

Ti Tangata

Maori News Magazine



Inside:

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Herbs—a multicultural band
Parihaka—what lessons

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Tu Tangata

Maori News Magazine

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Cover photograph shows Auckland reggae band Herbs posing in front of supportive graffiti in Otara. Photographer Ken George.

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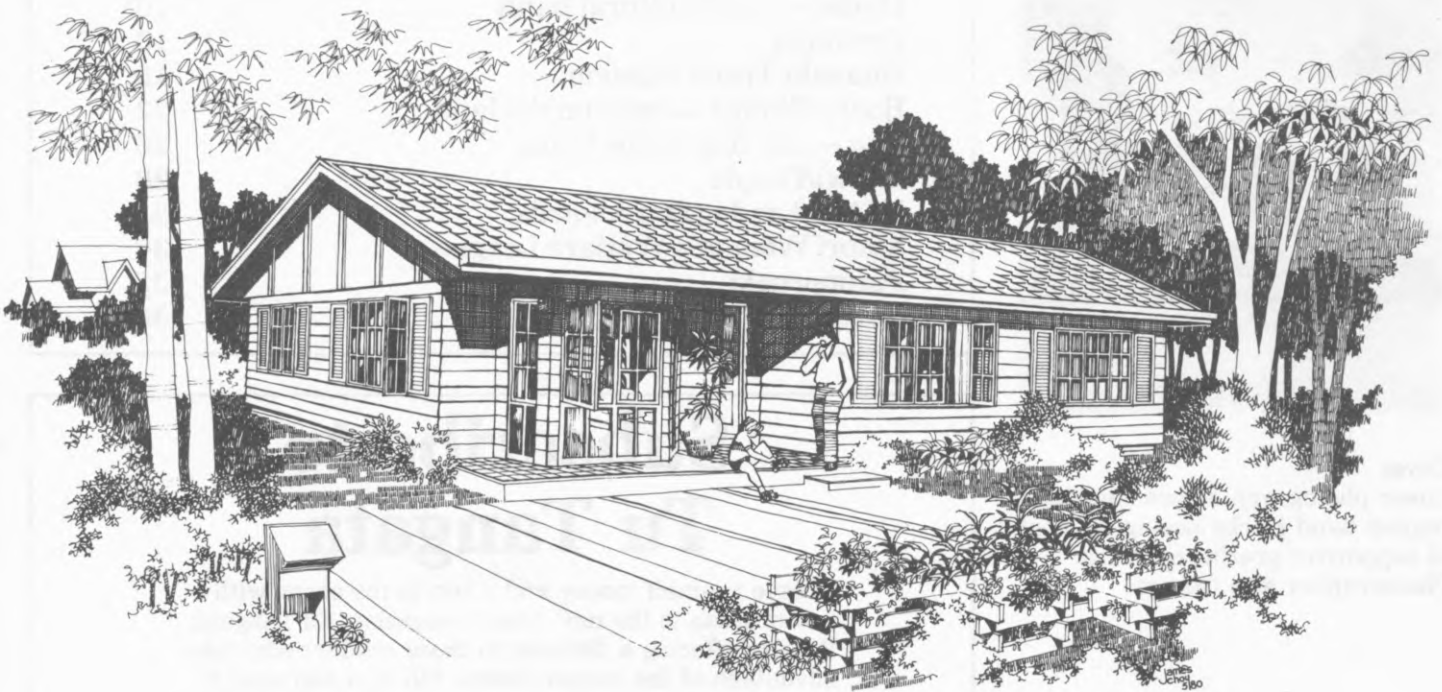
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Whakatauirā 1981

— Maori leaders proposals

Lindsay Hayes

The Prime Minister, Mr Muldoon, believes Maoridom has shifted into a new gear.

And in October, Maori leaders proved him right.

Photographs Ken George

Representing Maori council committees, Maori Women's Welfare League branches, church workers and other Maori volunteer groups, 80 leaders and observers came to Wellington for the second national planning conference, Tu Tangata Wananga Whakatauirā, run by the Maori Affairs Department.

In two days, they turned the \$10,000 conference cost into about \$3 million worth of action programmes, designed to improve Maori employment and incomes, health and education ... and save their language.

Missing were the long-winded philosophical debates and the talk of raising Maori aspirations. It was clear that the 1981 planning round was concerned only with specifics.

The Secretary of Maori Affairs, Kara Puketapu, called the results outstanding. The Minister, Ben Couch, has promised a third wananga this year.

Keeping Maori offenders out of prison and the language alive, emerged as the two most urgent targets. Both involve other Government departments — Justice and Education — and although representing extra funds for Maori Affairs, could save the taxpayer money.

Rehabilitation

The leaders believe, for instance, that Maoris can rehabilitate 20 Maori offenders for \$66,000 (excluding the setting-up cost for the first year) saving the taxpayer around \$177,000 a year, based on the outlay for keeping the same offenders in a minimum security prison.

Saving the public kitty is of course of rather less consequence to those who came up with the idea, than the future of their youngsters, but the cost calculations, are convincing enough to sell the proposal in court circles.

Most importantly, it represents a concerted bid by the Maori people to shortcut the present prison system, which as they have seen, seems to attract the same young offenders back again. They think they can do better.

The plan involves the Secretary of Maori Affairs — or "a suitably constituted authority" to act as legal guardian of selected first offenders and place them under the watchful eye of Maori farming families on agricultural programmes.



Shouldering responsibility

That is only part of it. Shouldering equal responsibility, will be marae associations and the joint kokiri/department community partnership teams which will provide basic work skills and vocational training courses, funded by Maori Affairs.

The three-pronged "Awhinatia te Rangatahi" approach emphasises whanau help for families under stress so they can be shown how to direct their children away from crime.

The focus is on young people from 11 to 18 years. The Education Department will be asked to assist with tutors in reading and basic subjects for marae courses.

Likely problems, which some leaders think they might encounter with the United Nations for setting up a dual legal system, are a hurdle they will cross if and when necessary. The wananga's failure to accept an amendment prompted by these fears demonstrated Maori faith in the Maori

ability to right the Maori crime problem.

Ben Couch supports the proposal. Besides, it works he says. In his shearing contracting days, the Minister had kids on probation in his gang, which earned him the nickname of "Ali Baba". Apparently, the "40 thieves" shaped up and proved worthy of his trust.

Working parents

Another way to help save taxpayers' money is a modest plea for \$85,000 a year to appoint 20 Maori-speaking supervisors to run day-care centres on maraes. Besides, supplying a facility for working Maori parents, the objective is to instil the Maori language in pre school-age children and arrest the decline of Maori speakers.

Presumably if this were successful, the Education Department would not need to spend as much on Maori language courses for school children, understanding that many pakeha children also take the language option.



The amount being spent at the moment also interests the Minister: almost \$7 million for 290 teachers. Wondering if the department is getting its money's worth, Ben Couch says he will approach the education people to inquire about the result.

He indicates that the Maori Affairs Department might be able to spend some if it rather better.

Publicity is another area assured of the Minister's backing when he takes the leaders' proposals to Government. Like the leaders, he is annoyed about "negative publicity" and says the media ignores positive Maori things. He asks where television was during the conference.

Media calls

Proposals from the wananga's media workshop include a call for a fully-operational Maori radio station with national coverage, catering for all tastes and age groups and with Maori control of the programmes.

One of the most expensive recommendations is a \$1.3 million bid to increase business courses and management training for tribal enterprises. Designed to elevate Maori economic standing, many leaders see this as the key to advancement on all fronts.

A pilot course for potential business entrepreneurs, which in 1980 sponsored 20 students through a nine-week marketing and leadership training course was hailed as a success. Ben Couch said at the time that the course graduates planned to gross sales of \$1.5 million in their first year in their own businesses and double that figure in their second year.

The Minister is now saying that he would like to follow-up those initial graduates, have a look at their books and see how they are faring. He is cautious about increasing funds until this is known.

Economic goals

The leaders asked for an interim task force to report back to next year's wananga on long-term economic goals. The targets include:

- That the Maori people achieve parity in per capital income with the national average by 1985.
- That Maori equity capital in the New Zealand economy be increased to 10 per cent by 1990.

- That there be a doubling of current Maori land holdings for tribal groups by the year 2000.

- That 25 per cent of vocational trainees aspire to (a) self-employment and (b) management within eight years of completing their training.

- The number of Maori fishermen in the fishing industry increase by 10 per cent by 1986.



- That provision be made to ensure the training of 100 forest managers and 100 horticultural managers by 1986 (it is not known who will foot the bill for this), and,
- That the numbers of trainees in agricultural be increased to 20 per year by 1984.
- That there be five graduates from an agricultural university per year by 1986.
- That Maori authorities create a financial institution by December this year, to enable equity to be used for Maori development.
- That the Maori Affairs Department negotiate for the necessary funding for the operation of Te Wananga O Raukawa (amount not stated) and warmly support the kaupapa.
- That consideration be given — for the 1983 financial year — to using the finance available for business lending, for the establishment of a Maori business investment fund in the private sector.

Job training

Also high in the more immediate priorities is an \$800,000 expansion of pre-employment job opportunities for Maori school leavers. The department has already allocated \$6 million for this purpose and says it will guarantee job training or placement for a third of last year's Maori school leavers.

In line with this theme is the present \$190,000 nationwide rapu mahi campaign to place unemployed Maori youngsters.

More money in the job training field is partly justified by the continuing low or non academic attainment of Maori pupils and their subsequent limited employment opportunities.

This must be viewed with the improvements. Kara Puketapu has figures to show a two per cent a year increase in the Maori school examination rate, but he acknowledges that 65 per cent of Maori pupils still leave school unqualified.

Faster progress

Now for the good part. When the Tu Tangata promotion began four years

ago, the Maori non-achievement figure was 70 per cent. Given the momentum of today's education drive, the rate of future progress is likely to be much faster.

On the health side, the leaders again called upon the department to arrange the appointment of 10 community health co-ordinators to liaise with Maori communities and provide readily available health care. They want a health group set up to prepare a health status profile of Maoris, to ensure adequate ante and post-natal care for pregnant mothers, to promote breast feeding and to attend to other health matters.

Ben Couch, who has acted as a mid-wife four times, is interested in the health objectives. He says many Maori health problems are self-inflicted.

Cindrella

Termed by one leader as the "Cinderella" of the wananga is the kokiri administration launched last year. As many readers will know, kokiri places much of the decision-making for Maori Affairs in the hands of the Maori



people who have set up kokiri management units in partnership with department officials. The fact that this innovation operates at all, notwithstanding how well it works, is of considerable interest to bureaucrats outside the department.

The units are funded by the department, but the leaders say the existing amount — \$5000 a Maori Affairs district — is insufficient and suggest an overall national figure of \$100,000.

The alleged inadequacy of present marae facilities to cope with cultural and educational courses promoted a demand for increased marae subsidies. The suggested figure is an extra \$300,000 for this financial year and an extra \$100,000 each year until at least 1985.

The expanding role of the maraes and their new important in the awhinatia te rangatahi project, would seem to guarantee that this request will be met.

Everything discussed by the leaders falls under the Tu Tangata umbrella which at present is assured of Government backing.

Mr Muldoon, in his opening address to Tu Tangata Wananga Whakatauiria said, "I believe that other New Zealanders are beginning to see now what Tu Tangata is all about — that it is not another gimmick. We talk of Tu Tangata for the Maori people, but it is for the common good of all New Zealanders."

The Prime Minister noted also a more



positive and optimistic ring about Maori confidence.

Both that and the shift into a new gear are obvious. The only place now to go is forward.

An Indian Viewpoint

One of the international participants in the Wananga Whakatauiria last year was a representative from the United States Bureau of Indian Affairs.

As well as praising the Department of Maori Affairs for setting up the International Symposium which worked in with the conference, the Indian representative had this to say about Maoris.

"Their language is used on a daily basis among the majority of Maori 40 years and over. The Maori are a very proud people, rich in tradition and culture. They have kept their native song and religion. Nowhere in New Zealand can you not see Maorism reflected in the country, whether it is designs on their coins, the names of towns or the many marae throughout the country. The Maori people are well established in all levels of society.

The fact that New Zealand has a Minister of Maori Affairs who is Maori sitting in Parliament is a tremendous asset. The 'unified voice' approach is very effective. The idea of workshops attended by the people working on key issues in which they make their proposals to the Department of Maori Affairs has a lot of significance to me. I can see where tribal leaders, if they would take issues to the people and involve them in the decision making process, would solve a lot of problems we are now encountering."



Change at the top now making waves.

Rangi Walker

Late last year one hundred Maori leaders met in the Legislative Council Chamber of Parliament for the 1981 Tu Tangata Wananga Whakaitira conference under the auspices of the Department of Maori Affairs. The inaugural conference in 1980 marked a turning point in the relationship between a government bureaucracy and its client community.

It was in essence a voyage of discovery between a revamped Department of Maori Affairs and the people it had purported to serve in the past. At that conference Kara Puketapu signalled his intention of inverting the bureaucratic pyramid and effectively making the people the directors of community development programmes.

Legacy of mistrust

Such a fundamental transformation of a social institution is fraught with difficulties not the least of which is a legacy of mistrust among many Maoris towards the Department. Then there are the vested interests of organisations such as the Maori Council with its own bureaucratic type perception of its role in serving the people.

It has taken time for the Council to perceive that it too was being inverted along with the Department. Consequently council members were offended when they were by-passed by the Department as field officers went directly to the people to establish community programmes such as whanau wananga, kokiri skills centres, and tu tangata home-work groups.

Other unanticipated difficulties soon became manifest. For instance community officers long wedded to their desks were gun-shy of fronting up to the community. They needed retraining.

Key issues

The experience gained in the twelve months since the inaugural conference from a series of district planning conferences identified the key issues of community development. These were brought forward in a series of papers and recommendations to be considered by the delegates to the 1981 conference.

Identify priorities

There is insufficient time to deal with the themes of the seven workshops so I will confine myself to the basic one of kokiri administration. Essentially a kokiri is an overall community administration group charged with the responsibility of bringing Maori voluntary associations together to identify priorities, in community development.

Having identified those priorities, resources at the disposal of the Department for community development are then allocated. This devolution of power and resources has been long dreamed of by the Maori people. Now with a sympathetic head at the top it is being brought to fruition.

Field Administrators needed

The pilot schemes launched in Wellington on Kokiri administration, according to the community officer responsible for them, indicates that the theory on which it is founded is not only feasible but also successful. But experience has shown that there is a need for training of participants in voluntary associations, and community officers

themselves.

At the grass-roots level, training is needed in committee procedure, accounting, communication skills, dealing with bureaucracy, and the marshalling of social and financial resources. Community officers need training in management and community development.

They also need a working knowledge of legal systems, local bodies and their by-laws and planning procedures. So important is training for kokiri administration that the conference voted for \$100,000 to be ear-marked for the purpose.

Marshall and unite

The aim of kokiri administration is to marshal community groups and to unite with them the resources of the Department of Maori Affairs. That way a concentrated impact will be made on many of the social issues that each has grappled with separately for so many years. Should Maoris succeed in this creative alternative strategy then the model provided may well be emulated by the rest of society.



Ko te huarahi whakawatea a te ture kua homai nei ki nga tangata o te iwi Maori e hiahia ana ki te whakawhiti i o ratou ingoa kia tuhia ki te Rarangi Ingoa Maori (Maori Roll) kia tuhia ranei ki te Rarangi Ingoa Whanui (General Roll).

He panui tino whakatupato tenei ki te iwi Maori o Aotearoa tuturu a, e pa ana hoki ki nga uri tukuiho.

MEHEMEA KA HIAHIA KOE KI TE WHAKAWHITI RARANGI INGOA POOTI, ARA, RARANGI INGOA MAORI (MAORI ROLL) RARANGI INGOA WHANUI (GENERAL ROLL) RANEI, ME TUHITUHI E KOE HIAHIA KI RUNGA I TE KAARI NEI, INAIANEI TONU NEI.

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date / /

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3. I wish to change to a Maori Roll.

signature _____
date / /

After 30th April 1982, you will not be able, until 1986, to change the type of roll your name is on.

Ka riro ma te karere Poutapeta e kawe atu he kaari penei ki a koe. He pukapuka tino whaitake rawa atu tenei. Ka riro atu i a koe, me aata titiro, me aata panui marika hoki e koe.

Mehemea he tangata Maori koe no Aotearoa tuturu, he uri ranei koe no tera iwi, ka ahei koe inaianei tonu nei ki te rehita i tou ingoa kia tuhia ki te Rarangi Ingoa Maori, ki te Rarangi Ingoa Whanui ranei. Kei te kaari e whakaatu ana ko tehea o nga Rarangi Ingoa Pooti e mau ana tou ingoa, ko te Rarangi Ingoa Maori, ko te Rarangi

Ingoa Whanui ranei. Mehemea koe ka hiahia ki te whakawhiti i tou ingoa mai i tetahi ki tetahi me tuhituhi o koe ki to kaari. Ka oti tenei ka whakahoki i to kaari i mua i te 30 o nga ra o Aperira 1982. Whakaotia atu tenei take inaianei tonu.

Anai e whai ake nei te mahi mahau

1 Mehemea tou ingoa kei runga i te Rarangi Ingoa Whanui, ana ka hiahia koe ki te whakawhiti ki te Rarangi Ingoa Maori ke, me haina katoa atu e koe tou ingoa me te ra hainatanga ki tenei wahanga o te kaari, ka mutu, ka whakahoki mai i roto i te pukoro kua taapira atu nei.

2 Mehemea tou ingoa kei runga i te Rarangi Ingoa Maori, ana ka hiahia koe ki te whakawhiti ki te Rarangi Ingoa Whanui, me haina katoa atu e koe tou ingoa me te ra hainatanga ki tenei wahanga o te kaari, ka oti, ka whakahoki mai i roto i te pukoro kua taapira atu nei.

3 Ka pa ka kore koe e hiahia ki te whakawhitiwhiti Rarangi Ingoa, waiho atu. Kia mau ki to kaari, kaua e whakahokia mai. Ka waihotia kia pena tonu te takoto a to ingoa i runga i te Rarangi Ingoa Pooti.

Ko te iwi Maori anake me o ratou uri no Aotearoa mai nei ka ahei ki te whakawhitiwhiti Rarangi Ingoa Pooti.

Ko nga tangata ehara no te iwi Maori o Aotearoa, e mau nei o ratou ingoa i runga i te Rarangi Ingoa Pooti Maori.

Mehemea koe ehara i te Maori no Aotearoa tuturu, panuitia to kaari ka titiro mea tou ingoa kei runga i te Rarangi Ingoa Whanui. Ka pa kei reira e takoto ana, waiho atu. Mea hoki kei runga ke i te Rarangi Ingoa Maori e mau ana tou ingoa, me haere koe ki te Poutapeta tata ki a koe, ka tono kia whakawhitiwhiti tou ingoa ki te Rarangi Ingoa Whanui.

Ko nga tangata Maori anake o Aotearoa tuturu, me o ratou uri, ka ahei ki te rehita i o ratou ingoa ki runga i te Rarangi Ingoa Maori. Ko nga tangata Maori o te Kuki Airani me era atu iwi o nga moutere o te Moana-nui-a-Kiwa me rehita rawa ki runga i te Rarangi Ingoa Pooti Whanui.

Ko nga aheitanga me nga tikanga e pa ana ki a koe.

Ka pa he tangata Maori koe no Aotearoa tuturu, he uri ranei koe no tera hanga, ka ahei koe ki te whakatahi ki tehea Rarangi Ingoa Pooti takoto ai tou ingoa ia rima tau, ia rima tau. Mea ka kore e oti i a koe tenei te whiriwhiri i roto i nga ra timata o Maehe tae atu ki nga ra whakamutunga o Aperira 1982, e kore rawa koe e whakaaetia a te ture ki te whakawhitiwhiti Rarangi Ingoa Pooti, a ma te tae rawa ki te wa o te tau 1986.

