

# Ti Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND





# EQUAL OPPORTUNITY FOR ALL

**UNDER THE HUMAN RIGHTS COMMISSION ACT  
AND THE RACE RELATIONS ACT IT IS ILLEGAL  
TO DISCRIMINATE BECAUSE OF**

- RACE
  - COLOUR
  - SEX
  - RELIGION
  - MARITAL STATUS
  - NATIONALITY
- IN –**
- EMPLOYMENT
  - ACCOMMODATION
  - LENDING OF MONEY
  - ACCESS TO PUBLIC PLACES
  - EDUCATION
  - SUPPLY OF GOODS & SERVICES
- AND IN THE ADVERTISING OF THESE.**

**There are some additions & exceptions to these basic rules**  
For further advice on your RIGHTS and OBLIGATIONS, contact —

**HUMAN RIGHTS  
COMMISSION  
AUCKLAND**  
2nd Floor  
Southern Cross Building  
Cnr Victoria & High Streets  
AUCKLAND  
P.O. Box 6751  
Telephone (09) 390-874

**WELLINGTON**  
1st Floor  
United Building Society Building  
107 Customhouse Quay  
WELLINGTON  
P.O. Box 5045  
Telephone (04) 739-981

**CHRISTCHURCH**  
1st Floor  
T & G Building  
190 Hereford Street  
CHRISTCHURCH  
P.O. Box 1578  
Telephone: (03) 792-015  
or 60-998

**RACE RELATIONS OFFICE  
AUCKLAND**  
Smart Group House  
295 Karangahape Road  
AUCKLAND  
P.O. Box 68-504  
Telephone: (09) 372-352



## **AOTEAROA NGA MARAE INSURANCE SCHEME NEW CONCEPT IN MARAE INSURANCE**

Under this Group Insurance Scheme individual Marae now have the opportunity to share in benefits that have been especially negotiated and designed to meet modern insurance demands, without the Marae loss of identity or mana irrespective of location.

This scheme has been carefully researched and arranged by:

**MAURICE TAKARANGI & ASSOCIATES  
INSURANCE BROKERS AND CONSULTANTS**

Underwritten by one of this country's most progressive and leading insurers.

**NEW ZEALAND INSURANCE COMPANY**

For further information write, without obligation, to:  
Maurice Takarangi & Associates  
445 Victoria Avenue, WANGANUI (PO Box 7100)  
Telephone 58-160 (064-STD)

MARAE NAME ..... INSURED YES/NO  
APPROXIMATE INSURED VALUE (if known) ..... LOCATION .....  
CONTACT PERSON ..... CHAIRMAN/SECRETARY/MEMBER  
ADDRESS FOR REPLY .....

TELEPHONE .....



# Tu Tangata

A MAORI PERSPECTIVE ON NEW ZEALAND

ISSN 0111-5871

## CONTENTS

- 
- 2-5 **HERERENGA**  
33-35 **KORERO /  
SOCIAL COMMENT**
- Tu Tangata closes down.  
Maori lack presence in all media.
- 
- 6 **TEREO / LANGUAGE**
- Maori radio from the head of the fish.
- 
- 7, 18, **PITO PITO /**  
20 **NEWS BRIEFS**
- 
- 8-9 **NGA TUHITUHI /**  
**LETTERS**
- 
- 14-16 **NGA TAKE / BUSINESS**
- 
- 30 **TE RANGATAHI /**  
**YOUTH**
- 
- 32 **NGA WHANAU /**  
**FAMILIES**
- 
- 19 **KUPU WHAKAMIHI /**  
**PROFILE**
- Honorary Doctorate to Rangimarie Hetet
- 
- 21-25 **HE MATAURANGA /**  
A Pakeha School Inspector slams the system.
- 
- 28 **PAKIWAITARA /**  
**SHORT STORY**
- Kingi McKinnon takes us eeling
- 

**EDITOR**  
Philip Whaanga

**ART DIRECTION**  
Charlotte Hird

**TYPESETTING**  
Teal Typesetting

**PRINTING**  
Graphic Press

Editor Philip Whaanga  
with support from Mana  
Maori Media

Published by the Department of  
Maori Affairs.  
As this is the last issue of Tu Tangata,  
all paid up subscribers will receive a  
refund of the unexpired portion of their  
subscription.  
Address all subscription enquiries to  
Tu Tangata, Freepost  
Dept Maori Affairs  
Wellington.

Cover: The artwork is the cover of the  
new Patea Maori Club album and was  
designed by Joe Wylie. It features the  
'kahui rere', flying people and domes-  
ticated moa, both referred to in  
moteatea of Te Ati Awa and Nga  
Rauru, the home of the Patea Maori  
Club.

# Tu Tangata magazine closes down

## He Ohaki

**T**u Tangata magazine ceases publication with this issue. The publishers, the Department of Maori Affairs, say the bi-monthly Tu Tangata magazine is not a cost effective way of publicising the department's programmes and services and instead opted for a free monthly mail-out newsletter.

Department secretary, Tamati Reedy says while he is aware of the tremendous thirst for information in the Maori community, he believes an official newsletter will give better value for money and quicker information.

He says whereas Tu Tangata magazine carried articles from a variety of sources in the community, the newsletter will emphasis information from Maori Affairs.

Former assistant secretary, Neil Prichard, who has since taken up another job, said the cost of producing the magazine every two months was not a factor in the decision to close it down. Nor was the independent stance of the editorial in its sometimes critical comment on Government actions, a factor in the decision.

However he said that the department didn't necessarily see it had a role in providing independent comment on Maori Affairs programmes. He said it's intended to print between 12 and 16 thousand copies of the monthly newsletter.

### From the Editor

The decision to close Tu Tangata magazine comes as a blow to those in the Maori world who subscribed and read the magazine. It was the only independent voice for the people, and those who have contributed over its six years of publication would know this best.

It's had its knockers and critics mostly because it was published by a government department, Maori Affairs. Some

critics, have told the editor they didn't read it because it was just a propaganda machine for the department. Unfortunately for them, their prejudice was stronger than their thirst for information.

On the other hand, it has been the department that has paid the bills, while being only too aware at times that Tu Tangata was not a departmental propaganda tool.

The editor's approach from the start in 1981 was to gather news about Maori people and present it to a predominantly Maori readership. I anticipated that some of the newsmakers would be department staff because of their work with Maori people, along with prominent community people.

However I found that because of the Maori suspicion of the Pakeha media, these people were also uncomfortable with using a Maori medium, Tu Tangata, to get their message across.

Fortunately, not all Maori people were like this and several department people like Iri Tawhiwhirangi, Robin Hapi, Wishie Jaram, Moehau Reedy, the late Joe Karetai, Peter Little, John Gill and others have made use of Tu Tangata.

And the Maori people, from rangatahi and pakeke through to kaumatua have responded over the past six years with letters of support and criticism, articles, jottings, poems and appeals.

From gathering news involving Maori people, Tu Tangata has moved through to putting a Maori perspective on a whole range of take, from how Maori business can be used as whanau base to provide jobs and not just profit, to how the Goods and Services Tax affects the koha on marae.

At times it has been hard to take an independent stance on some of the issues such as the Nga Kaiwhakapumau I Te

Reo take regarding Maori language being placed before the Waitangi Tribunal. But I believe Maori and Pakeha readers have benefited by the placing of information before them that was unavailable in the Pakeha newspapers, magazines, radio and television.

The low priority of tikanga Maori in New Zealand and consequently the low status of the Maori people is reflected and compounded by their absence or poor handling in the Pakeha controlled media.

That's the message frequently given in letters to the editor, as Maori and Pakeha people discover how they've allowed the media to tell them what they're worth. The emergence of another Maori voice, Te Karare on February 21, 1983, was welcomed by Tu Tangata and as it has increased its time-slot, Maori and Pakeha people are finding out more and more about each other.

A Heylen survey commissioned by Tu Tangata magazine last year showed a large potential readership for the magazine. Many people found the present coverage of Maori news by the Pakeha media inadequate, and wanted more news about Maori activities on all media. It is rather tragic that at a time when many Maori and Pakeha people are acknowledging a thirst for information about Maori take, Tu Tangata magazine has to close.

I believe the need for an independent Maori magazine is stronger than ever. Subscribers over the past six years, bookstall buyers, along with kohanga reo have shown their financial commitment. However this support alone was not enough to carry the magazine.

It remains for the 400-thousand or so people who claimed Maori ancestry in the last census to figure out where their commitment lies now.



# Newspaper surveys show lack of Maori journos

**A** national survey of New Zealand newspapers has shown that 2% of editorial staff are Maori, that is twenty five out of a total of approximately 1200.

And those 25 hold predominantly junior reporting positions, which means they are unlikely to significantly influence coverage of Maori news.

The newspaper survey undertaken for Tu Tangata is part of a planned wider review of Maori journalists in the media incorporating television and radio.

The survey asked how Maori news was covered and the number of Maori journalists employed in relation to total editorial staff.

The other significant information to come from the survey was how defensive and even aggressive some newspaper editors were in reply to the mail questionnaire.

About half stated that Maori news was covered like any other news and many of these refused to say how many Maori journalists they had on their staff.

"I do not, and will not, survey my staff to find out who is a Maori, who is an Australian, who is English or who is Samoan, etc. Equally I do not know who is a Catholic Protestant, Jewish or Buddhist," said one editor.

Some editors claim they would like to hire more Maori journalists but cite lack of applications from well-trained people.

"First and foremost they have to become competent journalists, and the Maori aspect is an added dimension that makes them very valuable. But until they can get past that first hurdle not a lot of papers can afford to take them on," said Mr Mayston of the Rotorua Daily Post.

The editor of the "Ashburton Guardian", Mr Rhys Mathias, said he had requested a journalist for work experience from the Waiariki Journalism course, with no success, and had so far not received a single application from a Maori journalist.

Another South Island editor, Mr Michael Day, of Gore, says that attempts made by his newspaper to



Rawiri Wright & Vern Rice interviewing Don Ahipene.

improve coverage of Maori news in The Ensign, had not been very successful.

"I am not placing any blame here, but

am pointing out that the Maori renaissance does not yet seem to have reached the level here as it has in the North

Island," he said.

By contrast the "Greymouth Evening Star" was able to relate in detail the sorts of Maori stories it runs. It also publishes Maori language boxes "at certain times of the year, specifically during Te Wiki o te Reo Maori and at Christmas/New Year".

The "Greymouth Evening Star" was also the only South Island daily newspaper with any Maori journalists on its staff, with three Maori journalists out of a total editorial staff of ten.

In the North Island, both the Auckland papers were proud to list the Maori and Polynesian journalists on their staff (with about 4% on each, the Herald's definition of Maori being somewhat loose).

Mr Don Milne, Deputy Editor of the NZ Herald, said his newspaper had a conscious policy of hiring Maori journalists but had received very few applications.

Assistant Editor of the Auckland Star, Mr Jim Tully, said his paper welcomed recent moves to attract more Maori and Pacific Islanders into journalism.

"The editorial staff of a daily newspaper should reflect the community it serves," he said. "In Auckland that means, among other things, a Polynesian perspective and assessing developments and issues affecting the region."

The Waikato Times has had a long tradition of thorough Maori news coverage, and also claims to have had up to five Maori people on their editorial staff recently.

Neither the "Dominion" nor "The Evening Post" responded very helpfully to the survey, but both have a reporter who specialises in Maori news.

The Wanganui Chronicle was the only daily newspaper to run a special page of Maori news, which it calls "Nga wawata o te Iwi Maori", a Maori perspective.

"This feature has been appearing for around five years and is very popular," said the editor, Mr J. McLees. "We regularly receive requests from kaumatua to include various items on this page."

"The Auckland Star" also ran weekly columns on Maori and Pacific news, but discontinued them in March of last year. Detailed research had indicated extremely low readership, according to Mr Tully.

The percentage of Maori journalists on daily newspapers today is about 2% of the total editorial staff, with 2.6% in the North Island and 1% in the South Island. This can be compared with a figure of .8% of all New Zealand journalists, sub-editors and editors being Maori in the 1976 census.





# Living with the backlash

**T**he Tu Tangata survey of Maori journalists in newspapers showing two percent won't set the world on fire. But it should point to the reason for a large part of the ignorance about Maori issues both within the media and without in the reading public.

This ignorance was accorded respectability late last year as a normally uninterested media tried to make sense of the Maori Affairs Department Secretary negotiating an overseas loan for the Maori people's benefit.

All the media succeeded in doing was backing up prejudices about how unsophisticated Maori are. And the reporters who had few contacts in Maoridom, showed that lack of depth by faithfully carrying charge and counter-charge by the ten or so Maori in the public eye who are expected to be experts on everything.

It's the equivalent of reporters checking finance releases from Roger Douglas with Rob Muldoon and then reporting the two views as balanced journalism.

That's a type of lazy journalism that Pakeha are critical of, but it's been the bread and butter coverage of events in the Maori community for years now.

At a time when there are signs of reconciliation between Pakeha and Maori in society, there are equally signs of fear of change. Some fear is through misunderstanding, others are fearful through realisation that the power must be shared.

Most people have views shaped by the media and seek out what confirms their view.

Because of the low priority given the place of Maoritanga in New Zealand society, it remains a low priority in terms of 'news value' for editors. Most have had little acquaintance with Maoridom's value structures and priorities, and so have no basis on which to judge what is news in a Maori sense.

However the resurgence of Maoritanga and its effects on Pakeha New Zealand has not escaped the attention of the editors. Two opposite responses have been to either appoint specialist Pakeha reporters to cover Maori news or "cover Maori news just like any other news." Both responses have failed to do the job professionally because of the inability of the means (Pakeha reporter) and the medium (Pakeha newspaper) to carry a Maori perspective. This is news that goes further than

mentioning Maori placenames and people. And so newspapers, along with television and radio, are struggling to come to grips with this inability.

The training and hiring of Maori journalists has begun with little support so far from the media who will most benefit, in the way of more and better news, and therefore more sales. But as can be seen from the Tu Tangata survey, it is only a trickle coming through. The twenty five Maori journalists may be seen as being Maori by the editors, but in the Maori world they are just starting out and have to earn respect and cooperation from their elders. Although the survey is yet to be conducted amongst television and radio journalists, information shows that the total number of Maori wouldn't exceed twenty.

That could hardly be called being swamped with Maoritanga, as some critics have said. The benefit of a strong Maori presence in the media of New Zealand is that more New Zealanders get to know more about themselves as New Zealanders.

This is preferable to hearing, seeing and reading about ourselves from reporters in Perth, Fremantle.



# Real Maori radio takes to the air

Wellington listeners are currently getting nearly their full moneys worth from state subsidised Maori radio, Te Upoko o te Ika on 1161 Khaz.

The Maori language station planned to finish its two month on-air time at the end of June, because that's all the funding could buy.

Nga Kaiwhakapumau i te Reo is the backing group, and spokesman Huirangi Waikerepuru says Te Upoko o te Ika has shown that regional Maori radio is a reality.

He says Radio New Zealand's parent body, the BCNZ, gave a grant of ten thousand dollars towards the costs of getting the station on-air, but this was eaten up by Radio New Zealand charging over this amount for the hireage of transmitting equipment. That, he says, is not what the Waitangi Tribunal meant when it said the Broadcasting Corporation, as an arm of the Crown, had an obligation to promote Maori language.

Mr Waikerepuru says RNZ's pleading poverty in having to charge for its services, doesn't change the obligation it is under, to provide equitable radio services to Maori and Pakeha.

Te Upoko o te Ika has been broadcasting from 6.30 a.m. to 12 mid-day each week day and from 8 a.m. to 1 a.m. on weekends.

A typical day has been karakia to start, then music with news on the hour, and headlines on the half hour. A rangatahi show runs from just before eight to half past, with studio guests after this time. Talk-back has then taken place, with between nine and eleven being most lively with callers quizzing guests in Maori and English. A kohanga hour has rounded off the morning, with a news roundup just before mid-day. Piripi Walker and Kura Anderson and Tama Te Huki seconded from Radio New Zealand's Continuing Education Unit, Replay Radio and RNZ Wellington respectively, are the only full-time station staff. All others are voluntary.

Maori speakers willing to get behind the microphone or the programming, have volunteered their time, and their nervousness has soon disappeared in the whanau atmosphere at Te Upoko o te Ika.

Its base was found by station patron, Wellington Mayor Jim Bellich, just across the road from the Wellington City Council headquarters. The building is to be demolished soon after June and in fact radio staff had to rewire the second floor site, as well as build a sound studio and partition a section for office use.

A news team have been operating late each night to compile news for the morning show. Those without Maori language skills have written their news in English, which has then been translated or rearranged into Maori. Interviews have been carried out in Maori or English, depending on the interviewee's ability to get their point across in Maori.

The Court of Appeal hearing and the Federation of Labour conference in the first week of broadcast in May brought many native speakers to Wellington and consequently much news that never appeared in the Pakeha media, did so only on Te Upoko o te Ika.

Tu Tangata's editor, who last worked in radio some six years ago, soon found familiar ground but in a language he hadn't known then. He said it's shown him how adaptable the Maori language is to carrying diverse and sometimes very specific meanings in a news story.

He says that has big implications for the Maori journalists training at Waiariki Community College and even bigger ones for Radio New Zealand's proposed Maori radio repeater stations.

He says the Maori journalists must have at least, a working knowledge of the language, as well as a sharpness and depth in recognising what is news in any culture.

Nga Kaiwhakapumau i te Reo has now backed up a successful claim to the Waitangi Tribunal regarding the tino

taonga that the Maori language is. It has fired its broadcasting shots clean across the bow of a yet to appear waka, the Maori Radio Board. This is the Maori flag-ship of the Broadcasting Corporation of New Zealand, but the Maori people who've privately accepted Board membership have yet to do so publicly. Perhaps they're having doubts about the proposed model of Maori repeater stations as adopted by the broadcasting hui at Takapuahia in November last year. (See Tu Tangata Issue 33).

Te Upoko o te Ika has also scotched BCNZ board views voiced at that hui, that Maori stations could only be maintained for a week or so before dying. Its lively talkback, frequently jammed because only two lines of the RNZ gear were operable, showed what listeners wanted, more Maori radio.

The local energy was high, at times it threatened to blow the programme right off the airwaves, but that was a lot of the attraction as people tuned in to 'their' station.

It had an impossible radio audience to satisfy, from the 'Rasta dreads', other rangatahi, kohanga children and parents, through to tauira and kaumatua. Sometimes it sounded like Te Reo o te Upoko was trying to reach everyone at the same time.

The music alone is worth a mention. It was possible to hear Porirua reggae band, Dread Beat and Blood, followed by soft harmonies of the Maniapoto Sisters, then the dire doom sound of Third World, then a Sid Melbourne bird song. A lot of Maori music, unplayed by Radio New Zealand stations because it doesn't make the play-list (which is because it doesn't get played) was unearthed and it sounded ka pai, parekareka ana. Te Upoko o te Ika has appeared out of the water for the fourth year in a row.

This time its stay has been a longer one. I don't think it'll like returning to the water.



# Corporatisation causes NZ Maori Council to sue

**T**he return of Maori land to tribal owners was the reason behind the extraordinary move by the NZ Maori Council to take the Government to the Court of Appeal.

The move by the Government to change many government departments into state owned enterprises has many detrimental implications for the Maori people, especially under the provisions of the Treaty of Waitangi, to safeguard Maori taonga.

It was this that the Maori Council feared most, so just before the official date of corporatisation on April 1 this year, it succeeded in getting a High Court injunction which effectively stopped any transfer of Maori land over to the Forestry Corporation and the Land Corporation.

Much of the land formerly administered by the departments of Forestry and Lands and Survey has been placed under the administration of new state owned corporations which are empowered to trade commercially.

Unfortunately much of the Crown land they administer is under dispute by various tribal groups such as Ngati Tama in Taranaki and other areas also. Some of these groups have already placed their cases for consideration before the Waitangi Tribunal and others have been preparing theirs. The Tribunal has a very heavy workload, as it does not have fulltime members, and has yet to set hearing dates for these land cases. In its five years of existence it's usually found in favour of Maori claimants and against the Crown and the statutory bodies under government jurisdiction.

At the time of going to press with Tu Tangata, a reserved decision had been made by the Court of Appeal, but an ongoing legal difficulty seems certain.

Opening of Tamaoho  
whare tupuna at  
Otawhiwhi marae,  
Ngaiterangi iwi of  
Tauranga Moana.



(From left) Kaumatua of Tauwhao hapu: Wiremu Tekarehana and MP Mr Peter Tapsell. The puihi stands next to her father who carved the house, Mr Te Ninihi Taikato (Sonny).



Ngaiterangi prepare to powhiri to the Minister of Internal Affairs who opened the house. The tangata wero at far left is Tutengaehe.

## Open letter to asthmatics

Dear Sir,

On opening Tu Tangata today I found the articles about asthma, and the letters from the children. On the spur of the moment I wrote to them. Your magazine is a fine one, with such a lot of interest. A Danish friend of mine gets it regularly, since seeing it here when she was in N.Z., and my sister and her family also get it. I really look forward to receiving it each time.

Dear Ruby, Joseph, Sally and other Maori children with asthma (and Pakeha too) I opened my Tu Tangata today, and what do I see, letters from a whole lot of people who have asthma, just the same as I do.

Mine started when I was about seven years old, but now I am old enough to have all of you for my mokopuna — and I've got five of my own (none of them have asthma). So you can tell it's been going a few years for me now.

Well, when I first got asthma, I can tell you, it was rough. No Ventolin, no Becotide, no tablets. If you were really dying of it, you just had to wait until it got better by itself. When I was about 12 we had weird inhaling things, with a great mask that fitted over your mouth and nose, and the stuff you put into it tasted horrible. Later we had tablets that you had to hold under your tongue while they dissolved. They tasted so bad that sometimes you thought you would be sick if you had another one, then when you couldn't breathe, anything was better than that, so you had another of those tablets.

Well it was a long time before we got the Ventolin inhalers, not until I was grown up, and had four children. I couldn't play games at school or cycle far, or swim, but all the same I had lots of fun and some good friends. It didn't stop me doing anything I really wanted to do like travelling overseas and getting fulltime jobs. Now life is easy. Just a puff when I feel it coming, and sometimes at bad times of the year, using a Bectodie regularly. A couple of tablets a day and those puffs keep me going at full steam, and I can exhaust my mokos.

And I'll tell you a secret, my skin is white — even if my tubes in my lungs are skinny. Maori and Pakeha are no different under the skin — I bet our hearts are just the same size and colour.

So keep up with the puffs and the exercises. I once read asthmatics are very intelligent. Arohanui,  
Peggy.

Kia ora Piripi,

I was most excited to read an article in your magazine published in regards to Patrick Nicholas in Aug-Sept. I found it a real stroke of genius. But what excited me most was being able to remember the prophecies of Te Kooti Rikirangi in regards to the Maori Messiah. At Te Kuiti on 1st July 1878 he said:

"The star is showing plainly in the east. I now foresee the leader coming closer and closer to us."

