

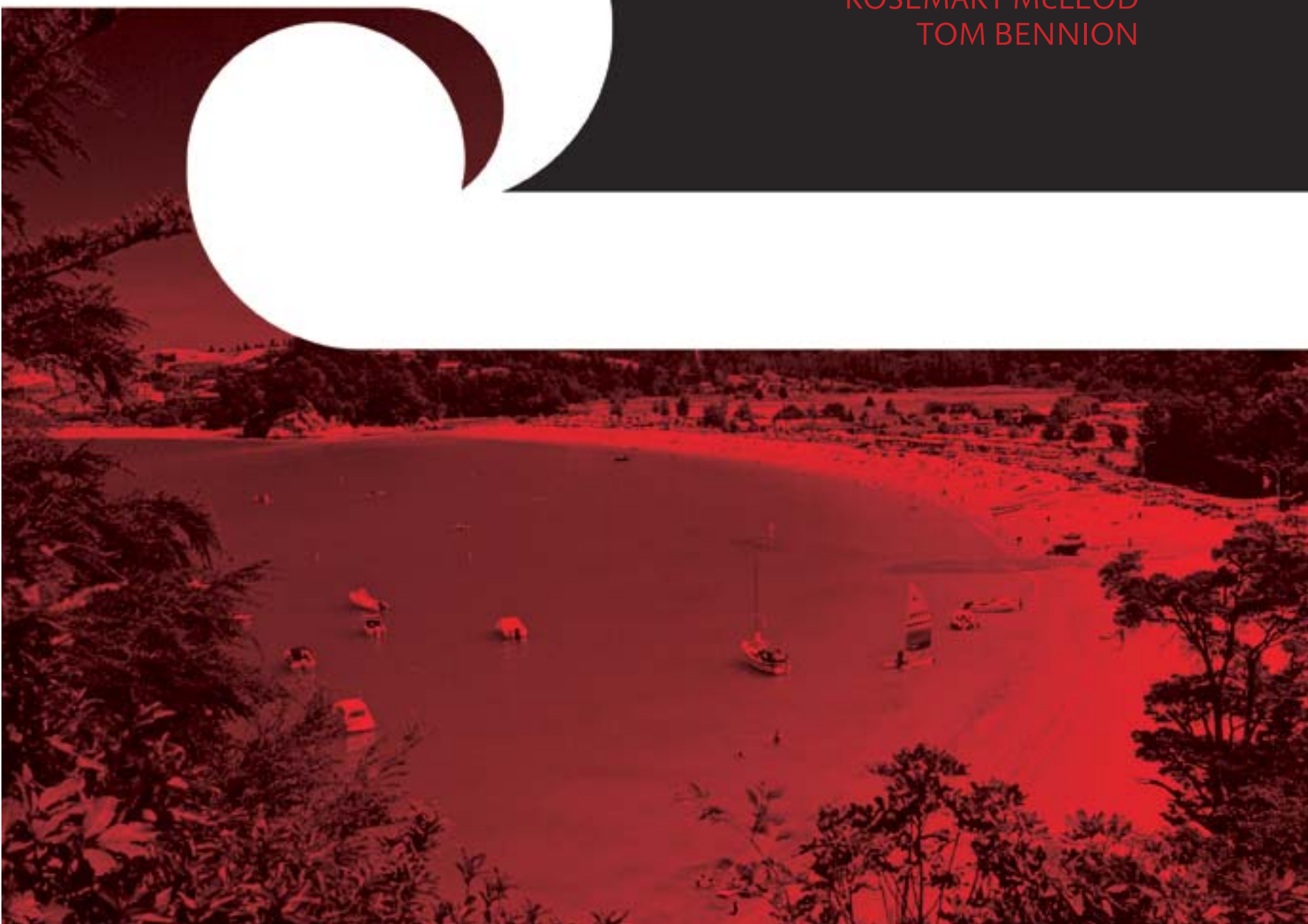
NGĀI TAHU GOES TO THE UN • MĀORI ENTREPRENEURS

TE KARAKA

\$7.95 SPRING
2004 KOANGA

THE NEW MĀORI PARTY: CAN IT DELIVER?

MIRIAMA KAMO
NGĀRIMU DANIELS
HONE TUWHARE
ROSEMARY McLEOD
TOM BENNION



excel

*Te Whare Wānanga o Waitaha
the University of Canterbury
has a philosophy of growing
ideas and encouraging people
to live up to their potential.*

UC is proud of the successes of our Māori students,
and congratulates Masters student Kelly Barnes
on winning the Māori Innovation category in the
2004 MacDiarmid Young Scientists Awards.

Our long history of Māori scholarship,
beginning with Sir Apirana Ngata, excellent
academic support and programmes, Te Whare
Akonga o Te Akatoki – Māori Student Study
Centre and our reputation as one of the top
two Universities in New Zealand* make UC
a great place to study in 2005.

www.canterbury.ac.nz
0800 VARSITY (827 748)

*Performance Based Research Fund (PBRF) report, 2004



FROM THE EDITOR

**KEI NGĀ AWA O TE MOTU NGĀ INANGA, KEI NGĀ
RĀKAU O TE WHENUA NGĀ RAU HOU OTIRA KO TAE
TĀTOU KI TE KOANGA.**

**HE AO HOU TĒNEI, KO PUTA NGĀ HIHI O TAMANUI-
TE-RĀ KIA WHAKAREREA IHO I TE MAKARIRI O TE PAPA.**

THERE ARE WHITEBAIT IN OUR RIVERS, THERE ARE
NEW LEAVES ON OUR TREES, IT IS SPRING.

IT IS A NEW BEGINNING, THE SUN HAS APPEARED
TO REPEL THE REMAINING CHILL LEFT BY WINTER.

NĀ REIRA KIA ORA TĀTOU KATOA I TĒNEI WĀ.

The new look and new direction of Te Karaka is a response to a changing social environment,
and a way to express the sensibilities of a people through the experiences of a tribe.

We aim to present articles that make you stop and think, articles that you may not necessarily agree with, but that will inform, stimulate debate, and even spark a response.

Our lead story in this issue is on the fledgling Māori Party. The July NBR Phillips Fox poll showed the new Party polling at 2.7% – on a level with United Future and ahead of ACT. It is believed this support is at the expense of Labour. Obviously, in an MMP environment, this makes for interesting times ahead. We look at what Tariana Turia and her supporters really expect to achieve for Māori.

The foreshore and seabed debate has both galvanised and polarised the nation. It has helped to spawn the Māori Party, and also prompted Ngāi Tahu to take the matter to the United Nations. Why? We look at this in depth.

There is also plenty of light reading, some solicited opinion and columns. Rosemary McLeod and Tom Bennion, two social commentators, will be regular contributors, offering their insights into issues affecting Māori today.

Our intention is to extend our readership beyond our Ngāi Tahu whānau to reach Government and business. This issue is a “pilot”, and we invite your reactions and feedback to ensure we hit the mark with readers. Enjoy!



Editorial team: (left to right) Debra Farquhar, Adrienne Anderson (seated),
Phil Tumataroa, Gabrielle Huria.

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa
Debra Farquhar
Gabrielle Huria
Adrienne Anderson

Editor
Assistant Editor
Chief Executive
General Manager

CONTRIBUTORS

Roihana Nuri
Mike McRoberts
Howard Keene
Rosemary McLeod
Chris Hutching
Rob Tipa
Terry Klavenes
Kieran Scott

Debra Farquhar
Kelly Tikao
Tom Bennion
Lindsey MacDonald
Donald Couch
Bruce Connew
Phil Tumataroa

DESIGN

Strategy Advertising & Design

PRINTING

Spectrum Print

PUBLISHER

Ngāi Tahu Communications Ltd
PO Box 13 469 Christchurch
Phone 03 366 4344
Fax 03 365 4424

Contributions and Letters to the Editor should be sent to:

TE KARAKA

Ngāi Tahu Communications Ltd
PO Box 13 469 Christchurch
tekaraka@ngaitahu.iwi.nz

© 1995 The entire contents of **Te Karaka** are copyright and may not be reproduced in any form either in part or in whole without the written permission of the publisher. All letters addressed to **Te Karaka** will be assumed intended for publication unless clearly marked “Not for Publication”.

Opinions expressed in **Te Karaka** are those of the writers and not necessarily endorsed by Te Rūnanga o Ngāi Tahu.

Issue 25 published September 2004
© Ngāi Tahu Publications Limited
ISSN No. 1173/6011



Design by Strategy Advertising & Design

CONVERGE 05

www.converge.co.nz

ARRIVAL OF THE NEW MĀORI PARTY

Will the Māori Party make a difference to Aotearoa's political landscape?
We talk to the main protagonists, the doubters and the analysts.

4

NGĀI TAHU GOES TO THE UNITED NATIONS

Ngāi Tahu went to the United Nations in New York to represent the concerns of 15 iwi and more than 110,000 members over the Foreshore and Seabed Bill. Why did they go and what did they hope to achieve?

20

MĀORI ENTREPRENEURS ON A ROLL

A recent report states Māori are one of the most entrepreneurial races in the world.
Is it really a matter of race, or is it just about attitude?

32



4



20



32



16



18



27



36



41



KŌWHAI: OUR NATIONAL FLOWER

Noted for its stunning, golden flowers and its medicinal qualities, Māori also fashioned weapons and fish hooks from this versatile native hardwood.

16

TE AO O TE MĀORI

Joan Burgman and Toko Hammond have both dedicated lifetimes to their people and their marae.

18

HANGING OUT WITH HONE TUWHARE

Kelly Tikao hangs out with Hone Tuwhare, and talks about everything but poetry.

27

TRUCKING IN THE USA

Māori truck drivers are heading to America, criss-crossing the country and chasing the mighty greenback.

30

MĀORI AND ME

Rosemary McLeod reflects on her upbringing and on the "good Māori" and the "bad Māori" who lived down the road.

31

MIRIAMA KAMO

She grew up in suburban Christchurch being Miriama Māori; today she's an accomplished television reporter and presenter, happy to be making waves in the mainstream media.

36

CITIZENS PLUS


Tom Bennion explores the current state of race relations in New Zealand and the Government's response to it.

38

HE TANGATA

Ngarimu Daniels.

41



Drawing its strength from the outrage generated by the Government's highly emotive foreshore and seabed legislation, fuelled by a speech at the Ōrewa Rotary Club, and finally ignited by thousands of like minds marching on Parliament, will the fire that burns in the belly of the Māori Party spread to New Zealand's political landscape?

