

Tū Tangata

Maori News Magazine

Inside:

Maori Business turns full circle



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Tu Tangata

Maori News Magazine

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Cover photograph

From the land sprung the people and trade. In this issue Maori Commerce comes full circle.

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Opinions expressed in Tu Tangata are those of individual contributors.

Tu Tangata Magazine Essay Competition 1982.

The Tu Tangata Maori News Magazine is launching an essay competition on a Maori theme and it's open to all students from Form Three upwards.

There are four sections.

- 1 — Form Three
- 2 — Form Four
- 3 — Form Five
- 4 — Forms Six and Seven.

For each section winner there's a \$50 cash prize and a \$100 book voucher for the winner's school.

The four topics for entrants to choose from are: A — A profile on a prominent Maori person within your community; B — What is Maori culture today?; C — The relationship between Maori and land; D — Maori Myths and legends related to your local area.

The essay can be written in either Maori or English and should be approximately 400 words in length.

The competition closes July 31 and the judges' decision is final.

The Tu Tangata Magazine will feature essay entries in the June/July and Aug/Sept issues with the winning essays announced and published in the October/November issue of Tu Tangata.

For the sake of the judges it would be appreciated if essays were neatly written.

Essay entries should be posted to 'TU TANGATA MAGAZINE ESSAY COMPETITION 1982', c/- Maori Affairs, Private Bag, Wellington 1; not later than July 31, 1982.

Business Conference opens hearts as well as doors

Just what can you pick up from a three day inaugural conference on business development, with a delegation of successful Hawaiian businessmen included as guest speakers.

To get a personalised answer you'd have to ask one of the eighty Maori businessmen or women who attended the first ever Maori Business Conference in Auckland in February.

For the generalised answer you could say the participants would have picked up confidence, pride and a sense of belonging to a group that's changing the Maori economic base.

Referred to often during the conference as being 'the cream of the Maori people', it would be fairer to say those attending were successful enough in their varied commercial backgrounds, to find the time off from work to get some perspective on where they were headed as a people.

From the opening at the prestigious Trillos on the Wednesday night it was obvious that this was going to be a 'showcase' conference putting Maori business expertise in the best possible light.

A fair slice of who's who in the board-rooms of Queen Street were represented at the opening banquet. Names like Bob Owen, Hugh Fletcher, Gordon Dryden, Sir Dennis Blundell and then of course the Maori equivalents, Sir Hepi Te Heu Heu, Huia Briggs and up and coming Huarahi company man Claude Edwards.

Dazzling show

If it could be said that Maoris generally lack impact on the commercial world, that wouldn't be true for show business. Delegates and guests at the conference opening were treated to a dazzling show that previewed the Te Kopu Fashion Awards as well as showcasing who's who in the entertainment world.

Billy T. James, Tina Cross, The Yandell Sisters, Robyn Ruakere, and then of course conference co-ordinator Howard Morrison, they all performed well. For those wondering when the fun was going to stop and the business to begin the time came too soon.

Early on Thursday morning came the wake-up call to the first breakfast work session. Fittingly enough it was hosted by a spritely looking Arthur Lydiard defying his 65 years of age. His topic was healthy living and exercise, with the corresponding benefits to business through 'healthy body, healthy mind'.

And then on to the first conference session, 'Technology and its implications', courtesy of two IBM men, John Gunn and J.D. Matheson. These men talked of organisational changes disrupting previous norms in the market place, with the subsequent hardship for those not adaptable. Unfortunately it was noted that most Maori workers are in the areas where jobs are being lost through technology.

Straight shooting

For the businessmen at the conference there was some straight shooting advice.

"Know the business you are in and stay abreast of advancements in the field so that you don't fall behind. Don't be fooled by the technology you use today — this is just a tool to do a job in achieving your business objectives today. There may be a better tool tomorrow. To remain competitive you must have the best for your business for productivity and for cost effective reasons."

The following address by the young successful Hugh Fletcher was probably

best value for money for business-eager delegates. From the outset Fletcher made it clear his business position was partly inherited and partly self-chosen. (Part of his address is published on page 32 of this issue. ED).

However while quick to minimise his own achievements, Hugh Fletcher opened up considerably with pointers on how Maori businessmen might use the team approach in small business. As he put it, "in your own business you can organise the way you want, in a cooperative manner, while in someone else's business you must accept the organisation (until you get to the top and can then change it)."

Some comfort

Delegates would have drawn more comfort from Hugh Fletcher's comments that small business was more suited to the Maori cooperative approach and that this was the main growth area in industry.

The overview by Ngatata Love, from the Massey University Business Course, neatly summed up the day's proceedings. From comments such as likening Maori business to 'winking in the dark at a pretty girl', to synopses of the main paper, it was all covered.

And the presence at the conference of seven students from the Business course at Massey was a source of great comfort and pride to delegates. Of course it was also a chance for students to show themselves and their ideas to prospective Maori employers.

From the feedback I received from the students and employers alike, this was one of the success stories of the conference.

The Thursday night of the conference was reserved for 'social' business with a cruise on the harbour. From some of the faces clocking in at the next day's early morning conference, business looked as though it had been successfully concluded.





Friday's speakers were billed as 'Kenny Brown and the Hawaiians — The New Economic Chiefs'.

Well with that sort of fanfare, great things were expected. And they didn't disappoint.

— Kenny Brown, the chairman of the board, that is the Ainamalu Corporation, was the delegation Rangatira. Kenny is also the president of the Mauna Lani Resort Inc. amongst other hats he wears.

— Kent Bowman, president of Davies Marine Agencies Inc/Kawaihae Terminals Inc.

— Dr Mitchell Eli, owner of the Aloha Chiropractic Center.

— Richard Hartman, general manager of the Auckland Sheraton Hotel.

— Charles Heen, president of his own interior design firm.

— George Henrickson, project director of Kuilima Development.

— George Kanahale, chairman of the board — Hawaii Entrepreneurship Training and Development Institute.

Like I said, the 'new economic chiefs' or 'big guns'.

It wasn't so much what they said but how they said it.

Cut and thrust

Some like George Henrickson spoke of being brought up by grandparents in an island community, not unlike the rural Maori. He spoke of having to painfully adjust to the European cut and thrust of society, sort of like squeezing into his first pair of shoes at the tender-foot age of six.

But George wasn't slow off the mark to realise he had to make his way in a competitive world. He said there was a great need to 'trust' in business and that's how he accounts for retaining his Hawaiian identity while at the same time competing in a commercial world.

For Charles Heen, the interior design artist, it was somewhat different. He told of being like Hugh Fletcher, in being born with 'a golden spoon in his

mouth. Just out of school, Charles was given a world education, courtesy of a legacy left by a close relative.

With it he travelled the world, attending places of learning and also inhaling the cosmopolitan spirit of differing cultures. He said it was quite normal for him to develop his eye for design and start making money in the marketplace.

Kent Bowman, the part-time comedian with a half Hawaiian-half European upbringing had only one wish as a young man, to go to sea.

Big league

And that's just what he did, but with one major difference from other sailors. Kent eventually joined forces with a marine agency supplying hardware to the trade and is now in the big league of sea-faring businessmen.

For him it's been a case of acquiring the skills along the way, but he says Hawaiians have a natural talent for organising people. It's an affinity he believes the Maori also has.

However the most intriguing part of the address was the openness of

delegation leader, Kenny Brown. He stressed the desire by Hawaiians to rediscover their heritage, pointing out that blood ties are now assuming some importance in being identified as being Hawaiian.

For himself he apologised for not being fluent in the Hawaiian tongue but said the cultural connection had come to him rather late in life. For his part now as a very successful businessman, he was endeavouring to encourage the retention of what native Hawaiian land and culture was left.

Later at various workshops at the conference, delegates had a chance to quiz the Hawaiians on the ups and downs of their individual success stories. What was evident was that while they might be prominent in the commercial world, the importance of retaining their identity hasn't escaped them.

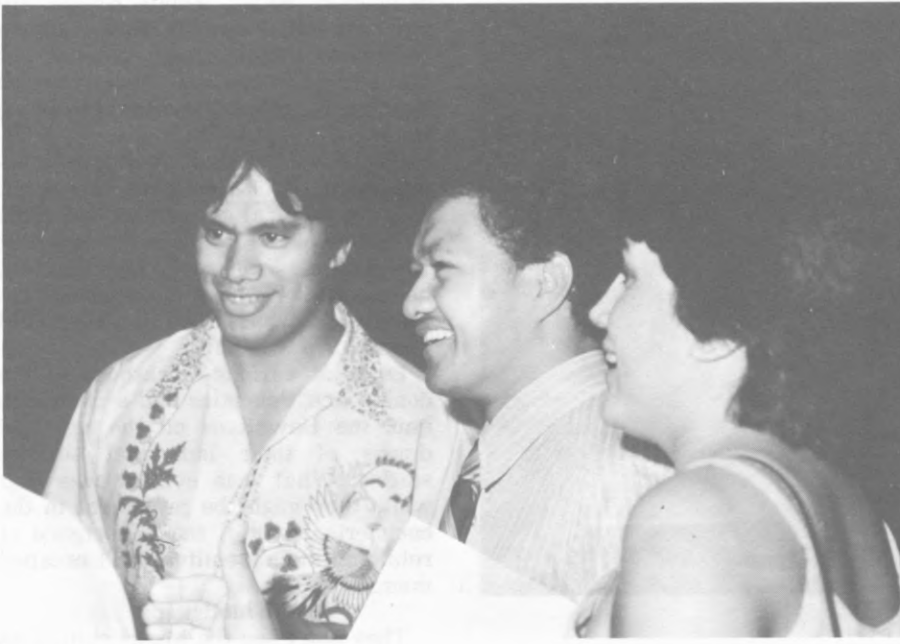
No hindrance

They don't see the Maori culture as being any hindrance to commercial success but rather a plus factor in giving more meaning to work. For some of the Hawaiians, it was said, the realisation of that factor had come late in life. That's why they were particularly encouraged by the concept of distinct Maori business, embodying cultural values in a commercial base that gave more meaning and vitality to the work ethnic.

For conference people, it was all over on the Friday, despite a few still asking when the work was going to start. But for the Hawaiians, it was a breathing space before taking off to the Bay of Plenty on a tour of marae and horticulture expertise.

On the Saturday a busload of Hawaiians and Maori Affairs personnel travelled to Tauranga and were hosted at lunch at Pou Tu Terangi, a Te Puna marae. Among the elders was Turi Te Kani, who in his mihi spoke of the strong links between Maori and Hawaiian. He harked back to the legendary Hawaiiki where the Maori sailed from to settle in Aotearoa.





For Kenny Brown, the reply was an emotional one telling of how privileged he felt to be once more reunited with his family.

New baby

And then after lunch, back on the bus and a visit to the nursery of Huarahi Developments, a new Maori horticulture company. Proudly company chairman Claude Edwards showed off the 14 month old baby of the company.

Eight hectares of land, with the nursery established on one hectare growing avacado, kumara, kiwifruit and shelter willows. The aim is to provide the best virus-free variety of seedlings, firstly to Huarahi growers, and then to the public.

The total value of the nursery is \$100,000 plus.

Back on the bus Claude explained the background of Huarahi, as being the first Maori export company venture to have sprung from shareholders in Maori land. All the growing of crops is done by shareholders from several tribes on their own land, with TNL of Nelson having forty percent shareholding, handling all the marketing of the produce.

At the moment the first season has started for Huarahi with the processing and exporting of squash (200 acres) and sweetcorn (400 acres) to markets in Japan and Malaysia.

The yield for sweetcorn is 4 tonne per acre and 6 tonne per acre for squash.

Clause explained how the squash seed was bought from the Kaneko Seed Company in Japan on a recent overseas trade mission.

As well as the nursery, Huarahi has its own cool store in Taneatua where the processing takes place. Claude added that the people grow produce for themselves, with some crops purchased in the field and some at the factory door. Huarahi provides a nursery manager, an orchard development person and a marketing person.

To the Hawaiians, the Huarahi setup made sense and they thought it was a great example for Maoris to follow.

By this time the bus had arrived at Roimata marae, a very peaceful settlement overlooking Ohiwa Harbour. Once

Top left — Business Course students.

Middle — participants in a workshop.

Bottom — Chas Little on the floor of the conference.

more the mihi extolled the ties with the legendary Maori homeland of Hawaiiki.

Old ties

In the meeting house that night, the visitors were very privileged to take part in a Ringatu church service. And later it was obvious from the talking and singing with the locals that they were re-cementing old ties with long-lost family.

In the morning was a visit to the Whakatohea Trust Board. Here the former secretary to the board, Sir Norman Perry gave a rundown on how the board was set up. He explained that some years back the Government made a compensation offer to the Whakatohea people for lands confiscated in the land wars.

The offer was for \$1600 a year in perpetuity, but the locals instead opted for a lump sum payment of \$40,000.

This large sum was put together with a Maori Trustee loan and enabled a farm to be purchased.

Charitable trust

By judicious handling the original investment provided work for four families but it was felt that more job creation was needed in the area. So a shoe factory was purchased near the present site of the Whakatohea Trust Board office.

A team of young people run the factory and have recently been successful in gaining large orders for markets in the United Kingdom, Fiji and Czechoslaviakia.

The Whakatohea Trust is now a charitable trust with assets of around the two million dollar mark. As the prime purpose of the trust is service to the Whakatohea people, its success and profitability is measured differently to other commercial enterprises. All profits are ploughed back for the running of education programmes, marae maintenance and more job opportunities.

For the writer that was the last day spent with the Hawaiians, who had a day in Rotorua before returning to Auckland and then home.

All in all, the business conference and trip was an educational experience that not only opened business doors, but also hearts and minds to the common links Pacific neighbours have.

Top — Pou Tu Terangi Marae — tangata whenua mihi the Hawaiian visitors.

Middle — Claude Edwards (far right) explains the setup of the Huarahi nursery to the Hawaiian visitors.

Bottom — Roimata Marae — the welcome to the Hawaiians.



Deja Vu For Maori business

In 1857 the 8000 people of the Bay of Plenty, Rotorua and Taupo tribes had 45 coastal vessels engaged in trade. They also had 900 canoes, 96 ploughs, 1000 horses, four flour mills driven by water power, 5000 pigs, and 200 cattle engaged in a vast commercial enterprise supplying other areas of Aotearoa.

Contrast this enterprising example with the present situation in which a national Maori business development conference has just been held to encourage a return of these entrepreneurial skills.