In 1879 he repeated the prophecy:

"I now tell you that it is definite that a leader will arise. There shall be a sign when he appears. I shall be buried beneath his feet. He may be a pakeha, or a pakeha relative, or a Maori or even one of the Queen's grandsons. He will carry on the faith that I have established, and I shall rest in peace. He shall pass on the faith to our children and to posterity for ever."

An important part of this prophecy is where Te Kooti states that he will be buried beneath the new leader's feet. This is consistent with Te Kooti's other prophecies that the leader would come between Kuri a Wharei a point near Katikati, Tauranga and Tikirau a hill on the eastern side of Whangaparaoa, Cape Runaway. A year later he added to his prophecy:

"Behold two stars instead of one, the one star striving against the other, and each shining very brightly. The star in the east is a good star, but the star in the west is evil. If the star in the west gains the ascendancy, and the star in the east fails, let me tell you that conditions in this island are going to be adverse."

In 1885 at Katikati he continued his prophecy and ruled out any possibility of this leader being Sir Apirana Ngata.

"The two stars are still standing as they were in 1880. I make it known to you that this leader is going to be from the east. He shall appear directly between Nga-kuri-a-wharei and Tikirau, no further."

So you can see why I will be keeping a close eye on this young man from Tauranga and look forward for more articles about him.

N. Murray.

To the Editor,

I have been overwhelmed by the response to my interview published in your August/September '86 publication. I have been stopped in the streets by perfect strangers. People I have met once have rung me wanting to see me.

I even began to avoid buying stamps at Tauranga Chief Post Office to avoid a barrage of personal questions from the teller there.

Many people have commented to me that the article was brilliant. Many have commented that what I said would be a brilliant philosophy for the Maori people to adopt. These viewpoints greatly surprised me for it is not a viewpoint I share. It seems everybody has the wrong idea. There are always many routes to the same destination. There are strategies I recommend if utilised will eliminate Maori unemployment and raise the Maori people off the lower social economic level. But these are much more advanced than anything printed in my article, this article was just an introduction to my economic philosophies. In no way do I recommend the strategies mentioned. But I hope they have given a greater understanding of economic development.

I believe there are five levels for economic development. My article was Level One, to give an insight to Level Two. Let me quote Bob Jones after talking on property.

"Still, I have only covered the first, basic stage of entrepreneurial property activity. There is a second phase that is very different indeed and encompasses a unique approach whereby one's own capital is never used, one never actually builds, buys or owns property, but receives far larger property returns at far less risk than via orthodox dealings."

I hope to talk on the other levels in the future. I would like to thank you for giving me the opportunity to express my viewpoints. I have much in the way of philosophies on Maori economic, cultural, social and political development which I have kept to myself for years. Anybody who knew anything about New Zealand Forest Products would realise how old my figures were.

I have been approached by several people about my philosophies but I believe it is of more benefit to talk to a mass audience.

I would also like to thank Apirana Mahuika for his comments. I always strive to improve my ways of thinking and rejoice at receiving constructive criticism for more often than not criticism is usually straight out jealousy. Thank you for your time. I hope I can contribute to your magazine again in the future.

Yours faithfully  
Patrick Nicholas



Kia ora,

As regards Hawaiiikini. I runga i nga korero a Henare Bird mo te waka nei me nga rangatira na ratou nei i timata mai i te ngahere a i te taturanga ki roto i te wai, he aha rawa to tatou Minita o te Tari Maoritanga i kore rawa ai i awhina atu i te mahi rangatira a te whanau Brightwell.

E hara te mana mo te whanau anake nei, kao mo tatau katoa. Kua tino rangatira tatau i runga i nga whakarotanga o te whanau rangatira nei. Ko taku whakaro ma te Tari Maori e hoko te waka nei, ma te whanau Brightwell e tiaki a e morimori mo tatau katoa te painga.

Tena koe me te iwi whanui, na Momo Ohia (Monty Ohia, Senior)

P.S. I wish to congratulate the Solomon family for what they have done to commemorate their father, grandfather and great grandfather. The statue (featured in Tu Tangata Feb/Mar 87) is very impressive to look at. I hope we learn more of their whakapapa through further editions of Tu Tangata.

*Editors reply regarding Hawaiiikini. Government funding for Hawaiiikini came from the Central Regional Arts Council which assisted the carving of the logs at Pahiatua. Foreign Affairs also assisted with funding. The bulk of financial assistance for the Hawaiiikini project came from the French government in Tahiti, where sailing preparations were based.*

Kia ora Piripi Whaanga

te kaiwhakahaere o te nei pukapuka Tu Tangata nga mihi kia koe me etahi atu i mau ana o Tatou taonga tuhi tuhi tena koutou. I am writing an Obituary on behalf of my wife, whose Grandmother passed away 31st Maehe 1987 aged 83 years (Hine Kura) Ripo Ngahau Hohaia.

Poroporoaki

(Hine Kura) Ripo Ngahau Hohaia

Ki te whai ao

Ki te ao marama

Kia whaka huainake te wehi kia koe Ihowa

te timatanga o te matauranga

te hei mauriora

ti hei Mauri mate

i te Kura Whaea, tupuna o te ao tawhito Haere i runga i o waka Tainui, Te Arawa Haere i runga i o iwi Ngati Kaukawa Uenuku Kopako, Rangiteaorere,

Roro o te rangi,

Haere ki Hawaiiki nui, Hawaiiki roa Hawaiiki

Pamamao, Ki te hono i wairua

no reira te kuia Hine Kura. Haere, Haere, Haere,

Kare rawa koe i ware waretia Na te mokopuna Chrysanthemum Riki riki (nee Hohaia)

Te Hapuku M Rikiriki. Great Grand Children Munro, Chrysanthemum, Mihirau.

The Editor,

Tu Tangata Magazine, Wellington

Kia ora e Philip,

He mihi atu tenei ki a koe no te Kohanga Reo o Matai Whetu.

Our whanau has just spent a wonderful weekend with Roopu Awhina Whanau at our Kohanga Reo. They came, at our invitation, on the 25th and 26th April to show us how to use easily available natural resources to teach our reo to our whole whanau. It was wonderful for us to spent time with a group of women who not only *said* they supported our kaupapa, but showed us many practical ways of achieving this. Although our weekend work centred mainly on the use of harakeke, they also touched our "te taha wairua o te wai" and some uses of sea-shells. All of this involved so much good *korero* not only for our tamariki but also for our learning mothers. At a time when we believe, there are many Kohanga Reo out there who need good practical help to support our kaupapa, we believe that an article about this group in your magazine would be most useful. We only found out about them by chance when we visited Te Kohanga Reo o Merivale in Tauranga-moana and then it was the Education Department who gave us a contact address and number. This is a resource that every Kohanga Reo in the country should know about and be advised to use. Instead we are now being asked by the National Trust if we would like to send people to a wananga in Canada (Indigenous People's Conference) which we suggest, will not only provide Kohanga Reo with nothing concrete for our kaupapa, but be a great misuse of Kohanga Reo funds! At least Hine Potaka and her kai-awhina are here, are Maori speakers who offer very relevant and practical help and we suggest are a far better use of Kohanga Reo money.

Naku na,

Ngarewa Hawera

(Hekeretari) Ph. 89-698

**Awhina Whanau come to Thames**

Flax, stone and water are being bought into learning in the kohanga reo in Thames. Kohanga reo mothers and grandmothers gathered at the Matai Whetu marae in Thames to learn how to introduce natural resources into everyday learning and playing.

They made wall-hangings, mobiles, puppets and toys from flax collected in the area. Awhina Whanau were led by Hine Potaka and Mere Palmer. The aim of using natural resources cuts costs in providing nursery equipment and also brings children closer to the world around them.

"This is something the children can relate to and identify with," Mrs Potaka said.

She and her group travel to kohanga reo showing a selection of toys and learning tools and teaching women how to make and use them. Acknowledgement Thames Star.

**Not just kohanga reo**

Awhina Whanau don't only help kohanga reo, they also go to other pre-school groups such as play centres. One was Ngaio Play Centre after Tu Tangata's editor invited the group to visit.

Leader, Hine Potaka asked that other pre-school groups be involved in the two day workshop, and so two local kohanga reo were invited. Ngaio Kohanga were unable to come but Paparangi Kohanga made it along with mothers from other play centres.

Flax was gathered locally, in fact just outside the motel the three women were staying at. By the time we picked them up in the morning they'd made a hat and kete. Their programme was brilliant covering flax work, water play and sea shells, all the talk being in Maori and English. The women radiated confidence, charisma and love, and all the mothers and children and one father present benefited.

Talking with Hine Potaka later I discovered that their programme has been on the roads of New Zealand for many years but many kohanga have not taken advantage of it to Hine's sadness. She said that their work is funded through the Maori Education Foundation, but that perhaps the word had not got out.

Hine said Awhina Whanau would be concentrating this year on travelling and helping kohanga reo with their programme, so that Maori parents and children would benefit as much as Pakeha have.

# Kahui rere — nga moemoea o nga tipuna o te roopu Patea. Patea Maori Club release Raukura album.

na Troy Wano

**D**alvanus Prime boils over with enthusiasm in his comfortable Hawera home as we talk about his latest work and future plans — a man with a desire to communicate.

Surrounded by a horde of canine followers, his pet chihuahuas, engulfed in platinum discs Prime has become a contemporary Maori figure, promoting te reo Maori from a platform of modern music.

Few people could have guessed at what pop music and the Maori language had in common, though Prime appears to have contrived an agreeable

marriage if not created an artform.

Three years on from the New Zealand chart hit Poi-E, Prime and the Patea Maori Club are back again brighter than ever with a new cross-cultural message to tell.

“Raukura” will be the club’s first full album, and as one may expect from Prime, sounds completely catchy, modern and slightly epic. From the record he plans a comic strip, musical and an animated movie.

A second album with the english songs from the musical “Raukura” is due for release next year.

Once again Prime’s major influences are given generous air time working in with his own street-wise sensibility.

Understandably the record pays considerable tribute to Ngoi Pewhairangi, who Prime collaborated with through most of the Patea Maori Club’s success.

He speaks of the pair’s initial intention with the club. “Together we wanted this 100% contrived campaign to market the Maori language.”

The music itself, although far removed from tradition, was intended to generate an interest among the youth of today. “all we did was remove the



Dalvanus Prime, Mrs Kahu and Ngoi Pewhairangi



Pakeha images our kids were relating to and replace them with Maori images.”

Prime speaks specifically of heroes and the importance they have to our younger generation. Urban figures and city style are equally prominent.

“Raukura” reflects this — a young Maori boy caught between a Pakeha world he can’t handle and a Maori world he doesn’t understand.

“It’s a message album — mana Maori, mana motuhake. Turn your head to taha Maori.” He insists its not purely a Dalvanus album.

I WENT INTO THE CITY FOR  
SECURITY,  
THE PAKEHA MAN SAYS YOU GOT  
SCHOOL C,  
I SAID NO NO AIN’T HAD MUCH  
EDUCATION,  
FAR TOO BUSY DOING TIME AND  
PROBATION.  
MY PAPA TOLD ME ABOUT  
MAORI TANGA,  
I SEE NO SENSE IN WHO AND  
WHAT WE ARE.

(From “Down at the Pa.”)

“Anyway the hero dies, he succumbs to the pakeha lifestyle.”

The music, and the slightly hallucinogenic cover design by South Island artist Hohepa Wylie, leans heavily towards the abstract. “The purists aren’t going to like it again.”

It features domesticated moa and flying people, both referred to in waiata moteatea of Te Ati Awa and nga Rauru. When the hero of Raukura dopes himself to escape the Pakeha world, this is what he dreams of.

The album is a culmination of three years hard work — “it’s been a labour of love, a labour of frustration, anger and anguish.”

These words suggest the last year alone has been a period of self-analysis.

With the loss of a great friend in Ngoi Pewhairangi and also Taranaki elder Ruka Broughton, Prime faced personal setbacks.

“When Ngoi died I was left with the problem of trying to write songs without her. Her influence on me was great.”

Prime talks of the prolific Maori songwriter with sincere reverence, realising the impact she has had in shaping his career, and the many others she came in contact with.

“I was not the only one fortunate enough to work with Ngoi but you knew she had this intense relationship with everybody.”

Half way through the latest album Ngoi Pewhairangi died. “I had to have a reappraisal of the project at that stage.

“When she passed away I just couldn’t

go back to the studio. I had to will myself to work with other people to see if I could write again.”

He said he has forced himself away from the initial grief though he often finds himself dreaming about her.

The couple’s last effort ‘Te Kohanga Reo Rap’ was a strange little rap song which still remains vivid in Prime’s mind. “Plus there are a number of her lyrics which I haven’t worked on yet.”

Prime talks of a perfect formula Ngoi Pewhairangi would come up with time and time again. Her absence left him with an artistic challenge he had not bargained on, yet he felt himself slowly responding.

He reacted by taking on a number of projects, two of which have been arranged, produced and are now out for release.

Tu Tangata readers already have seen the anti-alcohol and drug campaign “Kua Makona” of which Prime was able to put his musical talents to good use. And the warding off of a contemporary social evil in the Maori community is something he appears well suited for.

The campaign also gave Prime the opportunity to work with Auckland singer-lawyer Moana Maniapoto-Jackson.

Then there was the soundtrack to “Ngati”, which although not finding release in New Zealand yet has already won international acclaim.

Both the music score and movie have made New Zealand feature film history by putting themselves up for major

awards at the prestigious Cannes Film Festival and making the top seven of ‘Critics Choice.’

Prime worked on a relatively short budget (\$13,000) and produced and arranged the soundtrack.

The movie was shot on location at Tokomaru and Waipiro Bay and tells the story of an Australian’s visit to an East Coast rural town during the 1940’s. The score features two original traditional waiata, made into modern arrangements by Prime.

One of the soundtrack’s singles “Haeremai” was released earlier this year and enabled Prime to fulfill a promise he made with Ngoi Pewhairangi. Prime chose her niece Kara Pewhairangi to perform the song.

both “Kua Makona” and “Ngati” were a welcome departure for Prime, helping him secure a spot near the top of the country’s music talent.

“I really wanted to do something outside the Patea Maori Club. I didn’t like the idea of being known just for my work with the club.” Prime still cites the group as a major part of his life and although he has taken a rather large step away from it in the past year he still feels a strong obligation towards it.

The Patea Maori Club, as the general record-buying public know it, came into existence during the small South Taranaki town’s greatest disaster.

Prime says with little guilt and a dash of irony, the Patea Freezing Works closure was the start of good times.

It was during the town’s depression that his days spent in Sydney came to focus on the club. The Patea Maori Club soon began to fill a large gap in the New Zealand music industry.

The potential of the group was quickly realised by all of the country’s media and a ready-made stage was laid out. Its music sauntered slowly up the charts before it made a deafening approach to the top.

Success was their’s, but as Prime suggests, success did not come in the form it was promised.

“Economically it was doomed to failure. We are really only a media success.

“I guess a lot of people think we’d be making a fortune, but we’re not. There are probably 20 groups around who sing better than us and it’s really difficult to sell Maori to Maori people.”

Prime soon learnt the club’s chances of true financial fame were limited. This realisation was one he didn’t like.

“The sad thing that this whole business has taught me is I know I’m better paid when I sing in English — I’m paid



Kara Pewhairangi

the award rate.

"When I choose to sing in Maori the fee is negotiable."

Prime says his brief solo excursions to prime-time family television, easily prove more lucrative than the Patea Maori Club's videos.

He is still comfortable in the music business along with his many white brothers, and it's his acute understanding of the system which keeps the club going.

And in turn the club keeps him going, providing him with a powerful mouth-piece with which to make the point.

"I wanted to give the whole thing some longevity. We may have been away for a couple of years but, if looked after, we have the potential to be around for another twenty years."

Prime says the club now is strictly a weekend-only group. "It doesn't have to be that way but because of everybody's situation, it is."

The club retains a number of original members from its early beginnings almost a decade and a half ago, though many have gone on to have families and moved away.

Prime says things have changed and some members are beginning to split off into smaller groups though still retaining their Patea Maori Club roots.

Hiw own roots have developed during his period with the club while personal convictions remain intact.

"The Maori language had no status. I consider a people without its mana, a

culture without its language, has no culture really. An inherent philosophy he says he adopted from Ngoi Pewhairangi and Tuini Ngawai.

"I only want for our language to survive, we have to create a medium where it can be perpetuated."

Prime believes he has found the medium and intends to uphold it for as long as he can.

YESTERDAY I WENT TO  
KOHANGA REO  
THE CHILDREN THERE THEY  
SAID YOU KNOW DAM ALL,  
WE DON'T SPEAK NO ENGLISH  
HERE NO MORE,  
KORERO MAORI KORERO ANO.  
JUST TO SATISFY MY  
CURIOSITY,  
THIS KOHANGA REO I HAD TO  
SEE,  
MUCH TO MY SURPRISE THEY  
WERE BOOGIEING DOWN,  
TO THE MAORI LANGUAGE AND  
THE RAKAU SOUND.

(From Kohanga Reo)

Prime remains an outspoken individual in both his capacity as a musician and as a detached social worker in Patea in which he works closely with Maori youth.

Rastafarianism is a pet subject we discuss. Does he think the Patea Maori Club can replace the music the Ruatoria rastas have chosen? Quite simply the answer is no.

"They have been conditioned to the

music. My main fear for them is that they are only replacing the Pakeha culture with another foreign culture.

Prime sees a similar problem with Maori involvement in Libya. He compares the rasta movement with that of the straight-jacket lifestyle of Moslems.

In both instances Maori people have turned their heads to a radically different way of life that is not their own.

"For those guys in Ruatoria to say they are true rastas is wrong. They just can't face up to their problems. They can't relate to their Maori-ness."

It does not worry him greatly his music does not reach all young Maori and there are no plans to compromise his sound for this reason.

For now the club's next few years are already mapped out. Another world tour, appearing in the musical then another rest from the scene before the next album is released.

Prime also sees a little further into the future, when both he and the club become record and television nostalgia.

"In time a song like Poi-E will be a classic. The club is not the main thing it won't got on forever.

"The only thing that will survive is the language."

Lyrics from the musical "Raukura" printed with permission from Maui Music/Ngoi Pewhairangi Trust.



Ngoi Pewhairangi surrounded by the Patea Maori Club.



# Let Justice roll says Baptist negro leader.

**T**he message from a black Mississippi negro to his brown brothers in Aotearoa is solidarity and independence.

John Perkins should be listened to because his testimony is powerful to indigeneous people everywhere.

Powerful through the action of the Jesus Christ of the Gospels to change bitterness and resentment into practical living with dignity, says John.

John Perkins had every cause for bitterness, growing up in the southern states of America under racial bigotry. He got out, but took within him the seeds of his own destruction, his prejudices. He says when he met Jesus Christ, he learned he could lay down his burdens. Instead of putting all his energies into justifying and maintaining his attitudes, he could turn the energy to positive good. It was soon after he returned to the deep south with his wife Vera Mae and children, to found the Voice of Calvary ministry. This not only brought Jesus Christ into peoples lives but also the gospel understanding of equality, justice and economic independence for all.

That's one of the messages John Perkins brought with him on his recent visit to this country. He's had a lot of experience of setting up co-operatives, where people first realise they need a commitment to each other, and they then work to fulfill it. His work in Mississippi was too successful for some, and he and some other fellow negroes were tortured and beaten by some white lawmen. He was not swayed from his goal, of 'reconciliation', and continued the work.

Whilst in New Zealand, Tu Tangata's editor interviewed John Perkins. Part of the interview was recorded for the Wellington Maori radio station, Te Upoko o te Ika.

John Perkins preaches reconciliation, as he believes the Bible means, "that the purpose and intention of the gospel



is to reconcile people to God and each other in the body of Christ." John found that true for his own life and the success of the ministry among his black people bears this out in their increased motivation and desire to take on life.

He says black people may fear reconciliation because they think it means integration, which for them has meant being submerged in a dominant white culture.

But he says reconciliation comes from equality, from not only being held equal but also knowing it inside in the sight of God. He says minority people all over the world are prone to low self esteem.

That's why he's all in favour of the separate black pre-school, primary and secondary schools that rose naturally out of the American history of segregation. He says from these schools black people were affirmed in their identity, in their roots. By the time they graduated to the dominant white universities and workplaces they were equals, and consequently were successful academically and socially.

Not so he says from the time of integrated schools, where as well as pass rates dropping, the blacks lost economic independence. "Integration cost blacks a lot."

His message to the Maori is that they must find the space to determine their own solutions to their needs, and this will allow Maori leaders to rise up. He's keen that the economic disparity between Pakeha and Maori should be redressed and that government funding be given to start Maori people on the road to economic independence.

"I think its so important that in the end Maori people have to develop an institution that really commands respect because it's getting results. People will say that works. If that doesn't happen you just get racism.

"That should be part of the room in the separate institutions we're asking for, to handle our own problems in our own ways. We have the responsibility for our own people, to create something that works for us, in relation to our own heritage. Some time we got to do it better."

# Suggested models for Maori business

Several models for Maori business success have been researched by the Centre for Maori Studies and Research at the University of Waikato. The work was done for the Maori Economic Development Commission, a body that has been entrusted to come up with the goods in the business world through the Mana Enterprise Development Scheme.

The university research unit headed by business consultant Robert Mahuta, was given the brief to find simple business guidelines that have already worked for Maori people in the commercial world.

Success was gauged on Maori terms, not only profitability in the accounts. Economic development and human resource development were seen as essential for cultural survival. All thirty three models researched were seen to be fulfilling the needs of their beneficiaries and what they saw to be worthwhile. Further research on the activities of Maori incorporations and trusts (the predominant Maori business grouping) showed that the ingredients for an interlinked Maori economy exist. All the models displayed Maori values in successful management, from the uniting of land titles for sharecropping to whanau and hapu gathering as a combined labour force. The following models have been selected from the thirty three to give examples of the range of Maori business.

## Tai Tokerau —

### Rangihamama Development Scheme

The Rangihamama Development Scheme was developed by the Department of Maori Affairs in the 1960's under Part XXIV of the Maori Affairs Act. Until 1980, activities were confined to sheep and cattle, when a small gardening project was started using work skills trainees. In 1981, the project was expanded into a large scale development of 44ha.

The objectives of the scheme are to provide training that will lead to permanent work both outside of and on Rangihamama with the establishment of permanent orchard crops of export



potential.

It is important that Rangihamama build itself into a strong and profitable enterprise which would give the owners a strong economic base to launch into future development expansion providing jobs for the local community. The development options have been kept as broad as possible. The scheme could, for example, cut out 5-10ha blocks to be run by individual trainees on a share crop basis. There is also the possibility of a cooperative developing a packhouse, an irrigation system, and a cool-store complex.

Trainees are taught the 'how' aspect of the work by their supervisors, while MAF experts and the local community college would teach the 'why' part. Trainees have established the shelter belts, grown the seedlings for permanent plantings, laid the irrigation systems, erected the packhouse, built the kiwifruit structures and started landscaping the whole area.