The Māori Party is, according to political commentator Chris Trotter, an extraordinary political phenomenon, which he compares to the African National Congress that brought about an end to apartheid in South Africa.

ARRIVAL

of the new Māori Party

"We are a proud, noble race of people. We can be self-determining, we can look after ourselves, and that is our message to our people."

Tariana Turia is greeted during a hui at Rehua Marae, Christchurch. The following series of photographs was taken in June at the Māori Party's first official visit to Ōtautahi.

PHOTOGRAPHY PHIL TUMATAROA



KAUPAPA MATUA nā ROIHANA NURI

Chris Trotter’s comparison of the Party’s rise to that of the ANC in South Africa doesn’t seem far off the mark: “It is rapidly coming to be seen as a vehicle for a people.” He believes it has the ability to transcend the divisions that normally prevail in politics, like the left and right, market versus state and individual versus collective: “...and party movements like that build a momentum which is very, very difficult to stop.”

If the Māori Party wins the majority of the seven Māori seats in Parliament or passes the 5% threshold, it will have a definite presence in the next Parliament and possibly a decisive one in terms of the balance of political power. The potential exists, given the relativity of the two major parties, that the Māori Party could decide who forms the Government.

But what if a National-Act coalition governs after the next election and decides to scrap the Māori seats? “I think if National and Act in coalition attempted to do that they would precipitate a political and constitutional crisis of some magnitude,” says Trotter.

Passing the 5% threshold would be a powerful mandate, and to use a temporary majority in the house to simply eliminate the seats would inevitably cause a massive response from Māori and the rest of New Zealand. “I think a National-Act Government would have to move very carefully,” he cautions.

However, Māori Party co-leader, Dr Pita Sharples, does not believe that National will get into Government.

“Many of their supporters are driven by knee-jerk and redneck reactions, only based on a negative image of Māori. We will have convinced many New Zealanders that the anti-Māori stand is the wrong stand – and that’s the stand that Brash has taken. No matter how you describe it, National is very anti-Māori. For example, Māori are tangata whenua, and Brash lumps us in with the latest immigrants from wherever, as just being nothing.”

“We have a whole year of campaigning to convince people that this is the wrong move if they want to have good race relations and harmony in this country. Many New Zealanders will see the Māori Party as being their Party and as representing them in the broad sense of the word Māori,” says Sharples.

Although it seems an obvious choice, the name Māori Party holds particular significance. It affirms status as tangata whenua and instils pride in identifying as Māori. Within the word Māori is “ao”, which literally means “world” – a reflection of the hospitality of Māori, Sharples says.

“We have to promote what we really are; we are the tangata whenua of this country; we are as one with the land in certain aspects. We are an embracing people and we invited tauīwi [Pākehā] to be partners in this country.”

The launch of the Māori Party coincided with the Māori new year of “Matariki”. Māori artist Wiremu Barriball says: “Our customary practice of observing the star constellation Matariki connects us to land and seafood harvesting, to orientation and direction setting, whilst also acknowledging those who have passed before us. Matariki is also a time of celebrating



the upcoming maramataka and the newly born. For all these reasons, it seemed the optimum time to launch our logo for the Māori Party.”

The colours of the logo were adopted from the proverb of the first Māori King, Pōtatau Te Wherowhero – *Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango me te miro whero*. (There is a single eye of the needle through which the white, black and red threads must pass.)

The Māori Party registered as a New Zealand political party on July 9, installing Pita Sharples and Tariana Turia as elected co-leaders and Whatarangi Winiata as its president. The registration required a party constitution and the support of 500 financial members. But will this new Party survive past the honeymoon phase and make a dent in NZ politics?

Political commentator Dr Ranganui Walker notes that the recent hīkoi over the Foreshore and Seabed Bill was a replay of the 1975 land march. It is an indication that people are not learning the lessons of history, even those as recent as 30 years ago; so they are doomed to repeat those events.

“Not too long after that march [of 1975], Matiu Rata resigned from Parliament to establish Mana Motuhake, indicating Māori angst over land issues, and this time round it is Māori angst over the foreshore and seabed,” he says.

Many Māori political parties have unsuccessfully attempted to change the political landscape of Aotearoa – Mauri Pacific, Mana Māori Motuhake, Mana Māori Movement, Te Tawharau and Advance Aotearoa, to name a few such parties. So why should the Māori Party succeed?

According to Tariana Turia, “The difference is we have brought about a unity of purpose. All of those Māori parties have come together, and what the foreshore and seabed has done is to galvanise our people into action.”

“It is too difficult to work in a mainstream political party trying

to achieve change for your people, when at every turn you’re stopped. Why do people think we have our own kura, kōhanga, health and social services? Because we don’t fit in the mainstream environment; it is ineffective and an inefficient spend of public money.”

The Labour Party has traditionally held the Māori seats, and it will be no mean feat for the Māori Party to take these. Only once has Labour been stripped of the Māori seats and that was in the 1996 general election, when New Zealand First won them.

There are currently seven Māori seats in Parliament: Te Tai Tokerau (Northland), Tāmaki Makaurau (Auckland), Tainui (Waikato/Hauraki), Waiariki (Bay of Plenty), Ikaroa Rāwhiti (East Coast), Te Tai Hauāuru (Western/Central) and Te Tai Tonga (Wellington and South Island).

TE KARAKA ASKED ONE PERSON FROM EACH OF THE SEVEN MĀORI SEATS THE FOLLOWING QUESTION:

WHAT BENEFIT WOULD THE MĀORI PARTY HAVE FOR YOU AND AOTEAROA?



RAYMOND HARRIS
Iwi: Ngā Puhi
Seat : Te Tai Tokerau
“I hope the Māori Party will provide a full voice for Māori in Parliament, which has always been lacking. The Government have side-stepped the issues for the past 150 years, and they are going down the same huarahi again with the foreshore and seabed issue today.”

Anyone registered on the Māori electoral roll is eligible to cast a vote for a candidate in one of these seats and for a political party.

The Māori electoral option arises only once every five years. It gives Māori the choice to move onto the Māori roll from the general roll, or vice versa. The more Māori on the Māori roll, the more Māori seats will be made available in Parliament.

Tariana Turia convincingly won the Te Tai Hauāuru by-election by a 7,059 majority, with only 7,861 votes cast. This result has given the Māori Party a mandate, even though the other major political parties did not field candidates against her. In the last general election there were 14,438 votes cast and Turia gained 10,002 of them – or 71.36% of the vote – as a Labour candidate.

Labour will be hard pressed to win the Te Tai Hauāuru seat from Turia. Party President, Whatarangi Winiata, says that in the next election, “the party will put up a good fight to win all the Māori seats.”

Pita Sharples is aiming to contest the Tāmaki Makaurau seat. “I had



DENE AINSWORTH
Iwi: Te Ātiawa, Ngāti Toa
Seat: Te Tai Hauāuru
“The ability for Māori to come together under the umbrella of te kotahitanga to advance Māori causes within the framework of tikanga.”

thought to go home and run for Kahungunu and Ngāti Porou, but the real battle is here in Auckland, and I have to stay here.”

The strategy to win the seats is in place. Māori Party members are on the ground doing the hard yards, campaign plans for each electorate have been developed, candidate selection should be finalised by the end of the year, and the Party’s manifesto will be out early next year.

Whatarangi Winiata says the Māori Party will be successful if it is able to behave according to the kaupapa.

“The nation will want to entrench the Māori presence. It will bring value to the nation that is unique to this place. The nation will see that this Party is able to work together, that they are guided by values, and that they will make statements with a single voice. We want people to vote for the Māori Party because they believe that this collection of people will make a substantial difference to the country.”

Many critics have claimed that the membership of the Māori Party is narrow and unrepresentative. Labour MP John Tamihere has described the Māori Party as a party of intellectuals and the elite.

“When I say elitist – they come from a small grouping who have done very well both personally but also in terms of making a name for themselves out of expressing our differences and our grievances and our sense of victim-hood.

“The new debate is no longer about victim-hood, because we have processes in place that deal with that. I understand hate, hunger – been there, done that. We owe it as leaders to set some new potentials and standards for our young people coming through.”

Continues on page 39.

MĀORI KAUPAPA

The Māori world-view is encapsulated within the Māori Party, and there are eight kaupapa (principles, values and philosophies) and tikanga governing the Party. They may be summarised briefly as follows:

- 1 **MANAAKITANGA** – is behaviour that acknowledges the mana of others as having equal or greater importance than one’s own, through the expression of aroha, hospitality, generosity and mutual respect.
- 2 **RANGATIRATANGA** – is the expression of the attributes of a rangatira, including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people.
- 3 **WHANAUNGATANGA** – underpins the social organisation of whānau, hapū and iwi and includes rights and reciprocal obligations consistent with being part of a collective.
- 4 **KOTAHITANGA** – is the principle of unity of purpose and direction.
- 5 **WAIRUATANGA** – is the belief that there is a spiritual existence alongside the physical.
- 6 **KAITIAKITANGA** – embraces the spiritual and cultural guardianship of Te Ao Mārama, a responsibility derived from whakapapa.
- 7 **MANA TŪPUNA / WHAKAPAPA** – defines who Māori are as people; it is the bridge which links us to our ancestors, which defines our heritage and gives us stories which define our place in the world.
- 8 **TE REO** – ki te kore tātou e kōrero Māori, ka ngaro te reo, ka ngaro ngā tikanga, ka ngaro tātou ki te Ao. Ko te reo Māori te kaupupuri i te Māoritanga (Māori language is the cornerstone of all that is Māori).



VICTOR GOLDSMITH
IWI: Ngāti Porou, Te Aitanga-a-Mahaki, Rongowhakaata
Seat: Ikaroa Rāwhiti
“I would like the Māori Party to be the face for Māori. I hope the Māori Party will unite Māori and use their collective strength for the benefit of all Māori and all New Zealanders. On a personal level I would like the party to be seen to be operating at grass roots – whānau and hapū first.”



JAIME BLACK
Iwi: Ngāi Tahu, Whakatōhea, Te Whanau-a-Apanui
Seat: Tāmaki Makaurau
“I believe that they will stand strong and gain the benefit for Aotearoa and some type of mana over our whenua, as this would be a guaranteed way to keep the land for our children, not only for Māori but for New Zealand. I don’t like to see our whenua being sold off to people from other countries...I am proud to see that we have a sophisticated Māori Party; I have longed to see this. Ka mau te wehi!”