In his address to the conference, John Rangihau quoted a paper the late Dr Sutch presented to Maori students back in 1964.

"Dr Sutch identified five critical processes that followed colonial settlement as:

- The embracing by the Maori of new technical means of production — horses, metal goods, flour mills, trading ships; new products such as wheat and flour and new animals such as pigs and cattle.

- The adoption by the Maori of production for the market.

- The introduction of the wages system and the partial divorce from the Maori community.

- The adoption of price, money and credit system.

- The alienation of tribal land to individual ownership.

The impact of these processes were beyond belief. Their potential for social and economic devastation — horrendous. But what I want to emphasise is the Maori response because it is from

John Rangihau



that response that we can draw significant lessons for the present.

Take note

The Maori of the 1840's, 50's and 60's responded positively to these challenges. In many parts of the country, the Maori provided the settlements daily needs. In the North Island the Maori grew thousands of acres of wheat. By 1855 the Maori dominated coastal trading. The Maori not only grew the wheat and shipped it they also exported it to Australia.

Such records startling facts about the Maori people's entrepreneurial skills.

Modern Government and Business Trade missions please take note.

No self-help

Maori people please take note that there were no petty jealousies, no ethic of pulling one another down and no concept of relations helping one another to the crops. These were indoctrinational processes which were developed later against traditional ohu patterns.

Contrast this example with the crisis in confidence that confronts us today. A lack of confidence that developed in the wake of the devastation of the land wars.

A lack of confidence we carried with

us into the cities during the period of urbanisation. A lack of confidence that is reflected in poor scholastic results, the disproportionate number of our people unemployed or in low status jobs and in the popular image of the Maori painted by sections of the media and popular Pakeha mythology.

That lack of confidence is totally unjustified. Let me pause momentarily as we remember shining examples of our people's efforts to rise above their condition as exemplified by their working with the Health Department for a few years with the Maori Councils Act; the Maori War Efforts Organisation and its aftermath the Maori Social and Economic Advancement Act, the exploits of Maori Servicemen especially the Maori Battalion.

Living examples

You, who are here is further unjustification. You are living examples of this. You demonstrate to the World the Maori people's capacity to succeed in the world of commerce. And, most importantly it is not a new skill.

Let me deal briefly with how our forefathers managed to organise themselves to cope with the challenges of Pakeha settlement.

Organising

The key to that success was their ability to organise economic activity collectively. They successfully acquired the skills of the Pakeha, they adopted new technology, products and animals and they integrated these with existing land ownerships patterns and tribal organisation. Sutch says:

"Maori tribes had both the economic organisation and the ability to produce and harvest crops and build, own and operate coastal vessels to take the crops to the main settlements. The Maori tribes operated a large sector of economic life and they did it with the tribe owning the land, the tools and the vessels and dividing the proceeds of sales in accordance with custom."

In the intervening years much has changed, yet much has been retained. We still have the essentials of tribal organisation, despite all that has happened we retain physical resources such as land. Most importantly, we have at our disposal that tremendous human resource — **our people.**

The challenge confronting this hui collectively and you individually and specifically is that of mobilising these resources. **Mobilising them in a distinctively Maori way.**

Historical links to be revitalised

George S. Kanahele

King David Kalakaua, the "Merrie Monarch" who ruled the sovereign Kingdom of Hawaii in the 1870s and '80s, once proposed unifying the island kingdoms of Polynesia into a loose Pacific confederation. Although nothing came of the proposal, a century later the idea seems to have been revived in Hawaii among native Hawaiians and recently has been gaining momentum with the "Maori-Hawaiian Connection".

The "Maori-Hawaiian Connection" has emerged in the past year in the form of a series of "high level" contacts involving private and public Hawaiian organisations and mainly the Department of Maori Affairs, and its Secretary, Kara Puketapu.

Last year, for example, the Office of Hawaiian Affairs, a newly formed state agency with publicly elected trustees which has been described as "a government within a government," sent a mission to New Zealand to study and collect data on a wide range of Maori social, economic and cultural problems.

Walter Ritte, leader of the mission and an OHA Trustee, described the trip as "the first step towards a better and more fruitful relationship with our Pacific cousins."

Tu Tangata

After three weeks in "Aotearoa", talking with many Maoris, including Minister of Maori Affairs, Ben Couch, and Kara Puketapu, Ritte returned home and reported that the effects of the trip upon Hawaii and the Hawaiians would

be "too vast to measure". He was as good as his word. He convinced the Office of Hawaiian Affairs to change its top priorities from economic development to cultural development, taking a leaf from the Department of Maori Affairs' heavy emphasis on its "Tu Tangata" ("Stand Tall") programme. He also announced that OHA would lead the way in adapting the Maori marae system to Hawaii.

Shortly after the OHA mission, a group of top Hawaiian business executives, headed by Kenneth F. Brown, a blue-blooded Hawaiian and former State Senator, went to New Zealand. "Our main purpose," says Brown, "was to see whether successful Hawaiian businessmen could help their Polynesian cousins in things that we know well such as tourism." Furthermore, the Hawaiians also felt that they could empathize with the Maoris in some of the obstacles they would meet in advancing in the Pakeha business world. Thus, making business deals was quite incidental.

Maori culture

Indeed, what impressed the Hawaiian businessmen the most was the vitality of Maori culture. George Henrickson said, "In comparison to us Hawaiians, the Maoris seemed to have gotten their act together a little better."

Mr Brown was so impressed that upon his return he immediately launched a project on Hawaiian values and practices, the chief goal of which is to help Hawaiians reinforce their cultural identity. The project, now known as Project WAIAHA, has since become an important part of the Hawaiian renaissance.

In addition, Brown also invited Kara Puketapu to visit Hawaii. Puketapu accepted and a month later (July) arrived in Honolulu for his first real visit.

It was a whirlwind one-week tour of the islands. He talked with the Governor of the State, local political leaders, business executives, Hawaiian leaders and many other makaaianana (Hawaiian for "common people"). He also gave an off-the-cuff lecture at a well-attended meeting at the Bishop Museum, appeared before Hawaiian gatherings and on local TV, and was featured in several newspaper articles.

As Trustee Ritte commented, "Mr Puketapu's arrival in Hawaii has created a wave of interest in the Maori of New Zealand."

Hawaiian culture

Interestingly, one of Puketapu's reactions to Hawaii was his surprise at the vitality of Hawaiian culture. "I had this idea that it was nearly dead," he said. In his report to Brown and the Hawaiian businessmen who had hosted him, he observed that there was a need to build a unified Hawaiian leadership. When asked how he could help, he suggested doing a Maori-type hui or assembly of people to talk out their differences and come to mutual understanding and closer unity.

When Puketapu returned to New Zealand, he sent an invitation to OHA leaders, the director of the State's Department of Hawaiian Home Lands, and president of the Kamehameha Schools (established by a Hawaiian princess for children of Hawaiian ancestry) to participate in two important meetings in Wellington. One was the first international symposium bringing together representatives of government departments dealing in native affairs from Canada, Australia, the United States and Hawaii.

The other meeting was the second national Maori leader's conference which assembled more than 100 influentials from around the country to discuss and decide on the next year's goals for Maoridom in health, education, economic development and other fields.



Denis Hansen (second from left) with Hawaiian guests.

It was the first time that state of Hawaii officials had been invited to New Zealand through the Department of Maori Affairs.

Rude awakening

As with the other two Hawaiian groups, the members of the delegation were deeply moved by the experience. As one of them remarked, after seeing the far greater amount of money and resources being poured into the Maori community as compared to Hawaii, "What a rude awakening this has been."

This was in late October and less than two months later, Puketapu was back in Hawaii, this time accompanied by his deputy, Dr Tamati Reedy and his accomplished wife Tilly, and John Rangihau, a lecturer in Maori Studies at the University of Waikato and consultant to the Department.

The team had come at the invitation of the Office of Hawaiian Affairs to conduct the leadership hui that Puketapu had suggested in July.

"E Hawaii Au"

The Hawaiians called the conference E Hawaii Au or "I am a Hawaiian." More than a hundred leaders, representing a cross-section of the community, had been specially invited. It was the first time in modern Hawaiian leadership history that an event of this nature had taken place. The general opinion among the Hawaiians was that it could not have happened without the presence of the Maori team.

There were conservative business executives, and outspoken young activists, monarchists and descendants of the ali'i or chiefly class, politicians and artists, and many others. Many had never met before; indeed, they would probably have never gone out of their way to meet each other under normal circumstances. But this was different — a spiritual coming together with one thing in common: their Hawaiianness.

Hawaiian leadership

Whether Hawaiian leadership would ever be the same again is a question some Hawaiians are asking with the hope that it won't be like before — fragmented and huki huki (fighting among oneself).

In December last year the businessmen formed the Hawaiian-Maori Business Council to promote the mutual interests of Hawaiian and Maori businesspersons. The Hawaiian side of the Council is headed by Kenneth Brown and consists of Charles Heen, president of Heen & Associates, an outstanding interior design firm, George Henrickson, president, GAH Inc., a well-known developer, Herman Lemke, president of his own CPA firm, and Joe Kealoha, a real estate executive. Other members will be added to the Council.

The group accepted an invitation by

The Hawaiian group with Maori hosts on the Bay of Plenty trip.

the Department of Maori Affairs to attend the first national all-Maori Business Development Conference, held in Auckland, February 3-5, 1982.

Polynesian businessmen

Brown believes that this is the first time a bi-lateral business group has been organised between Polynesians. "We are businessmen but Polynesians as well. For far too long Polynesians have been regarded by others as not having the stuff to be good businessmen. That stereotype should be discarded. We have outstanding success models and there is no real reason why others could not do the same."

He also views his "modest" beginning as a possible model for other Polynesians such as the Tahitians and Samoans, or Tongans and Hawaiians, and so forth. "Commerce and trade," he says, "have always been a basis for different nations and peoples to communicate and build mutual relationships. That's what we're doing but with a Polynesian connection."

While the Hawaiian-Maori Business Council seems to be the most visible part of the current exchange, other developments are looming in education, for both students and teachers, in sports and the arts, especially dance and music.

The momentum is bound to pick up and Maoris and Hawaiians may yet find themselves united together in Hawai-iki, the homeland from whence they journeyed apart into the Pacific centuries ago.



Tutu Taonga Wirepa

Like many others before him, Tutu Taonga Wirepa formerly a seventh former at Te Aute College left college with no real aims wanting to take a years break before settling down to books again.

He found a roosting place with Fords motor company and it was there that he abandoned future plans of a Commerce degree in favour of a business studies course.

Tutu has always aimed high. He opted for a career in the business world because it was good field to get into and so naturally jumped at the chance to take a business studies course under the Tu Tangata programme.

And he has never, after his first year of study regretted his decision.

Thanks aunty

"An aunt put me onto the business course," says Tutu.

"She encouraged me to go in for an interview, and was just as pleased as I was to get accepted."

Tutu is from the Mangahanea marae on the East Coast and is the son of Rongo and Parae Wirepa.

Of his family, Tutu says they didn't know too much about what was hap-

pening but they had always been pleased with whatever he has done so far.

Meanwhile Tutu is spending his summer vacation in the various departments at Fords getting both work experience and putting what he has learned into practice.

As he will be majoring in market sales at the university this year Tutu has been placed where he will best get his experience.

"I enjoy it here at Fords, a friendly staff, good working atmosphere and with sports just around the corner, well everything's allright."

Hard work

It's back to studies shortly for Tutu where he describes the work as being "hard — yes and no." Well what more



can one say.

His final year will be 1983 and Tutu hopes to graduate with a Bachelor of Business Studies degree, then he is going to go job hunting.

"I've been lucky in the sense that I've had both theory and practical experience," said Tutu.

"Thanks to Fords sponsorship I'll be able to get a good job."

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Responsible Development Is Paying Dividends For Ngati Tuwharetoa

Business is booming in the central North Island for the Tuwharetoa tribe and the catch cry is 'Green Gold'. From the lookout at Waituhi one can see Maori land stretching all around almost to the horizon and much of this land is either grassland or else covered in timber.

In many ways the Tuwharetoa people have been very lucky in having smart business people like the late Pat Hura who've made sure the Maori owners made the most of land deals. Those deals have seen the tribe retain much of its land so that it has economic clout in the commercial world.

Business figures

Undoubtedly one of these business figures is Sir Hepi Te Heu Heu who administers the Puketapu 3A Incorporation along with his son Timu.

Sir Hepi says it was a point of pride amongst owners not to seek outside financial assistance. He says the people were lucky in having administrative and commercial expertise on tap from the extensive logging that took place on the land some years ago. From that background of Maori contractors and transport firms he says came a sound business sense that saw the incorporation plough back its money into grassland farming.

His son Timu is being trained to take over the reins of the incorporation and says the future looks bright for grass-

land farming with sheep and cattle. The incorporation is also diversifying into deer farming on the Moerangi Station.

As well the incorporation owns two commercial premises in Taumarānui, one in which it is housed, and the other, Te Maunga House. Both have been leased out to government departments for local sub offices.

Going ahead

However it's in the field of afforestation that the Tuwharetoa people are really going ahead. The Tuwharetoa Trust Board administers the annual income paid to the Board by Government in perpetuity for the use of Lake Taupo waters and that of its tributary streams.

The Board is also the Tribal Council for the Tuwharetoa people who own and occupy large areas of land within the central plateau of the North Island. The income from the Lake is used for annual grants to tribal youth and covers the whole field of education, trade apprentices, nursing and teacher trainees, handicapped persons, school libraries, post primary students and

university students as well as care of tribal elders.

Major role

Since its constitution in 1926 the Board has played a major role in the development of tribal land for farming. When it was found that afforestation rather than farming was more desirable on land on the eastern side of Lake Taupo and around Lake Rotoaira, the Tuwharetoa people were quick to move.

The land was leased to the Crown to be planted in pine trees and looked after by the New Zealand Forest Service. The Lake Taupo forest on the east side of the Lake covers 75-thousand acres and the Rotoaira Forest has 50-thousand acres. The planting programme allows for commercial thinning after ten years and members of the Lake Taupo Forest Trust have already benefited from the first thinnings through a deal with New Zealand Forest Products. Their return is 18½ cents in every dollar from the sale of the wood product. That's a guaranteed eight dollars per tree.

Green gold

This payment will continue annually until 1990 and when the clear-felling of saw logs commences in 1990, it's been estimated the income to the Lake Taupo Forest Trust will rise to a million dollars per year, hence the term 'Green Gold'.