6,000 export trays of kiwifruit were marketed in 1986 making the venture extremely successful. Other crops to be developed with export potential include Asian pears, persimmons, tamarillos and avocados. To date about 70 trainees have been through the scheme; 10 have permanent jobs in horticulture, 12 outside the industry and 10 of the present trainees are to go onto the permanent staff to run the horticulture unit. The WSDP trainees have produced an assistant manager, a packhouse quality controller and 2 foremen.

At the present progress rate, a profit is

expected by 1988/89 and the scheme is on target to consider share cropping units in approximately 3-4 years.

The trainees on the scheme have shown real pride in their achievements. The girls have consistently stood out as the most suitable and best performers while the team work situation has brought out one of the real strengths of Maoridom — the ability to excel in group situations.

The collective ownership of Maori lands suits the type of development undertaken. It still leaves incentives for top performers to enjoy extra benefits from share cropping without having to borrow crippling amounts of capital. Share cropping will also avoid the alienation of Maori land that would occur if freehold units were used. The opportunity to embark on cooperative style ventures is built into this enterprise.

The type of project can be duplicated provided that:

1. Suitable physical resources are available;
2. There is an established enterprise backing the project to support debts and overdevelopment stages;
3. Work skills trainees are available or Labour Department support;
4. Use of experienced people with expertise in both technical and administrative areas;
5. Development is market oriented.

## Waikato — Huakina

Huakina is a Development Trust based on Te Puaha ki Maanuka. (Maanuka is the original name given to the harbour about 1350 by Hoturoa, captain of the Tainui canoe, now called Manukau). It is essentially a conference of representatives of all the communities of the south Manukau, the Awhitu Peninsula and the Lower Waikato. Te Puaha ki Maanuka undertook to investigate and be concerned with any issues relating to development at the New Zealand Steel Company whose major steel production plant draws its raw materials from



the north headland area of the mouth of the Waikato. Their smelter is at Glenbrook which discharges treated effluent into the Manukau. So that the concerns of the people could be clearly seen, the Company commissioned a report on Maori issues. The Centre for Maori Studies and Research at the University of Waikato prepared this report after consultation with the local people.

This report surveyed ten marae (five on the river and five on the harbour) of the twenty or more historic communities of the area.

The report urged the generation of development plants and strategies for the marae concerned (and any others who wish to participate). It surveyed resources and considered the present status of the people in respect of jobs, education, health and social services.

In the three years since its inception, Huakina has acquired assets and has set up several operations:

- Huakina House is its base of operations. This is a central city building in Pukekohe which serves as an office, work base, meeting house, skills training centre, and as a visible presence in the area.
- Huakina Farm: Is a dairying and dry-stock unit. It is presently being developed to full production potential with advice from the Department of Maori Affairs. It uses labour from the pool of workers in the Huakina employment programme and this gives training in basic farming skills.
- Huakina Gardens: Through a local church organisation, Huakina leased five acres of first class productive land in Pukekohe for horticulture. Employment, horticultural and basic work skills training were the major objectives rather than production for profit.
- Marae Projects: The translation of the information in the Huakina Report into development plans for each of the constituent marae is being implemented progressively.
- Development Levies: Under New Zealand statute, any private developer engaged in a development costing \$100 million or more, must contribute .5 percent to a social amenity fund. Local authorities compete for the funds thus created. The New Zealand Steel expansion will yield \$2 million in such funds. Huakina has been granted only \$100,000.

### **Taharoa C Incorporation**

Since the earliest days of European settlement, New Zealand's vast deposits of

black sand such as that at Taharoa were known to be rich in iron ore. By the late 1940's this knowledge brought hope that the Taharoa reserves would some day provide the raw material for a New Zealand steel industry. This it did, but also surplus sands could be exported.

The Taharoa project is based on such export. It became a reality in 1971 when New Zealand Steel Limited, some 700 Maori landowners and major Japanese steelmakers, shipping companies and trading houses signed agreements which formally marked the start of the undertaking.

The population, now exceeding 400, have a new source of income and new standards of living.

Most of the 75 homes in the community are equipped with modern facilities. Better roads and transport services provide ready access to and from the large centres of Hamilton, Tē Awamutu and Otorohanga.

This Incorporation has a joint venture with New Zealand Steel mining. The company mines iron-sand concentrate for export to Japan. The community provides workers and the Incorporation receives royalties, a proportion of which are ploughed back into the share capital of New Zealand Steel. The Incorporation contracts with the company for other operations, for example, planting and afforestation on mine tailings. The Incorporation is gradually moving away from complete dependence on ironsand in its efforts to provide stable and long term income and dividends to shareholders. If it continues to follow its present policy of dividends and investment, it will not be too long before it is no longer completely dependent on ironsand for its income.

### **Tauranga Moana — Ngai Tukairangi Development Scheme**

The present area for the Tuukairangi Development Scheme totals 57.73 hectares. The land is situated at Matapihi in close proximity to Tauranga and Mount Maunganui. This land is of high quality and is located close to a large Maori work force.

With the development of kiwifruit in the Bay of Plenty, the value of this land rose dramatically, as did the rating. The land was being used at a low economic level, in the form of dry stock farming.

At a meeting of owners of eight blocks, a resolution was passed to bring the land owner under the Maori Land Development Provisions (Part XXIV) of the Maori Affairs Act 1953, and to amalgamate the titles. The blocks varied from 2 hectares to 15 hectares. To establish an economic development

scheme, it was necessary to amalgamate the titles. Gazetting subject to Part XXIV enabled the Department to administer the property but it was agreed that five owners' representatives would work in close association with Departmental representatives.

The scheme set a precedent for a great expansion in Maori horticultural development over 5 years:

- Year 1 Plant all shelter
- Year 2 Plant five hectares of kiwifruit and six hectares of avocado
- Year 3 23 hectares of kiwifruit planted and 2.5 hectares developed to Market gardening
- Year 4 7 hectares of kiwifruit planted
- Year 5 3 hectares of kiwifruit planted

The enterprise has a permanent labour force comprising a manager, assistant manager, and 7 permanent staff. The scheme is also employing horticultural trainees from the Tauranga Community College. Over the 5 years, substantial numbers of young people have been employed under work schemes as orchard labour. This scheme is seen as a future provider of Maori labour skilled in the seasonal operations associated with orchards.

Ngai Tukairangi demonstrates what can be done by amalgamation of multiple titles. The conversion of virtually idle Maori land has turned into a viable, economic enterprise, contributing to employment and promising a substantial profit to the owners and their families. This development has set an example in Maori-Departmental partnership in terms of technical, management and administrative skills, and has put the Tauranga area in the forefront of land use.

### **Te Awanui Huka Pak Co-operative Limited**

Te Awanui Huka Pak Limited commenced operations in April 1985.

It is strategically located on 6.5 hectares of land in close proximity to the wharves and rail at Mount Maunganui.

The Company was established to facilitate in the first instance, the handling of kiwifruit productions from Maori orchards in the Tauranga/Te Puke areas. The orchards are being developed with loan finance from the Department of Maori Affairs and the Rural Bank.

300 hectares will come into production and approximately 2 million trays are forecast within 8-10 years. Feasibility studies have been completed to substantiate the promotion of TE AWANUI

## HUKA PAK CO-OPERATIVE LIMITED.

The required shareholding has been taken up and the first stage of the complex is complete. The initial complex will cost approximately \$1.6 million with a packhouse capacity for over 300,000 trays and a coolstore capable of handling over 500,000 trays.

Approximately 10 million trays will go in 1986 through the Port of Mount Maunganui and the coolstore will have surplus capacity for in-transit fruit. It is also designed to provide coolstorage of processed fruit.

The present complex will require second stage extensions in 1988.

### Te Wai Pounamu — Nga Hau e Wha Kokiri

The Nga Hau e Wha Marae Trust is the administrative body of a Christchurch based multi-racial community project. The marae complex is built on an area of approximately 6 hectares.

Up to 300 young people have been employed on Labour Department work and training schemes. The programmes included—

1. Hostess/Guides
2. Horticulture
3. Chef/Catering
4. Carving (wood, bone and jade)

5. All types of weaving and embroidery
6. Kowhaiwhai and graphic arts
7. Vehicle maintenance
8. Eeling and Kaimoana
9. Hydroponics
10. Clerical
11. Welding
12. Carpentry

Proposed poultry farming, pig hunting and crayfishing enterprises are under consideration. There are 40 young people on call who are part of the cultural entertainment team.

In addition, a further eleven labouring projects are under way including timber milling and forestry work. The latest on-site project is a joint community and Health Department 'drug and alcoholic' rehabilitation project.

On site are 1500 sq metres of greenhouses. Contracts have been let with the Hospital Board and the United State's Operation Deep Freeze for the supply of tomatoes and green peppers. Other fundraising projects are social club activities, produce sales (carvings etc), concerts, tourism, grants, donations and subsidies.

In the last twelve months, 200 young people who have passed through this centre have found permanent jobs.

### George Potae Enterprises — Milton

Mr Potae runs a shearing contract enterprise in the Otago/Southland area. This services over 300 farms and has a gross turnover in excess of \$2,900,000.

Over 80 people are employed full-time, with at least 75 percent of the workers being of Maori descent. When the shearing season is at its peak over 200 staff are employed.

At least 50 unemployed young people from throughout New Zealand, most of whom are Maori, are employed every year. The referrals are made mainly through North Island contacts or the Labour Department in Dunedin.

Over the years, Mr Potae has built up a relationship of trust with the management of the local freezing works, who employ Potae staff during the shearing off-season. Approximately 100 of his staff have a continuity of employment.

Potae Enterprises has diversified to include ownership of retail shops, a travel agency and 20 vehicles. In addition the business includes 10 hectares of kiwifruit and a mussel farm in the Coromandel area.

The diversification has included purchase of a computer to assist with the administration of the various enterprises.

# "Ko te matauranga te huarahi mo nga whakatupuranga ke te piki ake"

Na, Bill Tuhiwai Executive Director- Community Projects



A national community organisation has appointed a Maori to its executive staff so that Maori people will take advantage of the community resources the YMCA offers.

Bill Tuhiwai, who is from Ngati Porou, is the Executive Director — Community Projects.

**"K**o Hikurangi taku maunga, Ko Waiapu taku awa, Ko Ngatiporou taku iwi I whanau mai au i Te Aitanga Hauiti, no reira e aku rangatira, Tena koutou, Tena koutou, Tena koutou katoa.

"The National Council of YMCA's has finally recognised the need to address the issues of cultural understanding and awareness within its own organisation. Also, they are very much aware of the progress that is being made within some of the Government departments and the voluntary organisations. My role with the YMCA, is—

1. The promotion of bi-culturalism within the YMCA.
2. To place more emphasis on the

Christian principles.

3. Establishment of Y-Care International programme.
4. Link together Maori and Polynesians within & outside YMCA
5. Work in close liaison with Government departments.

"Many people I presume, will be asking this question, "Why on earth is that Maori working for a white middle class organisation?"

"The prime motivator behind my acceptance was a recognition by the organisation that the need to address cultural issues and concerns was required, and in their inadequacies, they accepted the challenge to employ a Maori to lead them along a pathway of accep-



tance. This in itself is a historic occasion for the National YMCA.

"As the YMCA is regarded by society, by the community as a white middle class organisation whose prime function is health and fitness, part of my role will be to encourage the whole community to take advantage of the facilities that are offered. The community have to realise, that the YMCA is a community organisation serving all the community, irrespective of social, economic and cultural climates.

"There is agreement that, "Education" is indeed the key to the future and it has to be a two way stream if it is to be successful. Both cultures have a lot to offer the other, and to understand and to be aware of the others culture, will enrich the relationship. The different groups including the YMCA need to learn to respect the Wairua-Spirit that surrounds all cultures, and therefore, during discussions on cultural issues, they treat them with sincerity, and honesty, and most of all with seriousness.

"While for the sake of clarity and expediency we may concentrate on Maori culture, this in no way excludes the many others of Pacific Island, Asian or European ancestry.

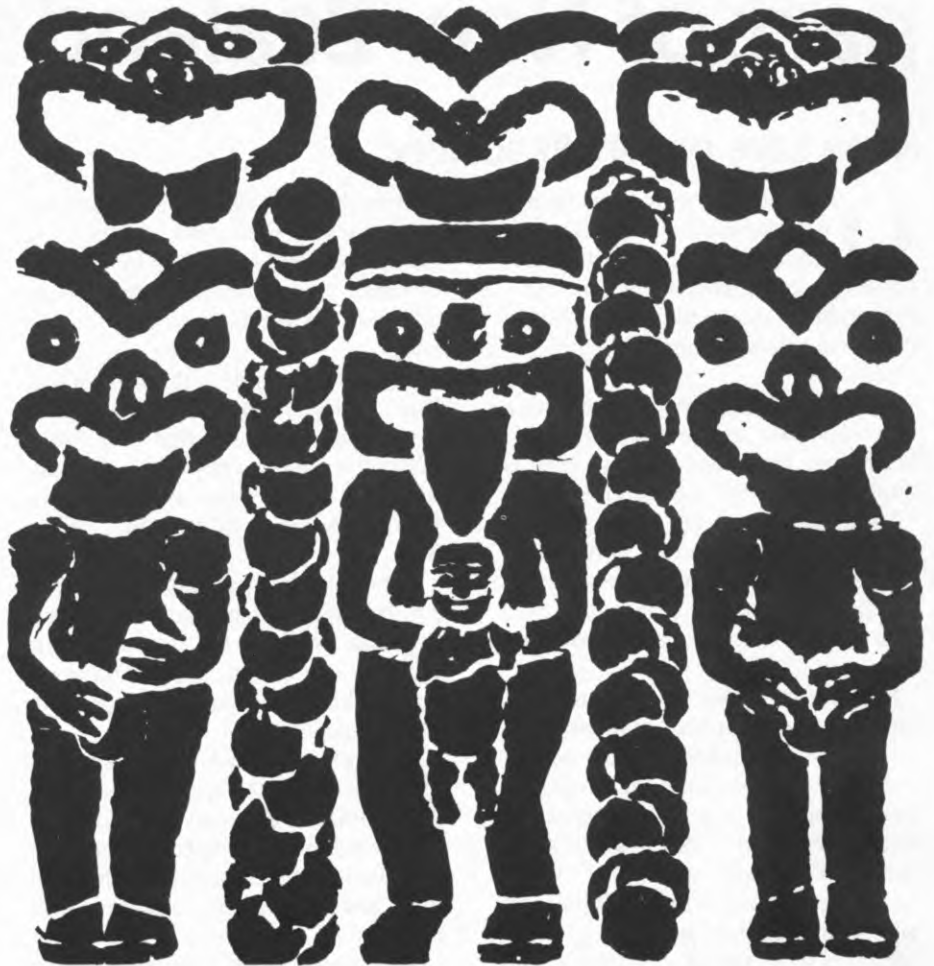
"If there is to be any significant impact by what we are all doing, there has to be substantial changes made. To me, until the YMCA embraces a cultural perspective in all that they do, to include things Maori, the impact will be a slow process. However, if we all achieve our objective, then the efforts that we devote towards a more bi-cultural society, will be history in the making. Once there is equality of opportunities and resources within the movement, I believe that Maori people will agree to become involved.

Therefore, it is my responsibility to make the YMCA recognise this, and either it embraces bi-culturalism, or remains the white middle class organisation that it has been in the past.

How is one Maori, the only Maori at National Executive level to achieve these aspirations?

"The development of a network of advisors and workers is needed, who truly believe that maoridom, and all that it stands for, has a place in society. They are the resource who are able to relate to, and understand the sensitivity that surrounds the issue.

"The challenge to accept the appointment was not without a lot of soul searching, and because I accept that we have to, in some respects, be accountable for our failures in society, in the community, we also have to be the ones



to lift ourselves to greater heights. Also, there is the opportunity to:—

1. Strengthen the Christian principles of the YMCA.
2. Promote maoridom within a white middle class society.
3. Unite in peace, love and harmony.
4. Link all cultures together through employment programmes.

"Already, there are attitudinal changes within the organisation, cultural issues within the YMCA are now included in training programmes. An aspect that has never ever been discussed by the movement, "Bi-culturalism", is now a daily conversational subject. My presence alone encourages discussion, and from the point of the YMCA, this is progress.

"My main purpose is to tell the com-

munity, that the YMCA has the amenities, the facilities, and resources which the community have access to. These facilities should not, under any circumstances be regarded as for Pakeha only. We as part of the community, have just as much right to use them.

"If my appointment can be recognised as the link between the community and YMCA facilities, then I invite you to make contact with me. Also, if you see any areas where the YMCA may be able to help you or the community that you live in, I will be happy to hear from you. If I am unaware of what our people are saying, there is no way that I can respond.

"No reira rau rangatira ma, noho ora mai i raro i te maru o to tatou Kaihanga i te Rangi.

# Help us to save a very special part of New Zealand's heritage

## Na te Save our snails society

**O**n a small hill near Cape Reinga of this country there lives a very special and rare animal. Maori know it as pupuharakeke or flax snail. It is probably one of the rarest snails in the world and is in danger of dying out completely.

It is a bright beautiful animal with a rich chocolate brown shell which is bright pink inside and the snail itself is quite large and has smoke grey skin.

These snails are only found in small pockets of bush around the northern tip of New Zealand. These pockets of bush are all that remain of a once extensive area of bush that has been cleared for farmland.

The largest colony of pupuharakeke alive are found in the small patch of bush on Maungapiko Hill. Old people can remember when the entire hill was covered in bush and the pupuharakeke were everywhere. Today only the most persistent person would be lucky enough to find one in the small piece of bush that is their home.

But this last outpost is still threatened.

For the past six years we have been negotiating with the Maori land owners for permission to fence off the small patch of bush on Maungapiko Hill.

During this time we have seen the bush eaten back by wild stock. As the bush canopy has been opened up by grazing, thrushes and blackbirds have been allowed into the bush to prey on the snails.

Pupuharakeke hide in thick moist leaf litter during the day and come out at night to eat the leaves that have fallen off native trees. They are extremely fussy and would rather starve to death than eat the leaves off trees they do not like.

Unfortunately sheep and cattle like to eat the same plants and the pupuharakeke. Without the leaves of their favourite trees the snails starve to death. This is what has been happening at Maungapiko.

The grazing of stock on the bush has therefore caused the snail population to drop rapidly. The only solution that will save these rare snails is to fence off the small patch of bush from the wild stock and to replant some of the native trees.

In recent weeks the land owners have agreed to allow us to fence off the small patch of bush on the side of Maungapiko Hill. We are keen to go ahead with this last opportunity of saving

these snails.

To do this we need your help.

### Who are the Save Our Snails Society?

The Save Our Snails Society was formed six years ago by a group of people who were concerned that many of our native animals like snails, giant wetas, stag beetles and giant weevils were dying out and no one seemed to care. The aim of the society is to promote and protect these types of animals.

We are an independent group and all our activities are funded by donations and by fundraising activities. We have been involved in trying to prevent pupuharakeke colonies in other areas from dying out by planting trees and by laying rat poison to stop the rats and mice from eating the baby snails.

We have produced posters of native beetles and snails which we have given away to schools. We are also constantly giving talks about our endangered snails and beetles. Many people do not seem to realize that our native snails like the pupuharakeke are just as much a part of New Zealand as the kiwi or the tuatara.



The Far-Northern flax snail or pupuharakeke.



The outline of the proposed fence around the bush patch containing the snails at Maungapiko Hill.



# He Whakatairanga i a RANGIMĀRIE HETET

## mō te Tohu Tākuta o Te Whare Wānanga o Waikato

**H**ei whakaūpoko i ngā kōrero nei: tai timu, tai pari, tai roa, tai nui, tai ope ō mana ki te whakatairanga i a Rangimārie Hetet, ko ia nei te taurira o te kura tangata, te tiritiringa o ngā tāonga o roto i te whare pora o Hine-te-iwaiwa.

I whānau a tuawahine i Oparure i te tau 1892. Nō ngā tātai o Kinohaku hapu o Ngāti Maniapoto, ā, ko ōna toto Pākehā nō te taha ki tona whaea. Ko Mere Te Rongopāmamao he ringa tūkawikawi pēnei i tana tamāhine nei. He wahine whakamīharo no tona reanga, i whakaakona e ngā mihinare, ā, i mau pū hoki i te wā o te pakanga i tū ki Orākau. He mōrehu ia nō taua pakanga. Ko tōna matua, ko Charles Hursthouse, he kairūri, ā, no te tau 1883 i mau herehere ki Te Kumi mo tētahi wā poto nei. Nā tēnei ko Rangimārie, te ingoa o tana tamāhine.

Mai i tōna ohinga ake, i pārekareka ia ki ngā mahi raranga, i ako hoki i ēnei āhuatanga i tōna whāea, i ngā rūruhi anō hoki o tōna rohe. Ka wahine haere ia ka āta tahuri ki ngā mahi raranga whāriki, whatu kākahu hoki, me te mahi ano i nga mahi katoa e hāngai ana mai i te tapahanga o te harakeke ki te hua o aua mahi.

Ahakoa i mōhiotia te tohungatanga o Rangimārie i ngā tau o mua atu i te 1950, i tino hau ōna rongō ki te mōtu whānui i te wā i puta ai te mānukanuka, te anipā o Te roopu Wahine-Māori-Toko-I-Te-Ora kei tūpono ngaro-ā-moa ēnei momo mahi. Ka kimi haere te roopu i ngā wāhine i a rātou te tohungatanga nei, ā ka huri mai rātou ki a tuawahine nei. Nā tōna mātauranga ki ngā mahi raranga muka, ka noho ko ia hei kaiwhakaako i, ā, hei kaiwhakaatu ki, ngā wahine Māori, Pākehā hoki puta noa i Aotearoa mō ngā tau maha noa. Nā tōna mākohakoha ki te whakaatu i tōna mōhio, me tōna pai ki



te whakaako i te tangata, kua horapa te matauranga o te whatu kākahu ki te tāhapatū o te rangi.

E hia kē nei ngā whakatinanatanga o te mihi ki a Rangimārie mō tana i tuku ai ki te taha mātauranga, ki te taha hoki ki a Hine-te-iwaiwa.

Kua uhia te tini o tiketike mā ki ona kākahu, kua pānui whānuitia ana mahi e te pukapuka, e te whakaahua ā tauwiwi, kua whakakitea āna tāonga i Te Whare Tāonga o Waikato, kua hokona hoki e te Kāwanatanga, e ngā māngai o ngā whenua o te ao kei konei o noho ana, e ngā whare tāonga hoki o te motu. Na tana mahi whakaako, i whakawhiwhia ai ia ki te M.B.E. i te tau 1973, ā, i te tau i muri mai i whakawhiwhia ki te

karahipi e Te Putea a Ku i ni Irihāpeti Te Tuarua. Nō te tau 1980 i haere ia ki Papua-New Guinea whakaari ai i ngā mahi raranga i Te hui Nui a Ngā Iwi O Te Moana-nui-a-Kiwa ki te Tonga. Ehara i te mea kua rongonui ia mō te tohunga noa iho ona ki ngā mahi raranga engari kua amohia e te iwi, kua tiketike ki runga nā tōna kaha ki te āwhina, ki te tautoko, ki te whakahau i te hunga raranga.