Lindsey Te Ata o Tu MacDonald (Ngāi Tahu), is a lecturer in Māori and indigenous politics in the Department of Māori Studies, University of Canterbury.

MĀORI POLITICAL UNITY AND THE MĀORI PARTY

In many countries around the world, indigenous rights are protected to some extent by various checks in their country’s constitution or structure of government. For example, the Canadian Constitution and the structure of the American Government has enabled some protection, at least recently, for indigenous peoples. In New Zealand, we are generally bereft of any constitutional checks against the will of the – generally non-Māori – majority. A well-established Māori party, with enough seats in Parliament to play a king-maker role in Government, could provide such a check.

I have been asked, as a lecturer in politics, to provide a few thoughts on the difficulties likely to face the Māori Party in establishing such a position. Political scientists, however, are ridiculously awful at predicting what will happen in politics. The lack of research and scholarship on New Zealand politics as they pertain to Māori only makes such predictions all the more difficult. So I will concentrate on the wider patterns of politics from which the Māori Party has arisen.

For the sake of argument, let us say that the Māori Party requires around six MPs in Parliament to establish itself as king-maker, either from electorate seats, or by winning around 5% of the list vote (around 100,000 votes). Since the total Māori vote at the last election was 311,652 (combining voters on both the Māori and the general rolls), to establish itself as a presence in Parliament, the Māori Party must garner votes from around one-third of the Māori population, or win the majority of the Māori seats.

FACTIONALISM

To get that many votes, the Māori Party will need the support of the many autonomous Māori groupings across the country. This is not a new problem; previous attempts at Māori unity over the last 150 years include the Māori Congress, Mana Motuhake, and Kotahitanga. But, increasing the drive to factionalism amongst Māori is the huge amount of money now at stake. To take just one example, the Fisheries Settlement pūtea is roughly \$700 million. This has driven iwi against iwi, hapū against iwi, and non-traditional Māori organisations against them all in a deluge of appeals to courts as far afield as the Privy Council in London. Some may say that is the old politics of a Pākehā Government – dividing Māori to rule them – and that will change with the Māori Party in Parliament. It may well be, but it begs the question of exactly how the Māori Party will rise above factionalism.

WHAT POLICIES?

The obvious solution to the problem of factionalism is that the Party must produce policies that avoid such conflicts. But that will be difficult indeed. Take, for instance, the Fisheries Settlement. In order to ensure the non-Māori majority in Parliament does not dictate a settlement that is contrary to Māori interests, the Māori Party will need a policy on the optimum settlement. As voters, if we are Ngāi Tahu first, and Māori second,



the Māori Party must show that, at the very least, such a policy does not impinge on Ngāi Tahu rangatiratanga, without very good reason. And to ensure continuing support of either six electorate seats or 100,000 voters, the Māori Party policy must co-ordinate that arrangement across the whole country. The Fisheries Commission found that co-ordinating such a settlement is like trying to find a school of snapper in Ngāi Tahu’s traditional fishing grounds.

THE CONSTITUTIONAL QUESTION

Which brings me to my last point: what is the difference between a Māori party, and having Māori inside the larger parties? A small Māori party with six MPs may be able to further Māori interests in an agreement with Labour or National, but there are only so many times it can threaten to bring down the Government to protect such interests: for all else, the smaller party has to get out or shut up. As previous elections show, either being part of a Government coalition (United Future, New Zealand First, and Alliance) or having a relationship with the Government (the Greens) gives precious few victories and often results in a loss of voter support (United Future is now on 2%).

To guarantee Māori have an impact on the Government’s decision-making, it is difficult to see that a Māori party is any better than having good Māori representation inside National and Labour. The best of all worlds would be that Māori have both. This means that the Māori Party’s election strategy needs to ensure it builds on the number of Māori in Parliament, rather than replacing those already there.



MARTIN (TENA) HENRY FALWASSER
Iwi: Waikato
Seat: Tainui
“It gives us some hope that we may achieve some outcomes of benefit to our people’s values with regard to tikanga Māori.”



MERE MCLEAN
Iwi: Tūhoe
Seat: Waiariki
“The Māori Party is a new beginning. We need to get away from the coloniser and his sidekick. Mō Te Waiariki Tawharautia Koe.”



TIRA MAIANGI AUGUST
Iwi: Tainui
Seat: Te Tai Tonga
“Better understanding and unity of our people.”

MAIN PROTAGONISTS

of the new Māori Party

TARIANA TURIA
NGĀTI APA, NGĀ RAURU,
TŪWHARETOA, WHANGANUI

In February, the Whangaehu Marae and many homes in the small rural community stood in the path of the flood-swollen Whangaehu River. The waters have receded, but the clean-up continues.

This small, humble Ngāti Apa marae, which has shaped and defined Tariana Turia, is in rebuilding mode – people are stripping floors, painting walls and washing away the mud. It is not the first time it has suffered at the hands of Mother Nature: during the 1968 storm that claimed the Wahine ferry, it was blown over; then, in 1980, the wharepuni burnt to the ground.

These disasters have served only to strengthen and unite this resilient Māori community, and Tariana's own character has been refined by its trials and tribulations. Like the poutokomanawa in the wharepuni (Rangitāhuhua), Tariana, or Aunt Tari, as she is called by the people of the marae, is at the very heart of this community.

Born in Whanganui on April 8, 1944, she was educated at Whangaehu and Ratana primary schools and Whanganui Girls College. Shortly after leaving college, Tariana met Hori Turia, and they have been happily married now for 42 years. They have six children, 24 mokopuna and five great-mokopuna. They have cared for more than 20 children over the years, and are raising one of their mokopuna, three-year-old Piata Turia.

Tariana recalls a difficult period in her life when she was 14 years old. Raised by her nan, she learnt that a woman she thought was an aunt was actually her mother. Around the same time, her “dad” died, but she was shocked to find out that her real father was an American; she had always believed that Tariuha Manawaroa Te Aweawe, the uncle who had just passed away, was her dad.



Tariuha and Aunty Waiharakeke Waitere were major influences in her life; they were wise storytellers, who taught Tariana about her people. Like most children, Tariana wasn't interested in the stories, but as she grew up she came to realise that they contained sensible advice for the future. Tariana the iwi advocate and politician were born out of these stories.

Tariana was involved in two taskforces to establish kura kaupapa Māori throughout the Whanganui rohe. She is proud of her work, and watches with satisfaction as all of her mokopuna attend either Te Kura Kaupapa Māori o Tupoho, Te Kura Kaupapa Māori o Te Atihaunui a Paparangi or Te Kura o Kokohuia.

She has a passion for health advocacy and, with others, initiated Te Korimako and the development of Te Oranganui Iwi Health Authority, the oldest and largest Māori health service provider in the Central region. She was also a member of an evaluation team for the first pilot cervical screening project for Māori women.

In 1980 Tariana was a member of a team that established the Te Awa Youth Trust, a marae-based training establishment. She has worked for Te Puni Kōkiri as a service broker, and has been an executive member of the National Employment Network, and the chairperson of Tiehutia te Waka Kōhanga Reo.

Things came to a head for Tariana in 1995, when her iwi became upset at delays with its Treaty of Waitangi claims. It decided to protest against these delays by occupying the Moutoa Gardens in central Wanganui. The gardens were the site of an ancient marae – known by Whanganui River Māori as Pākaitore – which had been left to Māori in the 1848 sale of Wanganui. The occupation lasted 78 days, and it took till 2001 for the Crown, the Wanganui District Council and iwi to sign a deal agreeing on Crown ownership and joint management of the gardens.

These events propelled Tariana into national politics. By 1996 she had entered Parliament on Labour's list. Then, in 2002, she was elected Member for Te Tai Hauāuru, with a convincing majority. She held many portfolios within the Labour Caucus, and endeavored to stick to the original kaupapa of achieving positive change for her whānau and hapū. In this current term, she was Minister for the Community and Voluntary Sector. She was also the Associate Minister for Māori Affairs (Social Development), as well as for Health, Housing, and Social Services and Employment.

Tariana became concerned about the effect of the Foreshore and Seabed Bill in extinguishing the customary rights of tangata whenua, and says she went through total devastation as her party panicked in response to Don Brash's Ōrewa speech. “I participated in the process of trying to get them [Labour] to change, when I knew it wasn't going to work. I knew I had to leave; otherwise I would have been too ashamed to stand before our people, knowing full well that I was part of a Government that confiscated the last piece of customary land.”

She could not ignore the calls of her people. On April 30, she announced her decision to vote against the Bill and resign from the Labour Party.

A defining moment for Tariana was the hīkoi to Parliament. She witnessed more than



BRUCE CONNEW

30,000 people peacefully marching through the streets of Wellington on May 5, and this cemented her principled stand.

Two weeks later, a hui at Hoani Waititi Marae called for the establishment of a new Māori political party. The Māori Party was launched on July 10. Tariana was elected co-leader, and she successfully went on to retain the Te Tai Hauāuru seat, winning more than 92% of the vote.

Tariana went from being a minister with fully resourced offices and all the facilities that come with the position, to having to move her mokopuna Piata and her toys out of her bedroom, so Tariana could use it as an office. Piata asked her nan what she was doing, and Tariana replied, “Well, baby, the Māori Party needs an office.”

This is where Tariana’s story truly begins. It is the story of one Māori who is making a difference by seeking to empower a disenfranchised people and lead their return to self-determination.

DR PITA SHARPLES NGĀTI KAHUNGUNU (MA, PhD)

Many of the shearing sheds in the Hawkes Bay have the name Pita Sharples engraved on them. As a child, Pita spent six months of the year travelling around in a shearing gang with his parents. He played on the wool bales and, as they were stacked higher and higher, he would climb to the top to write his name and date on the highest rafter.

There are no wool bales to climb in Parliament, but Dr Pita Sharples wants to engrave the name “Māori Party” onto the psyche of all New Zealanders, in the coming general election.

The newly elected co-leader of the Māori Party was born in Waipawa, Hawkes Bay on July 20, 1941. His father, Paul Sharples, was a shearer and a second generation New Zealander, whose family came from Bolton just north of Manchester in England. Jokingly, Pita says that, unlike Coronation Street’s Ena, he is a real Sharples, with his own coat of arms to prove it.