The lease to the Crown for afforestation is for 70 years and there is provision in the lease agreement for both Trusts to purchase back the entire forests from the Crown, if they so wish after 40 years with a part of their annual revenue being used in payment.

Second in charge for the Forest Service of the Rotoaira Forest is a Tuwharetoa owner, Alec Gage. From his office at Turangi he administers a very commercial destiny over his land. He says the return to the Trust Board for the Rotoaira Forest will be 15 cents in the dollar with the first commercial returns from thinnings coming up next year.

Good Return

Alec has been with the Forest Service since leaving school and says he's proud to play such a part in seeing Maori owners get a good return on their land.

On the day I went to find out more about the afforestation development, Alec took me and Maori Affairs Department community officer, John Mariu on a tour of the Rotoaira Forest.

We travelled down roads constructed for the Tongariro power project, that are now seeing a transformation in land use. The bush and scrub has been cleared and pine seedlings planted progressively to give an even

spread to eventual thinning and clear-felling. In many areas, as we bumped over dusty access roads, the distinctive yellow broom was starting to make a successful comeback and Alec said those areas would need to be sprayed again.

In other areas, a fungicide had hit the underside of young pines making it necessary for more spraying.

Care taken

A very noticeable aspect was the care taken to preserve the natural environment with the native bush being left around streams or water-courses feeding into the lake.

After circling the lake we finally came upon one of the Forest Service quality control teams operating in the forest. In charge was John Hura, another Tuwharetoa owner. He pointed out how his team checked that the contract gang had done their job properly in pruning branches to a specified height.

He said with proper quality control the yield of millable timber per hectare may exceed that of the nearby Lake Taupo Forest, with a return of around 20-thousand dollars per hectare.

Linked future

The future of both forests and Tu-

rangi and the surrounding district is closely intertwined because although a good return is assured for the immediate future there's a lack of young skilled forestry workers amongst the tribe. It's this predicament that has prompted some to ask if a special training programme is needed.

Also decisions have to be made about the land if the lease purchase agreement is taken up after 40 years.

Many members of the Tuwharetoa tribe are employed on the Tongariro power development but with the completion of the development many of these tribal folk and owners could face unemployment. The Board and the Trusts find this unacceptable and so their decisions for the best utilisation of the land are all the more important.

And even then there's more wheeling and dealing to be had with the Trust looking to expand on more surrounding Maori land. At present there's overtures from the Crown for Maori land to be taken into National Park and the Trust is looking to exchange land on the Desert Road side of the mountain for some of the crown land adjoining the Rotoaira Forest.

Whichever way it goes you can be sure the Tuwharetoa people will get the best deal that's to be had based on their heritage of good business sense.

**Go well
Go Shell**



**and remember...
Go easy on energy**

In search of turangawaewae

While angry young Maoris confronted trustees, elders and police at Waitangi earlier this year, a much more optimistic land issue was being worked out at Papawai marae in Greytown.

Shareholders in the Mangakino Township Incorporation were trying to find out about 700 elusive fellow owners who sank into oblivion during the confused history of the \$11.5 million block of land.

The missing partners — descendants of the Kahungunu Ki Wairarapa tribal group — were needed urgently to vote on whether to take full control of their inheritance, part of which is managed by Maori Affairs. After the weekend it appeared there were enough owners to vote at the annual general meeting later this year.

But for the 300 Maoris who went to Papawai, possible financial rewards were far less important than finding out about family and tribal ties and getting to know newly discovered relatives.

Juliet Ashton reports.

Inside the meeting house at Papawai marae research worker Joe Williams flicks through his filing cabinets, back against the dark traditional outlines on the wall.

"This is the only one we've got," he says, showing a card with a long Maori name typed neatly on it.

"That's him, that's my grandfather," gleefully says the carefully dressed young mother, noting the number on the card.

She moves on to the next bench where kaumatua (elders) and Maori Affairs staff are on hand with more information.

Similar scenes are repeated all day as visitors from as far away as Auckland and Blenheim queue to find out who they are related to and if they are entitled to shares.

Joe, jeaned and bearded, is a third year Maori studies and law student whose own tribal affiliations are far away in Hauraki.

He and Andrew McNicol, a fifth year law and commerce student, have spent their summer break masterminding a system for tracing successors to the Pouakani Block.

Listing all

Working through Maori Land Court records since the 1870s they have been listing all those who succeeded or should have succeeded, to shares from the original 139 owners — about 3000 in all.

The next problem was finding out who is still alive and where. "We find a lot of people on paper but we need addresses — so we're doing a sort of census at the same time."

Their biggest headache was the total disorder and mis-spelling of the old land court records. "Each clerk lasted only about five years and each had a different system and different spelling," Joe says.

Additional problems were caused by

a profusion of both wives and aliases as well as a variety of other traps. "We have people succeeding under their maiden name but dying under their married name."

But, spurred on by the feeling that they were assisting in a positive step for Maori land they finally pieced together the mammoth jigsaw puzzle.

Hold the key

Joe believes strongly that incorporations could hold the key to the future survival of Maori land.

Since Maori land titles were individualised in the 1860s he says, the Maori Land Court, Maori Affairs Department and all land legislation has been designed to alienate the land — right up to the 1970s when it was far too late to reverse the trend.

Maori land these days lacks cohesion — "Too many of them have sold their land or had it taken," he says. The remnants left are too fragmented for constructive management.

"Incorporations are almost a Maori concept. They do away with the individualisation of land," Joe says. "Incorporations give people their own turangawaewae. They bring people together — keep alive the whakapapa, the bloodlines, the stories about people, the language."



Research worker Joe Williams discusses land court records with Ngati Kahungunu elder Kerenene Taurau (Jimmy Mundy).

Searching

Queues shift slowly round the crowded room — dark skinned and dark-haired or auburn with freckles, a smattering of pale European features.

The wooden walls echo with shrieks of pleasure as new relationships are unearthed — and despairing sighs at the monumental intricacy of old family records.

An old woman cackles and shakes her head, heavy earrings weighing down a face straight from a Goldie frame. "My father — he had six wives, I can't find which one it was. He was descended from five canoes," she tells anyone who wants to listen.

Round the edge of the room the elders sit, quietly observing, already well versed in their past.

Questioning priorities

Outside on a bench Chris Otene is talking, questioning, analysing.

A purchasing officer and now a Maori warden in Wellington he heard about the marae meeting at the last moment and cancelled his weekend sports to come.

"It's a matter of priorities," he says.

Chris' youth was marked by a series of devastating changes of circumstance.

The eldest child in a traditional family, he was sent to live with his grandparents in Taranaki where he grew up "in a pa-like system with the old families" speaking mostly Maori.

When he was 12 he was sent to a Catholic boys school in Auckland. In the big city, he says, he made the traumatic



Arapata te Maari, great grandson of Piripi te Maari who first began negotiations over Pouakani in the 1880s. Already well versed in his genealogy back to the canoes and beyond, Arapata, a Mormon elder, came to the wananga to observe and meet friends.

discovery that colour did make a difference.

His English was poor. "I was a typical Maori kid," he says, giving a quick imitation of his mumbling, headbent younger self.

Pighunting

Wanting to succeed, though knowing

he really preferred "pighunting, eeling and all that" he took elocution lessons, gaining articulate fluency in English but almost losing his Maori in the process.

Later he joined the Stormtroopers and got tattoos, which to this day he refuses to remove or hide. "They're nothing to be ashamed of."

Chris survived, met and married an English girl, went overseas, came back and went on the Maori land march, became a Maori warden.

He got interested in anthropology — among other things. "I always enjoyed reading about how people interrelate, and about their authority bases."

Natural simplicity

He was struck by the "natural simplicity" of many attitudes of Maoris and other races and by Western lack of comprehension of these. Western society isn't geared to these ideas but they're pure commonsense."

Chris believes that knowing one's ancestry is vitally important and he has had his complete genealogy drawn up.

He nods toward the dark interior of the meeting house. "I couldn't get up in there and recite my whakapapa — but I've got it all here." He slaps a sheaf of papers in his hand.

Typed lists and filing cabinets may be more governmental than traditional, he says, but anything is better than letting the knowledge die.

"I haven't got kids, but my brother in Auckland has. If one of his kids comes knocking at my door I'd be a bloody fool if all I could say was 'I'm your uncle.'"

The past

The saga of the Mangakino Township Incorporation goes back to the 1890s when the Maori owners of Lake Waikararapa ceded it to the Crown.

In recompense they were paid £2000 and given the Pouakani Block on the banks of the Waikato, 300km to the north — "a waste of scrub and swamp" according to a brochure on the land, covering about 14,000 hectares.

It lay idle, unused, till the late 1930s when two events transformed land values.

The first was the discovery of cobalt treatment to make volcanic and pumice soils productive.

Second was the Government decision to build the Mangakino hydro electric plant and a town to house construction workers.

Mangakino Incorporation lawyer John Stevens says there are all sorts of tales about the move but it seems likely that the planners were unaware the land had been given to the Maoris till planning had been under way for 18 months.

In 1945 they offered to buy the land but the owners mostly absentee, preferred to lease it to them on the basis

that when building was finished the town would be handed to the Maoris as a going concern.

About the same time the Maori Affairs Department began assisting owners to develop the land, in particular two big sheep stations, Mangakino and Mangatahae which make up the Pouakani development scheme.

In 1947 the first families moved into Mangakino township and by 1961 it had a population of 5025. But in 1963 the population began to drop as construction workers moved out on completion of the project and gave up the leases of their land.

The Maori owners then formed the Mangakino Township Incorporation and leased the 600 to 700 residential properties privately.

Residents bought their own houses and paid about \$40 a year in rents to the incorporation and another \$40 in rates to the Taupo County Council. Today these have increased to round \$200 a year on average for rates and slightly less for rental.

Theoretically the incorporation was picking up about \$60,000 a year in rents but with massive arrears and poor management almost all money collected went in administration costs.

Large sums were also eaten up in unsuccessful ventures including a vineyard and a tourist lodge.

So to date, profits have been minimal. Shareholders have received one dividend of \$12,000 divided among 1500.

Today land in Mangakino township is worth about \$4 million and the two stations — managed by Maori Affairs — another \$7.5 million.

With these now healthy economic units Maori Affairs wants to hand them back to the incorporation — the original owners — but before this can happen at least 40 per cent of shareholders have to vote to take control.

The aim of the weekend wananga was to trace enough owners for a vote to be taken and management committee vice-chairman Tom Johnson says it looks as if this will definitely be able to go ahead.

For instance he said before the weekend shares from nine of the 139 original owners had not been succeeded to.

Now only two or three were still unknown and newly discovered descendants of the others, spanning several generations, would make a significant difference to the number of voters.

But most important he said, was the interest in family and tribal ties generated by the weekend.

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**

Mana Motuhake — Still in a holding pattern.



Peter Isaac.

Mat Rata. He has become the Elder Statesman of Protest. The issue now is: how long will it take this voice from the Outside to return once more to the Inside of political life? Mana Motuhake Maori came second in all four Maori seats, ahead of both National and Social Credit. The power base is there. The issue now is to develop the party's own structure.

"The issue now is development," emphasises Rangi Walker, a founder of Mana Motuhake and today very much the keeper of the spiritual flame. "We must expand our toehold." In effect Walker sees the objective as a mass communications operation. "What is the point of being on the side of the angels if we cannot get our message through to them?" he notes.

Nowadays Mana Motuhake appears to be in a holding pattern. A round of strategy meetings is scheduled, though, to discuss intensively the most profitable way in which to use the handfull of power among voters so graphically illustrated by the general election results.

There is still no sign of a reconciliation between Mat Rata and the Labour Party. Even though Mana Motuhake and the Labour Party did unite in their condemnation of the Prime Minister's comments on anti Games protesters being inherently violent. Mana Motuhake remains and will remain a political force. The

results of the last election were at once encouraging and disappointing. Certainly the party had reasonably hoped for a seat. But on the other hand, in the words of Mat Rata, the party can't expect "miracles."

Fourth powerful

Today, Mana Motuhake has the fourth most powerful political organisation. There is a permanent office with a secretariat. There are 100 active branches and around 15,000 members. The only direction now is a forward one. Few things fall away more quickly than support for a political party which does not look as if it wants to win.

Mat Rata meanwhile continues to busy himself with Maori causes, this time as an independent consultant. He acts for Maori landowners affected by the Paeroa flood works, and he consults on land ownership schemes. His work as a freelance consultant keeps him constantly in touch with events in Maoridom.

The more he sees, the more con-

vinced he is that the only answer to widespread commercial development is the cooperative movement. It is a notion he wishes to instill in Maoris too. "Why didn't the Wellington dustmen use their redundancy pay to start their own contracting company, and then tender for the city council work?"

People first

According to Rangi Walker the central aspect of Mana Motuhake is its "humanism." People come first, the profit/loss side of life second.

Rata believes that this solidarity with ordinary people gives it an important transcendence over Labour, a party which he claims is "abandoning" the Maori people. It is, he claims, "a party devoid of ideology" and because of this absence of philosophical base will "always founder."

Both Walker and Rata emphasise that Mana Motuhake is open to people from varied backgrounds. Ten per cent of the members have no Maori blood. In the next election they hope to sprinkle a few Mana Motuhake candidates around the general seats. "We are determined to put the best people in the right places."

The essential Mana Motuhake demand is that you recognise that there is a "social alternative." That you realise that the Maori culture has made no im-

pact on the daily life of the country. That even Maori greetings are uttered in strangled embarrassment in everyday life.

Absence of gestures.

This absence of even gestures to the Maori way is at the root of the Mana Motuhake discontent. "There is no difference between the Health Department in Whitehall (London) and the Health Department in Wellington."

Mat Rata's breakaway from traditional two-party politics reflected the undertow of dissatisfaction in many quarters by the continual East-West variation in values. Under Norman Kirk, Mat Rata seemed to surge along, powered by a renaissance of the Maori ethic. He became an influential cabinet member. Kirk listened to what he had to say. Then came Norman Kirk's death, and Rata came to believe that Maori values were not receiving the prominence they deserved. He began to slide in influence — and then off the front bench of the opposition.

Surfing in.

Rata's greatest task in his new bid for political power is to break the grasp of the two political parties. Even John A. Lee never found a seat as an independent. But now Mat Rata may be surfing in on changing times. There is a new central party in Great Britain.

Social Credit MP Gary Knapp has called for disaffected National and Labour party MPs to get together to form a new party.

The argument over trade union allegiance has split the Labour Party and isolated its leader Bill Rowling from the bulk of his official party. The old two party system that dominated New Zealand politics for half a century is beginning to shift and crack.