Kua eke tēnei ki te wā hei whakanui mā Te Whare wānanga i a Rangimārie Hetet. E whakanui ana i a ia kua mō āna koha anake ki te hunga raranga engari mōna i whakamomori kia toi tū, kia toi ora ngā tāonga o roto i te whare pora o Hine-te-iwaiwa.

# Carving exhibition

To coincide with the opening of Te Maori in Auckland the Maori and South Pacific Arts Council Carvers' Council is launching its first Maori Carvers' Trade Exhibition.

About 100 pieces of traditional Maori carving, in wood, stone, greenstone and clay will be on show and for sale at the exhibition in the main exhibition hall of the Auckland Museum from June 27 to September 10. The trade exhibition will include live demonstrations by carvers in their own tribal styles and specially trained tour guides on hand to explain the significance of the works.

"This will be the first major exhibition of its kind this century," the carvers' organising committee chairman, Mr Paki Harrison said. "Because this is a trade exhibition and all pieces will be for sale, it will enable art connoisseurs to select and purchase carvings for their collections as well as giving exposure of our finest carvers to the public at large," he said.

"It is seen as a vehicle to promote established carvers and for younger carvers to also be exposed to the art world."

Plans are already underway to stage a similar trade exhibition in New York later in the year.

## Award

Daniel Bedgood of Ngawha Springs, Bay of Islands has won the 1986 ATI School of Engineering's David Ruha Memorial Award. This honour is given to the electrical apprentice who has made the most effort in the academic year.

Daniel, an ex-pupil of Northland College, Kaikohe, is well remembered by Mr Peter Coupe, Deputy Principal. "He was always a good boy. When he was moved into an accelerant group he topped the fourth form in mathematics."

The cup and certificate were presented to Daniel by The Deputy Prime Minister, Mr Geoffrey Palmer who was guest speaker at the Annual Ceremony

of Awards held early in April.

Eighteen-year-old, Daniel intends to gain technician's qualifications in the electrical field before travelling overseas.

Daniel's mother, Lana, is justifiably proud of her son's achievements and his ambitions, and so, too, are his former teachers, and his friends.

**FUN WITH FLAX**  
by Mick Pendergrast  
Published by Reed-Methuen  
Priced at \$19.95

FUN WITH FLAX is another book of distinction of Reed-Methuen. Mick Pendergrast is well known for his well researched and superlative books on specific aspects of Maori culture. His latest offering, Fun With Flax, is no less well researched, and is in fact, the culmination of many years of collecting relevant material on his subject, and at the same time, learning in a practical way, the intricacies of working with flax.

Begun as a hobby, Pendergrast, at the instigation of friends, began to seriously consider writing a book on his findings. This he has done with skill and distinction.

To many people, flax is just an attractive, ornamental addition to a garden or park, but to the early Maori settlers, flax was once an integral part of their day to day existence. Flax they found, was a versatile substitute for the coco-

nut palms, pandanus and bark cloth trees which were so necessary to them in tropical Polynesia. After much experimentation, flax was to prove a life saving commodity, containing as it did, vital properties in many areas. Soft fibre from its leaves was utilized for the making of warm and attractive clothing, while raw materials were used for the making of baskets, sleeping mats, lines for the trapping of birds or fishing. Raw materials were ideal for the making of a hundred and one items essential to the maori every day living pattern, flowers provided nectar, roots were used for medicine and pollen was used for face powder.

Flax became part of a ritual and tradition and was always treated with the greatest respect when being handled, for what ever purpose. Today, flax is still used by the Maori people in many of the old traditional ways. Mick Pendergrast, in his new book, shows an intriguing selection of things to make from the humble flax. These include birds, balls, belts, whistles, fish, stars, in fact fifty different items which will give delight to people of all ages. Fun With Flax will be a great asset to resources, Kohanga Reo, schools at all levels, craft groups and anyone interested in learning the skills of plaiting. Fun With Flax, with its glossy cover, its compact dimensions, fine photography by Maureen Lander, and one step at a time, easy to follow directions, is a book that will be used many times by a great many people.





# Why do our schools fail the majority of Maori children?

While you read these lines thousands of Maori children attending New Zealand schools are being subjected to a ten year process of schooling that very effectively and efficiently atrophies their potential growth as people. It degrades their culture and denies them the life fulfilment and expectations that most concerned pakeha parents expect and demand for their children.

If this statement is disturbing to readers a cursory glance at official statistics will confirm the above allegation viz. early school leavers, state examination results, tertiary education graduates, crime, unemployment, home ownership and health statistics. Should one discuss this tragic waste of human potential with a hundred pakeha, almost inevitably one hears a hundred variant put explanations and theories why this situation continues to blight so many young lives. Put the question to school principals, teachers, politicians, employers, lay people, and the answers will range from inherent laziness, lack of motivation, deprived or disadvantaged home backgrounds, language deficiencies to — dare one mention it! — “perhaps Maori students *are* intellectually inferior to pakeha students . . . and intelligence tests do seem to support this.”

The principal of one of our most well known secondary schools, John Graham is quite certain he has the answer to the lack of school success on the part of so many Maori pupils.

*“The reason Maoris are failing is because they are lazy. But it wouldn't make any difference whether exam papers were printed in Maori because that's not the point. They're just lazy. If you attack a system because one section can't handle it, for God's sake look at the section rather than the system.”*

*N.Z. Times, February 12, 1984*

This man, the principal of Auckland Grammar epitomises the lack of understanding that characterises so many people claiming to be educationists and his shallow sophistry smacks of the entrenched racism of the early colonists. He should know better. Unfortunately

Jack Ennis, the author of this article about the failure of our schools regarding Maori pupils spent 17 years as an Inspector in N.Z. schools. When presented with this article, Tu Tangata asked Mr Ennis why he took so long to say anything about the shocking state of N.Z. schools.

He says it was only after some years and a two year stay overseas that it hit him between the eyes. His return to this country made him aware of the enormity of the problem. He says he particularly saw the emphasis on failure in the Porirua district and tried to change

things by calling the school heads together. However he acknowledges it's a big one and hence this article. Ed.

He korero na tetahi rangatira i mahi ai i te Tari Matauranga mo nga tau tekau ma whitu. Ko Jack Ennis ia.

I tana wa e mahi ana, kei te ata titiro ia ki te kore tautoko i nga take Maori kei roto i nga Kura o te motu.

Koenei ona whakaaro i runga i tenei kaupapa, ara he pehea te akona o nga matauranga Maori ki te rangatahi whanui i te motu.

he is not alone in his views and there are so many people in influential positions offering solutions to mass failure in terms of the inherent defects of children and see little to criticise in the education system itself. Over the last century the Education Department has quite deliberately, albeit legally, followed the assimilation policy established by the 1867 Native Schools Act and J. M. Barrington writing in 1985 states:

“The assimilation policy had been ruthless in its repudiation of the indigenous culture attempting to divorce the Maori from every aspect of his culture, and had been exemplified by the complete abolition of all things Maori from the scheme of education”.

## Ed Dept system to blame

This policy has over the past decades been somewhat modified, and we have seen the tentative insertion into the curriculum of such pakeha perceived solutions as Taha Maori and Maoritanga in those schools opting to introduce them. However, after a lifetime of teaching, lecturing and working as a Departmental Inspector I categorically blame the Education Department and its education system for the continued mass failure of Maori children.

During my seventeen years as inspector of schools one question troubled me greatly: What does the education system do to Maori children that causes so many of them to fail? My phrasing of

the question is quite deliberate, and I totally reject any view that lays the blame for failure on the child. From birth to school-age the great majority of children are bright-eyed and confident about themselves, and any causes of failure should be sought among external societal influences. Over the years I observed hundreds of teachers teaching in as many classrooms, some with predominantly Maori pupils and others containing only one or two. During teacher/inspector interviews I have asked teachers many questions: their views of the educational needs of Maori children, why so many drift into the low-achievement groups even in the junior school, the possible causes of this, why so many continue to fill the lowest places in educational statistics and leave school disillusioned, angry, feeling worthless or ‘dumb’, to face possible unemployment, prison or at best a low-paid, low-status job.

## Problem not of school's making

The great majority of teachers are caring dedicated people, but their answers revealed a common view that the system or schools are not at fault, that the real “problem” of Maori failure was “something”, some “conditions”, or some “deficiency” inherent in the newly enrolled child; perhaps a “language deficiency” or a “lack of pre-school experiences”. Other teachers felt that the Maori pupils is “poorly motivated to

learn", his/her "attention span is short", and some unfortunately displayed quite racist views, implying that minority ethnic groups in New Zealand "seem to be less intelligent", as shown by their "low scores on intelligence and other scholastic tests". All these rationalizations conveniently exonerated the educational system, the school and teachers from any blame for the mass failure that occurs despite the extensive research and literature available that repudiates such views. Although teachers express concern for low-achieving Maori children the great majority of them seem to have an irreversible mental set that the "problem" is not of the school's making, and that the school does its best to overcome the "problem". Many schools introduced Maoritanga (Maori cultural arts) and Taha Maori (Maori dimension) hoping to improve self-esteem and raise levels of achievement, but unless this is done with sensitivity and sincerity there is a distinct possibility that Maori parents may interpret the move as patronising tokenism by well intentioned monocultural pakehas.

A Maori five-year old new entrant enters a rather frightening new world when he/she is ushered into the hurly burly of his/her first classroom. The majority of teachers are middle class and monocultural, know little of "things Maori" consider pakeha culture to be superior to Maori culture, speak only English and do not consider the Maori language to be very important. Many have low expectations for Maori pupils and hold "deficit" views of Maori children's competence in the English language, intelligence and home environment.

#### System euro-centric in origin

The majority of policy statements emanating from the Department of Education describe the Maoris as an educational "problem" and it is little wonder when the system is totally defined by pakeha objectives, pakeha controlled, pakeha administered and essentially euro-centre in origin. The much vaunted ideological objective of "equality of educational opportunity" is a hollow myth in a system so obviously favouring middle-class pakeha children. During the last two decades the traditional curriculum has grudgingly incorporated some elements of Maoritanga or taha Maori but these have never become policy, and simply remain as "optional extras" to be included in the school programme at the whim of the principal. As an inspector I was never expected nor encouraged to promote either Maoritanga or taha

Maori, and Advisers in Maori education operate in schools by invitation only. Similarly the itinerant teachers of Maori are permitted to work in schools by grace and favour of the principal, and some schools flatly refuse to allow any Maori culture to be included in the school programme.

The Education Department demands compliant docility from its departmental officers, and comes down very heavily on any subordinate brave or foolish enough to criticize policy, yet it seems quite callous and insensitive to the mass failure of Maori children, and in this regard gives little direct leadership to the schools. When external pressure becomes sufficiently strong it shifts ground reluctantly and minimises (with "delicate phrases") and the extent to which the status quo is disturbed. The Kohanga Reo movement is a good example of the departmental monolith being prodded by impatient Maori mothers who had become exasperated by its detachment and indifference. Provoked into reacting, the department is at last training eleven teachers in Maori language and culture for one year at Hamilton Teachers College. This is little comfort to the parents of thousands of Kohanga Reo children who after becoming quite proficient in the Maori language and culture, are entering the state schools where the prevailing milieu is mono-linguistic, mono-cultural in the European tradition, and minimally sensitised to react sympathetically to the needs of Maori children. It is any wonder many frustrated Maori parents are threatening to establish alternative schooling? Is it any wonder the Waitangi Tribunal is sceptical of the Department's record as regards the mass failure of Maori children. In its latest report to the Minister of Maori Affairs (June 1986) it states:

"It (the Department's record) is a dismal failure and no amount of delicate phrasing can mask that fact . . . How can it be that the Department's philosophy and practice in educating children accords so closely with the aspirations and desires of the Maori people as described to us, and yet the results of its application be the object of such trenchant and bitter criticism" (p43).

#### A time-bomb ranked society

*T. K. Royal, a former departmental officer, speaking on the Orongomai Marae said: "The present education system is a time bomb — a ranked society perpetuating a ranked society, a racist reality. The system is the greatest cause of our social disharmony because it labels people as failures" Tu Tangata 27/12/85.*

During the seventeen years with the Education Department I became increasingly disillusioned with any employing authority as a rigidly hierarchical, authoritarian bureaucracy more concerned with its own power structures than children, and concealing its inadequate policies with an emanation of statements couched in "delicate phrasing". There is an urgent need for a complete philosophical purification and structural remodelling of the department if we are to see an end to the injustices being done to Maori children by the system. The present Minister of Education suggests that change within the system is necessary when he stated publicly:

*" . . . No one in their right mind says Maori students are less intelligent than pakehas. There is obviously something wrong with the system — the structure is wrong. . . "*  
*Evening Post, 2 Oct 1985*

## How failure begins in the classroom

**A**t one state in my teaching I foolishly blamed the secondary schools for the child's failure, believing that their culling, sorting, and labelling together with an inflexible public examination system caused the low achieving student to leave school at fifteen. Each December I anxiously consigned by Form II pupils to that 'heartless institution' down the road — the local secondary school. However,

as an inspector, observing in hundreds of classrooms, I am convinced that a child's failure begins on the very day she/he is enrolled. Many a caring infant teacher will no doubt feel outraged by that remark, but a cursory search of the available literature will confirm my contention. (See writings by: Jane and J. Ritchie, R. A. Benton, J. M. Barrington, R. J. Walker, Judith Simon, B. Gadd, Joan Metger, Alison & R. St.



George, N. B. & T. B. Graves, R. K. Harker and Sylvia Ashton-Warner. By the end of the second year a child's feelings of failure have become so internalised and irreversible that his/her next eight years of schooling simply confirms his/her personal view that somehow she/he is not making it. By standard one she/he thinks and talks of him/herself as "dull", "slow", "dumb", "stupid", "a thicko", "heavy", or "unteachable" and to my dismay I have heard teachers use all those words when describing low achievers. So often I have listened to well meaning infant teachers describing a child (within hearing) as "a bit dull, or slow" or "not very bright". The wide-eyed trusting infant says to him/herself, "If the teacher thinks I'm a bit stupid then I must be, for she/he's never wrong."

An almost universal belief among teachers that does inestimable damage to children is the belief in their own ability to make infallible judgments about a child's intellectual potential, and a judgment once made seems to become absolute and irrevocable. These judgments are usually made on the basis of language facility, home background, ethnicity, conformity, dress, grooming and social behaviour. I have heard scores of teachers discussing their estimate of the "brightness" or "dullness" of a child as confidently as they would discuss a change in the weather. No psychologist of any standing would make such a claim even after administering a battery of so-called intelligence tests. This tendency of teachers to categorize children into groupings of "bright, average and dull" is probably an organisational compromise that they feel enables them to better service the individual needs of children. However once the judgment is made, no matter how equivocal, it tends to stick, and all subsequent assessments seem to be based upon that very first ranking. Another personal incident that reveals special difficulties the Maori child faces all too often in our schools, occurred during a grading interview with a middle-aged teacher of a new entrant class. In answer to my question "When a five year old Maori child says something you consider to be grammatically incorrect (e.g. youse fellas, two feets) do you point this out to him?"

"Oh yes!" she replied as if my question was a bit stupid.

"That's my job as a teacher to constantly correct bad speech. They must learn to speak good English before learning to read."

I felt sympathy for the Maori children

in her class knowing that the increasing shame of each "put-down" would quickly cause the individual child to seek safety in silence. She/he soon learns that silence is safer than risking a response that may bring humiliation in front of his/her peers. And non-response to teacher questioning is one of the negative categories the teacher employs to assess intelligence.

#### **Couldn't hack school**

One could go on and on about the beginnings of failure in the junior classrooms. One could mention the dissonant value systems of the pakeha teacher and the Maori child, the differing views of physical contact and "body space", embarrassing eye-contact, the pakeha teacher's obvious distaste (barely disguised) at the sight of runny noses, loud sniffs, or the odd scab and body smell. In the extended family the Maori child's orientation tends towards many adults, aunts and uncles whereas the classroom is a fearful place where individual effort is rewarded, competition is encouraged and the things she/he learned at home seem somehow all wrong. It is little wonder that the school comes to mean humiliation, shame and cumulative failure for the great majority of Maori children and age fifteen comes as a blessed relief. So often I have heard young Maoris describe an unhappy ten year period of schooling as: "Couldn't hack school so I left as soon as I turned fifteen."

Of course not all pakeha teachers behave in such ways and many are genuinely fond of their multi-racial pupils. However, most never question the pakeha belief that their culture is superior to that of the Maori, that the English language is the only correct and proper teaching medium, that a pakeha curriculum is suited to all children, that the Maori must lift him/herself to our standards to ensure acceptance and success in a pakeha dominated world. Most teachers are blithely unaware that they are unwitting collaborators in a system that is so manifestly unfair and unjust to a large section of our New Zealand population.

#### **A ghetto of collective failure**

For some years my job as an inspector obliged me to spend a fair amount of time visiting and observing the Porirua schools, where Maori and Polynesian children greatly outnumber their pakeha peers. Despite the efforts of well-intentioned, dedicated teachers and principals there was a very high population of Maori and Island children

with severe retardation (up to three years) in the basic subjects: language and mathematics. Even though notional rolls applied, extra staff appointed, good support services available and concerned teachers, somehow the Porirua schools seemed to be a spawning ground for failure on a mass scale, and a pervading sense of educational malaise permeated the area. Teachers had come to the point where they regarded educational retardation as the norm, and was inevitable. A common view prevailed that many of the children would spend a large part of their lives unemployed so "why bust your guts trying to bring the kids up to scratch?" Going from a Karori or Khandallah school to one in Porirua was like going to a different world, and it is little wonder the teachers become demoralised by the sheer enormity of the task of trying to raise achievement levels when surrounded by vandalised gardens, play areas, broken equipment, graffiti, seeming parental indifference, and masses of children who just cannot read.

In desperation many schools had introduced a diluted curriculum where the basics was replaced by an "activity programme" that kept children occupied rather than learning. The Porirua intermediates, frustrated by the annual intake of eleven-year-olds, who were ill-equipped to undertake the normal intermediate programme, had devised their own curriculum consisting of large chunks of Maoritanga — action songs, guitar playing and marae procedures. This kept the students happy and occupied, but the subjects most likely to go by the board were the very ones that could enable Maori pupils to win employment competitively, viz. language, mathematics, and science.

#### **Haka boogie not an answer**

By kind permission of a local secondary principal, I interviewed a group of Maori and Island seventh formers who had received all their schooling in the Porirua area. With considerable anger and indignation they told me that as pupils of the local primary and intermediate schools they had "gone along with the Maoritanga programmes", knowing that participation meant legitimate sanction to avoid the basic subjects. It was not until entering the third form at secondary school that they realised their retardation in these curriculum areas, when assessed alongside pupils from neighbouring suburban schools with few Maori and Island pupils. Only a conscious decision to make up the lost ground and a great

deal of home support enabled them to reach the point where School Certificate and University Entrances became an attainable goal.

In the meantime this decision involved some personal trauma and alienation from their friends who, the group claimed, while equally or more academically able than themselves, lacked the necessary home support and had drifted out of the school to low paid jobs or unemployment. They were unanimous that an over-emphasis on Maoritanga in the primary years, although enjoyable at the time, had left them ill-equipped academically when important decisions regarding the future had to be made.

### Maori not an optional extra

My final thoughts are for radical changes within the education system designed to eradicate the injustices being done to Maori children in the name of education, and to avoid future racial disharmony. The introduction of the Maori language, Maoritanga, and Taha Maori although pakeha perceived solutions to the "problem" are big steps in the right direction and if taught sensitively should enhance mutual respect.

However, as "optional extras" in a system so obviously structured to favour middle class pakeha children, and the preservation of the prevailing power structures, they may not bring the anticipated lift in mana, self esteem and learning. In my view the teachers of Maori children, and the Maori children themselves are in a no-win situation under current conditions. Without intensive retraining in multicultural education, a fluency in the Maori language, and a sensitive appreciation of Maori culture, I cannot see much improvement in the status quo. In my view those in positions to influence future educational policy should be giving attention to the following points. Maori language and culture should be an integral part of the curriculum at all levels and ranked with the basic subjects Pakehas tend to value schooling in relation to employment and life chances, and question the usefulness of Maori language and culture on this basis.

However, unlike the Chinese, Italian, Greek or Samoan languages which exist and flourish outside New Zealand the Maori language and culture dies unless it is sustained and nourished within

our shores. As a signatory to the United Nations Charter on Human Rights, New Zealanders must recognise the right of all people to cherish with dignity and pride the perpetuation of their indigenous culture. Pakehas should recognise the need to redress past policies that have attempted to suppress and exterminate a rich and valuable culture.

All teachers i.e. pre-school, primary and secondary should speak Maori fluently and be comfortable in both cultures. Teacher training should ensure that adequate standards of fluency in Maori are achieved by all prospective teachers as determined by a Maori board of examiners. Primary Teachers' Colleges at present offer one hundred hours of multicultural studies over a three year period but this barely equates to a twelve day full time course and serves merely as an introduction to Maoritanga. More inservice training should be devoted to multi-cultural studies and teachers should be encouraged to extend and update their knowledge of Maoritanga.

### Less watchdog, more leader

The role of the inspectorate must become more of the professional leader

## KIA TINO MOHIO AI KOE KA TAEA E KOE TE KORERO I OU AKE WHAKAARO – ME WHAKAKII I NAIA TONU NEI TE PEPA REHITA

(TO MAKE SURE YOU CAN HAVE YOUR SAY – ENROL NOW!)

Ki ta te ture mehemea kua eke ou tau ki te tekau ma waru, neke atu ranei, ka ahei koe ki te pooti mo tetahi Mema Paremata. Kia mana ai to pooti me mau to ingoa ki runga i te rarangi ingoa pooti.

Mehemea kaore i tukuna atu ki a koe tetahi Kaari Whakahou (Roll Revision Card), me whakakii e koe tetahi Pepa Rehita (Enrolment Card) i te Poutapeta, Whare Kooti, Whare Pupuri Pukapuka, i tetahi Tari Whakahaerea-Rohe ranei, me tuku mai ranei te pepa tono-kaari i raro iho nei.

Kia kamakama ra e hoa ma! Mahia i naia tonu nei.

### He Patai ano?

Mehemea he patai au, e hiahia ana ranei kia mohio koe me pehea e mau ai to ingoa ki runga i te rarangi ingoa, me waea atu koe i tenei nama (071) 389-999, kaore he utu.

Mehemea kaore i tae atu tetahi Kaari Whakahou ki a koe, whakakii te pepa tono-kaari, ka tuku mai ki te wahi kua huaina ki runga i te tono nei. Tae mai ana to tono ka tukua tonu atu te Pepa Rehita.

You have the right to vote in the Parliamentary Election if you're 18 years or over. To make sure you can exercise that right, you must be on the electoral roll.

If you didn't receive a roll revision card in the mail, fill in an enrolment form at any Post Office, Courthouse, Public Library or Local Authority office, or send in the coupon below. It's that easy.

Come on New Zealand. Do it now.

