says celebration is another important part of the office, where the Governor General is present for significant occasions in the life of the community.

He says a third aspect of the office is offering a sense of vision and purpose, plus pointers to a direction in the life of our nation.

And there are certain constraints, such as not commenting on political issues in the way a working politician does.

"Nevertheless he has a role to inform, to share his insights and hopefully to offer some sense of purpose and direction."

Sir Paul says he wants to be accessible and available not only to the elected representatives but also to the people throughout the land.

"I must be available to the Prime Minister and members of his cabinet for regular meetings but I must also be out and about in the life of our country, and move about the edges as well as be seen in the major and important cities of our country."

This accessibility to people is what Sir Paul believes he has demonstrated as Anglican Archbishop of New Zealand. He also believes his role as Archbishop has helped shape his ability to listen carefully and to speak clearly in conveying a message.

However if people are thinking he intends being a pastor to the nation, they're wrong. The new Governor General makes a clear separation between being a bishop and Governor General. He doesn't intend to preach as a bishop would because he says this

would confuse people about the Governor General's office.

And he says this distinction is just as necessary for the sake of his successor as Archbishop.

This distinction in his roles will mean his celebration of the Eucharist will be a private affair and he will be doing more listening to other people preaching.

"I will be a member of a local Christian community somewhere, I will say my prayers, I will read my bible, but I will not seek to be a person who mixes up the functions of the head of state and the head of the church."

Sir Paul was asked if his appointment was an endorsement of the need for spiritual leadership in the life of Aotearoa.

"I believe the work I've been doing as a bishop and as a leader in the church has been a credential and reason which presumably encouraged people to think of me as a candidate for the office. If that is recognition of the worth of a per-

Archbishop Paul Reeves officiating with Mr Garry Graham (left) and Rev Brown Turei and Canon J Tamahori.



son involved in spiritual activities, then so be it.

"In my life the spirit and the power of God is vital and if that is something which helps me to be a better Governor General, so be it. I would think that there have been Governor Generals before me who have had a spiritual dimension to their time in office. The particular thing about me is that I am an ordained person who happens to be a Christian and holds the office of the Governor General."

But Sir Paul is wary of being seen as offering himself only to those who claim a religious faith. He says he will be available to all people.

"I bring with me my own faith which is tied up with who I am as a human being, which is tied up with the quality of living here today, which is tied up with richness and fulfilment. I come with those, I can't leave them behind, they're part of me. I'm a priest and a bishop, those things cannot be taken away from me. I will not have an office through which I can express this but I will try and live a priestly life, a life which is concerned with the healing of the wounds and memories of people. That's what the priestly life is about and it's one of the things I will offer, it's one of the gifts I have to bring."

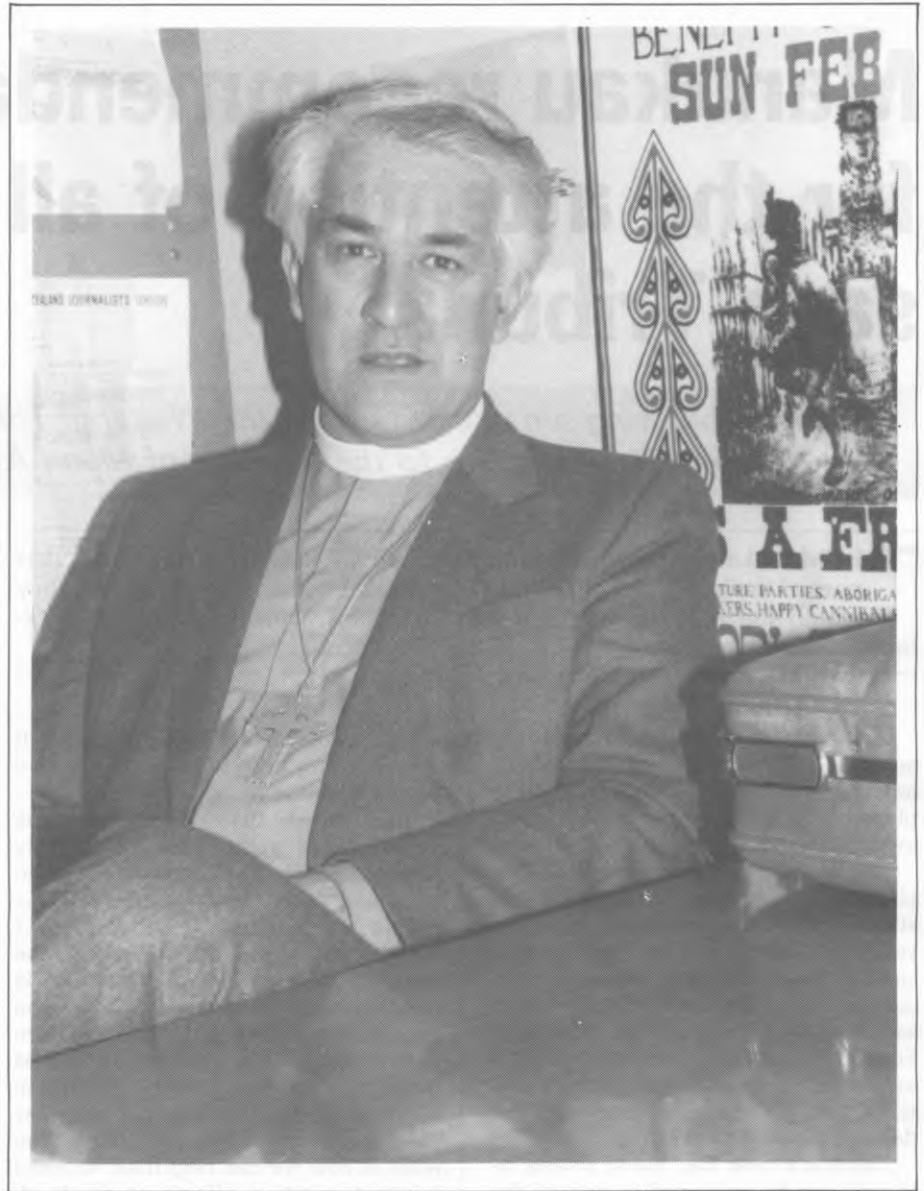
And he says the mana earned through the archbishopric goes with him and will be seen and be effective.

It's to do with the healing of people that Sir Paul Reeves has some words central to his philosophy.

"Certain words are key to me, reconciliation and partnership. We have to understand that the unity of our nation is built up through the parts. Therefore the parts must be allowed to work and develop and the various parts must learn how to work together. And as our partnership starts to grow our unity is revealed."

Sir Paul says this reconciliation and partnership must be based on honesty in the diverse groups that make up Aotearoa, in the search for identity. He says the process has already begun with people looking at what it means to be part of a group of islands in the South Pacific.

Within Aotearoa he sees a multi-cultural/racial/faceted society grappling, struggling, hoping and seeking to understand what it means to be here, living in



Aotearoa at the present time.

As that happens he sees the outline of the identity of those people, the identity of the Maori people and the non-Maori people.

"People are beginning to see that they live here and they don't have to take their viewpoints from anyone else.

"As all of that happens I hope the Governor General in his role will be affected by that and that the growing New Zealand face of the office of the Governor General will continue.

"As the Governor General is affected by it I hope that he can also begin to speak to it. If the Governor General is the representative of the Crown he is the representative of the Queen of New Zealand, not representing a principle which really belongs twenty thousand miles away, and we hear the faint echo of it."

As the first Maori Governor General, Sir Paul says he will maintain his links and way of doing things according to tikanga Maori. His Te Atiawa people will be sleeping over with him on the night before he takes office at Govern-

ment House as they have done on previous significant occasions, when he has taken up a new office.

He intends attending hui up and down the country, keeping the faith with people.

But those people who may have seen a Maori Governor General as being an upfront ally in the struggle for Maori land rights may be disappointed.

"I am a Maori but I think I stand in my own right in the job. I think that consultation between me and any other groups in the community is something which exists there as a real possibility, but I'm not sure just how that will take place. I do not regard myself as one who is beholden to any group in the community.

In other words, if I speak out of a Maori context, I also speak to that same Maori context.

Sir Paul says he can see a process working through him being Maori but at the moment he can't see solutions.

"The process has begun and will continue after I leave the office of Governor General.

Manukau recommendations are for the attention of all NZers, says Tribunal

The following are excerpts from the Waitangi Tribunal report on the Manukau claim to the Minister of Maori Affairs

The Manukau harbour is not merely a public utility for Auckland. It is part of the homeland of the northern Tainui tribes, a heritage that they would share, in the way that they know best, with the people of Auckland.

The decisions we have to make are not simply about the protection of the harbour. They are decisions about the place of the indigenous people in their own homeland.

There is an assumption that proper planning can protect this heritage and still accommodate more and more development. There is a feeling that with enough research and stronger conditions somehow all will be well. It is an assumption that can no longer be held. For the Manukau the critical questions are when is enough enough? — and what can we do now to repair the damage already done?

There is a view that Maori fishing interests can be protected as part of the general public interest in amateur fishing. This view reflects a refusal to take Maori values seriously or to come to grips with the promises our forefathers made in the Treaty of Waitangi. When European New Zealanders deny the Maori his 'treaty rights' with regard to the lands and waters they deny their own rights to be here too. We must now face Maori demands for the exclusive use of traditional fisheries in accordance with a literal interpretation of the Treaty. Yet separate and exclusive usage was not chiefly sought by them. The claimants sought recognition of their status. They want their own experience, traditions and values to occupy an honourable place in our society.

There is a myth that Maori values will unnecessarily impede progress. Maori values are no more inimical to progress than Western values. The Maoris are not seeking to entrench the past but to build on it. Their society is not static. They are developers too. Their plea is not to stop progress but to make better progress and to progress together. It is not that they would opt

out of development in New Zealand. It is rather they need to know they have a proper place in it.

They need that assurance. The Tainui tribal authorities are actively promoting policies to improve the economic and social performance of their people and engender a better respect for the laws and institutions of the country. The profound question is whether they can succeed given the enormous denigration their people have had to suffer and which influences their view of our current society in every way. The issue is not whether they can succeed for they must. The issue is how we can help them succeed for that question affects us all. It affects the hope implicit in the Treaty of our forebears that together we can build a better nation.

INTRODUCTION

This claim to the Manukau Harbour has raised many separate issues. It is important for the whole community not only because of its far-reaching nature but also because of the deep-seated sense of injustice that Maori people feel

and which we have felt obliged to investigate.

As the finding shows our researches reveal that the Manukau Maori people were attacked without just cause by British troops, their homes and villages ransacked and burned, their horses and cattle stolen. They were then forced to leave their lands and were treated as rebels, all their property being confiscated in punishment for a rebellion that never took place.

These events happened before our jurisdiction commenced in 1975 but we explored them because consequences have followed that still have their effects today.

We were also required to investigate the effects on the waters of the Manukau of the steel mill at Waiuku and the slurry pipe-line project which is about to be put into operation.

The liquigas terminal to be built in the Papakura inlet was another matter for investigation, and the operation of the Auckland Metropolitan Sewage Treatment Plant at Mangere was also the subject of complaint.

We have come to see all the matters raised by this claim as illustrating in various ways the powerful feeling among Maori New Zealanders that the Treaty of Waitangi is a contract made with European New Zealanders which the pakeha has failed to honour.

The Maori New Zealander points out, with justification, that at a time when his people outnumbered the European by over one hundred to one he



agreed to allow the European to live and settle in New Zealand on terms and conditions solemnly agreed to in writing by both parties. He says that he has kept his side of the bargain throughout its existence.

The Manukau claim throws into relief the way in which it is said that the European New Zealander has failed to live up to his obligations.

Our task has been to examine these complaints and reach a conclusion within the limits of our statutory instructions and authority.

What follows is the result of our hearings, our researches and our most anxious consideration.

We recommend to all New Zealanders an equally careful consideration of the matters we have had to bring to the notice of the Crown.

THE NATURE OF THE CLAIM

The "Manukau claim" is the most wide-ranging claim that this Tribunal has had to consider. To consider it in any broad and co-ordinated way it could not be severed into the several claims that it really constitutes.

Basically the claim is about the despoliation of the Manukau Harbour and the loss of certain surrounding lands of the Manukau tribes. More potently underlying this claim is an enormous sense of grievance, injustice and outrage that continues to haunt the Manukau Maori and bedevil the prospect of harmony in greater Auckland.

The sense of grievance begins with the land confiscations of the 1860s. By confiscation the Manukau tribes lost most of their lands including their villages and sacred places. They live with this loss today.

We knew of the confiscations of 1863 but we were to learn also of the view, illustrated by many examples, that the confiscations never stopped in 1863. It is said they have continued, in one form or another, from then to the present day. In their view the pattern of unjust treatment continues still, and unless arrested, will yet continue until nothing is left but a deeply embittered people and the shreds of a worthless treaty.

We are seriously disturbed by what we heard of recent events affecting the Manukau Maori people. Our jurisdiction prevents us from investigating those events that occurred before 1975 but it is still necessary to consider them. The claim in respect of current concerns cannot be severed from the earlier events of the past. From their one time extensive lands, forests, estates, and fisheries all that is left to the claimants is a few pockets of land, a severely restricted ability to enjoy traditional fisheries, and a legacy of their denigration as a people. If that which is left to them cannot be pro-

tected for their benefit, not as a consequence of a recent environmental awareness, but through a substantive recognition of their status as the indigenous people, then the pattern of the past, the plundering of the tribes for the common good, will simply be affirmed and continued.

We have examined the history of past events in that context. We present them in that form to you, so that the people's current concerns, and hope for a better future, can be assessed in terms of what has gone before.

We are frankly appalled by the events of the past and by the effect that they have had on the Manukau tribes. Unlike our jurisdiction that of the Government is not constrained. We urge you to consider in more detail the events to which we will later refer. It may be practicable to provide a measure of relief at this stage. If it is at all practicable, we would urge that steps be taken now, for they are long overdue.

Our recommendations concerning those matters within our jurisdiction do not go as far as many of the claimants would have liked. Although many of those claims are well founded upon a strict interpretation of the Treaty, other circumstances of the case point to the impracticality of providing the relief sought by some. But we feel a great deal can be done to recognise the status of the Manukau tribes in the affairs of the region, and to implement the doctrine of aboriginal rights to which the Treaty of Waitangi gave expression. To achieve this in practical terms will depend not only upon the implementation of our recommendations, but upon the answers, if any, that you may find to rectify many of the earlier wrongs.

Nganeko Minhinnick is a member of the Waikato-Tainui group of tribes. She brought this claim on behalf of a section of that group, Te Puaha ki Manuka, but it was soon apparent that the claim had the general support of the Waikato-Tainui people as a whole.

She did not presume her claim to cover all the concerns of her tribal group or that all members would agree with it. She did not presume to speak first but spoke last and called on the people to speak for themselves.

We were addressed by 38 of the Waikato-Tainui people in the presence of several times that number. The significance of the presence of Te Arikinui, Dame Te Ata-i-rangi Kaahu was not lost upon us. Her presence was a public expression of the importance that her people placed on the claim. We were also addressed by Henare Tuwhangai, an elder spokesman for the Kingitanga, Robert Mahuta, spokesman for Nga Marae Toopu, and Hori Forbes, chairman of the Tainui Maori Trust Board.

We were told of a large number of instances by which it was alleged that traditional rights to the enjoyment of the land or waters of the Manukau had been limited or denied. The claims were wide ranging and although some were outside our jurisdiction to determine, each illustrated a central theme, that the promise of undisturbed possession of the lands, homes, and fisheries of the Maori people had not been and was still not being recognised in the Manukau and lower Waikato river areas.

It was claimed:

1. That the Manukau and the lower Waikato are part of the tribal demesne of the Waikato-Tainui confederation of tribes.
2. That the tribes having the traditional right to use and occupy the land and waters of the Manukau area are various subtribes of Waikato-Tainui together with the Waiohua, Kawerau and Ngati Whatua people to whom they are closely related.
3. That those tribes have used and enjoyed the lands and waters of the Manukau and lower Waikato from early times to the present day. The river and harbour are as much their gardens as their cultivations on land.
4. That the use and enjoyment of their land has been severely limited by compulsory acquisitions, the effects of growth and development and a failure to recognise or give proper consideration to tribal occupational rights.
5. That the use and enjoyment of the waters has been severely limited by pollution from farm run off, sewage and industrial discharges, the effect of major works, commercial fishing and a failure to recognise or give proper thought to tribal fishing rights.
6. Particular respects in which it was claimed tribal interests in the waters are not recognised include
 - the granting of water rights with insufficient regard for tribal fishing practices and cultural values
 - inadequate policies for the protection of waters for fishing purposes
 - ineffective policies to prevent depletion of the fish resource
 - lack of recognition of tribal rights in respect of the harbour and river, and
 - the denial of access to certain parts of the harbour and to certain lakes at Awhitu.
7. Particular projects claimed to infringe tribal rights in respect of the waters include
 - the mining of ironsands at Maioro on the Waikato River
 - the proposed slurry pipeline of New Steel Limited and discharges



lessee owns the land surrounding the lagoon as well, including the urupa, except for an access strip to the lagoon from Pukaki Road, which is owned by the Board.

In the 1970's a stock car track (now abandoned) was built around the lagoon. A part of the adjoining burial ground was bulldozed away and remains were exposed. The Maoris complained (to the Department of Health and the local authority) and claim they did not get replies until too late. In any event they no longer owned either the lagoon or the burial ground. It was further claimed that quarrying is now taking place on another part of the lagoon.

Auckland International Airport was opened in 1965 and adjoins the mouth of the Pukaki creek. A causeway and bridge built across the mouth for airport maintenance and rescue purposes is said to affect the flow of waters causing siltation of the creeks and depletion of the fishing. In addition, airport protection regulations restrict fishing or the passage of boats carrying fish in proximity to the airport. The people claim to have lost the greater part of their seafood resource and access to the harbour for fishing purposes.

Pukaki marae was also in the flight path of a projected second runway and restrictions were introduced on any development in the proposed path. It is claimed that these restrictions prevented the Pukaki marae from developing with the result that the people were "forced" to abandon the area.

At the time some of the buildings had become dilapidated. Some did not meet health requirements and the people sought to repair them. They were denied building and renovation permits, according to Joseph Wilson from the early 1950s. Mahia Wilson claimed that it happened in the early 1960s. She said the people thought that if they co-operated and tidied up the place they would be favoured and allowed to rebuild. She said that the people pulled down the buildings themselves including the marae buildings (demolished in 1966) but then could not get permits to renovate or rebuild. Witnesses for the airport authority gave 8 May 1960 as the earliest date on which restrictions were introduced as a result of the airport. Joseph Wilson recalled 1953 as the year in which a permit to repair the marae was first refused because of the proposed airport.

In any event the people left their ancestral area to build elsewhere. We were told they left "in despair" because of restrictions of one sort or another over a long period.

The next step, and the source of considerable grievance today, was the sale of much of the remaining land and the mistaken inclusion of the marae itself in the sales.

With the abandonment of occu-

to the harbour from Glenbrook Mill, and

- the proposed siting of a liquified petroleum gas wharf terminal in Papakura channel.
- 8. Particular respects in which it was claimed tribal interests in the land are not recognised include
 - compulsory acquisition of certain lands
 - siting of major works on or near Maori lands so that land ownership is lost or land enjoyment limited
 - denial of access to the harbour, river and lakes, and
 - destruction or failure to protect sacred sites (wahi tapu)
- 9. It was claimed the promise in the Treaty of Waitangi to full exclusive and undisturbed possession of Maori lands homes and fisheries had not been kept and is still ignored in current projects and policies.
- 10. Recognition of tribal fishing rights was sought but opinions varied on how recognition should be given. Some claimed the whole harbour belonged to the local tribes and ought to be vested in them. Others claimed representatives of the tribes ought to be appointed as Guardians of the harbour. Others asked for particular areas to be reserved for their use. Others asked simply that tribal fishing rights be recognised in fishing laws and planning policies and be given greater priority.

We interpreted the broad claim as having two aspects

- an allegation that the tribes are prejudiced by the omission of the Crown to recognise "treaty rights" (the comprehensive claim), and
- allegations that the tribes are prejudiced by particular acts policies and practices adopted by or on behalf of the Crown (the specific claims).

With regard to the former it was said that the alleged omission of the Crown to recognise "treaty rights" is not new because the omissions of today are a continuation of a policy or practice that intensified with the land wars and has never really ended...

The Story of Pukaki

Pukaki is the principal marae of Ngati Te Akitai and Waiohua. Before the land wars the main buildings were located on the southern headland of the confluence of Pukaki and Waiokauri creeks. Other buildings and the urupa (burial ground) were on the opposite bank overlooking Pukaki lagoon. The estuary and creek provided for the people's seafood needs. The estuary gave access to the Harbour and Pukaki lagoon gave shelter to canoes. The lagoon had additional significance as one of the sacred footsteps of Mataaho (Nga Tapuwae o Mataaho) the vulcan god whose footprints are evidenced by a series of depressions in the landscape starting from Lake Pupuke on Auckland's North Shore.

Prior to the land wars the people were forced to leave and what was left behind was looted and destroyed.

Following the land wars the main marae area, urupa and 1300 acres surrounding were confiscated and occupied by settlers. Only 160 acres on the north bank remained. The people shifted there on their return from Waikato and a new marae was built in 1890. We were told that by the 1950s there were 200 families at Pukaki. The marae buildings constituted a very large complex, the dining room being said to hold 1000 people at one sitting. Although the burial ground had been confiscated the people continued to use it. It is still used and is well maintained, but the Maoris do not own the land. They use the burial ground at the sufferance of the private owner. They cross other land in private ownership to gain access.

Pukaki Lagoon (now dry land) comprises 33.6 hectares. In 1911 the Manukau Harbour Control Act vested the lagoon in the Auckland Harbour Board although the Maoris considered the lagoon was theirs. In 1925 the Board leased the lagoon under s147 of the Harbours Act 1908 which permitted mudflat areas to be reclaimed or impounded for pastoral or agricultural purposes. A stop bank was constructed to exclude tidal waters and the reclaimed land was drained and brought into agricultural use. In 1959 a lease in perpetuity was granted. Today the

pation, rating problems, and the people's need for money to build homes elsewhere, the land itself was at risk. In the 1960's several owners sought to sell their properties. Initially negotiations to sell to the airport authority were proposed (as the body whose regulations had inhibited the use and enjoyment of the land), but most lands were eventually sold privately.

Throughout these sales the local people considered the marae itself, and an area for housing around it, would always be protected and held, even though planning restrictions might prevent the use of that land for communal living purposes. It was their understanding that a three acre marae area had been "cut out" and reserved, together with roadway access.

Then in 1974, the siting of the proposed second runway was shifted. Pukaki marae was no longer in the flight path. There was now a prospect that the marae and the surrounding Maori land held back from the sales could be used to support a small Maori village complex. On the review of the Manukau District Scheme in 1982 the people made submissions to the local authority seeking zoning for this to happen. By this time a new enlightenment had crept into Town Planning and marae papakainga (housing) zoning had been provided for in several district schemes. In response to the submissions the three acre marae area was zoned Residential 9 (Maori Purposes Zone).

Now yet another problem presented itself. Doubts arose as to whether the marae had in fact been protected and whether the Maori people still owned it. These doubts existed at the time of our hearing and we had to investigate the matter.

We learnt:

- (a) That prior to the decision in 1955 to establish an airport at Mangere, Pukaki marae was part of the Maori land block known as Parish of Manurewa Allotment 156 of some 47 acres.
- (b) In 1947 the Maori Land Court was asked by the owners to set aside as a Maori Reservation that part of Allotment 156 containing three acres, already fenced, as would include the Pukaki marae, and a house (then occupied by Tame Wirihana) as a meeting house and papakainga reserve. The Court agreed. It was noted that the land was at the southeastern corner of the block with frontage to "the harbour". An order dated 6 March 1947 was duly sealed recommending that an Order in Council be gazetted to reserve the land accordingly.
- (c) The order was not in fact acted upon and the land was not in fact gazetted as a reserve.

- (d) On 30 January 1953 the Court was advised that the people had had the marae reserve surveyed (on a plan approved by the Chief Surveyor as ML Plan 13581), but that as the reserve was without access to Pukaki Road, the surveyor had provided for a private roadway over allotment 156 to serve the reserve. The Court made an order creating the roadway as a Maori Roadway and then minuted a direction "Recommendation for reserve to be sent forward with copy of approved plan". This meant that the recommendation had to be sent forward to the Head Office of the Department of Maori Affairs to have the reservation gazetted. Once gazetted the land would be inalienable.
- (e) Still the recommendation was not acted on. The land was not in fact gazetted as a reservation. The roadway order was not in fact registered against the Certificate of Title in the Land Transfer Office. The Chief Surveyor forwarded the plan to the District Land Registrar to enable those things to be done, but they were not done because the gazette notice was never put through or actioned.
- (f) On 15 April 1953 and subsequently three other areas were cut out of allotment 156 for a total area of seven acres, three roods, 14 perches. These are the areas surrounding the marae, the only areas that remain as Maori land today.
- (g) In 1969 an estate agent was engaged to negotiate the sale of the balance of the block to the airport authority. After some years the negotiations fell through when the principal owner died. By then there were 22 owners. On 15 August 1972 after hearing Counsel for the estate of the deceased owner, other owners, Counsel for the Manukau City Council and Counsel for the Auckland Regional Authority, the Maori Land Court appointed a real estate agent as trustee for the land (and two other blocks) "to negotiate or complete a sale of the above lands to the Auckland Regional Authority for extensions to the Mangere International Airport". The ARA offer of \$120,000 (for the three blocks) did not compare with the offer of \$252,000 from a private buyer and eventually the lands, including the residue of allotment 156, were sold by trustee to the private purchaser. (This was in fact contrary to the terms of the trust order which contemplated that the land was needed for airport purposes and restricted any sale to the A.R.A.)
- (h) But what was sold? Our enquiries reveal that the area sold in fact included the marae and roadway. The

transfer was registered on 5 February 1982. The new title that then issued to the purchaser (CT 52D/518) depicts the part allotment 156 that was sold as being held in two parts, the area that we can identify as the marae and roadway part of 1.2141 ha, and the residue of 14.8118 ha but of course both parts are in the one title and stand vested in the purchaser.

It seems clear to us that this is so because the Chief Surveyor lodged the plan for the marae, but the recommendation that the marae be reserved was never gazetted or registered and the roadway order was never registered. It appears on our enquiries that a recommendation of the Maori Land Court that land be gazetted as Maori Reservation is a matter to be followed through to gazettal by the Department of Maori Affairs as a simple administrative exercise. Further action on the part of the owners is unnecessary unless survey is required. In this case, survey was attended to in 1953 that the 1947 recommendation be sent forward for gazettal. It appears to us that in 1969 and 1972 both the owners and the Maori Land Court could reasonably have expected all necessary steps would have been taken to ensure that the marae was reserved and protected from the sale then proposed.

Pukaki illustrates the way in which Maori people have lost their lands, homes, sacred places and fisheries through insensitive and (to them) incomprehensible laws and regulations. We are aware of new laws, new policies and new attitudes that may prevent this sort of thing from happening again but we feel strongly that although there are currently limits on what we may recommend, the problem of Pukaki cannot be ignored. Witnesses cried openly as we were told the story of Pukaki. Many of the people shifted to the lands of their kin-folk at Makaurau only to be faced there with the closure of the Oruarangi creek, the loss of the Makarau seafood resource and the construction of the treatment plant. Today nothing remains of the Pukaki marae that supported some 200 families in the 1950s, apart from three houses on the remaining pockets of Maori land. We were told of how current hopes to rebuild the marae and re-establish homes continue to be thwarted. We were told that approaches have been made to Ministers of Maori Affairs and Registrars of the Maori Land Court, and of course to the landowners, but without success. The Auckland Regional Authority told us that it would lend what assistance it could to aid the return of lands and the re-establishment of the marae. We were told that if they could, the people would return. They return now only to bury their dead in the ancient burial ground that is no longer theirs.

Recommendations

We recommend to the *Minister of Maori Affairs* in each case, and: To the Ministers of Transport (re Harbours Act), Local Government (re controlling authorities), Energy (re Coal Mines Act and rivers), Fisheries (re seabeds) and Works and Development (re planning laws) — that in view of Maori sensibilities to the ownership of river, coastal and foreshore areas and the need to reconcile those sensibilities with public ownership, and in view of the diversity and occasional anomalies in the laws and practices governing grants of control of various parts of those areas, and the need to integrate those controls with sound planning principles in both environmental and commercial management, the laws relating to the ownership and control of rivers, harbours, coastal and foreshore areas be reviewed, together with the particular enactments in force for particular harbour, coastal and foreshore areas with a view to restoring the ownership of the Crown and expressing therein the Crown's judiciary responsibilities to the local tribes in terms of the Treaty of Waitangi, and with a view to rationalising existing control anomalies and providing integration with other planning statutes.



To the Minister of Civil Aviation and Meteorological Services

That in view of the tribal interests in the fishing grounds of Pukaki Creek and the Karore and Oriori banks, now affected by the Auckland International Airport, the Civil Aviation Division of the Ministry of Transport be directed

- (i) to investigate and report to you on the practicality of restricted fishing and/or passage rights to licensed individuals of the Pukaki tribes within the areas of current restriction, and
- (ii) to include in its current review of the Pukaki causeway and bridge, a report to you on the possibility of changes to improve water flows and maintain sea access in order that the fishing rights guaranteed to the Pukaki people in the Treaty of Waitangi might be partly restored

To the Ministers for the Environment and Works and Development

- (a) that following the release of the Manukau Harbour Maritime Planning Scheme the Commissioner for the Environment be asked to advise on the formulation of a Manukau Harbour Action Plan with definite commitments to take positive measures for the restoration of the harbour having regard to our finding that the deterioration of the harbour seriously prejudices the enjoyment of fisheries protected by the Treaty of Waitangi, and that positive action is needed more than policies of containment to remove that prejudice
- (b) that the advice should consider ways in which the plan might be implemented and subsidy assistance settled

To the Minister of Transport

That pending the formulation of an Action Plan as in 3 above, further reclamations in the Manukau be prohibited.

To the Ministers of Maori Affairs and Environment

That Manukau Guardians be appointed to provide a Maori and environmental overview of the harbour and a

Maori overview of the environs, and to restore the mana Maori in both, in the manner recommended.

To the Minister of Fisheries

- (a) that in view of Treaty of Waitangi guarantees for Maori fisheries and the current lack of recognition given them, contrary to the Treaty, and in view of our findings that there is need for greater research on how Maori fisheries might be more adequately provided for in legislation, policy and management planning, and in view of our finding that there is potential for conflict between Maori, public and commercial fishing interests and that the potential for conflict should be eliminated and in view of the fact that the options adopted in other countries with indigenous minorities have not been

fully examined or made known locally, and in view of our finding that Maori representatives on bodies under the aegis of the Ministry ought to have appropriate support and access to research opinion, that comprehensive studies be undertaken now to identify areas of major Maori habitation and fishing activity throughout the country, the nature of the fishing activity, the location of particular tribal fishing grounds and the marae and hapu associated with each, and the options available for the recognition, protection or compensation of Maori fishing interests,

- and that the information be made available for public consideration,
- (b) that in the interim, the lower creek and mouth of Whatapaka or Clarkes creek, and the Pukaki-Oruarangi creeks and tributaries, be reserves now for the exclusive use of the hapu of Whatapaka and Pukaki marae respectively,
 - (c) that a comprehensive study be undertaken on the effects of commercial fishing in the Manukau Harbour and lower Waikato River and,
 - (d) in the event that conclusions on that study cannot be finalised within three years, following consultation with affected interests and public consideration, commercial fishing in the Manukau Harbour and Port Waikato River mouth areas be prohibited until such time as a marked improvement in the fish stocks is clearly apparent

To the Minister of Works and Development

- (a) that consideration be given, in the long term, to modernising and integrating a range of planning statutes with provisions, to bind the Crown in the same way as the private citizen, to codify the principles to be applied, as appropriate, to all affected statutes, to provide for combined hearings to enable projects requiring several consents to be dealt with at one hearing, to provide for the assessment and consideration of the cumulative effect of developments and the maintenance of appropriate environmental qualities, to enable the conduct of the parties to be considered and any direction for further disclosure, discussion or research to be made and, to provide for the review of existing use rights.