Moderate portrayal.

Strategically, the Mana Motuhake leadership appears now to be anxious to portray itself as moderate. It is also committed to the retention of the Maori seats. The future of the four Maori seats now seems to be at the same

crossroads as when the dying prophet Tahupotiki Wiremu Ratana determined their succession.

Ratana told his followers that he was dividing his body into four quarters. Each quarter representing a Maori electorate. Each seat for one of his disciples. Thanks to the support of the Labour Prime Minister Michael Joseph Savage the prophesy came true.

Savage was not to realise the longer term effects of this Labour/Ratana pact. Though Labour, of course, wins the seats in successive elections, the seats contain far more votes than is needed to keep them out of the hands of National.

If these votes were re-directed to marginal general seats, would they ultimately result in more seats than the safe Maori one? It remains one of the biggest question marks in politics.

Drawn in.

Rata and his followers believe that the Members of Parliament from the Maori electorates inevitably become drawn into Western-style representation. They lose touch with the people and their aspirations.

Following the 1981 general election, Mat Rata has proved one thing. He is the nosecone of an active, potentially powerful organisation. His problem though remains very close to the problems of the party he foresook. He must be moderate enough to attract the bulk of the electorate, and radical enough to win the support of the activists, the reformers, the single-ideal people who change things.

There are some aspects of life he and his party are definite about. Perhaps the most important is that he wants the Treaty of Waitangi ratified. "We want to know what it is that we have signed. We really do not know. So we say 'let's sit down together.'"

Precedence.

He sees an historical precedent in the ratification of the Treaty, noting that the Magna Carta was never ratified until hundreds of years later when the Bill of Rights was passed through

the British Parliament. He believes that Maori representatives and the Crown should once again sit down and evaluate the Treaty and its points.

Chiefly, though, he wants acknowledgement of the Maori influence to permeate all aspects of New Zealand life. "The attitude is 'put a few more brown faces in, start a special unit'." He believes that it should be made a point of law that people look after their elderly.

Conversely, he notes that parents should be compelled to be responsible for their children — an antidote to the gang problem. He believes that traditional Maori family standards should become part of the fabric of everyday life of both races.

Youth bulk.

One set of statistics troubles him especially. It is the extreme youth of the bulk of the Maori population. He estimates three times the youth as an average over the population as a whole. "So they should be getting three times the assistance." He wonders aloud why the skill centres in New Plymouth, Palmerston North and Christchurch were closed.

He brushes aside past programmes to cope with Maori youth as "cosmetics". The Government, he says, is "bluffing".

For Mat Rata, the honey-tongued former truck driver, the objective is to convince enough people that it is not enough to have the Maori Way merely an adjunct to daily life, a concert culture. He wants them to believe that Maori traditions must be built into the very fabric of life and become an integral part of everything we do. He wants a recognition that we live deep in the South Pacific, as far as a man can go before turning back.

The Maori heritage, he believes, "presents New Zealand with a social alternative." Years ago now during his term as Minister of Maori Affairs he once defined his attitude toward a grasp of the Maori alternative this way. "You are a Maori if you believe yourself to be," he said.



Stand up and be counted.

Parliamentary Reporter Nikitin Sallee.

"Now is the time to stand up and be counted as a Maori," says Southern Maori MP Whetu Tirikatene-Sullivan, of the Maori option.

The Maori option gives Maoris the chance to choose whether to vote in one of the four Maori seats, or to vote in one of the other 88 seats.

But for Maoris who want to switch from one kind of roll to another, time is running out. The Maori option finishes on the 30th of April.

Tirikatene-Sullivan says the future of the Maori seats could be at risk if Maoris use this year's option to switch away from Maori seats.

"It isn't a referendum on whether the Maori seats should be retained, but it could have that effect," she says.

"It's important for numbers on the Maori roll to be increased. At the moment, the average Maori roll has two-and-a-half thousand fewer voters than a general roll.

"That makes it more difficult to justify the retention of the existing four Maori seats."

Justice Minister Jim McLay denies that the Maori option in any way jeopardises the future of the Maori seats, but he agrees it could be an indication of Maori feeling on their future.

"Historically, the Maori people were guaranteed four seats in Parliament," McLay says. "The government's policy is that those four seats will remain until such time as the Maori people indicate that they want a change.

"They can indicate that in a number of ways," says McLay. "Certainly the interest shown by Maoris in being on a Maori roll is one of the factors which may indicate an expression of opinion on the part of the Maori people."

Meanwhile, Labour wants the number of Maori seats increased to more than four. Tirikatene-Sullivan says with their social and economic problems, Maoris need more MPs.

And, she says, the first step to more Maori seats is increasing the number of Maoris on the Maori rolls.

McLay isn't impressed. "I understand that it's Labour Party policy to increase the number of Maori seats in

certain circumstances. Politically, I can understand why they might want to do that. But I don't think it can be justified.

"While the government will not allow the seats to be diminished below four," he says, "it sees no reason to increase the numbers."

Tirikatene-Sullivan counters by saying McLay is out-of-touch with Maori feeling. "I don't think anything would influence this government to increase the number of Maori seats," she says.

A simple guide to The Maori Option.

If you are enrolled to vote, by now you should have received a Maori Option Card in the post.

The card shows whether you are enrolled in a Maori electorate or in a General electorate.

If you are a New Zealand Maori and you want to change the type of electorate in which you vote, fill in the card and post it back.

If you are happy with the electorate you vote in now, do nothing. You can throw the card away. You will remain enrolled in the electorate you are in now.

If you haven't yet received a Maori option card in the post, don't wait. Go to the Post Office and ask for assistance.

REMEMBER:

Only New Zealand Maoris or part-Maoris can exercise the Maori option. People with no New Zealand Maori blood must enrol in a General electorate.

REMEMBER:

If you want to change rolls, you must return the Maori option card by the 30th of April.

REMEMBER:

You won't have another chance to choose between a Maori electorate and a General electorate till 1986. The decision you make now will last till then.

"They are much less sensitive on this issue. Understandably so: they don't have the support of the Maori people."

Labour has taken out a full-page newspaper advertisement to encourage Maoris to switch to the Maori roll. McLay complains that the ad wasn't clearly identified as being Labour party material — and he says the type-face makes the advertisement look very similar to official Justice Department ads.

McLay says he doubts whether the ad should have been placed in the first place.

Says McLay: "I personally would have preferred that MPs stayed out of the Maori option exercise. Of course, these four people (the Maori MPs) have got their own political interests to serve, and doubtless they thought it was appropriate to do it (place the advertisement). I wouldn't have done it. The government wouldn't have done it. The Labour Party appears to have been content to do it."

McLay and Tirikatene-Sullivan do agree that Maoris should consider carefully when they decide how to exercise the Maori option.

"I wouldn't say to any Maori that they should or should not be on the Maori roll," says McLay. "What I would say is that they should think very carefully about what they want to do.

"I guess they'll address themselves to questions relating to their own Maoriness, and also to issues like the broader question of whether or not there should be Maori rolls.

McLay points out that the Maori voter must live with whatever decision he or she makes. "This decision will take them right through to 1986" he says, "and therefore they must think carefully about which roll they want to be on."

Social Credit has consistently refused to comment on the fine points of the Maori seats.

Sacred leader Bruce Beetham says he won't talk about the present system, because his party's policy is to abolish the Maori seats through proportional representation.

Mana Motuhake leader Matiu Rata was unavailable to comment on the Maori rolls as this issue went to press.

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.

Maori Option to Change Rolls
— to the Parliamentary sector, from the Registrar of Electors

Your name is on a roll, the roll for the electorate.

full name and residential address: MURPHY ROBERT GARRY
1812 WILSONS ROAD
VINCENTOWN

postal address if different from residential address: MURPHY R G
P.O. BOX 12-345,
VINCENTOWN

occupation (may appear in shortened form):

date of birth:

contact telephone no.

your date of birth and telephone number will not appear on the published electoral roll

SN: MURPHY
FN: ROBERT GARRY
EC: RI: 3 500 924
MB: 00 074 030 691 EO: 060

Please read first the flap of this card ➔

If you are not a New Zealand Maori or a descendant of a New Zealand Maori, do nothing with this card.

If *

- * you are a New Zealand Maori or a descendant of a New Zealand Maori,
- and *
- * you wish to change the type of roll your name is on. —

sign one of the boxes below and return this card, not later than 30th April 1982, in the envelope provided.

Maori to General

1. My name is on a Maori Roll
2. I wish to change to a General Roll

signature _____
date / /

General to Maori

1. I am a New Zealand Maori or a descendant of a New Zealand Maori
2. My name is on a General Roll
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 whitake 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.

League Notes

AWARUA (BLUFF) MAORI WOMEN'S WELFARE LEAGUE

Report 1981-1982 Regional Conference Twizel.

Tena koutou katoa nga mihi ki a koutou kia huihui mai nei i tenei ra i roto i te whakapono, te tumanako me te rangimarie mo ta tatou hui o Te Ropu Wahine Maori

In a grand effort to keep within the speaking time limit, our report has been streamlined in accordance with the aims and objectives of the League Constitution in order to portray the very active and demanding year that the Awarua Maori Women's Welfare League has experienced.

Social and Economic Development.

The Te Rau Aroha Marae project (Bluff) has been the League's main priority this past year. Due to the fact that our hall "Waitaha" was destroyed by fire in September 1981, the marae project is now taking precedence as a community project for the borough of Bluff.

Catering has always been a forte' of the Awarua Branch and we have made an all out effort together with our Maori Committee, families and many friends to work harder than ever and raise the necessary capital for our marae; part of which — the wharekai — will be built within the next 12 months: God Willing!!

We feel that this is a vital element for the social structure of our community bearing in mind the fact that there is no Turangawaewae here, our Ngaitahu people themselves coming to grips with their tribal identity and Maoritanga, our migratory population — people coming and going all the time, — and a greater urgency for adult education in all spheres Maori and Pakeha. We are positive the marae can cater for all these needs and many more.

Our close liaison with the Awarua Maori Committee provides the impact required by our people as a whole to move forward quickly, quietly and with dignity. Joint fund-raising efforts by the two bodies have proved very fruitful and also an incentive to other organisations, that groups can operate in harmony with each other.

To Render Humane Service to Mankind.

1. Te Awarua Branch assisted the Invercargill Round Table Association, who were instrumental in organising a Door to Door Appeal in aid of Cot Death Research.

2. The District Probation Officer approached us to take on offenders serv-

ed with the Community Service Sentence — an alternative to imprisonment. We AGREED!!

As the offenders we had during the past year were well known to us, communication (one of their biggest hang-ups) had no barriers where we were concerned, therefore co-operation, punctuality and courtesy at all times prevailed.

As a result, these people served their time doing voluntary work such as gardening, housie rosters, waitressing, and general maintenance work in the community. Even though they have completed their time they seem eager to continue helping us especially with our marae project.

3. We have had recourse to take independent action on several occasions regarding children in schools and at home — some with stress problems mainly stemming from the home environment — others in petty crime — a rather infectious disease at present.

The former are usually resolved by the League taking an intermediary role between parents and school. The latter, a more serious matter is one for the police and PARENTS!!

4. We are on call to Ward 12 Psychiatric Ward, Kew Hospital, to Dr. D.A. Silva if the need arises for counselling of Maori patients. So far we have only had to deal with one case in this field.

6. A Community Resource Centre recently set up in Bluff is easing our welfare workload considerably. We are fortunate to have Sr. de. Porres a valuable friend and honorary member of our branch, operating the centre with voluntary staff.

Retention of Culture.

We were very fortunate during the year to have expert tuition in flax-work — headbands, rourou, kete of all shapes sizes and colour, hats and even children's mobiles. Our tutor was Mrs. Te Arani Tini from Ngaruawahia.

Maori Language is still very much a major part of our work with most members taking classes and/or tutoring through the Southland Community College and adapting nicely to the Rakau Method. Our Maori Language Scheme that was formulated 1980-81 has been

rather lethargically accepted by the Dept. of Education (ie. Southland) — actually they've only taken out what they want from it.

Fellowship.

Communication links between existing women's groups in our area have been stepped up. There had been a trend in the past to remain almost totally apart from each other, however infiltration on our part into other groups is important for the Maori people.

It is surprising just how little ... people and in particular Women's groups in our area do know about us. To put right the wrongs that people and the media have conjured up about Maori people, is a major task in itself.

In most cases we feel understanding of others becomes peppered with arrogance at the ignorance of such individuals who are averse to many of the social changes taking place in this country and throughout the world.

Frustrating — though it may seem, this feeling can be gradually overcome by logical discussion, sharing ideas and experiences — learning from each other; in fact, total inter-communication.

It takes pretty special people to tackle this one and the Awarua Branch of Maori Women's Welfare League is fortunate to have these special people in its midst. Membership to date Senior 17. Junior 3. Life 6. Honorary 23.

Tena ano koutou katoa.

Maria Tini — Pres. A.M.W.W.L.

Te Ropu Wahine Maori Toko I Te Ora

The New Year opened very sadly for the League with the passing of our First Vice President, Maria Copeland.

To tatau mate kaupapaharo, a Maria. Haere te ma nu korero, te kai whakapuaki inga whakaaro o te hunga kua riro ki te po, te mangai o to tatau reo rangatira i roto i o tatau whare kura me nga whare wananga. Kua katoa koe te puawai a te iwi, otira Maria kua ruia e koe nga purapura ki te ao nei. Haere e moe i roto i te ariki. Te mamea me to pouri waiho ki to whanau me to Ropu Wahine Toko I Te Ora, kinga mea hoki o tatau i roto i te pouri.

Executive Meeting Feb. 8/9

As almost all Executive members were to be in Auckland from 10 to 15 February to attend the Sub Regional Seminar jointly hosted by the National Council of Women, Pacifica and the Maori Women's Welfare League it was decided to hold the League Executive meeting there also, on the 8/9 February. The meeting was held at the Freeman's Bay Community Centre and members of the Waitarau Branch and visitors from other branches in the Tamaki Makaurau area made Executives feel very welcome — so well did Executive enjoy the experience in fact that they are hopeful of repeating the experiment

in some other area next year. The opportunity to meet members from the host area and also to encounter at first hand some of the major concerns of that area was much appreciated.

Area Reports

These were brief as Christmas and school holidays occupied members' energies in December and January.