Mehemea koe kaore ano kia whiwhi kaari, i te mea pea kaore koe i to kainga noho i taua wa, ka tupono ranei hei muri ke atu o te ra tuatahi o Maehe 1982 o tau pakeke eke ai ki te tekau ma waru, me haere rawa koe ki tetahi Poutapeta ki te haina kaari rehita.

Mehemea ki te kore e whakahokia mai e koe te kaari i tukua atu ra ki a koe, ana mo te kore ranei koe i tahuri ki te haina kaari hou, ka tango maharatia e te ture e hiahia ana koe kia nohopuku tou ingoa ki tera kua tuhia ra ki te Rarangi Ingoa Pooti o mua mai o te ra tuatahi o te marama o Maehe 1982.

A te tau 1986 rano koe ke ahei ki te whakawhiti, mea koe ka hiahia.

Ka pa, ka eke o tau ki te tekau ma waru i muri o te 30 Aperira 1982, ko tena tonu te wa e rehita ai i tou ingoa me te whakatahi ki tehea Rarangi Ingoa Pooti, ara, Rarangi Ingoa Maori (Maori Roll), Rarangi Ingoa Whanui (General Roll) ranei.

Mehemea koe kaore rawa nei kia rehita noa, ana ka kore ranei koe e rehita i tou ingoa i roto i nga ra o 1 Maehe tae noa ki 30 Aperira 1982, rehitatia tou ingoa taapiri atu me te whiriwhiri i te Rarangi Ingoa Pooti e hiahia ana koe kia takoto tou ingoa, ara, Rarangi Ingoa Maori (Maori Roll), Rarangi Ingoa Whanui (General Roll) ranei.



ELECTIONS NZ

MULTICULTURAL HERBS READY TO GO BACK TO THEIR ROOTS



Auckland's multi-cultural reggae band HERBS has achieved all but one of its aims ... a symbolic journey back to its origins. The HERBS story is traced by freelance writer, Kereama Reid.

For HERBS, the journey has been long, almost too long. The disappointments perhaps too many. And yet the peaks that this five man reggae band have reached are higher than those of other bands. In the past year they have albeit briefly, shared the same stage as Stevie Wonder, they have opened shows for English reggae bands Black Slate and UB40 ... and they've put onto record some of this country's finest and most significant contemporary music. But still the HERBS story runs deeper than that and means more than just music ... there is a lifestyle and conscience about HERBS that sets them apart.

The HERBS journey began some three years ago, the group taking shape out of social bands, from reading messages picked up on the street and from traditional rock influences.

Gentle roll

New Zealand-born Samoan vocalist, Tony Fonoti speaks of "Jimi Hendrix, Cream and of course Bob Marley". HERBS music is a unique type of Polynesian reggae, a reggae set against the gentle roll of Polynesia and a reggae for the streets of Ponsonby, Newton and Otara. And HERBS are similarly aware that by their very existence they represent a step forward and believe that what they do is as much for others as for themselves.

As guitarist Spenz Fusimalohi puts it ... "The whole thing was to open doors.

There's brothers sitting out there with talent that hasn't got a chance to get through. There are many musos in Tonga without any chances, and I want to open the doors for them. What we are trying to do for them is to tell them what's happening at the moment ... and not just here but elsewhere too."

Shut doors

But for HERBS themselves, many doors have seemed firmly shut. The bread and butter of any group's work is in playing pubs, football clubs, lunchtime school concerts, even charity gigs if they will get you an audience. But the group has consistently run into trouble ... too often their approaches to hotel management have met with a refusal. Why?

Toni ... "There's really two reasons, but pubs will give you the second ... and they still have a good case. The reason would be that our music hasn't got as wide a range ... it appeals to a smaller crowd. But there is another side. They don't want a Polynesian band playing in a pub and drawing a Polynesian crowd ... the brown people."

Angry and disappointed nods from the band and manager Will Ilolahia affirm what Toni says, and yet as Toni further points out. "There's never been any trouble, not even at the beginning. And now we draw varisty students, lawyers, teachers, the hippies plus the Polynesian crowd".

This welcome broadening of their base reflects their efforts of 1981 to play wherever and whenever possible.

Notable success

Sweetwater's '81 was perhaps their first notable success, if nothing else HERBS were different. They played reggae and their uplifting rhythms were in direct contrast to most of the downer rock hammered out at that potentially ugly festival. HERBS were well received on that score alone. By April they had worked the available pub/club circuit and were chosen to open for the Western Springs concert by American soul super-star Stevie Wonder. The concert was an unfortunate disaster.

On the night an April storm swept the city and although HERBS managed to play what Auckland Star critic Colin Hogg called "the warmest most seductive reggae I've heard in a long time", Stevie Wonder could only appear long enough to tell the crowd of 25,000 that there would be no show from him that night. But for HERBS the experience was important.

"From Stevie Wonder we learnt that if its 45,000 or 100 people you've got to go out there and do your best," says Toni.

And that best was quite good enough to secure two other support concerts over the next few months.

Lessons learned

In August there was the tour with English reggae band Black Slate, then topping local record charts with their single "Amigo" and a top selling album. But few who saw the Auckland Town Hall concert would disagree that the night belonged to HERBS. The audience, predominantly Polynesian, were treated to a stronger and more forceful HERBS than before. And again lessons had been learned. Black Slate were essentially party reggae, the messages are there, but they are sprung on dance rhythms.

"From Black Slate we learned a good thing," Toni acknowledges, "to be positive, to put everything into it regardless of how you are feeling at the time ... if you are positive then the people are too."

A month later and HERBS were stunning Auckland audiences again, this time at a steaming Mainstreet Carbarret in front of an audience who had come to see yet another English reggae band, UB40. Again praise for their set was unanimous and this time the stage competition was even tougher. By the end of the night HERBS had assured even the meanest of cynics that they could hold their own on stage with the best that could be offered.

Hard grind

Away from that spotlight however the grind is hard. Two nights before talking to the band their sole income for the week came from a dance at a suburban intermediate school. The band,

management and sound crew equally dividing the \$400 guarantee and hoping for a percentage on the door. The door take didn't show, the eight members split the cash in hand and then pitched money back in the kitty for petrol to get themselves home to families. The following week there was no gig at all ... and no income.

On their tours the group has the advantage of playing material that may be familiar to their audiences ... their six-track mini-album was released mid year and while not exactly a big seller (Less than 2,000 copies) it did rise to No. 18 on the Auckland charts. ("A Top Twenty record!" roar the band with delight.) "What's Be Happen?" is a remarkable record, one that the group are justifiably proud of. The diversity of styles assimilated and brought out is evident even after a single hearing.

From the highly politicized "Azania" that opens the album, ("Pretoria, we see through all your lies, hiding your evil system under multi-racial disguise...soon come Azania, power to the freedom fighters") through to the delicate acoustic tribute to Bob Marley in "Reggae's Doing Fine", the album touches all kinds of feelings. "One Brotherhood" for example is a plea for unity in the face of racial diversity, set against a soft pulse of South Pacific guitars, "Whistling In The Dark" conjures up streetcorner huddles of K.C.'s in Ponsonby side streets.

Loud acclaim

Local music critics were loud in their acclaim of "Whats Be Happen?" As highly respected Rip It Up critic Duncan Campbell put it, "This record marks a major step forward for New Zealand music ... one which the participants can be truly proud."

However that was no guarantee that the songs would get the all important radio play and in fact some stations refused to give air-time to "Azania" because of its strong anti-apartheid sentiments and the not-so-coincidental arrival of the Springboks in the country. The group also feel some anger at the lack of effort put in by local distributors, whose efforts they feel are minimal, only paying lip-service to local music. Of the music however they made no excuses.

"We were really pleased with the tracks and we only put six tracks on because we heard that was a new thing overseas. It also kept it to a realistic price", says Toni, "but we knew we wouldn't make any money. We just felt it had to be done, that's all."

And the album was only one of the things that Herbs felt had to be done. Early on in their career they set themselves some goals ... and to date they have fulfilled all their aims, but one. And that is the one that they see as being the most important — a tour of the islands. Something that could be seen as a spiritual journey, perhaps

("For Phil (the groups pakeha bassist) it's missionary work," jokes Spenze.) A learning experience to be sure. In the silence that follows the question, Why go to the islands? it becomes clear that this is something beyond words. Searching for roots in Hawaiiki comes up somewhat self-consciously. But the tour is the test.

Too many strings

Originally scheduled for last July, events overtook the tour. The support concerts provided much sought after experiences, but more importantly, money. The financing of the tour is awkward and the frustrations of manager Will 'Ilohia come through when the subject is raised. It's the anger of what HERBS call their "street-management" trying to deal with figures and estimates that run off like telephone numbers. The time spent negotiating their way around a maze of Government Departments in search of financial assistance.

Like the album, which appeared on their own Warrior label, the tour has all the idiosyncrasies that one expects from this unique band.

"The first thing is that control must be kept within the group", says Will "and so that has counted us out of a lot of funding things because there's always strings attached."

The initial tour budget looked to be around \$64,000 but some very interesting possibilities emerged even at the outset of the planning. The Commission for Independent Pictures saw the potential for a 50 minute documentary film emerging and were prepared to make provision in their own finances to come along for the ride. From their interest came unexpected bonuses.

Motels in Fiji and Tonga were prepared to offer free accommodation in exchange for some discreet screen time. Air New Zealand also saw possibilities in the film ... the band carrying Air NZ bags, the koru appearing on the groups gear and such. On the other side there was some less attractive aspects, the "strings". There was some suggestion that the band could write and presumably perform a song about the virtues of flying Air NZ. "That was something that we would have to look at."

Retain independence

A brewery was particularly keen to become involved too but, as Will says, "the band would have to consider whether we wanted to be seen to be promoting beer." It all kept coming back to control... and in these last areas the group could see their independence threatened. While deliberating on the commercial aspects, Will has approached a brace of Government agencies. The Queen Elizabeth Arts Council came into the picture early and although the timing of funds from that source seems undependable they made out a case for \$15,000 and have come to a loose ver-

bal agreement for something a bit less. Nothing definite, just a fingers crossed situation at present.

Some money can come from Warrior Records, from funds set aside to promote the album on tour, again not a great deal, but possibly enough to shift the album in the islands visited.

Approaches made

Approaches were made to the Maori Affairs department via guitarist Dilworth Karaka, but ironically their case couldn't be considered within the terms of the Maori Trust because of the five permanent members, only Dilworth is Maori. The matter is now being considered by other departments that could make finance available under trusts for Pacific Island peoples. Again though, it's a wait and see situation.

The current line of enquiry is through the Tu Tangata scheme, the scheme established to encourage the cultural identity and pride that HERBS are naturally associated with by their large following in Auckland. The Tu Tangata perspective is quite different, and more encouraging than other areas. Recent discussions have been positive and understanding has developed between the parties. Tu Tangata see HERBS as a group with possibilities beyond music making.

"We've got to get some goals," explains Will, "and we hope to get some money from the Tu Tangata programme if they will see us as a business. There could be either a grant or a loan if we can prove that we've created employment then they could give us a grant. At present HERBS has provided employment for the guys in the band, for me, the sound people and others who are working with the band. But its over to us again. Tu Tangata were quite keen and now we are talking about a business plan."

Not over

And so the tour, initially planned for last June, deferred till December, is now tentatively scheduled for June '82. And all things being equal it could just go ahead ... if the financial help arrives in time.

Three years up from the street working on their own, HERBS have played their part and earned the respect of street kids and the music industry alike. They now wait for those efforts to be acknowledged by someone with access to the public coffers.

So the story is a hard one, a story far from being finished in its telling. "Never get far if you stay where you are".

And where will HERBS be in eighteen months time?

There is a long pause.

But the journey isn't over yet.

The answer comes slowly, but when it comes it comes with an affirmation borne out of the years gone before....

"We'll be around".

"Yeah, we'll be around".

MAORI ALL BLACKS TOUR TO WALES OCT/NOV-1982

**Not many of us went to
Europe with this team in
1888 ... It would be
too bad to have to wait
another 100 years.**



The 1888 Maori Rugby representatives, first Maori side to tour England. From left, back row, are Arthur Warbrick, A. Webster, J.R. Scott (manager), G. Williams, Wm Warbrick, Alf Warbrick. Middle Row: Ihimaira, W. Wynyard, D. Gage, Joe Warbrick (captain), Fred Warbrick, H.G. Wynyard. Front Row: R. Taiaroa, T. Ellison, R. Maynard, W. Karaauria, G. Goldsmith.

1888 N.Z. NATIVE TEAM

**FOR FURTHER INFORMATION, ITINERARY AND BROCHURE
WRITE TO MURRY REID NATHANS TRAVEL P.O.BOX 190 AUCKLAND.**

NAME _____

ADDRESS _____

PHONE _____

**and come with them on the rugby tour of the century
OUR TOUR PATRON — GEORGE NEPIA**

RAUTAU O TE RAA O TE PAAHUA KI PARIHAKA



Kotahi rau ngaa tau kua hipa mai o te waa i karapotia ai te paa o Parihaka (e tuu tata ana ki Rahotuu i Taranaki) e ngaa hooia o Ingarangi i tohutohungia ai, nei peehia ana raatou, me tarehua te iwi o reira i haere mai i Taranaki me etehi atu waahi ki te whakarongo ki ngaa kauahau a ngaa poropiti tokorua o Taranaki araa, a Tohu Kaakahi raaua ko To Whiti-orongomai; kaore i pakanga. I aakiaakina e ngaa poropiti too raaua iwi kia tau te rangimaarie i te whakaputa raanei.

I te Paraire, i te ono o ngaa raa o Nooema o te tau kua pahure ake nei 300-400 ngaa manuhiri i tae ki Parihaka aa, ka huunuku atu ki runga o Paaraahuka, teetehi o oona marae maha; ko te tuatahi teeraa o ngaa manuhiri i tae ki te whakanui i te rautau. He whakatangitangi, he waiata, he waa hoki e ngeri ana aa, nawhai aa, i runga anoo i te tikanga o reira ka haere tuatahi ko ngaa

Te Whiti's tomb Dawn, 6am Parihaka November 6 1981.

manuhiri taane ki te ohaoha haere. Kaatahi ka haere ngaa mihimihi aa, hono kau ana aua manuhiri ki te tangata whenua hei poohiri atu hoki i eetehi atu.

Tae rawa ki te haaora o te tina i te Raahoroi e eke tonu ana mai te tangata anaa, i te tataringa moo te haakari ki Paaraahuka (te marae o Te Whiti), ki Toroaanui (te marae o Tohu) hoki he ngahau taa ngaa kaaragarangatanga hapuu o Taranaki.

Kaaore i aarikarika te maringi iho o te ua i te Raahoroi engari kaaore rawa i aukotia te haere o ngaa mahi engari he whakakotahi i te iwi anaa, ka tau te paatai a te nui tangata: he aha taau takoha i roto i te raa o Parihaka? Koinei taaku whakahoki: i rongo tonu iho au i

te mau tonu o te haa o Parihaka; ki te haa hoki o te kotahitanga ki te raukura, te tohu o te rangimaarie, me te rongo tonu iho i ngaa mana o Tohu; ki te haa hoki o te maunga o Taranaki te huihuinga o te tini poropiti o te taihauaauru; te haa o te kotahitanga o ngaa whakaaro o te iwi.

Nooreira ki ahau rawa nei aa, tae atu ki eetehi atu o maatou anoo ahakoa kaaore rawa he tino whai koorero whakaharahara nui rawa nei; kaaore raanei he karanga whakahira rawa nei; kaaore rawa raanei he kupu whakaari motu hake ko te mea nui iaraa ko taua hui he hui na te tangata hei whakahuihui i te tangata, nooreira, ko te koorero kei te peenei: kei te ahu taatou ki hea? Ko te aha taatou? He tatari raanei, Taranaki, moo te ekenga anoo o te rautau e tuu mai nei? Ko te aha?

He wero tonu naa teetehi o ngaa kaumaatua.

Parihaka — is there a lesson for the future

Ruka Broughton

One hundred years ago the village of Parihaka, situated near Rahotu in Taranaki, was surrounded by British troops who had orders to sack the village and disperse the inhabitants.

The people had come from all over Taranaki and the rest of New Zealand to hear the message of the two Taranaki prophets, Tohu Kakahi and Te Whiti-o-rongo-mai.

There was no battle, the prophets urged their people to offer passive resistance rather than violence.

On Friday November 6 last year about 300-400 visitors to Parihaka converged on Parahuka, one of its many marae, being first of many groups of visitors who gathered to mark the centenary.

The welcome for the people from the south- Wellington and Nelson, Friday morning November 6.



The four aunts of Parihaka being interviewed for television. (left to right) Sally Karena, Ena Okeroa, Netta Wharehoka, Marg Rau.

Wailing and chanting

There was wailing, chanting and the occasional exuberant ngeri (haka type performance). And in accordance to local tradition, the menfolk from amongst the visitors approached the tangata whenua for the hongis. Speeches were exchanged and those visitors joined the home people to welcome others.

Up to lunchtime on the Saturday, visitors were still arriving and while waiting for the hakari which was provided by both Parahuka (Te Whiti's marae) and Toroanui (Tohu's marae) local entertainment was provided by the many Taranaki groups present.

Parikaha Spirit

It rained non-stop on the Saturday but this did not stop things from progressing. In fact it brought the people closer together, and as most people asked. What did you get out of Parihaka Day?. My answer is this.

I got the feeling of that omnipresence of the spirit of Parihaka, the spirit of identity with the raukura emblem of peace and Tohu's own manifestations, the spirit of Taranaki mountain the venue of many gatherings of the West Coast prophets, the spirit of togetherness with people.

So for myself and others even if there were not great speeches, no fanfare, no words of wisdom, the greatest thing was that the hui was made of people who came to be together.

The important issue is: Where are we heading? What are we going to do? Or do we wait for the next hundred years Taranaki? What?

A challenging question from one of our elders.





View of Parihaka — Saturday afternoon.

THE SACKING OF PARIHAKA TOROANUI MARAÉ 100 YEARS AGO

On the 6th of November, 1981
Yvonne Dasler took me to PARIHAKA
for their 100 Anniversary
Not their One hundred and one
My heart beat so much faster
As we neared our destiny
For me, a mixture of sorrow
And treasured memories
I looked with anticipation
To see if I could find
That elusive Taranaki Mountain
That often hides behind
The wind blew sharp
The rain poured down
As we drove in
To PARIHAKA town
TE WHITI O RONGOMAI I greeted
Te Raukura, I acknowledged too
With Te Niho beckoning me closer
Kui Te Rauwha's Paepae in view
Te Rongo O Raukawa
Is a lonely building I hardly knew
Yet, it always captures my attention
Because of its isolated view
TOHU KAKA I greeted also
Te Rangi Kapui A Te Ao
The 2 storied building
Has withstood the test
Of time, somehow
I turned, and I greeted
Kote Mahi Kuare too
Do you know when we were children
We called it the Morgue
It is rude, but true
I looked and looked for elders
But they had left me behind
With their new generation
Who have not their
Resource of kind
Present were many people
Who stood out like steeples
Male and female combined
In speech, song or rhyme
I listened with rapt attention
To the male exponents' oratories
And came to the conclusion
They were Geneologists & Historians

These photographs of the Parihaka Centenary were taken by Fiona Clark. Fiona has recently published a colourful sea-food calendar of Taranaki featuring her photographs. The calendar contains tide times for the Taranaki coast as well as sea-food recipes. The calendar's a fine example of sensitive photography and was inspired by Parihaka. It retails for \$7.50 and is available from Fiona Clark, No 43 RD, Tikorangi, Waitara, Taranaki.