### Any Questions?

If you have any questions or need advice about enrolling, simply call Freephone (071) 389-999 at no charge to you.

If you didn't receive a roll revision card, simply complete this coupon and post it to the address below. We'll send you an enrolment form right away.

Ingoa (Name): \_\_\_\_\_  
Kainga noho (Address): \_\_\_\_\_  
Tukua mai ki: Electoral Roll Control Centre,  
(Post to): New Zealand Post Headquarters,  
Freeport 610,  
Wellington

(Kaore he utu mo te tuku mai) (No stamp required)



than "departmental watchdog" and assessor of teacher competence. At present primary inspectors spend a predominance of time doing statutory school inspections and teacher gradings, both tasks that contribute little or nothing to the improvement of the quality of teacher. Inspectors need intensive training in the principals of school management professional leadership, change strategies, effective inservice training methods and to be leaders in the whole field of biculturalism. At present there is no training in any of the above and little incentive for inspectors to extend their professional knowledge.

There is an urgent need for the Department of Education to undergo a complete reshuffle and reorganisation from top to bottom. Parents, community groups, professionals and politicians, are becoming increasingly critical of the education system and only a thunderous silence emanates from the "large wooden building". The Department urgently needs to redefine its philosophy and aims and cease the present pragmatic drift that merely results in a sluggish reaction to external prodding and a placeatory flow of "delicate phrases". Its authority needs decentralising and more direct control transferred to regional localities where communities should be given the opportunity to develop education accord-

ing to local or regional needs.

At present the power of head office is enormous and in any view detrimental to the education system and the education of children. The pursuit of power for its own sake results in the kind of feudal dynamics that permeates the department and detracts from sound leadership and healthy change. This coercive authority structure filters down to the very classroom and brings with it a rigidity professional and subservience that is reminiscent of 19th century education. Ad hocing is rife and change is subject to the dilatorism of those holding powerful executive positions. e.g. open plan schools.

#### **Unshackle Maori and Island division**

The Maoris and Island Division of head office needs more direct influence and authority in all aspects of curriculum development and education generally. At present their advisory role results in an impotence that generates cynicism from their own people. Head office should give the Maori people a greater share of control over the education of Maori children at all levels and policies established whereby all schools develop the capability of meeting the local needs of Maori children in co-operation with Maori parents.

At present school principals receive

little or no training in professional leadership and a consequence of this is a great number of poorly lead schools. The system is largely to blame for this. I feel strongly that all principals need continuous training in professional leaderships, change strategies, school management and curriculum development and human relationship skills. No potential principal should be promoted to this position unless she/he has clear concepts of the principalships role she/he is to play. Pioneering this role after appointment has many dangers for the principal the staff and the children.

Maori parents should be represented on school committees and school boards at least in proportion to the number of Maori children on the roll if schools are to become more sensitive to Maori culture and adapt more adequately to the needs of Maori students. I have visited many schools with up to 70% Maori children on the roll and an all-pakeha school committee, principals and teachers must become much more sensitive to Maori educational needs and make the changes necessary to eliminate the mass failure that is blighting the lives of so many of our Maori children. Unless we do, our society will become increasingly divisive as Maori people grow in indignation and awareness of the inequalities they suffer.

## **Aotearoa is what?**

**Y**oung Pakeha people leaving college with little knowledge about their New Zealand-tanga are on a collision course with their Maori peers. That's the sad conclusion reached by Tu Tangata editor, Philip Whaanga after spending a day in total with sixth form students of Wellington's Onslow College.

He'd been asked to speak in a liberal studies programme called Scope, and had followed speakers from the Intellectually Handicapped Society and Unemployed Workers Union.

Most of the one hundred and twenty students had a real ignorance of the Pakeha and Maori history of New Zealand and seemed to have no sense of belonging to this country. A discussion about what made them distinctive from say, Australian students, turned up nothing. More felt it irrelevant to think of themselves as having a particular New Zealand identity. A few however, who had travelled, realised other countries saw them as having 'Kiwi' identi-

ty, but whatever that was remained a blank.

The students' opinion of Maori people was gleaned mainly from the media, and their own parent's views. A few had picked up bits and pieces from contact at school and Maori friends. Even allowing for the self-centred nature of youth, the depth of their ignorance was shocking.

To the majority, who all expressed themselves in one way or another, Maori people were irrelevant. It did not concern them whatever happened in the past, and the future was not something to think of. Probably familiar themes for those working with young people, but still a recipe for disaster for this country.

Mr Whaanga played them a tape of an interview he'd just done with a young Maori songwriter, Ngahiwi Apanui of the band Aotearoa. On it Apanui told of the purpose of the band, to encourage young Maori to be proud of themselves. And then a song followed,

'Stand up for your people'. With lyrics such as "Don't stay down, don't stay under, stand up tall, we are the stronger," the message was clear.

Apparently too clear for some students.

"How can they say that, that's racist."

O yes the complacency was burst then, as the students reacted to being excluded. This brought from one student the memory of leaving a Maori language class because of bad vibes from the Maori students.

The lively discussion got quite tangled up in the notion of free speech as long as it didn't restrict others.

When confronted with the reality of what some young Maori are only at this stage singing about, the Onslow students got a wee bit indignant.

But not really threatened. As one observant student put it. "That person confirms what we know, that young Maori don't speak Maori and it's dying — that doesn't concern us, that's for the Maoris."

# Accent on Access

**A**CCCESS job training scheme came into being 1 April 1987. The Maori Delivery System began 12 January 1987. ACCESS replaces the old T.A.P.S. (Training Assistance Programmes) and the big chances are that it will be open to anyone. Initially it is targeted at disadvantaged people, school leavers, long term unemployed and Maori people, particularly young Maori.

The Maori delivery system of ACCESS is open to anyone who wants to train in a Maori environment, and will provide a distinctly Maori orientation to training.

Training courses are conducted on marae and in the local community rather than Polytechs and Community Colleges. This ensures that local people are involved with the decisions in relation to the training and can see the areas where more assistance is required.

Minister of Maori Affairs, Mr Koro Wetere, "Never before have we been given the resources to handle ourselves, and never before has any Government accepted the word of the Maori people to be allowed to guide their own destiny. We must start with our school leavers, and see that they do not fall between the cracks of our society and are lost."

**TUKUNA MA TE IWĪ E KORERO**  
"Let the people decide their own destiny."

Syd Bird spoke to Howie Tamati, Lovey Waitoa, Youth Development Officers in Wellington.

Te Araroa situated on the east cape of the North Island is a small seaside settlement.

Lovey Waitoa has travelled a long way from her turangawaewae of Te Araroa. Touring the world representing New Zealand in softball brought Lovey into contact with varied lifestyles and cultures.

Playing ball in the U.S.A., Canada, Australia meant lots of social contact with young people from different backgrounds.

"I recall while travelling in Canada and the States the vast gaps between the rich and the poor. It really shocked me



Lovey Waitoa

to see the way some of the young black people lived. All this poverty and depression in countries so rich and powerful."

Lovey toured with the New Zealand softball team during 1985-86, on her return to New Zealand she moved to Wellington to accept an offer to pitch for Broadway.

"When I came back to New Zealand I decided that there was more to life than just playing softball. I could see that our young tangata whenua were suffering really bad social problems in unemployment, drugs, high crime rate. I could also see that the old "couldn't care less" attitude had set in. I used to feel like that when I was at that age. I wanted to work with our young tangata whenua."

Lovey joined the Maori ACCESS programme as a Youth Development Officer.

"I've spent a lot of time talking to people at all levels trying to determine where I could be most effective."

One of the first things she did on starting the job was to sit down and write to every softball club in the Hutt. The response she received from the clubs was disappointing but Lovey says she is just in the first season.

Lovey explains, "Softball had been my career, and now I want to use that experience and knowledge to work with the other clubs and the kids. I asked the clubs if they could provide places on teams for 3-4 people for the season but got very little response.

One club Te Mangungu came up with



an offer of providing uniforms and training for 2 teams, they will place them in competition games and encourage them. I'm really grateful to the Te Mangungu people for their generous offer."

### Howie Tamati

Seaview Kokiri Marae is a whirlwind of activity. Sounds of song and laughter of Te Kohanga Reo burst forth from within. Outside an apprentice skills workshop produces a cacophony of the sounds of industry. A fence is receiving a whitewash. Against this backdrop the lean lanky figure of Howie Tamati strides into view. He is in a hurry, but that is not unusual for him these days, he estimates that he works approximately 60-70 hours a week.

Meetings, training sessions, coaching workshops, phone calls and then more meetings.

"I came involved with the ACCESS programme as a Youth Development Officer after I came back from overseas and moved to Wellington.

"I've played Rugby League since I was a schoolboy. My father was a Maori rep in 1956. I've had a long association with the Waitara League Cup. My hapu is Puketapu and my home marae is Mururaputu of Waitara."

"I first wore the jersey for the Kiwis in 1979 and I've since worn it about fifty times since then. I toured with them in 1980-82-85 through *England* 80-85 *France* and *Australia* 82, *PNG*, the year we beat the Aussies, 1983, was the turning point with our 2nd test win and went out at prime time TV live.

Howie returned to England after the tour to play for Wigan after which he rejoined the Kiwi's in 1984 to play with the team he considers the best league team in the past 10 years which won a 3-0 series over in Britain. Then it was back to England and France yet again at the end of 1985.

The offer of a coaching position in Wellington lured Howie back in 1986. In his spare time from coaching the senior division, he started the Wellington College under 15 League Competition. He plans to start a similar series this year in the Hutt. As well as league coaching, Howie has formed vocational groups with past players.

"We travelled to a lot of schools and spoke to kids. We came up with the idea of peer group counselling with 12 year old students. The counsellors are 15-17 year old students under supervision from more senior committee members. They discuss employment prospects, careers, and further education."

"I have received lots of help from past



Howie Tamati & Lovey Waitoa.

players of league who are helping to ease the work load."

Howie spends a considerable amount of time these days at the old transport centre in the Hutt. On loan from the council it has been converted to a drop in centre. As is the usual case, most of the work is done by a small group of local people.

"What we need is more support from other groups in the area. Unfortunately we had bad publicity from the newspaper in the early stages but now we are overcoming those problems. Most of the kids that use the centre come by at night after they have met their mates, they drop in for a coffee and bit of a chat so we try to get them to come along to training and get involved in the game.

His association with the drop in centre has been a benefit to all concerned. Howie has acquired local knowledge of people and organisations in the area. He enjoys his contact with the kids, and says with his varied background, can relate to people at all levels.

"The other night after a training session I was driving some young kids home. In the front was a young guy about 16, not a bad kid, been in a bit of trouble in the past, but going straight now. He was telling this other young

guy of about 13, not to be dumb and screw up his education by leaving school and going on the dole. Sitting there and listening to their conversation I could see that we are making some headway."

na Syd Bird

A total of 89,656 were either registered unemployed or on special work schemes in February — nearly 10,000 fewer than in January, the latest Labour Department figures show.

As well as those registered unemployed and on Government work schemes, there were 14,873 people on the training assistance programme last month, 5104 more than in January. There were 8563 new entrants to the programme during February, compared with 4960 in January.

Number of registered unemployed and on Government assisted work schemes.

LOWER HUTT . . . 1441 (down 6) 251.

WELLINGTON . . . 3126 (down 506) 339.

# Cold feet, wet clothes and muddy paddocks

A short story for children Illustrated and written by Kingi McKinnon

I felt good. It was Friday night and I was lying in front of the fire, drawing pictures in an old school book. My puku was full of brisket, puha, spuds and motumotu. On top of that, there was no school the next day, or the next. All the whanau was crowded into the sitting room. My father was reading a book, my mother mending old clothes, my two sisters were arguing quietly over a comic, and my two older brothers were mumbling to each other in the corner.

Boy! I was so warm and contented. "Did you order any candles, Mum?" It was my brother Mutu. "Oh no!" I thought, 'surely they're not thinking of torching for tuna', and I wished hard that my mother had forgotten. But, to my disappointment, she said "Yes. Have a look in the top cupboard. My heart sank. I knew what that meant. Cold muddy feet, wet sleeves, barbed wire fences, and miles of walking through muddy paddocks. It had poured for the last two days, and the river and swamps would be flooded. Anyway, they only wanted to go so they could smoke their heads off. They both went to high school, and knew my father would boot them if he found out.

Mutu went to check out the torches and the ripis, while Rewi got the candles. I let out a loud yawn. My mother looked at me and said, "You better not

go if you're tired, Roha."

"Course he'll be alright," my father added, "there's no school tomorrow." By then Mutu had returned. "Na! We won't be going very far up the river. Get a sack Roha."

"Well put some warm clothes on then," said my mother. Gawd! How I wished they'd mind their own business.

Off we went, and by the time we'd gone a hundred yards across the first paddock my socks were sopping wet from puddles and the dew that had seeped through the holes in my old hand-me-down gumboots. Mutu and Rewi walked ahead, smoking and talking excitedly. I almost had to run to keep up. When we got to the first fence, they climbed over easy, but me, being much smaller, had to climb through the wires. In no time, Mutu's old coat that I had inherited and that was much too big for me, was hopelessly caught on the barbs. By the time I had disentangled myself, they were well ahead, and all I could see were their lanterns bobbing along.

I ran as hard as I could, and I could hear them sniggering ahead. They knew I was scared of the dark, but that was only because they'd made me that way. They loved telling me ghost stories and talking about vampires. Suddenly, I couldn't see their lights anymore, and ran even harder. Straight into another

fence. They both laughed and asked me why I was running, then relit their lanterns. My relief at seeing them was short-lived, because they were both on the other side, and this fence was higher, and had even more wires. Mutu must have felt a bit guilty though, because he stopped and helped me over.

Soon we were at the old barn, and the boys stripped down to shorts and old jerseys, then went down to where the river had swelled out into the paddocks. They waded in until they were knee deep, then began shining their torches around.

There were tuna everywhere, and before long, Rewi had hit one with the steel ripi and thrown it out onto the bank. "don't lose that one," he ordered, "it's a whopper." Sploosh! Now Mutu had one, and threw his out also. "Boy! There's heaps around," he yelled excitedly. I picked up the eels and slid them into the sack. My hands were covered in thick, sticky slime. I barely had time to wipe it off, when out came another, then another. "they're having all the fun," I mumbled to myself, and wished I was home in front of the warm, friendly fire.

Out came another one, but this time it landed short of the bank, and slid back into the water. "Hurry up Roha!" Mutu yelled, "quick before it swims away." I jumped down from the bank, and slipped in. Luckily the eel was still stunned, and I grabbed at its glistening silver belly. Unluckily, the water had seeped over the tops of my gumboots, and they were sodden. Also, my sleeves were ringing wet. I put the eel into the sack and emptied out by gumboots, then I took off my socks and started wringing them out. Just as I'd started on the second sock, out came another eel. "Have you got it, roha?" yelled Rewi.

"I'm wringing out my socks!" I yelled back.

"Well, get that bloomin' eel first!" he yelled, "that's more important than your socks!"





So I dived for the eel which was trying to wiggle its way back to the water, and stood straight on a clump of thistles. By now I was almost crying with frustration and temper.

Now we moved on further. For the boys it was easy going as all they had to do was follow the river. Me, I had to climb more fences, dodge clumps of gorse, and the large ponds that had built up in the paddocks. I had no torch as the boys thought it was a waste of candles, so that made things tougher still. On top of that, the sack was half full and heavy, and every time I heaved it, it would rub against my pants legs, soaking them. I stumbled through a clump of gorse which tore at my face and clothing, and looked back down at the river. There was no sign of a torch anywhere. For a moment I panicked, then Mutu's voice rang out to me from amongst the willows. "Roha, are you O.K."

"Yes," I lied.

"Well, wait there!" he shouted. "We're just going for a look through here."

Suddenly I was alone, standing on the bank of the river, cold, miserable and sleepy. My clothes were dripping wet, my gumboots full of mud and slush, and I fought to keep my eyes open. I was so miserable. I didn't care anymore if ten ghosts or a dozen vampires got me.

I listened to the sounds around me. Above the rushing of the river, I could hear the plaintive cry of a morepork from the distant bush. The occasional lowing of cattle came from surrounding paddocks mingling with the cries from pried stilts which frequented the swamps. I could hear the eels writhing in the sack, so I stepped forward and sunk my boot into the hateful things. Suddenly, a pheasant flew up from the long grass almost under my feet, its wings whirring and flapping frantic-



ally. I almost fainted.

Now I could see the torches making their way back towards me. Mutu and Rewi climbed out and made their way over. "Here Roha. Hold the sack open," said Rewi. They had one more.

They wiped their hands on their jerseys, and gave me one of the torches to hold. I watched as they lit cigarettes, and puffed out the smoke. The smell of candle wax and the heat from the tin lamp made me feel good, and made me think of home.

"Let's go on a bit further," said Rewi. Mutu thought for a while, and looked at me. "What do you want to do, Roha?" he asked.

"I want to go home," I said. "I've got prickles in my foot, and my clothes and gumboots are sopping wet. I'm sleepy too."

"Yeah, blow it, so am I," he said. "Let's go home." I looked at him gratefully. Rewi thought for a while then said, "Yeah, alright. We'll come out earlier tomorrow night and go further up." I didn't care about tomorrow night. I just wanted to go home right then.

Rewi carried the sack and I carried his ripi, and soon we were back at the old barn. My gumboots slogged, the prickles in my feet hurt, and the slime had dried and held my fingers stuck

together. But I didn't care. We were going home. Home to the familiar kitchen smells, the comforting snores of our Father and our warm beds.

It seemed to take hours but at last we had reached the last paddock. Our house stood out sharply amongst the trees and hedges surrounding it, and I quickened my pace.

"That's the fastest I've seen you move all night!" sneered Rewi.

"Don't you like coming with us, or would you rather stay home and play hopscotch with the girls?"

"No," I mumbled and slowed down.

I kicked my muddy boots off at the door and made straight for the bathroom. First I scrubbed the slime from my hands, then washed my feet. Thankfully the water from the cistern was still warm, and made it easier. As soon as my head touched the pillow, I was asleep.

It seemed like only seconds when I felt myself being shaken awake. It was Rewi. "Roha, go and get the cows in." I blinked my eyes open, and it was broad daylight. Mutu was still asleep, and Rewi had climbed back into bed to glean the last bit of shut-eye he could get.

"Oh well," I thought, "I'm glad there's school on Monday." Slowly I dressed and made my way out.



# Aotearoa, young gifted and brown.

**A**otearoa will never be as popular as a band as Herbs have become. That is if Aotearoa keep their kaupapa, positive music for young Maori, and if radio stations and television keep to theirs by not playing the music.

That's the attraction with this Maori band, Aotearoa, their large following amongst Maori youth may be partly due to the 'underground' nature of the message and elitism involved in the protest. But the larger part is the musical ability and dogged determination of the only founder member left, Ngahiwi Apanui.

Two years or so on he admits to being only now able to relax and not overdo things, either in organising the band or worrying about how the message is being received. "It was sheer exhaustion at times but now I'm able to appreciate the support of bandmembers, just a word of thanks means heaps."

Aotearoa got started on the basis of having to record two songs, 'Maranga' and 'Haruru ana'. Ngahiwi says they wanted to get the message out to young Maori people that it was OK to be Maori. He felt that although Maori

music was heard through the singing of Prince Tui Teke and the Patea Maori Club, young Maori preferred overseas reggae and funk music. Aotearoa's aim was to use the reggae and funk beats and take out the overseas messages and put in positive Maori ones.

He sees now that they had a very narrow view that later widened into a much more embracing perspective. Like they discovered that singing about Maori pride also encompassed not knowing Maori language or tikanga, and living with that." He says they felt that it was a compromise because the Maori language was the major cultural component. "That's what made it Maori, all the instruments and music influences were Western."

So Aotearoa decided to put their songs into a traditional context. Ngahiwi explains it. "When you look at Maori waiata, you see that they've either been composed to commemorate a certain event or express a feeling about certain things. We took these kaupapa and sang about them in English and people said, 'Wow this is a new'. The only difference is that we were saying the message in English."

'Whakarongo', 'He waiata powhiri' and 'Maoritanga' are all examples of this traditional waiata-a-rangi, says Ngahiwi. Only 'He waiata powhiri' has been recognised by record reviewers as being in the traditional mode, says Ngahiwi, which probably speaks volumes about the lack of musical understanding. "Many people not culturally competent have put down our music."

Aotearoa was originally, Joe Williams, Maru Goddard nee Tibble, Mark Te One, Karlite Rangihau. Then came a steady succession of singers and musicians, Dina Fuli and her sister Lucy, John Wriggley, Tai Fuimaono and Ngapera Hoerara, Charles Royal and Karl Smith.

Now Aotearoa boasts Keri Noda on keyboards, Kevin Hodges on sax and guitar, with Mark McGregor on drums and percussion, with James Ruwhiu on bass. Ngahiwi says James and Mark make a stunning rhythm section.

With the strong emphasis on giving out the message of Maori staunchness, Ngahiwi is adamant that the band's message stays political because choosing to be Maori is a political act.

"'Maoritanga' is about a person's



Aotearoa, 1987



right to be politically aware and motivated in order to push Maori take forward."

Ngahiwi believes Maori and Pakeha people who may be shocked by what they see as separatist songs should be aware that there is no turning back for Maori people. "The days of Howard Morrison joke songs like 'Mori the Hori' when Maori people shied away from identifying as Maori are gone."

"One of the criticisms that some Pakeha people have leveled at Maori people and Maori musicians in particular is saying, 'There they go again, copying the Blacks from overseas!'"

He says when Pakeha people copy the 'new wave' style or 'funk' or something like that, it seems perfectly alright because it's their own thing. But it's not, cause they're a Pacific people, where they live is part of the Pacific and the influences are different.

Ngahiwi explains the Maori identification with reggae, funk and soul, as a positive replacement for a negative Maori image. "Our Maori youth see the videos and hear the music and go for the spark and pride that's evident in being Black.

He's not favour of Maori youth living out a surrogate Black identity but would prefer to build up a Maori identity.

"Aotearoa use reggae and soul styles of music to get this message across." Ngahiwi sees it as transitional music that doesn't further alienate Maori

youth by preaching from a great height, as he says many Maori leaders do.

"Our first album had one very traditional song, 'Tihei Mauriora', that spoke of Rangi and Papa. Our next album had three in similar vein, I would say the elements of tuturu Maori are slowly being put in there and people may not even notice them until they find Aotearoa in two years time has a completely different sound, one very much based on traditional structures."

He says Aotearoa aim to turn the overseas reggae sound until it stands firmly on Maori ground.

With two singles and two albums released and album release in England timed for July or August, the band have moved fast. They've won a cultural fellowship exchange on a Commonwealth Youth Project Award with travel to Canada as the sweetener.

As well, Black American woman, Makeda Dread of Prophet World Beat is interested in the band gaining airplay through a 100,000 watts F.M. station in San Diego. As Ngahiwi says, those are plenty of watts to get Aotearoa's message heard on.