Waiariki: Areta Koopu

I have to begin my report by saying how saddened and heavy our hearts were in Waiariki, to accept that we and the League had to face the coming year without our dear, dear Maria Copeland. Her death on the 23rd January after a short and painful illness, saw our League gather in strength for support for her children and family in Whakatane. Haere e Whaea Haere. Ka mahue moke moke matou.

We called an emergency Regional Meeting in Rotorua in December to discuss with our Research Director the Health Research which begins in Waiariki in February. Our Area Reps had been asked to ask their area how they felt our Dominion Conference could be changed in any way i.e. Speakers or workshops etc. We looked at working in workshops at the Conference in Tainui in May and we came up with 6 workshops, which we submitted to our Dominion Executive for consideration at their February meeting.

Tainui reported efforts to visit more of her branches and help generate interest in League activities. The Tauranga combined branches hosted a successful softball tournament as their contribution to Maori week, a feature of Tauranga's centenary celebrations which was timed to coincide with Waitangi Day.

Aotea reported a most successful week organised on the marae by the New Plymouth Govett-Brewster Gallery which had provided materials and personnel for an art and craft week with opportunity for everyone in the community to make, to do and to learn.

Te Waipounamu spoke of the upsurge of interest in craftwork, including Kowhaiwhai and tukutuku in her area and paid tribute to the District Officer of the Department of Maori Affairs, Mr Wishy Jarram, for his skill in motivating the people in this field.

A very successful seminar on health was held in Kaikoura and an education wananga for primary and secondary teachers that was so much appreciated that a further wananga is to be held after conference at the teachers' request.

Mrs McKinney's own district had persuaded the Education Board to pay a tutor to teach Maori language, using the rakau method, once a week on the marae. The Board had not previously been willing to fund marae based tutors.

Tairawhiti attended the Kahungunu Area meeting on 24 November and the East Coast Area meeting on 6 December. She reported that many whanau took the opportunity over the Christmas holidays to assist their marae financially as well as with painting and concreting, voluntarily giving their time, especially the city families. Whakapapa, history, local waiata and a real get together has been the theme for 1981.

The East Coast held their Kaumatua hui on 5/6/7 February which aroused much interest as it was the first of its kind to be held in the area.

Taitokerau told of an upsurge in pre-school activities as a result of the whanau programmes in her area. Another result had been that the women had begun to try their hand at selling their craftwork. During the holidays whanau wananga were held over a two week period with 50 to 100 young people coming onto the marae.

Very great effort had gone into preparation for the Waitangi celebrations which had extended for a week from 30 January to 7 February. The motor camp had been ringed with stalls with all sorts of craftwork on sale. A mixed programme had been prepared and a wonderful week resulted which Mrs Wilson hoped would be repeated.

She described the damage done by the protestors when they sprayed with black paint the inside of the canoe house and the photos of the ancestors hanging there and the feeling of outrage that this had caused among her people. These visitors had not come onto the marae in friendship and could not expect to be welcomed as friends.

Tamaki Makaurau had been involved in the very considerable preparation involved in the planning for the Sub Regional Seminar.

Social Rehabilitation Subsidy In October 1981, the Department of Social Welfare introduced a new subsidy to assist voluntary organisations, the social rehabilitation subsidy.

This is aimed at assisting voluntary organisations which are involved in providing a programme in a residential setting for the rehabilitation of persons with problems arising from drug and alcohol addiction, psychiatric or emotional disturbance, repeated offending, or related difficulties.

Health Report

Executive were very sad to say farewell to Miss Moira Dougherty who retired from the Department of Health in December. Our very best wishes go with her. Moira prepared this last report for us on a subject she felt was most important — care of the aged:

The elderly are increasing in absolute numbers and as a proportion of the total population. They are also living longer with increased life expectancy being particularly significant for females.

The rapid growth of this age group is of particular concern in countries like ours. In 1970 8.9% of our population was aged 65 years or over. It is estimated to be 10% by 1991 with 18.1% (of this estimated 10%) being over the age of 80.

The majority of elderly live in the community (94% in 1976). Elderly women in the community outnumber men by four to one, 40% of these women live alone.

Perhaps you might say — what is this to us? Maori people have traditionally cared for their elderly people. That is true, but the Maori people on statistics do not live as long as the pakeha.

Make arrangements

Times are changing with an improved standard of living. Maori people are living longer than previously, many are living in cities. Families are smaller than they were 10 years ago, many more Maori people are travelling both within New Zealand and abroad, for example, the number of young Maoris who are now living in Australia. Will your children still be around to care for you when you are old — we need to think about this and begin to make arrangements for our old age.

What sort of arrangements? Perhaps we need to care for ourselves now, have regular medical check-ups, look after our feet — it is important when you are old to have good feet. Take exercise — do not get too overweight and above all keep the mind active.

Develop hobbies now that will see you through old age (I do not think that will be difficult for the ladies of the Maori Women's Welfare League).

Tu Tangata Magazine

Because of difficulties experienced with the circulation of the magazine we are asked to take out a subscription, \$5 for 6 issues, which ensures that the magazine reaches us direct within a couple of days of publication instead of the month or more it sometimes takes to come via local offices of the Department.

Your Area Representative has coupons which you can fill in or just send your cheque with your name and address to:

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WELLINGTON.

The editor is most anxious to receive any topical news of League Activities that would be of general interest to readers. Mark any contributions as League material and stipulate whether you want any photos or other material provided returned. Send material to the Editor, Tu Tangata Magazine at the above address.

Research Project

A well attended training hui was held in Waiariki over the weekend of 19/22 February and interviewers are now in the field in that area — keep them in your prayers.

Maori Affairs Bill

Executive received a reply on 18 November 1981 from the Minister of Maori Affairs to a request for information on the progress of the work in re-drafting the Bill which said:

"The reason why the League has not been receiving information on the progress of the work in re-drafting the Maori Affairs Bill is that the New Zealand Maori Council's legislative Review Committee is still working on the matter.

When the Committee makes its report to the Council the Council will no doubt be presenting it with a draft or at least some further discussion papers. I would expect that whatever is produced will receive wide circulation and I have asked both my department and the New Zealand Maori Council to ensure that 20 copies of any such material is made available to your League."

Maori Electoral Roll

Between 1 March and 30 April you will have the opportunity to exercise your option to vote on the Maori or General Roll. The Post Office will begin to post out re-enrolment cards to every elector at the end of this month. If you wish to change from the Maori to General Roll or from the General Roll to the Maori Roll this is your opportunity to do so — there will not be another opportunity until the time of the next census. Watch out for publicity about the exercise of the Maori option in newspapers or on TV and radio and be sure to return your enrolment and before the end of April.

Marion Antonievich, National Secretary

Waitaha keeps culture alive down south

Ever heard of the Nga Pakihi Whakatekateka o Waitaha Maori Cultural Council?

If you haven't, it's not so surprising, because back in 1968, the name — which refers to the great stretch of swamp-grass countryside of Canterbury — underwent a change, with the approval of the elders, and became simply, Waitaha (Canterbury).

And if that still doesn't ring a bell, at least you are certain to have seen something of the results of the Council's work.

Remember February 26th and 27th, 1977 — the Silver Jubilee visit of Her Majesty and H.R.H. the Duke of Edinburgh to New Zealand — and the Royal Polynesian Festival?

The winning team was a composite team, organised and trained by Waitaha tutors, Te Kotahitanga-o-Waitaha.

Under the name of Te Wai Pounamu (South Island, Place of Greenstone), Waitaha-organised groups also made up the South Island representatives among performers at Gisborne, during the Queen's visit in 1970.

Later came the opening of Queen Elizabeth II Park; and in 1974, a party trained by Waitaha people performed for the opening of the Commonwealth Games.

Train people

"A tremendous undertaking", according to the present Secretary of the W.M.C.C., Mrs Ethel Walters, "with so many people to arrange transport for!"

"Council tutors went from Christchurch to the various areas of the South Island to train the groups in action songs and poi dances — especially composed for the occasion. Later, all the groups came to Christchurch two or three times for rehearsal."

The W.M.C.C. also arranged for a group — under Johnno Crofts, who was on the first council in 1968 — to remain on standby all the time at Harewood Airport, welcoming arrivals for the Games.

The following year saw the opening of the New Zealand Games — and again, it was a Waitaha team performing, after only one month's notice.

"The Maori is always ready!" claims Mrs Walters, "and they learn quickly. Songs and dances are not usually known beforehand — each group composes its own, for the occasion".

Own competitions

Performances have been given for the Shah and Shahbanou of Iran — and for other civic events, in Christchurch. In July, the W.M.C.C. held its own annual cultural competitions; and more re-

cently, organised the South Island annual competitions, held this year in Christchurch Town Hall, in October.

Maoritanga is the very fabric of life and history for our Maori people; Ethel Walters recalls an unusual example of how far they are prepared to go to preserve it, and make it known to others — and enjoy themselves, into the bargain.

"In the early days, 1965/66, under Kia Riwai (who formed the first cultural competition groups), we had church groups with too few men. They used to go prison-visiting often, so they got some Maori prisoners to help out. Those boys were keen enough to come and perform with the groups on stage — with wardens waiting in the wings — and then go back to prison!"

The late Miss Kia Riwai spent a lot of time with seasonal workers in the northern South Island — fruit and hop-pickers in Nelson and Motueka. She decided it would be a good idea if they formed their own cultural clubs in their different areas, and all work in together.

Take over

So she revived the competitions under the auspices of the Maori Affairs Department. Later on, after her death in 1967, the then District Officer of the Maori Affairs Department, Mr J. Lewin, called together representatives of Maori clubs in Canterbury to take over the competitions themselves, and to continue this "vital aspect of Maoritanga".

The following year, the first Maori Cultural Committee was formed, with Mr J. Waretini as its Chairman; Johnno Crofts, Vice-Chairman; Terry Ryan, Secretary and including Mr Hori Brennan as Advisor and Mrs Walters from the W.E.A. Maori Club, on its Committee.

Application was made to the elders for the shortening of the original name, the Waitaha Maori Cultural Competitions Council went into action, and has been hard at work ever since!

The aims of all Maori clubs tell the story of cultural and social consciousness. Typical, are the comments at the recent South Island Competitions, in introducing the juniors of Te Kotahitanga, with the Club's aim "to achieve awareness of Maoritanga and promote social harmony". Another group, Kereru, wants to "help other clubs in all activities".

All friends

Accordingly, it wasn't surprising to get the response from children backstage that "we don't really care who wins!" It seems that "competition can be fierce during a performance, and then everyone is friends again!"

Although the Council's main aim has been to continue the promotion and organisation of the annual competitions, gradually it has also become the parent body for all Maori performances in Canterbury, and sometimes for the



A composite group, Te Rongopai me Te Arohanui with Ethel Walters.

South Island. It was to be expected that, as clubs in other centres became familiar with the Canterbury Council, Waitaha, they formed committees of their own, under the umbrella of Te Wai-pounamu (S.I.) Maori Cultural Council, which was formed in 1969.

Many of Waitaha's members are associated closely (e.g. as Trustees), with other Maori organisations — Christchurch's Rehua Marae, the Maori Committee, and the developing new national Marae in Pages Road — Nga Hau e Wha.

Pakehas welcome

For us Pakeha, if that was the limit of the work, it might be the end of the subject.

Far from it! Pakeha participation is essential to the whole concept. Oh, one can watch a performance — the impact of the entry; the oratory (whai korero); the welcome, with its frequent mention of haere mai (welcome — 'to the Pakeha, to all of you'); tamariki (children); and Maoritanga; see the waiata poi; and the action songs and hakas; and go away inspired by the gracefulness, harmony, colourful dress, and enthusiasm.

Teaching children

Teaching the children is the loveliest way to help demonstrate Maoritanga.

And they certainly enter into it with gusto! It's a delight to see with what relish the younger boys — some of them 4 or 5 years old — do a haka; or act as callers!

Fair-skinned with blue eyes, Ethel Walters epitomises Pakeha involvement. A member of the council from the beginning, she was treasurer for eight years; and now, as secretary, has a "tremendous job" to do justice to. "As a matter of fact," she claims modestly, "it was thrust upon me, this job as secretary! I'm really better at organising — but I've coped on some occasions by sitting down and detailing-off people to be responsible for different things! One of the things I certainly wouldn't be doing — I don't even like cooking much — is catering".

Combined effort

So Mrs Walters, the hand behind the wheel, fell in with the well known hospitality of the Maori people, and arranged for the 300 visiting competitors on this occasion, to stay in groups — in some cases 100 or more — at three or four places around the city: Te Rangimarie Centre, the new marae in Philipstown, and others. "It's a combined effort," she says of the organisation, "all

sorts of people help. You see, the object of a marae is to HOST people, and everyone joins in. When the Pages Road Marae is finished, all the visitors can go there, the facilities will cater for everyone."

How do you arrange food for 300 visitors? No problems there, either. Groups coming in pay towards expenses, and the Council buys all the food, distributing it around where groups are going to stay.

Sometimes, people ask Ethel Walters why she took on such a large task; but she is in no doubt. "I've learnt a lot — how to share, and to be tolerant; and these things are very important in the world today, if we are to understand each other more."

Loved culture

Now a Life Member of the Waitaha Maori Cultural Council, she has always loved Maori culture, and ever since childhood has had friends who were Maori.

Quoting Hori Brennan (W.M.C.C. representative on the Polynesian Committee), she says "It's not often the same people serve for so many years; it makes this council one of, if not, the longest-serving in New Zealand".

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Te Waipounamu on tour.

Te Waipounamu Maori Girls College is currently on a concert tour of the North Island.

The fifty strong concert group began the tour on the Waahi marae in the Waikato, and travels down the East Coast performing at marae along the way, with a final performance at Wellington's Pipitea marae on Friday, April 16.

The group's led by Ngaitahu noble elder, Riki Te Maiharoa Ellison and Pura and Doe Parata, the present college administrators.

Seen as a cultural education tour, the college will be performing and staying on host marae in the Waikato, Rotorua-Takinga marae, Whakatane-Wairaka marae, Ruatoria-Uepohatu marae, Gisborne-Waihirere marae, Wairoa-Takitimu marae, Hastings-Waipatu marae, Dannevirke-Aotea marae, Wellington-Pipitea marae.

Started in 1907, Te Waipounamu Maori Girls College in Christchurch is the only Maori school in the South Island. It's the first time the college has come north on such a tour and they bring with them a high standard of performance.

Last year the college group won the award for the outstanding performance at the South Island Cultural Competitions and they also gave a royal com-

mand performance for Her Majesty Queen Elizabeth in the Christchurch Cathedral.