His mother, Ruiha Niania, was brought up in central Hawkes Bay and Hastings. She lived in a little hut with a dirt floor, behind Kohupatiki Marae. Ruiha is from the Ngāti

Kahungunu sub-tribes of Ngāi Te Kikiri o te Rangi and Ngāti Pahauwera.

Pita had a typical country upbringing in the small village of Takapau near Waipukurau. He played in the bush and the rivers and ran barefoot through frozen paddocks on the way to school. In the lively, close-knit Māori community, there was rugby, boy scouts, hunting, deer shooting and eeling. It was a time when all the parents were speaking Māori to each other, but many of the children missed out, because of their parents’ experiences of being hit at school for speaking te reo.

Pita now lives in Auckland, as do his three sisters. One of Pita’s siblings died at birth; he has also lost two brothers and a sister.

The Pita of today has been influenced and shaped by many role models. At Te Aute College, Richard Guy Webb, principal at the time, played a big part in directing Pita’s life. Webb was a strict but fair disciplinarian,



who wanted to expel Pita one year and made him head prefect the next. “Te Aute College provided me with the focus to continue in education,” Pita says.

Caught in the Māori urban drift of the 60s, Pita moved to Auckland to study at the city’s university. He excelled in education and graduated with a first class MA and PhD in linguistics and anthropology.

The move from country to city was daunting for the 20-year-old Pita, but was made easier by a wharfie named Jimmy Grace. Jimmy became like a stepfather to Pita. He taught Pita how to survive in the city, how to make a hangi, and how to fix his car. “He really gave me more than any other person; he was here for me when I was lost.”

At University, Pita met friend and mentor

Pat Hohepa, who helped him achieve in education. When Pat Hohepa moved to America to complete his PhD, Pita and his whānau moved into Pat’s whare and lived there rent-free for three years. “Pat actually taught me how to pass exams; it took me a while – I was one of those students who kept failing and having babies.”

Pita is married to Arapera Wikitoria Hineamaru Sharples, and they have five children and six mokopuna. They brought their children up in Te Atatū North, where they observed Māori experiencing all the problems of urbanisation, such as poverty and breakdown of whānau support.

Pita became active in advocating for the local Māori community. He was on all the Māori boards and committees in Te Atatū North, including June Mariu’s Māori Women’s Welfare League branch.

In 1967 he established Te Roopū Manutaki, a kapa haka group that still exists today, to encourage urban Māori into tikanga Māori. Kapa haka, mau rākau, taiaha and other forms of Māori weaponry, are still a big part of Pita’s life.

In 1972 he was appointed the first executive officer for the newly established Race Relations Office. Then Race Relations Conciliator, Sir Guy Powles, is another mentor who taught Pita to be strong in his convictions.

Pita is a stalwart of Hoani Waititi Marae and is involved in the establishment of kura kaupapa and kōhanga reo in West Auckland. He has been a Professor of Education at Auckland University.

“It hasn’t been my desire to go to Parliament over the years. My role has been to create examples in the community and have them adopted into mainstream New Zealand, like wharekura, whare wānanga, restorative justice and kapa haka.”

He has rubbed shoulders with many great leaders of Māoridom: Pokiha of Te Arawa, Taitoko of Whanganui, Pei Te Hurinui Jones, Roka Broughton, Hemi Henare, Pita Awatere, Brownie Puriri and many others from all over Aotearoa.

“I had a first-hand opportunity to watch and observe their mana. I felt really humble to be in their presence, because these people knew exactly who they were. I saw their style of leadership and it’s truly rangatira-tanga. You don’t have to be the know-all,

the big man or big woman; you just have to be, and they were just being, and I learnt from that.”

Pita says that his leadership style has been heavily influenced by those rangatira and is encapsulated in the following quotation by 24 BC philosopher Lao Tse: “As for the best leaders, the people do not notice their existence; the next best they honour and praise; the next best fear; the next hate; but when the best leaders’ work is done, the people say: ‘We did it ourselves.’”

PROFESSOR WHATARANGI WINIATA NGĀTI RAUKAWA, NGĀTI MARU TUAHU, NGĀTI KIRIWERA (BCOM, MBA, PhD)

In the early 1970s, cows were grazing on marae atea throughout the Ōtaki region, the paepae were empty, and te reo Māori was endangered. Today, because of the shared vision of people like Professor Whatarangi Winiata, Ōtaki is a hub for mātauranga Māori, a beacon of hope for te reo Māori, and a place of rejuvenation for Māori culture. The cows have been shooed from the marae atea, and seats on the paepae are at a premium.

In 1975, a group of kaumātua, including Whatarangi, came together to develop Whakatupuranga Rua Mano-Generation 2000, a vision and strategy to prepare the descendants of Te Atiawa, Ngāti Toa and Ngāti Raukawa for the 21st century.

They established Te Wānanga o Raukawa (TWoR), a registered tertiary education institute that offers a diverse range of education in the traditional Māori wānanga style of learning. They also put into place educational ventures like kura kaupapa Māori, to foster te reo Māori and tikanga.

Whatarangi is proud of his work and counts TWoR as one of his “special places” to be. He continues to play a leading role and is the Tumuaki (Chief Executive Officer), heavily involved in policy and development.

On Monday July 11, Whatarangi was elected President of the Māori Party. He says, “I see this as an opportunity to bring to the nation the possibility of a much better partnership than we have had since 1840.”

Now, on a crystal clear Ōtaki morning, Whatarangi surveys the frozen fields of TWoR



and reflects on the past and the present. The parallels are obvious for him to see: 30 years ago Ōtaki needed people with a vision; today a political party and a nation needs a vision. He says:

“We are on a mission to make our contribution to the long-term survival of Māori as a people. Tariana Turia showed the ability to proceed according to kaupapa: she knows where she is from; she goes back there to get their advice.”

With regard to the Seabed and Foreshore Bill and the issues it raises, Whatarangi’s views are clear.

“To watch our people respond with the hīkoi brought a single message to the capital – that this behaviour is unacceptable. We see a number of forces emerging and a number of signs that it’s time for Māori to have another go at seeking constitutional change and to do that from inside. I had decided over the years that Parliament was not a place for us to be; but Tariana has shown us that it’s possible to make change from the inside.”

Whatarangi is passionate about effecting change for Māori. He has submitted many reports to the Waitangi Tribunal. He was a claimant in the Māori Development Corporation report of 1993, the Wai 718 Claim concerning the Crown’s education funding policies in respect to wānanga, worked on the radio spectrum report and many more.

He participated in the Positive Action for the Treaty (PAT) series of seminars – his seminar was “Structural Decolonisation and The Anglican Church”. He has also written numerous papers, including “Reducing the Socio-economic Disparities in Housing, Employment, Health and Education.”

Born in Levin in 1935 to Tamihana Winiata and Alma Jobe, the young Whatarangi attended Levin Primary School and Horowhenua College. He grew up among his father’s people of the Ngāti Raukawa sub-tribes of Ngāti Pareraukawa, Ngāti Kikopiri and Ngāti Parewahawaha. On his mother’s side, he is from the Hauraki tribe of Ngāti Marutuahu and Ngāti Kiriwera.

He was quite the rabbit and eel hunter growing up on the small family farm “with only a few dairy cows.” As well as being valuable kai, the rabbits became a source of income for the whānau. It was a modest and down-to-earth upbringing, but he never had to worry about where the next meal was coming from.

Whatarangi says he thought he was going to be either a doctor or a lawyer, because his parents would talk about these people regularly.

While his parents provided him with an environment full of aroha, it was his first cousin Te Maharanui Jacob who inspired him into education, returning from Australia having graduated as a veterinarian.

During his college years, Whatarangi would tag along with his father to the Ōtaki Māori racing club, where his father was secretary. When a teacher one day asked if anyone was interested in accounting, Whatarangi put up his hand, remembering his father’s accounts at the racing club. This led him to Victoria University, where he graduated with an accountancy degree, before going to work for Wellington accountancy firm Fiel, Morrison and Fiel.

In 1960 he moved to Ann Arbor in the United States, graduating from the University of Michigan with a PhD and an MBA. It was in Michigan that Whatarangi and his wife, Frances Aratema (Te Arawa), had their first three children – Pakake, Petina and Huia. They moved to Canada so Whatarangi could take up a teaching post at the University of British Columbia, where their youngest son, Kimo, was born. After 14 years overseas, a very well-educated Whatarangi returned to Aotearoa in 1975, ready for a challenge.

His vision for the Ōtaki region of 30 years ago has largely come to pass. He has shifted the cows from the marae atea; his next challenge is to shift the minds and attitudes of the voting public of Aotearoa. ●

OUR NATIONAL FLOWER

The kōwhai tree in full flower, heavily laden under a prolific crop of bell-like, golden flowers, is a sight to behold. Little wonder it is regarded as the most beautiful of our native trees and New Zealand’s national flower.

It is one of the few deciduous native trees, usually losing its leaves in winter, and then bursting into a profusion of flowers before its new leaves appear in spring. The flowers produce a feast of nectar for tūi, korimako (bellbird), tauhou (silvereyes) and bees.

Three kōwhai species are found in New Zealand, two of which are endemic.

Sophora microphylla, the small, leaved species, grows naturally on riverbanks, open sites and forest margins throughout the North and South Islands. Because of its hardiness on exposed sites, it is more widespread than *Sophora tetraptera*, the large-leaved variety. The flower colour of both these species ranges from pale lemon through to golden yellow, depending on the location and a natural genetic variation between trees.

S. microphylla is generally a smaller tree of up to 10 m, with a trunk 60 cm through. It has a feathery growth habit, with characteristically widespread, drooping branches. This species goes through a juvenile stage, which may last many years, as a twiggy shrub with a dense tangle of interwoven branches. Its flowers are smaller and subtly different to those of its northern cousin.

S. tetraptera was originally known as the North Island kōwhai; but, because of its popularity with gardeners and landscapers, it is now one of our most common native trees, spread throughout the country. Its growth is more



ROB TIPĀ

Kōwhai

upright, with long, slender branches fanning upwards to 12 m in height and a trunk diameter up to 60 cm.

The third kōwhai species found here is *Sophora prostrata*, which grows as a tangled, wiry, prostrate shrub and occasionally as a small tree up to 2 m. It was found naturally in the South Island, east of the main divide from Marlborough to South Canterbury.

The kōwhai actually belongs to the pea family – plants which have nodules on their roots that fix nitrogen. Seed is set in pods up to 20 cm long, with each pod carrying six or more seeds. These are yellow, but darken as they age.