Tohu's meeting house, Rangi Kapuia.

Mohi Wharepouri was an honoured guest
Some KUIA to name a few
Ngahina, Marjorie, Sally Wharehoka
Tangi, Moetautara and Sally Karena
Were the ones that I viewed
It was not the Religious Orders
That captured and commanded attention
But the N Z Police Delegation
Who reluctantly joined our convention
When Basil Johnson N Z Police
Humbly presented their view
For they came not to conquer
But to start a friendship,
Afresh and anew
His fluent speech in MAORI
Softened the pain in our story
For when I espied many faces
It accounted for the blending

Of many races
The Upper Terrace and Lower Terrain
Have come 100 years apart
Although it was a gentlemen's agreement
It still used to wrench my heart
I was allowed to go up or down
Very few of us had that privilege
For if I came from many fruit
I also, came from a village
But now at last some wisemen have
decreed
That we UNITE and go forth
Into the future history
With FAITH, HOPE and CHARITY
Embracing all with HARMONY

By Ngaere Ngahau Mako
RATANA PA



Inside Te Niho — Saturday afternoon.



Putting down the hangi on Saturday morning (it rained so hard that the hangi took several hours more than anticipated).



Peeling potatoes — this group peeled 16 sacks.

Parihaka 1881

Parihaka is a place where I, and hundreds of other people went to remember not only the arrest of Te Whiti and Tohu, but everything else that happened. It was an experience that can't really be put down on paper because it was all totally new to me. I couldn't understand Maori language but I knew that I wasn't the only one.

I was surprised at the number of people that were there (both Pakeha and Maori) because, until earlier in the year when Miss Howell (our Drama Teacher) and Mrs McKorkindale (our Maori Teacher) decided to do the play of Parihaka, I'd never heard about this little place south-west of New Plymouth.

I have learnt a lot about the Maori culture through being in the play and on the marae. I feel sorry for anyone who couldn't be there because it was an unforgettable experience. And I'm glad that the awkward feeling of being a Pakeha at a Maori gathering didn't last.

Gillian Rogers

A sharp intake of breath and that typical empty feeling deep inside your stomach as you round the hill to find the cars buses and vans full of people waiting to enter the marae at the gate. Wiping your sleepy eyes you descend the bus steps to enter the atmosphere of the cold nippy dawn.

Around you stand hundreds of Maori people, all from maraes around N.Z. Slowly as you walk up the driveway, several people who obviously have not seen each other for years, greet with tear filled eyes.

Passing Rolleston Hill where one hundred years ago stood the cannon whose trigger never fired, you gasp as you see the people of Parihaka, a few of whom you recognised from your visit earlier in the year, welcoming you with their greenery waving as they chant and sing.

It is slightly drizzling as we begin singing and chanting our return. We began the hongi and during the awe — inspiring protocol two women wail bringing this emotional visit to a beginning.

Stephen Aitken

The entire events of the trip to Parihaka were to me an outstanding experience and I can honestly say that it was a real pleasure to have participated in that unique centennial.

On the marae the sense of one big family, of brothers and sisters, pakeha and maori alike, was truly amazing and the spirit of goodwill and peace found, was a real example of Te Whiti's symbolic feathers.

The centennial not only provided me with an unforgettable, memorable sensation, but also gave me the chance to pick up some of the maori language and accents first hand and get used to great chunks of potato and carrot in a thick morning stew.

Glenn Anderson

Upper Hutt College pupils contributed to the spirit of Parihaka by performing a play based on Parihaka's peaceful protest. 'Parihaka 1881' was originally performed at the College earlier in the year and was directed by teachers Kiri McCorkindale and Jean Howell. The following articles are the pupil's impressions of the Parihaka Centenary.

The spirit of Parihaka has brought the cast of Maoris and Pakehas together into a bond which I can see will not be broken easily. Now I do not see myself as an enemy to the Maori, nor the Maori as an enemy of mine but simply as an unknown friend who like me is a New Zealander.

Through the love of the Te Ati Awa Tribe and hard work of our two directors, Auntie Jean and Nan, we are now one people who have a home in Taranaki, Parihaka.

During the weekend stay at Parihaka, the doors were opened before us. Inside these doors we saw many hundreds of Maoris reveal their love for their broken tribe and even for the pakeha, whose ancestors had been the cause for Parihaka's downfall. Certainly there was no ill-feeling, instead there was a sense of closeness between the two races that even the bad weather could not separate them apart.

It has been an unbelievable experience performing the play "Parihaka 1881" and to have had a tiny grasp of the Maori spirit at the Parihaka Marae. Before becoming a cast member of the play, I had very little love and respect for the Maori people but now this is reversed thanks to Auntie Jean and Nan who had the determination to direct the play despite the differences that existed within the cast. As a result the play has introduced us into the Maori world which is a great privilege to be in.

And to the Aunties we met at the marae, thanks again for your love and encouragement to the cast and the play. It has been an unforgettable experience being with your people and Parihaka.

Murtle

Play directors — Kiri McCorkindale (left) and Jean Howell.



I think the most important thing in the whole weekend was performing the play at the place where it actually happened 100 years ago. You could almost see Te Whiti and Tohu standing talking to the people and standing up on top of Mount Rolleston. It wasn't difficult to imagine the cannon being brought into position and the people sitting on the marae below.

Coming as a Pakeha to a marae for the very first time, I felt very out of place for the first half of the weekend. My ancestors had been at Parkihaka, but on the other side. The side of the Pakeha. So I had even more reason to feel out of place. Yet I came away with a feeling of belonging.

It was an unforgettable experience.

Linda O'Sullivan



Te Whiti — Patrick Melaugh (right) and Tohu — Brett Waiwai.

Total cast of 'Parihaka 1881' as performed by Upper Hutt College.



HUARAHI DEVELOPMENTS MAORI TRADE MISSION

A Maori trade mission recently returned from Japan and Malaysia, excited about prospects for horticultural exports.

Huarahi Developments, a joint venture company, combines the resources of the Maori people in the Bay of Plenty with the expertise of a well established and successful New Zealand company, TNL Group Limited of Nelson. Eight Maori trust boards or incorporations hold 60 percent of the shares in Huarahi with TNL holding the remaining 40 percent.

TNL Group Ltd is a large diverse company involved in freighting, tourism, minerals, horticulture and export.

Innovative approach

Huarahi was formed only 12 months ago but has purchased a processing plant at Taneatua which is being renovated for the current season's production.

Huarahi has entered into contracts with Maori growers and will provide planting materials and expert advice as well as purchasing and processing their crops. In keeping with its innovative approach, Huarahi sent a trade mission to see for itself the requirements of the market and to develop long-term trading associations.

The marketing of Huarahi produce is carried by TNL Export Limited, but it was intended to show the buyer by way of the trade mission the high degree of Maori grower participation in the company and also to promote the development of Maori leaders by exposing them to the opportunities and realities of overseas trading. The mission was partly financed by the Department of Maori Affairs with these aims in mind.

Long-term needs

As expected, a fine rapport was developed between members of the mission and representatives of the Japanese and Malaysian companies visited. There was a strong interest expressed in the Huarahi concept and a willingness on the part of a number of organisations to form long-term associations with Huarahi.

Offers were made to supply Huarahi with seeds of new crops of varieties not grown in New Zealand and to provide advisers for periods to Huarahi to assist in the growing and presentation of produce for market.

High demand

Demand is high this year for the crops being grown by Huarahi and particularly our production fills a gap in the Japanese market, arriving at a time



Meeting with Toshoku Ltd, importing agents in Osaka, Japan's main port for agricultural produce. (back row left to right) Robert Mahuta, Mr Ikegami, Roha Pahuru, Waaka Vercoe, Mr Takubo — managing director, Bruce Robinson, Mr Kamabayashi — general manager. (front row left to right) Stavros Kolovos, Claude Edwards, Dexter Taylor.

of high prices and when it is least likely to be in competition with produce from the Japanese farmer. The mission was satisfied that Huarahi can find a permanent place for its produce, provided very high quality standards are maintained and the produce is delivered on time at reasonable cost.

Japan impressed all members of the mission. The densely populated country where no scrap of cropping land is wasted and the people are polite and friendly, left a strong impression. Japanese incomes are relatively high, and they are demanding in their quality standards. They can afford the best and they expect us to produce high quality fruit and vegetables and to deliver on time.

High quality needed

Malaysia although smaller and less developed is another fast growing market and a number of opportunities were identified.

The mission returned home fascinated by the people they had met and the things they had seen, but with a firm conviction that we can produce the high quality crops needed by these markets. So long as we are professional

and competent in our production and handling, we can sell to Japan and Malaysia at prices which will give our growers a good return and provide many jobs for our people. It is essential that the marketing be well planned and coordinated with processing, storage and shipping being carefully coordinated beforehand.

Mission members

The mission was led by Claude Edwards of Opotiki, a farmer, and Chairman of Huarahi, Deputy Chairman of the Opotiki Dairy Company and Chairman of the Whakatohea Trust Board. With him were Dexter Taylor, General Manager — Marketing and Development from TNL Group and also a director of Huarahi; Waaka Vercoe Secretary of Huarahi and Secretary of Te Arawa Trust Board; Roha Pahuru of Hicks Bay, a Huarahi grower; Bruce Robinson Deputy Secretary for Maori Affairs, and Robert Mahuta, Director of Maori Studies and Research at the University of Waikato.

While in Japan, they were assisted by Stavros Kolovos, a marketing executive with TNL who has been responsible for coordinating the sale of the Huarahi produce.

A Traditional Meeting House For Blenheim Area

**Laurie Duckworth
Designated Builder of Meeting House**

Laurie Duckworth and Kath McKinney
outside the partially completed
meeting house.



**Ko Tapuaeenuku Te Maunga
Ko Wairau Te Awa
Ko Rangitane Te Iwi
Ko Omaka Te Marae
Ko te kawa he paeke
Ko Te Waipounamu Te Moutere
Mo Nga Rangitira He Kahukiwi
Mo Te Atua He Pounamu
Ko Te Kai Rapu Ko Io Te Kite**

Omaka Marae Inc. formerly Marlborough Maori Community Club, has since its inception in 1959 worked quietly to establish a Marae for the Blenheim area (original Maori name Wai Harakeke). At this time there were very few established Marae's in Te Waipounamu and possibly only one traditional meeting house.

Omaka — "River between the hills". Omaka is South Island Maori for Omanga "Manga" being a general name for a tributary.

Omaka Valley is a riding in the Marlborough County Council and the Marae, some two and a half miles from Blenheim, was commenced in 1976 with land and buildings formerly owned by the R.N.Z.A.F. (incidentally Hon. Ben Couch served here during the war), ad-

ja cent to the Omaka Aerodrome, the home of the first Aero Club to be formed in New Zealand.

Since this time considerable work has been done in converting the main building into a Whare Kai and accommodation centre which is supplemented by two cottages.

A Whare Runanga Committee was formed in October 1980 and successfully moved to secure more land from the Lands and Survey Department to enable the commencement of a Meeting House.

Like most races, the local Maori people believed that each person's history is precious and worthy of preserving.

The Meeting House would enable the learning and understanding of Maori History, tradition, arts and language, most important they would have a place to honour the dead.

The total marae would help all people to grow in knowledge, pride and heritage in the enduring creative qualities of the Maori people of today.

A management plan was drawn up, helpful initial discussions were held with Neville Baker of Maori Affairs, and about this time Te Waipounomau was very fortunate in that Wishie

Jaram was appointed District Officer. His guidance and encouragement is already reflected throughout the Island. Today we enjoy the progression of activity in many South Island centres.

Our own Committee had no established building fund but today we already have an entity worth \$45,000. The project is being done in five stages — currently it is entering Stage 3. Stages 4 and 5 will take another two years to complete.

The tukutuku work is about to be commenced utilising kiekie which is obtained from the Marlborough Sounds. The entrance will contain 8 Poupou and Keke and Maihi and Amo. They will all be carved from totara already secured from the West Coast.

Although the majority of the original inhabitants have strong Rangitane Ngati Kuia and Ngai Tahu connections the local Maori people in excess of 1,000 that the Marae will draw from are mostly transient. With this in mind the Marae will be non tribal and the Kawa will be Paeke.

The House when completed will hold 200 and sleep 130 and will cost approximately \$108,000.

Tapu lifted on Papakura Marae Dininghall

Haare Williams

"A dream come true" was the way Papakura builder, John Beach described the lifting of the tapu from the new dininghall and the completion of the first phase of the Papakura Marae complex at the predawn service. About fifty people of Ngati Papakura were joined by earth and sky, trees and birds, ancestors and generations unborn in the spirit of birth of the new building. Kaumatua, Rangi Reihana welcomed the rain, hail, thunder and lightning "As a blessing from the elements."

About eight years ago, three people got together, huddled over a coffee table and with \$48 in the bank, and loads of enthusiasm, they resolved to get cracking and set up a marae complex for Papakura which would provide for the social, cultural, and integrative needs of both Maori and Pakeha. The three were John Beach and his wife Ramai, and a Papakura accountant, Jim Baker. Their determination was infectious enough to grab others. However, the idea started away back in the late 1950s when Rangi Reihana was a city councillor.

NINE YEARS AGO

And now, almost nine years to the day, the new building was cleared of the tapu with rituals, so that the practical functions of the marae can be performed. Like all other marae projects, money is needed. Lots of it. Already, the complex is now estimated to be worth \$400,000. The next phase is the completion of the ablution block and the landscaping of the three acre site. Already, the committee's attention is turned to the fully decorated meetinghouse.

"Raising money", said Jim Baker "Is the toughest job. We've proved our determination, and now we are asking the Papakura city to back us."

And while there is occasional friction, as in all committees, there is more tolerance and more emphasis on group activities than on individual effort and stress. For John Beach, agreement "As a whanau", is as important as time, money and efficiency.

VAST RESOURCES OF MAORITANGA

And so, through a concerted effort and agreement, the Papakura Maori Committee can be proud of a building which the Minister of Education Mervyn Wellington described at the predawn service, "As an important step for the city of Papakura." Mr Wellington added, "The marae will be a centre which will help the citizens of Papakura understand the vast resources of Maoritanga and as a place to understand cultural diversity."

First over the threshold were Kuia Tate and grand-daughter, Vanessa Turei (7). The prayers of thanksgiving were led by elder Brian Joyce and concluded with the ritualistic sprinkling of

sacred water to the four corners of the house. The sermons were delivered by kaumatua, Rangi Reihana, and by a direct descendent of the Ngati Paoa tribe, Ihaka Paraone of Kawakawa Bay. According to Maori oral history the Ngati Paoa tribe settled on Pukekiwiriki when the Tainui canoe made landfall in the Tamaki isthmus. Pukekiwiriki is the 'sacred mountain' upon which the blood of Ngati Paoa people was spilled. It looks out over the marae site on Hunua Road, and the city of Papakura.

TE KOIWI DOMAIN

The marae is part of an eleven hectare recreational park known as Te

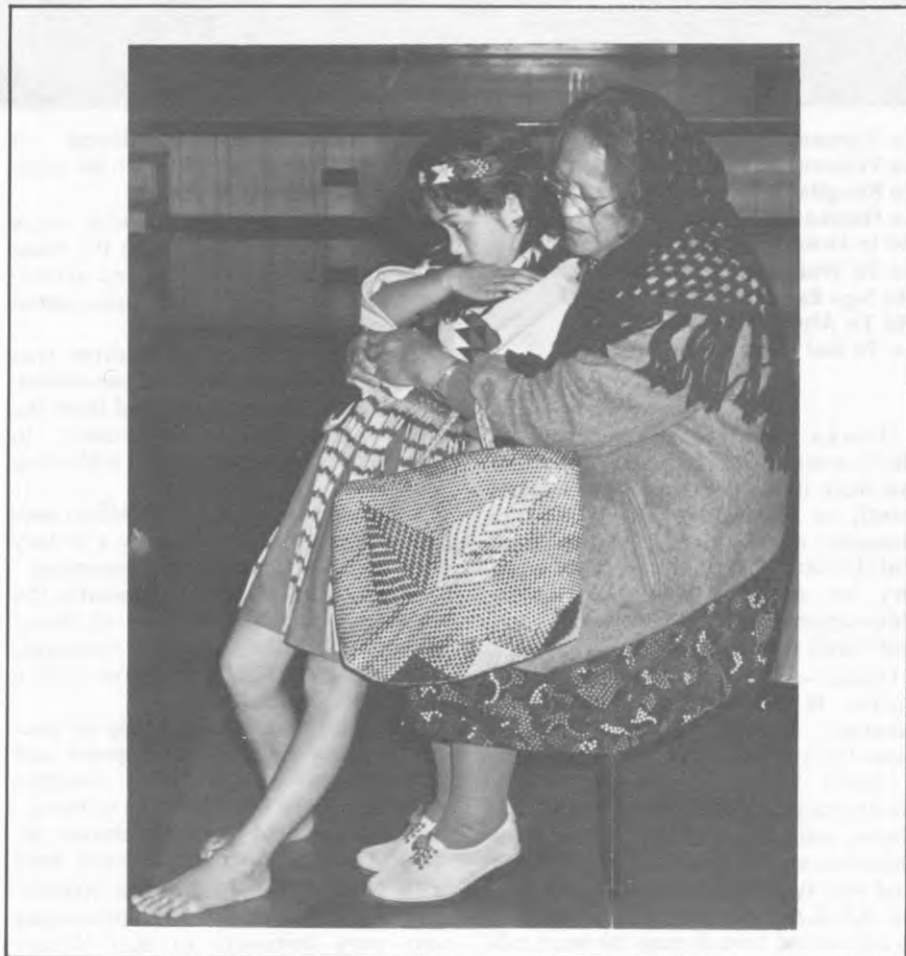
Te mokopuna me te whaea o Papakura ... the first female to step over the sacred paepae was seven year old Vanessa Turei, and kuia, Mari Tate. (Photo: George Hawkins).

Te tangi a te tui
Ki nga taumata korero
O Pukekiwiriki
Tui, tui, tui-tui-a
Tuia muka tangata
Ka ao, ka ao
Ka awatea!

Koiwi Domain. Work on the dininghall was started in 1979 with commercial and voluntary labour. Committee Chairman, Heta Hodges was proud of his Committee's achievements. An excited Mr Hodges said that he would like to see local and national governments consider the usefulness of the project in education, welfare, law and justice, health, sport and recreation, leisure time, and other uses.

"The main beneficiaries, apart from the Maori community will be the schools." That's the way schoolteacher and city councillor, George Hawkins described the marae. Mr Hawkins urged the people of Papakura to get behind the project and help to raise the \$200,000 needed to build the carved meetinghouse.

Another supporter of the scheme is Papakura District Court Judge, Ken Mason of Clevedon. Charlie and Noeline Kake have started to plan a cul-



tural club with music and language classes for adults as well as for children. Abe and Rangi Turei have already started making the marae concept work for young people who are at present planning a variety of ways to raise funds. New and innovative ideas for raising money are always welcomed. A novel idea is to ask sponsorship for sixty totara carvings at \$1,000 each.

REBIRTH

According to Ihaka Paraone, the opening of the building has special significance. "It's like the rebirth of an ancestor" he said. The tapu lifting is a recognition of the presence of a universal creator in the things we do."

For the old time Maori, it's the coming together of the kindred spirits in all things; of the bush, night and day, summer and winter, the creatures of earth and sky; and also a recognition that we are the inheritors of legacies handed down by our ancestors, and our obligation to pass on values and traditions to generations yet unborn. A building, however plain or ornate is an extension of man's spiritual, social, and material relationships. The ceremony ended with the harakari or the ceremonial feast after the speeches.