During the current tour the group will be the guest Maori group for the Maori Battalion reunion at Whakatane.

The school has a fine tradition of scholastic and cultural achievement and amongst its tutors have been the late Weno Tahiwai of Wellington, and Te Whakahuihui Vercoe, the present Bishop of Aotearoa.

The Wellington concert will be combined with the internationally famous Ngati Poneke Maori Club, and the nett proceeds will be presented to the new Ngati Poneke Wharenui, Pipitea marae.

At every marae where the group stays, there'll be such a fund-raising concert in a gesture of *tohu* Maori.

New Settlers Directory.

People who have recently arrived in New Zealand will find a new publication helpful.

It's a booklet entitled 'Services for New Settlers: A New Zealand Directory', and is published by the Department of Labour.

The Korimako and the flower

*Unuhia te rito o te harakeke
Kei hea ke te korimako e*

We found our pleasure
listening that morning
to the song of the korimako

For the korimako
pleasure is gathering nectar
from a flax flower;
It is pleasure too
for the flower to yield

Neither the korimako
nor the flower
can store away today's desires
for tomorrow's coming

In praise of the flower
the korimako sings
pulling on the strings
from within its soul
bringing music
to a new day
from sounds confused

To the korimako
the flower is the
bringer of life;
And to the flower
the korimako is the
messenger of love

*Ki mai ki au he aha te mea nui
Maku e ki atu
He tangata, he tangata, he tangata!*

Haare Williams

Mana College Opens Channels

Mana College students and families are much closer together after the holding of a weekend wananga on February 19-21.

The organisers say the wananga was very successful not only in increasing awareness of polynesian culture but also in opening up the communication channels between parents, pupils and staff.

The emphasis in the weekend was on the polynesian culture in recognition of the large number of polynesian students at the college. Of a total roll of around one thousand pupils, a quarter are polynesian.

The idea for the wananga came from a Samoan teacher at the college, Vaa Poti, who had seen the idea successfully used at another school.

Support for the weekend came from the Porirua kokiri unit, the college parent support group and the Mana College Association.

A traditional greeting to visitors took place on the Friday. A series of broad themes initiated discussion over the weekend, with the emphasis on community input.

Among the guests were the MP for Kapiti, Margaret Shields, and Multi-cultural Resource Centre director, Alfred Hunkin.

For Mark Metekingi, the chairman of the management committee, highlights of the weekend included the staging of a traditional Samoan court of justice. Here, Mark said, the offended and offender were judged by the High Chiefs with the alleged guilty party's head covered over by a blanket.

"What was impressive was the dignity of the proceedings and also the fact that the judges had come prepared with stones in their robes if the alleged offender was proven guilty."

Mark also noted that in one of the discussions, the young people felt it necessary to bring something to parents' attention. That was that the young peo-

ple wanted to be shown the same respect as was asked of them.

Guidance counsellor, Wally Boyd admitted to some apprehension, shared with other parents, at the beginning of the wananga. He said they wondered what would come out of the weekend.

However these fears were unfounded with a really relaxed atmosphere at the close of the wananga because of the increased awareness on all sides.

A feature of the weekend was the quality and variety of food, with college students helping with the cooking.

And for the more active participants over the weekend there was organised recreation under the eye of Arthur Smallman, the president of the Mana College Association.

So what are the plans for the future. Well on the drawing board is a wananga for Mana College students organised by college students and after that a Polynesian Festival also to be held at the college.

Mana College students.



Alfred Hunkin, Multi-cultural Resource Centre director talking with Winnie Schmidt, Kokiri Unit member.



Mark Metekingi, chairman of the management committee talks with Auntie Taukiri Thompson who gave a great talk about her school-days in the far north.



(L to R) Fiapito, Sulia and Pauline, three student helpers.

and I have been told:

'... we wonder why we go to the GP or the schools because the help we receive is so inadequate.'

Does not fit.

The advice is frequently in opposition to that given by another service; and at times does not fit in with their cultural beliefs.

How can we trust doctors or nurses who wash their hands in the kitchen sink where we prepare our food?'

They are suspicious of health providers who are often impossible to get hold of when they are most needed, yet there are so many of them. Often too, they are so authoritarian. Health professionals, they say, do not explain enough to the patient in hospital where the sterile, tightly run procedures can be quite bewildering.

It seems to me that we, providers of health, should have a listening ear, and not be judgemental. We should have a sharing relationship for there is much to be learnt from both sides. Furthermore, I believe it is essential to promote self-care by the individual and cover care or community care by the family and extended family. Cover care that is reciprocal, warm, honest — with real concern for the well-being of each other.

Goal of society.

Mrs Barham is adamant in her writings that the introduction of Maori cultural values into the health care system is a step in the right direction. Maori people should be encouraged to express their ideas pertaining to health and illness; discuss events of importance in their lives, their philosophies and even their legends and customs.

Planners should allow for collaborative health care models which make the most use of self-care, cover care, professional care and alternative cultural care, such as the open and honest referral to Tohunga, where it is desired, as well as the use of ageless herbal remedies.

The old idea of health and social welfare where financial assistance and other services are provided for the disadvantaged and under-privileged must be re-organised, perhaps, even scrapped. By getting people to be responsible for themselves, and their actions, and motivating them to help themselves, Maori standards of health should improve.

By drawing out the potential of every individual and the family, man becomes the central concern. Human dignity and community rather than property of equality of opportunity become the central values. Health is not a separate list of institutions, but is a goal of society.

All institutions should be evaluated in terms of their contribution towards the development of the kind of human being we value and the social order we want.

POROPOROAKI/Obituaries



Mrs Elizabeth Himona, or Liz as she was affectionately known died at her home in October last year.

A life member of the Pouakani Maori Womens Welfare League, Mrs Himona is fondly remembered as being a strong loyal and diligent woman in her work for both the Maori and pakeha people of Mangakino.

She was a most faithful member of the Anglican Church, and an original member of the executive group that worked for several years to establish

the Pouakani Marae.

When it came to a question of food both quantity and quality were Liz's key words. Her oven saw the passage of countless cakes that found a ready sale on stalls manned to raise funds for the League marae and Kokiri centre.

At other times tables for special events were made rich by the same kind of good food.

When she saw a job to be done, Liz worked at it with a will until she was smitten with illness and could no longer work, even in the garden that she loved so much.

Her many friends carry her spirit in their hearts, grateful to God for such a mother, a grandmother.

"Grand friend does not fade but becomes part of the real life of the community that had become her own."

Noreira haere e kui haere, e kore koe e warewaretia e to iwi ropu wahine toko i te ora.

Arohanui.



Copeland, Maria Haruru. TAINUI AREA REP. M.W.W.L.

Deceased-January 24, 1982.

HAERE ATU RA, MARIA!
HAERE KI TE IWI! WHAI MURI ATU
I OU MATUA, TUPUNA, I TE PO!
KUA TAKAHIA ATU RA KOE
TE ARAWHANUI A TANE.
KUA TAE KOE KI TE URUNGA
MATUA.
WAIHO AKE MATOU I KONEI
I TE TANGI, I TE MAMAE
KORE RAWA MATOU E WARE
WARE I A KOE E TE TUAHINE.
YOU HAVE VENTURED FORTH
TREADING THE GOLDEN AND
EXTENSIVE PATHWAY OF TANE,
TO ARRIVE AT THAT SPIRITUAL
RESTING PLACE

OF NOBLE AND ILLUSTRIOUS
FOREFATHERS.

HERE WE REMAIN IN GRIEF AND
PAIN

YOU SHALL ALWAYS BE
REMEMBERED BY US DEAR SISTER.
NOREIRA — HAERE ! HAERE!
HAERE!

Education-Te Paroa Totara Native
School — Whakatane. (Primary)
Sacred Heart College, Bluff Hill
Napier. (Secondary).

1952-54 Member of Paroa Branch,
Whakatane.

1954-56 President Tokoroa Branch.
Delegate for Te Kaokaoroa D.C. to
Conference.

1956-59 President, Wairaka Branch.

1959-63 Secretary, Ngati Awa D.C.

1963-68 President Ngati Awa D.C.

1968-74 Life Member of M.W.W.L.
Area Representative, Waiariki Region.

1974-77 Member and then Secretary
to Hamilton Branch.

1977-78 National Second V. President.

1978-79 Delegate for Hamilton to
Conference.

1979-1980 National Second V. Presi-
dent.

1980-81 National First V. President.

Other Interests. Teacher. Melville
High. Involved in Pre School Activities
— Cultural Groups, Parish Church
Council, Friends at Court Assn, Volun-
tary Welfare Work, Work Supporter
of Tu Tangata Whanau, Advisory
Member. (T.T.W.) Netball Umpire, Bas-
ketball Coach, Squash, Softball.

Entertainment seen as cultural bridge

Louis Edwards

George Tait

Music as a bridge of cultures was a firm belief put into practice by the late Maori composer George Tait, a cultural officer for the Maori Affairs Department based in Auckland. Mr Tait, an elder of Te Arawa, wrote *The Bridge*, which made recording history for singer Deane Waretini when it went platinum and became the largest selling single in New Zealand. George Tait's philosophy is revealed in this rare interview he granted shortly before his death, to a Maori journalist ...

"It is my job to revive and maintain culture. How is one going to do that? One way is to look at the state of mind of the people and start from there. There must be a commitment of people. You must stimulate them somehow — you must get to where they are. This is where entertainment comes in. I must say that today *The Bridge* has stimulated them.

"I write a song in Maori with a message and a Maori value. Then I translate it into English so it communicates with everybody. The interaction of cultures is important — one must stimulate the other.

"The basis of all cultures is the same. Culture stems from food ... nature is the only supplier of food. We all look at the same sun, but from different angles to it. The structure of cultures is different, but the basis is the same.

"Entertainment is where it is easy to share cultures, so this is why we came up with the Mauri Hikitia group, which consists of Maori corporations and different cultural groups. Last year (1980) we staged shows to raise funds for the Polynesian Festival, involving all the different cultures in Auckland.

Misunderstandings

"Songs are one way of getting messages to people. It is most important to communicate to all people. A lot of our problems are just misunderstandings. What we are involved in is not so much race relations as cultural relations. When one understands one's own language and culture in depth, then one can appreciate others. The whole idea of *The Bridge* is that: It has an English title, then the song is in Maori with an English translation, plus an Italian tune.

"Deane's next single, *Ethos*, has a Greek title meaning 'life force', plus Maori words. The idea is to incorporate as many cultures as possible, deliberately drawing on a tune identified with another country.

Nature sounds

"When you talk about traditional Maori music, you talk about the sounds heard at the time, the sounds of nature. Really looking at what is meant by traditional music, you find it has to be lived. You must create all the time. My ancestors created music of their time, and

today we must create music of our time. What is more traditional than the present? If we do not create we do not live our time.

"The problem is we stopped creating 100 years ago ... we are out of control of the most important thing of the Maori way of life. The two cultures must go together. We must use English in our songs — not only for the English but also for those who cannot speak Maori. I would like to point out to my people that language was created for this purpose. It is a family thing — not just my immediate family but the extended family. Everyone has a say in it. It belongs to all of us. We all have a right to have a say in it.

My wife

"One of the most important people in all of this is my wife in that she is living in a world of 50 years ago. She has always managed to live her way of life



in spite of changing circumstances. This has influenced me to keep to the Maori way of life, and the language also. One is no good without the other."

As well as his poetry, George Tait wrote a play, *Hunga Ho*. Produced by Don Selwyn, it was performed by the Te Whanau company at the South Pacific Festival in New Guinea. Mr Tait also wrote the script for the re-enactment of the founding of his home town, Rotorua, at the city's centennial celebrations. He also composed a traditional song for Te Arawa for the occasion.

ENTERTAINMENT PROFILE

Kevin Roberts

"You can do it, you can do it," is the motto used in a current Television advertisement urging New Zealanders to get out and do things they always wanted to try, but never quite got around to doing. It also sums up Jim Moriarty's attitude to his work as an actor and his answer to the dearth of Polynesian performers throughout the various local entertainment fields.

Jim is probably the most easily recognisable of all of our homegrown actors, due largely to the six years he spent as Rikki on "Close to Home". He recently left the local soap opera "as it was time to move on."

His first move was to Circa Theatre in Wellington where he played a four week extended season as "Delroy" in the play "Sus" concerning a polite interview of a coloured suspect.

He followed "Sus" with his current national tour as Che Guevara in "Evita". Not totally lost to T.V. audiences however he will be seen later in the year in Roly Hubbards' drama about a Maori land march.

Porirua bred

Jim Moriarty was born and bred in Porirua and despite being only twenty

nine, he recalls days when that city was "a rural town, when you could cast nets into Porirua harbour and wild pig and deer occasionally ventured to the back door."

He looks back on his childhood as being "idyllic" in an area with a true community spirit. A background he says he has not lost sight of.

After schooling at St Pats College town, he trained as a psychiatric nurse at Porirua Hospital. His seven years as a nurse provided an invaluable background for an actor both "as a study of human behaviour and in learning to express your own personality."

Nursing is a humbling profession that keeps you in sight of what's important in life, like two young sons and an extended family of relatives and friends."

Slipped into.

Jim began acting at school "and just slipped into a professional career." However he doesn't just see himself solely as an actor that entertains.

"Acting can be so much more — a vehicle for cultural expression for instance." "But by the same token any actor could be able to play any type of role." "Maori actors shouldn't just portray ethnic characters but also those created by Shakespear, Brecht and Chekov too."

On a larger level Jim sees the media in general as a good avenue through which to share a culture and build racial understanding. However the media remains under-utilised in this respect.

Part of the problem is the lack of Polynesian writers in the South Pacific and a fear and reluctance, especially among Maori elders, to use the modern communication vehicles.

This fear is no doubt born out of a desire to ensure "that what remains of the true culture is not desecrated." "There is a willingness to share, but what happens to the "product" in the "market place" is a constant worry." If we portray our heritage we must do it "the right way" is the elders plea.



Jim Moriarty (left) and Terry Connolly in a scene from 'Sus' at Circa Theatre. Photo by Peter Black.

Future hopes.

So what of the future? Jim hopes more Polynesians and Maoris will "give the entertainment industry a go." "After all we have an inherent ability to tell stories and sing — just look at our marae."

And of his own future? Like all actors, Jim is constantly looking for work, and in between roles? Perhaps he'll do some script writing, maybe finish a University degree or fulfill a nagging ambition to do some V.S.A. work.

Any way you look at it Jim Moriarty is doing it!!!