Applicable principles should include consideration of the relationship of the Maori people their values, culture and traditions to any lands, waters or resources, and the protection of Maori lands and fishing grounds.

(b) that existing legislation be amended forthwith

- (i) to enable Regional Water Boards to take into account Maori spiritual and cultural values when considering water rights applications
- (ii) to provide specific reference to Maori fishing areas and the values pertaining thereto in the laws affecting water rights
- (iii) to provide for the review and reformulation of existing water right discharges that have not been approved by Regional Water Boards (the Manukau Sewage Purification Works for example) to bring them into line with current standards
- (iv) to require that Maritime Planning Schemes and Regional and District Planning Schemes shall have regard to the relationship of the Maori people, their values culture and traditions to any land, waters or resources
- (v) to remove any exemptions for the Crown from the requirements of the general planning laws and to apply the planning procedures to all mining under the Mining Act 1971 and gas pipeline authorisations under the Petroleum Act 1937 or provide other sanctions for the protection of Maori interests affected by those Acts

To the Ministers of Maori Affairs, National Development and Local Government

That consideration be given to affirmative action to fund and assist tribal authorities to establish an economic base for their people, that development levies be apportioned where marae and papakainga are affected by developments and that an additional levy be provided where traditional fisheries are affected or where Maori people have a significant cultural interest in affected resources.

To the Ministers of Lands, Forests, Energy and Works and Development

That negotiations be continued with all affected parties for a settlement of the claims in respect of the compulsory acquisition of lands in the Waiuku State Forest, if practicable without further recourse to this Tribunal.

To the Minister of Internal Affairs

(a) that the Antiquities Act 1975 and any policies for the administration of that Act be reviewed in the light of the concerns expressed in para 7.4 upon the ground that while the principle of protecting Maori taonga is consistent with the promises of the Treaty of Waitangi. The Treaty pro-

mises were intended to confer a benefit on the hapu owning or entitled to those taonga and that the claimants in this case have not received a benefit since the passing of that Act

(b) that in view of the apparent lack of knowledge of this Act among those who appeared before us, the Department make known widely in the community both the provisions of the Act and Departmental policies under it

To the Ministers of Maori Affairs, Lands, Forests, Environment, Science and Technology and Fisheries

That their Departments be authorised, at their discretion to assist Maori groups with the preparation and formulation of submissions and the presentation of available evidence to those bodies, boards and tribunals involved in planning processes in order that their concerns might be better known and where practicable verified from available information or opinion.

To the Ministers of Lands, Forests and Energy

(a) that the consents and licences whereby NZ Steel Ltd is authorised to undertake mining operations at Waikato North Head be reviewed and renegotiated, or new undertakings sought, to protect sacred sites and adjoining Maori lands, (but not so as to presume that all former Maori freehold lands are sacred sites), with provision for the re-interment of discovered remains, and with provision for the reinterment of the remains within larger wahi tapu where burials are dispersed, with the concurrence of elders of Ngati Te Ata

(b) that if agreed to by Ngati Te Ata, assistance be given for the survey of agreed sacred sites, and their establishment as Maori Reservation with trustees appointed for their control.

To the Ministers of Maori Affairs and Works and Development

That in view of our finding that Maori wahi tapu are not adequately protected and that the ownership or control of wahi tapu are not adequately secured to the tribes, and that these things are contrary to the Treaty statutory provision be made for the compulsory acquisition of significant sacred sites for settlement as Maori Reservations in appropriate cases.

To the Ministers of Maori Affairs and Internal Affairs

That research be undertaken into the desirable options for the identification of Maori sacred sites on Crown or General land having regard to the recent Australian experience pertaining to Aboriginal sacred sites.

To the Minister of Lands

That the Crown negotiate with the current owners and lessee for the acquisition of the Pukaki marae site, urupa (with access thereto) and lagoon, and if those areas or any of them can be acquired then without charge to the Maori hapu the Crown should gazette those areas as Maori Reservations for Ngati Te Akitai and Waiohua, upon the ground that they are existing wahi tapu of those tribes, that such action is necessary to secure and protect them, that there are currently insufficient laws to protect and secure such areas to the prejudice of the affected tribes, and that the omission to provide such laws is contrary to the principles of the Treaty.

Conclusion

We now end our report where we began it. The enormous losses sustained by the Manukau tribes must be looked at, although they are for the most part beyond our jurisdiction to examine in any detail. The policies that led to the land wars and confiscations are the primary source of grievance although they occurred last century. It is the continuation of similar policies into recent times that has prevented past wounds from healing. Special consideration must now be given to the people of the Makaurau, Pukaki and Te Puaea Marae. In various degrees they have lost the greatest part of their traditional seafood resource and access to the harbour or have been affected by developments around them predating the year from whence our jurisdiction begins. The Makaurau people lost more than most. Compensation has not been assessed but even were it to be assessed under existing laws, the tribal and fishing loss is not compensatable. This most unsatisfactory state needs to be remedied. Any compensation payable ought to be payable not to individuals but to the various marae. Although compensation was not sought it provides the only practical alternative.

Even after all these years Ngati Te Ata ought to be fully informed on why they had to vacate Moeatoa marae on whether or not they still have an interest in the Awhitu Lakes and whether access or user rights can still be secured to them. The Rangariri people ought to be told of the position concerning their papakainga and should be assisted to re-establish their mana whenua at Awhitu.

Despite the injustices of the Manukau's past, and some chafing at the bit from a younger generation, those before us re-affirmed their loyalty to the nation and their reliance on the due processes of law. It is not their loyalty that is in question but the good faith of the other party to the Treaty, the Crown in right of New Zealand.

Past wrongs can be put right, in a practical way, and it is not too late to begin again.

Te whenua te wai u mo nga tamariki o te tangata whenua

Na Joe Karetai

The recent findings of the Waitangi Tribunal that show great injustices against the Waikato people (Tainui canoe) in the Manukau Harbour only exposes the tip of the iceberg. Not only were large tracts of land spirited away from our Maori people by straight out dubious manipulation, but also estuaries and water resources. If the Waitangi Tribunal were to conduct hearings of maori land and water injustices from Taitokerau in the far north to Murihiku (Southland) in the deep south, what has occurred in the Manukau Harbour would only be an opening chapter to one of the greatest tragedies in New Zealand history.

Let me illustrate with an example concerning tribal land in south eastern Otago.

In 1848 when Ngaitahu sold the land between Kaiapoi in the North and Bluff in the South to the New Zealand Company an area of 500 acres was reserved to Ngaitahu at Tautuku in South East Otago. My ancestor Korako Karetai was an original owner in the block and my family still own shares in there. During the last 100 years or so, some of the land has been acquired by the Crown for scenic reserves and compensation paid to the owners at the time it was taken. The compensation was based on market values for land prevailing at the time. There was no compensation for loss of turangawaewae or for its value in tourist dollar terms but I digress.

The scenic reserves surround the remaining area of native bush and access to State Highway 92 is only through Crown land. The present generation of environmental agencies have looked over the remaining area of maori freehold land and seen a logical extension of the scenic reserves. They were faced with the usual problem. No money. Their method of resolving this problem was like all good ideas, simplicity itself.

Someone prompted Lands and Survey Department staff to prepare a national coastal reserves survey which advanced the concept of a Coastal Park for the preservation of the Chaslands Coast between Tahakopa Bay and Waikawa Harbour. The maori land at Tautuku was included in the study. Through the agency of the Ministry of Works and Development, still at the tax payers expense, the Clutha County Council was persuaded to have regard for the Land and Survey Department's report and to include provisions protecting native bush at Tautuku in its proposed District Scheme.

The Council did not want to designate the land for Scenic Reserve because that would involve compensation. The Crown did not want to designate the land for the same reason. Getting past this obstacle was also quite simple. The

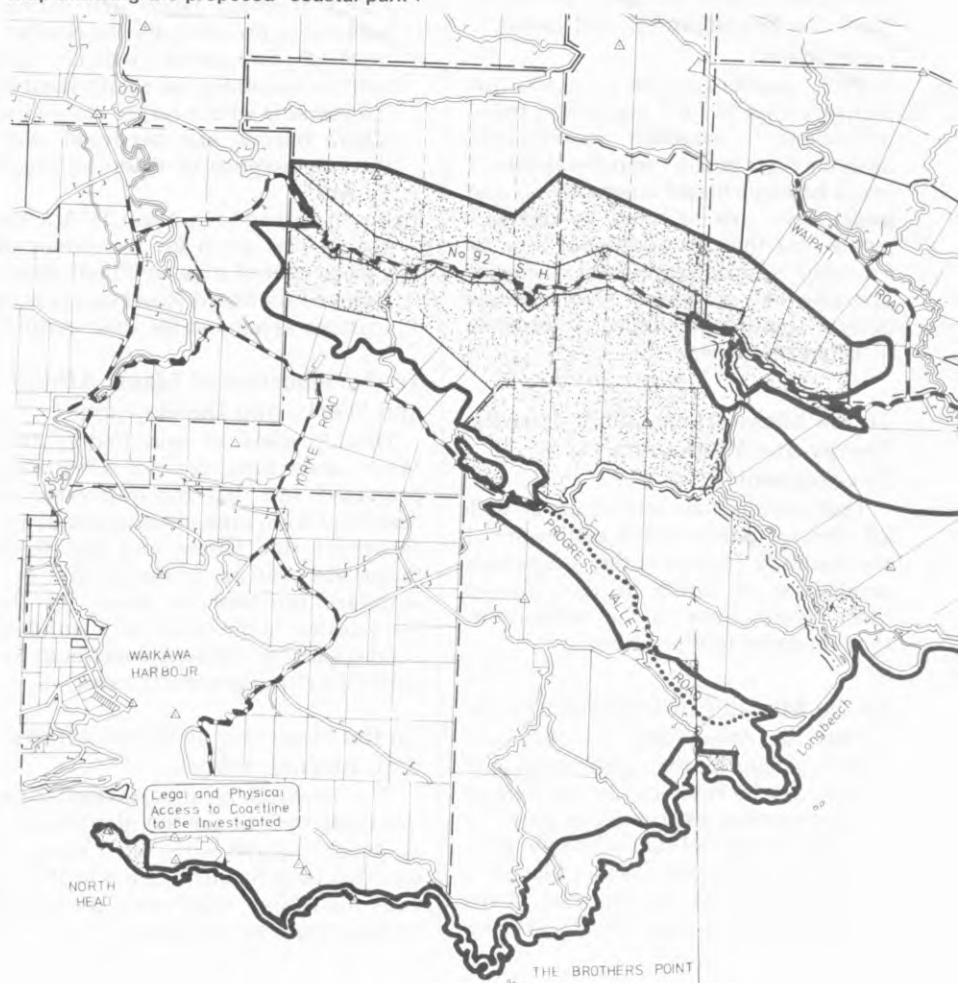
Council zoned the maori land Rural B, and said that in the Rural B zone you cannot fell native bush without formal planning consent from the Council requiring of a conditional use application. It was very neat and tidy. The native bush was protected without as much as a thank you for the owners.

So who are the owners? There are more than 1000 owners scattered throughout New Zealand and beyond. In 1983 the Maori Land Court vested most of the block in three trustees. All three are owners namely: Sid Cormack, Rangi Te Maiharoa and Narna Dunn. Their task was to come up with a management

or development plan for the future benefit of all of the owners. The timing of the vesting in the three owners was most fortuitous because without their vigilance and active opposition this planning atrocity would have occurred before the owners knew what was going on.

The trustees contacted the Maori Trustee and pointed out the difficulty facing them. The land was vested in them, it was not revenue producing, and they were meeting all the costs of running the trust out of their own pockets. It was not possible for them to take on the Clutha County Council, the Departments of State and the conservation groups without professional assistance. It was agreed the Maori Trustee would lend his weight to their objection to the proposed district scheme and that happened. The Ministry of Works and Development and the Royal New Zealand Forest and Bird Protection Society (NZFBPS) predictably opposed the Maori Trustee's objection at the Clutha County Council hearings and while the Maori Trustee had some success, most of the maori

Map showing the proposed 'coastal park'.



land was left affected by the zoning proposals.

At the request of the trustees and some of the individual owners the Maori Trustee appealed against the Council's decision to the Planning Tribunal. I went to Dunedin as a witness in the action. Together with the trustees and the Maori Trustee's lawyer, Peter Churchman, we explained to the Tribunal, by reference back to our ancestors, what turangawaewae means, what the second article in the Treaty of Waitangi promises and what the affront to Maori mana the zoning proposals were.

We went for two and a half days. The Clutha County Council, the NZFBPS and the Ministry of Works and Development all opposed the appeal but we carried the day. Not entirely because of taha Maori of course. The Tribunal gave us a good hearing on this point but expressly rejected the authority of the Treaty of Waitangi. It found instead that conditional use procedures for protecting native bush on ancestral land were inappropriate. The Tribunal has handed down an interim decision and directed that all parties involved should get together and come up with a new method for protecting the scenic bush areas. This is yet to happen but the trustees will now at least have the privilege of being able to participate in the planning process affecting their land. If agreement is not reached it will



P. Parata, Deputy Registrar of Maori Land Court — Te Waipounamu and Joe Karetai, NZ Maori Council.

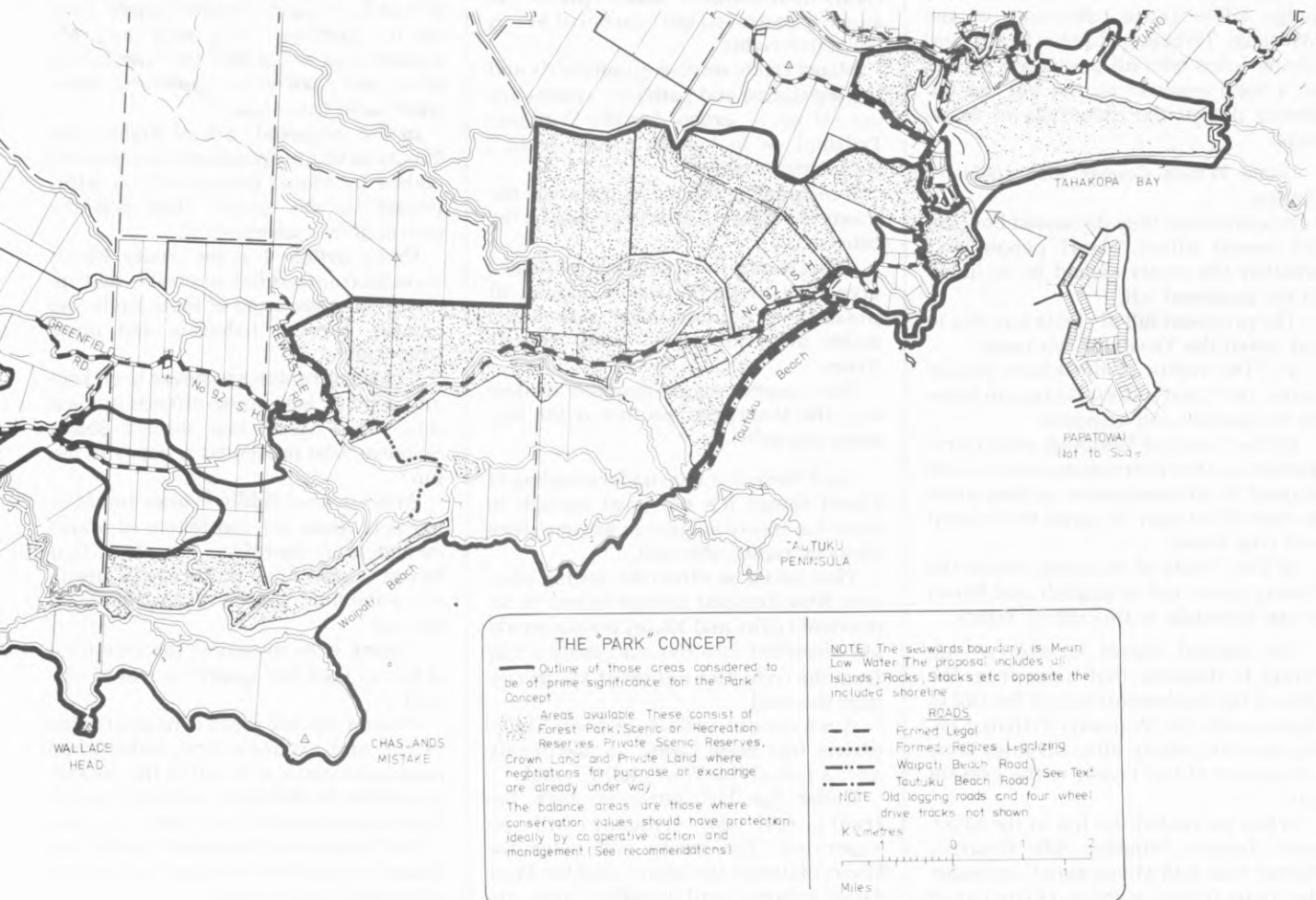
be necessary to go back to the Planning Tribunal.

The case cost the Maori Trustee plenty and our thanks to him and his staff.

There is a footnote. The local newspaper and radio station all decried the decision of the tribunal. None mentioned the owners' point of view. NZFBPS lodged an appeal with the High Court in Wellington, and the Maori Trustee prepared to fight that battle. On receipt of the Maori Trustee's intention to op-

pose, the appeal was withdrawn. Then, for the first time the NZFBPS wrote to the Maori Trustee asking why he was involved at all. The Society pointed out it is particularly mindful of the relationship of Maori cultural values to the retention of native forests. Its letter concludes with the words, "Te whenua te wai u mo nga tamariki".

The title of this story conveys our reply.



New Bill fails to satisfy

by Sherill Tapsell

To satisfy his appetite for power the shark suggested to the kahawai that they unite and become one. The small kahawai asked how this might be done.

"It's simple" replied the shark, "all you must do is let me swallow you and we will be one forever."

Like the kahawai, the Treaty of Waitangi could be swallowed up by the proposed 'Bill of Rights', decided a hui of Maori lawyers in Auckland.

At Te Tutahi Tonu marae about 50 lawyers, law students and Maori church representatives from the north island met to explore the implications of including the treaty in the Bill of Rights.

The Treaty of Waitangi was signed by Maori people with the British in 1840. Although it has status in international law, it has little legal status in New Zealand law.

If included in the proposed bill of rights, the treaty would receive legal backing for the first time.

Speakers at the hui included Chief Judge Eddie Durie, chairman of the Waitangi Tribunal, Ripeka Evans and Shane Jones who all presented papers at a legal seminar on the bill the following day at the University of Auckland.

Dame Whina Cooper also spoke to the hui.

In workshops they discussed how the bill would affect Maori people and whether the treaty should be included in the proposed bill.

The proposed bill of rights has this to say about the Treaty of Waitangi.

1) "The rights of the Maori people under the Treaty of Waitangi are hereby recognised and affirmed.

2) The Treaty of Waitangi shall be regarded as always speaking and shall be applied to circumstances as they arise so that effect may be given to its spirit and true intent.

3) The Treaty of Waitangi means the Treaty as set out in English and Maori in the Schedule to this Bill of Rights.

The second clause is seen as applying to disputes that arise from the time of the implementation of the Bill of Rights, with the Waitangi Tribunal being seen as looking after disputes from the signing of the Treaty to the present day.

When he visited the hui in the afternoon Justice Minister Mr Geoffrey Palmer was told Maori people consider the treaty is their right and to include it



in the bill of rights would take away its mana.

The treaty and the bill were two separate issues he was told and the treaty should not be swallowed up into the bill.

"The treaty must stand on its own and not be subject to someone else's ideas," said Annette Sykes, a lawyer from Te Arawa, Rotorua.

She told Mr Palmer that the bill of rights as it stands is unacceptable because it destroyed the concept of Maori collective rights.

Maori rights involve group rights and the legislative and judiciary system are not set up — except for the Waitangi Tribunal — to handle group rights," said Annette Sykes.

If included in the bill as it stands, the treaty is subject to interpretation by the courts.

"This means the treaty will be judged according to the values of judges, at present predominantly non-Maori males over 50 years," said Annette Sykes.

The courts are inadequate to deal with the Maori perspective at the moment she said.

Until there is a true understanding of Maori things it's not good enough to have the treaty subject to anyone else's ideas or rights, she said.

This would in effect be setting up a new New Zealand culture based on individual rights and Maori people would get absorbed into this and move away from the collective nature of Maori culture she said.

A successful vehicle to hear Maori claims has been based on the treaty and is called the Waitangi Tribunal.

Under the bill, however, both the treaty and the tribunal will be separated. The treaty will cater for Maori claims in the future, and the Waitangi Tribunal will handle claims re-

lating to the treaty from 1840 to the present.

"The bill will have a detrimental effect on the Waitangi Tribunal" said Maori law student Gina Rudland who presented a paper to the hui.

And the suspicion of the Maori people towards the courts is born out that "the courts of law have never upheld a decision regarding the Treaty of Waitangi in the Maori people's favour," said Gina Rowland.

Recommendations like those the Tribunal made on the recent Tainui people's claims over the Manukau harbour might not occur but would go through the court system.

The Waitangi Tribunal is quite unique for a Tribunal. It can hear any evidence on marae of tangata whenua and in Maori.

It is now winning the confidence of Maori people because of its chairmanship and its interpretation of the treaty in accordance with a Maori perception of the treaty said Gina Rudland.

"However the Tribunal only has power to make recommendations from on its findings," she said and Mr Palmer was asked that the Tribunal be given more power to implement these changes in this area.

In the proposed 'Bill of Rights' the Treaty of Waitangi will stand alone and claims by Maori people will be interpreted by the courts. How will the courts of law interpret it?

Under article 2 of the treaty, Maori were guaranteed full, exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties.

"This guarantee has never been kept and a lot of legislation offends against this," said Maori law student Shane Solomon who presented a paper to the hui.

Acts such as Public Works and Mining acts allow for the taking of Maori owned land therefore it's clear that Maori people have no turangawaewae since the land can be taken from them he said.

"Many acts recognise the existence of Maori land but ignore its status" he said.

"Under the bill there is no guarantee of full and exclusive and undisturbed possession since it is still in the courts' discretion to interpret whether an act contravenes the treaty or not," he said.

Mr Palmer said he would look to the Maori people for direction and accept what they have to say.

Annette Sykes said "He doesn't say which Maori people he will listen to however, and to ignore our sentiments is to ignore the endorsements of the Waitangi hui, Turangawaewae hui, Education hui, Waitangi Action Committee and other Maori opinion."

"As tangata whenua we want the Treaty to be entrenched as the constitution of Aotearoa to which all legislation must confirm before being passed into law," said Annette Sykes to Mr Palmer.

We want Parliament to dissolve itself and reconstitute itself under the Treaty of Waitangi with legislation flowing on from this.

Mr Palmer said the idea interested him and he would like to see it developed. However he pointed out a probable challenge in the courts.

"More research into the effect of legislation on Maori society is needed", says Chief Judge Eddie Durie of the Maori Land Court. He told Maori lawyers it was important to have a group of lawyers in the Maori Affairs Department who could research and comment on proposed laws.

He said there was no Maori perspective on many law changes.

The Fisheries Act, Forestry Act, Harbour Act and Public Works Act were examples of legislation which could affect Maori communities.

"In North America indigenous lawyers vet everything to see how it affects their people; I don't see that happening in Maori Affairs here," he said.

Judge Durie said research had to be done at an early stage.

He said Maori people had tended to attack proposed changes after the select committee stage, and as it got closer to Cabinet approval it became difficult to change.

"Checking mortgages, leases or rents may not have been very stimulating to Maori Affairs lawyers in the past but I think there is a mood to focus on research, he said.

Lack of funding for legal action often deterred Maori people from pursuing cases he said, or they go to a Maori lawyer in the hope of a "free job".

"That's not fair on a person trying to establish themselves," he said.

Judge Durie hopes a network of expertise in Maori law might be established through contracting work to private practice lawyers.

If Department lawyers, after researching proposed legislation found grounds for action, the claimants would then be passed on to private practice lawyers.

The Department of Maori Affairs should attract law graduates from the universities, he said.

"We should look not only for Maori lawyers but anyone interested in Maori law," he said.



Contestants at speech competitions 1985 Michael Fowler Centre, Wellington.

Maori Speech Contest 1985

Progression is really happening as far as Pei Te Hurunui and Korimako speech competitions are concerned.

It seems that there's a special trophy for every contestant. The finalists for the competitions that were held in Wellington this year received trophies for the best male speaker, the best female speaker, the best overall speaker, plus all the runners up. And to win one of these trophies was pretty hard. The calibre of the speeches is high. The resurgence to be proud of te taha maori, kia akona te reo, kia kaha ki te reo — the messages came through loud and clear.

The audience was a supportive one. The Michael Fowler Centre, that had been hired out for the duration of the speeches, was a hive of activity. Whether it was people just coming in for a snoop, or someone looking for a cousin, the brown faces were there.

Wellington streets were dotted with school jerseys from Kaikohe, Whangaroa, Whangarei, Christchurch,

Napier, Gisborne, and all the schools in between.

And yet, when these students were back in the hall, standing on the stage, they stood back for no one. They stood there, in front of approximately 1500 people a day, and told them exactly what they thought of today's world. They told our kaumatua why the rangatahi are the way they are, they told the rangatahi what they should be doing to help our kaumatua. They said things that they wouldn't dare stand up and say on their own marae. And that is the beauty of the speeches — the freedom of speech. The freedom for a woman to stand up and have the chance to beat her male counterpart.

But there is also that one thing that makes things very "unbeautiful" — expense. Next year's venue has not yet been confirmed because no one was willing to take up the responsibility of hosting 3000 to 5000 people, feeding them, accommodating them, and generally playing hotellier for a few days.

But something will come up, Maori Education Foundation, the organisers will think of something.



Whanau o te Whenua

— a school case study in Timaru

Mountainview High School is a new form three — seven co-education secondary school in Timaru on a magnificent 9 hectare landscaped site with views of the surrounding countryside, city and the sea. Our former site was a cramped inner city site of asphalt, concrete and brick with precious little green space or garden. Those conditions were less than ideal for fostering pride in oneself and one's environment. The new school has allowed this to develop.

The new school is a whanau school based on three whanau blocks capable of accommodating up to 250 students each. The staff were keen to develop the philosophy of the whanau principle. Obviously a starting point, which emerged from a teacher only day in 1982, when we heard of developments at Hillary College, was the naming of the school and the various buildings. Discussions about the naming of the new school lasted for a long time. Finally the Board of Governors' decision was Mountainview, in keeping with our panoramic vista.

After consultations with members of the Maori community we settled on names for the whanau blocks. Whanau o te Hiwi, the family of the hills, has a mountain outlook. The interior decoration follows the theme of the reds found in the sunrises and sunsets on the Southern Alps. Whanau o te Whenua, the family of the land has the plains and downlands as its outlook, from which comes the suggestion of yellows and browns for the interior decoration. The third Whanau block, with its outlook towards the sea, is named Whanau o te Moana, and has blue as its colour theme.

At about the same time as all these exciting developments were taking place, a Vietnamese family arrived in Timaru. Three children enrolled at our school. Their English skills were practically nil. They knew fewer than one hundred English words. How were they to cope and how were we to cope? We were grateful to the Department for an English as a Second Language Teacher who took these three students by themselves for ESL. Also there was an appointment of a local ESL advisor (teacher) for South Canterbury and the supervisor for the Southern Region. Mountainview High School staff were asked if a teacher would act as a link between the local advisor and the regional advisor.

This paper was prepared by R Devlin, PR. Social Studies, for the National course for the Federation of Social Studies Teachers Association, to be held in October at Lopdell House, Auckland.

All these special efforts by the Department for three students caused people to think — why this special attention when we have other culturally different people who have just as many language difficulties? What of our Chinese, Dutch, Polish and more particularly and greater in our Maori students. Staff were becoming aware of the need to consider a multi-cultural approach to education.

Introducing aspects of bi-cultural education to Timaru people who traditionally are very conservative and who suffer from white racism (see a later note) had to be done very slowly. Some people feel that the naming of the Whanau blocks was enough for the community to get used to. Mispronunciations still abound and likewise mis-spellings. However there is an acceptance and a pride in our different, new school, with its Maori names component.

In 1985 a further move was made to introduce other Maori names e.g. Whare Takaro (Gymnasium) Whare Ako (Experience Unit) Whare Mahi (Art and Crafts) and Whare Wanaga (Senior Science and Home Economics) This set of signs appeared with no special announcement. Most people accepted them and they have become a source of pride when showing visitors around the school.

Perhaps the best example of con-

sultations with the Maori community was the regional PPTA meeting held at Mountainview in July 1984 to discuss "Taha Maori" — what it is? Why have it in our schools? Who is available to help teach it? As the PPTA had at that time no local Maori members there was no awareness of how to welcome without offending our visitors. The meeting could be described as a stumbling first contact for the Regional organization of PPTA. It was an historic occasion from which we could develop to better things.

One outcome of this meeting was that a group of teachers at Mountainview decided to learn Maori. Weekly lessons based on the rakau method lasted throughout the winter. In term three the lessons developed into discussions on how to run a wananga. The local Maori community had been fired up with enthusiasm by a very successful wananga held at Kurow in the school. They were keen to have another.

Te Whanau Wananga O Te Maru committee was set up with a membership of over 20 interested people. The first meeting was held in late October where suspicions and distrust were apparent — a difference between the tangata whenua of Temuka and the North Island migrant families who had settled in Timaru. But once the local kaumatua Mr Jacko Reihana had spoken and given his blessing the attitudes changed. There was openness of discussion. Reprimands occurred. The meeting quickly moved into 'taha pakeha' procedures. Sub committees were set up. A date was set, 30 November — 2 December. Weekly meetings followed. The working together as a team developed into a fine and highly satisfactory level.

The wananga was held in the gymnasium at Mountainview. Over 300 mattresses were spaced around the gymnasium. The Home Economics department became the wharekai. The number of day visitors rose to over five hundred. The local newspaper devoted editorial space to the successful whananga and paid tribute to the community. These sorts of positive statements are sorely needed in Timaru because of the high profile racism has had in this city. An example of this is seen in the attempted purchase of a

disused school in June Street as an urban marae. Local residents immediately set up a petition to prevent this. The letters to the editor revealed just how blatant white racism is in Timaru.

Secondly, the nation-wide coverage in the media of Timaru KKK revealed another side of white racism, the insensitivity to racial and cultural differences.

Are our schools in fact fostering white racism? A similar conclusion might have been reached when looking at the numbers of non-pakeha children who are expelled from our Timaru secondary schools.

Many felt that the wananga had to be a success if only to counter the ugly incidents that had occurred between KKK and members of minority group such as Maori, Vietnamese and Chinese. Obviously one way to make it successful was to involve as many people as possible in the planning stages. Students from both Temuka and Mountainview High Schools regularly attended practise sessions.

An added incentive was the visit of the Raukawa School's (Waahi Marae at Huntly) cultural group to Temuka for two days before the wananga. A group of our students attended the concert. They were impressed and wanted the immediate introduction of a Maori cultural group at our school. We had in fact set up a language group as a Wednesday afternoon activity group. Members of the Maori Woman's Welfare League were teaching the language by the rakau method. Unfortunately the demand for this elective declined with the changeover to the winter sports session. There was also the problem of an untrained and unqualified person trying to cope with varying levels of knowledge.

The Race Relations Conciliator paid the school a visit. This also had the effect of arousing interest in things Maori.

Maori Language Week in 1984 was seen by at least one teacher as being a time to focus on language by way of posters and art work. These were displayed in the commons of Whanau o te Moana.