And so, the last word rests with one of the elders of the Papakura Marae, Mari Tate, "I feel so proud that at long last we have our own turangawaewae right here in Papakura where we can show our young people who they are, and where they've come from." She concluded by saying, "Here at last, we have a place where Maori and Pakeha can come together."

MAORI RESOURCE DIRECTORY

An Auckland group wants to compile a Directory of Maori Resources covering everything from maraes and cultural bodies to media programmes.

The Aronui-Korkiri Resource Centre in Otara wants to hear from as many groups and individuals as possible to find out what's available in Maori resources throughout the country.

The director of the Centre, Mrs Ngawini Puru says the aim is to make information of Maori resources more accessible to the general public and so increase awareness of the Maori community as a whole.

She says some of the areas covered would be maraes, Maori schools and churches, Maori language classes, Maori cultural and sporting bodies and other organisations. It's also planned to have information on films, tapes, records, books and media programmes.

Information can be sent to P.O. Box 61088, Otara.



A new roof for the Porourangi meeting house at Waomatatini, made possible by a Trust grant, protects the interior artwork. Porourangi was the first house where Sir Apirana Ngata designed tukutuku panels using human figures instead of the traditional patterns. Both types are seen here. Photograph NPS.

RESTORATION UNDERWAY

The Historic Places Trust is engaging conservator Mr Karel Peters, of Auckland, to work on the conservation of two meeting houses at Reporoa and Te Awamutu, and a carved monument near Taumarunui. Mr Peters will undertake the supervision and work at the maraes over a six-week period.

The Tawhaki Piki ki te Rangi monument on the Te Koura marae, near Taumarunui, consists of four carved totara faces on a solid block of totara with a carved human figure on top. The carving has deteriorated at the base and has rotted in places. The aim is to dismantle the whole monument, and clean, consolidate and repaint the carving, before reassembling the monument. Special sealers and resins would be used in the work.

Insect damage

At the Aotearoa marae at Kihikihi, near Te Awamutu, paint on the carvings of the Hoturoa meeting house will be removed before rotted parts and other water and insect damage is repaired and consolidated and strengthened. After treating, repairing and sealing, the carvings will be repainted.

An architectural report suggests that some structural work is needed on the roof, foundations and walls.

The third conservation project is at the Tahumatua meeting house on the Te Ohaki marae, at Reporoa, where the owners were already repairing the structure, towards which the Historic Places Trust had given a \$1000 grant in May last year.

All the outside carvings will need to be removed and dried out before being cleaned, and the rotted and damaged parts treated.

Manutuke meeting house

The Historic Places Trust has also agreed to make a grant for the purchase of materials required for the structural restoration of Te Poho-o-Rukupo meeting house at Manutuke, Gisborne.

An initial grant of \$3,000 will allow the most urgent work to be done this summer.

Double skin

The meeting house is of a "double-skin" form of construction, and the exterior skin must be strengthened and stabilised to ensure it does not settle on the inner structure. New roof rafters and roofing iron will be provided, the side walls rebuilt, the end walls strengthened, and the ceiling replaced.

Te Poho-o-Rukupo is an important house in the history of the Gisborne district, and noted for its superb and original painted patterns.

In 1977 the Historic Places Trust conducted a restoration school at Rukupo to demonstrate and teach ways of cleaning and repainting the interior paintings. This restoration school was filmed by the trust jointly with Pacific Films, and clearly demonstrated the importance of this aspect of the trust's work.



Bonny Philips — man on the land

For Bonny Philips, farm manager on the 4400 hectare Tiroa E Block in the King Country, love of the land is only equalled by love of rugby.

He says the two pursuits never lose out to each other. This is borne out by the farm's one hundred and five per cent lambing rate, and on the other hand Bonney's successful rugby trip to the United States last year to play for the Kiwi Veterans. Bonny plays for Bush United and is the club's president.

Bonny's spent twenty three years developing and farming on the Tiroa Block, and after joining as a general shepherd, has risen to farm manager of the 1805 hectare Waipa sub-block.

Top quality

The block runs ten thousand top quality romney ewes and last year produced seventy eight thousand kilos of wool. As well the beginnings of a deer herd have been established on land adjoining the ranges.

As part of the main Tiroa E Block, the Waipa sub-block shares in the station's overall nett value of five and a half million dollars, which has produced a annual dividend of one hundred thousand dollars in the last three seasons.

For Bonny it's been a challenge that

couldn't be resisted. Brought up at Makomako near Raglan, Bonny took to the land at an early age getting his share of experience at shearing, fencing and sharemilking.

He took on the job of general shepherd on the Tiroa block when he was 28. The block was then one thousand acres of grass grazing six thousand sheep with the rest of the land in bush and scrub. In 1962 Bonny was promoted to head shepherd.

Harder life

Life was harder in those days says Bonny with no electricity or telephone and petrol-powered hand shears.

In 1969 when the main Tiroa block



Bonny Phillips and PGF driver discuss the season's wool clip

was split up into two, Bonny was appointed farm manager over the Waipa sub-block of six thousand acres of grassland and eight thousand ewes. By careful farm management the Waipa sub-block was expanded to its present size and the present trustees of the land give the credit to Bonny.

While developing the land, Bonny has raised a family of eight children with his wife Nellie. The eldest, Ronnie, is a radio announcer in Hamilton while the next son John, is following in his father's footsteps and is head shepherd on the Waipa sub-block. The other children are Russell, Alec, Dolly, Mary, Betty and Kay.

Different ideas

Son John went to Telford farming college and came back with some different ideas on running a farm, according to dad. Bonny says when he started farming it didn't require much science to run the show, but that's changed now.

The local people speak well of Bonny and the way he has with animals. They also tell stories of his enthusiasm for rugby. One such story tells of Bonny breaking his jaw in a rugby match and being hospitalized for some weeks with a wired up mouth. Getting restless Bonny discharged himself from hospital and returned to the farm where shearing was in progress. Unfortunately he

slipped on the greasy shearing floor and put his jaw out again, necessitating a return visit to hospital.

And then Bonny admits that his rugby trip to the States was partly financed by compensation money he received after breaking his arm in a club rugby match.

With the expansion of the Tiroa E Block on the cards, it doesn't look as Bonny will have the time for his rugby. He says he's cutting down on the sport, but his track record and the gleam in his eye suggests otherwise.

History of Tiroa E Block in King Country

Development of Tiroa commenced in 1957 with the owners contributing 5128 hectares of land worth \$11,170. Today the station has a nett value of five and a half million dollars and has paid annual dividends of \$100,000 in the last three seasons.

In 1969 the Waipa sub-block of 2260 hectares was established as the Tiroa unit had become too large. On the 1360 hectares of grassland, 8000 ewes, 4000 other sheep, 400 breeding cows and 500 other cattle were carried.

It was at this stage that the present farm manager, Bonny Philips was appointed.

Further expansion

In the 1976 a further 268 hectares of grassland was taken from the Tiroa main block, with the further development of bush and scrub land giving the Waipa block 1805 hectares. Last year it wintered ten thousand ewes, five thousand other sheep, 530 breeding cows and 870 other cattle.

Lambing on Waipa has consistently been above 100 percent with sheep deaths at 4.5 percent and wool production last season at 78,500 kilos.

On July 1, 1981 the Tiroa E Block was returned to the owners under the jurisdiction of the following trustees: Mr Koro Wetere MP chairman, Mr Kingi Hetet secretary, Mr Huatahi Mahuri, Mr Pai Tutaki, Mr George Tutaki, Mr John Tutaki, Mr P Pehikino and Mr G.D. Carter, solicitor.

The Department of Maori Affairs is presently providing farm management advice assistance.

Split block

As the total area of grass on the Tiroa E Block has been increased to 4400 hectares and a further 150 hectares is under development, the Trustees have decided to split the block up into three units. This move coincides with the impending retirement of Mr Ken Addenbrooke, who has been the principal farm manager since the block's inception.

This split into three units will allow more efficient use of pasture and employment of additional labour.

It is planned to carry 27500 ewes,

8500 other sheep, 1400 breeding cows and 1470 other cattle by July 1 1984.

Training ground

As Tiroa is a large scale enterprise it creates an excellent training ground for young shepherds, and it was to allow this that a hostel was purchased from the New Zealand Dairy Company at Tirau and relocated on the Tiroa Block. It's planned to be part of the training facilities for Maori youth.

In the initial twelve months of owner control, the trustees' aim is to 'feel their way', and consolidate the financial position of the block. The long term aim is to broaden the base of operations to enable greater use of the block's equity for the well-being of the beneficial owners. This could entail expanding into farm forestry, horticulture, tourism, and aquaculture. A deer unit has already been established on Waipa.

In addition to the Tiroa E Block there is the adjoining Te Hape Block of 4487 hectares of which the existing 2600 hectares carries fifteen thousand ewes, 5600 other sheep, 800 breeding cows and 1190 other cattle. There's also the Maraeroa C Block which has 5400 hectares planted in exotics under a joint programme with New Zealand Forest Products.

Both these blocks have similar ownership to Tiroa E Block and it is possible that a large scale coordinated venture could ultimately result.



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National Conference

Wardens Want Control

From the wardens national conference at Ratana Pa late last year came the message that the wardens want to control their own destiny and not be the whipping boys at the beck and call of politicians.

Still knee-deep in administration re-organisation, the three hundred or more wardens at the conference served notice that they won't be pushed around. A remit that would have allowed non-maoris to serve as wardens was thrown out along with any change in the appointment of wardens by maori committees.

The fighting mood however wasn't just reserved for policy sessions but surfaced a few times in clashes between wardens and the executive. What seemed to be in dispute was who knew best what action is needed on the ground floor.

Back up needed

Wardens traditionally are in the front line of handling the social ills and joys of the maori people. What is new is the need for back up administration so that the job can be done, especially in view of the eleven hundred plus wardens and rising membership.

The national executive has nearly completed the big task of co-ordinating the ten district associations, and its message to the conference was for the districts to now get themselves in order. That 'order' differed considerably from district to district with some like Waikato reporting a lack of cohesion, while the newly formed Tauranga/Moana district association was looking forward to getting in the thick of things.

Agreement on purpose

What came out from the weekend was a reaffirmation of the warden's aroha for their people. Although there was a healthy disagreement on the methods used, there was unanimity on the purpose and need.

In the reports from the districts the usual problems of alcohol abuse and youth roaming the streets were evident with some districts asking for more recognition from government agencies for the work being done.

Workshop sessions looked at some contentious remits that ranged from the need for an age limit on wardens to defining what was an unstable situation for a maori warden.

Already law

The most controversial remit was 'May a non-maori be appointed as a maori warden'.

Unfortunately by the time the conference considered the remit it was already law, unbeknown to delegates.

Anyway it provoked much discussion, especially as one delegate at the conference was a european who

had been appointed as a warden by his local maori committee.

Taking into account the ill-feeling caused by the remit, one workshop recommended that no person be barred from being appointed as a warden on account of race or creed. When it came to the vote on the conference floor the status quo carried the day with several speakers saying only a maori could work successfully as a warden amongst the maori people.

Illegal appointments

Although no change was recommended, it was pointed out that two european wardens had been appointed in the Tai Tokerau district, though the local committee had been told it was illegal and the appointments should terminate at the end of three years.

The new legislation since passed gives wider criteria for the district maori councils to act on, making it possible for any person to be nominated as a warden. All in all a very hot topic that's bound to surface at the next conference.

On the question of national identification there was complete agreement on the issuing of a new warrant which included a photograph.

Junior wardens

Possibly the most stimulating remit of the weekend was passed over in the sea of information before the delegates, 'Should there be an age acceptance as a maori warden'.

Most workshops came up with age limits of 17, 18 or 19 for marae wardens, with the main proviso for ordinary wardens being the 20 year old age limit for entry to licenced premises.

For many at the conference the solution was staring them in the face. Three junior marae wardens from the Waikato took part in the conference giving lie to the need for any age limit. The girls were appointed to the Maori Queen's marae at Turangawaewae and Wahi and have been successfully carrying out their duties for over a year.

The girls say the biggest problem is getting the acceptance of older maoris in doing their job of ensuring protocol is observed on the Queen's marae.

Winning combination

In another area, the so-called junior wardens are also proving invaluable. That is in patrols of night spots such as amusement parlours and discos.

It's said that the lack of identifying

insignia on the junior wardens and their youthfulness are the winning combination in getting to know some of the maori children 'at risk' in the community.

Maybe those wardens who attended the conference are already finding out in their local fun parlours, the advantages of having and encouraging young wardens into the association.

In the major area of solution finding, there were scattered attempts to come to grips with the reasons for vast numbers of youth roaming the streets day and night. Unfortunately just because maori wardens deal a lot with this phenomena doesn't mean they have the answers. As one warden put it "We deal with the results, not the reasons".

Major challenge

In the other major field of alcohol abuse the conference had the chance to hear some alarming statistics from two men working for the Alcoholic Liquor Advisory Council. Such things as 47% of children by the age of 16 have drunk in hotels and by Form Two are on the way to starting to drink.

And then the staggering total of 500 million dollars that alcohol abuse is estimated to cost this country each year, coupled with the two million dollar budget the council gets to combat the problem.

No finger pointing

While admitting that maoris are part of the problem, ALAC secretary Peter Dunne said it wasn't an exclusive finger-pointing exercise, with pakehas just as much involved. However he said it's easier for the dominant culture to say it's a problem of the ethnic minority, as happens around the world.

His compatriot, Keith Evans outlined the educational expertise available to wardens if they wanted to know how to combat alcohol abuse, but ran into some stiff opposition from a few wardens who had their own ideas.

These ranged from encouraging a Christian approach amongst drinkers, to complete abolition of licenced premises.

This year the Alcoholic Liquor Advisory Council has donated another ten thousand dollars to the wardens association so that seminars can be held.

More abstainers

Some hope was given in the fact that maoris have the highest level of abstainers in the country but the people who do drink, do so excessively.

The main priority to emerge from this part of the conference session was the need for programmes to be put together by district associations in order to qualify for ALAC funds, a priority that's been sadly lacking in recent years.

On the final day of the conference there was the karakia in the Patana Temple and decision to hold the next conference at Omahu marae in November 1982.

Rua's flag keeps flying



At a time when Maori people are trying to retrieve valuable artefacts which were lost to Europeans over the last century, the story of the prophet Rua's flag has special meaning.

Wellington writer Helen Brown looks into the background of the flag's recent sale at auction rooms in Auckland.

The prophet Rua may be dead. But his magic is still around. Problems which hung about the sale of one of his flags at a recent Auckland auction were proof of that.

Director of Peter Webb Galleries Mr Peter Downey said no one really knew who owned the flag before its previous owner Mr Cecil Winstone acquired it in 1968.

The flag sold for \$2,600 to the Urewera National Board. It will be on display with other Rua mementoes in the board's headquarters there.

Other bidding at the sale came from a group of Maori people.

Rua's red ensign with a Union Jack in the top left hand corner, a crescent moon and the words Rua Tupua (Rua, spiritual leader) had a reserve of \$350 and sold for seven or eight times its estimated value.

"Items of this type don't come up for sale all that often," Mr Downey said. "If it had just been an ordinary flag, I'd have expected to get about \$100 for it, though the raw materials were probably worth \$20."

Kept in box

Mr Winstone, an Auckland collector and bank clerk, had kept the flag in a cardboard box in his house for 13 years.

He traded two old muskets in return for the flag with a collector, who remains unidentified, but is now a retired professional man in Pukekohe.

The previous owner liked to fossick around in historic areas, Mr Winstone said. The man had got it from a Maori family in the Urewera area in about 1960.

"It took a bit of prising out of the household, I believe," Mr Winstone said. "Some of the elders weren't too keen on letting it go."

Some truth

Research fellow at the centre for Maori Studies and Research at Waikato University Mr John Rangihau suggested there was some truth in this story. But he believed the flag had been kept in a sacred meeting house at Rua's settlement. Because it was sacred, few Maoris went in the house.

"That flag wasn't the first thing to have gone missing from that meeting house," Mr Rangihau said.

Locals had become so fed up with theft and vandalising, they'd burnt the meeting house, with the remaining artefacts inside, to the ground about four years ago.

Tuhoe people had also had trouble keeping vandals and souvineer hunters away from a burial cave high on a hill.

"New Zealanders have not inherited a feeling for the qualities of history," Mr Rangihau said. "It's not the same in Europe. I guess there are too many philistines here."

Court injunction

But the story of Rua's flag does not end as simply as that. Before the sale took place, an Auckland university professor and a group of Tuhoe elders tried to bring about a court injunction to stop the sale.

Assistant director of Auckland museum Mr Simmons said they believed the flag was one of several confiscated by police during the 1916 raid. Rua had owned seven flags so it had been difficult to keep track of them — though the prophet had been buried with one and the "insolent" Union Jack is now at Whakatane museum.

"The red ensign was shown in a cartoon depicting Rua's capture," Mr Simmons said. "But I suppose its removal could have been an individual operation."

Under instructions from the Commissioner of Police, chief inspector L.R. Woodgate of Auckland checked police records, but found no evidence the flag had been confiscated during the raid.

There no doubt the Maori prophet Rua Kenana had magical charisma. Even today, his vitality springs out from old photographs. It's not surprising that he still has a small following among Maori people.

He was born at Maungapohatu in rugged Urewera country in 1869. As a child the future prophet felt rejected and despised. At the age of 18 he left home to work on sheep stations on the East Coast. During this time he studied the Bible and became well known as a faith healer.

City of God

He declared himself the brother of Christ and took a group back to Maungapohatu, where he built a European-style community. No one who joined him would die, he said.

There he ran his own parliament

"If police had taken it, it was suggested we had a duty to repossess the flag and return it to the Tuhoe as a gesture of goodwill," Mr Woodgate said.

He became very interested in the flag and went along to the auction to see what would happen.

Carefully preserved

Of all the people spoken to about Rua's flag, most agreed it had gone to the right place. They said it would be carefully preserved at Urewera National Park.

Some thought the board would eventually return the flag to the Tuhoe people. Others, such as Mr John Rangihau, felt Tuhoe people would be satisfied to have the board care for it, as the board and Tuhoe had worked happily together for many years.

But for others, the bitterness continues. They see the flag's "fishy" history as yet another European mistreatment of precious Maori possessions.

Although Mr Winstone kept the flag, unaware of its value, in a cardboard box, he admitted it could be of religious significance to Rua's present day followers.

Whether it was stuffed in the saddlebag of a reckless constable in 1916, officially confiscated or, perhaps more likely, removed from the Ureweras by an over-zealous collector 20 years ago, one thing seems certain. The flag's recent history is not a proud one.

from a fabulous two-storied circular building, which Europeans scathingly called the temple. Twelve wives, more than 70 children and his own banking system branded him remarkable.

His people handed over all their land to him. He had it surveyed, then sold it back to them. Under his orders, they cleared five miles of forest and a wealthy farming community grew there as a result.

All earnings went to the people's bank, which Rua ran. He took tithes, but in return his people had a better life style than they'd ever known.

The Treaty — a day off or a rip off

Leviticus 25:23

“The land shall not be sold in perpetuity, for the land belongs to me, you are only strangers and guests.”

In assessing the Treaty of Waitangi it is not possible to divorce the legal considerations from an essentially spiritual and moral basis.

The Maori chieftains were the guardians of their respective tribal lands and with the increasing flow of colonial settlers, it was perhaps inevitable that they would seek a commitment from the embryonic government of the time to protect 'Te Whenua', the very essence of their being, their ethos.