From what started as a band with five bi-lingual highly motivated Maori people, Aotearoa are by Ngahiwi's own words, now a band with varying degrees of cultural awareness. But you get the impression that Ngahiwi is learning to loosen up and let the message do the work.



Ngahiwi Apanui



# Whanaungatanga works best within families

Na Rakapa Sturm

## Establishing Family Traditions

The most vital part in all moral education is the importance of the parents themselves being committed to something when the parents are clear about their commitments and are free to practise them out daily in the presence of their children.

For a modern Maori family some are traditional values which are considered important today. "A Family That Prays Together Stays Together". Family prayer can draw families closer. It is the consistency that is important, either in morning or evening, with every family member participating.

## Family Dinner

This joins a family on recognising that a meal, like other blessings in life is not to be taken for granted, with grace given first. Mealtimes is a golden opportunity for the kind of family communication that draws one to open up. Questions like "who's having a problem?" these days gives a family member time to open up and a chance to be a real support system.

## Personal Interviews with Family Members

AND HOW TO GET YOUR KIDS TO TALK TO YOU.

Much of what's involved with raising good children and remaining close to them comes down to communication. We need to communicate effectively in order to teach them the values we cherish. We need to help them learn right and wrong and let them know and appreciate them. If our communication with our children is good our overall relationship will be good, and they'll be more open. Shared activities encourage meaningful conversation. If this is possible to establish a chat on a one to one basis, then ask kids what they want to talk about as well. Discuss about carrying out responsibilities at home and seeing beyond.

## Good Books

— for teenagers have a special value, these offer a temporary retreat from stresses of those years. By reading

through a situation, feeling a moral dilemma or facing moral dangers, books show struggling youth in a wholesome or captivating way, that a teenager can relate to. Here they have a chance to experience what they don't have to cope with. Some books are opportunities to see how other young people work through issues of identity, independence, sex, parent child conflict and the responsibilities of approaching maturity.

## How Do We Get Along With Teenagers?

When our children become teenagers it's like a tornado has hit. When we see them as an emerging adolescent in our midst, sometimes we feel like we are reeling. Parents struggle with the separate identity and dealing with the interaction. Parental authority is questioned, and being fair and reasonable is not easy.

Peers gain a new power. The paramount influences, regardless of past relationship with parents, is his peers. Parents have to fight for equal time. Sometimes teenagers are caught in the middle. They turn away from their parents and learn to stand on their own two feet, so define their own identity and get a sense of themselves as a separate person. Unfortunately conflict and stress related situations occur, and some poor parents think they are "terrible teenagers".

To be able to deal with your teenage child, there are some important things to remember.

1. Base your authority on love. Let your child know you love them. But first we must love ourselves in order to love your child. Love is important for feeling of self worth, self concept, and self esteem.
2. Always maintain a positive personal relationship with your teenager through a strong family life hopefully established as a toddler. Your child must feel his worth as a member of the family,

and a sense of identity with the family.

3. Foster a spirit of independence to develop a new relationship and respect for your teenager's needs. But also to stand apart from the crowd.
4. Always keep the lines of communication open.

## "Everybody's Doing It"

A common complaint of the teenagers "joining the crowd" morality, faces many parents. This does not fit in necessarily with the family interest of values. Many teenagers think they deserve all kinds of privileges without working for them. With a sense of independence, there emerges a sense of balance, and control must be exercised by the parents. Try to remember that self esteem is the backbone of an independent personality. When a teenager wants so much to be accepted, to conform, he needs to resist peer pressures. In the face of inner vulnerabilities, the first thing they want from us is understanding.

## "It's Not Fair"

It's not fair is something parents hear far too often. That's right — nothing in this world is fair or no one said it was fair. A fairness approach does inject an element of equality into parent/child relationships in that you treat your kids as persons who have feelings, that parent/child are equal — but they're not. Bear in mind you are the boss, or the authority figure. You have the right and duty to set limits and boundaries and hold your children accountable to them.

Good effective parents are those comfortable being parents. The interaction of the family is normal and healthy to teach love of themselves, that they are loved, and love for society as well. Praise, encourage and pay attention to the needs and matching control of your child's needs. Discipline is one thing and punishment is another. Raising your family is fun and rewarding as well.



# The Politics of Righting Canadian Native Indian Wrongs

Augie Fleras, Sociology Department, University of Waterloo, 1987

"The essence of Canada . . . has been the coexistence, the sharing that our ancestors had with settlers . . . and from that arose the concepts of racial tolerance (extended to) the immigrants who came from other parts of the world.

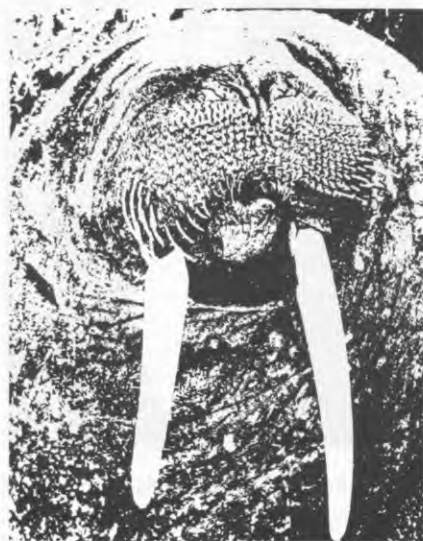
There have been times when maybe that's been bruised a little, but that concept of Canada has maintained itself . . . there is no other country in the world where indigenous peoples, nations, have come together to work out an agreement with the colonizing governments — the provincial and federal governments."

Chief Gary Potts, Constitutional Negotiator for the Assembly of First Nations, 1987.

Canada once again has forfeited a rare opportunity to serve as a beacon for the rest of the world in redefining government-aboriginal relations. Consistent with previous outcomes which also ended inconclusively, both the federal and provincial governments as well as Native Indian leaders failed to reach a workable formula for extending the right to aboriginal self-government within the constitutional framework of Canadian federalism. Neither preliminary sessions nor two days of formal negotiations cleared the way for a compromise draft of a text entrenching aboriginal self-rule rights. Even a watered-down version proposed by Prime Minister Mulroney collapsed under the collective weight of diverse interests and competing delegate positions. The implications of this fourth and last conference which ended in disarray amid accusations of racism and hypocrisy were immediate. Not only did Canada lose out in an effort to become the first country in the world to enshrine the constitutional and aboriginal rights of its indigenous population, it also relinquished an opportunity to create a unique level of government for aboriginal peoples to serve as a model for constitutionally similar countries such as Australia and New Zealand.

*Canadian Native Peoples occupy the margins of society, and as a group tend to be under-represented in those socioeconomic domains where it counts. But the winds of change are now evident. After a century and a quarter of federal domination and bureaucratic control, Native leaders are proposing to decolonize the once paternalistic agenda underlying government-aboriginal relations in lieu of one consistent with the principles of aboriginality. Proclaiming a right to self-determination through the establishment of self-government, they are determined to proceed along these as yet uncharted grounds on the assumption that native solutions to the 'Indian problem' cannot be any worse than what has preceded them.*

A slightly revised version of this article appeared in the Kitchener-Waterloo Record on the 10th April, 1987, entitled, "Self-rule Impasse".



How and why this breakdown occurred will remain the subject of numerous second-guessing in the months to come, but already the pieces are falling into place. I will attempt to cast light on the logic underlying the First Minister conference by looking at the participants, the issues, the results, and the implications in terms of revising aboriginal-government relations.

The participants to this First Ministers conference convened in an effort to specify the nature and extent of those aboriginal rights pertaining to Native Indians as stipulated in the Constitution Act of 1982. Included were the Prime Minister representing the federal government, the premiers of the nine

provinces (Quebec did not attend in a formal capacity since it never agreed to the Constitution), and native and territorial leaders. Any constitutional amendment required the agreement of the federal government and seven of the provinces with at least 50% of the population. Native organizations consisted of the Assembly of First Nations representing status Indians (those under the jurisdiction of the Indian Act), the Inuit Committee on National Issues representing the Inuit, Native Council of Canada representing non-status Indians and Metis, and Metis National Council representing the majority of Metis. Two top ranked officials from the United Nations also attended the proceedings as observers invited by native groups. The very breadth of representation provided some idea of the potential conflict of interests, and the complexity of the negotiations in forging a suitable compromise.

The issues at the core of the debate were relatively straightforward. What was more complex consisted of sorting out the underlying logic and rationale that not only defined the often competing positions of the participants, but also influenced the course and direction of the proceedings. On the surface was a concern with spelling out the implications of section 35 (1) of the Constitution Act of 1982 which already had recognized and reaffirmed 'existing aboriginal and treaty rights'. But section 35(1) did not specify exactly what

these aboriginal rights consisted of, or how they would be exercised — particularly remaining silent over aboriginal self-governing the rights. Beneath the surface, however, lay more fundamental concerns related to aboriginal self-government, including questions of power, jurisdiction, and costs. Much of the controversy centred about the extent to which the provinces were willing to compromise their constitutional right to self-rule in exchange for aboriginal claims to self-government. Equally significant was the issue of whether the details of self-government were to be politically defined by the courts *ex post facto*. To try and determine what unique rights Native Indians were entitled to under the Constitution's aboriginality provisions, the Constitution made arrangements for a series of up to four First Minister conferences, this being the last.

If one critical issue could be singled out at the crux of the debate, it was the question of aboriginal self-governing 'rights' as interpreted by Constitutional experts. The debate focused on whether section 35(1) represented an 'empty box' clause which contained no specific rights until negotiated politically; or did it constitute a 'full box' of rights, as native spokespersons asserted, which needed only to be clarified by the First Ministers. Native lobbies argued that they possessed an *inherent* right to self-government by virtue of their status as the 'ancestral occupants' of the land whose right to political sovereignty and land entitlement had never been extinguished either by treaty or conquest. The inclusion of section 35(1) merely reaffirmed for aboriginal groups what had already existed from 'time immemorial'; namely, their status as a nation within a nation whose self-governing rights predated the Confederation. In opposition to this were the federal and provincial governments who countered with what might be termed a *contingent* rights approach to aboriginal self-government. Under this type of arrangement, Native Indians would be conferred the right to self-government as set out in section 35(1) of the Act, but entrenchment of this right would be 'contingent' upon prior negotiations over details with the different levels of government. No proposal for self-government would be enshrined within the constitution that had not been politically negotiated beforehand or without the consent of the negotiating province. In other words, unlike native groups who proposed to entrench the principle of self-government first and negotiate the specifics later, the provincial and feder-

al governments were prepared to negotiate the terms and powers of self-government first, then constitutionally protect what had been specified.

Why did Native and government spokespersons assume such diametrically opposed positions with respect to clarifying the 'rights' over aboriginal self-government? For native groups the entrenchment of an intrinsic right to self-government with no strings attached was crucial. They entered the conference promising to settle for nothing less than an unqualified right to self-government, and notwithstanding some wavering as the conference progressed, they retained a common front to the end. In the opinion of participating native organisations, prior entrenchment of aboriginal self-governing rights was indispensable in severing the bonds of dependency and underdevelopment engendered by the



provisions of the Indian Act. Yet verbal assurances by the government to negotiate in good faith could not be accepted in light of repeated acts of political expediency. Only with constitutional amendment and recourse to the courts to exert pressure on recalcitrant provinces could Native organizations be assured of meaningful political participation. They demanded as close to an iron-clad guarantee as possible, as to ensure that the right to self-government was not lightly revoked or undermined by future government officials. Towards that end, Native groups refused to accept any process where the parameters of this self-governing right were contingent upon the threat of a provincial veto. Such a position was perceived as compromising their political leverage since it left little in the way of recourse to the courts should negoti-

ations falter.

Opposed to this interpretation were the government sectors who generally disdained any form of self-government that bypassed political negotiation. Not that federal or provincial representatives were unsympathetic to aboriginal self-rule aspirations. On the contrary, Premier David Peterson spoke earnestly of the 'sense of historical grievance that aboriginal peoples brought to the conference'. But he like others tempered this statement by acknowledging the 'sense of caution that governments brought' to the sessions. Financial and jurisdictions considerations proved to be major stumbling blocks. Most provinces hesitated over an unrestricted right to self-government for fear of incurring excessive costs and substantial cost-sharing with the federal government in areas such as welfare transfer payments. Also worrisome was the logics of implementing self-governing provisions. British Columbia was particularly adamant about any prior entrenchment of aboriginal self-government. The province contains 197 bands (one third of all Canada's), and 1,628 reserves (or 72% of the Canadian total). If the constitutional rights of native persons were guaranteed, Premier vander Zalm argued, the province would find itself in the daunting position of negotiating self-government agreements with each particular group. He warned of splitting the provinces into "three hundred and fifty small nations, where nobody would pay taxes, but would still claim the same privileges as other Canadians".

The attorney-general for Ontario, Mr Ian Scott, echoed British Columbia's apprehension. According to Mr Scott, one of the fundamental problems was not of conferring the right to self-government to Native Indians within geographic areas such as reserves. Rather, entrenchment problems were envisaged in areas where self-rule rights would be demanded by groups of 'landless' natives — particular those dwelling in urban areas. Finally, the provinces could not bring themselves around to any amendment which transferred jurisdictional control over aboriginal government to the judiciary. They united against any constitutional agreement which could be used against the government by the courts whose decisions in the past veered toward a liberal interpretation of aboriginal rights. Provincial premiers disputed the right of judges to define the meaning of vaguely worded constitutional agreements over aboriginal self-government which had eluded elected politicians. Definitional matters could not be taken



lightly. To be sure the concept of self-government represented a key component of aboriginal efforts towards self-determination, yet there was little consensus regarding its form or function. Even fixing a level of self-government within Canada's existing tiers proved to be problematic, running the gamut from federal to provincial to municipal structures. Not surprisingly, despite Native assurances that entrenchment of self-government was intended as a progressive innovation to promote development rather than a plot to undermine existing powers, provincial authorities stayed clear of any proposal to open a Pandora's box of aboriginal self-governing rights.

In view of this conflict of interest between Native and government sectors over the issue of contingent versus inherent rights, the proceedings ground to a halt. As far as native groups were concerned, until the right to aboriginal self-government could be tested by the courts, it was not a right worth pursuing. By way of contrast was the government sector which rejected any prior entrenchment of aboriginal self-government until jurisdiction details were settled. In an effort to break the log jam, the Prime Minister put forward a compromise solution based on conceding the principle of an *explicit* right to aboriginal self-government. This compromise proposal aimed at guaranteeing for native communities certain enforceable rights such as the power to negotiate over land bases, as well as the resources to institute legislative bodies with powers similar to municipal councils. At the same time the 'explicit' rights notion sought to protect federal and provincial governments from infringement upon existing powers and jurisdiction. Federal and provincial governments would be

shielded against court challenges by 'irresponsible' native groups intent on undermining already existing provincial laws to their advantage. Eliminated also by the compromise would be the fear of conferring upon the courts they were entitled to, at the risk of eroding provincial/federal power and resources.

Despite this last-ditch attempt at compromise, the conference did not attain its goals. Unlike the 1985 conference of First Ministers which managed to attain political if not native support, the provincial and federal governments failed to reach any consensus among themselves, let alone to present a coherent proposal for assessment before the native groups. British Columbia and Alberta opposed any effort to entrench an unfettered guarantee of self-government within the constitution. Saskatchewan and Newfoundland voiced certain problems with the concept of entrenching an unqualified right and decided eventually to reject the compromise. Ontario and the remaining Maritime provinces appeared willing to make the necessary adjustments to reach a compromise, but only Manitoba among the provinces was prepared to accept an intrinsic right to aboriginal self-government without reservations.

It came as little surprise that no consensus was attained. Considering the politics of power at the core of the constitutional debate, nothing short of a miracle could have pulled out a solution. The conflict of interest proved to be insurmountable for, as Professors Menno Boldt and J Anthony Long from the University of Lethbridge pointed "The differences between what Indians demand and what the first ministers are prepared to concede was virtually irreconcilable." On the surface, Native Indians appeared to be the losers in this

exchange, frustrated by the inability of the constitutional process to negotiate a self-governing agreement. The loss of the only regular avenue for bargaining with the nation's top politicians did not sit well with many aboriginal spokespersons. But the situation is far from hopeless notwithstanding this temporary setback at the post-constitutional table. Alternate strategies and tactic are available. Native leaders have vowed to carry on the struggle to entrench the constitutional right to self-government even if this should entail a reliance on either the courts or international forums. None other than Premier Peterson suggestion that in lieu of any 'big solution', there remains the possibility of 'mini solutions' whereby individual bands seek negotiating agreements with the provinces over land claims and the right to self-determination through Indian self-government. The creation of Nunavut (the merging Inuit homeland in the North) constitutes but one example where Native and government leaders are positioned to negotiate for mutually acceptable changes. But if future constitutional talks are to be proposed as a basis for delineating aboriginal self-governing structures, the First Ministers will need to reassess procedures and tactics. They must at minimum (a) clarify jurisdiction (who will pay for self-government, and who is responsible for metis and non-status Indians?); (b) institute a more generous approach to native land claims; (c) establish a new sensitivity to community self-government; and (d) institute more flexible funding arrangements than exist at present. Until these concessions are incorporated as part of the overall negotiating process, there is always the chance of alienating aboriginal peoples to the point where open confrontation is a possibility.



### KORERO PUKAPUKA

1. Haere mai ki te korereo pukapuka
2. He pukapuka pai tenei nera?
3. Kia mutu ka whakahoki
4. Ki kora takoto ai
5. Apopo ka rite ano

PHILIP MARSHALL

Poneke Kokiri Unit

15.11.84



# Kopuwai Te Taniwha

KOPUWAI — He taniwha, mahuna tangatu, hiku ika

RAPUWAI — Te tangata whenua

MATAU — Te awa o 'Clutha'

KAIMIO — Te Kotiro puhi i kahakina

**K**o Kopuwai noho ai i te awa o Matau, maha ana kuri tipua e rua ke nga mahuna. Tuku atu ana te iwi o Rapuwai i te tiki wai ka kainga e ia. Ko Kaimio no tetahi tira haere i ngaro atu i taua wahi, ka kitea e Kopuwai ka haria ki tana rua. I te awatea ka tukuna a ia kia haerere ki te awa engari mau tonu te here ki te hiku o te taniwha, ma reira hoki kua mohio mehe mea kei a ia tonu. I nga haerenga o Kaimio ki te awa ka whawhati he rakau, he harakeke hej hanga he waka.

Ma te pupuhi o te hau akiuru rutua atu ana a Kopuwai i te moe katahi te kotiro ra ka hora i ana makawe ka here ki tetahi poronga rakau, rere atu ana ki tana iwi. I reira ka whakaatu ki a ratou nga mahi nanakia a te taniwha ra, a ka whakaritea he ope taua hei patu. Oho ana a Kopuwai kua takirikiri i tana hiku me tana mohio kua oma ke. Katahi ka tukuna atu ana kuri ki te ara, ko ia ki tetahi pito, heke ana te werawera ka horo ka apu i nga wai o te awa. Ahakoa tonu whakakai mai ana, e kore e mimiti.

Tana kaha ngenge hoki atu ana ki te kainga ki te moe. I a ia e moe ana ka whakaputu te hoariri i a ratou peka i te tomo kanga tonu o te ana hei maminga i a Kopuwai katahi ka tahuna atu, murara ana te ahi. Ka ohore te taniwha me tana whawhai kia puta, pahu atu ana i te tuanui, karawhiutia e te hoariri ki te patu, mate rawa. Ko nga kuri i oma ka huna ki tetahi ana. I tenei wa kua whakakohatutia.

Ko te Karakia teenei mo te aruhe;  
"Taka mai te patata i te moana  
Taka ki te ara o te aruhue  
Me he rere poroporo te komeke ki tahaki."

Mo te kuumara teenei karakia;  
"Te hiki raukatauri, raukatamea  
Itiiti maarekareka  
Ko Rua i toro hakina noatia e koe  
Ki Waerotii, ki Waerotaa, ki Matateraa  
Te roaka mai te umanga nei  
Ko Tuha, ko Nanea, torona, torona  
nga puke  
Ki a Rona-angiangi  
Tama ki te whakarua, ka tuhia too mata  
ki te Mairenga  
Kia hopu he manutautahanga  
Kia hopu he manutautahanga  
Ko te hua i hea?  
Ko te hua i waho  
E Pani, e nau mai!  
Koia tiritiri taku kete  
Homai nanea ki te tuanuku  
Taku kete homai nanea ki te tuapaenga  
Taku kete homai nanea ki te tuamanaha  
Taku kete homai nanea  
Te kopia mai ai te paengarua  
Te heitia mai ai te paengararo  
Kia kaawhitiwhiti, kia kaatoatoa  
Peepeke te hua i whaenga, haere te  
kaakano haitia.

# Nga Wahanga o te tau — The Seasons

Na — Kura Wehipeihana

### Koanga

1. Titiro mokopuna
2. Titiro ki nga rakau
3. Titiro ki nga rau hou,
4. Titiro ki nga hua
5. Titiro ki nga putiputi
6. Ko nga reme e oma oma ra
7. Ko te koanga tenei

### Raumati

1. Haere mai mokopuna.
2. Haere taua ki waenga kai  
ki te ngaki,  
ki te ono.
3. Ki te tipitipi taru,
4. Ki te hauhake kumara,
5. Hei kai ma tatou.
6. Ma koro ma e hanga he rua,  
He pakoro hei whare mo nga  
kumara.

### Hotoke

1. Pupuhi te hau
2. Takataka mai nga rau
3. Rau puwherowhero  
Rau kowahi  
Rau karaka — i te hau e
4. Kua a kore he rau
5. Korekore ana
6. Uru mai ko te makariri
7. Korekore ana he whakaruru mo  
nga manu — auee e e e e e!

### Nga Tu Rangi

He rangi atahua tenei  
He pai tenei rangi  
Ahua kohukohu a waho  
Kei te ua  
Kei te marangai

\*\*\*

E whiti ana te ra  
Kei te pupuhi te hau  
He mahanga tenei rangi  
Maku a waho  
Haere paenene i te ra



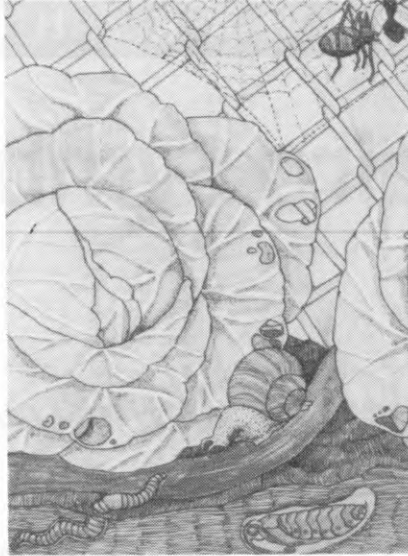
### Mahi Kari Noke

1. Karikari e
2. He noke he noke e
3. Tui tuia
4. Hei toitoi tuna e

### Na — Kura Wehipeihana

### Hei Mahi (Activity)

1. Haere tatou ki te kari noki
2. Ko te kainga o te noke kei ro oneone
3. Tikina he ko
4. Ka kari kia kaha!
5. Kia tupato! Kei mate a noki
6. Anei tetahi
7. Tana roa hoki
8. He parauri tana kara
9. Kapai hei kai ma tuna
10. Haria kia kite nga tamariki.