A further development arising out of the wananga was the expressed need for a teacher of Maori language in Timaru schools. How do we go about getting the services of an Itinerant Teacher of Maori? The writer set up a meeting with local Maori leaders and

the Southern Regional Office for Maori Education, Graeme Botting. The Timaru Maori Community Officer, Bill Bartlet; the chairman of the Whanau Wananga Committee, Hemi Ruwii; and the chairman of Timaru Maori Wardens, Bruce Tao attended along with the writer and the Guidance Counsellor, Leo Hanson. Graeme outlined the possibilities and left us to do the homework.

This resulted in a questionnaire being sent to all the secondary schools in South Canterbury asking them if they would be interested and how many hours they would be able to give such a person. The response was disappointing. One school said it would give three hours for form three language and one hour for activities. A second school was prepared to give two hours on a basis similar to the itinerant music scheme. A third school said it could give two hours a week.

The issue of the itinerant teacher of Maori arose at the taha maori in-service course, 1st May held at Mountainview. A summary of the questionnaire returns was presented. Many principals are concerned about falling rolls and how they can protect existing staff rather than how they can employ new staff. The advisor for Maori in primary schools, Bill Gillies heard these comments and suggested an extension of the survey into the primary schools. The principal of the Community College Herb Harrison heard the comment, that perhaps the Community College might be able to help. He indicated to the writer that he would be very interested.

The taha maori in-service course gave many teachers the opportunity to experience a powhiri which included the karanga, whaikorero, waiata and hongi. Reactions ranged from culture shock to when can we have another course. Perhaps the biggest thrill to the course chairman (the writer) was the response from the local Maori community when asked to take part. Every Maori group was represented with at least one member. Both Mountainview and Temuka High Schools had student input in the powhiri. Kohanga reo students added a truly family atmosphere to the occasion.

At about the same time a staff forum decision, 'That we support the establishment of a position itinerant teacher of Maori in South Canterbury' was passed. A later staff forum supported the motion 'That we support the establishment of a local marae'.

The second motion was framed as a result of the actions of the Timaru Maori Committee who have presented submissions to the Minister of Lands, Maori Affairs and Education about obtaining a piece of land for an urban marae complex in Timaru. Such a complex is seen as essential in providing a focus for things Maori in Timaru and possibly making it easier for South Canterbury schools to gain the services of an itinerant teacher of Maori.

Other developments include the principal's policy to open any full school assembly with a greeting in Maori. Students and staff now accept this as being the norm.

Maori language week was celebrated by two whanau assemblies inviting in guest speakers. A third whanau assembly put on a skit about international tourists arriving at Auckland airport to be greeted in Maori only. Many social studies classes did posters and some have made a special study of the language via tapes while fifth form history classes did pen sketch studies of famous Maori leaders. A press photographer came to visit the school which resulted in a front page photograph in the local paper.

Our nearest primary school has seven teachers enrolled at the Community College's Maori language class. They are actively promoting Maori language in their school.

Also during the last month of term two we had a student teacher in our school who had done bone carving at Teachers College. His enthusiasm and willingness to run a bone carving class before school on Fridays soon had many involved. The greatest spin-off has been that people, previously less than enthusiastic about things Maori are now very enthusiastic about Maori designs. Bone carving is also something that people of all ability levels can take part in.

Important first steps have been made. We have still the problem of sensitizing the whole staff to minority group values. Being aware of cultural differences is not just a social studies job. It is a school wide task. All teachers must be involved. There is no doubt that the new school environment has helped a tremendous amount. It would have been very difficult to bring about these changes in the cramped inner city site. We have a happy school climate where there is a far more tolerant atmosphere of differences.

Rongelap atoll evacuated by Rainbow Warrior

Story and pictures by David Robie

Beside the lagoon of Rongelap Atoll in the Marshall Islands lies a small cemetery filled with whitewashed headstones among coral sand and coconut palms. One grave stands out more than the others.

It has a polished black plaque bearing the name Leko Anjain: Born Feb 21 1953, died Nov 15 1972, Bethesda, Maryland, USA. He was the first radiation victim on Rongelap, dying of myelogenous leukemia at the age of 18.

Leko's father, former mayor John Anjain, 63, was in the first batch among 320 Rongelap islanders to recently evacuate their atoll in the Marshall Islands republic because of nuclear contamination. They abandoned their ancestral home and left on board the Greenpeace ecology campaign ship Rainbow Warrior which was on its last mission before being bombed in Auckland's Waitemata Harbour on July 10. Anjain's final gesture before leaving was to give a last polish to his son's headstone.

For the tangata whenua, the plight of the Rongelapese is the most chilling evidence of the colonial nuclearisation of the Pacific. They have no word in their language for enemy yet have become the biggest sufferers from *baijin* — fallout poison.

For Anjain the new home of Mejato island, on the western rim of Kwajalein atoll — where the United States has a ballistic missile range — represents fresh hope for his people. But they will always remain alienated from their land unless they can one day return to Rongelap. "We didn't have any choice but to leave our own island in spite of loving it so much," says Anjain. "Some of the old people found leaving an agony."

The Rongelap people stripped their houses of corrugated aluminium roofs, plywood walls and other building materials, and transported them — along with the village school — on board the Rainbow Warrior to Mejato, 150km south-east. The remarkable exodus took almost two weeks and four voyages, each leg taking roughly 14 hours.

"We've been told the problems on Rongelap aren't all that serious and that is why we received little help from the US government. What nonsense!" says Anjain. "On the other hand, the US actually used Bikini and Enewetak atolls for testing so they felt obliged to help those people."

On March 1, 1954, the US triggered the 15 megaton Bravo thermonuclear bomb — America's largest ever — at nearby Bikini atoll and north-easterly winds swept the radioactive fallout onto Rongelap atoll. The 82 islanders on Rongelap, and Alinginae atoll close by, were not warned nor were they evacuated until three days after the mammoth blast. They were allowed to return to Rongelap in 1957 without any clean-up operation being carried out by US authorities. Other nuclear tests among the 66 conducted by the US in the Marshall Islands between 1946 and 1958 also contaminated Rongelap.

"In a sense, the Marshallese are the first victims of World War III," says in-



Leko Anjain's grave on Rongelap atoll.

dependent Australian filmmaker Dennis O'Rourke, whose latest documentary, *Half Life*, about Rongelap includes official footage of the Bravo blast in the most desolate and realistic sequence of a nuclear holocaust ever shown on film.

"They are the first culture in the history of humankind which has been effectively destroyed by radiation. And they are a small culture — the end of the line," he says. "Decisions were made to deliberately allow these gentle and trusting people to be exposed to radioactivity. In the name of national security the US has irreversibly destroyed the fragile world of the Marshall Islanders for countless generations to come."

In the four years after Bravo, women on Rongelap had a miscarriage and stillbirth rate more than twice that of unexposed women. More than 77 per cent of those on Rongelap who were aged under 10 when Bravo happened have undergone surgery for removal of thyroid tumours. Leko Anjain's death in 1972 was the first of a Marshallese which the American authorities admitted was due to fallout. John and Mijua Anjain have since received \$50,000 in compensation.

"I'm greatly upset by what's happened — what the US had caused by these tests. Why should they do such a terrible thing?" Anjain asks. "I know the US scientists won't come out and tell the truth. I've had the experience with my son. I look at the thyroid trouble, the deformed babies and stillbirths and I know from my own experience that we have a severe radiation problem on Rongelap."

Two other sons of Anjain, Zacharias, 38, and George, 35, needed surgery for thyroid tumours. And, according to a noted American researcher, Dr John Gofman, of the University of California,



Rongelap women abandoning their atoll with the Rainbow Warrior.

Berkeley, all Rongalapese aged under 15 when exposed to the Bravo fallout face a premature death from cancer.

"I remember the day of the test vividly," recalls Anjain, as he relaxes with a nephew in the shade of a pandanus tree. "I was making coffee with a friend just before dawn. All of a sudden, a big bright light flashed in the west and the explosion came later. And about 10 in the morning powder started to fall on the island.

"People carried on doing their own thing but the children played in this strange stuff falling out of the sky — we didn't know what it was. About 10 pm, many of the islanders had become sick. They were vomiting, felt nausea or had diarrhoea. When we got up the next day and drank the water it had turned to a dark yellow — almost black.

"On the second day, people were really sick and couldn't move around. Just a few strong men tried staggering from home to home to check on everybody and get food. Most of our people were terribly sick that day — all they could do was lie down and wait.

"About five o'clock a US Navy seaplane came from Eniwetak and two Americans with combat suits came ashore. I asked them what they were doing, and they said, 'We've just got 20 minutes to come ashore.'

"They brought what I was later told was a geiger counter to measure the radiation. As soon as they got ashore they went near the church and checked the nearby water tank. I guessed they knew the radiation was too high, but they said nothing and left.

"On the third day, a destroyer arrived in our lagoon and a landing craft came ashore. The military talked to me as I was the mayor. They told me to get all the people ready to leave because another day on the atoll and we would

all die."

Medical teams from the Atomic Energy Commission (now the Department of Energy) began examining the islanders after they were moved to Kwajalein atoll and have returned to do follow-up tests at least once a year since then, as part of an official study of the exposed people. They bring their own food from the US and do not eat local coconut crabs, turtles, clams, coconuts and breadfruit.

A document from the Brookhaven National Laboratory in New York, produced three years after Bravo, said: "Greater knowledge of radiation effects on human beings is badly needed.... Even though the radioactive contamination of Rongelap island is considered perfectly safe for human habitation, the levels of activity are higher than those found in other inhabited locations in the world. The habitation of these people on the island

A Rongelap leader, Jeban Riklon (right), and other islanders float building materials ashore at Mejato island.



will afford most valuable ecological radiation data on human beings."

Little wonder that the Rongalapese allege they have been used as guinea pigs by the US in a planned experiment on radiation.

Documents I have in my possession under the freedom of information legislation, including a 1954 report on the Bravo test prepared by the Defence Nuclear Agency, challenge the official US government claim that the fallout was an "accident" because of a sudden change in wind direction. The DNA report reveals that six hours before the blast, weather briefings showed "winds at 20,000 feet were heading for Rongelap to the east." And still the bomb was triggered.

Filmmaker O'Rourke, whose documentary is a powerful indictment of US policy in the Marshall Islands, says: "I never believed when I started the research that the Americans set out with a deliberate policy to expose the Marshallese to radiation, although I met a lot of people who asserted that they did. But at the end of the project I can say that they certainly allowed the exposure to happen, and have used the victims ever since as guinea pigs to study the long-term effects of radiation on human beings who have to live in a contaminated environment. This will be all of us in the event of a nuclear war."

Scientists check only the 59 people, originally exposed on Rongelap who are still living while using a small "unexposed" group for a control population. The department doesn't systematically follow up the entire population to identify possible second and third generation health disorders.

"The DOE checks are the ultimate in degradation for these people — it is like animals being loaded onto an experimental conveyor while the scientists maintain an arrogant silence," says Glenn Alcalay, a Marshallese-speaking anthropologist who recently testified before the United Nations Trusteeship Council. "When one considers the in-



Mayor Randy Thomas (right front) and other Rongelap islanders and Greenpeace crewman Henk Haazen of Holland unload belongings on Mejato island.

ternational fuss being made over the search for Nazi war criminal Dr Josef Mengele, it is sobering to remember there are any number of Dr Mengeles being given free rein in the Marshall Islands."

Alcalay, 35, now a consultant with the National Committee for Radiation Victims, was a Peace Corps volunteer on Utirik atoll between 1975 and 1977 when he helped initiate legal and legislative proceedings which led to some congressional compensation for the people of Bikini, Eniwetak, Rongelap and Utirik.

Rongelap women and children in a shelter on Mejato island.

The women of Rongelap probably reflect the greatest agony of their island. Lijon Eknlong, who was seven at the time of Bravo, says: "Like many of the women exposed during the bomb tests, I have had seven miscarriages. I have lived in fear... and feel my life is in danger." She recently told a congressional hearing: "We appeal to the US to look into our problems with a humane conscience. Of the 82 people who were directly exposed to radiation fallout in 1954 only 59 are alive today."

Another woman, Kiosang Kior, who was 15 at the time of Bravo, says she had her first baby about 1958 and "it

was born without bones — like this paper, it was flimsy. It lived half a day. After that, I had several miscarriages and stillbirths. Then I had a girl who has problems with her legs and feet, and thyroid trouble."

A recent medical report prepared by American researcher Dr Thomas Hamilton makes disturbing reading. Citing statistics drawn up by the Brookhaven National Laboratory, which previously hadn't been made available to Rongelap islanders, it shows:

— In the four years after exposure, miscarriages and stillbirths doubled among Rongelapese women. Tests showed a substantial proportion of the population had developed genetic changes considered typical of radiation effects.

— Growth retardation has become common among both boys and girls.

— Seventy-seven per cent of all Rongelapese under 10 at the time of exposure developed thyroid tumours which needed surgery.

— In 1965, treatment had to be started for all contaminated Rongelapese to counter thyroid tumours. The medication is needed for the rest of the islanders' lives.

— Brain tumours have developed in two exposed Marshallese women — one on Rongelap and the other on Utirik. The tumours are regarded as radiation-linked.

— At least two men have died from radiation-linked illnesses. Besides



Lekoj Anjain, the other was a 64-year-old man. He was also exposed to high-dose radiation and died from gastric cancer in 1974.

The report also called for a full independent inquiry on Rongelap atoll and its people. Recently, the Congress interior subcommittee on public lands and national parks, the House group responsible for Micronesian affairs, voted a grant of \$500,000 to pay for such a survey. Rongelap leaders are now seeking the help of doctors and researchers of the University of Bremen, West Germany. "Only by including international experts will the survey be truly independent," says Julian Riklon, another Rongelap leader who is treasurer of the Kwajalein Atoll Corporation, a land rights organisation.

In fact, say radiation experts, the worst has yet to come for the Rongelapese. Even though they have moved to a safe island, the peak time for the eruption of radiation-linked cancers is expected 40 years after exposure, which — in the case of the Marshallese — would come in the 1990s.

Now a brother of John Anjain, Senator Jeton Anjain, is one of the key Rongelapese leaders who are heading the struggle to overcome the legacy left by Bravo. Senator Anjain, 52, resigned as Health Minister in the Marshall Islands government two years ago in protest against the lack of support for his people. He accuses the Reagan administration and Marshall Islands government of failing to follow humanitarian principles and take responsibility for the problem.

Tired of waiting after two years of appeals to the US government to help them move, the islanders decided to take action themselves. They asked Greenpeace, which already had scheduled a visit to the Marshall Islands by the Rainbow Warrior as part of its ill-fated Pacific peace voyage, to help out.

"When we decided to leave the atoll, the old people cried to leave their homeland," says Senator Anjain. "But I said, what about your grandchildren? Do you want them to die, just because they eat fish and coconuts?"

The evacuation logistics were hazardous. Because of a treacherous reef — two shipwrecks lay nearby — the nearest Rainbow Warrior could get to Mejato island was about 3 km offshore. Building materials were unloaded in a heavy swell into two Greenpeace Zodiac inflatable dinghies and a *bum bum* — a small Marshallese fishing boat.

One 18-year-old Rongelapese youth crushed his right foot between the Warrior and the *bum bum* and plunged into the sea. But in spite of fears of a broken limb, he escaped with shock.

Besides building materials, the evacuation involved transport of school and dispensary supplies, personal belongings, mats, lanterns and foot-powered sewing machines. Many of the islanders' belongings were packed into trunks bearing the name Brookhaven National Laboratory.

Before the islanders began leaving, Pastor Jatai Mongkeyea compared the flight from Rongelap to the Biblical deliverance of the Israelites from Egypt. A sort of nuclear exodus.

Tangi follows bombing

Mana Motuhake leader Matiu Rata on Auckland's Marsden wharf for a religious service and tangi in honour of the martyred Greenpeace photographer Fernando Pereira. Portuguese-born Pereira, 35, drowned when the Rainbow Warrior was sunk by two bombs on July 10.

Rata is himself an anti-nuclear campaigner who in 1971 sailed on board the 11 metre yacht Magic Eye to protest against French nuclear testing at Moruroa atoll while Greenpeace was in its infancy.

Rata was among many New Zealanders outraged at the controversial Tricot report on the role of the French secret service in the Warrior affair. "France has had its hands caught in the honey jar," he says. "It is guilty of promoting the actions involved in sinking the Rainbow Warrior." He believes France should make a clearcut apology to New Zealand and turn the wanted suspects over to New Zealand authorities to face trial.

But Rata also wants the Lange government to order an inquiry, after legal proceedings have finished, into terrorism and security. He says the high treason laws should be expanded to cover acts of terrorism and subversion by foreign powers.

The 50 metre ketch-rigged trawler Rainbow Warrior was named after an ancient Cree Indian legend which tells of a prophecy made by an elderly

grandmother called Eyes of Fire. She saw a time coming when the birds would fall out of the skies, the fish would be poisoned in their streams, the deer would drop in their tracks and the oceans would be "blackened" — all thanks to the pakeha's greed and technology. The Indian people would then regain their spirit and begin to teach the pakeha how to have reverence for mother earth. Using the symbol of the rainbow, all races of the world unite to

spread the Indian teaching. "Warriors of the rainbow" would end the destruction and desecration of mother earth.

The 60 metre ocean-going tug Greenpeace has now gone to Moruroa to take the place of the Rainbow Warrior at the head of a protest fleet including four New Zealand boats. Maori anti-nuclear campaigners taking part are Rangi Godinvich, 46, on board the scow Alliance, and Tiama Calvin, 62, on the Greenpeace ketch Vega.

Lifting Tapu on Rainbow Warrior.



"Maori hoopsters standing tall"

by Michael Romanos

Following the flustered birth of the national league in 1981, men's basketball in New Zealand is no longer an at-risk baby and it is attracting an increasing family of fans.

The impetus and growth for basketballs passage to a national league has come largely from a maori input. Basketball at a New Zealand men's team level would be nowhere without its maori content.

Internationally, New Zealand took focus 16 years ago with the advent of a programme and a national coach to run it. Over that period up until today, the finest Kiwi players to have represented New Zealand have been Stan Hill, John Hill, John MacDonald, John Rademakers, Tony Smith, Rewi Thompson, Jack Maere, Ngati Smith, John Van Uden, John Fairweather, Dick Agnew and Andy Bennett.

The first eight named are Maori and apart from Ngati Smith, are still prominent on the playing courts.

New Zealand has only ever produced one dominant basketballer who could hold his own in any country at any level and that man is centre-forward Stan Hill. Without doubt, Hill is our finest home-grown athlete.

Stopping Stan, 29, on a basketball court is not easy. He has a decided advantage at 6ft 9½in (2.07m) and 18st 7lb but his talent to play is derived not from his mere physical presence but the way he uses it. He may look a lumbering giant but Hill plays like a graceful deer.

He has been a member of the New Zealand team since he was 17. He can shoot, rebound, handle and pass. As the New Zealand captain over the last three years, Hill has the ability to direct play and he shows impressive speed for one so big. Stan is a much bigger, faster version, if you like, than All Black greats Colin Meads and Andy Haden.

Stan and his younger brother John, 6ft 6½in (2.00m), are sons of Stan Hill snr of rugby fame. S F (Tiny) Hill was nicknamed because of his rangy height but at 6ft 4½in (1.94m) "Tiny" is a dwarf in comparison to his sons. Tiny Hill was a Maori All Black and All Black lock and is currently on the All Black selection panel and coach of New Zealand colts and junior teams. The Hill family were originally from Okato, Taranaki but settled in Christchurch.

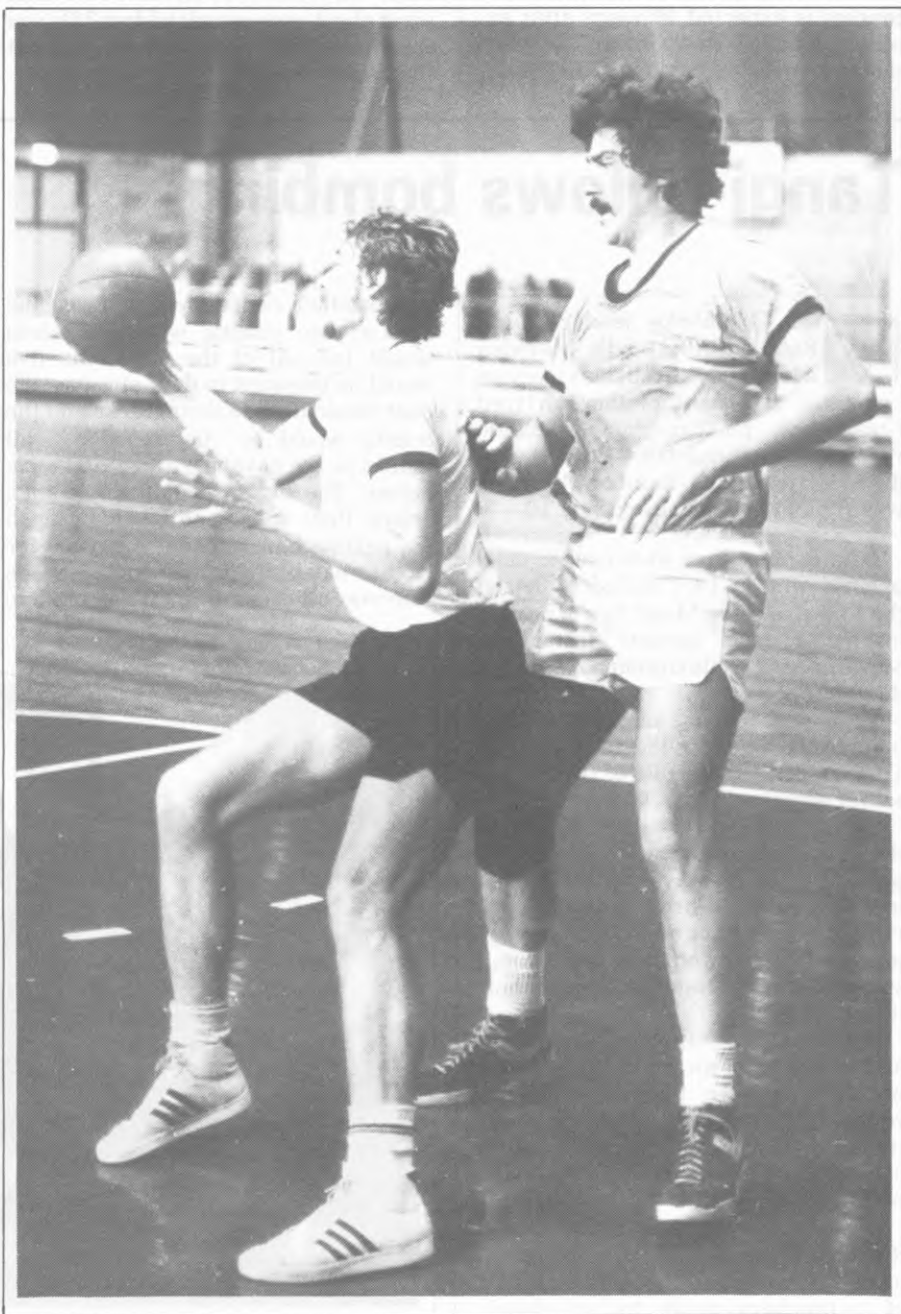
Stan jnr spent two years at San Jose State University in the United States on a basketball scholarship and was one of the stars of San Jose's first division team.

New Zealand has yet to participate in world championships or Olympic Games at basketball. Australia is our stumbling block. We must beat the Aussies in Oceania series to gain entry to the world events. But we never have and Australia have gone from strength to strength — fifth at the last world champs and sixth at the Los Angeles

Olympics.

Stan was in the New Zealand team which recorded our sole test victory over Australia — in 1978 at Walter Nash Stadium in Taita. Stan was also in the national team which first made it internationally when we gained second placing behind Canada in the Commonwealth Champs in Britain in 1978 (Australia was absent). Stan was in the side which won New Zealand's first and only international tournament: Japan 1983. And Stan was in the side last year which made its inaugural tour to

Stan Hill (right) boxes out his brother John Hill in training for the New Zealand team.



the home of basketball — the United States — and achieved a respectable five wins and five closely contested losses against first and second division sides.

This year Stan helped DB Auckland win the Countrywide league proper and finish runner-up to Exchequer Saints of Wellington in the historic league final where the teams tied uniquely 100-100 at the end of ordinary time.

Among 20 imported Americans and top Kiwi players, Stan's league statistics for 1985 were impressive. He won the New Zealand forward of the year league award in averaging per game 28 points and 10 rebounds with a game high of 56 points and 19 rebounds. He led allcomers in field goal percentages 64.2 and took third in free throw percentages with 80.9. For the third time in four years he was named in the Countrywide league All Star Five.

When the national senior men's coaching position suddenly became vacant this year, Hill went for the job but missed out to American Bob Bishop. But it appears Hill's future as the national coach-selector is inevitable.

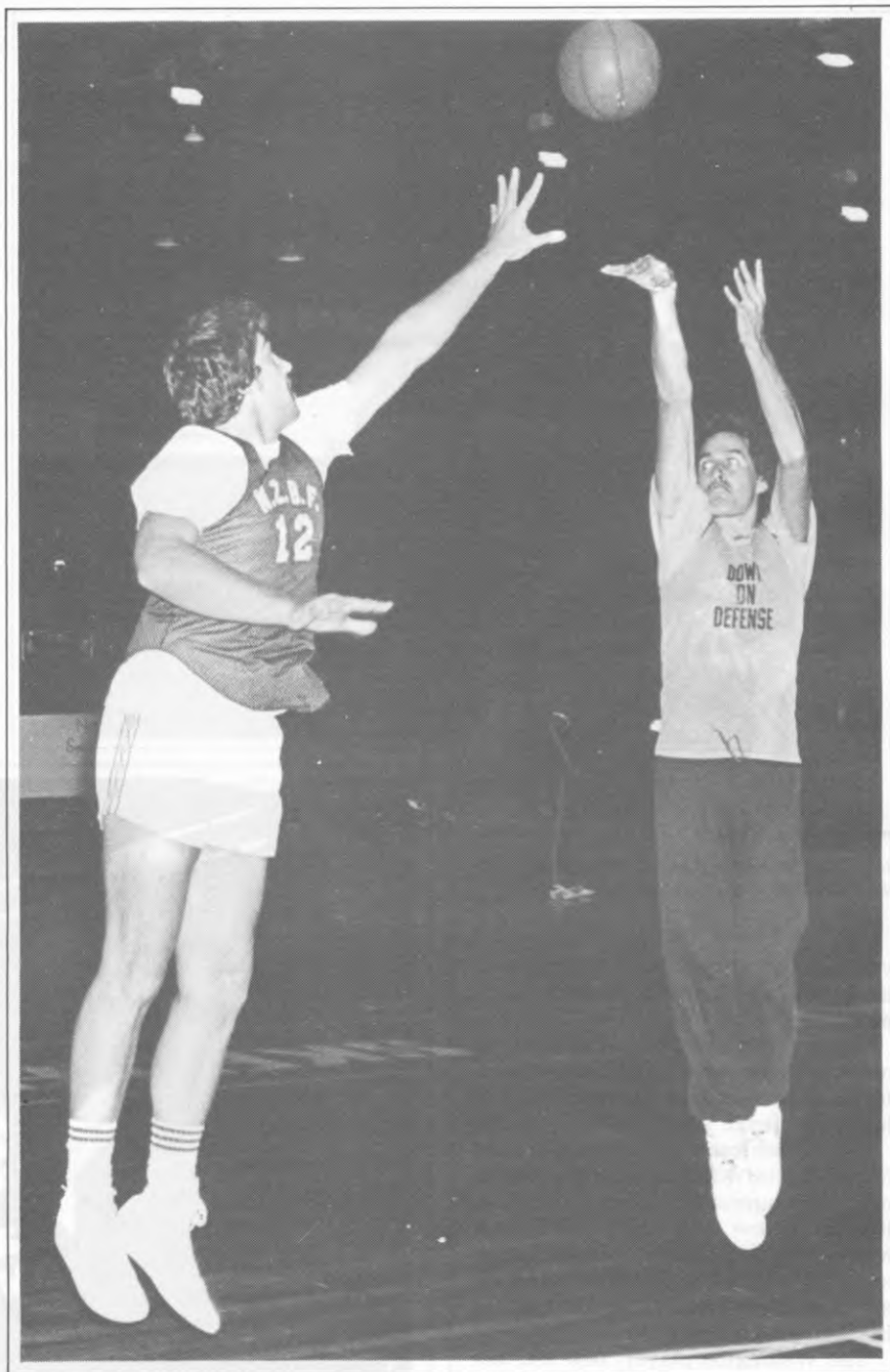
John Hill, 26, has been New Zealand's rebounding force for the past eight years even though he has not fully utilised his strengths. A strong, quick jumper and honest toiler on the court, John idolises his brother but whereas Stan has shifted around, the quieter John has stayed in Christchurch.

Apart from John Van Uden, John Hill is the only Kiwi player I have seen who can make the "big" rebounds associated with such imported Americans like Angelo Hill, Benny Anthony and Willie Burton.

The first guard national coach Steven McKean (1971-1981) wanted in his New Zealand sides was John MacDonald who McKean rated highly for his leadership and abilities on offence.

MacDonald, a New Plymouth criminal lawyer, captained the national side from 1974 to 1978 in a national team career lasting 12 years up until 1981. The 34 year old 6ft guard also made it happen for New Plymouth. He led New Plymouth to promotion for the 1985 Countrywide league and as player-coach proved he is still one of the best guards in the country.

During the 1985 league, MacDonald averaged over 20 points. His father, Enoke was a Maori All Black and played professional rugby league for Halifax in England. MacDonald is currently recruiting players to strengthen his 1986 New Plymouth team in the first



John MacDonald (right) tries a jump shot against big 6ft 10in Stan "The Man" Hill during New Zealand team practice.

division league.

John Rademakers, 28, is the Kiwi king of the three point baskets. Of Dutch-Maori background, Rademakers plays back-court for Canterbury in an intuitive partnership with American Clyde Huntley. This season in the league, Rademakers scored 44 three pointers and average 19 points. The three point perimeter is 6.2 metres from the basket and was first introduced last year.

A former captain of the New Zealand team, Rademakers has been our best all-round guard over the years. A younger brother, Inia is a talented 6ft 3in forward who plays for Ponsonby in the league.

While Rademakers was named the league's New Zealand player of the year in 1984, that award was divided into top guard and forward this year with Tony Smith of Hamilton pipping Rademakers for the top guard trophy.

Smith, 24, has been New Zealand's backcourt star since 1984 with his jump shots, dunking and play-making skills. The 6ft 2in guard has yet to complete a United States basketball scholarship. He attended junior college at Rick's College in Idaho for two years and married an American girl.

This season in the league, Smith averaged 18.7 points, sunk 26 three point baskets and took fifth placing overall in field goal percentages in con-



John Rademakers looks for his options in a New Zealand team training scrimmage.

verting 57.2 per cent. Noticeably, Smith is developing much improved consistency this year.

Being a practicing Mormon, Smith is not available for Sunday play which fortunately only kept him out of three league games in 1985.

Rewi Thompson is of Chinese and Maori origin which is a pretty useful mix. His Chinese side gave him maturity, cleverness and agility while the Maori provided him with strength, size and handling skills. Combined, Thompson is perhaps second only to Stan Hill in home-grown basketball ability.

The Wellington player, now 24, has largely been lost to New Zealand basketball. At 17 he should have been in the New Zealand team not just the squad. Later his commitments were with basketball and education elsewhere. His parents, Hori and Suie set him up with a four year scholarship at Stockton State University in the United States. Having majored in Business Management Rewi married an American and the pair live in the United States with a family of one.

Last year when New Zealand toured the United States and Canada, the 6ft 11in Thompson was in the team as point-guard.

On vacation in 1983, Thompson played half a season for Centrals of Wellington in the national league. He is the only New Zealander to have mastered the reverse dribble and turn dribble. Rewi's sister, Veronica is cur-

rently the New Zealand women's team's point-guard. She also spent time at Stockton University.