Conflict

The resulting covenant with all its biblical connotations was presented and with the assistance of missionaries, signed by the Maori representatives. And so was born a conflict between the notions of legality and morality.

Morally, the claims of the Maori are indisputable. Sadly the legal mechanisms to protect those claims were drafted in such a way as to completely break both the spirit and letter of the Treaty.

Some obvious examples of this unilateral contravention were the 1862 Native Lands Act, which ended the Crown's pre-emptive right and the 1953 Maori Affairs Act which extinguished a claim based on the customary title of the claimant, as against the Crown.

Where to?

So where do we go from here? How do we try to lift the dark clouds that have hung over the Waitangi skies and achieve something which is more than promissory note for racial equality?

To merely continue the long drawn-out debate on the status of the Treaty will achieve little.

Some practical avenues that offer promise are:

- to endeavour to include the Treaty in some form in the Draft N.Z. Maori Council Bill;

- to place the Treaty to one side and proceed to draft a current reciprocal commitment in the form of a declaration or charter of rights, or formal treaty with a contractual basis; and

- to re-involve the Churches in the Treaty question and pursuit of alternatives, not merely because of their past involvement in this area, but to add the spiritual dimension to the deliberations and more closely re-align the concepts of legality and morality.

Envy and suspicion

But Europeans and some Maoris regarded Rua and his settlement with envy and suspicion. They decided he was pro-German when he urged his men not to fight in World War One.

But it was his call for a single law for Europeans and Maoris which brought his downfall. When he stitched the words "Kotahi Te Ture Mo Nga Iwi E Rua" (One law for both peoples) to a Union Jack the New Zealand Herald described the action as "insolent".

Taste for liquor

At first Rua forbade alcohol at Maungapohatu. But after a while he and his followers developed a taste for it. He applied for a liquor licence in 1910, but it was refused. Maoris were not allowed to drink at home. The law was not the same for both peoples. So Rua sold it illegally.

This was just the loophole his European adversaries were looking for. He was fined and put in jail for a short time in 1915 for sly grogging. Authorities hoped this would tarnish his image, but he returned powerful as ever (and still drinking) to his settlement.

The next year a band of 70 heavily-armed police marched through the rugged hills to arrest Rua at Maungapohatu. He was preparing a feast for the visitors when they arrived, but it soon became clear they hadn't come for a party.

Rua turned anxiously away from two armed constables who appeared on horseback over a ridge, then two zealous policemen broke away from their group, leapt on him and struck him.

Bloody battle

A single shot rang out — to this day no one knows who fired it. But it started a bloody gun battle which lasted half an hour. Rua's son and another follower were killed. Four constables were wounded.

The police marched Rua back to Whakatane, where he sat through a 47 day trial — the longest in New Zealand history up to 1977. He was sentenced to a year's jail.

After his release he returned to the Ureweras where people still held him in high esteem. But the settlement at Maungapohatu had broken down. He moved with some of his wives and followers down river to Matahi, and lived quietly till his death in 1937.

He had promised to rise again three days after his death. A crowd of 600 people gathered to see the prophecy fulfilled. They stood in complete silence at dawn and waited.

When they finally became certain Rua was not coming back, the wails of the tangi started up again. But this time, as an observer noticed, the cries had a ring of "heartbreak previously lacking".



A note on the writer.

Pauline Kingi has degrees in Arts, Criminology and Law. She has done advanced studies in Maori Land Law and International Law. She has been admitted to the Bar and from 1979-1981 was engaged as Research Director for the National Council of Churches, Maori Section's Land Research and Advice Programme 'Te Ropu Tomokia' which was jointly sponsored by the NCC Maori Section and the Archdiocese of Wellington Secretariat for Evangelisation, Justice and Development.

She has attended forums in Hong Kong, the Philippines and liaised closely with Aboriginal and Hawaiian groups interested in adopting a Treaty of Waitangi model for their respective countries.

She is currently the Maori Representative with the Auckland Regional Authority.

Long-serving Maori Chief-of-staff retires.

Major General Brian Poananga retired as Army Chief of the General Staff late last year after many years of army service. The new appointee is Major General R.G. Williams.

Major General Brian Matauru Poananga was born in December 1924. He took up an army career, graduating from the Royal Military College, Duntroon, Australia as a lieutenant in 1946.

He served with the Second New Zealand Expeditionary Force in Japan from 1947 until 1948.

Following a number of staff and training appointments General Poananga was posted to active service in Korea from 1952 until 1953. He served first as a staff officer on Headquarters of the Commonwealth Division and subsequently with the Third Battalion, Royal Australian Regiment. He received a mention in Despatches for his services in Korea.

Return home

He returned to New Zealand to become Adjutant of the 1st Battalion,

the Hauraki Regiment and subsequently the 1st Battalion, the Northland Regiment. In 1954 the General was appointed a Grade 2 staff officer with the New Zealand Army Liaison Staff in London, after which he attended the 1957 course at the United Kingdom Staff College, Camberley. He returned to New Zealand in 1958 as the Chief Instructor at the Tactical School, Waiouru.

He served in Malaya during the Emergency, with the Second Battalion, New Zealand Regiment as a Company Commander from 1959 until 1961 and was made a Member of the Order of the British Empire for his service there.

General Poananga was the CGS Exercise Writer at Army Headquarters from 1962 until 1963 and in 1964 he attended the Joint Services Staff College at Latimer in the United Kingdom.

Borneo service

He was appointed Director of Personnel Administration at Army Headquarters in 1965. Later that year he became Commanding Officer of the 1st Battalion, Royal New Zealand Infantry Regiment, and commanded the Battalion on active service in Borneo. He was appointed an Officer of the Order of the British Empire and received a Mention in Despatches for the second time for his services in Borneo.

On his return to New Zealand in 1967 he became Director of Training at Army Headquarters and was subsequently the Director of Service Intelligence at the Ministry of Defence.

He was appointed to command the Army Training Group at Waiouru, the Army's largest training establishment, in 1970 and remained in this appointment until December 1972. General Poananga attended the 1973 course at the Royal College of Defence Studies in the United Kingdom.

General Poananga returned to New Zealand in January 1974 to command the 1st Infantry Brigade Group but in June of that year was seconded to the Ministry of Foreign Affairs and appointed New Zealand's first High Commissioner to Papua New Guinea. He returned to New Zealand in September 1976 and became Deputy Chief of General Staff.

He was promoted in November 1978 when he commenced the appointment of Chief of the General Staff.

He was awarded the CBE in the 1978 New Year's Honours.

He is married with a daughter and two sons.

The General is now looking forward to enjoying his retirement on his farm at Taupo.



Two brothers. Major General Brian Poananga and (right) brother Major Bruce Poananga.

WHO'S WATCHING WHO

A research project is underway to find out what programmes Maoris are watching on television and listening to on the radio.

The project is being undertaken by Robyn Leeming from the sociology department of Massey University with a 10-thousand dollar research grant.

The project's on behalf of the Broadcasting Corporation and is a pilot study in two stages. First stage is in Wellington and the second in Auckland.

Selected age and occupational groups will be group interviewed with the aim of putting together a questionnaire.

Maori Woman Teacher represents NZ at Switzerland Conference

From approximately 18,500 Teachers in State Primary and Intermediate Schools the New Zealand Educational Institute (NZEI) for the first time in 100 years asked a Maori woman teacher Kura Taylor to be its International Consultation Nominee, at a conference in Switzerland last year.

The six weeks before leaving New Zealand were very busy weeks indeed, crammed with background reading from the World Conference of the Organisations of the Teaching Profession (WCOTP), UNESCO, Department of Maori Affairs, NZEI, Race Relations Office, and friends; arrangements for passport, money and clothes; completing 1500 word assignments for Massey University papers; sitting a three-hour Diploma in Teaching examination; initiating an Acting-Secretary for the Auckland Branch NZEI one of the largest branches in New Zealand; domestic arrangements and of course, teaching full-time.

Preliminaries

Finally all the preliminaries were completed. Into the hand-tooled leather wallet from Arahina MWWL went the travel documents arranged by NZEI and the travellers cheques representing the money which from the Department of Maori Affairs and the Taranaki Maori Trust Board. Into my luggage went the gowns and garments with the koru patterns from Mahia Wilson, Babs Pedersen and Ramai Hayward and the gown with Toi Maihi's "kakariki" design; the Toi Maihi personalised "kuaka" note-paper and name cards; enough mementoes (kete, poi poi, wall hangings, bookmarks) from Ruapotaka MWWL and Mahia Wilson for everyone connected with the Consultation and those who hosted me in London, Hong Kong, Geneva and Paris; two New Zealand desk flags from Arahina MWWL; my best kete, my mako earrings, my pounamu, and "Te Raukura"; and most important of all, the taonga to be presented to WCOTP on behalf of the NZEI.

The taonga named "Te Wakahuia o te Whanau" — (Treasure Chest of the New Zealand Bi-cultural Family) — was carved by Morgan Puru of Te Unga Waka MWWL. Bedded in the wakahuia lay "Te Raukura o Te Atiawa" and the "Three Baskets of Knowledge" all blessed by the Rev. Ruawai Rakena.

I was on my way leaving New Zealand shores for the first time physically alone but spiritually strong, bound for the Hotel du Mont Blanc, Morges, Switzerland.

Touch-down

Travel and arrival was a mass of strange sounds, strange routines, strange expectations and wonderful warm people.

The Consultation began at 9.00 in the morning and continued until at least 11.00 at night. Discussions were in both French and English with simultaneous translation.

During the morning session on the first day

there were introductions with the reading of curriculum vitae, statements of the purpose of the Consultation, and the receiving of the five working papers.

In the afternoon the Consultation President and Rapporteurs were elected and inducted. How did I feel being elected to the Chair without any warning at all? Trapped — totally inadequate and with absolutely no one to run to and nowhere to hide knowing full well that for the Mana of the People and the NZEI I had to smile and accept graciously. I opened with a mihi and at every opportunity after that introduced or drew a parallel with things Maori as I know them.

Personal service

During the consultation we were each required to make a statement about teacher experiences and studies related to education for peace, disarmament and respect for human rights. In summary I talked about the NZEI, its services to Education and its code of:-

... "personal service to others through concern for and responsible promotion of the education and welfare of children, students and teachers"....

In the matter of wars and peace education I spoke about us being geographically insulated and isolated by distance; sending our young men to seven wars; 25th April ANZAC remembrances; RSA and poppy day; allegiance to the flag; being part of the Commonwealth; the Maori People's pilgrimage to the theatres of battle and our appreciation of the care given to the graves of New Zealand's war dead. I referred to nuclear testing in the Pacific and visits of nuclear powered shipping to New Zealand ports.

Shared control

Within the New Zealand education system I spoke about compulsory education from 6 to 15 years; control and administration of Primary and Secondary Schools; liaison with our Pre-school education centres. I pointed out that we as teachers enjoyed continuous consultation with those in authority on curriculum and administrative matters and as a result the opportunities of both Teachers and members of the public to share in shaping and reviewing the syllabus of instruction for Primary and Intermediate Schools. I talked about there being as yet only one official language — English — (great surprise) but that there were this year four official experimental English/Maori bi-lingual schools. I mentioned also the NZEI report on Maori Education "Te Tatai Hono" which had just been published for discussion.



The carved treasure-chest, a gift from the NZEI.

Key component

I talked about our firm belief in the skill of the teacher to teach as the key component in sustained learning and the need for Teacher Training programmes in Maori to be expanded. I talked about our Teacher Exchanges; Teacher's College visits to Japan and Australia; Wales, USA etc.; Colombo plan students; the resources available from the New Zealand Foundation for Peace Studies; our Social Studies programmes and the direction of those programmes towards an appreciation of basic human rights.

I mentioned our welfare state and the many different voluntary welfare organisations which cater for those in need and the voluntary cultural organisations which formed a support structure for people of different ethnic groups. I talked about the family and the community — values, attitudes and beliefs.

I commented that while New Zealand's race relations were sometimes said by some to be the best in the world they remained only as good as those of us in New Zealand society who were prepared to listen to each other and to work at relationships even when we didn't want to, and that it appeared that the minority groups had to work the hardest.

I spoke about Maori issues and the demand of Maori people for self-determination, and I referred to Tu Tangata programmes currently being encouraged through the Department of Maori Affairs and the growing political awareness of the Maori People.



Kura Taylor (seated middle) posing with overseas delegates.

Underlining ideals

I referred to the universals in educational philosophy and practices coming through all the papers and statements presented by participants as underlining New Zealand's educational expectations and ideas.

After working day and night all week, on Friday afternoon the 60 page draft document of our deliberations in both French and English appeared before us for approval. We had completed the task we had been asked to do — UNESCO would have its publication. The emphasis — Educate the Educators!

The report of the Consultation which has not yet been released by UNESCO will contain a summary of the Plenary Discussions, the Group discussions and the recommendations to UNESCO.

"Kia tau te Rangimarie, waiho ake ki te taha te ngakau pouri" "Cast anger aside and let reason prevail" — very aptly sums up the spirit of the Consultation.

Personal touches

Now for some of the personal touches — the human responses that reached us all: Being something of a curiosity as a New Zealand Maori; the sincere physical greetings each morning; having to say my name only once and everybody extending the courtesy of listening and pronouncing it correctly the first time; opening each day's proceedings with greetings in French, Japanese, Russian, English, and Maori; remembering the discreet little nudge that I had forgotten the German and Dutch-speaking participants, so from then on it was greetings in French, Japanese, German, Russian, Dutch, English and Maori — quite a marathon (off the cuff) for someone who knows no other language but English; remembering to use my headphones and making sure the interpreters

were given time to finish their translations before I burbled happily on; starting one day with everybody singing Happy Birthday in English to the Russian Kabatchenko; the delightful assertiveness of the men who decided what I would wear for the group photograph; being sent off for "la plume" for the photograph; seeing Abiboulaye Sy from Senegal and Olu Obolawe from Nigeria very proudly wearing their national dress each day; seeing the disbelief when I announced I was just going to get on a train and go around Europe; feeling the stress of trying to make myself understood and trying to understand other people who were not English-speaking; feeling sadness for someone afraid of not being understood travelling alone in a strange place after the consultation; feeling frustration for someone needing a visa for every country travelled through; the humour we enjoyed together regardless of language; the beauty of Mont Blanc when it finally appeared for us; the marvellous patience and courtesy with which I was treated — in all the six weeks there is not a single time when I can honestly say someone deliberately set out to make me feel uncomfortable; the incredibly warm people I met everywhere I went; the friends I made and the generosity that I will never ever be able to repay!

Cooks tour

And after the Consultation? Three weeks with a Eurail pass and an itinerary spontaneously planned by two of the WCOTP secretariat. Across Switzerland, Berne, Interlaken, Lucerne, Zurich, St Gallen, Troges and the Kinderlorf Pestalozzi, the International Children's Village set up for war orphans in 1946 and now taking in children recommended by organisations. From St Gallen to Munchen, on to Salzburg, Wein, Venezia, Milano and then hosted for 6 days

in Paris including a half-day visit to UNESCO Paris, back to Geneva (a half-day visit to UNESCO Geneva), off to London, then Singapore and straight off the plane in Auckland into the classroom.

When I look back having had so much that was positive, I think probably my greatest disappointment was that I am mono-lingual in English only — fluency in Maori may possibly have helped me to tune into the nuances of other languages; fluency in French would have given me an added communication tool for the consultation; fluency in German would have taken me round Europe much more easily. People communicating with other people are the most fortunate people in the world. I really envied the communication experiences of those whom I met who slipped in and out of languages but the one I could understand!

Ours alone

My Tupuna went with me and brought me back the stronger for having had international experience, with a much deeper appreciation of the Mana of the New Zealand Teacher and the freedoms I enjoy as a Teacher and as a person; immeasurable intangibles; some disconnected ideas swimming about like silver fish in my mind and needing some thinking through and the firm conviction that we as a People and those of us who are in education in particular, must continue to influence Education with the injection of that special richness and spiritual strength which is ours alone.

While I accept that other peoples have much in their countries of which they are justifiably proud, I also can afford the great pride I have in being who and what I am — A Maori woman teacher and a person in my own right!

Kura Marie Taylor.

Star of Hinemoa Remembers

A news item in the Nov/Dec issue of Tu Tangata about the discovery of a Maori film shot in 1925 has prompted much interest concerning the film's star attraction.

Titled 'The Romance of Hinemoa', the film starred Maata Hurihanganui as Hinemoa and a maori wrestler, Akuhato as her lover Tutanekai.

Still living at Whakarewarewa Village, Rotorua and now known as Maata Wickliffe, she has kindly lent the magazine some photographs and publicity material used for the film.

Born at Whakarewarewa on April 26, 1906, Maata was the eldest of five children of Hurihanganui Ngarimu and Karaihe Hori Ngarae. Her tribal affiliations are Ngati Wahiao, Tuhourangi, Ngaiteurangi, Ngati Tahu, Ngatiwhaoa.

She has given long service of 20 years as a member of the Whakarewarewa Maori Committee and caretaker of the Wahiao Marae complex.

Maata says the film was a great experience.

The Italian producer, Gustav Pauli was visiting the Whakarewarewa Village with Sir James Carroll, the Minister of Native Affairs in Sir Joseph Ward's Cabinet. Impressed by her beauty he auditioned her for the part.

She starred opposite her cousin Matt Hona who played Tutanekai. "He was a great athlete in his time — we have worked and played together all our lives".

The locations for filming varied — White Island, Whakarewarewa, the Waitomo Caves, Mokoia Island and as a mock pa site set up opposite the island of Hamurana.

Maata Wickliffe is a niece of Maggie Papakura, a famous guide at Whakarewarewa. Guide Maggie lectured on anthropology at Oxford University in England for some time and Maata lived with her there for two years in the early 1920s.

Maata continues to maintain a deep interest in the social and cultural life of the community.

Maata Wickliffe proudly shows off some of the publicity shots of the film. The baby is now Mrs Bonnie Amohau who lives at Ohinemutu.

Wairarapa to host Takitimu Festival

A festival celebrating maoritanga in arts and crafts will be held in Masterton from May 1 to 28.

Organised by the Takitimu Festival of Arts Committee, the aim is to promote the performing arts, along with encouraging traditional and modern crafts within the concept of maoritanga.

The festival will be held at the Wairarapa Arts Centre in conjunction with the Takitimu Polynesian Cultural Competitions. The organisers say entries are now being received for inclusion in the festival, the only criterion being a maori theme.

For the visual arts there is no size limit on any work submitted. This section includes sculpture, pottery, cloak making, weaving, carving and taniko.

In the performing arts section, dances, plays, readings and songs either traditional or modern will be accepted.

For the literature section there's no word length for short stories, poetry or plays in either maori or english. From articles submitted the committee is planning to produce two publications with selected original works from both the adult's and children's sections.

All entries should be sent to the Takitimu Festival of Arts Committee, c/- Wairarapa Arts Centre, P O Box 633 Masterton.



NZMC LEADERSHIP AWARDS — 1981



Over the week-end 16 — 18 October, the New Zealand Maori Council annual Leadership Awards function was held at Masterton at Te Ore Ore marae. Between two and three hundred people participated in the festivities and enjoyed a wonderful experience where Maoritanga at its best was demonstrated.

On Friday 16th, the proceedings opened with a Mayoral Reception in the Town Hall when the Mayor Mr J F Cody and the Mayoress, along with Councilors and their spouses tendered all visitors a welcome.

Sadly, while this function was taking place, Mrs Peni, mother of the youngest recipient, Kataraina Peni of Taumarunui, died suddenly. While this brought grief to all, it in no way marred the proceedings but indeed brought a depth of spirituality and oneness that united the people.