Trees are easily cultivated from seed, although the seeds are so hard they may need to be soaked in boiling water to soften them. Those that sink after soaking for a day or two can be planted in autumn or spring, while the rest may need to be treated a second time to soften the seed coat. Another germination trick is to chip the end of the seed with a sharp knife to break this hard coat. Seedlings are hardy, prefer an open situation and are not fussy about soil conditions.

Early Māori were great observers of nature’s rhythms, and they knew it was time to plant potatoes when the kōwhai came into flower, marking the last frost of the season. When the tree flowered from the lower branches upwards, it foretold a warm, fruitful season. If flowers appeared in the crown of the tree first, a cold, wet season would follow.

The hardwood from the kōwhai is known for its toughness, elasticity and durability. Historical records document extensive domestic use – from whare construction to fence posts, hair combs to axe handles and weapons. A sharpened kōwhai kō was used to dig fernroot, or as an eel spear. The wood could be fashioned into a patu, to beat fernroot or to dispatch seals. Taiaha were also made of hardwoods such as kōwhai, mānuka or akeake.

One of the more interesting uses of this supple timber was to make large wooden fish hooks (maka hāpuka) to catch the highly-prized groper. These hooks were roughly cut out from ironwood or kōwhai roots and later carved, shaped and dried. A bone-pointed barb was crafted and lashed to the tip. Some patient craftsmen even went to the trouble of lashing a growing branch on the tree, so the hook grew naturally into the required shape. Some fine examples of these hooks are found in museum collections

Kōwhai is a close relative of plants used throughout the world for their intoxicating, emetic and hallucinogenic properties. However its wood, leaves, flowers and seeds are all known to be poisonous to humans and animals. In one recorded case, two people became very ill from eating food off a spoon made from kōwhai. Scientists have isolated tannin compounds from all parts of the large-leaved *S. tetraptera*.

Different parts of the tree were used to produce natural dyes. Dried flowers yielded a clear, yellow dye; seed pods produced a pale yellow colour; the twigs and bark could be used for duller tans and darker shades.

The bark, inner bark, flowers, leaves and juice from the roots were all used externally and internally in traditional Māori herbal medicines. In all cases where juices were extracted from the bark of trees and shrubs, Māori were careful to take the bark from the sunny side of the tree.

Wai kōwhai (kōwhai juice) was regarded as a sure and swift cure for treating swellings or any sort of inflammation. There are also historical accounts of its success as a cure for gonorrhoea.

The inner bark of *S. tetraptera* was a popular bush remedy as a poultice for bruises, boils, sprains, tumours, scabies, skin diseases and itches, and to dress wounds and hasten the healing of broken limbs. The outer rind was scraped off and the bark was then pounded and boiled in

a calabash with hot stones.

An infusion of inner kōwhai bark was pounded, boiled and mixed with cooked kūmara and used as a tonic and purgative. An infusion of kōwhai and mānuka bark was pounded and boiled and the liquid was drunk for internal pains. Fresh kōwhai bark steeped in boiling water was regarded as a good remedy for colds and sore throats. Dandruff was treated by rubbing ashes from kōwhai and mānuka on the scalp. A similar treatment may have been used for ringworm.

One celebrated success of traditional medicines involved legendary Māori All Black George Nepia, who was told by a doctor in 1925 that he would have to have his leg amputated because of blood poisoning.

Under the direction of a Māori woman, he cut strips of bark from the sunny side of a kōwhai tree, bruised it with a hammer and boiled it for two or three hours in a copper. When the liquid had cooled enough it was ladled into a bath in which he soaked for an hour. Small nicks were cut in his discoloured leg with a sharp piece of glass, and more hot liquid was added to the bath. When he woke an hour later, the water had turned a dark shade of brown and the cuts oozed dark blood, delighting the healer, who declared his leg better and said he would be playing rugby again in a week.

For more detailed information on kōwhai, check out the following sources of information for this article: *The Native Trees of New Zealand*, by J.T. Salmon; *Gardening With New Zealand Plants, Shrubs and Trees*, by Fisher, Satchell and Watkins; *The Cultivation of New Zealand Trees and Shrubs*, by L.J. Metcalf; *Māori Healing and Herbal*, by Murdoch Riley; *Māori Herbal Remedies*, by Dr Raymond Stark; *Traditional Lifeways of the Southern Māori*, by James Herries Beattie; and Ngā Tipu Whakaoranga (people, plants database), Manaaki Whenua Landcare Research. ●

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.

The heart of a marae is its kitchen – full bellies make for happy people, and happy people make for successful hui.

Toko Hammond and Joan Burgman are the heart of the kitchen at Tuahiwi Marae; from a kapū-tī to a hākari, the duo know how to put on a good kai, direct the kaimahi and make sure everyone is happy.

Toko started setting tables as a 13-year-old at Rāpaki Marae, while living there with an aunty and uncle. She moved back to Tuahiwi at the age of 15 – and half-a-century later she’s still cooking up a storm.

Joan was born in Tuahiwi, and although she was raised in Christchurch, she “grew up” at the marae. She started in the kitchen as a 16-year-old

under the guidance of an aunty, but about 30 years ago she became fully involved with the rūnanga and the kitchen.

The pair also run the kitchen at Te Waipounamu House in Christchurch, the home of Te Rūnanga o Ngāi Tahu, preparing and serving kai for all manner of humanity – from presidents and prime ministers to indigenous delegations and cultural commissions.

“It’s about manaaki, it’s about hospitality and generosity, and up-holding the mana of the kitchen,” says Joan, and rest assured anyone who enters their kitchen are served large helpings of them all.



Joan Burgman (left) and Toko Hammonds’ lives are inextricably linked – by whakapapa, by location and by the roles they fulfill in their tribe. If fortune smiles on you, and you find yourself at a hui at Tuahiwi Marae, chances are it will be Joan and Toko smiling back from the other side of the kitchen counter.

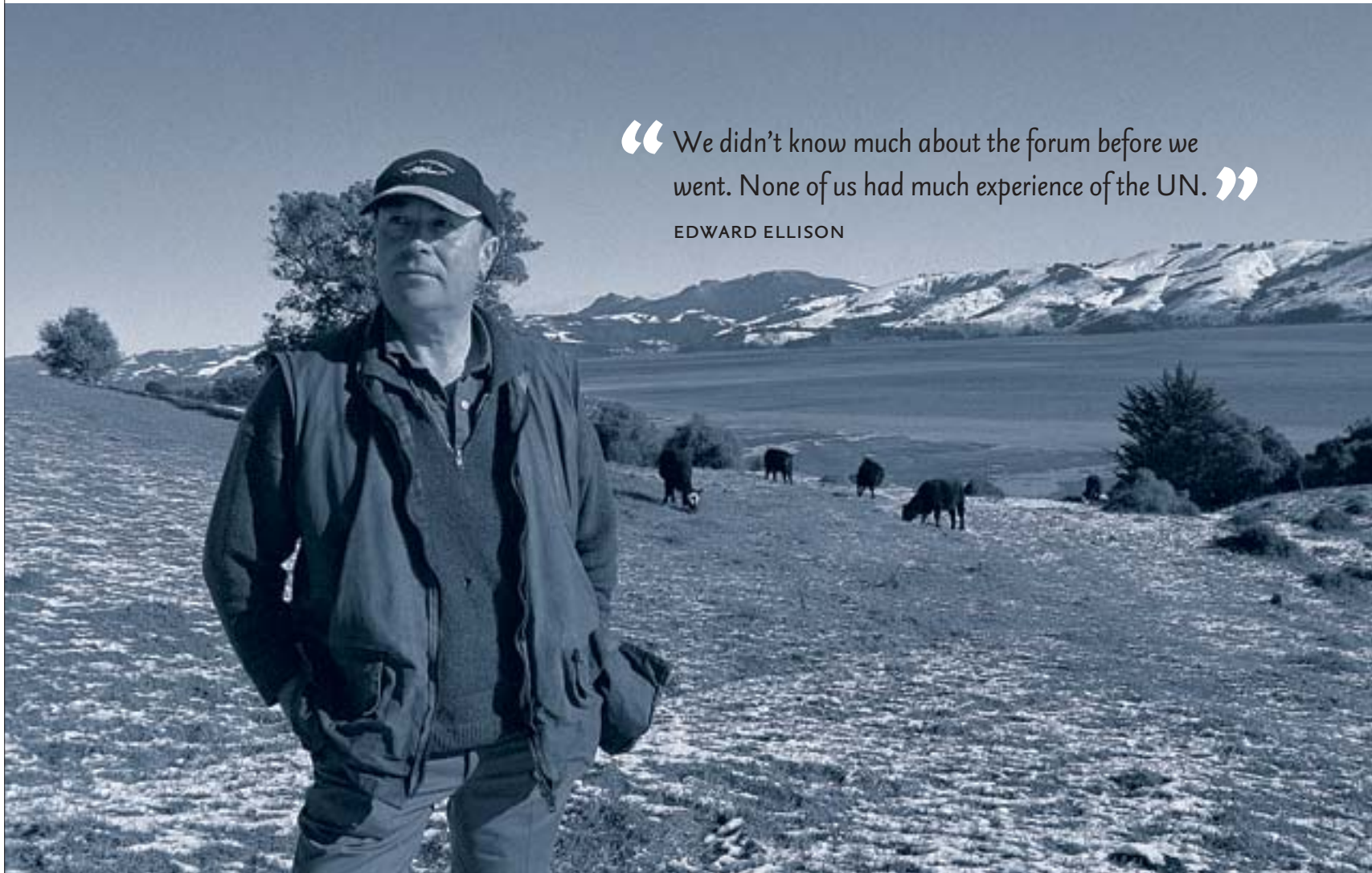


KAUPAPA MATUA mā HOWARD KEENE

Ngāi Tahu goes to the

When the foreshore and seabed debate started to cause a rift in New Zealand's stable political landscape earlier this year, Te Rūnanga o Ngāi Tahu upped the stakes by taking the issue to the United Nations. It was a move with a high embarrassment factor for a Government which has taken a lead role on human rights at the UN and enhanced New Zealand's international "good citizen" reputation, by its actions overseas.

UN
UNITED NATIONS



PHIL TUMATAROA

Edward Ellison has a very personal association with the foreshore and seabed; he grew up at his ancestral home on Taiaoroa Heads, Dunedin, a stone's throw from the sea, and he continues to farm there today.