Ana and the Mauri of Tangaroa

— a review by Paki Cherrington.

When Tangaroa, Tawhirimatea, Tane Mahuta, and other deities become as much part of Pakeha New Zealanders as they are part of Maori New Zealanders, then perhaps, we begin to reach that often spoken of and much vaunted state of "equality". Increasingly, more and more Pakeha are wanting a closer, more intimate, relationship with Maori deities and Maoridom in general. The production "Ana and the Mauri of Tangaroa" presented in January shows this.

The play was written by Waireti Rolleston, and completed in collaboration with two of New Zealand's most experienced Pakeha actresses, Maggie Maxwell and Margaret Blay, both of whom have played Maori characters on stage in the past. Waireti Rolleston is a daughter of the late George Tait and Maoridom is fortunate that she is continuing the creative and innovative work begun by her father.

Maggie Maxwell and Margaret Blay

are aware of the one-sided nature of the so-called "integration theory" of the 1960's, and by making Tangaroa, Tawhirimatea, and Tane Mahuta part of themselves, hope to redress this situation. The state of mind required to make such personages part of themselves was simply a sincere willingness to know and understand, and what easier way than by portraying them on stage.

Childrens theatre.

"Ana and the Mauri of Tangaroa" is a new piece of childrens theatre. The best of children's theatre appeals equally to children and adults, and this production does just that. The play deals with a young girl, Ana, who is not particularly interested when her Nanny speaks to her of the land, the deities, and values of Maoridom. Understanding comes to her during her quest for the Mauri of Tangaroa.

She meets Tawhirimatea, Tane Mahuta, and Tangaroa, and sees them behaving as Gods yet also as mortals who bicker with their family members just like the Greeks Gods. That Maori Gods can be equally God-like, wilful, and playful is an intriguing sight. Ana realises their function and importance in her world despite her space age upbringing and will proceed to play her part in the mortal world by practising conservation and the values of Maori-

tanga.

Lively music.

The lively music by Glenda Keam, striking costume by Margaret Blay and Glenda Keam, combined with the imaginative lighting, creative cameos, bring a vitality which is worthy of much better audiences. Summer Theatre Inc. must be encouraged to perform this play at other venues.

Michells Shortcliffe with her engagingly natural Ana, is a welcome addition to the small number of Polynesian women who show an interest in the stage. Kapa Kitchen's versatile acting shows an increasing maturity with each production and in this one his Rongo and Rua are excellent.

Nathaniel Less is a fluid and energetic Tawhirimatea and his resonance and clarity give quiet strength to Tane Mahuta and Tangaroa. Margaret Blay gives another of her usual professional performances as Meretuahiahi and is especially engaging as Tutu, the clumsy Taniwha.

Kate Hood as Nanny, Tui, and Stingray, together with Angela Boyes-Barnes as Sandra, Tah, and Porcupine Fish, give strength and versatility to the cameos.

Summer Theatre Inc. gives Maori theatre an excellent start to 1982 and sets a standard which will require other groups to exert effort to maintain.

Maori Theatre Review 1980/81

Paki Cherrington

1980/1981 has seen a resurgence of Maori theatre if one takes account of "Maranga Mai" and "Te Whanau" — two young theatre groups which sprang from social conditions in our country — together with two stage plays and a film, each of which deals with Maori points of view.

"Maranga Mai" has its roots in "The Engineers Mistake" or the Auckland University "Haka party incident" and the Bastion Point "Occupation". For reasons unknown "Maranga Mai" was not chosen to represent New Zealand at the 1980 South Pacific Arts Festival hosted by Papua New Guinea even though the organisers there welcomed their presence and had gone so far as to timetable them in at certain venues.

"Maranga Mai" had toured various marae in rural areas and also gave performances at Parliament and some secondary schools. Reactions to their show varied. The Minister of Education, Mr M. Wellington wanted them banned, Mr Norm Jones, M.P. wished their show to be televised, and Mr Winston Peters, then M.P. for Hunua objected to their historical view of events.

"Maranga Mai" was not saying anything new. The views they put forward have been well known in Maoridom ever since the coming of the Pakeha. What is new is that young people are getting up and voicing them in theatrical terms.

Te Whanau — different

"Te Whanau" is slightly different in that its roots seem to come more from professional theatre. Half of its players have been for some time in the mainstream of New Zealand theatre which is largely Pakeha-oriented, and had tired of continually portraying English, Irish, American, or whatever characters but rarely ever any Maori characters. "Te Whanau" performed at Waiatarau, Freemans Bay, Maungarei, Mt Wellington, Rotorua, Hamilton, and Waahi Pa, Huntly, before travelling as part of the New Zealand contingent to the 1980 South Pacific Arts Festival in Papua New Guinea.

A music and drama critic Terry Snow had the following to say about the two groups:

Maori banned

"It's a long way from the days when speaking Maori was banned in schools, to the present young vocal Maori theatre groups using satire, song and predominantly Maori language for forceful emotional expression."

"To the loud approval of the crowd, Parihaka, the Wairau massacre, Raglan golf course and Bastion Point became living dramatic symbols in a theatrical expression hitherto denied this audience, remote as it has been from the traditional theatre's largely European-oriented set of values."

Music essential

"Music is an essential part of the emotional tenor of the show, as it seems to be of all the groups in this burgeoning Maori theatre movement."

"Maori theatre already has a natural audience and seems to be shaping a natural and original form for itself, one which will rightly require of its audience a working knowledge of Maori and Maoritanga."

"Many Pakeha New Zealanders may not like what this style of theatre is saying, but they cannot ignore its emotional and dramatic validity for a lot of people, nor pretend it will go away."

Terry Snow's comments are a vindication of what the groups are trying to do, that is, to give dramatic expression to Maori views in a uniquely Maori way.

Alaskans perform

Te Whanau continues to perform sections of the piece taken to Papua New Guinea. In late 1980 at an evenings entertainment put on by the Auckland branch of the Maori Writers and Artists for the touring Alaskan group Tuma Theatre from Alaska University, Te Whanau helped entertain with sketches, songs, readings, a section from "Hanga Hou", and a haka. The Alaskans presented a show that gave dramatic expression to their indigenous history and legends. Before returning to Alaska they performed in Auckland, Rotorua, Wellington and Christchurch.

Fundraising concert

Te Whanau also performed at a fundraising concert for Turakina Girls College held at the Logan Campbell Centre in Auckland on 5 December, 1981, together with Sammy Dee as compere, Deane Waretini and his regular backing group Contact, the Lightwood family recently returned from a successful tour

of the USA, Bonnie and Noel Clarke, and talented newcomers Georgiona Te Whata and Angelina Karini.

Others to take part were: Te Manawa Cultural Group from Rotorua, the Auckland Yugoslav Society of Kolo Dancers, the Maungarongo family from Ohakune, a family of Maori ancestry who specialise in dances of Tahiti, Hawaii, Tokelau, and Rarotonga, and the father and son from Chile.

Mauri hikitia

The concert had been organised by George Tait who had taken the ancient philosophy of "mauri hikitia" and used it as a medium to uplift New Zealand's distinct cultures within his concept of entertainment. George Tait died at Auckland Hospital, two weeks before the concert. However, George Tait was there that night, his presence was everywhere. He was present in the opening and closing of the show which was the Rangi and Papa section performed by Te Whanau and written by him.

He often said of the section, "Look — I didn't write it. My ancestors did. I just put it on paper."

He was present in Deane Waretini's songs which he had also written.

Each performer and each group had at some time been given support and encouragement by George Tait.

Unforgettable

Unforgettable is the only way to describe the gentleman from Chile who walked into a spotlight centered on an empty chair and explained in halting English how he had come to New Zealand 15 years ago.

One of the first people he met was this man who recognised he was different. This man wanted to know what sort of songs Chileans sang, he wanted to know what sort of dances Chileans danced. This man then encouraged him to perform them so they would not be lost and forgotten.

"That man was George Tait, my friend. This chair is for George and I play this for him."

He and his son then played a slow but hauntingly beautiful Chilean lament with a small flute and drum.

The originals

The original "Te Whanau" Players began in 1980 with:

Don SELWYN as director,
George TAIT as kaumatua and writer,
Dawn UNDERWOOD as technical director along with:
Faenza REUBEN from Ngati Porou who played Rangi,
Merata MITA from Arawa who played Papa,
Paki CHERRINGTON from Ngapuhi who played Tane Mahuta,
Robert POUWHARE from Tuhoë who played Ruaumoko,
Hone EDWARDS from Waikato who played Rehua,

Gary TAYLOR from Ngati Porou who played Tumatauenga, Peter ROWELL from Ngati Ponsonby who played Tawhirimatea, Tomo NAHI from Ngapuhi who sang the link song "Nga Mana Atua".

In 1982 we no longer have our kaumataua nor our original director and three other players. Dawn Underwood is now manager/director and the three new players are:

Piki UENUKU from Arawa who now plays Papa, Herbert WHARERAU from Arawa who now plays Rehua, and James CHERRINGTON from Ngapuhi who now plays Tawhirimatea because Peter ROWELL moves to play Ruau-moko.

An historical view

"Songs for the Judges", "Hand on the Rail", and "The Protestors" are the two stage plays and film mentioned earlier as dealing with Maori points of view.

"Songs for the Judges" written and directed by Mervyn Thompson, presented in song and dance form an historical view of the courts/laws in New Zealand with reference to how they were viewed by and affected the Maori. Having Pakeha actors playing Maori roles but not vice-versa created controversy but did not have any detrimental effect on the overall excellence of the production.

The two Maori actors, Hemi Ropata and Richard Eriwata, both gave performances which drew on their knowledge and experience of Maori and Maoritanga. Actors without that knowledge and experience could not have given such performances.

The other members of the cast, Arthur Ranford, Margaret Blay, Margaret Maxwell, and Mervyn Thompson all gave performances which showed their obvious professionalism and experience.

Multi-cultural

Whilst being sympathetic to the Maori point of view and an exciting plus to the theatre world, the production ended rather belatedly with a kind of "Let's all be multi-cultural friends" message which may be perfectly valid but which left one wondering whether this was because the play was purely "a sympathetic Pakeha point of view" of the situation. It was difficult to see, as with "Maranga Mai", why this production was not chosen to be part of the contingent to the 1980 South Pacific Arts Festival.

"Hand on the Rail" written by Bruce Mason in 1965 as a radio play especially for Don Selwyn, was directed for New Independent Theatre by Ray Waru who produces T.V.'s "Koha". Incidentally, Ray Waru was also producer for Te Whanau's Papua New Guinea trip.

"Hand on the Rail", adapted for the stage by Bruce Mason, deals with the ur-



Maranga Mai

ban versus rural problem, mixed marriages, as well as the problem of the younger Maori who finds Maori and Maoritanga as irrelevant as New Zealand's education system which teaches details about Thomas à Becket.

Don Selwyn played Hingawaru Karani, a King Country farmer who comes to the city to find his son Rangī played by Kapa Kitche. Kapa is known for his role in the T.V. series involving George Henare and the car "The White Lady". Rangī, the son, has caused the death of a fellow drinker in a tavern fight and is on the run.

Best play

Sebastian Black, a "Listener" drama critic, said "— it is the best new play seen in the city this year." Of Don Selwyn's performance he said, "This remarkable performance embodies a tradition of feeling and response which is hard to describe because it is so determinedly non-European, and which the play suggests we reject at our peril."

Other Maori performers playing cameo roles were Caroline Ormsby, Robin Kora, Stephen Stehlin, Nola Pawa, Loretta Wilson, and Paki Cherrington. A Samoan actress Patupatu Ripley played Hingawaru's daughter Meri.

Gutsy realism

The third exciting theatrical event was the T.V. film "The Protestors" written by Rowley Habib of Tuwharetoa. The film is a version of Bastion Point. Its gutsy realism shows all the complexities of the attitudes and feelings in Maoridom today and does not romanticise.

The film was completed in November/December 1981 and will be screened later this year. Many well known performers are involved along with a lot of exciting new acting talent. Those taking

part include Jim Moriarty of "Close to Home", Don Selwyn of "Mortimer's Patch", the well known entertainers Billy T. James, Reg Ruka, and Hemi Ropata. Others in the cast were the Rev. Hone Kaa of High Chaparral, Gary Taylor, Peter Rowell, Merata Mita, Dale Williams, Huru Rakete, Katherine Pipi, Esther Davis, Paki Cherrington, James Cherrington, and Aroha Harris.

The exciting new talent to straight acting included singer Robin Ruakere, dancer Robin Nicholls, Waikato kaumataua Whare Kerr, Mary Marsh who plays Auntie Wai, and trade unionist Zac Wallace. Zac's vigorous and talented performance leaves one wondering why he has not been seen on screen or stage earlier.

Pakeha roles

There are few Pakeha roles and these are played by Therese Ireland, Nikki Farrell who is known for her role in "Stock and Station" and John Givins who among other roles on screen is remembered for his part in "Children of Fire Mountain". The fact that one Pakeha is beaten up and another raped moved one well-known wit to remark that perhaps the film should be renamed "Habib's Revenge". The film was produced by Tony Isaac and directed by Peter Muxlow.

All these productions show that there is ample Maori talent and expertise around to put forward theatrically the Maori point of view, something which has been lacking in the past. Whilst there may have been productions which tried to deal with the Maori point of view, they have been essentially a 'sympathetic' Pakeha point of view. An authentic Maori point of view is now emerging and can only augur well for the future.

Maoris advised to crack small business first

From a speech by Hugh Fletcher to the Maori Business Development Conference.

I am pleased to discuss a matter of great moment — the involvement of Maori people in business. I do this in great humility. I am very conscious that I was born with a golden spoon in my mouth and my own personal experience is of little relevance to other Maoris or Pakehas.

In the case of my years with our organisation I have certainly known the pain of failure, or error, of mistake, or a lack of constancy or commitment — but in knowing that I have also known that the work of those who preceded me was too sound and too large to be endangered by my mistakes — and that underlying strength is now a typical situation. So I make these remarks in all humility.

At the outset let me also make it quite clear that it is not the right, it is not the role, of a commercial organisation such as Fletcher Challenge, to tell anyone what they should do with their life. My colleagues and I will not say Maoris or women should be more involved in managing businesses and/or owning and operating businesses. It is for the Maori to make that decision.

If you as an individual do not want to be a businessman then do not be one. You do not owe it to Society to be one. The choice is yours. However, if you do want to be a businessman then a Society that calls itself equalitarian owes it to you to give you an equal opportunity to be one.