Saturday morning's programme was cancelled so that a tangi could be held at Te Ore Ore prior to the departure of the family to Taumarunui. So that the purpose of the mission to Masterton would be accomplished, the presentation of the Award to the two Aotea nominees, Alec Gage and Kataraina Peni was made during the service. Kia oti pai ai nga whakahaere, i mua ite aroaro o te whaea — the very essence of Maoritanga.

Historical tour

Despite cold dreary conditions, the planned historical tour of points of interest of the Wairarapa took place. It was transformed into a wonderful jour-

ney of delving into the past, by the wit, knowledge and depth of scholarship of the tour guide Mr Fred Cairns, an archeologist of wide renown. The culmination was a conducted visit to the Papawai pa.

The Cabaret and presentation of the Awards this year was modified somewhat because of the absence of the President and Vice President of the New Zealand Maori Council. Mr J M Bennett and Mrs Meri Mataira were deputised to serve in their stead.

As each recipient was announced, Meri Mataira read the citation, the award was presented and after being congratulated by the official party of Mr J Bennet, Col. and Mrs Rennie, Mr and Mrs J Hodge, representing the Masterton Borough Council, the recipients moved to the area where they could speak and later be officially photographed. The recipients were: —

AOTEA DISTRICT COUNCIL:

Alec Gage of Turangi. Supervisor N Z Forest Service — Trusts member, Rugby Administrator.

Kataraina Peni of Taumarunui — sporting ability in golf, member of New Zealand team, both Junior and Senior.

AUCKLAND DISTRICT COUNCIL:

Raka Hunapo of Mangere. Coachbuilder, Lay Minister, recreation advisor with youth. Betty Hunapo — President of Kotiri MWWL. Member of Nga Tapuwae College Board of Governors, Manukau City Councillor.

TAKITIMU DISTRICT COUNCIL:

Joint Award to Mr and Mrs Alec Ropiha of Waipukurau. — Shearing Contractors — members of Maori Committees, active fundraisers for Church and Marae purposes — voluntary welfare workers.

TAITOKERAU DISTRICT COUNCIL:

Remeka Waiomio of Onerahi — Milk Tanker driver, 16 years Army Careers NCO Training Instructor: Custodian Maori Warden, Welfare and Probation Officer.

Harriet Waiomio — Machinist — Secretary Glen Brae School Committee, Maori Warden, completely supportive of her husband's activities.

TE WAI POUNAMU DISTRICT COUNCIL:

Charles Subritzsky of Lyttelton. Builder — professional Diver including deep sea Traffic Officer for Harbour Board — Maori Guardian for Maori apprentices — Sports Coach.

Mrs Rima Subritzsky — School Teacher, JP, Maori Committee member, Country Institute, MWWL., fund raiser for Marae and educational purposes.

WELLINGTON DISTRICT COUNCIL:

Te Waari (Ward) Whaitiri of Kilbirnie — retired Master Mariner, action in both Pacific and Atlantic, second Maori

Sea Captain — committee work, welfare work, Hon. Community Officer, S.P.C.A., Zoological Society.
 Laura Taepa of Waiwhetu — past employee Education Board — member Ngati Poneke Welfare Committee — Anglican Maori Pastorate — "her works are in her hands and in her heart".

WAIKATO/MANIAPOTO DISTRICT COUNCIL:NO NOMINEE

WAIARIKI DISTRICT COUNCIL:NO NOMINEE

TAIRAWHITI DISTRICT COUNCIL:NO NOMINEE

Alternative future

Sunday morning's programme was an innovation in that Professor Whata Winiata, J R McKenzie, Travelling Lecturer and Mr Hiwi Tauroa, Race Relations Conciliator were invited guest speakers to the assembly. Whata spoke of the need now to be considering what the Maori people should do for the future. His directives summed up briefly are:

1. There are alternative futures that must be considered
2. All people should become involved in identifying and choosing our alternative futures
3. We must persist in analysing these futures through wananga etc., that the best choice becomes the ultimate choice.

Hiwi spoke of his work and its ramifications, the choices that could have been made about the Rugby Tour, and reinforced Whata's point about "persisting" to bring about a desired result.

His points summed up were:-

1. We should identify our similarities with other people and not emphasise our differences
2. New Zealand is mono cultural but multi racial. Until this is fully realised harmony cannot be achieved
3. Under a democratic system of Government a minority group cannot influence the voting system until it can persuade the majority of the rightness of its needs. A 'pakeha mission' to convince and teach the pakeha should be undertaken.

A combined Ecumenical Church Service brought to a formal close an inspiring week end.

Three things that will remain:

1. Fred Cairns explanation of why Taniwha are still seen occasionally in Wairarapa.
2. Charlie Shortland's inspired sermon where he told the true story of what JACK & JILL were really up to.
3. Hiwi Tauroa's demonstration of 300 South African Blacks' interpretation of Ka Mate, Ka Mate.

No reira, tena tatou katoa.



Whatarangi Winiata, Hiwi Tauroa and Col. Frank Reenie outside the Te Ore Ore Marae meeting house.

Maori Leadership Award weekend — hosted by Takitimu District Maori Council

Leslie Parr, For the Wellington Supporters.

Once again the New Zealand Maori Council Leadership Awards, funded by the Rothmans Foundation, have been a great success. The 1981 function was hosted by the Takitimu District Maori Council, with award recipients and supporters being accommodated at Te Ore Ore Marae.

The thanks of all who were fortunate enough to be present during the entire weekend must surely go to the Wairarapa executive for the preparation and thought given to the programme. Thank you Eric Tamepo and George Hawkins. Thanks also to district council chairman, John Tangiora.

From the mayoral reception on Friday, thru to the presentation function on Saturday and finally to the addresses by Hiwi Tauroa and Whata Winiata on Sunday morning — all flowed smoothly. What a brilliant idea to have two guest speakers of the calibre of Hiwi and Whata — an experience we will long remember. The inter-denominational church service and the sermon — wonderful.

Sad note

The sad note brought about by the death of Mrs Peni, mother of the Aotea recipient, Kataraina Peni, I feel, drew us all closer together as we were able to share with Kataraina when her mother came to lie with us at Te Ore Ore before taking her last journey to her home marae.

Colonel Frank Rennie, chairman of Rothmans foundation, and Mrs Colleen Rennie, were present from start to finish, and I think they enjoyed their time with us. I know that we enjoyed their company as we always do.

We from the Wellington Supporters' group made the most of the weekend and as usual had a most enjoyable time. Our award recipients did us proud and we feel honoured that they allowed their nominations to go forward.

Friendly cards

We may have had some niggles about our driver on the return journey but this in no way detracted from the enjoyment of our weekend. The warmth and friendship of all who stayed at Te Ore Ore. The singing, the humour, the 'friendly' games of cards, need I say more. The Wellington contingent enjoyed every moment.

Finally I must make mention of one whom we shall never forget — I don't think he had much sleep while we were at Te Ore Ore — thank you for our breakfast — a mighty job and we look forward to meeting with you again Charlie!!!

I now look forward with pleasure to the 1982 leadership awards, and perhaps some of us who met this year will meet again in some other district council area next year. Kia ora.

League Notes



Profile/Mrs Martha Edna Moon

Stretch out a hand to help your neighbour, regardless of race or creed — the personal belief of Mrs Martha Moon of Kaikohe.

Over the years Mrs Moon has led by example with her work in welfare and in caring for the homeless, being recognized in the Queen's Service Medal.

When a child has been left without a parent or guardian and has nowhere to go, Mrs Moon's door is always open. "I started many years ago with three foster children. Before we knew where we were we were overloaded with young people in need of a home" says Mrs Moon.

The young people she took into her home were treated on an equal footing with her own eight children and the home functioned as a family unit. "I don't want to see kids walking the streets. Rather than this to happen I'll take them into my home any time, my door is always open."

Mrs Moon says the rewards came when young people who had been cared for returned to the family home and still managed to refer to her as Mum. She says she wouldn't have been able to do the welfare work without the support and understanding of her late husband and her own children.

Mrs Moon has been active in the Maori Women's Welfare League since 1953, was involved in the nursing division of St John Ambulance from 1966 to 1976, she's been a Maori Warden since 1976, and an honorary social worker for the past two years.

For many years she has been active in Maori cultural groups and was involved extensively in the fund raising and planning surrounding the rebuilding of the meeting house on the Oromahoe Marae.

1981 has been a year of travel for members of the Heretaunga DC, and the Flaxmere Independent Branch. May and Dan Wakefield, Mina Bruche and Tauriri Hawea, travelled on a cultural tour with the Tamatea Club to Hawaii and North America. Marj Joe, Lil Robin and Hana Cotta went on a Labour Missionary Association visit to Hawaii, and Salt Lake City.

The book on the Biography of Rere-moana Hakiwai, written by Ruth Flashoff will be launched soon. Mrs Hakiwai, was a member and Patroness of the Waipatu/Karamu branch, and a Whaea o te Motu member. The finance received from the book sales will be used for educational purposes as directed by the trustees.

Public Speaking examinations — these were sat by Marj Joe, Peri Cherrington, Hilda Nathan, Bessie Manaena, May Wakefield, Tahiti Rangiihu and Ellen Matthews. The tutor was Wendy Doole and the examiner was Miss Heather Salmon.

Paul Randall, mokopuna of Hana Coota was awarded the Queen Scout award earlier this year and is to receive the Duke of Edinburgh Award soon.

Obrana Huata and Neal Campbell from the Hastings Boys High School, competed for the Korimako speech contest at St Stephens. Tu Tangata Whanau assisted in the funding of their travel.

Heretaunga A and P Show — members are involved in the flaxweaving for display and sale. There will be demonstrations and teaching for those who want to learn.



Profile/Mrs Mingo Noho Whane Edwards

More commonly known in the far north as 'Aunty Nicky', Mrs Edwards has spent a lifetime in community work and recently received the Queen's Service Medal.

She's been an active member of the Maori Women's Welfare League for the past 20 years including many years as Mangakahia branch president.

She was a member of the Whangarei Marae Committee for about 20 years and has also been a member of several other marae committees.

Fund raising is one of her key interests and she has helped raise funds for many ventures, including live-ins at the Poroti Marae where youngsters have been able to taste the old Maori way of life.

Mrs Edwards says "we still have live-ins at the marae about twice a month." Her deep love of children has helped many youngsters and sometimes she has cared for up to four children at a time.

She says her and her husband are not rich because it's attitude and not money that counts when raising children. "I love them and they all love me," she says. "To me it's just that I like to help if I can".

She also praises all those who've helped her help others over the years.

PORIRUA

Maori Womens Welfare League members took part in the Porirua Health Fair alongside more than fifty other organisations. The visual display was of flaxweaving, taniko, samples of native trees and herbs and some of their remedies.

Rene concentrated on kete weaving and Olga on the maori language (Katarina Mataira technique). Many names were received from those who are wanting to learn the language or flaxweaving.

Our craftwork although only for display attracted many people who were

willing to pay a substantial amount (but alas we didn't take up the offers). Those members who assisted were, Taukiri Thomason, Titahi Bay IB, Olga Winterburn, Waitangirua IB, Iritana Tahau (Life Member), Iwi Paaka (Life Member), Mereana Potaka (Life Member), Rene Manuel, Rose Hurst, Porirua East IB.

A great deal of interest was shown by the public, and we enjoyed contributing and sharing our knowledge and experiences not only to them but to the other organisations involved in the Health Fair.

Kura Beale, closely associated with Maori Womens Welfare League in so many offices over the years, has another hook on her line. She is one of New Zealand's leading anglers — and the top lady angler. At 73 years old she is still reeling in world beating shark, marlin, and yellowtail.

Kura Beale's activities as a fisherwoman represent the other side of a lifetime of community service. She was a member of the Waiapu Hospital Board for 23 years. She is a former divisional president of the Maori Womens Welfare League and a former patron. On the sporting side, she has been Captain of the Tokomaru Bay Tennis Club and president of the Ruatoria Gun Club. She has also headed a Hawkes Bay golf club.

But now, at 73 years, Kura Beale is determined to continue her activities in big game fishing which began when she was six years old. Her list of national and international records is impressive. They include a blue marlin which weighed 484lbs and was about 12 feet long.

Her many fishing trophies and medals stand alongside an array of other sporting momentoes — including one for dropping a hole-in-one at the Te Puia Springs golf



Kura Beale and companion at the Bay of Islands.

course.

In 1979 she was awarded the "Old Man of the Sea Trophy" by the Bay of Island Swordfish Club. She still holds the world record for an 81 lb yellowtail kingfish caught in 1960.

Everything about Kura Beale is slightly larger than life. Even her home. After spending most of her life in Hawkes Bay she moved to the 10 acre Parahai Point in the Bay of Islands. It is one of the region's most important fortified pa's. When she has a few moments to herself, Kura tends the huge acreage, most by herself.

In between times Kura hosts people from around the world, including several international botany specialists who are intrigued by the diversity of growth in Kura's garden. One of her more celebrated guests is Kiri te Kanawa, a family friend, who enjoys the protected isolation of Kura's fortified point with its large cool house.

A life member of the Plunket Society, Kura Beale is a major figure in the Te Rawhiti district of the Bay of Islands where she has a reputation for hitching up her skirts and getting down to what she clearly likes best of all — the action.



MRS IWINGARO NGAWERA PITMAN of Otaika Valley Whangarei with her daughter FREDA ROKA WEBBER of Mangere and grand-daughter BEVERLEY PARSONS of Onerahi and great grand-daughter SANDRA LYE of Kara, Whangarei and great great grandson JASON LYE.

IWINGARO and the late HARRY PITMAN are also the parents of the present National President of the Maori Women's Welfare League Mrs VIOLET POU. Now in her 89th year Mrs Pitman continued to look after their drystock farm after her husband's death in 1975. She only gave up farming last year after family pressure was put on her. She enjoys excellent health and still hears, sees and walks without any helping aids.

Hand in hand development best

More attention is being focussed these days on pre-school education and how it moulds young children's attitudes for later life. Recently the Ruatoki Pre-School Unit held an education course at the Te Rewarewa Marae to share what parents thought of the value of pre-school education. Rita Toko, the supervisor of the Ruatoki Pre-School Unit gives her report of the weekend.

Ki nga kaumatua, ki nga Matua, ki aku karangamaha i whakaeke mai ki runga i te Marae i Te Rewarewa. Tena rawa atu koutou. Ki te Ropu Wahine Toko i te Ora mo a koutou awhina mai. Ki te hunga kainga kaore i tae mai, noho kuare ana koutou i to koutou kore i kite inga mahi ataahua o tenei hui.

Ko te kaupapa o tenei huihuinga, he hui wananga mo nga tamariki nonohi, hai awhina i nga Ropu Wahine Awhina Tamariki, me nga Mahita hoki o nga kohanga nei.

Ko nga ope i whakaeke mai, ko nga ropu no Te Whanau-a-Apanui, no Murupara, no Rotorua, no Maketu, no Ohope, no Whakatane, no Taneatua, no te Tari Maori o Tokoroa.

Ko nga tumuaki whakaara korero mo tenei hui, ko Tata Williams mo te Tu-Tangata-Whanau, ko Hine Potaka me tana Ropu Wahine Awhina Mahi i roto i nga kura, (He kohanga ranei, he kupu tika mo nga Kohungahunga nei). Ko Mihi Tule, ko Matekino Lawless, me tana tamahine a Tina Wirihana. E mahi ana hoki ratau i raro i te mana o te Putake Matauranga mo te iwi Maori i roto i te rohe o te Waiariki nei.

"Huihui Tatau nga kiri parauri me nga kiritea, ka toitu te kaupapa. Ka wehewehe tatau, Ka hinga."

Ko te pirangi nui ki toku whakaaro iho ki nga korero, kia kitea enei ahua mahi i enei hui a, haere ki hea. Ko te whaiwhai ake ki nga korero i puta mai i nga whakawariutanga nei, he mihi tuatahi ki nga ropu whakaeke mai ki te whakanui i tenei hui tuatahi, ki roto o Ruatoki. Nga mihi nui rawaatu ki a Hine me tana ropu mo enei ahuatanga kua whakaahuatia mai nei e ratau ki a matau. Na ratau i whakaohoho etahi whakaaro, etahi mahi ataahua ki waenganui i a matau e kore nei i oho ake i tetahi. Hohonu ana nga whakaaro inaianei kia kaha ke atu matau ki te tatakai i nga kohungahunga o te motu nei. Ko ia to matau tiwai a, kia kaha ano hoki matau nga peka ki te whai i a ia. Ko nga ahuatanga kaore i paingia e etahi o matau, pai ana ki ahau enei whakahoki korero mai, na te mea, i mahia e nga whaea, e nga Matua, e

nga Mahita nga mahi whakawhiwhitia ai ki a matau kohungahunga. Kua kite ratau i te poto o te wa kura i homai e te Poari mo te Matauranga, mo nga tamariki nonohi o te wharua nei. Ko te wawata nui ke, ko nga reo rua nei kia rite tonu te haere o tetahi ki tetahi. Kia kore te reo Maori e mahue ki muri rano. I te mea he kaha ke ake te rangi o te reo Pakeha i waenganui i nga tamariki nei, kei te inoi ake au ki a tatau ki nga matua kia kaha ke atu te whangai ki te reo Maori i te kainga. Kei kona ke te nuinga o te matauranga mo ratau. Kei te kaha nga kiritea ki te whaiwhai mai i nga mahi a taua a te Maori. Taku mohio nei ka pera tonu mehemea tatau e whakatuwhera ana i o tatau hinengaro ki te kaupapa. Tera pea kua kore tatau e kopapa mehemea he hui penei ano, ka tu te kaumatua ki te mihi ki ana kiritea a, kua whakaaro me pehea ra he korero Pakeha mana kia aro ai hoki i nga kiritea nei e pehea ana korero. Homai he tinana mo te kaupapa kia rangatira ai tatau katoa o Aotearoa nei. He kupu whakamutunga ake maku.

INTRODUCTORY JOURNALISM COURSE

The Department of Maori Affairs is planning four one week only introductory journalism courses for 1982. Each course will give 20 students a chance to see what's involved in newspaper, radio and television journalism.

Following this the students will be able to decide if they want to take up full-time courses at the Auckland Technical Institute (19 weeks) or the Wellington Polytechnic or Canterbury University (both year-long).

The 1982 course schedule is: Auckland — May (for students in the Greater Auckland and Northland area); Rotorua — June (for students in the Central North Island and East Coast); Christchurch — July (for students in the South Island); Wellington — August (the North Island area south of a line between New Plymouth, Taihape and Hastings).

Sixth and seventh formers can apply for the courses but the Department is keen to receive a good representation of mature applicants.

Application forms are available at following district offices of the Department of Maori Affairs:

AUCKLAND, ROTORUA,
CHRISTCHURCH, WELLINGTON.

MAN AT THE HELM

The New Zealand Maori Council has confirmed the appointment by State Services Commission of Neil Apanui Watene to the Secretariat of the council — a fitting climax to his 14 years voluntary service as Chief of Administration.

Apa joined the council in 1967 — a fledgling delegate from Wellington District Maori Council. In 1971 he became its Chairman, a position he has retained to the present, 1974-79 were years when the council was under great financial stress without the resources even to pay a secretary, Apa and the Wellington co-delegates formed the administration committee to take charge of the business of the council in a purely voluntary role, during the whole of that period.

In 1973 Apa was awarded a Winston Churchill fellowship to the U.S.A. "to undertake studies of employment after work activities with organisations employing large numbers of ethnic minor-

ity groups". In 1974 he became a justice of the peace and in 1975 he was awarded the M.B.E. During 1979 he was Employment Consultant to the Department of Maori Affairs.