The Government would have been shocked and irritated to learn that one of the biggest and most influential Māori tribes, not normally known for radical gestures, was making the trip to New York to tell the world body that its Government was riding roughshod over the customary rights of Māori.

Going back nearly 30 years, the anti-apartheid movement in New Zealand went over the head of the New Zealand Government and succeeded in getting overseas governments and organisations to take action against New Zealand because of sporting contacts with South Africa. This included a boycott of the 1976 Montreal Olympic Games by nearly 30 African countries.

Issues over customary rights on the New Zealand coastline are unlikely to generate the same sort of passionate response overseas as sporting contacts with South Africa did. However, they will certainly resonate strongly with the experiences of other indigenous peoples around the globe.

For nearly five years the Labour Party enjoyed a smooth run in Government, with the opposition gaining little traction on any issue. Then, earlier this year, along came Don Brash with his Ōrewa speech on so-called special privileges for Māori. Overnight, the political landscape changed. Brash's claims struck a chord with large sections of the Pākehā community, and the National Party was instantly projected to the top of opinion polls.

As a result, Māori issues were inevitably going to pose problems for

Labour post-Ōrewa. This was especially so with an issue like the foreshore and seabed, where Pākehā also feel a strong sense of connection and the concept of customary Māori use is poorly understood.

Matters came to a head when the Court of Appeal ruled that Marlborough iwi had the right to have their claims to the foreshore and seabed heard by the Māori Land Court. In simple terms, the ruling allowed Māori the right to have their day in court to argue their case for customary title – and little else. It certainly did not confer any rights.

But the Government, probably with Brash in mind, appeared to panic. Its reaction to the Court of Appeal decision was to indicate it would nationalise the foreshore and seabed – that area below the mean high water mark. It said that the Māori Land Court acts under Te Ture Whenua Māori Act 1993, which only applies to dry land, and therefore the Court is ill-suited to address the status of the foreshore and seabed. It also said that allowing court cases to drag on for years was not in the interests of any New Zealanders.

The resulting Foreshore and Seabed Bill puts the foreshore and seabed in Crown ownership. It formulates Māori customary rights in a new way, by allowing Māori to apply through the courts for Ancestral Connection Orders and Ancestral Rights Orders.

The Māori reaction to the Government's moves to deny due process under common law was equally swift. Some Māori were quick to point out that they had not, and would not, prevent access to the foreshore and seabed for the general public.

“We didn't know much about the forum before we went. None of us had much experience of the UN.”

EDWARD ELLISON

Anger over the Government moves resulted in the biggest protest hīkoi seen for many a year. It also led to the formation of the Māori Party, which may threaten Labour's hold on power at next year's election.

Normally moderate Ngāi Tahu kaiwhakahaere, Mark Solomon, signalled Ngāi Tahu's feelings when he likened the Government's actions to that of Mugabe's Zimbabwe.

In May Ngāi Tahu, supported by the Treaty Tribes grouping, took a series of interventions (submissions) to the Permanent Forum on Indigenous Issues at the United Nations in New York. Treaty Tribes is made up of twelve Hauraki iwi, Ngāi Tāmanuhiri, and Ngāti Kahungunu, as well as Ngāi Tahu, and represents over 110,000 members.

Ngāi Tahu former deputy kaiwhakahaere, Edward Ellison, who presented the interventions, says Ngāi Tahu members who are actively involved in tribal affairs know their ancestral rights.

“People are very clear on what their customary rights are. They always turn up at committees or hearings on things that might affect their customary rights. For the younger ones it's a thing they learn as they grow up.”

He says tāngata whenua often express an intense passion over their rights, and it is often over land they do not own in the sense of European title, but have had customary access to.

“I've seen many situations where feelings are high about marine reserves or national parks, if they've lived there or families have had a history there.”

Edward Ellison says his grandfather put markers out in the Otago Harbour to mark the boundaries of his property.

“There are lots of stories reinforcing the fact that there are long-standing traditions around food resources. I think you'll find the passions are very strong....The legislation does in my view erode customary rights.”

Ngāi Tahu's decision to take its case to the United Nations was not a spur of the moment thing, says Edward Ellison.

“Some months before, we had started looking at the international option because we could see we were becoming frustrated domestically. We agreed there was no prospect we would be seriously listened to by the Government.”

The international option was discussed as a firm proposal through April, and the first available opportunity to make a presentation to the United Nations was identified as the Permanent Forum on Indigenous Issues in May.

“The cost was considered at the time, and being compared to the cost of other legal options it was considered light. But the likelihood it was going to have an immediate effect was light too.”

Edward Ellison, accompanied by the manager of Ngāi Tahu's Legal and Risk Services Unit, Peter Doolin, were in New York for nearly two weeks. They were briefed by people with experience before they went, but most of the learning had to be done on the floor at the UN. They had to quickly come up to speed on the best way to approach their submissions to give them maximum exposure and the greatest chance of being heard.

“We didn't know much about the forum before we went. None of us had much experience of the UN.”

Edward Ellison describes the scene as peopled by a very colourful, diverse range of cultures in terms of looks, languages and dress.

“They were from right up in the Arctic Circle to the bottom of the globe. The corridors were packed. It was just a thriving, bustling activity of people – very interesting.



WHAT NGĀI TAHU SAID TO THE UN

Edward Ellison delivered interventions at four sessions of the Permanent Forum on Indigenous Issues. The sessions were: Human Rights, Culture, Environment, and Economic and Social Development. Ngāi Tahu claimed rights were being breached by the Government in all those areas.

Here are some extracts from Edward Ellison's presentations.

On Culture, he said the Government was intending to:

“Extinguish our property rights to the foreshore and seabed, irrevocably severing our customary relationships. Require us to go to court to have our ancestral connection recognised by the State, but the courts will apply a statutory test that bears no relationship to our customary law. Result in our customary practices being restricted, reduced, and subservient to practices of the State, and third parties.”

He called on the Forum to:

“Assert that states should, unreservedly, respect customary law and relationships; and The State of New Zealand should take immediate steps to implement the substantive realisation of cultural pluralism through abandoning its intent to pass the Foreshore and Seabed Bill.”

On Human Rights, he told the Forum that the Government's action was a clear example of:

“The rule of law being overridden; A breach of the principles of equality and non-discrimination; and There is no judicial remedy available for these breaches of human rights.”

On Economic and Social Development, he said Māori will be denied the rights to:

“Benefit commercially from the foreshore and seabed, despite this being common customary practice; Participate, as of right, in the ventures of third parties who will commercially exploit the foreshore and seabed; and Benefit from future commercial development of the entire coastal marine area.”

The main remedy sought from the Forum was that it recommend that the New Zealand Government abandon the Foreshore and Seabed Bill. Among a number of requests, Ngāi Tahu also asked the Forum to support the recommendations of external experts to establish an independent body capable of arbitrating disputes between indigenous peoples and states.



“When sitting in a forum like this the diversity and richness is amazing, but there are common themes, such as how people identify with the land and creation beliefs.”

EDWARD ELLISON

“When sitting in a forum like this the diversity and richness is amazing, but there are common themes, such as how people identify with the land and creation beliefs.”

The Ngāi Tahu delegates had sent a fax beforehand to request a speaking slot, but there was still plenty of work to be done to get themselves lodged on the speaking list. They both spent time listening to interventions being made by other groups, and through that process realised that, to make an impression, they would have to sharpen up their own interventions.

They had also been advised about particular groups of people they should seek out. They soon linked up with the Pacific Caucus, which was made up of people who had been sent to raise issues of concern to indigenous people in their countries in the Pacific region.

“We were adopted by them. They understood the issue. Some of them had been to Christchurch and were quite concerned. They saw it as one of the big issues in the Pacific because it seems to be a trend developing where governments wipe out rights to give certainty to others at the expense of indigenous people.”

Edward Ellison says this has occurred in Canada and Australia, where indigenous people have gone through the legal process and had their claims recognised in law, only to have the governments respond by passing legislation to override these rights.

The Mabo case in Australia is a good example. In that case it seemed that at last some justice was delivered to Aboriginal people, when the High Court, in 1992, effectively said that title to the land remained with the indigenous people, unless it had been specifically extinguished. In the particulars of the case, it was found that native title survived on the Murray Islands because the Queensland Government had done nothing between the first European colonisation and 1992 to extinguish it and the indigenous people had retained an ongoing connection with the land. Thus the assumption of terra nullis, or a legally empty land before Europeans came, was debunked.

In 1993 the Australian Parliament enacted the Native Title Act. This Act addressed the consequences of recognising native title in relation to past actions by governments, and set rules for future dealings in native title to lands and waters. This was after extensive negotiation between indigenous peoples, governments, pastoralists and the mining industry.

Despite over 1200 agreements on native title in the next five years, the roll-back started, and the Howard Government amended the Act in 1998. A case was taken to the United Nations, and its Committee on the Elimination of Racial Discrimination (CERD) made a ruling under its early warning procedures, which are designed to address problems to prevent them escalating into conflicts.

The CERD report on the issue in 1999 said the amendment Act appeared to “wind back the protections of indigenous title offered in the Mabo decision...”

The report also said: “While the original 1993 Native Title Act was delicately balanced between the rights of indigenous and non-indigenous title holders, the amendment Act appears to create legal certainty for governments and third parties at the expense of indigenous title.”

This is exactly what many Māori feel about the Government’s Foreshore and Seabed Bill – that the Government has, through political expediency, taken the easy way out by giving certainty to the majority, to avoid the complexities of legally working through customary title issues.

Although CERD decisions are not binding on governments, Ngāi Tahu hopes its case will follow a similar path to the Australian one. They believe

that both the New Zealand Foreshore and Seabed Bill and the Australian Native Title Amendment Act 1998 are similar in that they extinguish and limit customary title and rights.

CERD delivered a stinging rebuke to Australia, calling on it to address the concerns urgently and to suspend implementation of the amendment Act.

The Howard Government, not known for great sensitivity on indigenous issues, responded by calling the CERD conclusions an “insult” to Australia, but it did establish a Parliamentary Joint Committee to review the CERD comments.

Edward Ellison says the Government was a driving force in establishing the Permanent Forum on Indigenous Issues, where he delivered Ngāi Tahu’s interventions.

“We noticed when we were there that New Zealand is proud of its human rights record. It’s punching above its weight at international forums, and it is seeking representation on various committees.”