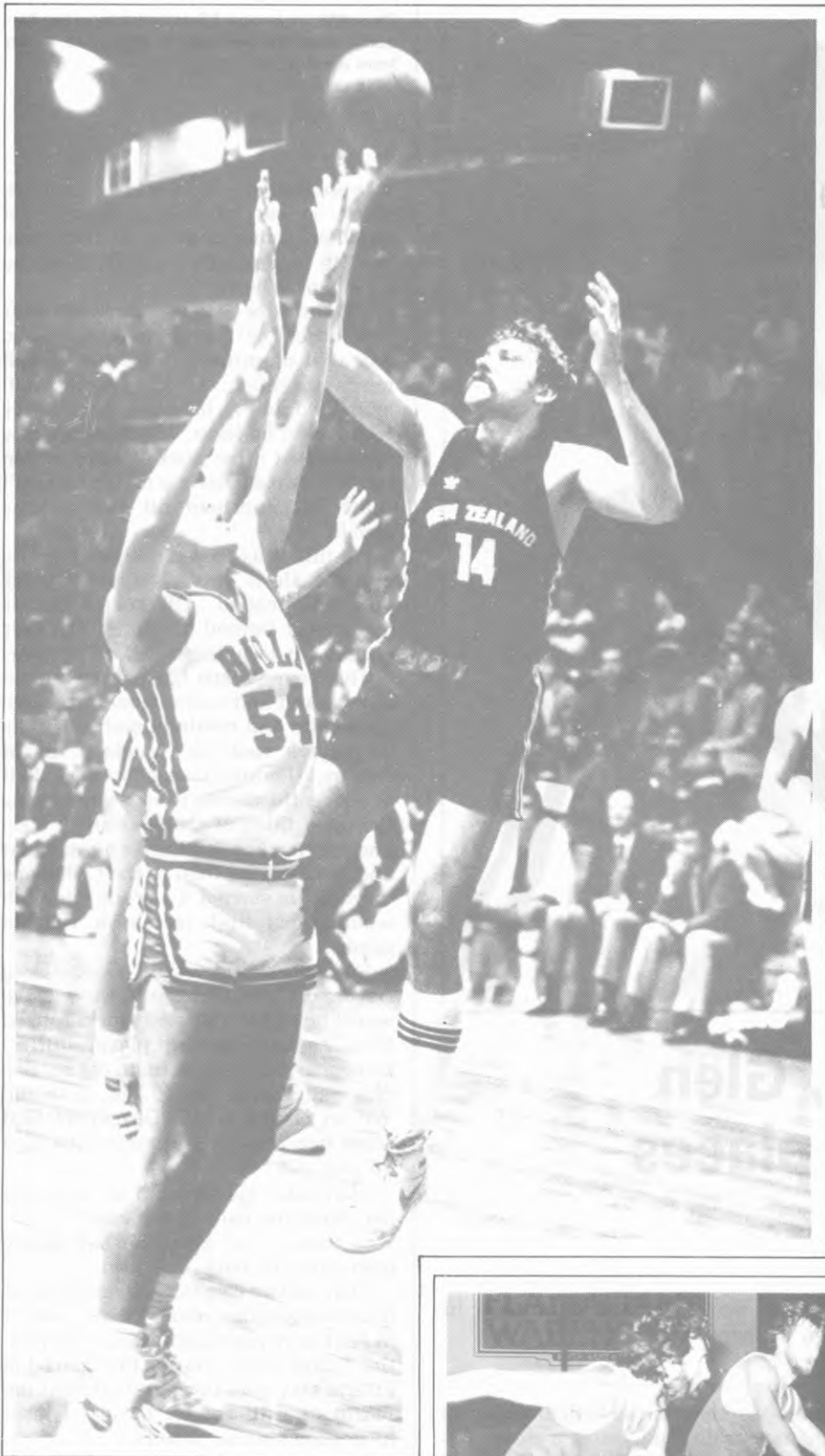
Jack Maere, 28, is a 6ft guard for Napier who repped for New Zealand from 1978 til 1983. Maere has a great love for the game and a fine ability to set up his team-mates for open spots. Known as "Jacklastic" because of the way he stretches and twists to the basket.

Jack and his younger, shorter brother Joseph have combined at guard for Napier in the national league since 1983 and have a fine understanding.

Ngati Smith was a legionary 6ft 3in guard who repped for New Zealand in the mid 1970's. Ngati was good leaper with excellent skills. He played four years of basketball for Brigham Young University in Hawaii and like Tony Smith (no relation), Ngati was a product of the Mormon, mainly Maori high school, Church College in Hamilton which has been the leading school for basketball in this country.

Tony Smith goes high for a lay-up.





John Hill (No14) shoots over the defences of American university side, Biola.

Those are eight of the 12 best players of New Zealand basketball since 1970, helping to scrub Kiwi preferences and prejudices to what the sport is today — a major winter activity and spectator attraction.

New Zealand is battling in basketball at an international level though we would certainly defeat some of the teams at world champs and Olympic Games — the regional representation

system works against us for those events — but it must be remembered the sports where New Zealand has been excelling in recent years internationally are those of minor sports: netball, squash, canoeing, rowing, softball, hockey, rugby league and even rugby union fall into this category on the world scene. Basketball is one of the world's top five most played sports.

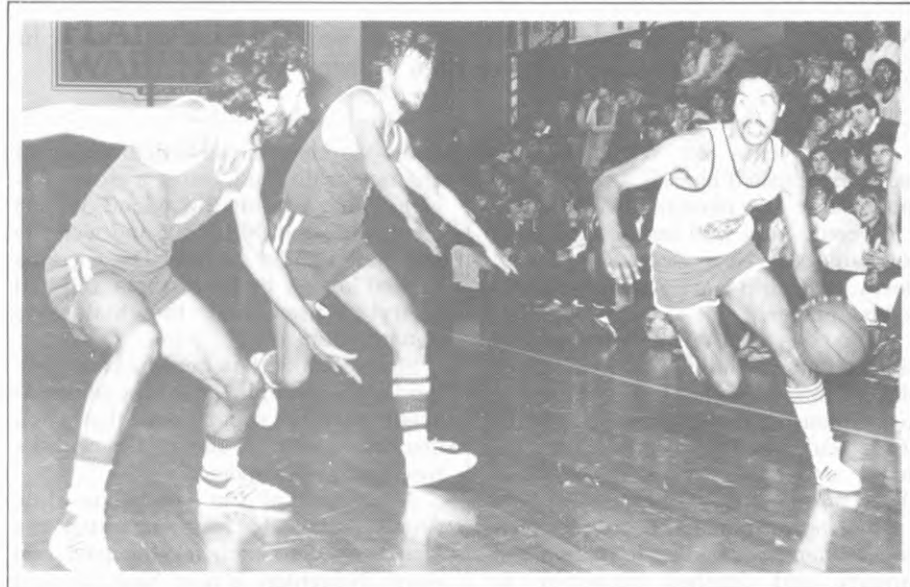
Apart from those mentioned, Maoris are major contributors to every national basketball league side in New Zealand. For instance, Ponsonby have Kim Harvey (NZ team 1984), Tony Compain (NZ team 1984) and Paul Ogilvy (NZ team 1983-84); New Plymouth: Wayne Tuki (final NZ trialist), Palmerston North: Maurice Paurini (final NZ trialist); Centrals: Helmut Modlik; Exchequer Saints: Riki Wi Neera; Canterbury: Dave Edmonds (NZ team 1984-85); Otago: Glen Denham (NZ team 1984-85), Auckland: Byron Vaetoe (NZ team 1985); Porirua: Peter Pokai (final NZ trialist). As well there is Craig Furlong the co-coach of 1984 and 1985 league champions, Exchequer Saints.

The Maori has succeeded at basketball because of a natural talent for ball games and an exuberance which leads itself to a fast, exciting sport.

The following for basketball is high among Maoris perhaps because of the atmosphere and "family" attitude to the game. Also, Maori above the Pakeha have a special affection and appreciation of the masters of basketball: the American blacks.

The 1985 12-man New Zealand team which meets Australia in the qualifying series for the 1986 world championships with three tests in Sydney and Melbourne, is likely to contain no less than seven Maori players. The Hill brothers, Rademakers, Tony Smith, Denham, Edmonds and Vaetoe with Pokai and Thomson (if available) other strong prospects.

Jack Maere (right) in full cry at the "Old Barn", Newtown Stadium in Wellington.





Glen Wilson at age 13 after he won the National first division men's title (one down from open title).

Squash prodigy, Glen Wilson is going places

by Michael Romanos

New Zealand could well have a future world squash champion in brilliant young Maori teenager Glen Wilson.

Only 14 years old, Wilson has already established himself as one of the top three or four players in Wellington.

He could very well become the male equivalent of New Zealander Susan Devoy, the world No. 1 ranked women's squash player.

So fast has been Wilson's rise that he has beaten nationally ranked senior players this year yet he is still eligible to compete in the national under 15 grade and has four years of the national under 19 grade competition ahead of him.

Glen showed some of his exceptional talent when he travelled to Britain last January and finished runner-up to

Peter Marshall in the British under 14 championship final, losing a close four-game final. Enroute to England, Wilson stopped over in Malaysia and won the Malaysian under 16 title. The trip was funded largely by his parents, Bill and Cheryl Wilson and the Maidstone Squash Club.

Since then he has become New Zealand's youngest player to play senior A-grade interclub squash. And this is in a country which is among the world's foremost at the sport.

A member of the Maidstone club, Glen's team-mate Tony Naughton has also been his coach for the past two years. Naughton, a past New Zealand

representative at world championships, is one of only a handful of qualified senior coaches in this country. He is naturally excited about the talents of Wilson.

"The strides Glen has made this year are incredible", said Naughton. "Glen has a lot of natural ability but he still needs direction. He is largely self-motivated and at his age I don't worry too much if he loses. "Perhaps his only fault is that after working hard to win the first two games in a match he won't finish his opponent off the way he should".

At this stage Glen plays it pretty straight. He is very agile, very quick and cool-headed. Of course he is mature far beyond his years. The flair he has yet to unleash will come later.

This year Wilson has beaten nationally ranked and tournament hardened, physically and mentally mature adults in players such as Naughton, David Oakley, Jonathan Leach and Phil Wallace. He started the season winning the open titles at the Maidstone open and the Hawkes Bay Easter tournament and reached the final of the Collegians tourney. He started A = grade interclub winning his first match in straight games.

Current world sixth ranked Stu Davenport who climbed to No 3 in the world last year and past world ranked New Zealand squash players Bruce Brownlee and Ross Norman did not display anywhere near the potential Wilson shows at 14. Davenport first came into some local prominence as a 16 year old.

Glen rates his strength as being his play from the back of the court.

"I think I can keep the ball pretty tight from the back," he said.

Glen said he was taken by surprise at his successes this year. "I didn't expect to beat so many quality senior players. But I find when I'm on the court I'm able to stay with them and take out the fourth or fifth games. I guess I must have good staying powers.

Davenport, a full-time professional, stopped over in his home-town, Wellington for a few weeks recently and was quick to acknowledge the undoubted talents of Wilson. But he warned that Wilson should not be placed under too much pressure at such a tender age and should not be launched too rapidly into the game on a full-time basis.

"I went through much the same sort of thing that Glen is experiencing now," Davenport told sports editor Peter Bidwell of *The Dominion*. "He should not be pushed. I think he has probably been playing too much this year already.



Above:
The Wilson family. From left, Cheryl, her daughter Tracey, sister Beth, sons Glen (rear) and Todd, husband Bill.

Right:
Proud teenager, Glen at 13 surveying his collection of squash trophies. These days it's more likely to be cash as prizes.

"He has plenty of time. I'm glad my father knew a bit about the game and made sure I did not overdo it.

"Even the year I won the British under 19 title I didn't stay overseas. Instead I stayed at university and looking back now, I am glad I did."

Davenport, 22, said Wilson's attitude and shot-play has impressed him.

"He has this great ability to play the right shot at the right time. No one else in New Zealand has got that. I like the way he plays straight. "At this stage I don't think people should be thinking about sending him overseas for tournaments."

A quiet and modest youngster, Wilson said he hopes to become a professional squash player.

"I enjoy travelling and meeting people," he said.

"I love squash and it can be quite rewarding financially. For example Stu Davenport earns around \$60,000 a year."

A fourth former at Upper Hutt College, Glen does not come from a squash-orientated family but he has received plenty of encouragement from his parents and he has had excellent guidance having been coached early on by national selector Shane O'Dwyer.

"My parents say it is important to complete my education at school and I'll be going through to sixth form. But

I'd rather be playing squash than being at school. There is nothing else I would rather do at the moment."

Glen said his parents have been his greatest support and they have been very generous with time and money.

"I'm not being pushed into squash too quickly. I enjoy playing tournaments and playing against seniors.

"I should be learning as much as I can right now — but I see the need to take a break from squash for five or six weeks. I haven't stopped playing or training for two years."

Glen twice won the national under 13 title and currently holds the national under 15 title. But such distinctions are irrelevant if he maintains his current rate of improvement, for it will be the major senior titles that he will be chasing.

Wilson entered in the national senior open championships at Hamilton in September. Last year, as a late entrant, he was placed into the grade down from the national senior open, the men's division one. The then 13 year old duly won the division one title.

It seems Glen has only to maintain his present enthusiasm to have the squash world at his mercy.

He is a classic example of a gifted Maori sportsman. He is extremely athletic and has the ability but does not seem to get worked up over even his



most important matches.

Glen was introduced to squash by his father, Bill who plays up to E-grade level. Bill took his son along to watch him play and things led from there.

Bill recalls that Glen as a nine year old "hit it off" right from the start.

Glen's brother and sister, Todd and Tracey are also very talented in sport. Todd, 12, captained the Hutt Valley representative under 12 softball team last season. Todd is a steady third baseman and sturdy batter. Tracey, 21, an employment consultant, has played major A softball in the outfield for Totara

Park ever since she was 17 and she is a premier grade netballer for the Hutt Valley champions, Valley United.

Their sub-tribe is Ngati Koriki from the Waikato. The youngest of 14 brothers and sisters, Bill's parents (both deceased for over ten years) were George Te Oranga Wilson and Ruma Daisy Winikerei. George's parents were Thomas (Tuwhainoa) Wilson and Rama Tioriori while Ruma Daisy's parents were Pouaka Winikerei and Wati Te Iwikau. A brother of Rama was master carver, Wiremu Te Ranga Poutapu.

Whilst Glen's parents are not totally conversant with maoritanga, Glen is. He is enthusiastically pursuing knowledge of his Maori culture and language and is in his second year of Maori studies at college.

Bill said as a 10 to 12 year old his son was an outstanding rugby player at second five or centre and represented the Hutt Valley schoolboys.

"People said he was the best primary schoolboy they have seen in a backline," said Mr Wilson.

"Glen is good at any sport. He just happen to focus on squash. He still plays tennis for his college.

"A lot of Maoris play everything and do not become really good at any one sport. I encouraged Glen to concentrate on squash and if he wants to give it away when he is 17, 18 or 19 it is not too late to turn to another sport like rugby."

Glen was selected in the three-man New Zealand junior men's (under 19) team which met the powerful Australian junior side at Whakatane, Wanganui and Christchurch last August. The Australians, all members of the Australian Institute of Sport had dominated the world junior champs in Canada last year and were too strong for the 1985 NZ side.

Though giving away three, four and even five years in age to the world champions. Wilson gave an excellent account of himself. He played Australian No. 2 junior, Rodney Eyles in the three tests and improved at each outing. Wilson was handicapped with the Australians using a faster ball.

The Australian juniors reside at the sports institute in Brisbane and live and eat squash for more than 10 months of the year, a situation of course, foreign to New Zealand's top juniors or seniors. But Wilson is confident he will catch the Aussies up in the future especially with the age differential.

Wilson is looking forward to tripping to Australia next April with the New Zealand juniors for the world junior championships in Brisbane.

Depending on finance, he hopes to also travel to England to compete in the British under 16 open championships. Defence of his Malaysian under 16 title is also a prospect.



Glen Wilson (left rear) has plenty to smile about — so does his coach Tony Naughton.

Squash stars now and in the making

Twenty one year old Susan Devoy, the world's top women's squash player, has also Maori ancestry on her mother's (Tui) side. Another gifted youngster, Darren Nicholls, 17, of Wellington is a member of a noted Maori family in Otaki. Nicholls shifted to the capital to further his squash career and plays senior A grade for Mitchell Park. He is a member of the national development squad and was in one of the development teams which played the Australian juniors last August in Palmerston North. Thirteen year old Lynora Hati of Murupara won the national under 13 girls title last year and

was in the last six to make the four-strong NZ junior women's (under 19) team which took third placing at the recent world junior women's champs in Dublin, Ireland.

Last August, Hati still 13, beat her Bay of Plenty team-mate, Awhina Chapman in the final to win the national under 19 girls title in Wellington. Though the NZ junior team were still in Dublin, Hati's performance was an incredible achievement in control and composure. He current coach is Julian Devoy of Rotorua, a brother of Susan Devoy.

Keeping in touch

by Kohai Grace

"West Rotoiti News" has audiences all over the world, keeping tangata whenua in touch with 'home'.

The editor, Mrs Raiatea Tahana-Reese, says the community magazine is sent to subscribers in Australia, Singapore, America, Canada and England.

"It goes all around the world as well as up and down the country," she says, "People send them to their whanaunga overseas. I think they get homesick and the magazine keeps them in touch with their people."

The "West Rotoiti News" was set up for the Mourea, Okere Falls and Otaramarae community in Rotorua, about 500 people.

"We're a very close community, most of us related," says Mrs Tahana Reese. "The magazine gives the community an idea of what each other is doing — who caught the biggest fish, who won the shearing award, and so on. Our efforts are recognised, even if they aren't in other papers. People get a buzz seeing their names in print."

Mrs Tahana Reese says she always tries to put a historical story in the magazine.

"The pakeha are interested in Maori history. Getting to know about their environment gives them a sense of belonging," she says.

"The people of Mourea, Ngati Pikiao, are descendants of Te Arawa explorer Ihenga, who discovered the lakes around Rotoiti," says Mrs Tahana-Reese.

"Our magazine has a lot to do with the lakes, what's happening around the



West Rotoiti News editor, Raiatea Tahana-Reese.

lakes, and where the best fishing spots are."

"Holiday home owners at Rotoiti also like to keep in touch with the community," says Mrs Tahana-Reese. She said distribution of "West Rotoiti News" has grown from 200 last year to 500 this year.

"We now have 50 subscribers, none of them living in Rotorua." Asked if she had heard any comments from overseas, Mrs Tahana-Reese replies, "Hurry up with the next issue."

This Spring "West Rotoiti News" celebrates its second birthday with a facelift.

Mrs Tahana-Reese says she's really excited about its new look.

Design art editor, John Leary, has modified the magazine, which has new illustrations, is now typeset and double the size.

"Illustrations will change with the seasons," says Mrs Tahana-Reese.

Ten year old Abbie Bracefield is the youngest writer for the mag.

She writes stories for the Teen Page "with hidden messages" to other children about topics such as water safety.

Ninety four year old former judge, Leonard Leary is also a regular writer.

He writes articles about the history of the Lakewood Society, formed in 1959 when there was a concern that lake-weed was killing the lakes.

"West Rotoiti News" comes out every two months, for 50 cents and all proceeds go towards the community.

Subscriptions

\$5.40 (6 issues) per year

C/— Sue Bracefield

Te Akau Rd

R.D.4,

Rotorua

Aotearoa Games should be for all

A proposed Aotearoa Games concept based on tangatawhenua-tanga, could see both Maori and pakeha participating in regional sports fixtures leading up to national Aotearoa Games in January 1988.

It's the idea of the NZ Maori Sports Federation and is a reponse to several years of lobbying to have Maori sports participation in the South Pacific Games. These are held every two years amongst members countries of the South Pacific Forum.

Federation executive director, Dr Henare Broughton says the Aotearoa Games are for all who identify with belonging to Aotearoa. Eligibility for participation would be looked into by the various Maori sporting codes such as tennis, golf and basketball. At present eligibility varies from code to code with some sports accepting all polynesians.

with others allowing marriage to a Maori as being sufficient for a person to participate.

Dr Broughton says the Federation delegation who travelled to the South Pacific Games in Rarotonga this August were able to gauge the feelings of the member nations. He says as well as acknowledged links with Tahitians and Rarotongans, Maori people are seen to be tangata whenua, people of Aotearoa.

Dr Broughton says this does pose identity problems for some europeans who see a threat to the waning power of colonial dominance in the moana-nui-a-Kiwa. "The Rarotongan's have this feeling for the tuakana/teina concept. The island people know about tangata whenua, the people of the land."

Dr Broughton says the Federation is disappointed that the South Pacific Games Council will not admit the NZ Maori Sports Federation and thus have Maori representation.

New Zealand and Australia are the two Pacific countries which play a low key role in participation because of their potential sporting dominance. However fears of divisiveness have also been voiced at the suggestion of Maori representation being more in tune with the Pacific people's games.

Dr Broughton is hopeful that the Aotearoa Games will allow observer status on the Council for the Federation, as the Council would be the obvious link for Pacific representation at the Games.

He's also keen to see canoe racing on the event list so that a true Pacific sport can be used to make the bonds between all people of the Pacific.

The Federation wants to hear from interested people about the proposed Aotearoa Games.

Write to NZ Maori Sports Federation, PO Box 4043, CPO, Auckland.

The Polynesian Cultural Center

"Aotearoa!!! Where's that?" This is a common remark of guests arriving at the Polynesian Cultural Center when glancing at the colourful brochure and see the name for the Maori Village. One of the best tourist attractions of Hawaii, on the island on Oahu with its one million visitors annually, the Polynesian Cultural Center is a definite highlight for visitors. Situated 42 miles away on the Windward side from Honolulu in Laie, the drive there takes in panoramic views on the other side of the island.

As the doors open at 12:30 six days a week, polynesian guides welcoming guests are indeed like Maoris of Aotearoa and the resemblance is striking. Only when the guides speak, a New Zealand visitor would realise they are either locals (from Hawaii) or maybe from the Pacific Islands (Tahiti) or even United States raised polynesian. Their different accent "explains it all." The intermingling of the young people of Polynesia working their way through College demonstrates the brotherhood that exists here at the P.C.C. The differences and also the affinities observed prove that here is a showplace of Polynesia for the heritage and customs of the past and present are in action.

At 1pm the Aloha Festival or the introduction to the People of Polynesian a 40-minute filled welcome and a brief orientation awaits our visitors. Visitors come to Hawaii from all parts of the world on their dream vacation usually as Hawaii is referred to as Paradise.

Villages of Samoa, Tonga, Tahiti, Aotearoa, Fiji, and Hawaii are situated along a main lagoon that runs through the centre of PCC and each has a village compound of three to five houses constructed identically like on their own island home.

The busiest visitor season is June through to late August and again during the Christmas season. Already 1984-5 has been a booming year for the visitor industry in Hawaii and attendance at PCC reflects the general tourist attendance to the state.

With a replica of the late Queen Salote's summer palace and its rounded corners and curved roofs in the Tongan Village, the display of tapa cloth making and guest participation in a Tongan game 'lafo' is lots of fun.

The Samoan Village exhibits its chief house and its finest example of Samoan architecture and its guest house of fine mat weaving demonstration. Simplicity of the family dwelling house is evident in the third house. Guests enjoy the entertaining coconut husking demonstration which is a crowd pleaser in the cooking area after watching the coconut climber scaling up the tree — making it look so easy.

The Tahitian village features the chance to try the exciting hip-shaking

dance and the round ended house with Tahitian crafts displayed.

A visit to the Hawaiian Village includes the family dwelling house and the famous poi pounding demonstration

and learning how to dance the hula.

In the Fijian Village the high roofed 'bure kalou' or religious structure is the spectacular attraction rising above other houses there, and again as in the other villages, legends of the people and a fashion show of native costume are given.

The missionary chapel of stone recalls the days of the Christian missionaries first coming to the South Pacific in the 1850's with roofs thatched with sugar cane leaves. Demonstrations of the quilting in the homes shows again how the refined art of embroidery was taught to island women, who in turn de-



Angus Christy performs the wero in the welcoming of Te Maori ope.

Te Maori welcomed

The largest contingent from Te Maori Exhibition, a group of elders 90 members strong, was welcomed at the marae of the Maori Village at the Polynesian Cultural Centre. This distinguished group was returning from the opening of the Maori artefacts at the De Young Museum at San Francisco. This is the third contingent to visit the Polynesian Cultural Centre.

Hundreds of guests pour through the Maori Village daily and P.C.C. employees are accustomed to the traffic of people that walk through this village. But when our Maori people are formally greeted onto the marae their mere presence generated a spirituality and unity that is rarely felt by another cultural ethnic group's arrival. This spirit that surrounds them was even felt by other P.C.C. employees who witnessed their welcome.

Tommy Taurima, the Maori Cultural Director, who is from Ngati

Kahungunu, wrote the action song Ruawharo and another song called Mahina-a-Rangi sung in English and danced by a Hawaiian hula hula. P.C.C. prepared for guests by the technical apparatus placed on the marae. So that all the paying guests understood this important ritual involved, explanations were given to appreciate the procedure.

George Kaka, our Maori Village Chief from Tai Tokerau and Epanaia Christy, Ngati Kahungunu were the speakers for the tangata whenua, while

veloped their own Polynesian patterns. The lauhala (pandanus) leaves and the versatile use of the coconut leaves by Polynesian women weaving mats, fans, baskets and hats is both educational and entertaining.

Aotearoa

To the visiting Kiwi, the Maori Village of PCC is indeed a marae to be justly proud of. The meeting house is a fine imposing structure. Two smaller houses on each side of it, one is a museum with tukutuku demonstrations on its porch. Because it takes two people to make, this fact draws many com-

ments. The other house displays woven flax articles. Inside the carved gateway is the pataka, and its familiar ornate carving. The ongoing activities of tititorea and its lively participation for the guests is thoroughly fascinating and enjoyable, as well as family oriented and educational. And the tititorea rhythmical coordination skills in pairs to musical accompaniment does require a certain amount of practice — but it enhances our culture considerably. Returning PCC guests always recommend this activity heartily to friends.

Foreign groups with their foreign-speaking guides can enjoy it in Spanish,

Japanese, French, Chinese, Korean and German translation as well. Participation in making the poi balls; viewing our carvers at work and just admiring the solid sturdy and ornately carved structures draws most favourable comments. The different "accent", and being polynesian also dispels a myth about our background.

One of highlights of the 20 Maori employees in the Maori Village is hosting our people from "back home" such as the return of the kaumatua from Te Maori Exhibition in New York and St. Louis. This allows the local Maori community to welcome them and enjoy their company. It is always a memorable and moving occasion for everyone here has been overseas for a long time.

In our meeting house crowds are treated to a most informative presentation of maoridom by Tommy Taurima. Most visitors gain insight and are impressed with his sincerity and pride that he has in his culture which is imparted to his listeners. Invariably all PCC VIP's are treated to Tommy's presentation e.g. the President of Mexico and President of Finland, highest ranking generals in the U.S. Army and other members of the diplomatic corps.

Most staff are students

Practically all of the PPC employees are Mormons. PCC covers an area of 42 acres. Ninety per cent of employees are students attending the Brigham Young University-Hawaii Campus which is adjacent to PCC. Our Maori students also must register at the university first, and then can be employed at PPC. Fees for tuition, board and books are deducted from PCC wages and then resourceful students live on \$20 or even less every two weeks. Immigration law does not permit students to work anywhere else and they cannot drop out of the University either and hopefully continue at the PCC. This is in violation of their student status, or a month's notice is issued to leave the country. When students graduate, the same rule applies. University enrolment is about 2000 and they come from Alaska, Canada, Mexico, South America, Japan, China, Hong Kong, Singapore, Thailand, New Zealand, Australia, Fiji, Samoa, Tonga and Tahiti. Students must share a dorm room with another student of different cultural background to emphasize the extremely international make up of the institution.

For its size the campus has excellent and modern facilities, well laid out grounds as well as the largest most modern basketball auditorium in the



Rina Mihaere, Joanne Ormond, Tui Hunt, Moana Kaka and Lenua Ngatikaura call on the ope.

Rev. Bob Emery, Ngati Kahungunu and Hohua Tutengahe. Ngaiterangi spoke for our distinguished visitors.

Everyone enjoyed renewing acquaintances and meeting whanaunga before all went to dinner at the Gateway Restaurant. The visit was completed with the exciting and spectacular "This is Polynesia" extravaganza in the Pacific

Pavilion. A full attendance crowd of 250 enjoyed the show.

Our curious onlooking tourists that enjoyed this cultural experience of the welcome on the marae were able to participate in the karakia with the Lord's Prayer in Maori and our traditional Maori hymns of "Tama Ngakau Marie" and "Aue Ihu tirohia"

Continued over page

Captain Cook and his Turunga captives

This is a strange and almost unknown story. It is the story of three young Maori boys taken captive by Captain Cook, the boys being the very first Maori to meet Europeans in friendship and trust — despite earlier misunderstanding and conflict. It was as a result of the understanding between Captain Cook and the Maori boys that fighting ended at Turunga (Gisborne, and peace made between the Ngati Porou tribe and the great English navigator and explorer. It is a tribal peace that has lasted for over two hundred years.

When Captain Cook first landed at Turunga in October 1769, he was attacked by Maori warriors. So he returned to his ship, the Endeavour, and sailed along the coast. But with a plan. He would capture, if possible, some Maori and with gifts obtain their friendship. After which, he would release them and, hopefully, make contact with their people.

Continued from previous page

state for any university. Married students and families have a complex of housing with one, two and three bedroom apartments nearby.

There are about thirty Maori students of whom four or five graduate in June and again in December. Some Maori graduates pursue further studies at BYU-Provo in Utah or go to California. Others return to NZ; others marry over here to remain in the US indefinitely and join the workforce here. Debbie Hippolite, a Ngati Koata who lives in Hamilton is working on her doctorate at BYU-Provo and Stephen Keung, a CPA (Chartered Public Accountant) is in California now are two such graduates.

PCC Management Team

On the PCC Management Team as vice president we have Vernice Wineera Pere — Ngati Toa, and bought up at Porirua and Takapuahia marae as her childhood home. Ralph Rodgers from Utah is the general manager, and he is also fluent in Samoan. Cy Bridges is also vice president and his wife is Iraani Waihi Bridges who is from Bridge Pa in Hastings — Ngati Kahungungu. Her husband is a 'kumu or teacher' for a 'halau' from PCC that performs at the prestigious Merry Monarch Festival held annually in Hilo on the island of Hawaii.