Apa has been associated with Gear Meat Company since he commenced working there in 1957. In 1964 he was appointed to the permanent staff as Industrial Welfare Officer and he has been in turn Education Officer, Training Officer, and since 1979 Personnel Manager, a position he held until the final closure of the works.

Apa and his wife Janey have three children and are both prominent in the activities of the Church of Jesus Christ of Latter Day Saints. He brings a wealth of knowledge, experience and understanding to the position of secretary of the council.

Kia kaha ki a koe e Apa. Ma te atua koe e manaaki e tiaki i roto i nga ra kei te haere mai.

TANGI

I see everyone waiting to go onto the marae
The rain has just started to fall
Like a blanket that covers the earth.
As we are called onto the marae
I see relations who have arrived earlier
They all watch as we proceed
I feel alone, yet I am amongst a crowd.
I see my relations crying
I feel for them but cannot yet show it.
I sit there waiting,
Waiting for the moment, when I embrace
my auntie
Finally that moment comes
We each try to comfort
Though I'm sure we did not offer much
To see him lying there so still
It looks like him, yet it is not
The rain starts to fall heavier
And I know he is crying
For the ones he left behind.

Jackie McCaskill
Dedication to my late uncle
Simon McCaskill

Love is never perfect

The days go by in a haze of unhappiness
And everything seems to have crumbled
around me.
I think the older you get the more you find
Light alone to be a wonderful thing.
We have to accept life as it comes, life will
hit you when least expected.
Blue are the life giving waters, talking, for
they understand.
The wind is rushing past, and it speaks to
me, but I ignore it.
The world is spinning through imprisoning
cobwebs of pain.
They are all here, true and false friends,
The close and estranged relatives and the
pretenders to intimacy.
Love is big, love is small, love is short, love
is tall.
Love you seek, love you destroy.
There is always someone left behind to
suffer — death comes to us all.
I know when that time comes, nothing can
help and no words can comfort.
No one can take the place of your loved
one.
Some people use love so lazily.
Love will tear you apart. Don't let the bad
past come
Crashing down around you.
At least you can make it easier to pick up
the broken pieces and start again.
Don't let your world crumble around you.
You create, seek, and destroy. Love is not a
toy.
You've got to be yourself.
Sometimes I look through the windows of
people's minds.
When I write about them, I write what they
feel inside.
And praying that things had been different.
There is someone who has meaning, and
I'm ashamed
Because I put her brother's name to shame.
Someone I believe in, someone I trust,
someone who has been taken away from
me
And from others who truly love him.
I do hope and pray that she, him, and so
many others
Find in their hearts to forgive me.
You see, love is never perfect.

By Eru Governor, aged 18,
Opotiki, Bay of Plenty.

POROPOROAKI/Obituaries



Dr. Whakaari Rangitakuku Metekingi C.B.E.



Papaa te whatitiri i te rangi; hikhohiko
ana te uira; ngateriteri ana te whenua;
pookarekare ana te moana i te tootara
nui kua hinga ki oona motu o te
taihauauru aa, piko iho te tihi o
Ruapehu, rakerake ana ngaa wai o
Whanganui, auee ana te puni wahine ki
runga o Te Aati Haunui-a-Paapaarangi,
puta noa ki roto o Ngaati Apa-i-haapai-
taketake: ko ngaa putanga whakaaro
eeraa o te taniwha nei o aituaa kua
maunu nei i te rua.

Ko WHAKAARI RANGITAKUKU
METEKINGI teenei ko te Kiingi o
Whanganui naana i poipoi ngaa
whenua o ona tuupuna ka puta nei ko
ngaa Kaporeihana o teenaa iwi; he
tangata i maai hoki ki toona haahi i te
Haahi Mihingare aa, tohungia e teenei
Piihopatanga hei Rei Keenana; he
kaumaatua i aroha ki ngaa mahi a oona
tuupuna.

Dr. Metekingi was proud of his
ancestry, language and culture. He was
one of the very few remaining
gentleman elders of his tribe who never
deserted his dialect.

It was appropriate that when he was
taken from his whare puni, Te Paku-
o-te-rangi, Putikiwharanui, Whanganui,
that the last Maori rite performed was
the recitation of his genealogies tracing
from the major canoes and the
Whanganui lament for the dead,
"Kaaore te aroha hurihuri noa", which
were accompanied by the beating of the
poi performed by the people of the
Maungarongo marae, Ohakune, and
some of the local kuia.

Many hundreds of people came to
pay their respects to one of Whanga-
nui's greatest men.

Haere raa, e Rangī, ki runga i o waka
i a Aotea Utanga Nui raaua ko Kura-
haupoo Ika-Unahi Nui. Haere ki te
maatotorutanga o te tangata.

He Poroporoaki Ki A Tenga Rangitauira



Whakarongo!
Whakarongo ra te taringa ki te hau
taua
E hau mai nei.
I te tai
I te uru
Hurūhia papaki kau ana ki te kiri
Aue!
Taukiri e!

Kua hinga te totara haemata o te Wao
tapu nui
a Tane Mahuta
a Tenga Rangitauira
No te 4 o Tihema 1981
Ka pahure ake nei.
Ka whakawhiti atu ia ki te Ahurewa a
Hinengaro,
ki te pae whakairo o aana tipuna.
Ona tau e whitu tekau.

He tangata pukenga korero no te waka
nei o Te Arawa.
He tangata kaha ki te kawē i nga taonga
o oona tipuna
i rangonanuitia ia e te motu.
He tangata mahaki, mahuru humarie.
Nona te iti
Nona te rahi.

Haere kei te rangatira
Takahia atu nga tuaone ki Te Reinga.
Whakangaro atu ki te putahitanga o
Rehua
ki te okiokinga whakamutunga mo tou
tinana
Haere, haere, haere ra.

Hamuera Taiporutu Mitere.

The complete English-Maori dictionary

The Complete English-Maori

Dictionary by Bruce Biggs (Auckland, Auckland University Press and Oxford University Press, 1981) \$16.50, 227 pages.

Reviewed by Richard Benton

English-speakers and Maori-speakers alike have felt the need for a really comprehensive English-Maori dictionary from the beginnings of regular contact between them. The first serious attempt to meet this need was the English to Maori section of William's *Dictionary of the New Zealand Language*, published in 1852. The Williams list contained about 4000 English headwords, and set a pattern for quantity which has been followed by most subsequent dictionaries of this kind, up to and including Bruce Biggs's *English-Maori Dictionary* (1965) and Father Ryan's dictionaries of Modern Maori (1971 and 1974).

Despite the large number of speakers of both languages, and the increasing popularity of the study of Maori by English speakers, until 1980 nothing had been published in New Zealand to compare in breadth and depth of coverage with the English-to-Hawaiian section of Mary Pukui and Samuel Elbert's *Hawaiian Dictionary*, whose 1971 edition had 12,500 entries, many of them extensively subdivided. This was all the more astonishing because by 1971 Hawaiian was virtually a dead language where everyday use was concerned, while Maori, comparatively speaking at least, continued to flourish.

Computer aid

However, in 1968 Professor Biggs had started work on an English to Maori reversal of the seventh edition of Williams's Maori-English dictionary as a by-product of investigations he was carrying out into the vocabularies of Polynesian languages. This work was done with the help of computers, in the hope that it would thereby be accomplished more quickly, but even so it was twelve years before it was possible to deliver the edited manuscript to the printers.

The result is the *Complete English-Maori Dictionary*, whose 227 pages contain the Maori equivalents of some 15,000 English headwords. The author states that the dictionary "should fill an important need in providing an entry from English to Maori". This is, of course, a gross understatement. In the breadth of its coverage, this book is unique — it is the first substantial advance on the English to Maori supplement to the 1852 edition of Williams.

Finder-list

Like its predecessors, however, this dictionary is basically a finder-list — that is, it can be used effectively only in

conjunction with another source of information, such as Williams' dictionary or a native-speaker of Maori, by people who do not already speak Maori. Without this help, speakers of English only may become confused.

Key word

The complications which arise when one is working on linguistic tasks with computers are endless (I have had much bitter personal experience in this, working on the NZCER basic Maori word list over the last year or two), and it is a tribute to the patience and editorial skill of Professor Biggs and his associates that so many of the "bugs" which must have been encountered have obviously been dealt with. A few, however, managed to survive.

The general scheme has been to arrange the English headwords in the form of the key word followed by modifiers (as in the examples with "spit" quoted above). This has not always been done consistently, however. If you are interested in cakes made of fern root, you will have to look in three places to find the words you may need, none of which are cross-referenced: "cake of pounded fern root" (*koohere*), "fern root, cake of pounded" (*meke*), "flat cake of meal from fern root" (*parehe*).

The reasons for consolidating and separating entries are not always apparent — the headword "fish-hook" is followed by a number of general terms, for example, but also includes *okooko*, a highly specific term for a large wooden fish-hook used for catching barracouta; on the other hand, words for "fish-hook inlaid with haliotis shell" merit a separate heading.

Diligent search

The fact that there are 15,000 headwords may also raise one's expectations a trifle too high. Names for the *kumara*, its varieties, stages of growth, and so on, are, for example, spread over twenty-seven separate headings, with a twenty-eighth for "kumara pit". The last-mentioned heading contains only the Ngapuhi dialect word *hahuki*, (which, by the way, does not appear among those following a separate entry, thirty-five pages further on, headed "pit for storing kumara").

Nevertheless, there are about as many obviously useful words as in the Hawaiian dictionary, and the needs of the English speaker (or Maori speaker for that matter) wanting a Maori equivalent for a particular English term are likely to be met more often than not, although a diligent search may sometimes be required. The dictionary is not truly "complete" (no dictionary of a living language can be), but it is certainly comprehensive.

The Maori orthography follows the

double vowel convention preferred by Professor Biggs (rather than the use of the macron to mark long vowels, as in Williams and most secondary school textbooks). The use of double vowels is carried over into the English headwords, which may cause some confusion — "kumara" is spelt "kuumara", but, as it would normally come at the end of the k's anyway, this does not matter; however, "manuka" is spelt "maanuka", and thus will be found before "machine" rather than after "mantis". "Maori", however, retains its conventional English spelling, rather than becoming "Maaori", as might have been expected. Borrowings from English and other foreign languages have been indicated in the text; it is a pity that indigenous Maori words which are not found in Williams have not also been specially identified in some way.

Take issue

Despite the "bugs", this is a truly remarkable and most welcome addition to Maori scholarship, which will be of immense practical value to anyone seriously interested in the Maori language. The only important point on which I would take issue with the author has nothing to do with the dictionary itself.

In his introduction, commenting on the situation revealed by the survey of the use of Maori which I have been directing, Professor Biggs concludes that "inevitably and at best ... fifty years from now there will be few native speakers among the parents of that day. Their children will learn only English as a mother tongue, and Maori, as a living language, will cease to exist." This prophecy is well founded, if present trends continue.

However, among the parents of today there are still substantial numbers of native speakers of Maori, and a concerted effort by them could, in fact, ensure that the decline of Maori as a living language is arrested and reversed.

Buy this dictionary, if you haven't already done so. It is sturdily produced, and will thus last you a long time. It is most unlikely that a more comprehensive dictionary will be produced within the next twelve years — this one has really taken 161 years to put in its appearance; it is the first truly comprehensive English-Maori dictionary to be produced since the publication of the Maori-English dictionary compiled by Professor Samuel Lee in 1820.

On reflection, computers may have their uses after all. We should be grateful that Professor Biggs took the opportunity offered to him in Hawaii twelve years ago, which enabled him to present us with this valuable — and, currently, quite indispensable — reference work.

Maori painter

Ymre Molnar — 26 years old. He is married and has a son. His father is Hungarian and mother, Maori.

Did his first oil painting when he was 10 years old. Was a student at Porirua College for four years and received his SC. Wanted to take UE Art but was discouraged because there was no painting involved. SC was not important to him, but being able to paint in his own way was important.

His first painting when 12 years old was of his uncle Eric Ropiha, and first portrait when he was 17 years old.

For about two years was living off his art, and for a while found it hard, but it was an experience which helped him to make up his mind. He has had to take on a cleaning job to help him with his finances. He is now 26 years old and has kept his identity as a Maori artist and has not been influenced by other artists.

Hopes to achieve fulltime painting, by using bone carvings for frame work.

Has painted people from all walks of life.



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South Pacific Games

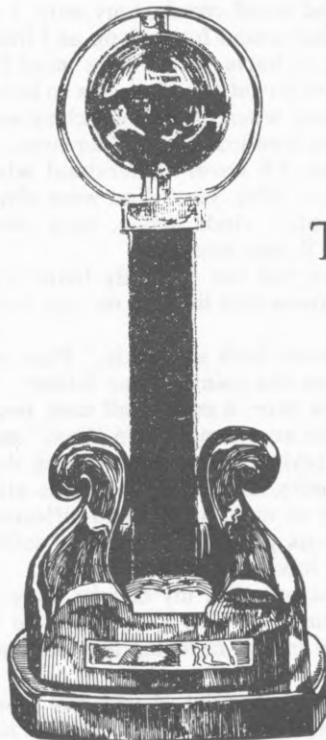
The New Zealand Maori Sports Federation should find out in March if Maori athletes will be able to compete in the four yearly South Pacific Games.

The Federation has already met with Game's organisers and a decision on entry should be made at the March meeting of the South Pacific Games Council.

Maori Sports Federation chairman, Dr Henare Broughton says the aim of the Federation is to encourage Maori participation in sport on the field as well as in administration. He sees participation in the South Pacific Games as a logical extension of this.

He says strongest support for the Federation has come from the Maori Tennis Association and the Maori Golf Association, with helpful advice from the Maori Rugby Union. Other sports represented in the Federation include netball, basketball and volleyball.

Two national Maori sports tournaments have already been held this summer.



NEW ZEALAND

TE KOPU AWARDS

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Ma, why did it have to be you

ANGIE HARAWIRA is a 15-year-old pupil at Taupo-nui-a-Tia College. This story, *E Ma*, is her winning entry from 150 competitors in the 1981 Bank of New Zealand Young Writers Award. Angie received a \$150 prize and another \$150 went to her school's library fund. Judge Mrs Judy Siers described *E Ma* as "a beautiful story. The structure is sparse and the message immediate".

AUE — e ma, why you? Why did you have to die? E ma, it hurts so much, knowing you have gone. Why ... why did it have to be you? Aue — e ma, it hurts so much.

I look around me, at our people, our family, all so unhappy, so sad.

I try to swallow the lump in my throat, but it just seems to grow larger and larger. I blink quickly, my body seems to be filled with pain, hurt, sadness.

Again I look around me, the koraias, old wise heads bent towards the earth, the kuias, tear streaked cheeks covered by scarves or hankies, all my many relations and my friends, are with me.

Slowly we make our way to our marae's urupa, our cemetery. I turn suddenly and see my Nanny, my Mother's Mum. The confusion, the unhappiness, the pain and yes, the frustration, I see clearly in her eyes. The hurt is there too. Aue, taku kuia, aue. My poor Nanny.

"It should be me there!" I hear her whisper painfully. "I am so old and she was so young! It should be me there not her ..."

I look away from her, I could take away some of her hurt, comfort her, do anything, but already the burden I carry is heavy, and by helping her I would instantly make it heavier. Aue ... Nanny, I'm sorry but already I have too much to bear.

The wailing, the crying, echoes around me, presses against, fill me.

I blink hard and look at Ranginui our skyfather. He is clothed for mourning, his skies blanketed with heavy grey.

E ma, I hurt so much.

"Tipene, Tipene," a soft voice interrupts my thoughts and I look down. My baby sister is looking up at me, her great big eyes seeming too big for her little face.

"Haramai Pepe," I say, and I know my voice is all choked up and funny. I awhi her tightly, tightly, in case I lose her too.

She is my favourite and I am hers. Maybe it is because we are so different from my three brothers and the other two girls, as our hair is jet black and we

have our mother's light green "pakeha" eyes, whereas the rest have the same brown colouring. Whatever it is, she has come to comfort me and I hug her to me even closer.

I so badly need an outlet for all the hurt rising inside me.

My Nanny's quiet wailing suddenly turns into a high painful scream.

I tense, blink hard and try to swallow even harder.

They are placing Mum gently into Papatuanuku, our Earthmother.

It hurts so much. How I wish I was a little boy, so I could scream and cry out my frustration, my pain, my hurt.

I am still, I can't relax, the pain inside me feels as if it is boiling nearly ready to explode.

"Mamae Tipene, mamae. Mummy's sleeping ne ra?" I hear Pepe's voice, but I can only look at her and nod dumbly. Her big green eyes stare up at me and I know she understands what I am going through.

"Pepe has the eyes of a wise old kuia in a face of a young child," Mum had said once, her lips smiling, her eyes dead serious. "Yes, my baby sister is very wise," I think to myself.

The sound of brown soil meeting polished wood reaches my ears. I will hate that sound for as long as I live.

Aue, it hurts. But, I am a man! I am 15! Men do not cry. Aue, it is so hard to be a man, when you are watching someone you love leaving you, for ever.

E ma, I'll never understand why it was you. Why, why? You were always so helpful, kind, loving, now you've gone. I'll miss you.

I can feel the unmanly tears rising and I know that there is no way to stop them.

"Tipene, look at Daddy," Pepe says softly as she points to our father.

I look over, a man of all men, people call him an example of a "real" male. He is crying. Tears are running down his cheeks, unheeded; but he is still a man of all men, he looks so different.

"Thank you Dad," I whisper softly. I finally have an outlet.

I feel tears on my cheeks, they are not mine, they are Ranginui's, he has blessed me by covering my tears with his.

I have my outlet at last, the pain is still there but it is easing and it is helping so much.

I manage to smile at Pepe. I am still a man, the tears don't prove or disprove the fact. E ma, I am still a man!

Haere ra, e ma ... till we meet again ...

BOOK REVIEW

Women in New Zealand Society. Edited by Phillida Bunkle and Beryl Hughes. George Allen and Unwin, Auckland 1980.

Most books about women in New Zealand treat Maoris as a token, to be mentioned quickly and thereafter ignored. My vision however is coloured by a course I took at Auckland University purporting to be about women in New Zealand. The first book I was to read began ... 'The first women in New Zealand arrived in 1840 aboard ...'. What then am I? My family have lived in the Bay of Plenty for years and trace their genealogy to Tama te Kapua and Tuwharetoa. 1840 meant nothing to my female forbears and surely had less effect on them than the Tarawera eruption.

Books published in the last five years have done little to rectify this situation. I remember being angry with Judith Aitken's *'A Woman's Place A study of the changing roles of women in New Zealand'*. She at least mentioned Maori women, but only in a token gesture. This latest book attempts to treat Maoris equally but unfortunately falls short.

Best book, but

I say unfortunate because this is by far the best book ever put out about New Zealand women. Edited by Phillida Bunkle and Beryl Hughes of the History Department at Victoria, the articles cover a wide scope from the beginnings of the women's movement in New Zealand, fertility, sexuality and social control, politics, professions, education, work and family, artists, women in literature to an article on Pakeha men and male culture.

Recognition is given to a weakness of many books put out on women, and that is a concentration on a problem to the exclusion of the society in which they live. This is enunciated in Christine Gillespie's 'The road ahead for the women's movement — Out of the womb and into the world'. It also fails to fall into the trap of choosing women writers in preference to more competent males. While I recognize the value of exposing female to female, it has often led to many inconsistencies of quality.

Not representative

One of the disappointments of this book is the inclusion of an article previously published, but updated on Maori women. The information previously published is enlightening however the choice of updating is tenuous. While many of the women who capture media attention are quoted little is said

of women in the Leagues, the Maori Women's Welfare League and the Health League, of their contribution in the marae situation, in sport, in the professions, in all levels of political life, and in the extended family. Maori women are a vital and vibrant sector of New Zealand society, they have made many contributions that we know about, but is virtually unknown to the general public. We, the Maori women have to live in the New Zealand society. For too long we have been ignored. Perhaps it is time we helped to change this situation.