In considering the decision of course, you will be guided by how can business enable you to satisfy your aims and aspirations that give enjoyment. Material wealth is seldom an aim or an aspiration in itself but it is amongst many of us often the most powerful means to achieve a lot of our personal or group aims and aspirations.

And so the attaining of material wealth so that it can be used to provide enjoyment is a dominating factor in society today. How to attain material wealth while not losing one's meaning and enjoyment of life in the process is the critical choice question we all face. And all of us will decide differently. There is no shame in that. And if every Maori elected to leave business aside there can be no objection to that.

It is choice

But no doubt you will ask yourselves individually and collectively as to why in such startling proportions relative to Pakehas you are doing so. Is it from choice or is it because of inequality of opportunity.

My colleagues' and my reason for being here is not to influence your choice but to be a small attempt to ensure that if you make the

choice to get more heavily into business that you do not then suffer from inequality of opportunity.

I was very interested by Mr Rangihau's remarks about the economic activity of Maoris in the 1850's. (Published in this issue. ED). It was the perfect rebuttal to the derisory cliches thrown around about Maori compability with business, and it raised in my mind a couple of points of some importance.

Firstly in choosing whether or not you want an involvement in business one has to concede that to say so is a very extreme (though not necessarily wrong) decision simply because business is all pervasive. The proportion of economic activity that falls under the "business" banner is very large. For 10% of the population to reject such a large area of opportunity would be surprising.

Group approach

Secondly and I may well be wrong — but the much greater group orientation of the Maori against the individual orientation of the Pakeha may well be the most dominant reason for the different employment directions the two groups have taken in the business arena. In looking at the position of the Maori in business in New Zealand today I regard it as comparable to that of women. So if I might use one of the sexist cliches used in business "that behind every good businessman there is a wife." This cliché has often been factually correct and it does state a number of features of New Zealand business today,

(a) that business is individual oriented — the wife and children are not alongside, they are behind — out of sight, out of mind. Their role is to strengthen the individual. Remove from him all of the worries and responsibilities of the home and family, so that he as an individual can excell, succeed.

(b) secondly, the type-casting of male versus female. The cliché is quite clear the man is the businessman, the woman is not. Yet there is not and never was any objective assessment as to who was the better of being a businessperson. Because it became so engrained in our society the damage was done as children — the sons were educated, were trained, were put up for employment to progress through to management or ownership; the daughter was removed from such education to an education to serve, to nurse or to speak nicely. No wonder women are as rare



in business — indeed rarer — as the Maori. Because there is no equal opportunity.

But the Pakeha woman may have it easier than the Maori man — because they will play as individuals. They will not crack business for a long time because the discrimination explicit or implicit will deny them equal opportunity, so instead they will go into areas where individual achievement is hard to deny — the professions. 50% of the Law Schools, Medical Schools.

Pakeha world

Now considering the Maori. The Maori in business today must acknowledge that whether its fair or not it is a Pakeha structured business world — the individual dominates. When we appoint someone as Sales Manager we appoint him, and every friend, every relative he has, is irrelevant. He and he alone must do the job. When we look at the options open to us we look at their individual educational qualifications and work history. That of this brothers or sisters is irrelevant. If a Maori is going to get the job offer he might want he must get it as an individual.

Now you are perfectly entitled to say that if that is the basis we have to have it on, we don't want it. And some of my colleagues much more knowledgeable in employment and job advancement than I, say to me, that just as I advise women to crack the professions first that I should advise Maoris to crack their own small business first. Because in your own business you can organise how you want — in someone else's business you must accept his organisation (until you get to the top and can then change it).

This may be good advice — that the Maori's competitive advantage is in the team approach of its own small business. I was therefore fascinated by John Rangihau's example in the 1850's of this incredibly quick and effective response and involvement by the Maori in establishing its own business enterprises. It shows it can be done.

Fair share

Today, of course, a hundred years later, we like to think our management skills have advanced — so small business is even more difficult. I will be quite honest and say that I personally have always had a reasonable amount of confidence I could survive as a manager — I never have had any confidence I could be a successful owner/operator. It requires skills and we do not all have them. But neither does the Pakeha have a monopoly on them. It is abundantly clear the Maori has his fair proportion.

Some of my colleagues suggest that you have a greater proportion with that key entrepreneurial skill. I think, however, whatever the position is, is irrelevant. Because the truth is, all groups — by race or sex or creed have considerably more potentially good owner/operators than are participating in the game. There is a load of talent out there. That is not the constraint. The constraint is in the mechanism by which we get that talent to surface, and then having been identified we give them the resources and the assistance to put it together.

As some of you may know we in Fletcher Challenge along with our colleague major companies want to assist — and in a low key and patient way consistent with the seriousness of the issue, and in areas in which we have competence and can do something that is mutually sensible we will assist.

One such project over the last year has been the Te Kaha project. Following the closure of the Te Kaha Dairy factory your

people established a fish processing unit. You showed the initial entrepreneurial element. With the counsel of Sir Norman Perry we became aware that Fletcher Fishing could maybe assist you by providing some money to upgrade a few plant items and providing marketing outlets but more importantly by providing a little bit of management assistance in analysing the business, highlighting the need to improve quality control, implementing this and improved marketing and accounting systems.

Our partnership has been working together now for some 9 months and I think we have the confidence of people in the area so that we are attracting other fishermen to increase the volume.

Needs commitment

I think this example highlights that Maori small business has great potential if you see it as being something you want and you are committed to. This commitment coupled with an idea is the critical ingredient of small business. But then do what all good businessmen do. Get good advice, and get it before the event and not after.

Of course the best source of advice long term must be experienced managers joining new small business. And the best source of that experience is getting Maoris up the management ladder in existing companies, which leads me back to a few words about education.

I am afraid it is a Pakeha business world and the Pakeha has fashioned education to fit that business world. We are in difficult employment times. The result is that business can choose — and its initial employment decisions are heavily determined by educational performance.

I had the pleasure two years ago to have a day at Massey University — Business Studies Department. I have never been so impressed by the commitment to crack that educational qualification barrier to the Maori in business as exists in that School.

We are all very interested in the current joint approach with the Maori Affairs Department. I believe what is being tried now will succeed because it resembles the approach of the Maori Affairs Apprenticeship Scheme which is to ensure the social environment in the initial years of study reinforces the importance of the continuity of the educational process. If you want success in business you must believe in individual educational success.

Mutual support

The Apprenticeship Scheme takes three years involving the first full year at Carrington Technical Institute and holidays working with Housing Corporation or Maori Affairs and with the boys staying in a Maori Affairs Hostel. The second year they are in flats administered by Maori Affairs and work full time.

This total mutually supportive environment may be an important way to educational success. Fletcher Development and Construction currently has 15 Maori Affairs apprentices in our employ in Auckland and over the last 10 years 23 have completed apprenticeships. It is this initial step that is so vital.

Well you are probably wondering when I am going to speak to my topic "New Zealand and Growth Opportunities". I have chosen to speak in this order because you have all heard many times about Growth Opportunities and another broad brush speech you can do without. If such a speech has any worth it must be in the context of Maori employment,

Maori involvement in business.

New Zealand has had a difficult six or seven years. We all know that the loss of one billion dollars that first has had to be taken each year out of each of our pockets and given to OPEC, and second has had to be changed from being produced as houses or mowers or tents and instead made into an export product, has had traumatic impacts on the economy and society.

Much of that impact has fallen on the low and semi-skilled manual and factory worker — the areas in which the Maori is disproportionately engaged. It has also meant little or no growth and hence denied opportunities for new employment.

Chances better

Well what of the eighties. The chances are it will be better. This last year is the best for growth in domestic activity for seven years. Provided there is not a third oil shock and the US recovers from recession, our terms of trade should improve, and the effort that has and is going into export creation, should relax the balance of payments constraint sufficiently to allow continuing growth at the 2-3% and maybe higher level.

The balance of payments is the key. The Government cannot let you spend another dollar on anything unless someone creates another 30 cents of exports. So what does this mean for the Maori and business.

It means a somewhat easier climate. We should not see the savage amount of employment contraction in existing domestically oriented business. It will be better — but it will still not be bright. All business is fighting to survive and this means reduce costs which means reduce people.

There will be an increasing income differential and increasing difference in security between those with some skill and those without. Eventually electronics will take many jobs involving little skill.

New opportunities

Against this growth means new employment opportunities. Some of these are on us now — horticulture. An area that would appear to be amenable to the small team approach. Major construction projects — the opportunity to acquire skills and to go on and organise labour-only gangs or alternatively subcontract elements of their business to small autonomous groups.

A good example is the forestry contractor. Our Tauhara forest is largely logged, harvested and transported by independent forest contractors consisting of an owner/manager and half a dozen to a dozen employees. There is good potential to expand this type of business in many areas.

It should be remembered that manufacturing has had its zenith — it is a declining percentage of the workforce. The service area will dominate the cities — not factories — and Maoris may well find more opportunities there.

Our nation's future is somewhat brighter. But in truth in business the opportunity for an individual business or individual person exists largely irrespective of national cycles. New Zealand has \$20 billion of economic activity each year. That is enough to get started on. There will be successes and failures in good as well as bad times.

In business there is no substitute for a good idea, a strong commitment, hard work, and the utilisation of good advice.

No reira, Tena Koutou, tena koutou, tena koutou Katoa.

Te Kopu Awards — Open to all

Not every organised group travels along a smooth path, and for the awards committee of Te Kopu Awards Tu Tangata Fashion Show the rough part of their travels has been the accusation of racial discrimination in their second fashion show last year.

A shaky start, but the committee's aim was to encourage Maori design and develop a Maori fashion industry with all garments to be made by Maoris.

This restriction consequently triggered off a howl of protest and the committee was told it was seen by the Auckland Race Relations office as being in breach of the Race Relations Act.

However this year they are throwing open their doors to all and the contest now aims "to promote Maori design and motif by New Zealand people of all ages."

It also aims to boost Maori art forms in fashion and to encourage the kaumatua (elders) to pass on their knowledge of traditional Maori motif design to their people and the people of New Zealand.

A youth section has also been added to the 1982 awards and the prize will be a sponsorship to the Auckland Technical Institute's design course.

The awards association are looking to opening a boutique of Maori fashions, as well as establishing a prospective market overseas. Director of Fashion, Mr Philip Munroe was in Europe recently with a Rotorua Cultural group looking at fashionwear trade.

Enthusiastic

Response for the Te Kopu Awards to be held at Trillos in Auckland, Sunday April 18th, has been enthusiastic. Support from the Maori Womens Welfare League has been tremendous and the committee has received entries and queries from even the remotest marae.

A major sponsorship drive for prizes has been launched throughout New Zealand to business firms.

The show looks to be a boomer if the participation of a seventy year old woman, and a young eighteen year old dressmaking student is any indication. Heard tell the seventy year old, young at heart, was cutting down on calories so as to be in a better shape to wear the dress she was embroidering.

Te Kopu Awards

The contest has been divided into five categories: Te Kopu casual wear with a first prize of a greenstone pendant and certificate, Te Kopu Knitwear with the prize of a Maori carving plus a certificate and Te Kopu High Fashion Day Wear meriting a Memorial silver tray, goblets and a certificate.

Fourth section Te Kopu Evening Wear, wins a wooden dinner set and a certificate, and the fifth section, open only to youth, is the Te Kopu Costume design with first prize a trophy.

Entrants names will be called out as the garments are modelled by a modelling team selected by the director of the Award programme.

Already Te Kopu Fashion awards are proving popular. Following a very successful fashion show staged at the Maori Businessmen's Conference recently, Te Kopu has been swamped with requests and orders from organisations in the country.

Kia ora kotou katoa.



Te Kopu fashion at Trillos.



Conference call.

Community health, a topic that concerns the Maori people especially, will be featured at a major conference in Christchurch in May.

The Community Health Workers' Conference will be a time for community workers from all parts of the country to share their information and ideas and also think about directions.

The significance of the conference is especially important in view of the cut-backs in institutionalised government health spending in favour of more community care. Thus the ball is in the community workers courts to plan health services.

The conference runs from May 20 to May 22 and will be held at Hagley High School, Christchurch.

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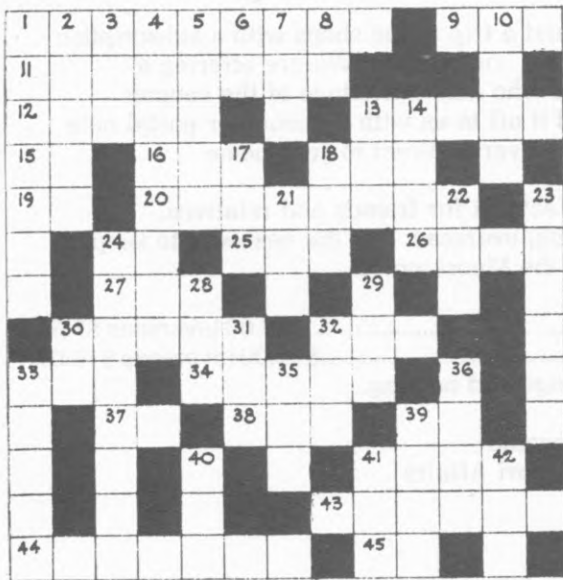
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CROSSWORD PUZZLE NO. 5



CLUES ACROSS

1. Believe; Faith
9. Way, Path
11. Flax
12. Place side by side; Confined
13. But, however
15. Space; Time

16. For, since
18. Clay
19. Fish
20. Wild animal
24. Fortified village
25. Take off, doff
26. Pray, beg
27. Morning
30. Lord; Chief

32. Nose
33. Where?
34. Head
37. Belonging to; From
38. Well; Alive
39. Burn; Set fire to
41. Cup
43. Flash. A shrub
44. Angel
45. He.

CLUES DOWN

1. Fight
2. Lift up
3. Clear; guise, excuse; fence
4. Bite frequently; nibble
5. Dash, beat, pound (pass)
6. Crushed, mashed, soiled; Roe
7. Prick, stab
8. Isn't it?
10. Brains, marrow; Front of whare
13. Wriggle, writhe
14. Write; Glow
17. Follow, pursue
18. Enter, join
21. Still, yet again, also, too
22. Those (near you)



Solution to Crossword Puzzle No. 4

23. Cross
24. Overcome by sleep
28. My (pl)
29. Line
30. Yes
31. Sweetheart
32. A fish
33. Pool; porch verandah
35. Sharpen, grind; Rumble
36. Supper
39. Colour
40. Gourd
41. Food
42. Oven.

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