### WHAKAKAKAHU

Anei o kakahu  
Me whakamau  
Kimiha o hu me o tokena  
Kuhungia to koti  
Kei whea to tarau?

\*\*\*

Tikina to potae  
Me whakamau o hu  
O tokena tuatahi  
Takoto kia tangohia to kope  
Kei te maku to tarau

\*\*\*

Haere taua te tiki koma  
Me whakapai o makawe  
Anei to ripene  
Me here  
To tau hoki moko



### TE HERU MAKAWE

1. Kei hea te heru?
2. Tikina atu te heru
3. Maku e heru o makawe
4. Rite tonu to ahua ki to papa
5. Tau ana to ahua
6. Ka pai o makawe

1. Kua pai o makawe inaianei
2. Me whakahoki to heru
3. Kei hea te wahi mo te heru?
4. Kei kora pea?
5. Ma taua e whakahoki

### PARAEHE NGA MAKAWE

1. Kotiro! Me paraehe o makawe
2. Kei hea to ripene?
3. Tikinahia kia pai to ahua
4. Maku e whiriwhiri o makawe
5. Me here ma te ripene



### Some Suggested Topics for Maori Language Activities

- |                              |                       |
|------------------------------|-----------------------|
| * Sandpit                    | Rau Kirikiri          |
| * Swings                     | Tarere                |
| * Slide                      | Reti reti             |
| * Waterplay                  | Takaro Wai            |
| * Bookmaking                 | Mahi Pukapuka         |
| * Painting                   | Peita                 |
| * Reading                    | Korero Pukapuka       |
| * Drawing                    | Whakata               |
| * Exercises                  | Wakakori tinana       |
| * Walks                      | Haerere               |
| * Haka                       | Haka - ruri -         |
| * Action Song                | Waiata-a-ringa        |
| * Jack stones                | Huripapa              |
| * Tukutuku                   | Ko<br>tuitui-Tukutuku |
| * Grooming                   | Whakapaipai           |
| * Biscuit Making             | Mahi keke             |
| * Drink Making               | Mahi unu              |
| * Bed making                 | Mahi moenga           |
| * Teeth Brushing             | Horoi niho            |
| * Poi                        | Piu Poi               |
| * Tirakau                    | Tirakau               |
| * Tititorea                  | Tititorea             |
| * Story telling              | Pakiwaitara           |
| * Putting on clothes         | Whakamau kakahu       |
| * Afternoon Tea              | Mahi Ti               |
| * Combing hair               | Heru Makawe           |
| * Brushing hair              | Paraehe Makawe        |
| * Native Birds               | Nga Manu a Tane       |
| * Trees                      | Nga Rakau a Tane      |
| * Insects                    | Nga Ngarara           |
| * Shrubs                     | Nga Putiputi          |
| * Shellfish                  | Kai Moana             |
| * Constellations             | Nga Whetu o-Te Rangi  |
| * Maori Food                 | Kai Maori             |
| * Maori Adornment            | Taonga Kahurangi      |
| * Tug-of-War                 | Kukume-Taura          |
| * Sea Creatures of the Ocean | Te Ao o Tangaroa      |

# New Whakairo Symbols Planned


**G**reg Matahi Whakataka Brightwell is pioneering new developments in whakairo. He's come up with new carving symbols to replace English letters and numbers. He says he's been working on the project since 1982, a time when he was well underway with the carving of Hawaikiinui.


The whakairo symbols come from a book he hopes to have published this year. A selection of these are reproduced here to give an indication of what the effect will be.


*Te Waka Hawaikinui ko* 

*Mauī te Atua ko* 


*Rongo te Atua ko* 

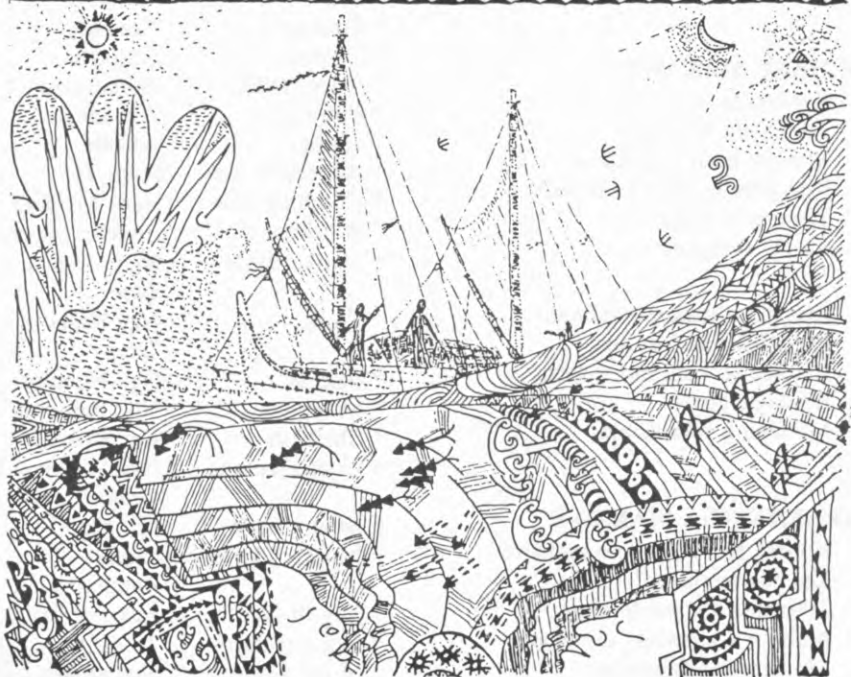
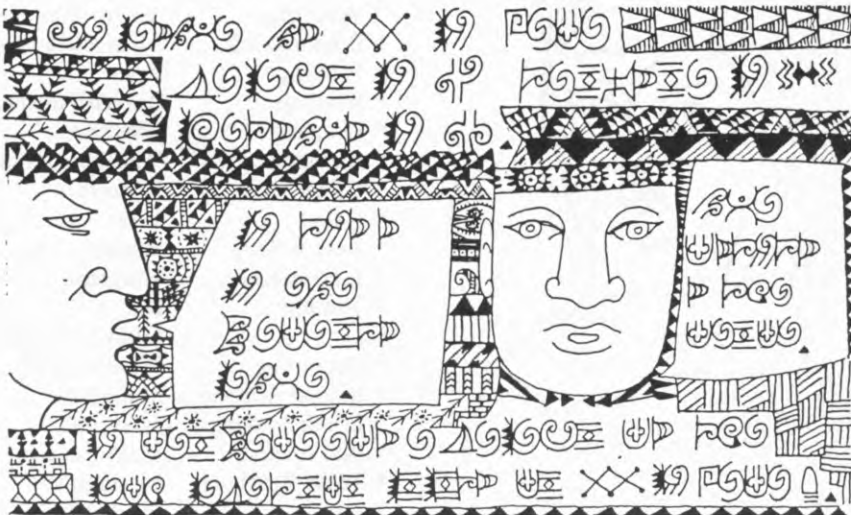
*Tane te Atua ko* 

*Tangaroa te Atua ko* 

*Tawhirimatea te Atua ko* 

*Ruaimoko te Atua ko* 

*Whiro te Atua ko* 







# Te Hira . . . Shepherd and Warrior of the Heart

na Cliff Hughes (formerly Cliff Drown)

**H**is grin is as wide as the sleeping giant of old Te Mata, Havelock North, who guards the skyline as he guards his secret.

But the giant is stirring, whakapapa and mokopuna, kua whati te mata o te tai — and if the tide has not fully turned, Te Hira says it's turning.

In a world that yearns for aroha — and for human recognition, and there just ain't enough always to go around, Te Hira has heaps.

Te Hira ("The Chief") Mura Nathan — Nat when he shakes your hand, and when the chips are falling.

Te Hira Mura Nathan — Ngapuhi, of paternal and maternal Ngapuhi — was born in Takahiwai, eight miles south of Whangarei. He moved to Whangarei, took a plumber's course, "got itchy feet two months before the five-year course finished", and moved to Taumarunui National Park timber mills, tiling out and stacking for about nine years.

He landed in Hawke's Bay in 1952, and in 1952-53 met Haroma Hilda, the lady who was to become his wife. In 1953 he worked at Te Hauke as shearer and farm worker, and has been in Hastings 13 years.

"My father died when I was five. Te Hira Niha, a nephew to my father, chose my name, 'The Chief', for me. Te Hira Niha, since my father's death, virtually brought me up."

"My wife has been secretary of the Heretaunga Wardens' Association for two years, and secretary of Kohanga Reo O Heretaunga five years. Her father was George Rongomai Kara Carroll, from Masterton. Her mother was Pohe Hapi from Bridge Pa. Her tribe is Kahungunu on both sides. We have 13 children, the youngest is 11, the eldest 32.

"Caroll? Any relation to Sir Turi?

"Same crowd," says Nat.

## Te Hira:

"In 1979 I started the Flaxmere and District Maori Committee. I was the chairman. Flaxmere was a new urban area of Hastings.



Te Hira Nathan with the kids

"In 1982-83 we approached the Hastings City Council for a portion of Chatham Park so we could erect an urban marae.

"We received favourable response — sanction in principle.

"Then came a barrage of objections." "Objections were mainly against use of part of the park for a marae. Plus the wailing noise during a tangi. As committee chairman I assured objectors we would apply for any permit necessary.

Te Hira hands me a newspaper cutting with an artist's impression of the proposed marae on the north-eastern corner of Chatham Park. The drawing shows, at left, a meeting house and ablution block; centre, community hall and kitchen; right clubrooms for three sports organisations. The then secretary of Te Aranga O Heretaunga Maori Committee, Mr Graham Stubbs, said planners had to compromise between Maori and non-Maori. The plan cut across tradition yet tried to retain traditional aspects as much as possible

where a building is shared by the community. "It should be a place to be shared by the whole community, regardless of race or creed," said Mr Stubbs.

**Hughes:**

And then?

**Te Hira:**

The Maori people didn't know how to follow through — and I withdrew for health reasons. I now have one kidney. My son, Barry, has the other. The kidney transplant occurred on Barry's 21st birthday. We received a lot of publicity at the time.

**Hughes:**

And Barry? He's a box of birds?

That grin again. The mouth opens wide. No sound. Just that big grin. Then:

"Thriving.

"Barry is 27 now — with three children. They all arrived after the transplant. I reckon "(here comes that grin again, no Te Hira is laughing now like



it's been under wraps and now it's coming right back into fashion in buckets) "I reckon, he repeats, Barry's got my drinking kidney."

The midnight to 3 a.m. shift.  
Operation: Friendship.  
rain, hail, wind, cold or heat.  
Maori Wardens are there.

"I started the night patrol in March this year because the police were picking up children on our streets after midnight.

"Our Wardens patrol the Hastings, Havelock North, Flaxmere circuit. Seven nights a week," says Te Hira.

"We find between one and 20 children roaming the streets each night after midnight.

"Ages range from 11 to 17 years. We drive them home where they and we and their parents can hope they will be safe.

"Last night my home phone was red hot — after the Hawke's Bay Herald-Tribune published my recruiting appeal for more Maori Wardens (see letter).

"The callers, including local business people, were enthusiastically supportive. Three callers last night, and two this morning, men and women, wanted to become Wardens. And that's only the start.

"I'd like as many Wardens as I can get. Half on our books now are not active. The motto being: Family first and foremost."

The background, as Nat tells it:

1979: With part of the then new Flaxmere District Maori Committee, Nat helped revitalise the Heretaunga Maori Wardens' Association. The association had been out of action four or five years, although one or two in the association still met the national body, the New Zealand Maori Wardens' Association.

Flaxmere, as a new urban area, was growing fast. But in that growth, there was a big hole where the heart should have been.

NO TURANGAWAEWAE.

And . . . by April, 1987:

There are 11 marae around Flaxmere, says Nat. Maori tangi, he says, should not be held in private homes. Grief sharing, and the ritual involved in that grief, hygiene, tangata whenua, a place to stand, tribal shrine need turangawaewae.

Any one of the 11 marae around Flaxmere could offer help. But, says Nat, just as in family, so in tribe. Sometimes, because of a special sense of "home", and for other sacred reasons, turangawaewae needs to be "home".

Nat cites a large Maori population, about 20,000, in the Hastings, Havelock North and Flaxmere area. Maori of

nearly every tribal affiliation have come to Flaxmere to find work since the first major move for a marae in Flaxmere to serve home needs.

"A new marae doesn't necessarily have to be in Flaxmere, as long as it is local and central," says Nat. "But, preferably, such a marae should be here.

"For instance, if a relative of Ngaphui dies here in Flaxmere, Ngaphui have to go North for the tangi. This can mean two thousand bucks". The Cook Islands group has a multi-cultural centre in Flaxmere, says Nat, but Maori tangi involves a different tradition.

Thirty wardens comprise the Here-taunga (Omahu) Maori Wardens' Association. A separate group, the Hastings Maori Wardens, directly under the now Te Aranga ("The Awakening") Heretaunga Maori Committee, operates in the local area.

"Members of this committee have got to get themselves going, or the Maori Wardens will help to get them going," says Nat.

April, 1987: No Flaxmere Turangawaewae.  
1988?

Te Hira Nathan is dedicated to the philosophy of Maori Wardens, and to mauri, the life principle of humankind.

Two years ago, he says, the Minister of Maori Affairs said he would like to see a Maori Warden on every street corner in New Zealand.

"At that time, the Otara crisis prompted a 24-hour Warden Service. We had one here — our own crisis. We just kept on patrolling.

"The problem in our local area has quietened, but we still see a need for Maori Wardens."

Te Hira says the problem with street kids — burglaries, theft, school absenteeism, staying out and away when homework's tonight, school's tomorrow — has eased in his special area of concern partly because of:

- Kohanga reo and taha Maori programmes
- Works schemes.



Te Hira Nathan

- More understanding between the cultures.
- More participation in community ventures.
- A grant of \$4,600.00 from C.O.G.s Community Organisation Grant Schemes — towards travel and uniform expenses)

Te Hira hopes to have training assistance programmes, using the Maori Wardens' Association as learning assistance provider, operating courses including:

Training: Maori Wardens (men and women);  
training — men and women in hairdressing;  
training in beautician consultancy:  
"— what I term commercials skills", says Te Hira.

Out in the field he sees Maori Wardens as a lifeline: certainly not as "coopers' marks."

"As long as someone is a Maori, and a problem has not gone too far, we can help without having to report to the police.

## Plea for wardens

**M**r Editor.— The Heretaunga Maori Wardens' Association has a need for help. May I express it in the following way.—

Wanted: Maori wardens. Make: Human. Model: Humanity.

Year: Now. Mileage: Unlimited. No. of owners: One (God).

Warranty: Life-time. Price: Inquire

with (yourself).

Qualities: Should have been through the university of hard knocks; run on the fuel of aroha; original paint must withstand all dross and imperfections, and remain unblemished.

Inquiries: Nat Nathan, 798 788 any time.

Hastings N. Nathan, Co-ordinator

# Lost But Not Forgotten

Nga maunga Ruahine

Na Bill Secker

**A**lthough with regards to altitude, the Ruahine Range of the lower North Island falls well short of the grandeur of the loftier Southern Alps, this mountain barrier nevertheless presented a formidable physical barrier to parties who in olden times had reason to travel between Hawkes Bay in the east and the western districts of Te Ika-a-Maui. The range also presented a challenge to those parties journeying to the northern parts of the island as many a Pakeha experienced in the era before modern roading changed the landscape.

Today it is by no means uncommon to hear doubting Thomases within the ranks of New Zealand historians express their reservations about the depth of geographical knowledge possessed by the old time Maori. This questioning by a new generation of historians of how well the Maori of yester-year knew the hinterland of his tribal domain and what lay behind the distant ranges has been fueled to a certain extent from entries in the journals of early European explorers like the Rev. William Colenso of the Church Missionary Society. For in Colenso's case he has left on permanent record, the problems he encountered in finding guides who knew the Ruahine Range like the proverbial back of their hands.

There is no doubt that due to a combination of circumstances which resulted from ever increasing contact by the coastal tribes with Europeans, that some aspects of the old communal life style under went change.

## First-hand knowledge lost

These changes in old Aotearoa took place from the time of Cook's first visit to these shores. For in order to obtain articles of trade which were in demand by ship's masters and traders so that European manufacturing of varying usefulness could be obtained in exchange, something in the old traditional life style had to be neglected. One of these changes brought about to the old communal life style by the changed economic conditions was that first hand knowledge of extensive areas of the

tribal hinterlands in many areas was lost.

This lack of geographical knowledge of the far away forested ranges where life was hard, is shown with the ancient trails that worked their way through the Ruahines.

**S**ome aspects of travelling in New Zealand have not altered with the years as any present day trumper who has cause to bivouac or camp out near the bush line can verify.

This mountain forest has appropriately been given the name of elfin forest by plan geographers and is typical of highland regions of both the earth's tropical and warm temperature zones where broadleaf plants flourish.

Colenso in his mountain travels found that the gloomy elfin forest caused his

Maori companions to become depressed once sundown approached. Swirling mist, the sound of dripping water from trees festooned with moss, all combine to produce an eerie feeling which seems to be out of this world. A further characteristic of traversing the high peaks of the Ruahines above the bush line is the experience of a party almost without warning being enshrouded in thick mist. On occasions this gives rise to the spectre of the brocken. This is the phenomenon where the greatly magnified shadow of an observor is thrown onto a bank of cloud.

All this eeriness made the Ruahines a haunt of the Patupaiarehe. These being spirit people who possessed bodies like humans, had fairer complexions than the norm and who engaged themselves in human pursuits.



Mountain River and bush scene.



Colenso's journal is important for the historical record in that by the time he arrived at the Ahuriri Lagoon in 1843 to establish his mission station "Waitangi", a generation of Ngati Kahungunu had come and gone who had no personal experience of life in the vastness of the Ruahines. At the same time however, earlier epics of the tribe and remembrance of unfortunate disasters to parties travelling in the vastness of the range and which were well remembered. These points of disaster were so well described in the tribal history that the areas were identified by folk who were passing them for the first time.

Colenso's interest in penetrating the Ruahines by means of an ancient trodden pathway was to pay a pastoral visit to Mokai Patea. This upland area was in the watershed of the Rangitikei and on the western side of the range. The inhabitants of Mokai Patea (nowadays called Inland Patea) were the Ngati Paneiri or Te Upokoiri hapu of Ngati Kahungunu. By February 1845 when Colenso made his first attempt to reach Mokai Patea all contact with this far away hapu of Ngati Kahungunu had been lost for many years. Thus finding a guide who not only knew but was willing to lead the way was the missionary's problem.

#### No sketches

From Colenso's journal it is evident that he never resorted to the obvious thing to do by asking local sages to draw a sketch of what they knew of the way ahead. This was the practice resorted to by Edward Shortland when he placed on record the geographical knowledge of the Otago hinterland as imprinted on the memory of the Ngati Tahu and Canon Stack's effort in obtaining the direction of a route through the Southern Alps from an elderly Maori, who had made the journey in the days of his youth. Both these cases have been recorded in earlier issues of *Tu Tangata*.

After being strongly advised by his Maori friends and benefactors not to attempt the mountain journey, Colenso obtained the services of a not too eager middle aged guide named Mawhatu who had made the trip in his younger days. This journey was an escaped captive. Although his knowledge of the area would be useful, important details

of key landmarks along the way would have become blurred with the lapse of time. This time the guide would also be travelling in the opposite direction and details that would have impressed on the young mind through changed circumstances would assume a different appearance when approached from the other leg of the journey.

Colenso's first journeys to the Ruahines were by roundabout routes. The decision not to make the journey to Mokai Patea as short as possible by making a direct approach to the high peak Te Atua-Mahuru was destined to see the pastoral visit end in failure. For from Colenso's journal it comes out how he considerably underestimated the time required for him to venture into the back of beyond. Also out of his reckoning was any thought of how he was to supplement his meagre rations by living off the land if time ran out.

Guided by Mawhatu, Colenso's party moved through scrub and fern until the edge of the Ruataniwha Plain was reached at the banks of Mangaonuku River. From here the party moved across country through forest and skirting swamps until the Waiapaoa was reached.

Today for convenience of pronunciation and spelling this placename is referred to as Waipawa. At the end of the Waiapaoa's middle course Mawhatu changed direction and led the party up the Makaroro branch.

From a study of the terrain it is obvious that with all the best intentions, Mawhatu led the party too far up the Makaroro before making the ascent proper. For by the time Colenso sighted Te Atua-o-Mahuru the river had changed its character and become a typical mountain stream, with numerous deep pools to negotiate, plus slippery water worn boulders to make footing difficult. In addition to these natural hazards were complicated log jams to clamber over and the numerous fordings of the river.

#### Second attempt successful

Colenso on leaving the river realised that the party had missed the way. Amongst his accomplishments Colenso had a keen interest in botany. At no stage in the climb to the main range were any signs of a track noticed. Although he was on the look out there were no signs of the Maori bush craft

practice of marking a recognised route by the custom of pawhati. This was the practice of bending a prominent branch or shrub in the general direction. The Maori members of the party also failed to notice any trodden moss, which in the days before the liberation of noxious animals into our forest, would be the result of human trampling.

On reaching the main range, Colenso endeavoured to speed up proceedings by sending a scout party to Mokai Patea. Due to shortage of food Mawhatu and his companions were forced to abandon the attempt of renewing contact with the distant Hapu. The failure was also a salutary lesson to all explorers in that it conveyed the message that in the ranges, living off the land was a difficult proposition.

In his next attempt Colenso achieved his objective. This he achieved by following another roundabout route to Mokai Patea. This led him initially up the Mohaka. By following a major track which had led him along the watershed which separated the Upper Mohaka and Rangitaiki Rivers, he eventually reached the shores of Taupo.

From Taupo his party moved southward across the Onetapu desert until the Ruahines were reached. After some further wearying travel across hill and dale which was not always easy on the nerves, Mokai Patea was reached. For all his missionary zeal, Colenso was not cut out for being an explorer. After leaving the kainga of Te Awarua in which he was guided part of the way back to Hawkes Bay by the two elders Te Koapou and Pirere Here, Colenso made things difficult for his party by failing to comprehend the instructions and read the Ruahine terrain correctly. As a consequence of getting off the recognised route the party experienced all sorts of difficulties before returning to Ahuriri.

That the route from Hawkes Bay across the Ruahines to Mokai Patea was part of the old communication net work before changing circumstances caused its abandonment, was brought to the attention of all concerned when in March 1845 the Rev. Richard Taylor reached this inland highland area. This was when after leaving his station on the Whanganui he ventured into the upper reaches of the Rangitikei and reached Matuku, an outer settlement of Mokai Patea.



The Tops of the Ruahines

From the high points provided by the peaks of the Ruahines, spectacular views are obtained and it does not require a great mental effort to move back into the past and appreciate what it all meant to ancient travellers who had reason to move along this primitive roadway.