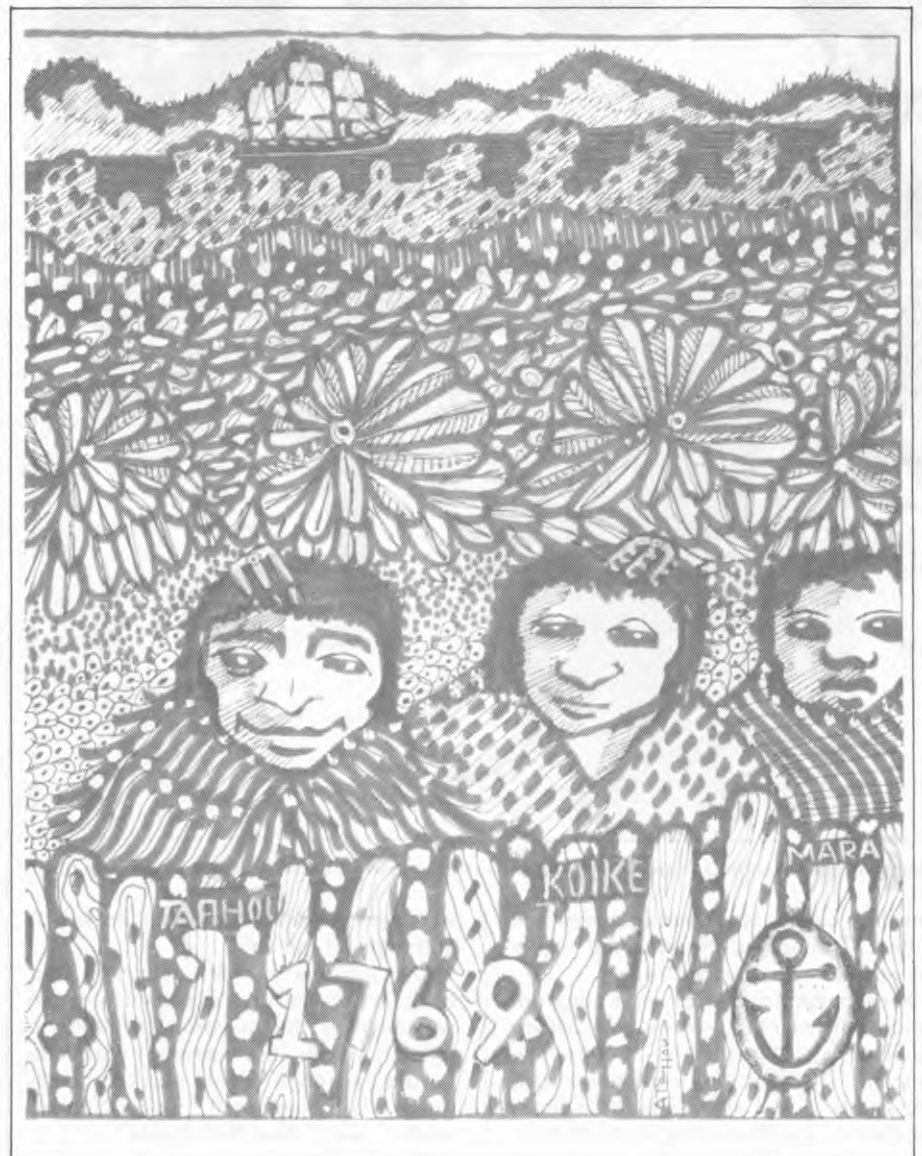
Shortly after sailing, two small Maori fishing canoes were sighted; one with sail, the other with paddlers. After a wild chase by seamen in a long-boat, the canoe under sail got away. But the waka or canoe being paddled was caught up with, and its crew of three Maori boys taken aboard the Endeavour — after they had bravely dived into the sea and tried to escape.

Brought aboard the ship, the boys at first showed fear. But after a short while they realised they were in no danger. Through kindness Captain Cook gave them confidence and they cheerfully answered all his questions — through a Tahitian interpreter named Tupia. They also showed great curiosity, which impressed Cook who, later wrote: 'Their countenances were

intelligent and expressive'. The eldest boy of about 19 was named Taahourange, while his brother (aged 15) was Koikerange — a boy Captain Cook described as being very open-faced and confident in a 'most striking way'. The youngest was named Maragovete, a boy about 11 years old.

That night (8th October), the boys slept aboard the Endeavour. They went to bed, Captain Cook records, with great contentment. But during the night, they woke up in fear and began praying and singing to their gods — while Tupia watched over them. However, the next morning they were once more cheerful and ate an 'enormous meal' before being dressed in ships clothing and 'adorned with bracelets, anklets and necklaces of shell' collected in Tahiti. When told that they were to be put ashore the boys were happy. That is, until they realised that they were to be landed on enemy territory.

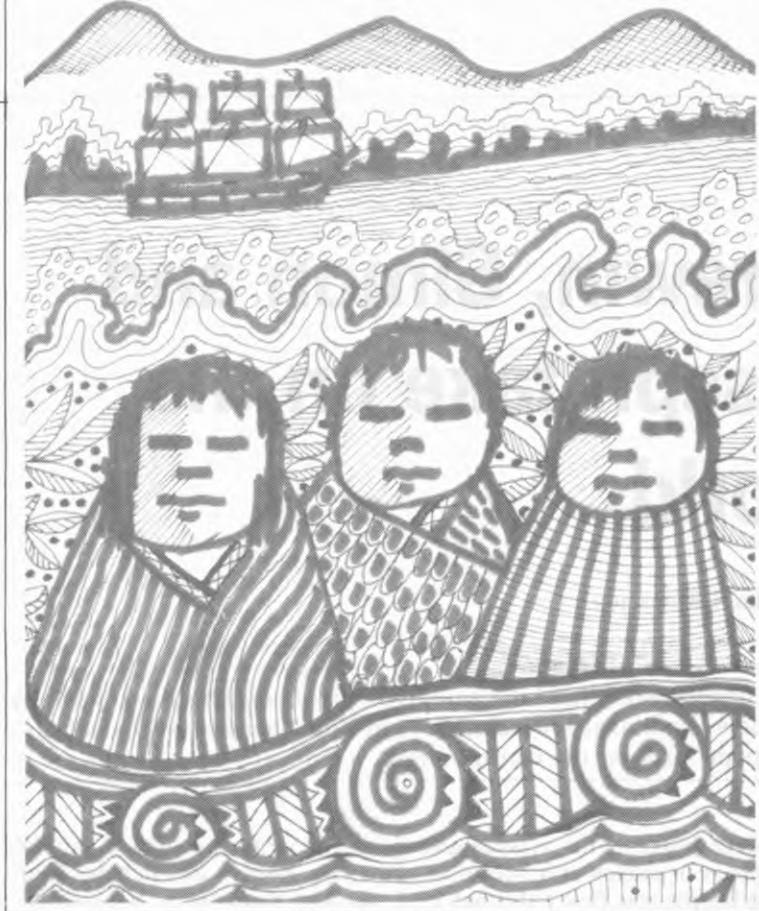
Understanding the boys fear, Captain Cook returned to Turunga and put them ashore. Here they thanked the captain and made their way to Turunga



paa, their home village, while Captain Cook and some of his men went shooting duck in a nearby swamp. Suddenly, a taua or formation of about 200 warriors appeared fully armed with clubs and spears — and began drawing up battle lines.... In great danger, Captain Cook and his men quickly made for the long-boats — just as the boys reappeared.

With a shout, the youngest boy (Maragovete) rushed forward to the fierce, army of warriors and halted the attack by appeals to one of the leading chiefs — an uncle. After giving account of his experiences aboard the Endeavour, and telling of the great kindness of Captain Cook, Maragovete persuaded his uncle and other chiefs of the taua to make peace with the strangers. Which was done after much ceremony.

At sunset, the Endeavour sailed from Turunga and Captain Cook continued his exploration of the New Zealand coast. In his journal, he wrote with some feeling for the three Maori boys who he last saw standing alone on the beach — waving to him as the ship made its way to the open sea.



Prof. Titonui Series

Moon story

Do you remember being taught in school how the first man to find New Zealand was Abel Tasman (despite the fact that the place was already swarming with people)? Or how the first person to climb Tongariro or discover Lake Taupo was such-and-such, a Pakeha, even if he needed Maori guides to show him?

These days children learn a more accurate version of Aotearoa's history. But those old attitudes still exist in some quarters, and never was there a more blatant example than when the Americans landed on the moon.

When Neil Armstrong took his giant step for mankind in 1969 the world went wild. "The first man on the moon!" screamed the headlines, and the Americans felt mighty pleased with themselves. But what Armstrong didn't know then, and what has never been officially admitted since, is that the Americans were not the first. In fact the first man on the moon was — you guessed it — a Maori.

This may seem an extravagant claim to make, but it's obvious really — and as we so often find, the evidence of both Maori oral tradition and modern scientific discoveries work together to prove the point.

For example, we all know that the US moon expedition was more than simply an adventure. It was undertaken as a quest for knowledge: those astronauts travelled a quarter of a million miles up into space and brought back quantities

of moon rock for scientific analysis. Sound familiar? It should, for didn't Tane do exactly the same thing in our own myth?

Some of us, having heard the story from our grandparents, may have thought it was just that — a story, a magnificent myth but a myth nonetheless. But the objectives of the Apollo space programme just emphasise the essential truth of the story of Tane's epic journey to the heavens in search of the whatukura. Not only that, but his battle with Whiro even shows that Reagan's "star wars" ideas are hardly original either. Which just goes to prove the old whakatauki pakeha — "There's nothing new under the sun" (or in this case, on the moon).

And what did the first American astronauts discover when they landed on the moon? They were able to confirm that the surface consists of rocks and ash-like soil and is covered with huge holes like craters. These phenomena have been explained away in a number of ingenious theories — signs of ancient volcanic activity, the impact of meteorites over the millenia, and so on.

But any Maori can tell you that ash, rocks and holes in the ground can mean only one thing — hangi pits. The whole surface of the moon bears witness to what must once have been a flourishing Maori population. Some of those craters are huge, suggesting that hakari were prepared for thousands of moon-dwelling Maoris at a time.

Of course, at this stage of our knowledge a lot of questions remain unanswered: there are no bones; there is no air to breathe; no water to drink and apparently no signs of life. Why this should be we can only guess for the moment. Perhaps the Maori population on the moon was so large that they breathed all the air and drank all the water and then died of some lunar disease which caused their bones to crumble away leaving no trace for future astronauts to find. Perhaps, like Captain Kirk and his crew, they felt the urge to "boldly go where no man has been before" and forsook the moon in search of new planets to conquer and colonise. Mars, the red planet, would have held an obvious fascination for them — perhaps we may one day meet up with our distant cousins on Mars. Who knows?

So I urge the scientists of the western world to stop congratulating themselves on being the first, and to stop looking for clever theories when the most obvious answers to their questions are right under their noses.

But this kind of argument tends to land me in trouble, so I'd better conclude this article and go. Beam me up, Rona!

Kerewin, Simon and Joseph take on the World

by Michael Romanos

The Bone People, the intense, alive and astonishing first novel by Keri Hulme is a literary force already in New Zealand. Keri's book is about to pour forth on the world market.

Nearly 12 years in the making and several years in search of a publisher, *The Bone People* was first published in 1984 by a feminist collective called Spiral who produced two editions totalling 4000 copies. The editions were an immediate sell-out. Reissued in 1985, Spiral joined forces with Hodder and, Houghton and by the end of this year (1985), 25,000 hard-cover copies will have been sold almost exclusively in New Zealand in less than 12 months. Well and truly a New Zealand quick selling record.

It is estimated that 25,000 copies sold is equivalent to 400,000 copies in the United Kingdom. Picador Publishers have the Commonwealth rights and will soon print 20,000 copies. Translation rights in a dozen languages are being sought by publishers. Sydney University are using *The Bone People* as a text for their literature courses.

Just like what *The Thornbirds* achieved for Australia, *The Bone People* will place New Zealand on the world fictional literary map over the next few years. With paperback and world distribution still to come, sales should rise to 100,000 during 1986.

In short, *The Bone People* is a gutsy, vivid and enchanting novel. Flowing through is a masterly use of words which blend reality with dreams, meld Maori and European and weave strange and hurtful pasts into futures of hope. It is both simple and complex.

The Bone People

Publishers: Spiral and Hodder & Stoughton

Book kindly loaned to reviewer by Whitcoulls Ltd.

The writer presents a pain-felt story of an uneasy alliance between three people. Kerewin is a sometime artist living alone on the edge of the seas, whose solitary, self-sufficient life is interrupted by Simon, a silent urchin who communicates only by sign language. He is claimed eventually by his stepfather, Joseph whose relationship with the boy often erupts into violence, frustration and despair.

The main characters are symbolic of the three main racial strands of contemporary New Zealand: Maori mixed with a little pakeha, pakeha mixed with a little Maori and unmixed pakeha.

The trinity — Kerewin, Simon and Joe — crippled by their unrelated pasts, try to redeem themselves through their imperfect love for one another. The bonds of that ambivalent love and the chasms that yawn when the bonds snap make for powerful literature. The most commanding features in *Kerewin*, Joe and in the land itself are Polynesian: Maori. They reveal themselves in concepts, expressions and words that give a mystical quality to life that is quite unobtrusive until the book's unexpected climax.

Critic, Joy Cowley said an Australian had exclaimed to her when on first reading Patrick White's *The Tree of Man* that "White gave us ourselves". Cowley said she now understands what the Australian meant. "Keri Hulme has given us — us." Hulme's characters become inhabitants of the mind.

The descriptive first sighting of Simon, *The Intruder*, displays some of the book's qualities.

"Bleak grey mood to match the bleak grey weather," and she hunches over to the nearest bookshelf. "Stow the book on cooking fish. Gimme something escapist, Narnia or Gormenghast or Middle Earth, or," it wasn't a move-



ment that made her look up.

There is a gap between two tiers of bookshelves. Her chest of pounamu rests in between them, and above it, there is a slit window.

In the window, standing stiff and straight like some weird saint in a stained gold window, is a child. A thin shock-headed person, haloed in hair, shrouded in the dying sunlight.

The eyes are invisible. It is silent, immobile.

Kerewin stares, shocked and gawping and speechless.

The thunder sounds again, louder, and a cloud covers the last of the sunlight.

The room goes very dark.

If it moves suddenly, it's going to go through that glass. Hit rock bottom forty feet below and end up looking like an imploded plum...

She barks, "Get the bloody hell down from there!"

Her breathing has quickened and her heart thuds as though she were the intruder. The head shifts. Then the child turns slowly and carefully round in the niche, and wriggles over the side in an awkward progression, feet ankles shins hips, half-skipping half-slithering down to the chest, splayed like a lizard on a wall. It turns round and gingerly steps onto the floor.

The title, *The Bone People* is quite apt because the story is concerned with the spiritual and emotional needs of a whanau and the demands placed upon it by the common bonds of descent, tangata whenua and environment.

The author, Keri Hulme is also close to the bone of the novel's character, Kerewin Holmes.

Hulme was born in 1947 and is of Maori (Kai Tahu tribe), Orkney Island and English ancestry. She has been a fish and chips cook, television director, law student, tobacco picker, woollen mill worker and Post Office mail deliverer.

Like Kerewin, Hulme presently lives alone on the West Coast of the South Island in a remote settlement called Okarito. She devotes her time to fishing (whitebaiting), reading, drawing/painting, drinking Scotch and of course, writing.

"I live in an isolated area where I talk a lot to my typewriter. I take great pleasure in observing people. We make fascinating studies," she said.

"I would say there are three things I've written that to me are almost perfection. They affect people the way I intended them to affect people: chapter eight in *The Bone People*, the poem *E Hoha* and the short story *Hooks and Feelers*." (Melanie Reed turned this story into a film).

Hulme's writing often deals with the crippled, the deformed, those suffering pain.

"Pain itself can be the message: the child with the hook, the mute Simon, the schizophrenic woman. I don't think there has ever been a human who has been untrammelled from birth onwards. Maybe my maimed people are saying — what we could have been had you let us. Maybe I'm saying it's an imperfect world."

During the 1970's Hulme won three New Zealand literary fund grants, the Maori purposes trust fund, the Burns Fellowship at the Otago University and two short story awards which all combined to keep her just above breadline existence.

"I can't remember being taught to write," says Keri. "My theory is that if you can do it you can do it. Either you can write or you don't."

Hulme started writing *The Bone People* in 1967 as another of her short stories. It grew to the extent she had to cut over 60,000 words from the finally completed novel.

Prior to *The Bone People*, her published works consisted of *The Silences Between: Moeraki Conversations* (poetry and prose) and *The Winderater* (short stories). Her poems are notable for being profound and beautifully compiled. She is currently working on her next novel, "Bait".

It seems an impossibility that *Bait* when completed, will be confronted with closed doors that halted *The Bone People* for so long from publication.

Last year Hulme received the Mobil Oil sponsored Pegasus Prize for Maori literature from 25 entries for her work, *The Bone People*. Mobil Oil presented

the winner with a gold medal, \$4000 cash and an expense-paid promotional tour of the United States when her novel is published in that country. *The Bone People* won for Hulme the New Zealand Book Award for fiction in 1984.

Her previous biggest award winning haul was in 1982 when she took the ICI \$6000 Writers Award for her poetry book, *The Silences Between*.

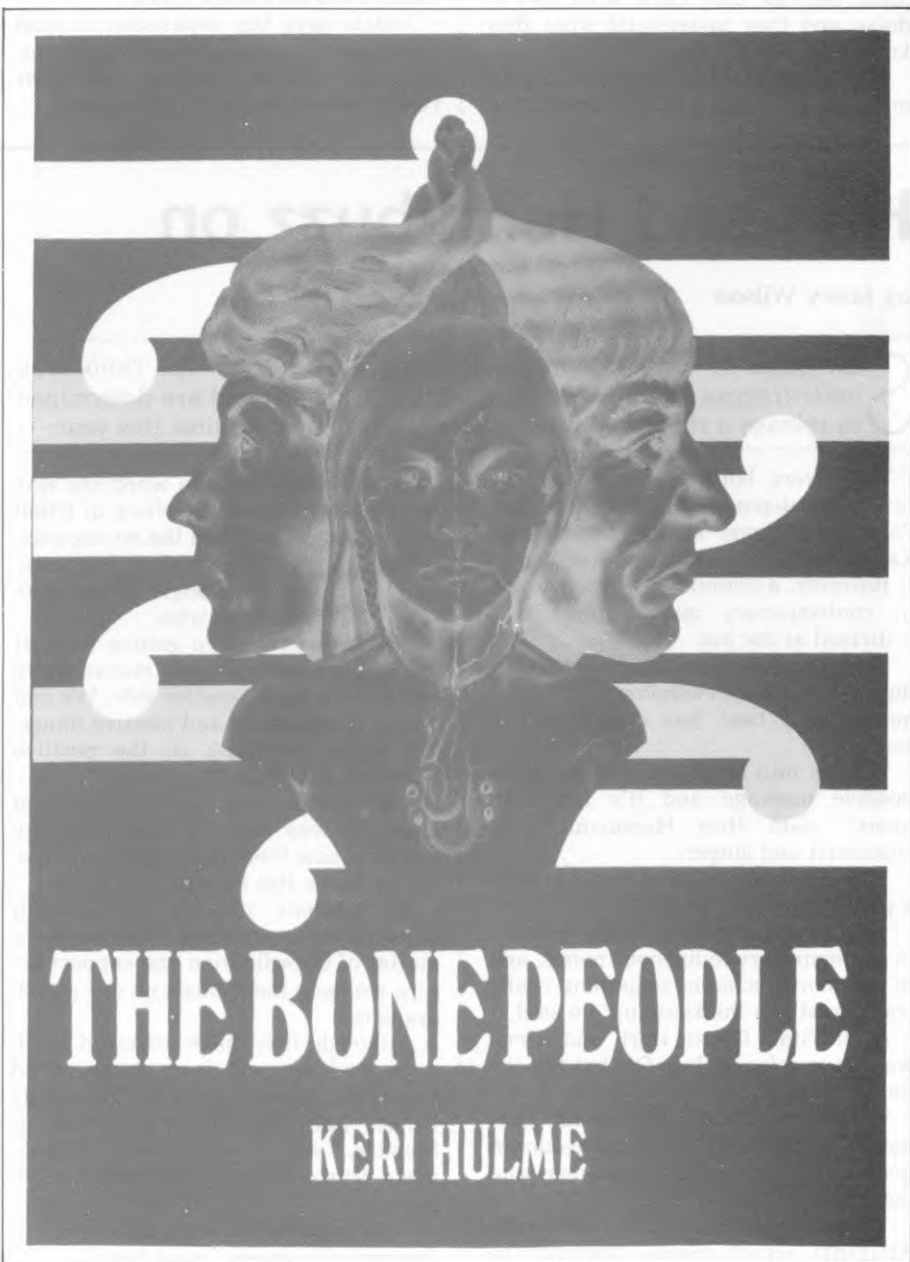
When *The Bone People* was finally published it was celebrated with a formal hui; a Maori welcome for a Maori book. Publishers had thumbed down the novel for years. Too different, too long (450 pages hard-back) they said.

A trio of Wellington women including two with tribal Maori connections with Keri, took up the cause. They formed their own publishing company, Spiral and made *The Bone People* their major

enterprise borne from such emotions as the championing of women writers and Maori literature. On a shoe-string budget and learn-as-you-go approach, Spiral triumphantly published the first two editions of Keri's book.

Already those flawed, cheaply produced editions are collections' items. Hodder and Stoughton, the international publishers entered and in a co-publishing association with Spiral, a new cover and editorial improvements have graced subsequent editions, taking the novel towards international acclaim.

Keri Hulme is in good company. Women novelists in New Zealand have it over their males counterparts. Women like Katherine Mansfield, Ngaio Marsh, Fiona Kidman, Sue McCauley and Janet Frame have all reached world-wide fame.



Reassessment needed

Future Maori participation in Pacific Festivals of the Arts will need to be seriously looked at according to this year's New Zealand organiser Tungia Baker. Selection of participants and criteria need to be questioned in light of what sort of New Zealand representation is appropriate, she says.

Tungia says her impression after this year's festival in Tahiti was that overall, the Maori presence paled beside other Pacific countries. She says the Maori group portrayed the usual model of the culture that's seen overseas, but it looked plastic beside other Pacific cultures.

She says the criticism is not aimed at the culture itself, rather at the packaging that it is encased in.

And Tungia believes the knowledge of the reo is what makes other countries' performing arts alive and relevant to them, because they know what they're doing and they understand what they know.

"We're responsible for producing the model," says Tungia, "it's like some of

the kete we produce, tidy, uniform and antiseptic.

"We've done a very successful holding job, holding onto our culture isolated from our links with the Pacific, but it's not enough."

In fact Tungia believes if the reo doesn't survive amongst Maori artists, then so will the arts and crafts be lost.

It's this onward looking stance that Tungia would like to see develop, a stance that recognised Aotearoa as being of the Pacific with its origins not mythical but real. "I believe our tupuna made the sea voyages to Aotearoa but the enormity of the challenge soon placed the reality in a blankness that was replaced in succeeding generations by myth and distance. It's this distance and knowledge that must now be addressed by today's generation and seen for what it is, a geographical separation that's caused a spiritual separation of the Maori from his Pacific roots.

Tungia says this separation is most noticeable in our treatment of Samoans, Tongans, Fijians, Niueans and other Pacific Islanders living in Aotearoa.

She says we let them know they don't belong here, while Maori travelling in the Pacific are told 'you came from here'.

It's at South Pacific Festivals that these attitudes can be addressed, not necessarily at the formal functions but in the korero between administrators and artists. And this is another difference between Maori art and Pacific art. Other Pacific countries have artists in positions of responsibility of the arts, whereas in Aotearoa the control, direction and support is out of the artist's hands.

However Tungia says the bright spot for the Maori delegation was the impact of kohanga reo on the Pacific people at the festival. She says the real plight of Maori culture is not generally known amongst Pacific countries and kohanga reo brought home to them just what threats the Maori language is facing and what measures are being taken to combat it.

And for the future 1988 South Pacific Festival in Australia and the 1992 festival in Rarotonga, Tungia Baker sees a big challenge to Aotearoa to come up with the cultural goods and not just the packaging.

Hori and Hemi buzz on

by Janey Wilson

Star Quest 83 winners Hori and Hemi have not retired. The Taitokerau Maori/reggae duo are still composing and singing and are determined to release a record with their band Ahurangi, some time this year.

They were both buzzing about the future development of a contemporary Polynesian sound at the second Hui Kaitito held in Rotorua last April.

However, a definite Caribbean sound in contemporary Maori music was criticised at the hui.

One thing they have come across during their musical evolution is that the Maori haka beat has a reggae like sound.

"We're into reggae music. Its got a positive message and it's from the heart," said Hori Hapimana, percussionist and singer.

"We want our cultural music to have a place in today's world."

"We want our young people to listen to contemporary indigenous music, and to see more focus on something really traditional like the koauau," he said.

After Star Quest Hori and Hemi wanted to release Buzz Off but felt the time wasn't right.

With their \$7000 prizemoney they bought some band gear and returned home to Mangataipa Hokianga and their band 'Utu'.

They changed their name from Utu to Ahurangi, which means "Beyond the

heavens." They felt the word utu was far too literal, and travelling in tribal areas it could be taken the wrong way.

"Ahurangi's music is about life, unity in Maori people amongst Maori people," said Hemi Rurawhe.

"Even though we're getting back at the system through our music we're focusing on life's positive side. We can look at the negative and positive things, but we're focussing on the positive nature of all things."

1984 was a busy year for Hori and Hemi. It was also the last time the 'masses' saw them performing on Television Two's Hui Pacific.

At present they've got enough material for two albums. Now it's just a matter of co-ordination and support before we hear their music on our stereo systems.

Although they have received guidance and support from experienced recording musicians like Dalvanus Prime, and the Creative School of Music's, Taura Eruera, Hori and Hemi are a little diffident about the music industry.

"We're not into the exploitive side of the music business," said Hemi.

Like Dun Mihaka with his book 'Whakapohane' they intend to promote their record around the country themselves.

But before either Hori and Hemi or Ahurangi record any music for release, their most important priorities have to be in order.

"For us to succeed or follow through musically it's really important that our land, kids and gardens are O.K.," said Hori.

The Mangataipa Trust will get 35% of anything made from their record.

"The national tour was a good experience for us, it was the first time we had played in town halls," said Hori.

Two invitations to play overseas went to the four winds. They were invited to play at the Republic of Vanuatu's Independence celebrations in 1983, which didn't come through. An invitation to the 4th Pacific Festival of Arts in New Caledonia was cancelled only days before the New Zealand contingent was to leave the country.

"We're happy to be working at home," said Hori. There's a lot of awareness and consciousness raising work to be done here."

Hori and Hemi are co-ordinating this year's Hui Waiata to be held at Mangataipa in November. They will be sharing their significant talent and energy with one of Maori peoples greatest assets — Te Rangatahi. "Everything we've done musically has been an important part of our development" said Hori Hapimana.

Oh, by the way — Buzz Off will feature on their planned album.

The Geographical Knowledge of the South Island Maori

by Bill Secker

It has become a sad record of our history, that so little in the way of recognition has been given to the old time Maori for his detailed and comprehensive knowledge of New Zealand which is a fact that is well borne out when we recall the debt that those hardy and resourceful colonial explorers such as Heaphy, Brunner, Haast, Rochford and Arthur to name a few, owed to their Maori guides and companions in their journeys into the back of beyond of the South Island.

Now if there is one great distinguishing feature between the two main islands of New Zealand which strikes the visitor to these shores as well as the observant citizen, it is the impression created by the differences in terrain. For apart from the striking coastal scenery of the Marlborough Sounds and stretches of North West Nelson which have an aura of tropical Polynesia about them, the rest of the South Island is in marked contrast due to the presence of permanently snow capped ranges on the horizon which are sights that leave no doubt in the mind, that in this southern angle of what has now been universally called the Polynesian triangle, that here we are in deed in a land that possesses a much harsher climate.

Nothing in the state of nature is exactly stable and there is certain scientific evidence to support the hypothesis that 1000 years or more ago New Zealand was experiencing a warmer climate than it is today. But even if the country was experiencing weather conditions which meteorologists term the climate optimum the fact nevertheless remains that to the first generation of Maori coming to grips with a cooler environment, eking out a living would have presented a challenge irrespective of what ever the reason was for the existence of their settlements so far to the south of the tropics.

Although Cook during the course of his three voyages to New Zealand made only limited contact with the southern Maoris namely at Queen Charlotte and Dusky Sounds he nevertheless came to the conclusion that through the absence of agricultural activities the Indians as he came to call the populace, lived a wandering life style with the emphasis on fishing, fowling and the seasonal gathering of other forest produce. Fifty years later the French commander D'Urville recorded in his journal, that the New Zealanders in Tas-

man Bay (which was the term then used for the Maori race) had not achieved the same standard of social organisation and development as the more populous communities in the north of Te Ika a Maui.

In forming his observations, D'Urville had an advantage over Cook in that through the assistance of Kendall's Maori dictionary and grammar he was to a limited extent, able to converse in the local language. This enabled him to detect that through time and distance the southern Maori spoke a dialect that though it differed from the speech of the Ngapuhi could nevertheless be readily understood.

To the North Island tribes the large landmass which lay to the south of Te Ika a Maui and which supplied the sources of pounamu — greenstone was according to districts given different names.

Although Cook and D'Urville from their enquiries had recorded the name of the South Island as Te Wai Pounamu — the greenstone waters — this handle was far from being the all embracing title. In the Bay of Plenty for instance the name was Kaikoura, while other northern tribes at one time referred to the South Island as Arapaoa. This name figuratively recalls for all time a land mark which records the thrust of Kupe's mere which dispatched the Octopus that had hauled him pellmell through Cook Strait. Today Arapaoa is an obsolete place name but it appears in the variant form of Arapawa Island on modern survey maps. Translated Arapawa means the misty path and is a prominent land mark when viewed from the western coast line of the lower North Island.

Finally while on the subject of what's in a name, to the Maori of the deep south Te Wai Pounamu simply referred to the land north of Lake Wakitipu. From Otago southwards, the populace knew the South Island as Te Waka a

Maui — Maui's canoe. Cowan has recorded that at the turn of the century this ancient name was still in use amongst the older generation of the Ngai Tahu.

Like all unrecorded histories the early settlement period of the South Island has become murky with the passing of time and it is to the archeological record and later traditional accounts that we must turn to, in the unravelling of an interesting chapter of our nation's story. What comes out of the traditions is a chronicle of the steady movement southwards of North Island tribes, as population pressures at times acted as a catalyst in the redrawing of tribal boundaries. As a consequence the achievements of the conquering invaders gained prominence and the old tribal lore of subjected tribes were more or less sent to limbo.

As a society the South Island Maoris were food gatherers — for south of Bank's Peninsular because of the climate, the growing of kumara was ruled out. North of this line the archeological record reveals gardens in key locations but their produce would have added only a small degree of variety to the diet.

Through being a hunting and food gathering society the South Island tribes wandered far a field in exploiting the natural resources and in so doing, built up a vast and detailed geographical knowledge which one tradition states was the land from which Maui first sighted the North Island. Considerable travelling was by water and it was in no doubt due to the stormier seas encountered around Te Wai Pounamu that double canoes which had become obsolete in the north were still plying southern waters as late as 1840.

It is however the hardiness of the South Island Maori in crossing the mountain divide in order to obtain the prized greenstone that they reveal their true resourcefulness and powers of endurance. Today these journeys through alpine passes for parties equipped with stout boots, warm clothing, high calorific foods, tents, map, compass and means for readily cooking rations still calls for stamina and the right frame of mind. I for one never cease to marvel at the endurance and resourcefulness of the first New Zealanders travelling through necessity in this alien and frequently hostile environment which often resulted in fatalities.