He believes the Government is already embarrassed at its actions being portrayed in a negative light to the UN.

“People were relatively surprised to see the Government acting in the way they were. Based on informed feedback from diplomatic circles, we believe it did embarrass the Government.”

While he was there, Edward Ellison gave interviews to the BBC and *The Times* of London newspaper, to gain further exposure for the issue.

Asked whether the move has damaged Ngāi Tahu’s relationship with the Government, Edward Ellison responds: “I think the Foreshore and Seabed Bill damaged relationships. I think this action has shown how serious we are with our concerns. Their action brought this about. We have a responsibility to all our tribal members and for future generations because their customary rights are at risk. If the Bill does not get halted or significantly modified, there is no remedy there for us to address the loss.”

Edward Ellison says indigenous people are an endangered species.

“While our issue (seabed and foreshore) is not up there with genocide, it is symptomatic of the plight of indigenous peoples.”

Now the Foreshore and Seabed Bill is with a parliamentary select committee, which is due to report back by November, with the Government hoping to have it in law by the end of the year.

If the Bill becomes law, will Ngāi Tahu whānau apply for Ancestral Connection Orders? According to Edward Ellison:

“It would not appeal to the vast majority of whānau and hapū that do not have resources. It would seem a marginal exercise to go through. If you go to the Māori Land Court and they say yes, you’ve got to go to the High Court. How many families can do that? And then the Government’s not bound to respond and compensate.”

In August Ngāi Tahu took its case to CERD. Later that month CERD invoked its early warning procedure and a letter was sent to the Government referring to the Foreshore and Seabed Bill. A subsequent press release stated that the Committee had received information from non-governmental sources alleging that the Bill discriminates against Māori on ethnic and racial grounds. In both cases the Committee requested further information from the New Zealand Government before September 20, 2004.

At the time of going to print Te Karaka was unable to get comment from the Government on CERD’s request.

ON THE COAT-TAILS OF THE UN DELEGATION nā DEBRA FARQUHAR



New York is a seething mass of humanity and culture so diverse and sprawling the full scope of the city is too much to comprehend for the fleeting visitor. I have always wanted to get to the Big Apple, but I found I had to steel myself as I left the hotel for the first time and ventured onto the crowded Manhattan Island pavement – it seems everyone is going somewhere in a hurry!

I was accompanying my husband, Peter Doolin, and Edward Ellison, who were the official Ngāi Tahu delegates to the United Nations Permanent Forum on Indigenous Issues. Edward's wife, Alison, also made the trip, and the two of us had the privilege of simply being observers at the Forum, able to sit back and watch the kaleidoscope of peoples and issues that filled the assembly room.

Edward and Peter must surely have felt daunted by the task that awaited them – to bring the iwi's *take* in relation to seabed and foreshore from our remote nation to the world stage. They were only too aware of the hopes and expectations pinned on their joint endeavours. Needless to say, Alison and I were well-pleased to be allocated the soft roles of couriering documents and saving good seats in the crowded assembly room. We then moved on to the serious business of sightseeing, while the harassed delegates scurried between meetings and worked on into the night, writing reports, fielding the media and planning their approach for the next day.

Each morning we had a "team talk" over breakfast. Then we would distribute between us the laptops, briefcases and boxes of documents for the 25 minute walk down to the UN building. We decided at the outset that walking in the broad but mega-congested streets of Manhattan was quicker (and less hair-raising) than hailing one of the numerous yellow cabs that emblazon the streets. It was clear that most New Yorkers use their feet rather than wheels, so we went with the flow.

This morning trek, in itself, gave us a neat cross-section view of Manhattan Island, as we did the traverse from the West Side on the Hudson River to the East Side on the East River. Our hotel was in the upmarket theatre district, but just two blocks over was "Hell's Kitchen" (which Alison and I inadvertently wandered into – and hastened out of – one afternoon). Our daily journey took us through Times

Square, with its gaudy neon billboards brightly lit and in-your-face even during daytime. We would be sucked into the whirlpool of humanity on one side of the Square and spat out the other side, disoriented but intact.

The journey continued down 42nd St, past architecture that ranged from neoclassical to contemporary, all happily co-existing, all huge, apart from the occasional little (relatively speaking) stone church holding its ground defiantly amongst the cathedrals of commerce. Finally, we would reach the imposing modern buildings of the UN, flags flying and occupying a greensward (rare for Manhattan) on the riverbank.

Once inside the UN complex, through the tight but efficient security measures, and installed in the assembly room, we could have been in a large auditorium anywhere – apart from the translation service earphones provided at each seat. That initial impression changed as more people filed into the room: there were over 2,000 delegates from numerous countries, so the room was soon abuzz with languages from across the globe.

Many delegates wore national costume, making a very colourful spectacle. The tone was set by the Chair of the Forum, Ove Henrik Magga, who sat at the podium resplendent in a bright-blue, high-collared coat, which was intricately embroidered and beaded – the traditional dress of the Sami people from northern Europe. Then there were the South American Indian delegates, wearing colourful shawls, gathered skirts and little black bowler hats. Perhaps the most striking was an African delegate who looked like a Masai, with his proud bearing, draped in a bold red and green tunic clasped at the shoulder, and gripping a tall walking stick like a spear.

This visual symphony provided the high note. As the business of the Forum got underway, the tone became rather more sombre. The range of issues was extreme – from such matters as genocide, unlawful detention, denial of access to a fair trial, confiscation and extin-

guishment of property rights, through to issues concerning barriers to adequate health and education.

The assembly room itself was in perpetual motion as people came and went at will, conferred in huddled groups, or typed frenetically into their laptops. There were moments, however, when the usual hubbub was brought to a standstill: a hush fell over the auditorium when the diminutive Moluccan delegate spoke of the routine rape of women in her village by the military and of the threat to her safety when she returned home.

It soon became clear that the auditorium was simply the place in which delegates got a public hearing and formally presented their requests for intervention. The real progress was being made in the constant meetings being conducted outside the assembly room.

The Ngāi Tahu pairing, although completely new to the game, quickly hit their stride. They were fortunate to be taken under the wing of the Australian Aboriginal delegate, Les Malezer who had attended the Forum before and willingly gave them useful guidance and encouragement. In the event, they spent much of their time with the Pacific Caucus, where they were given a very receptive hearing, backed by recommendations to the main Forum that were in line with their requests.

For my part, it was thrilling to witness the Forum in action. Here, on neutral territory, on the small (if densely populated) island of Manhattan, was a peaceful meeting place of diverse cultures, gathered for a common purpose – the pursuit of understanding, fairness, respect and dignity. In many ways, it seemed to reflect the streets of New York – a largely harmonious jumble of disparate ethnic groups with the shared ambition of a better future. Pretty inspiring really! ●

PROFILE nā KELLY TIKAO

When I was asked to interview Hone Tuwhare I had a sense he would be difficult to track down and even harder to get to see. Still, I accepted the challenge and began what was to become one of those episodes in life that you feel so lucky to have experienced.

Hone doesn't have a phone at his home in Kaka Point, so my first break was getting a contact number for a couple who take his calls. They told me Hone was getting hōhā with all the visitors and requests for interviews, but they would pass on my message and see if he was keen.

I waited a week and had no response, so I made a second call and an opportunity arose. Hone was coming to Dunedin for the unveiling of a sculpture at Otago University at the weekend, and he would be staying at the Leviathan Hotel. They told me my best chance of interviewing Hone would be to turn up at the hotel and ask, on the spot, for an interview.

I called the hotel, half expecting the receptionist to say Hone hadn't arrived or had checked out. So I was pleasantly surprised when she told me to try again in an hour. I called again, feeling nervous and excited that this interview could be coming to fruition. The phone rang and rang and, just when I was about to hang up, a voice answered. I was so unsure I had actually got through to Hone's room that I kept saying, "Kia ora. Is Hone Tuwhare there please?" and Hone would say, "Yes, who's this?" This went on for a little while before we understood each other.

"Karaka magazine – that's bloody good, that is," he said.

"Can I have an interview with you?" I asked.

"Yes, I don't mind doing that for...what was the name of the magazine?"

"Te Karaka," I repeated.

Hanging out with Hone Tuwhare

"Yes, yes, bloody good aye."

We arranged a time for Sunday. Tonight Hone was off to the hotel bar for a good night. "I'm not 18 anymore, I'm 81, so why not," he declared, and then added, "I'll shout you lunch, so don't eat much for breakfast and save it up for a good feed around midday on Sunday." He wished me all the best. "Bloody good aye," I heard him say as I hung up.

I still felt a little unsure whether Hone would remember our interview date, but I got myself prepared and ventured the next day to the Leviathan Hotel.

"I've come to see Hone Tuwhare," I said, wondering whether he would be there. "He said he'd be in the lounge bar." The receptionist had a cheeky

smile on her face. "Our house bar doesn't open till 4 p.m. You'll find Hone in his room."

I headed upstairs. When I got to his room, the "Do Not Disturb" sign was out, and the door was slightly ajar. Hmm, what to do? Don't miss the chance...I knocked. No answer. I heard the toilet flush and, in the bronze light switch just inside the door, I saw the reflection of Hone coming out of the bathroom. I felt slightly uneasy, like I was intruding. I paused for a few moments, and knocked again. Still no answer, and then I heard a moan. "Bloody hell, is someone out there, for God's sake?" he growled. "Damn it – come in!" Not the welcome I wanted, but I slowly opened the door and saw two thin, brown legs swinging themselves under the bed covers.



PHIL TUMATAROA

Hone’s face looked rather perplexed. I introduced myself. “Speak up,” he said. “I’m deaf. This ear is completely gone and this one is not too good either.”

Hone lay in his bed, propped up by some pillows and surrounded by newspapers and the phone book. He’d had a hard night shouting in the lounge bar below. I shifted a pile of clothes from a chair and moved closer to the bed, and we talked. I felt like I was shouting at him, and was sure I could be heard throughout the hotel. I soon realised that doing an interview was going to be very difficult, and resigned myself to the fact that whatever Hone wanted to talk about was going to be my story. I sat at the bedside listening to him talk, for the rest of the afternoon, about his family, his career as a boilermaker and trade union representative, and his love of kaimoana. We never did get to his poetry.

“I was born in 1922 [Kaikohe, Ngā Puhī], 21st October – makes me over 80... Well, coming this October I’ll be 82. Not bad aye, not bad for a Māori.” Hone’s answer to beating the average Māori male mortality rate is eating a lot of kaimoana.