To the east of the main range lies the Heretaunga Plain. Tradition holds that this is a placename commemorating the memory of Whatonga, the son of Toi, who was the rediscoverer of the land found by Kupe. From the main divide can be seen the broad sweep of Te Matau-a-Maui which in this day and age has undergone a name change and accordingly is known as Hawke's Bay. However, in olden times Te Matau-a-Maui was identified as the large fishhook which enabled Maui to haul from the deep his gigantic fish Te Ika-a-Maui. It was also common knowledge

that if Maui's impatient brothers had bided their time and let rigamortis set in before hacking into the flesh of the still live fish, mountain barriers such as the Ruahines would not have become part of the scenery. Fading into the distance behind Te Matau-a-Maui are the blue waters of Moana-Nui-a-Kiwa or South Pacific Ocean.

Leaving the land of the Ngati Kahungunu behind, to northward can be seen the volcanic peaks of the Central North Island. This being the Ngati Tu Wharetoa lands and marked the way to Taupo-nui-a-Tia (Lake Taupo) and areas far to the north. Here further legendary exploits of the race were unfolded before the eyes of the traveller providing circumstances allowed him to take the scenery from a taumata — vantage point.

To the west was a never ending succession of ridges. This led to the lands

of the Rangitane and Ngati Apa and the western coastline of Te Ika-a-Maui.

Travelling however was not always done in perfect weather conditions. Today when any well equipped trumper ventures above the bush line the thought is always in the back of the mind that the party is at the mercy of the elements. In yesteryear this sense of impending danger would be even more real. The Ruahines are exposed to extremes of weather in all months of the year. Razorback ridges that are not easy to traverse and steep slippery tussock clad slopes which could sweep a party to oblivion — when covered in snow — were aspects of travel which could not be ignored.

It was the memories of fatal mishaps which prompted Te Hapuku, Tareha, Puhara and Te Moanui to advise Colenso not to embark on his projected journey to Mokai Patea.



This map of the Hawkes Bay and Taupo district is of importance. It not only records the journeys' of missionary Colenso, but it marks the tracks which penetrated the Ruahines and gave access between Taupo and Hawkes Bay. To the south, but out of the picture is the Wairarapa. This valley provided an alternative route to Palliser Bay and Whanganui-a-Tara-Wellington Harbour, other than by journeying down the eastern coastline of the Te Ika-a-Maui.

Although by the 1840's the track to Taupo and the West Coast by way of Te Atua Mahuru, — a high peak of the Ruahine Range — and the highland plateau of Mokai Patea had fallen into disuse, other pathways were still serving their role in the ancient roading system.

In the southern sector of the range a route which led from coast to coast was still very much in use. This route led up the Orua River until the path traversed a range of foothills which led to the Pohangina. This being a tributary of the Manawatu. From this point the track led into the Ruahines proper where an elevation of 3000 feet was reached before the route descended to what has become known as the Seventy Mile Bush. On reaching the valley floor there was a choice of routes. One via Porangahau and the coast or through the bush and the Heretaunga Plains.

An alternative route to Taupo which avoided Mokai Patea and the Onetapu desert was by way of the Wai-o-Hinganga or present day Esk.

After leaving the Esk the track crossed the Ahimanawa Range. From here the track circuted the upper reaches of the Waipunga which is a tributary of the Mohaka and onto the head waters of Rangitaiki and thence to Taupo.

Today modern highways follow the general line of these ancient trails.

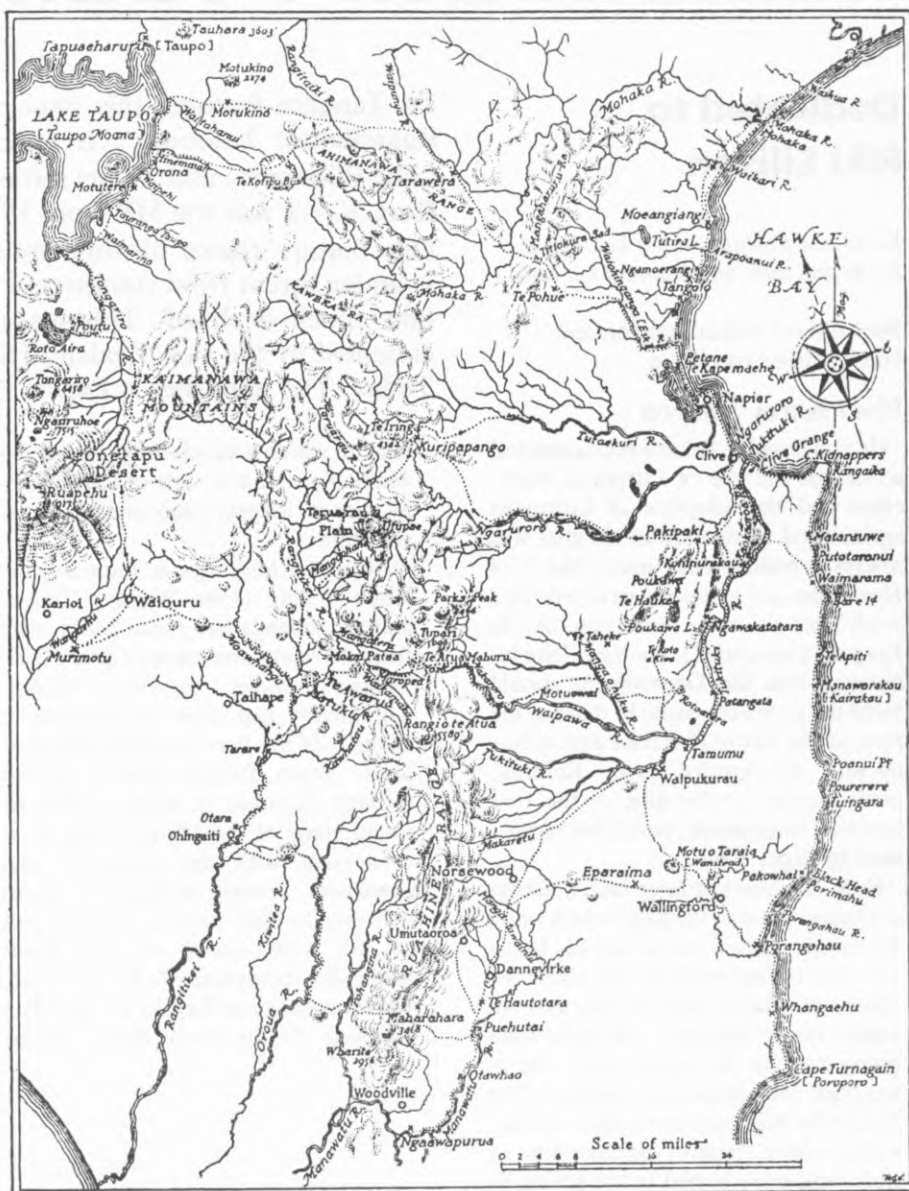


Illustration and Ruahine Map  
Map of the Hawkes Bay and Taupo District 1845-1855.

# 'The Food Basket of Rakaihautu': Taumutu

## Dedicated to Riki Ellison

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

Seek out the distant horizon and cherish those you attain.

### Hori Kerei Taiaroa

He underwent a Pakeha education and advocated the use of European medicines and the adoption of European agricultural methods. But his goal was always to maintain the 'mana Maori' of Ngai Tahu and a major part of his life's work was to seek resolution of 'Te Kerema' ('the claim'), the Ngai Tahu insistence that the Government should fulfil the promises made to them at the time of the Kemp Purchase and subsequently disregarded. ('Te Kerema', partly settled at the time of the first Labour Government, is still being pursued by Ngai Tahu.)

H. K. Taiaroa had large land holdings at Otakou (near to the head which bears his family name) and he and his father are both buried in the urupa above the church at Otakou, but he also had ancestral ties to Taumutu, one of his lines going back to Te Ruahikihiki, one of the Ngai Tahu heroes of Taumutu. One reason for his decision to settle at Taumutu, where some of his ancestors of high rank were buried in the spring Te Waiwhakaheketupapaku, was to be closer to Wellington, where he was obliged to spend much of his time. The Taiaroa family home at Taumutu, Awhitu House, designed by the Christchurch architect T. S. Lambert, was built in 1879-80. By 1884, Taiaroa had completed the transfer of his family to their new home. Though he spent much time in Wellington and also had a town house in Christchurch, Awhitu House has, since Hori Kerei's time, been the papakainga of the Taiaroa family. It is younger and less grand than many old Canterbury farmhouses, but unique in having remained since it was built in the hands of a family whose ties to the

Tu Tangata features this issue, part two of 'The food basket of Rakaihautu: Taumutu'. It looks at Te Waihora (also known as Lake Ellesmere) and Maori settlement there at Taumutu.

Hori Kerei was the MP from 1871 to 1905.

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

land on which it stands long predate the acquisitions of any parts of Canterbury by even its longest established European families.

Two other buildings at Taumutu, the Hone Wetere (John Wesley) Church and the runanga hall Ngati Moki, date from the years immediately after H. K. Taiaroa's move to the district. Christianity had come to Taumutu in advance of the first European missionaries. When Bishop Selwyn passed through Taumutu in January 1844 he found some of the Maori living there conversant with the scriptures and catechism, brought to them by Maori converts. In 1865 Taumutu became part of the wide circuit of the Maori Methodist clergyman, Te Koti Te Rato, who was based at Rapaki on Lyttelton Harbour. In the early 1880s, having

completed Awhitu House for his family, H. K. Taiaroa, moved by a 'great love of the church', began to raise funds to erect a church building at Taumutu. Money flowed in from Maori and Pakeha in the Ellesmere district and from Maori of other Canterbury kainga. The site chosen for the church was that of the pa of Te Ruahikihiki, called Orariki, a site of spiritual significance which stands in a special relationship to the hills of Banks Peninsula, the mountains of the Southern Alps and the waters of Te Waihora. The church, also designed by T. S. Lambert, was opened on Easter Tuesday, 7 April 1885.

Over the years many denominations have used the church, which has served the Pakeha as well as Maori families of the Taumutu district. Iron has replaced shingles on the roof and the church has



This crowd gathered at the Hone Wetere Church, Taumutu, for the tangi, at the end of last century, of one of the sons of Hori Kerei and Tini Kerei Taiaroa who had died on the Chatham Islands.



lost the belfry which once crowned the peak of the western gable but it remains a picturesque building in its open setting, the graves in the churchyard sheltered by the low wall of the ancient pa.

A few years later Taumutu also acquired the runanga hall which was built on the site of the pa of Moki II and named after him. It was opened on 7 May 1891, replacing an earlier structure on the same site. Modern 'improvements' to Ngati Moki have increased its size and reflect the resurgence of the Maori in Ellesmere in the 1980s, but have sadly diminished its historical character. It is now, however, better able to serve as the main marae of the Ellesmere district.

H. K. Taiaroa died in 1905. His wife Tini Kerei, who was born in Moeraki, lived until 1934, making her home in Awhitu House. One of her sons, Riki Te Mairaki Taiaroa, became acknowledged as the paramount chief of Ngai Tahu. Widowed early in his life, he lived at Awhitu House until his own death in 1954. Riki Te Mairaki Taiaroa adopted his grandnephew, a great-grandson of Hori Kerei and Tini Kerei, Riki Te Mairaki Taiaroa Ellison, who was brought up in Awhitu House by his great-grandmother and grand-uncle. Riki Ellison lived in Awhitu House all his life, except for a period of service overseas during World War II. A warm, humble man, he enjoyed great mana throughout the South Island and New Zealand. His standing gave Awhitu House importance in country-wide Maori affairs. When he died in 1984, thousands gathered at Taumutu for the largest tangi seen in the South Island for many years. He was buried in a simple grave close to the western end of the humble church he had loved and cared for all his life and which he called his 'cathedral'.

Awhitu House has been important as the papakainga of the Taiaroa family and as the residence of successive paramount chiefs of Ngai Tahu. It has also played a significant part in the life of the wider Taumutu-Sedgemere community. Until it was closed in the 1960s, the Sedgemere school held its annual picnic on the lawn of Awhitu House. The picnics were great events for all locals, Maori and Pakeha, young and old. Maori and Pakeha alike joined too in such community customs as first footing at New Year. The doors of the hall Ngati Moki and the Hone Wetere Church have always been open to all members of the local community, regardless of race. The interaction between the Maori of Taumutu and the European settler families of the Tau-



Maori huts on the shore of Lake Ellesmere at Taumutu, sketched in 1874 by Elliot Whately.



The remaining buildings of the old pa at Taumutu at the turn of the century. The old kainga at Taumutu were already in decline when this picture was taken and the site today is open paddock.



The lakeside at Taumutu early this century, showing the craft and fishing gear of the fishermen who settled on 'The Point' in the last quarter of the nineteenth century.

mutu and Sedgemere districts would, written about in detail, tell much about the accommodation between the races in Canterbury.

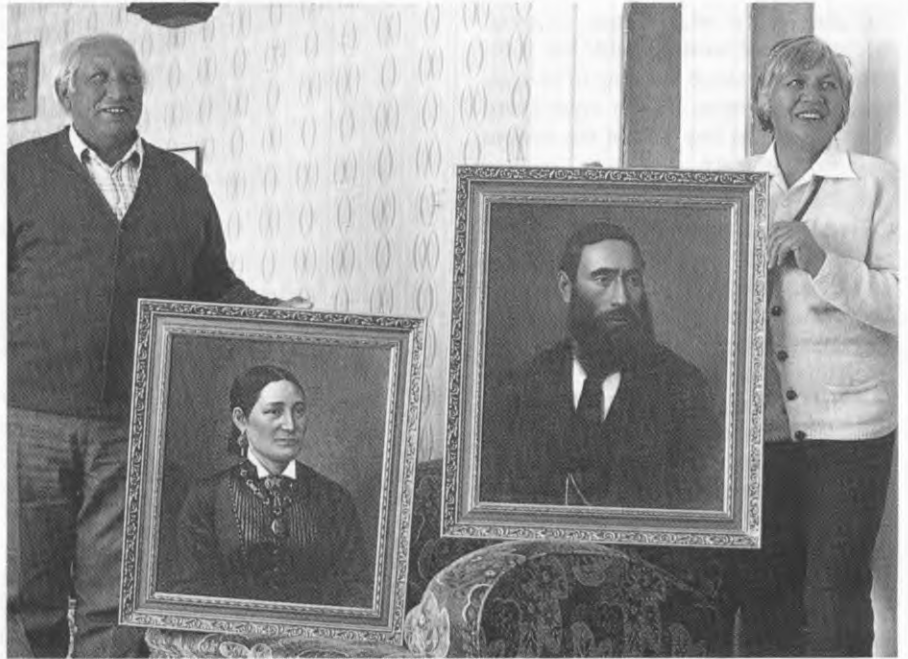
The accommodation has mostly been happy, but not without friction, and the lake — the foodbasket of Rakaihautu — has been a main and continuing source of friction. Concern for Te Waihora — Uncle Riki's lake to some young people who are frequent visitors to Awhitu House — is a major preoccupation of the Maori of Taumutu and the depletion of its resources of food a cause for bitterness. The Maori people of Taumutu have placed great store on being able to sustain and entertain visitors with the traditional foods of tuna and flounder for which the lake has been renowned since Maori first settled on its shores hundreds of years ago. The choicest tuna were those taken in Muriwai, a lagoon just south of Taumutu, and Muriwai tuna were reserved for use in

special feasts for manuhiri. It is culturally important to Maori that locals be seen to cater more than adequately for guests and that people travelling to gatherings elsewhere take ample supplies of the particular food or foods which their local community enjoys in abundance. The decline in the number of tuna in Te Waihora is, therefore, of burning importance to the people of Ngati Ruahikihiki/Ngati Moki. So is the mining of sand on Kaitorete, which threatens the destruction not only of middens but also of some of the now restricted stands of pingao. But it is the depletion of the lake's resources that is felt particularly keenly. Already the memory is fading of the time when those in other South Island Maori communities would say confidently that 'Taumutu will bring eel'. The practice of people from Taumutu taking tuna, often in large quantities, to hui continued well into living memory, but is a

practice the local Maori now find it more difficult to maintain. The specially preserved form of tuna pawhara was a particular delicacy which Taumutu used to contribute to gatherings at other South Island marae and even to conferences in the North Island.

Efforts over many years to get at least part of Te Waihora reserved from commercial fishing for traditional Maori cultural uses have not been successful. Taumutu first emerged as a place of importance, hundreds of years ago, because of the resources of its foodbasket. To see those resources exploited heedlessly and threatened is to see Taumutu's long Maori history treated with disrespect.

Today on the road to Taumutu from Leeston or Southbridge, the tarseal ends just short of Taumutu itself. The shingle road passes close to the earth rampart of the pa of Moki II on which stands the recently extended runanga hall. Further off, the Hone Wetere Church stands lonely in its open landscape, but protected by the ramparts and moat of Te Ruahikihiki's pa Orariki. A short distance further on, on the other side of the road, Awhitu House is almost hidden by trees and a huge macrocarpa hedge. In the back-



Until his death in 1984, Awhitu House was the home of the Ngai Tahu paramount chief Riki Te Mairaki Taiaroa Ellison. Here Mr Ellison stands with Mrs Ruku Arahanga, his cousin who kept house for him after the death of her own husband, with the portraits of their great-grandparents, Hori Kerei and Tini Kerei Taiaroa, which hang in Awhitu House.

ground is the sound of the sea, close but invisible behind the shingle bank that is the southern end of Kaitorete. From the

rather ramshackle cluster of huts on Fishermens Point, Banks Peninsula, across the broad waters of Te Waihora, looks like the island it was in far distant times.

The scene is peaceful, a change from the days when a Kaikoura party, passing in friendship through Taumutu to see friends at Moeraki, were ambushed and slain, all for some distant slight. Retribution came from Moeraki and during the fray a warrior Kuwhare was taken prisoner by Korako to be used as sacrifice to Mua. He broke away and, being a celebrated runner, outdistanced his pursuers around the shores of Te Waihora and reached safety with friends at Kaiapohia. Taumutu is a place of many memories.

Maori people of many tribes, now resident in Canterbury, look to Taumutu for parts of the traditions, heritage and culture of their race. Groups, Pakeha and Maori, staying in the hall Ngati Moki study the local scene of a place with a long, rich history. The Maori people of Taumutu have been much changed by their long association with European culture, but the changes have not altered their recognition of their ancestral traditions.

#### Further Reading

- Andersen, J. C. *Place Names of Banks Peninsula* (Wellington 1927, reprinted 1976)  
 Graham, G. W. and Chapple, L. J. B. *Ellesmere County* (Christchurch 1965)  
 Taylor, W. A. *Waihora: Maori Associations with Lake Ellesmere* (Leeston n.d.)



Visitors to the Hone Wetere Church, Taumutu, pause to pay respect at the grave of Riki Te Mairaki Taiaroa Ellison, at the northern end of the church. The church stands on the site of an ancient pa, Orariki.



# Health and Sport

na Dr Henare Broughton Palmerston North Hospital

**T**he Latin phrase 'mens sano corpore sano' meaning a healthy mind in a healthy body still remains relevant in today's understanding about health issues. One important health issue that is often stated is the prevention of ill-health.

Prevention of ill-health suggests that there are both risks and benefits to health. Amongst such risks are poor nutrition, lack of exercise, tobacco smoking, and an unsafe environment. The health benefits include emotional stability, coping with stress, feelings of satisfaction, and a sense of vitality.

Whilst studies on the relation between health and sport have been limited to aspects of this relationship, that is, mental health and sport, physical health and sport, and the social aspects of sport there has been a considerable amount of research undertaken on exercise and sport. Much of this work is relevant for the health and wellbeing of the athlete and the community.

However, there are difficulties in developing a working understanding of what health is and how that definition could be related to sport. One such difficulty is being able to 'measure' health. At best, health can be described not only in human terms and the environment but also from a cultural perspective recognising the spiritual aspect.

Sport as a social activity has particular attributes for which there are benefits to health outweighing the risks involved. The intention here is to discuss the meaning of health as it relates to sport and illustrate this understanding in the form of a health assessment for the athlete.

## The Meaning of Health:

Health may be defined as 'the spiritual wellbeing which interacts amongst the mental, physical, social and cultural aspects of the athlete and the community'.

For the purposes of this article the word 'athlete' means any person who engages in sport and 'community' including the environment. Many definitions of health have focused on the

human aspects alone without any reference to environmental factors. The athlete — community relation is therefore emphasised. The spiritual wellbeing is an important feature for it is a well known aspect of primitive societies. It is an essential part in the life of the community and its members. The meaning is more than a religious concept it is part of culture and therefore it is inherent in the values of the total family inclusive of ancestors, customs, traditions and daily activities. For the athlete the spiritual wellbeing defines being human within the context of the environment and more importantly to live in harmony with his environment.

Health is not a static phenomenon but a dynamic life process continually being active and yet controlled in an orderly manner. The meaning of health for the athlete therefore, considers an account of these aspects namely, the mental aspects which involves the nervous system and its function as well as personality, emotions, memory, thoughts and perceptions. The physical aspects concerns itself with build, weight/height ratio, vision, hearing, lung function, musculoskeletal system etc. The social aspects of health refers to the structure and function of the family and its extension, groups, organisations and their interaction, whereas values, traditions, customs and language feature with the cultural aspects of health. Whilst each aspect is described it must be remembered that there is a continual interaction of events which may overlap or be highlighted, eg: movement involves mental processes as well as physical actions occurring at the same time.

Health begins at birth and is governed by growth and development of the individual throughout his life. Changing environmental conditions provides a challenge for the individual to adapt accordingly.

## What is sport?

The origin of the word sports stems from the old French, "desport" which means all the ways one could find to spend time agreeably; conversation,

entertainment, light-hearted banter and games. This meaning of sport has the attributes very much suggestive of what recreation means. Today sport highlights such values as an institutionalised competitive activity, the application of complex physical skills, individual participation, performance, motivation, intrinsic satisfaction and rewards.

Institutionalised competition implies the existence of a more or less formalised structure carried from one situation to another. This formal aspect of sport allows the keeping of individual performance records as well as a collective history of the activity itself. This process moreover involves the rules of the sport becoming standardised, clubs and organisations establishing tournaments, within the organisation technical officials are appointed, coaching becomes more scientific and the presence of spectators enhances the prestige of the sport.

For the athlete participating in sport requires a complex set of qualities and attributes which can relate to what sport is about. The learning of basic physical skills can be enhanced as these skills are applied to a given sport. However, goals need to be set which are realistic within the context of the training programme. Such a programme allows the athlete to be motivated towards goals set not only by the coach but also by himself. With experience the athlete begins to derive some internal feelings of value. This intrinsic satisfaction may serve as a reward within itself or may be recognised by others.

## Conclusions

The meaning of health was discussed in this article as it relates to sport. The importance of the spiritual wellbeing as it interacts with the mental, physical, social and cultural aspects of the athlete and the community is emphasised.

Sport as a social activity provides a valuable means to promote the health and wellbeing for the athlete and the community. The health benefits through participation in sport outweigh the risks.