For reasons for which we can only surmise, E.S. Halswell who in 1841 was appointed the New Zealand Company's commissioner of native reserves and protector of the aborigines for the southern districts, failed to record the name of the Maori who sketched this

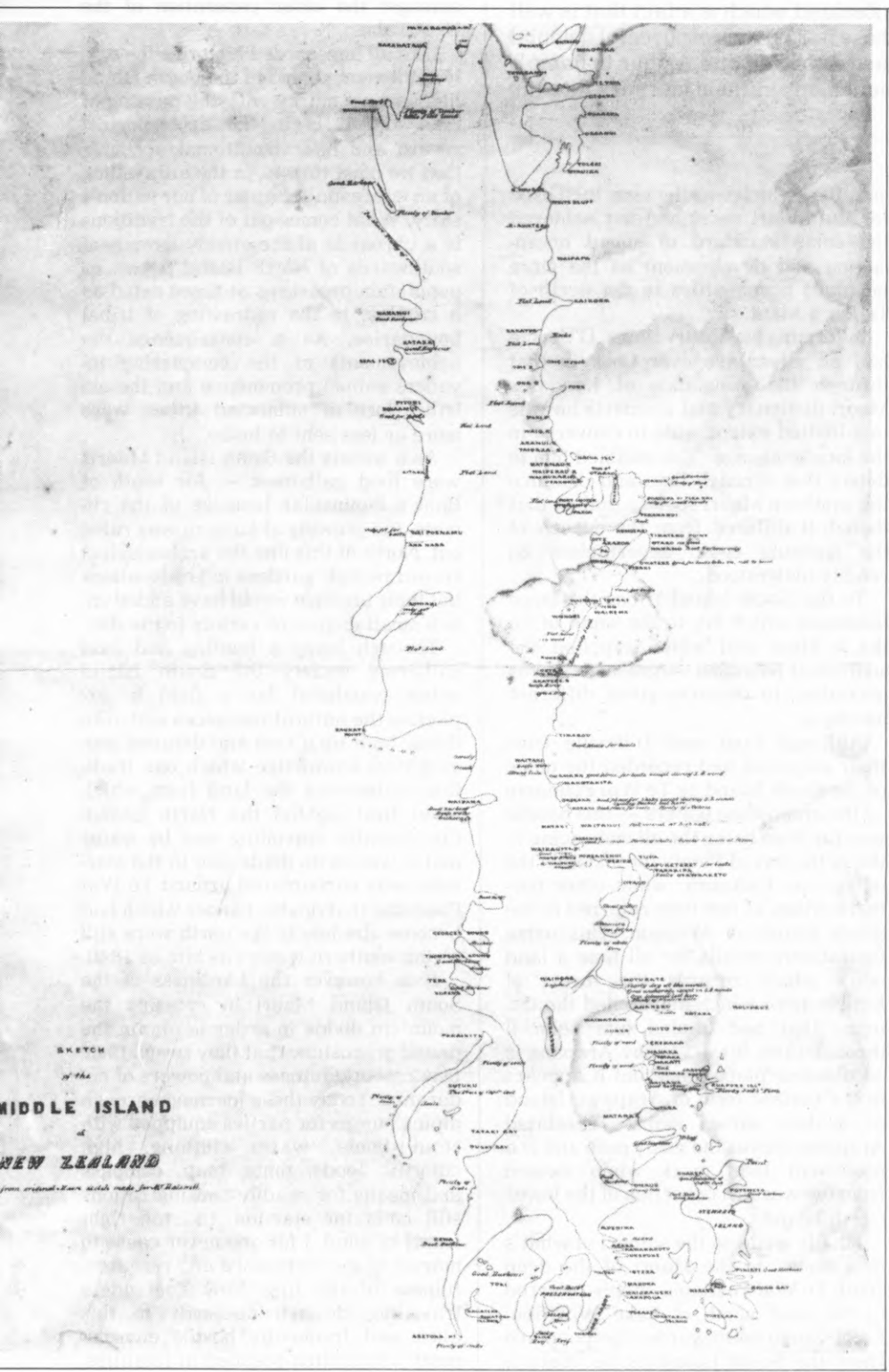
comprehensive map of the South Island. Like other maps sketched by Maoris in olden times it needs to be read in its proper perspective in order that we can appreciate the depth of geographical knowledge held by a folk who had recently emerged from the new stone

age. First of all it needs to be appreciated that in olden times the Maori had no appreciation of distance other than an arms length. This resulted in the emphasis being placed on prominent headlands, sheltered bays and harbours, pas as well as localities where bush and bird life existed which was of prime importance for people travelling light. Stretches of country lacking in resources were reduced in scale. The point that did come across to people like Halswell however was the deep love and knowledge of the country which seemingly warranted a name for every feature no matter how minor it may appear to the European enquirer. Although his duties never took him to the hinterland Halswell had no hesitation about recording lake Wakatipu on the company's copy of the map from the information conveyed by his informant. This lake of course was one of the sources of greenstone.

Land marks given prominence on the east coast are Otago Harbour, Akaroa and the other inlets of Banks Peninsular, Kaikoura Peninsular, Port Underwood and Arapawa Island with a much widened Tory Channel between the capes Te Ata and Otoaha. Today these two latter names bear the names given to them by the whalers namely East and West Heads. To be viewed in its proper perspective Halswell's Maori map needs to be regarded as the first edition of the "New Zealand Pilot" because of its benefit to coastal navigation.

2 Te Huruhuru's map of the Otago back country

Te Huruhuru not only knew the vast expanse of his tribal domain like the back of his hand but he was also an accomplished draughtsman as this map sketched for Shortland's information shows. Apart from the vista of distant mountains all the detail was sketched from memory when Shortland camped miles away near the coast.



Te Auahituroa returns!



As you read this a great ball of ice, dust, gas and rock with a mass about equal to that of Aoraki/Aorangi hurtles through space at 40 km a second towards Sun and Earth. No — not science fiction — fact — for the most famous of comets is about to visit us again. Brian Mackrell, author of the forthcoming book *Halley's Comet Over New Zealand*, looks at Maori cometary lore.

The ancient Maori, like all so-called "primitive" people, had an extensive astronomical knowledge, much of it now lost to us. Tohunga established the first meteorological and astronomical observatories in these islands at tribal tuaahu. Their only instruments were keen eyesight, sometimes aided by erection of forked sticks through which to concentrate the gaze on certain heavenly bodies to measure their movements.

Travellers and fishers, warriors about to mount a war expedition, planters of crops and persons interested in what the future held for the tribe: all consulted the Tohunga Kokorangi the experts who could read the sky and the portents of the gods expressed therein.

To many tribes of Aotearoa a comet was Auahiroa or Te Auahituroa — The Long-standing smoke. Te Auahituroa was the son of the Sun, sent to Earth with the gift of fire for mortals. The comet descended to the planet and, for a time, was the lover of the beautiful goddess Mahuika. Their offspring were the Fire Children some of whom were gifted to humanity so that mortals could cook food and keep warm at night.

The demi-god Maui extinguished all the mortal's fires and, on the pretext of rekindling them, induced Mahuika to give him more of her children whom he promptly killed by drowning. When Mahuika realised Maui was deceiving her she hid her surviving Fire Children within certain trees. Thereafter mor-

tals, to obtain fire, had to use the fire-plough method; a man rubbing a stick in a grooved slab of wood held firm by a woman's foot. Frequently a karakia to summon Te Tama a Auahituroa — the son of Auahituroa the comet — was recited during the fire making ritual.

Various tribes had both descriptive and personal names for comets — Te Upokoroa, Taketake-hikuroa, Meto and Puaroa are but some of them. Their appearance and position was studied by Tohunga to interpret the message from the gods. A long-tailed comet with sparkling or flashing light was an evil omen but if the light was calm and steady this was a good portent. A multi-tailed comet — Meto — was said to herald a coming hot summer while a comet with a misty tail — Puaroa — was regarded as a whetu-tapu — sacred star — and favourable omen.

Particularly bright comets were regarded as messengers of the shining god Rongomai. The Great Comet of 1882 was so bright it was visible in daylight and for a time appeared over Taranaki "like a white feather attached to the mountain" according to a European observer. This was of great significance to the people of Parihaka whose leader Te Whiti o Rongomai (The flight of the shining god) was at that time held prisoner by the government in the South Island. Te Whiti's peace symbol was the white feather — raukura — and here it was emblazoned in the sky above the sacred mountain affirming his mana even though he was a

prisoner of the Europeans. A song composed by Te Whiti's fellow Chief, Te Whetu, appears to refer to the Great Comet's omen —

"Let me affirm it was right
To cast off the cloak of the Queen;
Raised on high is the message of Te Whiti.

Lifted high over Parihaka.
Here the white feather is in its place —

Let winds from without come to break it —

At the darkest hour his presence remained...."

Some comets were interpreted as signaling the outbreak of war or the death of a great Chief. During Halley's Comet 1910 visit King Edward VII died and the Maori lament at the official mourning declared: "Go then, oh, our Ariki... Go to thy ancestors in Heaven. Go on the path of Awanui-a-rangi (Great River of the Sky: Milky Way) which even now gleams from the sky earthwards, a glowing sky-print known as the Auahiroa (Comet Halley) and as the messenger of Rongomai. It appears as a brilliant ladder whereupon thou mayest ascend to the tenth heaven. Go...."

And once again Te Auahituroa returns — becoming visible to the naked eye for the first time since 1910 in December 1985; but not at its best until March-April 1986 after it has rounded the Sun on its endless 75 year voyage through the Solar System. And, like a magnet, Te Auahituroa draws people to it. We in the southern hemisphere, as in 1910, are to be graced with the best view of this once-in-a-lifetime sight (though some people have/will make it a twice-in-a-lifetime sight) and multitudes will descend on Australia and New Zealand from the northern hemisphere to view Te Auahituroa at its best.

Te Toki: art of the adze

By Alan Taylor

Classic Maori culture was outstanding in its range of creative achievement. It was a culture that produced highly imaginative art works in wood, bone and stone that included elaborately carved ancestral figures; finely decorated weapons; and remarkable ritual and ceremonial adzes or toki.

Dating to about a thousand years ago, the first Maori adzes were eastern Polynesian in origin, and served a number of purposes. Some were used in tree felling and canoe building, while others were designed for ceremonial use and ritual burial. Well made from different types of argillite and basalt, the adzes were quadrangular or triangular in form; the technique of manufacture consisting of flaking, hammer-dressing and grinding. On completion, toki were hafted with a curved wooden handle, with the adze blade secured by decorative cord binding.

Recovered from early Archaic settlements and internments, ceremonial adzes are outstanding in craftsmanship. Abstract in form, many are unquestionably works of art equal in aesthetic achievement to later classic wood carving created for meeting houses. Highly tapu, ceremonial adzes were of deep religious significance; their possessors being priestly experts or tohunga who normally made them and endowed them with the spiritual power of their own mana.

Unique in rarity and decoration, the spiral adzes of Hawkes Bay date to between 1500 and 1800 AD. Classified as Type I by archaeologists, they have straight cutting edges and are of fine-grained basalt. Made by Ngati Kahungunu tohunga, they are unknown elsewhere in New Zealand or in Polynesia, and have a remarkable light-reflecting surface that is extraordinary. With their spiralled 'motif, the adzes are all without evidence of use; are in fact invariably perfectly preserved — unlike most adzes. Why, is a mystery. They have been well documented, but not culturally or historically researched by ethnologists. However, there is surety in their outstanding artistic achievement.

Significantly, the touring American *Te Maori* exhibition included among the great treasures of Classic Maori taonga several adzes; among them a spiralled adze along with greenstone (pounamu) toki. Thus elevating adzes (for the first

time) to the status of public works of art — an acknowledgement that has been slow in realisation in museums. But not, of course, among Maori — their creators over a thousand years!

Closely identified with ritual and ceremonial, greenstone adzes varied greatly in size and craftsmanship. Hafted in elaborately carved handles decorated with either dog hair or parrot feathers, greenstone toki often had notched edges that identified them as genealogical sources of reference. Passed down through the generations, many toki pounamu were highly tapu on account of extraordinary mana as a consequence of ownership by priests and chiefs. Some were credited with supernatural powers and were appealed to by tohunga maire before battle. When hafted the adzes were tokipou-tangata and, as such, were symbols of chiefly power.

The techniques of adze making were common knowledge — but not the more esoteric ritual connected with ceremonial adzes used in, for example, the first felling strokes cut into a tree set apart for construction of a war canoe. Created by tohunga of genius, these adzes were traded among tribes and were sacred taonga connected with important tribal occasions such as chiefly marriages and births.

Formed from the finest available greenstone and argillite of the South Island ceremonial adzes were first roughly shaped by skilful flaking, then hammer dressed before being ground (under flowing water) on hoanga of varying grain; meticulous, patient work that took weeks before completion of the adze. Often given a name, toki possessed the mana of its maker; between adze and creator there was an intimate, spiritual bond. It was invested with something of the personality of its maker, his mana.

The mythology of the adze maker revolved round gods who personified his working materials: greenstone and abrasives that took the form of both male and female deities or atua perpetually in conflict with each other. Under instruction of experts in adze manufacture, apprentices were taught the lore of their craft, additional to its techniques and identification of the complex geology of its materials. All adze and stone working experts possessed high social status, and were well rewarded for commissioned work, which included production of weapons

such as basalt patu onewa and highly prized patu pounamu or greenstone club.

The aesthetic appreciation of pure form is clearly reflected in the precision of many early and Classic Maori adzes — where precision in shape was not quite as important as simple function. The purity of form added *nothing* to performance of purpose, as many crudely made adzes demonstrate. That Classic Maori appreciated the *abstract* in art is obvious in the precise form and finish in many toki. However, only recently has the observation been made: which is extraordinary given clear existence of the adzes — a thousand year inheritance, and a creative inspiration for Maori artists of our own time.

The earliest Maori adzes were the most varied in form, and were more regionally identifiable. During the Classic period however, a simple, highly polished and symmetrical adze termed 2B by archaeologists replaced most Archaic-type adzes — on a level of standardisation remarkable for a neolithic society. Used in most phases of woodworking and timber preparation (from felling to baulk and plank reduction), 2B adzes were used in preparing ground for cultivation as hoes and in *paa* trenching and excavation of house and kumara pits. Widely varying in size, some of the adzes were beautifully shaped, and were outstanding abstract, portable art works created by master stone workers. Represented in basalt, serpentine and pounamu 2B adzes were the last adze-type created by the Maori before widespread 19th Century introduction of European iron tools. And with the introduction, an ancient art was lost — but not its achievement.

Classic Maori wood carving was highly stylised and elaborate in detail — compared with the formalistic abstraction of the 2B adze and its Archaic precursors. As a singularly identifiable expression of the Maori art tradition, Classic carving continues into the present almost unmodified or more to the point, with little creative development. With inevitable consequences: much of contemporary Maori carving is uninspired, even lifeless.... Which perhaps suggests that a different *traditional* source of creative inspiration must be found that can be applied to, for example, meeting house decoration. As an answer to the problem, possibly the *abstract* tradition of adze making should be closely considered. It has much to commend it. Instead of intricately surface decorated figurative wall panels or poupou, why not abstract wall panels of calculated symmetry, of imaginative form — that conform to traditional creative insight and reflect — the Space Age? It would be an extraordinary, creative achievement in a developing Maori art tradition.

Lesley Parr

Seven years as minutes secretary to the New Zealand Maori Council, nine years as secretary of the Wellington District Maori Council, six years as secretary of the Petone Maori Committee and a year as national secretary of the New Zealand Maori Wardens' Association is an indication of the zeal of Lesley Parr.

A self confessed late-starter as a 'born again Maori', Lesley only came to grips with her Maoriness late in life after three marriages.

Her upbringing was pakeha despite her fathers Irish/Scottish/Maori background and her mothers Ngati Raukawa and Rangitane bloodlines.

Her father, David Walter Barclay was Ngai Te Rangi and Te Arawa through his mother, Ngaone Aongahoro of Tauranga. The Scottish/Irish side was through his father who came to New Zealand and worked as an interpreter in Parliament.

It was because of this Northern Ireland ancestry that Lesley was born in the family home of Ballward Lodge. Her father had inherited the lodge and so the young family spent four years looking after the ancestral home.

However it had to be sold and the family returned to New Zealand. Soon after, Lesley's parents split up and her father remarried. Through this union Lesley has a brother, Barney and a sister, Pat.

Wellington was where Lesley grew up, as she puts it, "as a little pakeha".

She worked as a legal typist and ran her own secretarial bureau called Amron.

She had a son Timothy, who was killed in an accident in 1977.

It was around this time that Lesley was finding her niche as a Maori. She says she had had a visit from a Maori Affairs community officer, Iri Tawhiwhirangi who suggested her secretarial talents could be useful to Maori committees in Wellington.

Soon after this Lesley became the secretary for the Wainuiomata Maori Committee and delegate to the Wellington District Maori Council.

The chairman of this council was a man called Apa Watene, a man Lesley says she was privileged to work with and know.

"Apa had a charisma, a spirituality that people always responded to. At that time in 1977 he was the welfare officer for the Gear Meat Company, a real caring person who people respected."

"Apa encouraged me to recognise myself, he was that sort of person. It was a relief that at last I was somewhere where I could be a Maori."

This being a Maori meant taking the minutes of the New Zealand Maori Council meetings, as well as the various Maori committees she was on.

Not speaking the language did cause a few problems for Lesley, but a friendly explanation from Apa usually made sure the minutes were a true record of the meetings.

In the late 1970's Maori committee work was much the same as it is now says Lesley.

People having problems with housing, employment or benefits and other such matters would appeal to the local Maori committee for help. They in turn would approach the agency or government department involved.

One particular problem at that time was the need for early release of bodies to the family of the deceased.

It was brought home for Lesley when her boy was killed in an accident in Matamata. It was only through the intervention of prominent Maori people that her son's body was brought home with little delay for the tangi.

She says it was through a hui at Mangunu Marae, Naenae that Maori people, medical people and police got



Lesley Parr

together to streamline procedures so that bodies could be released earlier to relatives.

Lesley also got involved in court work helping pakeha and Maori kids, a social work reputation that continues today. It's meant standing surety for offenders and occasionally paying fines, though she is at pains to point out that the money was paid back at the first pay.

At present she's helping individual offenders with long-term day-by-day help.

She admits that the neighbours at her Naenae council flat are sometimes scandalised by the Black Power visitors she has.



New Zealand Maori Council December 1981.

(Left to right) Apa Watene, John Bennett, Sir Graham Lattimer, Bill Tapuke, Ken Hingston, (at rear) Lady Emily Lattimer and Lesley Parr

She's really proud of the impact Maatua Whangai has had in the Lower Hutt and the real help and commitment there is at court and afterwards in backup care.

She mentions some of the people she's been glad to work with, Sgt Laurie Gabites, community relations coordinator and youth aid officer for Lower Hutt police, Mr Ron Murray the Lower Hutt Housing Corporation manager and John Fitzpatrick the director of Social Welfare, Lower Hutt. And she adds, the Lower Hutt legal fraternity and court staff.

And has the association Leslie Parr has had with Maori politics through the New Zealand Maori Council and Maori committees had its effect on her?

Leslie smiles and says the best advice she got first from Apa and then from Sir Graham Lattimer was that she should listen, take it all in and button her lip.

She maintains that's just what she did all those years.

She's now pulled out of Wellington district Maori council work, saying after Apa died the character of the kaupapa changed with different people and different methods.

"I guess after Apa, it's impossible for others to fill his shoes. I owe a lot to him as do a lot of others."

But has this relinquishing of one type of work meant an end to Leslie Parr's manaakitanga for her people?



Ballyward Lodge, County Down, Northern Ireland, where Leslie Parr was born.

Well, no. She's just settling into a position as the first Maori and the first woman to sit on the management committee of the NZ Prisoners' Aid and Rehabilitation Society (Inc).

Leslie considers it to be a minor coup, considering the Society was formed before the turn of the century and that up till now it's been all white male preserve.

The Society helps not just prisoners

but also offenders appearing in court with monetary aid and material aid to families and individuals.

Leslie says the whole area of tapping into the Maori committees and other grassroots organisations for prisoner and family support is now wide open.

And you get the feeling from talking with Leslie Parr that a whole new way of helping her people is now also opening up in her life.

Charles McCarthy



After four years it won't be long for Charles McCarthy, a Maori student attending the Brigham Young University — Hawaii in Laie, Oahu to graduate. But before that Charlie has a hectic and demanding schedule to follow and at the same time provide for his Australian wife and 3 children. Incidentally his supportive wife hardly ever sees her husband. Even his NZ visitors staying with him always comment that they hardly ever see Charlie.

Born in Rawene, Hokianga and the eldest of 8 children his parents were farmers. They moved and he attended Ngaruawahia Primary School. After 4 years at CCNZ he left to serve a mission in Australia at Adelaide and Perth. To save up for these funds he worked at the freezing works.

Charlie knew what he wanted to do. He says "I came to Hawaii because I knew I could work at the PCC to help support my family. I was interested in the hotel, travel and restaurant industry and the hands on experience that enhances you as well. I could take part in the cooperative programme with the university and the businesses such as the Hiltons, Westerns, and

Sheratons Hotel chains.

"I enjoyed it here and spent as much time out of class as in class. The whole experience has helped me here to be more service oriented."

Classes begin at 7.30am and then he rushes off to start at the PCC at 12.30pm. Everyday Charlie finishes work at the Maori Village at 4pm and his day is not ended. He must drive 40 miles to the heart of Waikiki to the Hilton Hawaiian Village to perform at Tavanas Polynesian Show. Thirty artists perform and he is the only Maori in a four minute segment of Maori entertainment. Two shows nightly at 7pm and 9.30pm keep Charlie busy six nights a week and returns home at 12.30am.

More time is spent commuting like 3 hours a day, he says. The show needs changing soon and so he has extra rehearsals to schedule. Study for tests is done at 5am or after 12.30 when he gets home. But as Charlie says, "If I have no time to study, I just go and sit the exam."

Charlie further says "I can say after putting up with struggles and hardships, it helps me to be more aggressive and hungry to be able to compete and face challenges. Sometimes as foreigners here we are manipulated."



George Kaka

Most parents would agree that they want the best opportunities for their children. So with this in mind George Kaka, or Hori Kauimua Kaka made that important decision.

He and seven of his nine children are attending the Brigham Young University — Hawaii Campus in Laie, Hawaii. George at the age of 50 is now competing with much younger minds, even his own children and has been able to equal or surpass the GPA (grade point average) of most students.

George, a member of the Ngati Hine tribe was born in Tautoro, Kaikohe and a “tamaiti whangai” of his grandparents Pani and Tuhiwai Wharemate. They were steeped in maoritanga and he only spoke English after he went to school.

George says “My grandparents couldn’t afford to send me away to school so I attended Northland College, but decided early in life to do something about my education when I was 12.”

“I was not sorry,” says George, “as they taught me in a Maori way to seek values in integrity, dependability, how to work, honour our elders and learn a trade.”

After leaving Northland College he learnt the trade of a brick-mason and served a building mission for the Mormon Church for 10 years, working on the Church College of New Zealand project in Hamilton, the only co-ed secondary boarding school in NZ. He also helped in the building of the Mormon Temple. Over 200 Mormon Chapels were built in 10 years in which he was involved and this meant travelling around New Zealand.

George married Nancy Randall of Ngati Kahungunu. Selling insurance and selling cars taught him basic principles of managing people and catering to their needs.

Already six children had gone to CCNZ and were ready for university and so because of strong family affiliation and desire for education and achievement, the family decided to come to America. Two of the children



Above:
James Randell Kaka

Right:
Raiha Georgina Elkington, Maria Kosta Elkington and Jodie Owens — all nieces of George Kaka



George Kaka Snr, Tane Randell Kaka, Milton Randell Kaka and George Randell Kaka.

didn't want to so seven came with their father and mother.

Prior to this George was in travel management. He organised a tour group 226 called the Kia Ngawari Concert Party to travel to the Mormon General Conference in Salt Lake City Utah, and a Returned NZ Missionaries Reunion. The group travelled and performed in Hawaii and throughout Utah, Nevada and California. The tour directors assisting George were Owen and Hoki Purcell, and George and Waiwai Cookson. On return to NZ the group again performed in Ngaruawahia, Hawkes Bay and Temple View. Tommy Taurima and Hana Smith joined the group from Hawaii to the United States. Two months later George and his family came back to college in Hawaii.

George Snr studied Travel/Hotel Industry, his children — James, accounting; Milton, travel management; Riana, secretarial science; Tane, travel management; and George Jnr, travel management. In Dec. 1985 George Snr, James and Tane will graduate with BSc degrees each. But it hasn't been easy for them.

"In spite of desires of the heart it has been extremely difficult to procure finances, but due to PCC and the work programme, scholarships for polynesians in the South Pacific. I took the opportunity to work at PCC and my children too."

George admits that amidst all this

sophistication he prizes his maoritanga as a basic fundamental of his existence in a foreign land. He believes in achieving, conquering, and adapting to new technology, to know human behavioural patterns set by other nationalities. George also sees the world in a wide spectrum of learning and the political issues that control different parts of the world.

"Hawaii has been my home for 4 years. According to my grandfather Tuhiwai, America has been termed Te Whenua-Kupu-Whakaari — a peace loving country and a champion to the free world. For example, 5,000,000 guests travelling to Hawaii will come from Japan, China, Canada and the United States of America.

"I have been appointed to be the Maori chief assisting in the managing of the Maori Village of PCC with 20 employees all from Aotearoa, mostly students. I worked for 4 years hosting and entertaining on a daily basis, guests from all parts of the globe. It's a great opportunity to tell them about maoritanga and Aotearoa."

We always endeavour to maintain a high profile on the kawa that is suitable to all tribes — nga hau e wha. Piri Sciascia has been most helpful and cooperative.

E tu te hungaiti me titiro ki te matauranga kia mahuhu ki te rangi.

Rise up humble people; seek knowledge and education; set your goals heavenward....

A tribute to Margaret Puriri

It would not, I am certain, be doing justice to the innermost feelings in our hearts, if we failed to reflect on the tragic death recently, of Margaret Puriri in a car accident at Waiomio near Kawakawa. It is a loss which I hardly trust myself to write, for apart from ties of blood relationship, there had existed between us for many years, a close friendship which no differences were ever allowed to weaken or even to affect. But I am comforted by the knowledge that her name and work are so indelibly and firmly established in the hearts of her people. But they would be but a memory, brushed by the silent touches of time, unless we make them live and walk across the stage of life.

The bounty of nature, enriched and developed not only by early training, but by constant self discipline through life, blended in her, gifts of courage and a brilliant intellect which taken alone are rare, and in such a union are rarer still. Body, mind and character — Local Body, Land Issues, Tribal Council, Waitangi Marae, Treaty of Waitangi, Waitangi Day, each made its separate contribution to the faculty and the experience of a many sided and harmonious whole. But, what she was, she gave unselfishly, with vitality and ease.

Margaret was a descendant of Ngapua, brother of Hone Heke of flag-staff fame, and a member of the Kahui Ariki of Ngapuhi, Te Rarawa, Aupouri, Ngatikahu and Ngatiwhatua. She was

also of Te Atiawa and other southern tribes. As Margaret walked the pathway where her illustrious tupuna have left their footsteps, it was natural for her sometimes to assume the role of a warrior woman and a strenuous fighter. Not for her a life of peace, unanimity and repose. She was involved occasionally in contention and controversy. She has left behind no resentment and no enmity: nothing but a fond memory of an extraordinary person, who contributed in no small measure, to the spiritual, educational, political and economic life of Ngapuhi, indeed of her Maori people. Whatever mistakes she made, were but as breath upon a mirror which instantly evaporating, leaves the reflection ever

No te 21 o nga ra o Hune 1985 ka mate a Makareta Puriri, i aituatia i te wa e haere ana to raua waka ko Tupi i te huarahi i Waiomio wahi e patata ana ki te Kawakawa.

He wahine rongonui tenei mo ana mahi ataahua mo ana iwi o Te Taitokerau, ara mo te iwi Maori nui tonu. He wahine nui tona matauranga, he kaha, he toa hoki, ki te whawhai atu i nga kai hautu o nga Kawanatanga, mo nga take whenua, mo nga Poari Kaitiaki Maori, mo te rapu mahi me te oranga, mo te matauranga, mo te Marae o Waitangi. Kahore ona wehi ko wai te tangata. Kotahi tonu te hikoi, "Kia mate auroua, kaua hei mate a tarakihi."

He uri a Makareta no nga kawai ariki o Ngapuhi, Ngatihine, Te Rarawa, Te Aupouri, Ngatiwhatua, me Ngatikahu. No nga heke hoki o roto i a Te Atiawa me nga iwi maha o enei moutere. He mokopuna a ia na Ngapua, tuakana o Hone Heke i turakina ra te pou haki i Maiki, i te pakanga a raua ko Kawiti ki te Pakeha. He mokopuna hoki na Hone Heke mema Paremata o Te Taitokerau i tona wa.

Haere ra e Makareta, taku manu tiutiu, taku whakamarumaruru, taku taanga manawa, taku totara haemata.

He taipari ata, ka maanu to waka, ka papaa te kakau o te hoe ki te hipapa o to waka tiwai. Hoe atu ki Hawaiki nui, Hawaiki roa, Hawaiki pamamao, ki te hono i Wairua. Haere ki te ao Kume, i kumea ai koe ki te ao hirere. Haere ki te rua o tapokorau, ki te huarahi i heke ai a Maui ki te po, ki te anu matao. Piki atu ki tua o Reao, ki tua o Rehua, ki te whakamaunga kekete, e kekete mai ai te kekete, e ara mai ai te ara. Haere ki te kahui Ariki o nga rangi tuhaha, ki te aratiatia i piki ai a Tane ki te tihi o manono i Ranginui, i Rangiora, i Rangi wheturau. Haere te kawa tunuku, turangi, tupapa i tu ai a Tane.

Ka totō te puna i Taumarere, ka mimiti i Hokianga. Ka totō i Hokianga ka mimiti i Taumarere. Tu ake ra taiharuru, nga tai mimihi, nga tai e tangi i waho o Mapuna o Waitangi, ki a koe ka wehe atu ki wiwi, ki wawa, ki pupu wahie, ki wahie kore. He manu whititua, he pou tokomanawa koe no nga whare maire o tupuna. Tahuhu kau ana nga puke i te tonga, nga toka whakaura i runga o Hikurangi. Ka mokaia nga tai o Tokerau. He takapau hurihia kei te whare patahi, kei te whare parua, kei te whare patoto, ka hui koutou te kahurangi ki Paerau. ka

brighter than before.

There are many, many people in all walks of life and of all shades of opinion, when they think of her, will say to themselves, there was a woman who impressed her individuality, her vitality, her drive on her people as few others have done. Speech cannot contain our love. There was, there is, no greater woman.

She has gone to the great silence, to the mythical elysium of her ancestors, in the full tide of buoyant life, still full of promise and of hope. To her family and Tupi, our deepest sympathy in the sad and irreplaceable loss they have sustained. What more can we say? We can only bow once again, before the decrees of the Supreme Wisdom.

From the voiceless lips of the departed, there is no word, but the rustle of a wing, the murmur of an evening breeze and the voice of the poet Maurice Baring saying,

"And you will speed us onward with a cheer,

And wave beyond the stars, that all is well"

Farewell Margaret, Rest in peace.

Sir James Henare

tutaki nga aitua. Moe mai i roto i te Ariki. Anei ra te waiata tangi mou:
E hine moeroa maranga mai ki runga ee

Tenei o iwi ka u ki uta ee
Nga tai pakipaki i waho o te akau ee
Nga tai whakahoki — hoki nana koe i hari atu ee

E tae ra koe ki runga i to ruawhaka-utu ee

Tahuri mai o mata titiro ki o iwi ee
He hiko no te mahara tera ra koe ee
Kei te koingo mai ki te hau kainga ee
He tangi ra na o iwi ee

E hine hei aha e, i tangihia ai ee

Ko te ngaro i nga tau, he ngaro e hoki mai ee

Ko te ngaro i to tinana he ngaro ka oti atu ee

E tama e Tupi, me te whanau pani, noho mai i roto i te wharepouri, me te mamae, me te mokemoke. Kua uhia koutou ki te kakahu taratara, ki te kahu rerere. Kei a koutou i tenei ra, kei tetahi atu apopo. Tahuri atu ki te Runga Rawa hei whakangungu rakau mo koutou. Kia manawanui, kia maia. Tenei te tangi nei.

Na to koutou matua,

Ta Hemi Henare

Sir John Grace dies aged 80

One of Maoridom's more distinguished figures, Sir John Te Herekieke Grace, KBE, MVO, EA, died in Wanganui recently. He was 80.

A leader of the Tuwharetoa people of the central North Island, Sir John had an impressive public service record, being private secretary to two New Zealand Prime Ministers and two Maori Affairs Ministers.

He was New Zealand's first High Commissioner to Fiji when that country gained independence in 1970.

He served on a host of Maori trust boards and environmental and educational bodies and was recognised as an authority on Maori history, traditions and literature.

Sir John died in Belverdale Hospital after a short illness.

Following the service at Turangi, there was a private cremation.

Sir John's ashes went back to Lake Taupo, on the western shores of which his grandfather established an Anglican mission station exactly 130 years ago.

Sir John was born on July 28, 1905, the son of John Edward Grace, JP, and Rangimohia Herekieke II, chieftainess daughter of Kingi Te Herekieke and the last of the senior ariki tapairu line of Ngati Tuwharetoa.