Kia kaha e hine ma, engari kua e mahara matou, nga wahine Maori o Aotearoa.

Lauren Hunia.

UNFINISHED CROSSWORD

If they say you may
find a friend
in the least likely
of places — I have;
here — fifteen across — ataahua,
the beautiful one;
and here, six across — apirera,
the month of the leaf — fall;
here, eleven down — aue!
and all the gods crying
in all the places
that ever were and still,
and still do;
and here, five down — atua,
the gods calling your god;
like the candleflame
and the star
in the wide night
— a beckoning.

Rangi Faith

Maori views Tu Tangata news

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Wiremu Te Aho, a fifth form student of Hato Petera College in Auckland took top honours at the National Whaikorero Contest. Wiremu won the title from eight other speakers with his oration on the topic; Whatungarongaro he tangata, toitu te whenua.

Wiremu was born in the little village of Raukokore; Whanau-a-Maruhaere-muri; Whanau-a-Apanui. His childhood was nurtured by his uncle and late aunt, John (Major) and the late Mrs Matt Waititi of Te Waiti Raukokore. He is also a nephew of Mrs Pae Ruha of Wellington.

Junior honours

Willie received his primary education at the Raukokore school and continued his secondary education at Hato Petera. An interest in oratory began to show in his fourth form year where he gained junior honours at college level.

In 1981 Willie contested the senior



Wiremu Te Aho proudly shows off the Pei Te Hurinui Jones Memorial Trophy he won in the 1981 National Whaikorero Contest.

level at college and then regional level with honours, developing his topic in a fitting tribute to his grandparents Maaka Te Ehutu and Iritana Stirling, the late brother and sister-in-law of Dick Stirling.

Wiremu's oration

na maui — tikitiki — a — taranga
ko te — ika — a — maui
te whenua e takoto nei.
na maui ano hoki
ko hinenui — te — po
te kuia o te matemate.
mai rano i nga matua tipuna
ko te whenua te piringa
he mohio hoki no ratou
he wa poto to te tangata
ki tenei ao.
e tama ma e hine ma
ko tatou tenei o te ao hou
he pehea o tatou whakaaro
mo nga pitopito whenua
i whakarerea iho ra
e o tatou tipuna?
ki taku mohio
kua ahua ngaro haere
taua here tuturu ki te whenua
korero penei ai au
he mohio noku
ko te huinga o tatou
kei te tipu ake i roto i te ao pakeha
i te ao hurihuri
i kore rawa pea
e rite to tatou nei kaingakau
ki te whenua i kokiritia ai
a
i matemate ai hoki
ratou ma, engari,
ko taku tenei
ki tena, ki tena o koutou
tera te wa. ka koingoa te ngakau
mo te wa kainga
mo te whenua
i waiho iho ai
e nga tipuna

Acknowledges support

Willie acknowledges the support and advice given him by his koroua, Papa Tiki on the issues of historical importance to his homeland and people.

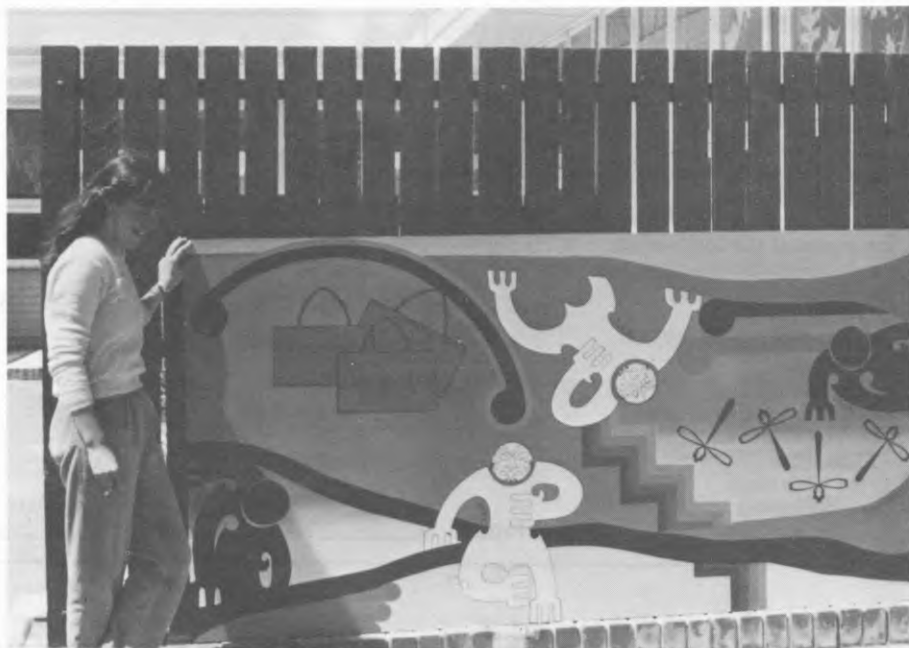
The National Final was held at St Stephen's College, Bombay. As well as taking first place and the Memorial Trophy, Willie received a \$75 book voucher.

ki nga matua a
i whai wahi paku ai tatou
ki a ratou
ma te whai turangawaewae
ka pakari te noho a te iwi
otira
a te tangata.
ki te kore hoki he panga whenua
ka manene haere noa iho
ko te aroha o nga matua tipuna ki a
papatuanuku
orite tonu
ki te aroha ki te tangata
a
e mohiotia ana hoki
ko te mahi a te tangata he matemate
na reira, ka puta tenei korero

"whatungarogaro he tangata,
toitu he whenua."

ki te ki
"ae, no reira mai au"
ka noho te tangata
i runga i te whenua
a,
a tona wa
ka hoki ano ia
ki tona timatanga ko te whenua ia
ka mau tonu
ka mau tonu.
na reira, ka waiho iho
tenei whakaaro
otira
tenei o nga whakatauki

"whatungarogaro he tangata,
toitu he whenua."



MURAL UNVEILED

This Mural, depicting the Legend of TANE in his search for the THREE BASKETS of KNOWLEDGE was painted by Michelle Teresa Ruihi Gunson, 17 yrs. old Senior Art Student of MANA COLLEGE, PORIURA.

Michelle has made this mural her "koha" to her school ... her gift of 'Aroha', to usher in, the Silver Jubilee Celebrations of Mana College scheduled for April 1982.

Bilingual Courses

A programme was begun last year in several Porirua primary and intermediate schools to encourage teaching the Maori language to children interested in learning.

The emphasis was to be on spoken Maori with the hope that teaching would eventually enable children to use conversational Maori. A series of six-week teacher release courses were arranged providing training in spoken Maori and teaching methods.

Most schools in Porirua East and Titahi Bay Intermediate sent teachers to at least one course, a commitment which reflects the considerable importance being placed by educational authorities on restoration of the language.

Bilingual classes will be taught in the Titahi Bay Intermediate next year. Such a programme cannot be effective in the long-term without adequate support from the community.

To gain support and promote Te Reo Maori, seminars were arranged for teachers and parents. There is still need for parent/community support, as teachers need to be guided by the parents/community in what they see as the future, do we want the language, do we care?

The coordinators of these courses are Don Fergusson and Liz Hunkin.

Whitianga — Opotiki

Surf, searock and sand sweep wind up
dry hills to sky ...
inconspicuous marae 'mongst noisy pines
who'd think this was a place of dreams —
where dreams and reality meet
and reality — inevitably — loses
I remember ...
days of shared laughter — lunacy
quick smiles, quick wit and hard work ...
shared pain and smoke — roll-your-own
soaking wet teatowels, dishwasher hands
aroha and —
tears
late evening and Ringatu Karakia
uncles Spacle and Mau — incanting —
slowly, slowly
waiting quietly for the responses
i-semi-conscious, curled into aunty Em
— safe —
hear beating to the rhythm of
her breathing
— warmth —
an angry night and wild sea outside this
wharepuni
the only backdrop to this moment ...
one heartbeat in time
Nighttime a mihi a waiata lighthearted now
romantic
heck! so much laughing!
Gee — lights out already?
tired bodies mould themselves to lumpy
mattresses
but minds are still alert and the old ones
drift into a reverie of chaotic reminiscing
Does the laughter here ever stop?
One place, one time, one soul ...
that never looks back without —
longing

Mereana Waaka

Giz a Ride

Hurry that breakfast down,
you're gonna be late again.
If you miss the bus today you'll just
have to walk,
And that's that!
For Heaven's sake boy,
don't eat like a pig.
What's your hurry!
And look at that bed,
D'you call that made ...
Honestly!
Oh crikey ... it's 10 to 8,
the bus gets to our corner at 5 to ...
I'll never make it!
If I eat any faster
she's likely to crack me one.
Anyway ... I didn't even want any
breakfast
'cause I've got soccer practice soon as I
get to school.
On the other hand,
If I don't eat it she's gonna rave on
about all the hungry kids in the world
who'd give anything for a spoonful of
porridge.
Talk about it!
I'm not too fussed about the bed tho',
Even when I DO make it properly,
she goes and makes it all over again.
So ...
Well, that's breakfast.
Don't forget your lunch money,
it's on the sink next to the toaster.
Thanks Mum.
Hey Mum, I've missed the bus.
Giz a ride!

Nanny

I can still see my nanny's face
a thousand dreams away,
All bent and huddled over she sways
upon her walking stick,
She turned and smiled — so tender
Such expressions I'll never forget,
When she laughed her old face would
wrinkle even more and her mouth would
open wide.
I loved each line of age upon her brow,
Sometimes I'd trace my fingers along
each curve so smooth and soft,
I once asked her "Nanny, how come you
lived so long?", "Well Girl," she said "God
doesn't take ragwort, that's why I'm still
here today",
"Oh Nanny! stop telling lies" I says,
"I know! he saves the special ones till last,
yeah that's why".
Now I see my Nanny's face,
She's lying here beside me,
But she has no expressions,
Just one of peaceful sleep.
No more laughter or sitting on her knee,
No more touching and caressing of her
guiding hand,
She was all the things I dreamed
of,
All things gentle and loving,
I'll miss my Nanny now she's gone
I'll miss her very much
But since she's such a special
person,
I know she's safe.
In God's own arms.

Mrs Ann Watene

Letters to the editor

Dear Editor,

I have recently discovered in the legends of several religions reference to baskets and I would like to know the significance of kits or baskets in Maori beliefs.

The Indian (The Redman) likens a man to a basket. When he walks the Path of Beauty with sincerity, honesty, courage and truthfulness, he is like the upright basket which holds the fruits of harvest. But when he strays from the Beauty Path and is not trustworthy, honest or reliable, he is like an over-turned basket; he cannot receive, contain or give of the many blessings of life. He is upside down, empty and useless.

The Indian basket holds a similar meaning to the comueopia of Caucasian culture.

The sacred Scriptures of Buddha are called Tripitakas, meaning Three Baskets. The first, the Basket of Discipline, deals with ordinances. The second, the Basket of Doctrine, includes sermons and dialogues of Buddha and His disciples. Third, The Basket of Higher Learning, delves into abstruse philosophy.

Can any of your readers contribute to this subject?

Wishing your publication every success.

Jean Simmons (Mrs).

Dear Sir,

Tena Koe. Something that has given me inspiration for 1982, is the extract "Walking on Water", the poem by Vernice Wineera Pere published in issue 3 of Tu Tangata.

I don't know of a poem which has moved me so much, and I read widely. I realise there is a responsibility in the reading and presentation of such verse, it has challenge as well as love.

In fact there are some lovely poems further on in the magazine.

May your editorship prosper, and 1982 be a blessing for you.

No Reira.

Islay MacLean
(Wanganui)

Dear Editor,

It has come to the attention of Te Roopu Tuatahi Maori Womens Welfare League, in reference to the last Whakatauiria held in Wellington, sponsored by the Department of Maori Affairs that no proper physical representation of Youth (16-25) attended the Hui.

We formally protest in relation to the lack of Youth present, however we concede to the fact that there were certain adults given the responsibility to forward at the Whakatauiria the views of the Youth from different areas of interest, for example Youth and Justice. However we'd like to point out that one of our Branch members is on the Youth and Law Advisory Committee, is young herself, and is a woman. At the Hui, women were disproportionately represented also.

Further to this, we all sincerely feel that if any view or voice of Youth has been given a chance to be heard then that chance must be given to a young person(s) whoever is chosen in her, his, their own way to pass on information both verbally and in writing to any such Hui.

It is important to realise that in all aspects and areas of work concerning Youth Affairs that young people when encouraged have the means to offer valid information.

Heoi Ano.

Na Te Roopu Tuatahi
Maori Womens Welfare League

Your letter is welcome as this type of feedback is invaluable in helping to guide the Department's policies.

It is pleasing to note that your group acknowledges the focus at the conference on Youth albeit the 16-25 group was under represented as you say.

It should be pointed out that at the District Planning Conferences held during the year 1981 young people were well represented and articulate and their views were incorporated in the Hui Whakatauiria proposals. Examples were the focus on Te Rangatahi (Youth) and He Mahi (Employment).

Articles on the Hui Whakatauiria are featured in this issue and you will find that many of the proposals directly relate to youth.

Ed.

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G020

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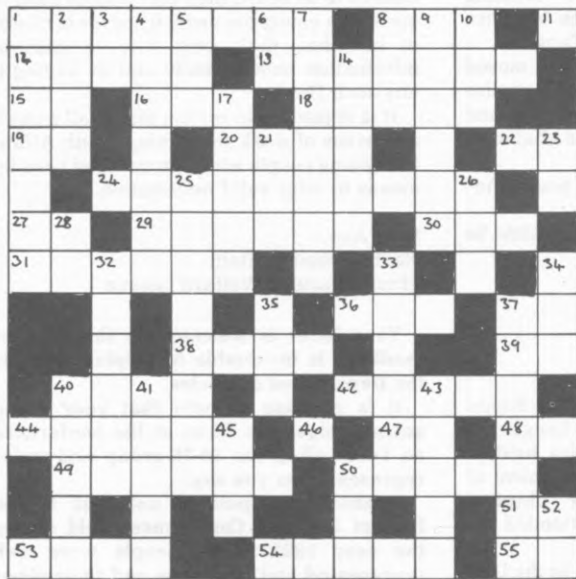
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CROSSWORD PUZZLE NO. 4



CLUES ACROSS

1. Dance.
8. Of mine.
11. Provisions for a journey.
12. Applause.
13. Of, from ancient times.
15. Cabbage tree.
16. Calm.
18. Tribe around Rotorua.

19. Supreme Being.
20. Bury.
22. Shout; Shudder.
24. Maori poetess.
27. Shake.
29. Go wrong; Impatient, Notornis.
30. Learn.
31. Turn; Begin to.
36. Soot; Cloud.

37. Strike; Happen.
38. Hawk; Clothes.
39. Yes.
40. See; Find.
42. Pain.
44. Cloudy, overcast.
46. To land.
47. Space, time.
48. Burn; light.
49. Cross.
50. We, us.
51. Shake; earthquake.
53. Sacred.
54. Apple.
55. Int. expressing surprise.

CLUES DOWN

1. Cut hair, shear.
2. Circle, go around.
3. Is not so?
4. Nephew.
5. Stern of a canoe.
6. Belonging to; From.
7. Yesterday.
8. Run.
9. Governor.
10. Dry land; Shore.
14. Fern root.
17. Mainland as opposed to an island.
21. River.
23. Current; He, she.



Solution to Crossword Puzzle No. 3

25. Flax.
26. Mount, board.
28. Avenged, paid for.
32. Feast.
33. Valley.
34. Arrive.
35. What?
37. Lost property.
40. You two.
41. Bow the head; Stoop.
43. Cold.
45. Fish.
50. Rock oyster.
52. Ask.

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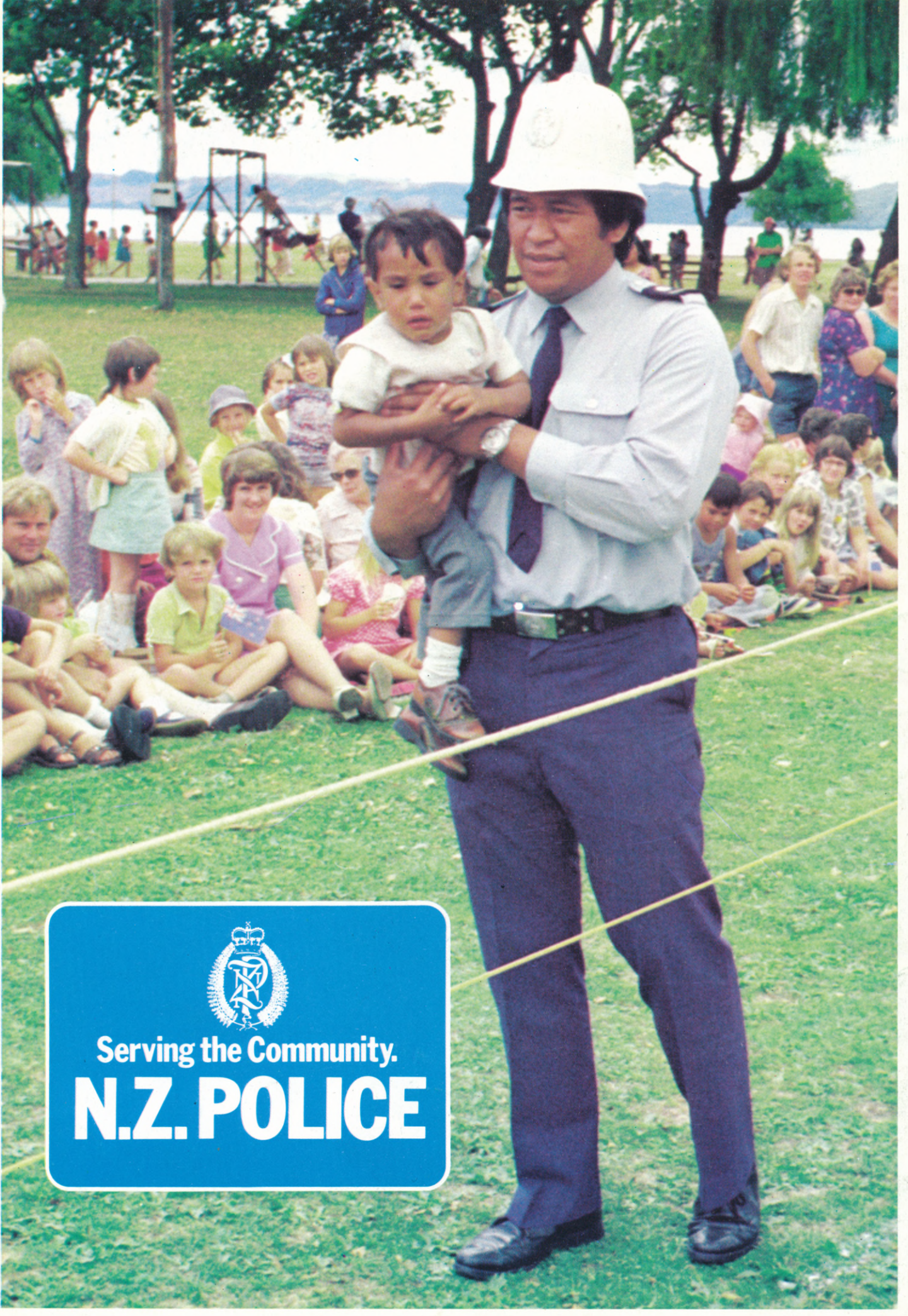


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