Sir John's paternal forebears introduced sheep farming to the Maori land owners of Taupo and also helped with the introduction of trout to the lake.

Sir John was educated at Tokaanu Primary School, Wanganui Technical College and Te Aute College. He subsequently played representative rugby for Southern Hawke's Bay and Auckland, and won golfing titles on the East Coast.

In later life his primary leisure-time interests became trout fishing, gardening and the study of Maori geneology and mythology.

At 21, he joined the Lands Department as a survey cadet in Auckland and switched to Maori Affairs two years later.

He won a commission first in the Territorial Army and later in the RNZAF, where he received an efficiency award and rose to squadron-leader during World War II.

Sir John was private secretary to the late Peter Fraser when he was Prime Minister.

He was private secretary to E.B. Cor-

bett, Maori Affairs Minister from 1950 to 1957, then was similarly associated with Keith Holyoake when he was Prime Minister, and finally with Walter Nash when he held the Maori Affairs portfolio in the late 1950s.

Sir John attended Queen Elizabeth during the Royal tour of New Zealand in 1954 and for his services was made a member of the Victorian Order (MVO).

He received his Knighthood in 1968.

He was appointed New Zealand Commissioner in Fiji in the beginning of 1970 and when that country gained its independence, Sir John became New Zealand's first High Commissioner there.

He was the first non-Pakeha to take a diplomatic post abroad since Mr Clive Bennett's appointment to Malaya in the late 1950s.

A director of several companies, Sir John also served many years on the Historic Places Trust Board, the Geographic Board, the Maori Purposes Fund Board, the Maori Education Foundation, the Nature Conservation Council, the National Council for Adult Education, the Lake Taupo and Rotoaira Forest Trust boards, the Tuwharetoa Trust Board and the Lake Taupo Re-

serves Board.

He served a term on the Wanganui Museum Board of Trustees, and was a vice-president of the Wanganui Education Advancement Committee.

He represented the Maori people on the Dominion council of the National Party and twice stood (unsuccessfully) as National candidate for the Wanganui seat.

Sir John was a member of the Wanganui Club and Wellington's Wellesley Club.

In 1959 he authored "Tuwharetoa," a history of the Maori people of the Taupo district. Now a standard textbook for Maori studies, it represented 15 years' research into Grace family archives and other records.

Sir John ran a substantial sheep and cattle station near Otoko on the Parapara Rd. In the 1950s he lived there with his first wife, the former Marion Linton McGregor, of Southland.

She died in 1962 and Sir John six years later married Dorothy Merle Kirkaldie, of Wellington, a descendant of the founder of Nelson city.

Lady Grace survives her husband.

Wanganui Chronicle

Tribute to Father Patrick Cleary

A *Tu Tangata* reader has written to congratulate staff on the article on Cy McLaughlin in the June/July issue of *Tu Tangata*.

Bert Turner of Foxton believes Cy McLaughlin should be given official recognition as an ambassador of maoridom. And he draws attention to a Maori Missioner, Father Patrick Cleary who died in June in Palmerston North hospital.

"I was in Palmerston North hospital recently for ten days in the same Ward as Father Cleary. He was I consider the most popular patient in the hospital. He suffered extensively from a car accident. He was never without a smile, although seriously injured with broken ribs etc bladder and kidney injuries. There were groups of Maori visiting daily. His area was covered with cards as well as flowers and gifts.

We talked for hours daily on maoridom and he knew most of my wife's cousins.

I gained much friendship with the visitors, as I met so many of them. They knew people who my wife and I knew."

The following is a poroporoaki for Father Cleary:

June 4, 1985

Father Patrick Cleary, a Catholic priest who had spent 44 years working in Maori communities, died in Palmerston North on Sunday 2nd June.

Father Cleary, 69, had been based in Porirua since 1977 and was to have returned to his Cannons Creek mission, Tu Hono. He had been recuperating in Palmerston North after complications following injuries suffered in a minor motor accident on his way home from Te Puke at Easter.

Father Cleary was educated at St Patrick's College, both Wellington and Silverstream, and was ordained in December 1941 in Hawke's Bay.

He worked at Maori missions in Jerusalem (Wanganui), Meeanee (Hawke's Bay), Normanby, Highden (Rangitikei), Pakipaki (Hawke's Bay), Wellington and Porirua.

He was editor of "Whiti Ora," a Catholic Maori publication, and had been director of the Maori Mission League since 1957.

Intensive land use and Ngati Porou

Na A.T. Mahuika — TIKITIKI

In issue 23 April/May 1985 of *Tu Tangata Magazine*, Michael Romanos wrote about the grape venture in Tikitiki. It is because of this article and the statements by Mrs Tawhiwhirangi and myself that prompted this response.

First, a brief discussion on Pt XXIV Development Schemes and Advisory Trustees.

Part XXIV is that part of the Maori Affairs Act 1955, which:

1. Amalgamates several adjoining blocks of land to form one unit.
2. Once the lands have been brought together as one unit, the former titles of each respective block prior to amalgamation, is cancelled in favour of one TITLE.
3. These amalgamated blocks are thus known as Part XXIV Development Schemes.
4. They come under the sole control and authority of Maori Affairs who is the Responsible Trustee in accordance with the legal provision of the Act.
5. Monies for development come from Maori Affairs sources, usually an amount in excess of the valuation of the land.

All farm programmes, planning etc is the sole responsibility of the Responsible Trustee, ie, Maori Affairs.

The above is a simplistic brief of what is entailed in Part XXIV Development.

In terms of the grapes in Tikitiki a Committee of Management is set up and it comprises of:

- (a) Representatives from Penfolds who provides the expertise and markets and
- (b) Representatives of Maori Affairs who front up with the money and
- (c) Representatives of owners (who need not be owners).

In the *Tu Tangata* issue in which I featured under the pen of Michael Ramonos, reference was made about Advisory Trustees. I said that Advisory Trustees do not have teeth. Really, the "teeth" referred to is in regard to the legal status of these Trustees. For instance, consider the following brief on the role of Advisory Trustees:

- (a) Advisory Trustees hold a token position only. They may give advice on opinions, but the Responsible Trustee (Maori Affairs) is not under any legal obligation to listen or to accept the advice or opinion made
- (b) Advisory Trustees cannot hire or fire staff, or plan budgets, expenditure, farm programmes etc.

Because of the status of Advisory Trustees, my view has always been that

owners should share the legal power equally with Maori Affairs so that owners can determine with authority what will happen on their lands. Further this co-sharing will provide administrative skills for our owners, without which, all the skills and training given to the persons in the field will be ineffective in the future.

It is because of the absence of owner powers to determine their own destiny on their lands which has led me to say that: "... the administrative machinery maybe faulty but the concept of land use is a boost to Maoridom".

The article clearly places myself and Mrs Tawhiwhirangi on opposite ends, and accordingly it is my intention to clarify the reality as it is at home. Many of our people away from home and who are earning huge salaries can afford to be magnanimous because they are never in a position where they have to seek another 'seasonal' job to provide for family and home. Further, our people often hold to the view that so-and-so is in a high position and therefore should know what would be good for the rest. Again there are many examples where this has not always been the case, and I shall demonstrate this later in this article.

Now allow me to examine and comment on the points raised by my taokete, Mrs Tawhiwhirangi.

1. The decision to amalgamate was based on the premise that:

- (a) "...for every 100 acres, 20 people would be employed..." and
- (b) "...there would be \$1500 to \$2000 per acre profit... as against \$60..."

I would agree with Mrs Tawhiwhirangi in every respect, but my point is that there would not have been any need for this amalgamation, if there was a policy to lend the same amounts of money and supervision to individual families to do these things on their own lands. If the lands of certain owners were developed simultaneously in regard to obtaining skills in viticulture and therefore re-establishing in Ngati Porou to their own lands, because under this concept they have nothing to return to and this is a fact. For me then, this is still a "sell out" policy, (especially when the returns are

high) because the re-establishment of families on their lands may not happen at all and if it does, then that may be some 30-40 years away. Further amalgamations divorces future generations from their lands, because in real and practical terms they have no lands to speak of.

2. "...As well, the scheme would bring business to the local community like trucking, equipment and local shops..."

I cannot agree with the above because it is not happening at home!

The Waiapu Farmers Company in Tikitiki is not the servicing agency for the grape venture and it never has since the inception of the scheme. For example, posts, wines etc come from outside concerns. There are no new businesses in the area, as a result of grapes, as all the produce is processed in Gisborne.

The trucking of the grapes have never been given to local truckies but to Direct Transport in Gisborne. The irony in employing Direct Transport is that some years ago this truck firm pulled out from the East Coast (and there was great media publicity about the effects of this move on the local farmers and employees). Trucks belonging to Waiapu Farmers, Goldsmiths and Haereroa's were never and have never been used. This is a fact.

On the other hand, seasonal workers on the grapes do have season funds to spend locally, something they did not have before.

3. "...Profits from the enterprise could be used to upgrade the marae, education and the general well-being of the local people..."

Those who upgrade our many marae are the individual farmers in Ngati Porou and not Part XXIV Development Schemes and have never been the schemes. If we waited for the profits of these schemes we will have a very long wait and by the time the profits come the marae would have succumbed to the destructive hand of time and the elements and there would be nothing to update!

On the other hand, if individual families were settled on their land, they, like other individuals in the area, would find a way to contribute to the upgrading programmes whilst at the same time, identify with their respective marae.

As far as communal well-being is concerned, that has not happened as yet, except for seasonal workers, which I applaud because it means spending power for individual families.

4. "...People have to get out of a narrow way of thinking..."

We at home have broadened our outlook for more than what absentee Ngati Porou and bureaucrats tend to think. Our repeated requests to bureaucracy

to inject money into individual farmers to enable them to pursue more intensive farming programmes have always failed because of "narrow" policy of bureaucracy.

Ngati Porou at home are not as "narrow" in their thinking as some absentee Ngati Porou and bureaucracy would seem to think. The fact of Maori Affairs policy is "narrow" as far as we are concerned because:

(i) If Maori Affairs is responsible for development under Part XXIV they receive initial capital to beyond the value of the land. Contrast this with individuals, who, if they are successful, will receive money below the value of the property.

(ii) Grants for farming are injected annually to government run schemes, apart from the initial grant, whereas for individuals, there are no further finances to maintain and sustain development. In other words, individuals receive a loan on a ONCER basis only!

(iii) The policy would appear to be, that only government agencies can develop lands... that is another story with very revealing figures, but that is not the purpose of this article.

I am saying that narrow thinking is

prevalent in government policies which pertains to land development. If such policies were broadened to enable Ngati Porou farmers to acquire loans as for Part XXIV schemes, then we will see the joint development of people and their respective physical assets — the land!

5. "...I could have gone into kiwifruit... but it wouldn't have a benefit for the community..."

Community is a term which can be sociologically debated without any winners! Community for me is my family who is scattered around New Zealand. My pursuit of kiwifruit as stage 1 of my development is to provide an economic base to which they can return to and to ensure Mahuika identity on Mahuika lands, which is the same source that my "tuakana" Porourangi Tawhiwhirangi acquired his land rights.

Further, I can assist other families in kiwifruit if they so wish (and many wish to) and accordingly I am helping, and if this is of no benefit to the community, I am damned if I know what is! The suggested employment figures put out for kiwifruit farms is as follows:

1. If a T Bar system is used, one can

employ one full-time person on 10 acres. According to this break down, we can shortly employ six full-time people on our land. This compares very favourably with the four or so permanent staff on 236 acres of grapes.

2. If the pergola system is used, more full-time people will be required. Therefore my venture will provide employment and can be of benefit to the wider Ngati Porou community at home.

Finally, I want this article to provide the context in which my statements were made over the phone to Mr Romanos. I am also concerned about the views expressed about Ngati Porou at home being "...narrow..." and the manifestation of the facts in regard to the matters raised by Mrs Tawhiwhirangi. I too had pre conceived and fixed ideas about the people at home, but what Koro Dewes and myself have done is to "put our money where our mouths are.." and we have left good salaries to come home to live the problems, difficulties and strengths of the Ngati Porou at home.

Kia ora
Na A.T. Mahuika

European tour by Waikato Cultural Group

Andrew Geddes (Air NZ Hamilton manager), Tutata Matatahi, Marama Ranga and Whatihua Herangi.



The Maori Queen and nearly 40 members of the Waikato Culture Group have been on a tour of Europe performing Maori action songs and traditional dances at a series of cultural festivals.

The first week of the Waikato group's trip was spent in London where on August 6 guests at an official reception at New Zealand House in the Haymarket had a preview of their festival items.

Those attending the reception included members of the London Maori Club and London-based diplomats.

The following day the Maori Queen and her group flew to Brussels for their first performance. From there they went to France, Sweden, Denmark and Austria before returning home via Hawaii on September 13.

The leader and cultural director of the party was the Queen's second daughter Tomairangi Paki Te Anga, who has travelled extensively overseas on cultural visits. Her most recent involvement was in the formal opening of the Te Maori Exhibition at New York's Metropolitan Museum last year.

Other members of the group have also travelled and performed widely. They included Piripi Munro who coaches pupils in Maori culture at Auckland's Hato Petera Maori College in addition to his duties as a cabin crew member for Air New Zealand. He was the group's master of ceremonies.

French Immersion Education in Canada

IMPLICATIONS FOR A BILINGUAL MAORI EDUCATION

Much of *Tu Tangata's* appeal can be attributed to its promotion of Maori cultural identity at a time when the bicultural nature of New Zealand society is increasingly acknowledged and accepted. Nowhere is this commitment to revise the social status of Maori more evident than in the recent proliferation of Te Kohanga Reo language nests throughout the entire country. These Maori immersion preschools have not only captivated the enthusiasm of the Maori community, but have also established the nucleus for revising the agenda over Maori education. Attempts to carry the impetus of Kohanga Reo through to its logical conclusion at the primary school level has resulted in growing debate over the future and desirability of bilingual education. Whether or not the New Zealand government will make the necessary concessions to incorporate 'te reo Maori' on an equitable basis is dependent to some extent on political awareness of bilingual programmes in other parts of the Commonwealth.

Canada too is a bicultural society but, unlike New Zealand, this biculturalism has been entrenched by law since 1971. French and English are accorded official and equal status as systems of communication in their own right at the federal level. In spite of this statutory recognition, most Canadians outside the province of Quebec are woefully inadequate in their command of French beyond what they have acquired as a compulsory subject at the secondary school level. Only one sixth of the population in Canada can claim to be bilingual, most of this percentage concentrated in the province of Quebec. Even those who claim French speaking competency are restricted in competency to bits of grammar and some tourist vocabulary, gleaned from 40 minutes of study per day for perhaps one year. Yet it is becoming increasingly evident to many English speaking parents that a working knowledge of French is a prerequisite for their children's employment prospects. The challenge, therefore, has been to devise new methods of language instruction, consistent with the needs of a bilingual population equally at ease in French and English. One of the most promising techniques to date has been the use of French immersion classes, a process in which primary pupils are exposed to an exclusive diet of French for the whole or part of the day over a period of years. That the effectiveness of this programme is widely recognized by authorities (Lambert 1983) should serve as a stimulus to the New Zealand government where Maori demands for bilingual education have taken on a new urgency with the entrenchment of Kohanga Reo as a spearhead for Maori progress.

Augie Fleras
University of Waterloo
Waterloo, Ontario

French immersion: origins and growth

In a society increasingly dominated by the importance of French as a language of commerce, politics, and social contacts, English speaking parents in Quebec had long expressed concern over the level of French conveyed to their children by conventional avenues of instruction. To circumvent intrinsic drawbacks within the prevailing system, a French immersion programme was launched by concerned parents in

the Montreal (Quebec) suburb of St Lambert in 1965. Later the programme was extended to Ottawa (1969) and to Toronto (1971) where at present there are nearly 10,000 pupils enrolled in the greater metropolitan area. Outside of the major centre, French immersion has not achieved the same degree of exposure, even though nearly one half of 142 school boards in Ontario offer some form of bilingual education.

There are several reasons to explain the popularity of French immersion education. Success is attributable to a growing awareness that bilingual competence provides both a source of cultural enrichment as well as a competitive edge for those in the public or private sphere. In a recent survey conducted by the Economic Council of Canada (Toronto Star, 16 June 1985), bilingual speakers were assessed to have earned about 12% more than their unilingual counterparts. Political careers are likewise enhanced by possession of bilingual speaking skills. The nomination of the fluently bilingual Brian Mulroney as leader of the Conservative Party, and his subsequent election as Prime Minister in 1984, is excellent proof of the importance of bilingualism in Canadian politics. Success is also accentuated by the efforts of dedicated parents many of whom have organised into a special interest

Local Maori children are fascinated by their American Indian visitor.



group known as, 'Canadian Parents For French' to put pressure on school boards for French immersion. Finally, the spread of French immersion may be partly derived from, and legitimated by, the legal status accorded to French as one of the two official languages in Canada.

The Nature and Characteristics of French Immersion Education

What exactly is encompassed by a French immersion education is open to diverse opinion and reflects programmes of varying intensity or duration. In terms of definition, immersion and bilingual education are closely related. Bilingual education can be defined as the use of two languages — the 'home' language and the 'second' language — as instruments of instruction at school (Fishman 1976). Immersion education implies; the temporary reliance on either of these languages as the source of instruction for a part or the entire day, with an eventual reversion to the other language whenever appropriate. On the strength of this distinction, all French immersion programmes represent a type of bilingual education which operate under a philosophy of providing students with instruction in French, not simply the teaching of French. French immersion is not a language class in the conventional sense of the term. Nor is it a subject set aside for a period of the day in which language instruction is conducted by format methods. Rather, the concept of immersion education is based on the assumption that people learn a second language in the same way they acquire their first language, and this learning is most effective when activated within a natural setting (Lambert 1983). All subjects are taught in French so that students are simultaneously immersed within a second language while at the same time they communicate about a wide variety of topics encompassed by the curriculum. Mastery in the final analysis is aimed not at structural features of the second language such as grammar or vocabulary, but at comprehension and communication instead.

Most teachers within the immersion system are fluently bilingual in French and English. They of course are required to speak exclusively in French in class, although considerable use of English is inevitable in the sense they understand everything the children are saying to them (Swain 1982). All children recruited to the immersion programme at the primary level begin on an equal footing with virtually no comprehension of French to speak of. They may spend several years studying everything in French, but this exclusiveness tapers off as the child proceeds through the primary level until perhaps only 30% of the curriculum is French

immersion by middle and later years. However, no matter where they start in the immersion programme, pupils are expected to have accumulated approximately 5000 hours of French language instruction — far in excess of what is offered by orthodox approaches.

Effects and Effectiveness of French Immersion

Only in recent years has this experiment in bilingual education attracted sufficient students to assess the effectiveness of immersion as a method of language growth and cognitive development. Consensus is generally agreed that French immersion constitutes one of the most successful programmes in second language learning yet devised. But initial doubts existed regarding the potential for French immersion to be successful outside of highly bilingual areas, let alone in predominately English speaking communities. Anxieties



Can pre-school language immersion as at this newly opened Punanga Reo in Wellington, turn the tide?

arose over the imagined threat to personal identity, cognitive development, and emotional stability as a result of immersion experience. Far from damaging cognitive skills, however, immersion education would appear to have opened up new challenges for those whose intellectual resiliency at this stage is unsurpassed. Admittedly, in contrast to their peers in the English stream, immersion pupils do experience a slight delay in acquiring English skills related to pronunciation and spelling. This deficiency is temporary, and vanishes within a year of introducing even a limited amount of English language instruction. No long term defects in English speaking skills have as yet been identified; if anything, studies have shown immersion students to outperform their monolingual peers when measured tests of English such as reading comprehension and vocabulary knowledge are taken into account. In addition to improvements in intellectual

agility, it has also been suggested on the basis of a ten year study (Toronto Star, 16 June 1985) that bilingual immersion students express more positive attitudes towards French Canadian, a consequence of immense importance for a society comprised of numerous ethnic minorities.

With respect to French language competency, children enrolled in early immersion programmes are known to read and comprehend French nearly as well as native Quebec born speakers. Such success can be traced to a reliance on those methods by which languages are naturally acquired, namely, by listening and speaking in the vernacular across a wide variety of topical areas. To be sure, French speaking skills are not nearly as impressive (probably because French immersion students lack the opportunity to use the language at upper grade levels and outside the classroom, or to communicate with native speakers of French). Yet immersion students usually create a favourable impression among native French speakers with their oral capabilities. In short, fifteen years of systematic research in this area permit several conclusions: first, immersion children are reasonably fluent in French; second, they suffer no loss of scholastic or verbal skills in response to immersion; and third, there is minimal confusion over personal and cultural identity, rather a more balanced outlook toward the French in Quebec (Lambert 1983).

Maori Immersion Education in New Zealand

The experiment in French immersion education has received universal acclaim for its innovative style of second language teaching (Swain 1982; Stern 1984). This is not to suggest there are no problems associated with the programme. Neither the secondary nor tertiary levels of education, for example, have expressed the same commitment to French immersion, in the process leaving many primary pupils without an outlet to practice or further their speaking skills. Nor is there any indication among immersion students to engage in French as a language of communication outside of the formal confines of a classroom. But aside from these and related deficiencies, French immersion has proceeded quite smoothly as a promising option for those who want to achieve the highest level of French competency short of living in Quebec.

It is one thing to praise French immersion in Canada as an innovative means of second language instruction, as well as a useful component for achievement of national harmony. It is quite another to realise the success of Canadian immersion is not necessarily applicable to the New Zealand situa-

tion. To take a case in point, French immersion is directed at English speaking students who, secure in their cultural identity, are able to absorb a 'foreign' language without undergoing personal or cultural disorientation. Pupils for immersion are selected on the basis of their common inability to speak French, and are exposed to bilingual teachers who are capable of utilising either language as a medium of instruction. All of this activity is conducted against a background in which Canada is by statute a bilingual society, equally committed to French and English as the languages of political, economic, and social interaction.

The dilemma posed by this paper is, to what extent do conditions for immersive education in New Zealand resemble those in Canada? Can success in Canada be automatically transferred to a South Pacific country whose historical and demographic characteristics are altogether different? On the surface, many would concur with any type of second language learning that emphasises comprehension rather than production, content over form, as being more appropriate for Maori children since it utilises the language these children are naturally involved with. In limited recognition of this, there exists (or will exist) eight bilingual primary schools where Maori comprise the 'tangata whenua', in addition to bilingual classes at the secondary level (New Zealand Herald, 15 June 1985). But questions about bilingual immersion need to be clarified; they include, Are a pool of Maori children available whose family and community life is of sufficient resourcefulness to assist them in furthering their education (Benton 1984)? Will immersion education achieve its goals of bilingual fluency even without official government endorsement of 'te reo Maori' as equal in status to English? Should an immersion programme which revolves about a 'home' rather than a 'second' language differ in style or content if benefits are to be maximized? Answers to these questions must be forthcoming for as the French immersion programme in Canada has clearly demonstrated, unless a commitment to bilingual education is supported by parents, school officials and government authorities, and until this commitment is given political and economic inducement to flourish outside the school environment, there is little likelihood of moving beyond the level of rhetoric (see Benton 1984). The recent resurgence of Maori extended family structures ('whanau') as indispensable to Maori social progress, coupled with recent government initiatives to spend an additional \$1.7 million on Maori education in 1986 (New Zealand Herald, 15 June 1985), is a hopeful sign toward the realisation of a bilingually-inspired Maori education.

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Haere ra, School Certificate

The 1984 Hui on Maori Education at Turangawaewae passed this resolution:

"That we ask the Department of Education to dismantle the hierarchy of the subject pass-rate structure in the School Certificate examination which we see as discriminatory against Maori students and that the Department in consultation with the PPTA and the Maori community formulate a fairer means of evaluation: and that Maori parents withdraw their children from the present system if this is not done."

This paper aims to inform Maori parents that in fact the hierarchy of School Certificate examinations continued into the 1984 School Certificate examinations. And that there is no sign of its being abandoned by the Department of Education. Full statistics for the 1984 exams were not available at the time of writing this (May). But enough informa-

tion is available for parents to decide how far the Department has honoured or failed to honour the 1984 resolution's requests.

The most striking change in a subject's pass-rate was for Maori. Whereas in 1983 Maori candidates had a pass rate of only 37.3%, in 1984 the pass-rate was lifted to a 52.5% level, close to that of English.

The Department has narrowed the range of pass-rates. But it has not eliminated the hierarchy of pass-rates. And Maori parents may note that very few Maori candidates enter for the subjects that are still awarded the top pass rates, and that Maori candidates comprise generally small proportions of students attempting those subjects. But more Maoris and in higher proportions of candidates try for those subjects which are awarded the lowest pass rates. Some parents might also be disturbed to note that so many of the subjects given the lowest pass rates are subjects deemed useful in life and are related to the endeavours of many kokiri and STEPs or PEP programmes. A "practical" course at high school might even be considered as a short cut to the dole or projects for the unemployed.

Finally, parents should remember that School Certificate pass-rates are the results of deliberate decisions made by the bureaucrats who control those examinations. The pass rates reflect their assumptions about ability and intelligence and what is important for living. The pass rates do not directly reflect the capabilities of the candidates. In short, candidates get low marks in some subjects not necessarily because they are mentally or linguistically limited, but because a small group of officials have decided what is important and how students ought to reveal their learning or their abilities.

Parents may well decide that the time has indeed come to work upon systems of evaluation very different from School Certificate.

Maori candidates	Total NZ candidates	1984 pass rate	
0	34	89.7%	Russian
6	542	88	Latin
35	1501	87.4	Chemistry
15	520	84.8	French
69	1817	82.6	Physics
97	4141	82.4	French audio lingual
6	542	82.1	Latin studies
7	249	80.7	Japanese
26	1208	80.5	German a-1
0	6	80	Spanish

The lowest 1984 pass rates were:

— new subject — no figures available		pass rate	subject
		39.1	Humanities A
41	813	41.9	General Agriculture
21	112	42.8	Humanities B
540	4530	43.4	Woodwork
787	5508	44.5	Home economics
271	2587	45.1	Clothing
112	1241	45.8	Horticulture
497	5254	46.3	Engineering
486	2189	46.5	Human bio
10	219	46.8	Animal husbandry

What's been did and what's been hid



The Minister of Education has launched a public discussion of learning in schools.

"This is a new style of consultation," said Mr Marshall. "It is historic in education because it gives New Zealanders the opportunity to have their say before the committees write their draft reports. Every possible effort is being made to reach all sections of the community."

During the period from now until the end of January 1986, all New Zealanders will have the opportunity to have their say about the curriculum and assessment in schools.

"I hope," said Mr Marshall, "that all New Zealanders: students, parents, and everyone else, will take part in this discussion."

"The two committees which I set up last year: the Committee to Review the Curriculum for Schools, and the Committee of Inquiry into Curriculum, Assessment and Qualifications in Forms 5-7, want to know what New Zealanders believe should be the curriculum for primary and secondary schools and the forms of assessment and qualifications available for New Zealand students in the future."

The committees have posted seven key questions about the curriculum and assessment, and they seek the response of New Zealanders before drafting their reports.

The seven key questions are:

What do you expect of our schools?
What should young people learn and experience in schools?

How should schools reflect the many cultures in New Zealand?

How should all people be given a fair chance in our schools?

How should people in schools and the community work together?

How should schools be organised to help people learn?

How should students' progress and achievement be evaluated? (Assessment and awards in the senior secondary school).

"Everyone has a valuable contribution to make to this review and I urge all New Zealanders to use this opportunity to have their say," said Mr Marshall.

Committee to Review the Curriculum for Schools

Peter Brice, Chairman, Department of Education

Rory O'Connor, Department of Education

Margaret Feist, Department of Education

Wiremu Kaa, Department of Education
Peter Allen, New Zealand Post Primary Teachers' Association

Greta Firth, New Zealand Post Primary Teachers' Association

Maiki Marks, New Zealand Post Primary Teachers' Association

Ian McKinnon, Association of Heads of Independent and Integrated Secondary Schools

Ruth Mansell, New Zealand Educational Institute

Joan Paske, New Zealand Educational Institute

Peter Singh, New Zealand Educational Institute

Merle O'Donnell, Association of Heads of Independent Primary Schools and the Independent Schools' Assistant Teachers' Association

Lyn Blunt, Secondary School Boards' Association

Bill Robertson, Education Boards' Association

Pat Heremaia, New Zealand Maori Council

Maureen Manford, New Zealand School Committees' Federation

Te Hemara Maipi, National Youth Council

Marie Bell, Appointed by Minister of Education

Mary Ann Meha, Maori Women's Welfare League

Margaret Rosemergy, Early Childhood Care and Education Groups

Committee of Inquiry into Curriculum, Assessment and Qualifications in Forms 5 to 7

Jim Ross, Chairman, Department of Education

David Hall, University Grants Committee

Nicholas Tarling, Universities Entrance Board

Arch Gilchrist, Department of Education

Colin Knight, Department of Education

Shona Hearn, Post Primary Teachers' Association (two of)

Tony Steele, Post Primary Teachers' Association (two of)

Gavin Muckle, Post Primary Teachers' Association (two of)

Gerry Barnard, Secondary School Boards' Association

John Taylor, Independent Schools' Association, Association of Heads of Independent and Integrated Secondary Schools, Independent Schools' Assistant Teachers' Association

Graham Kelly, Federation of Labour
Stan Duncan, Employers Federation

Jessica Wilson, National Youth Council

Ros Heinz, Appointed by Minister of Education

Hiwi Tauroa, Appointed by Minister of Education

Jean Herbison, Appointed by Minister of Education



Aunty Huia

Mouthwatering recipes and then some health hints come this month from Mandy Tamati, a young lady from Auckland.

She sent in a neat package of original writings, some of which are published here for the benefit of readers especially young ones.

Tu Tangata would like to hear from young people willing to share their ideas on life with other young people. Anything from prose and poetry to recipes is fair game.

"Fish Florentine"

You need...

500g (1lb) Fish Fillets
1½ cups long grain rice
30g(1oz) butter or margarine
1 clove garlic
1 onion
1 chicken stock cube
2½ cups water
1 bunch spinach
45g (1½oz) butter, extra
1½ tablespoons plain flour
1½ cups milk
salt/pepper
90g (3oz) grated cheddar cheese
30g (1oz) grated cheddar cheese, extra.

Cut fish into 4cm (1½in) pieces. Rinse rice in cold water, drain well. Melt butter in pan, add crushed garlic and chopped onions, cook until onion is transparent. Add rice, cook over medium heat 3 minutes, stirring occasionally. Add crumbled stock cube and water, bring to boil reduce heat to very low, simmer, covered, 15 minutes or until all liquid is absorbed. Remove pan from heat, stand, covered, 10 minutes. Spoon rice evenly over base of serving dish. Wash green spinach leaves, chop, place in pan, stir over medium heat 1 minute, arrange around edge of dish. Melt extra butter in pan, add flour, stir 1 minute, gradually stir in milk, stir until sauce boils and thickens. Add fish, cook further 2 minutes, add cheese, stir until melted. Season with salt and pepper, spoon over rice, sprinkle with extra grated cheese. Cook under hot griller until brown.

Serves 4.

"Vitality Salad"

You need...

2 x 90g (3oz) chicken fillets
2 cups water
60g (2oz) bean sprouts
30g (1oz) alfalfa sprouts
½ small lettuce
4 small bunches grapes

1 carrot
1 stick celery

Gently poach the chicken fillets in the cups of water until tender. Drain chicken, reserve stock for dressing; allow to cool. Wash and dry bean sprouts, alfalfa sprouts, grapes. Grate carrot, finely chop celery. Arrange lettuce on plate. Slice chicken fillets and allow to marinate in the dressing for at least one hour. Combine bean sprouts, grated carrot, celery. Place on top of lettuce. Arrange chicken over salad, sprinkle with alfalfa sprouts pour remaining dressing over salad. Garnish with grape clusters.

Zesty Dressing

2 teaspoons oil
1 tablespoon lemon juice
5 tablespoons chicken stock
2 cloves garlic
½ teaspoon dry tarragon leaves
2 teaspoons chopped parsley
½ teaspoon dried basil leaves
1 tablespoon white vinegar
salt and pepper

Combine oil, reserved chicken stock, crushed garlic, tarragon, parsley, basil, vinegar and lemon juice, salt and pepper.

Serves 2.

"Herbed Breads"

Cheese and Gherkin Bread

60g (2oz) butter
60g (2oz) grated cheese
2 finely chopped gherkins
30g (1oz) grated cheese, extra
1 tablespoon grated parmesan cheese
Cream butter with cheese and gherkins, spread on bread, sprinkle with extra cheese and parmesan.

Cream Cheese and Bacon Bread

½ x 200g tub cream cheese spread
30g (1oz) butter
1 tablespoon chopped chives
2 rashers bacon
Chop bacon finely, cook in pan until crisp. Drain on paper, cool, mix with remaining ingredients.

Watercress Tarragon Bread

½ cup lightly packed watercress leaves
2 tablespoon parsley sprigs
1 teaspoon dried tarragon leaves
90g (3oz) butter
2 teaspoons lemon juice
½ clove garlic, crushed.

Drop watercress into boiling water, boil 5 seconds, drain, rinse under cold water, drain. Chop finely with parsley, combine with remaining ingredients.

Grand Marnier Pots de Creme

You need...

4 egg yolks
½ cup sugar
300ml jar thickened cream
¼ cup milk
2 teaspoons grated orange rind
2 tablespoons grand marnier

Heat cream and milk in saucepan until just below boiling point, add orange rind, pour cream mixture into egg yolks, add grand marnier and quickly stir until combined. Pour into four small souffle dishes, stand in baking dish with hot water to come halfway up sides, cover loosely with foil, bake in moderate oven 40-45 minutes. Remove from water, cool, refrigerate. Top if desired, with whipped cream and glazed orange strips.

Glazed orange strips

1 orange
cup water
½ cup sugar

Peel rind from orange with vegetable peeler. Bring saucepan of water to boil, add rind and boil 5 minutes; drain. Cut into thin strips. Place water and sugar in pan, stir over low heat until sugar is dissolved, bring to boil, add rind and cook until transparent, for 4 minutes. Remove from saucepan, place on foil to cool.

Serves 4.

Muttonbird with Foveaux Garnish

Take your mutton bird gingerly and remove the few feathers that they've left to prove it would have flown if they'd let it. Boil it briefly and pour off the water. This is a matter of taste. Personally I like 'em salty but if you don't, boil it again, or rather simmer it until softish. Lose the water. Now grill your bird until brown and sizzling. While all this is afoot, make a white sauce with a lashing of white wine. Or alternatively, drink the wine in case its presence in the sauce might offend your guests. (I find the latter more satisfactory.) Pour into the sauce as many Steward Island oysters as it can comfortably accommodate, and don't cook too long.

Serve a joint of muttonbird each apiece all round and have a fair go at the sauce. Deep fried potato chips go well with it, and a tossed salad following does wonders to the palate.

Hangi Cooking

It is not necessary, of course, to change one's entire standards of food to enjoy a meal prepared in the Maori manner. The unusual need not be included.

Try a hangi with familiar foods and it's a strange person who won't enjoy it.

To make your hangi — try to give that "a" a long sound as if it were written "haangi" and not "hangey" — dig a shallow pit and build a heap of good firewood in it. On the wood place your stones, chosen for roundness and density and preferably fired beforehand so that those liable to crack can be discarded.

It will need to burn for about an hour, during which time you can prepare meat, potatoes, kumara, pumpkin. Have ready a bucket of water, clean sacks and a seemly white cloth.

When the stones are really hot, clear away any unburnt wood and toss the meat on the stones, turning with a sharp stick or a pitchfork until the pieces are grilled, which won't take long. Then put all the meat together on the stones, place the vegetables on them, souse with water so that a dense cloud of steam rises, and enclose the food in your white cloth.

Over this goes the clean sacks, and over this again the earth from the excavation. Stand by to watch for any escape of steam and halt it with more earth. Give the hangi about an hour and a half and then uncover carefully.

The fragrant steam will rise like an offering to the gods of good eating. The ancient elements of earth and fire and water have combined to bring you a meal such as a king would envy. Serve speedily, season to taste, eat piping hot — and don't forget to shout (in the sense of the word which means pour a drink) for the cook, who has been biting his fingernails and hoping that he hasn't made a mistake.

Poultry tastes magnificent done in a hangi. But a hint: Partly boil your chook first; it seems to cook much slower than other food.

This land of food 1964

KOKAKO SCHOOL REUNION — LABOUR WEEKEND 1986

Past pupils, teachers or interested persons, please contact Mrs P.R. Lambert, Box 9, Tuai.

Apology — In the last issue of Tu Tangata Aug/Sep '85 there was an incorrectly captioned photograph on page 5. The front row should have included Rumatiki Wright at far right instead of Mrs M. Swainson. In the second row, far right was Mrs M. Swainson instead of Mrs I. Ratana.

Te painga a miraka mo nga mahi

FOOD PLAYS A PART IN FITNESS

Sportsmen have one thing in common — fitness.

"And an essential ingredient of being fit is the right diet," says Dr Hugh Barry, Medical Controller of the Accident Compensation Corporation, and a member of an advisory committee to the Council for Recreation and Sport.

He says there is no magical potion which will make a person win his or her race.

"But, interestingly, it is still the traditional basics such as milk and cereals which give us the best balance of energy and nutrients, according to recent American scientific research."

Dr Barry points out that some foods are better at providing those vital nutrients than others.

While it has had its critics in the past, milk is such a food. It is again finding favour overseas on scientific grounds.

"For anyone, whether he or she is training at sport or not, milk provides a better range of essential nutrients when compared with most other foods.

"The calcium in milk is especially important for strong bones; the protein for firm muscles; and the natural milk sugar — lactose — along with the milk fat provides energy. Milk also provides a good selection of most vitamins and other trace minerals."

Dr Barry says for people such as jockeys, who are concerned about their weight, non-fat milk provides all the nutrients of whole milk with only half the calories.

Milk is also not as high in cholesterol as many people imagine. A 250ml glass of whole milk has half the cholesterol of

a skinless chicken breast, or 100g of fresh flounder.

"Add to your diet a selection of fruit and vegetables daily, preferably fresh or lightly cooked, some meat or meat alternatives, plus some cereals and you are building up an excellent diet for your everyday needs as well as sporting activities," Dr Barry says.

He warns that it is also important for parents to watch the diets of their children if they are involved in lots of active sport.

"Children and especially adolescents need energy and nutrients for growth as well as for heightened physical activity."

Building up for the sporting season requires a carefully planned programme of diet and exercise for months — "not weeks" — before the season starts, Dr Barry says.

"You can't expect any miracles from crash courses of good food before your big event either," he notes.

"Success requires both the right balance of foods and the right training programme mapped out well ahead of time."

The bottle of milk in your refrigerator provides the average person with:

- one fifth of his energy needs
- one third of the protein
- nearly all of the calcium and phosphorous
- one quarter of the vitamin A
- most of the B vitamin riboflavin
- 70 percent of the vitamin B12
- one fifth of the vitamin thiamin

Ngarimu VC & 28th (Maori) Battalion Post-graduate Scholarship

Me he toto Māori ōu, ā, me kua riro mai i a koe te tohu Māhita a te wharewānanga, e āhei ana koe ki te tuku mai mo tenei karahipi hei āwhina i a koe ki te ako mo tētahi atu tohu wharewānanga teitei, ki te āta titiro rānei ki tētahi atu kaupapa motuhake nāu anō.

Ko te Wāriu: \$4,000 me te tīkiti rererangi ngāwari te utu, hei kawhe hei whakahoki mai hoki i a koe i tāwahi. \$200 te moni tāpiri me he tamariki tonu āu kei te kāinga.

Ko te Roanga: Piki atu ki te rua tau kā mutu.

Kei te Hēkeretari o te Ngarimu VC Fund Board, Department of Education, Private Bag, Wellington, ngā pepa tono mo tenei karahipi. A te 1 o Tīhema ka katia e te Hēkeretari ngā tono.

Ngā moni kā pau i a koutou mo te utu waka mau mai, whakahoki atu hoki i a koutou i tenei uiuinga, ka whakahokia atu e te poari a tōna wā. Tērā pea ka uiuia ētahi o koutou i Pōneke nei a te marama o Hānuere 1986.

Letters

Proud Ngapuhi speaks out over history — Carving Book — by Dave Simmons.

Dear Sir,

A grandchild of Te Taitokerau — Henare Mahanga is angered at the author, Dave Simmons, regarding the so-called stories he publishes as part of his new book based on tribal carving.

In his own words published by the Auckland Star (Saturday July 13, 1985) by Brian Rudman — Quote....

“In Whakairo, Simmons tells how by 1830 the Northern Ngapuhi tribe, armed with muskets, had abandoned carvings, heading off to steal the treasures of other tribes.

They had always stolen mana. Those carvings they took represented the mana of the tribe.

There were two things you stole to get mana. Women and treasures. You stole treasures because that meant you possessed the mana of that tribe, therefore, they didn't have any mana left.

They stole the women because that gave you the ariki line of descent, the bloodline.

And what happened to the poor old carver in the North, surrounded by all this loot. Did he go into decline? Yes... the work was just not done, so you found some of the carvers to emulate what was brought from outside.”

I consider this article as an insult to my people of Taitokerau and what right has this author to print information which is totally incorrect and from whom did he get this information and authority from.

Dave Simmons writes his book almost to the extent of implying that our Tupuna Rahiri had no mana and his mokopuna (grandchildren) stole it, to attain the mana. I can honestly say as a proud Ngapuhi that every Maori Tupuna in this country had mana of their own, and this was handed down, generation after generation, within his or her family tree to this very day.

Sir James Henare of Taitokerau brought this article to my attention, which I also found insulting on the part of Maori carving. The style of Taitokerau carving has always been traditional to its own area prior to the arrival of the first white man, whom I believe Dave Simmons is also a grandchild of. Northern style carving stands out by the facial area and the continuous curved figure and not from stealing it from other tribes.

I have written this article to balance Dave Simmons' views and hopefully that the people will understand that his study, etc, is incorrect on the Ngapuhi tribe and I hope he will learn to carve

with his hands using chisels and spend less time giving theoretical and written comments on the history and way of life of my people, especially without the respect of consulting our Elders.

In closing, I wish to ask Dave Simmons where did he attain his Maori-tanga?

Which Maori tribe was he born into? Was he born into Maori language? Can Dave Simmons carve Maori Tupuna? What authority does he have to speak on our Maori Tupuna?

I will agree that he has got his European degrees presented to him in the Western World for his knowledge on things of the European standard etc. but I believe these people need to come down to earth on the level of our Maori people to meet us on our turanga-waewae grounds to get a better understanding of the very true life we lived in yesterday, today and the future.

In closing I would like to know which kaumatua (elder) or rangatira gave Dave Simmons the authority to use the Te Rarawa — Te Aupouri carved lintel on the cover of his book.

Kia ora ano.

Henare Mahanga
Graduate of the New Zealand Maori Carving School
From — Ngapuhi, Ngati Hine, Ngati Korora and Ngati Wai.

Dear Sir,

As you may be aware “Te Reo Maori Radio Association” has now been operating for some 12 months with a weekly ½ hour Maori broadcast, when Te Reo Maori started it changed alot of people's lives and timetables, to these people's all for the best! Te Reo Maori is slowly progressing as your magazine *Tu Tangata* has helped immensely as any news from it is greatly appreciated. Our Radio Producer Prine White has alot to do with the early Tuesday morning's announcing, and we are proud and lucky to have him, with the help of Gloria Barnes as community news announcer, they will soon have finished a Radio Programming and Announcing course to help them run things smoothly. We have just had a Maori music extravaganza celebrating one year of broadcasting and will soon be participating in a radiothon, our segment being totally in Maori.

As we are a single Association and have little to do with other South Australian Maori Associations I have taken the liberty of writing to them stating that you are interested in starting a special section for and about Maori's in Australia and hope they answer your requests.

Wikitoria Pountney
Secretary for Te Reo Maori

Dear Editor,

To Liz Stretch who criticised space in *Tu Tangata* devoted to the Kanak independence movement and Maoris in Sydney, I say her ideas of what interests subscribers are beyond my humble comprehension.

Surely anyone, pakeha or Maori can see the significance and links of Kanak (or Aborigine or American Indian) land-rights and Maori land issues. How Maoris are reacting, thinking and achieving in Australia is just as important as what they're on about in NZ.

There are more Maoris in Sydney than in Christchurch.

To me the June/July issue of *Tu Tangata* was the most rounded and well presented *Tu Tangata* issue. But maybe like Stretch I have not closely read all previous 23 issues. The front cover, depicting a Kanak warrior perhaps martyred for his cause of land rights may hit the hearts of some *Tu Tangata* readers.

We should recognise that the South Pacific region is ours to embrace and prosper in partnership. I for one, would like to see more space in *Tu Tangata* centred on the Pacific Island people who have eternal linkages to NZ and the Aotearoa Maori — historically and culturally.

Michael Romanos

Kia ora Philip,

I find it sometimes annoying to read certain articles and letters in the *Tu Tangata* magazine. Ones that mention that the Maori people should progress and adapt to a more european life style. Ehoa, although these particular writings are few and far between, they tend to rip at the heart.

I must congratulate those who try to find their bones and learn their Maori-tanga.

I am afraid my view point comes from a different angle. Most of it is based on some interpretations taken from the Bible. I feel that like many others, we who are Maori should remember our inheritance, but who said it is the ultimate life style, and who said it is todays progress that is the right life to live.

I agree that we should teach our young who our people were and their traditions and customs. I feel also that most important, our ancestors had a way with the land, invaluable information.

Yes it is good that the young go back to the marae, to learn our taha Maori. But I feel the important thing is to teach the young to survive off the land. How to grow the kumara and the fruits of the soil. For with just that and the aroha in our hearts is it not all we need to survive the barrage of progressing com-

puters and modern technology which eventually will end the material world and again, which is not really the world the Maori can adapt to or belong to.

It is a proven fact time and time again, that the human kind can survive on a vegetarian diet. I know it does not sound too appetising for it did not to me. I sure liked my pork and puha. But given time I became satisfied with just the puha and the fruits of the soil and it's very rewarding. After the body becomes clean on the inside the outside becomes clean to. Skin problems and sores heal faster, the mind becomes clearer and in general you feel more active. No more heart conditions either.

Ehoa, not only do certain people poison our minds, our air, our water, they poison our kai, then tell us it is right.

Money is of material essence, part of today's world. Yes we do need a certain amount of it to keep going in this material land. But the Maori never needed it in the old days, so why do we need it today to teach us what is in our hearts. I feel that what is to be learnt, is how we are going to survive. When we need the very basics of life, who better to teach us but our older people, who used the sun, moon, soil, and the rain as fertilisers for their kai. I can remember when I was young the older members of my family saying, "E tama, don't worry as long as the kai-cupboard is full, you'll be right." Were they lying? No. Maybe they did not see or could not see the world as it is today. Crazy? Maybe.

Now just a few words for our european brothers who may find time to read this. I am sorry if I sound racial, but I find it easier to use the Maori people and their easier life to express my point more clearly to all. It is not necessarily to say that all european are poisoning all.

I do understand that we are all here as brothers and sisters and all to find our own paths to the ultimate life style here and after.

I am 28 years old and Maori and would really appreciate any opinions on my point of view. Whether it be through the *Tu Tangata* magazine or by personal letter.

I thank you all with my heart in advance for your replies and concern.

Kia kaha.

Steve Panama

Dear Sir,

I would like to submit an article for the next issue of *Tu Tangata*.

My uncle and aunty — Mahuri and Rora Paki of Oparure Te Kuiti have been married 50 years this month and they celebrated their Golden Anniver-

sary at Oparure on the 23rd March.

Their marriage was match-made by the elders of their families and their decisions were honoured. To me, their successful 50 years proves the wisdom of the advice of our ancestors and shows the respect the younger generation had for them. I would like to submit this poem for them in good faith and with all my love.

Thanking you,

**Molly Wana
Whakatane**

**Golden Wedding
Paki — Hynes 6-3-35**

**The years gone by have been filled
with kisses
Since Mahuri was told Rora was to be
his missus**

**A match made marriage a thing of
the past**

**Rora decided this is not gonna last
I'll give him a son and see how it goes
If he doesn't measure up he's out on
his nose;**

**A little girl later out she did pop
And oops went Rora I can't seem to
stop!**

**Now 50 years later he still bothers
her some
He's such a comedian but the works
getting done
Together they're lasted my uncle and
aunt**

**They've even outlasted their
favourite plant**

**The children are blooming, the cows
are content**

My aunt is still smiling

My uncle looks spent

**But match-made marriages a thing of
the past**

**Has proven to us how strong they can
last**

From the old peoples wisdom

Take their loving advice

**And try it out first it just might be
nice.**

**Congratulations uncle Mahuri and
aunty Rora.**

Arohanui your loving niece, Molly

Dear Editor,

Could you please mention in your notices section of your journal that the CORSO resource centre has expanded its range of books and magazines on Aotearoa; Trade Unions, Pacific; Latin America; Asia; Women in Development; Anti-nuclear; Third World and Development; and Social Change.

The Resource Centre is just down from Karangahape Road, in Pitt Street, opposite the Farmers' Bus Stop and is open 9-5 weekdays, 8-8.30 Thursday.

**Regards,
Bruce Cronin**

Dear Mr Whaanga,

We have received the current issue of June-July of your magazine where you made a reporting on Thio. Your help is very appreciated in a certain extent where it makes know other people about the situation in Kanaky and especially the struggle of the Kanak People for its independence.

Sincerely,

**Mr Hnalaine Uregei
Editor in Chief of Bwenando
Noumea
New-Caledonia**

Editors reply

The June/July issue of Tu Tangata with its front cover and feature on Kanaky has drawn much comment. As well as the previous letter from Mr Hnalaine Uregei Tu Tangata attracted the attention of the leader of the FLNKS when he was in New Zealand recently at the invitation of the Government.

And while we are patting our backs mention must be made of a phone call from Melbourne congratulating us on a fine Aug/Sep issue of Tu Tangata. Alan Kani, the president of the Polynesian Community Federation of Victoria/Te Rangatahi Inc said it was great for Maori people overseas to be recognised in the media, just as it was essential to keep in touch with home. ED

Penfriends wanted

A gentleman in his late forties would like a New Zealand penfriend. Write to Peter Rains, 25 Baden Powell Rd, Chesterfield, Derbyshire, England.

A 29 year old army cadet instructor with a six year old son would like a Maori woman as a penfriend. His interests are walking, swimming, free fall parachuting and skin diving. He enjoys model making and stamp collecting with his son and at present both are learning to ride horses. Write to Fred Fairclough, 6 Wordsworth Terrace, Chorley Lanc's, England, UK.

Mr Ivan McKinney
Friends of Polynesia
200W Columbine # 3A8
Santa Ana
California 92707, USA.

Seeks Maori, Cook Islander and Tahitian pen friends living in New Zealand.

An occupational health service on a South Island marae

Nga-hau-e-wha Christchurch National Marae Inc

By L. Fursdon

In my geographical area of responsibility there is a large national marae under construction. I made contact a couple of years ago with the folk working at the marae and over this time we have become very involved in the delivery of a health service to this unique occupational project.

There are several groups working under employment schemes — from the Labour Department work skills, steps programme and PEP workers. The age range is 15 to late 50s, both male and female, and a mixture of ethnic origin, Maori, Pacific Island, and pakeha. This means there is very much a cross section of different interests and concepts of health and care. In all, over 200 people are involved in the project.

I have been readily accepted on the marae, and spent a considerable time building up relationships and assessing the health needs.

One evening was spent in attending a meeting of the Nga-Hau-E-Wha Marae Trust Board where I was able to express my concern regarding the number of young people smoking, the poor concepts of diet and little knowledge of caring for their own health. Many are young people who will be future parents and the members of the Trust were most supportive of the suggestion that we work together towards a better ongoing health service for all.

Over the past two years to help develop an awareness of health, I have conducted B/P screening clinics. Sometimes the Department Medical Officer has been in attendance to see those who have come forward to ask for help or guidance on matters of health.

Visits to the marae increased to 2 weekly last year as my programme gathered momentum. Educational sessions formed a large part of the input and I involved other nurses and professionals in this, as set out below.

3 — 1 hour sessions by a Public Health Nurse on sexually transmitted diseases.
2 — 1 hour sessions with film on "Smoking" by educator, Heart Foundation.

1 — 1 hour session on Healthy Eating by dietitian.

4 — 1 hour sessions with film "Key to Cleanliness" covering food handling and general hygiene.

1 session with film "Toxic hazards in industry".

3 sessions with films on alcohol. "With us all the way" and "Double Standards".

2 — 1 hour sessions with film "As others see you". Hygiene to prevent contact diseases, e.g. scabies, boils, pubic lice etc.

Further education on pesticides and organophosphates is to be arranged for the gardeners.

Three workers completed a Basic First Aid Course and this has ensured quite a good comprehensive coverage of the site for accidents and maintenance of first aid equipment.

Emphasis is being put on the problems of alcohol and drug abuse.

A weekly Alcoholics Anonymous and Alanon groups have started and are gathering momentum. We give support only.

These two groups were started by marae personnel who had been in treatment, with the support of a worker in the alcohol and drug field.

A small group of people working on the marae or giving volunteer help have been given the responsibility to offer support, identify those who could be victims and channel them into the appropriate existing treatment centre. I am assisting by arranging the opportunities for representatives from the existing treatment areas to visit the marae and to meet the group, and establish lines of communication, and make known their availability for giving support where understanding of Maori needs are required.

In November we did a diabetic project which proved to be most beneficial in highlighting health, team work and focusing on individual care of the workers.

Lack of exercise is being dealt with by running physical activities weekly.

These are organised by 2 Maori women volunteers who have recently become interested in the growth and development of the young people on the marae. We are working together and I appreciate their keen interest and good ideas.

Plans are underway by the Health Department staff and senior supervisors on the marae to run a course over 6 months on a 2 weekly basis on "The Foods to

Eat", preparation and cooking how to lose those extra kilograms. A dietitian is assisting.

People are coming forward with ideas and requests where they feel there is a need, and periodically I am phoned by senior personnel at the marae for matters which they consider need nursing intervention.

This work on the marae has proved very rewarding. There are positive indications that the people themselves are taking up the cudgels for the provision of their own health promotion service.

Health hints by Mandy Tamati

1. *Think beautiful thoughts:* A shot of meditation before bed can be wonderfully tranquilizing. Stroke the tiny lines out of your forehead while doing it, push all hateful or agitating thoughts out of consciousness.

2. *How much sleep?:* Eight hours is average but some girls thrive on a mere six, while others need nine or more. Experiment with bedtime hours. Find optimum sleep quota for your needs.

3. *Splash!* Soap and water is still the best way to clean you face and get every speck of makeup off....

Anti perspirant at night?: Yes, it's more effective than if you used it in the morning right after showering. If you bath in the evening wait a while before applying to get the maximum protection.

5. *Do-it-yourself crimp:* A new you for tomorrow? Yes, if you sleep with your hair in tiny plaits, in the morning, brush it out — voila! — super crimped coiffure!

6. *Stretch out kinks:* Strenuous exercise shouldn't be done at bedtime (too stimulating) but easy stretch and bend routines to smooth out muscles and lumber spines will relax you.

7. *Booties in bed!:* Want sweet soft tootsies and satiny smooth hands? Lather on creams, use lots: Don white cotton gloves and booties, best to do this when sleeping alone.

8. *Overnight smoothers:* You may not need rich night creams but even young or oily skin can benefit from creaming these crucial areas: eyes, lips and throat.

9. *Eyelash therapy:* Want longer, stronger, thicker, silkier lashes. Try brushing them with castor oil, French women believe in it.

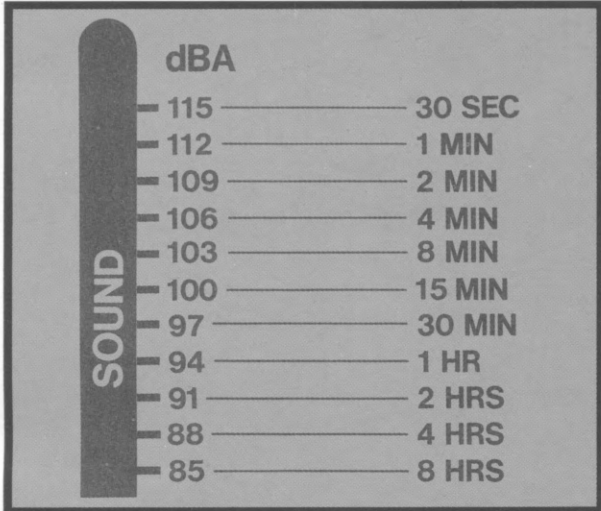
10. *Flat on your back:* That's the best sleeping position good for the spine. Helps keep face and neck wrinkles at bay too. Use small flatish pillow.

DAMAGE DEPENDS ON

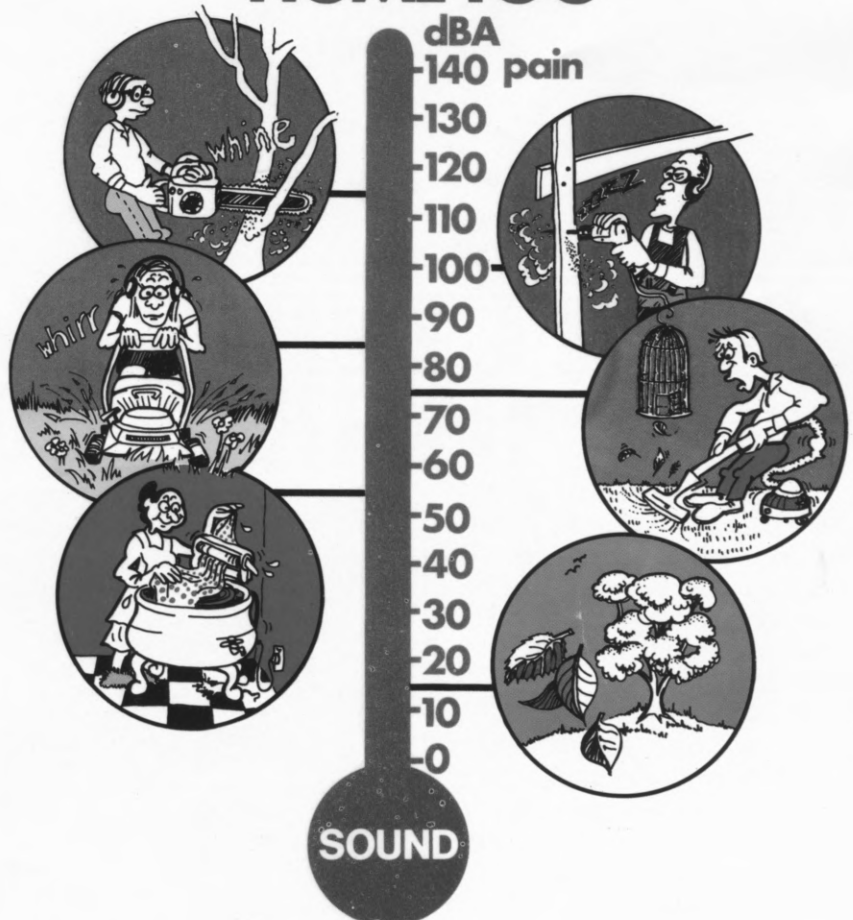
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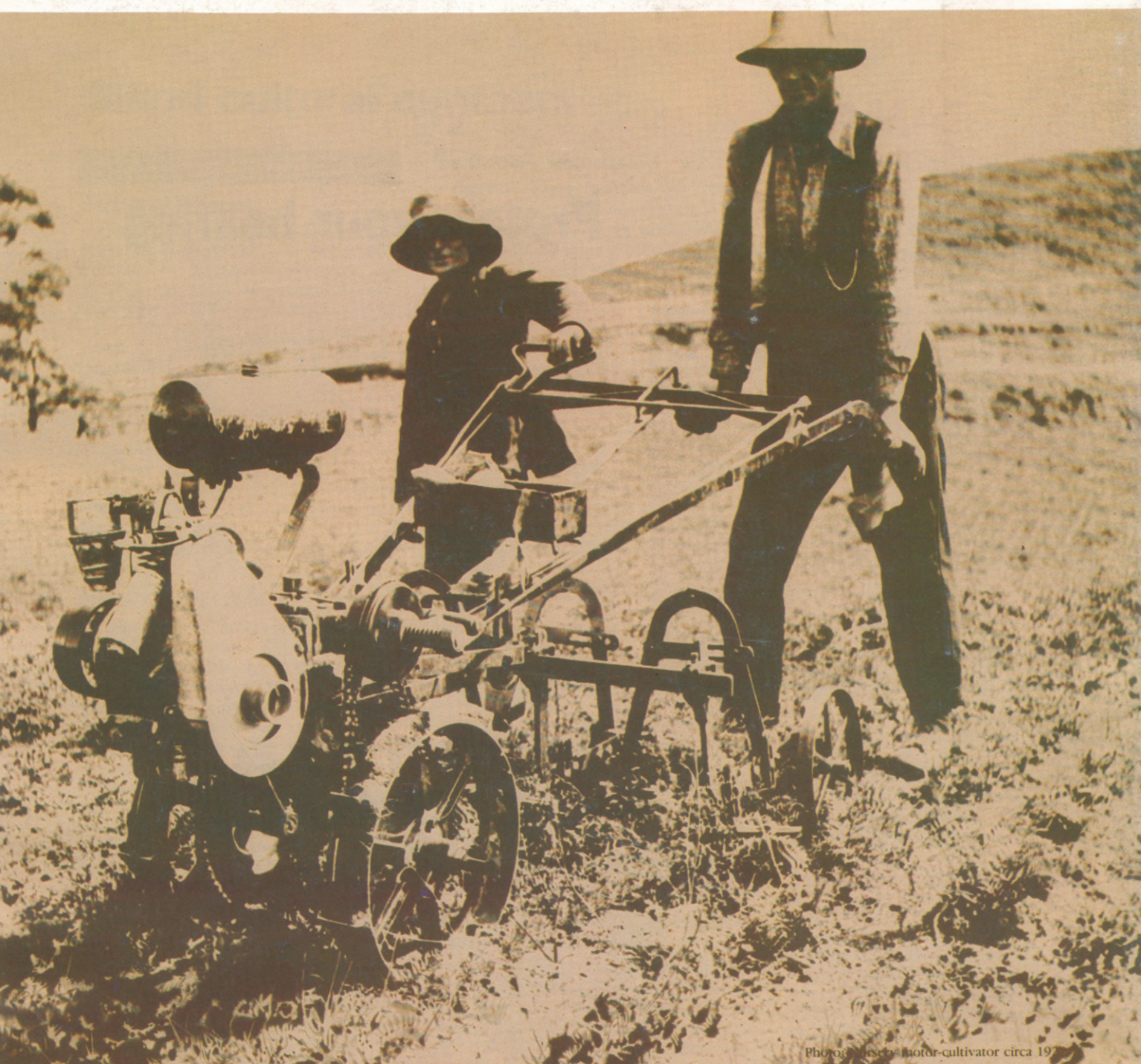
Protect your hearing

REMEMBER



PROTECT YOUR HEARING AT HOME TOO





Photos by Peter - motor-cultivator circa 1920

OUR FUTURE LAY IN THIS BARREN SOIL

We saw it back in the 1920's. New Zealand's future lay in trees. Radiata pine trees. Planted in the barren, pumice regions of New Zealand that would bear little else.

It was a belief that developed into forests that today grow twice as fast as in their native land. And are, we're proud to say, one of this country's most thriving industries.



That pioneering spirit lives on as we develop new products, uses and markets for this vital renewable resource. You could say we've been breaking new ground, since the beginning.



N.Z.

Forest Products Limited

**GROWING WITH
NEW ZEALAND**

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