Slurp is all you hear, as we hold it
a-dangle above our gaping mouths,
dropping it quickly into a
ngungly-snuckly, throat-contraction flat out
right the way on past the
Adam’s apple check-out, slithery-gump
O, sexy
m-m-m-m-m and m-m-m-m-m
My millennial thanks to you,
Tangaroa! *

Hone lived in Auckland with his father, after his mother died. They were hard but memorable times, he recalls. A good orator himself, Hone’s father encouraged his son with the written and spoken word.

Hone left school to become an apprentice boilermaker at Otahuhu Railway, and got his “ticket” five years later, which took him to jobs all over the country.

He shows me a poem by his ex-wife Jean. She has sent it to him to critique. Hone and Jean appear to be close friends. He tells me how they ran away to marry, as Māori-Pākehā unions in his time were shunned by some. After their third boy, Jean told him to “Hang it up, Hone. That’s it – no more kids!” Hone has always loved dancing and having a good night out. He admits he was a bit of a “lazy bugger” when the boys were babies.

He became a trade union rep, and later got involved with the Communist Party, because the Party stood up for working-class people.

“Why am I telling you all this?” Hone says. “I was supposed to take you for lunch. What’s the time?”

I tell him not to worry, and suddenly he remembers he needs to book a bus back to Kaka Point. Another opportunity presents itself, so I offer to take him home. Two hours have passed quickly. We leave it there, and I depart, reiterating that I will pick him up at 9am the next day.

The next morning I arrive at the hotel to be handed a note. “To the Karaka woman....Hone will not be able to go home to Kaka Point today because the plumbing and the electricals at his house are still being repaired. Possibly later in the week he could go home.” I call the number at the bottom. Hone’s good friend answers. We arrange another time to collect Hone and take him home.

Later that day I go to tell Hone about the arrangements. He greets me at



the door, wearing his yellow sunglasses with diamante love hearts glued to the rims. He is off to the Albert Arms in George Street – “One of my old haunts”. I drop him at the pub and leave him singing his way into another enjoyable evening.

A couple of days later, when I collect Hone at the hotel, I am handed a pile of plastic bags, some containing clothes and others filled with food.

Waiting in the car are my two children. “Orr look at that – beautiful,” he says. “Look at them. Are they yours?” Hone sits in the front and immediately hands me a fist full of \$20 notes for petrol. I refuse and hand the money back. He won’t take it. I try again and again, but to no avail.

Hone says we must stop at a dairy and get the kiddies some lollies, ice cream and pies. I thank Hone, but point out that the kids have just had breakfast. “Don’t be so mean,” he tells me. “Besides, I feel like an ice cream. I haven’t had breakfast and that’s what I feel like. When you get a chance luv, stop at the next dairy, would ya – would ya do that for me?”

When we do stop he returns with ice creams, two huge bags of lollies, chewing gum and peanut slabs for the kids. My three-year-old has never seen so many lollies in his life. Hone keeps telling me to share the lollies with the kids.

“My baby can’t eat yet Hone. She’s only just started solids.” “What – go on, share them out,” is his impatient reply.

We arrive in Balclutha and go grocery shopping, after picking up some Bluff oysters – one pottle for me and one for him. We drive up to his small crib via a short, steep driveway, and he welcomes me in.

There is a potbelly in the corner, with a comfy old chair nearby, a small back bedroom, small kitchen and a bathroom. It is a tiny creative space

that suits Hone. An impressive stack of books sits on a wooden table. There is an obvious gap in the middle of the table; Hone’s computer normally sits here, but it is away being fixed. As a consequence, he hasn’t been writing a lot lately.

The walls are covered in drawings and framed photos of Hone and his friends – there’s Ralph Hotere, Hone’s sons, past lovers and one picture of a woman he doesn’t know, but he likes the look of her face. I notice his honorary doctorate in literature from Otago University, his 2002 award for being short-listed for the Montana New Zealand Book Award, and another received in 2003 from the Arts Foundation of New Zealand for being an “Icon Artist”. This is a place you imagine you could sit and quietly listen to the waves roll in, while Hone recites one of his poems-in-progress.

After helping him unpack his groceries, lighting the fire and sharing some lunch, it is time for me to get the kids home. I promise to return with a koha from Kāi Tahu. Hone’s eyes light up, “Go on, really? Ohhh, beautiful.”

A week later the koha arrives in a polystyrene box. I put it in the car and venture to Kaka Point, hoping Hone will be there. I drive up and he is outside chopping wood. We open the box together and there is a fat kōura looking up at us. He chuckles, “What a beauty. Is that for me?”

I remember my first trip to Kaka Point. When we drove around the bend into the little coastal township 22 km south of Balclutha, Hone said he hadn’t seen any kaka birds since moving here. “They’ve all gone,” was his comment.

I look across at Hone, who is staring out to his dearest friend the moana. No, you are wrong Hone. There is still one kaka bird left in this

place, and it’s you. You must be keeping the ahikaa until they return. Thank you, Hone for your time, your poetry and for living at Kaka Point. I know I didn’t achieve an interview, as such, but that doesn’t really matter; I’m just glad I got to hang out with Hone. Beautiful!

Tree let your naked arms fall
Nor extend vain entreaties to the radiant ball.
This is no gallant monsoon’s flash,
No dashing trade wind’s blast.
The fading green of your magic
emanations shall not make pure again
these polluted skiesfor this
Is no ordinary sun. **

* Excerpt from *The Sea, Our Saviour*, taken from Hone’s *Piggy-back Moon* collection of poetry (Auckland, Godwit, 2001). This book was produced at the end of Hone’s term as Te Mata Estate Poet Laureate. This laureateship honours the work of New Zealand’s foremost poets.

** Excerpt from *No Ordinary Sun* (Dunedin, McIndoe, 1977).



TRUCKING IN THE USA

Thousands of miles away, kiwi truck drivers are clocking up thousands of miles, criss-crossing the great North American continent.

The lure of the mighty greenback, a friendly exchange rate and good working conditions make the States a lucrative lifestyle option for experienced drivers willing to live life on the road.

Bill Ratana, a 64-year-old grandfather from the tiny settlement of Mitimiti in the Hokianga (Te Rarawa), made the choice three years ago to trade his comfortable home in Kaikohe for an 80,000 pound, 53 ft long, 18 wheeler and a job that has carried him more than 500,000 miles...and counting.

This is Bill's third stint in the States, and this time he is working for a Missouri-based company, hauling fresh produce, grown in California, to the western cities of Pennsylvania, Ohio and Cincinnati.

He is one of about 12 Māori from a complement of 40 drivers working for the company. "Kiwi drivers are in big demand. They have a good reputation for being efficient and hard-working, over here."

Bill works in a two man team, sharing the driving duties. About the only time he stops is to cook a kai and to rest at one of the massive truck stops along the freeway. Mostly he eats in the truck, which has a microwave and basic cooking facilities. As we are talking, he pulls

his 2004 model Peterbilt 387 sleeper rig into the "Flying J on the 99 just outta Fresno" for fuel. It has a huge restaurant, showers, laundry, accommodation – everything a trucker needs to stay on the road.

The earnings are good for drivers, and Bill says that at his age he wouldn't be able to earn the same money at home. Aside from the money, his decision to head to the US was based on being able to see the country while being paid to do it. He has visited every State, save a few of the outlying ones like Hawaii, Alaska and Vermont.

He says there are no age restrictions for

drivers: he knows of 75-year-olds still behind the wheel. "As long as you pass your physical you can keep driving."

America never sleeps, he reckons. "You have to be so safety conscious. There's always such a heavy volume of traffic, especially trucks...you have to be aware all the time."

And after adjusting to driving on the other side of the road, the sheer volume of traffic, the weather, road tolls and the tight post 9/11 security, life behind the wheel continues to be interesting. How much longer will he keep it up? "Who knows what's around the next corner," says Bill.



Bill Ratana in front of his Peterbilt, and, right, with his mokopuna Tana (8) and Delane (7) during a family visit this year.

OPINION nā ROSEMARY McLEOD

Māori and me



If I think of how Māori featured in my childhood, I don't have much to go on. But what I do remember can be deeply embarrassing.

There were "good" and "bad" Māori at the end of our street, for example. The "good" Māori family had a tidy house, and their children were well-behaved. "Bad" Māori lived next door to them in a neglected house with a rusting car hulk in their front yard. They also lived across the street, where the children of the family would leap out from behind their hedge to scare and chase me on my way home from school.

My mother spoke to the "good" Māori family about this, asking them to intervene and protect me. She felt sure they would, because their grandfather had once worked for my great-grandfather: times were that feudal in Masterton in the 1950s. Eventually I decided I'd rather walk home by another route. And so, in a small way, I dealt with things as Europeans do, skirting around difference, and relying on the past (at least, my family's idea of it) for protection. It can work, for a while.

I don't remember racist talk in my home. What I remember more is invisibility. My mother and I stayed sometimes with a Māori family in Pahiatua; I remember being bathed with the little girl my age in their twin wash-tubs; but that stopped. This was my mother's protest against a young woman in the household sleeping with her fiancé there before they were married, with her parents' approval.

I said these memories were embarrassing. And so the point was made, though not stated outright, that Māori were perhaps not quite respectable. We had to be on our guard against their lax morality, or something terrible might happen.

We played Māori stick games at primary

school, and sang some Māori songs. We revered the Māori Battalion, and we learned some New Zealand history in which Māori chiefs who co-operated with colonial powers featured with approval, and those who did not were plainly unreasonable. But no Māori ever stepped over the back porch and entered our living space at home, as other people did, and I never even wondered about that.

I was at university before I discovered the parallel world of Māori. Then I felt like Alice walking through the looking glass, entering a world in which familiar things became unpredictable. That Māori was a living language, spoken for preference by many people, was an astonishing discovery, and so were the rituals and beliefs I was now exposed to. They didn't scare me, but they did unsettle the beliefs I'd had until then about this country and European cultural dominance. That unease has never left me.

European New Zealanders can go two ways with life experience like mine. The most obvious is to be guided by fear. Fear tells us that difference is threatening; that there can only be one view of the world; that challenges to your beliefs and your security must be resisted forcefully. But fear can't be admitted, because it implies weakness. And so we can build up a series of justifications to hide it: the inherent superiority of all that emanates from Europe, the inferiority of "stone age" cultures, a host of economic arguments to do with who pays for what, and the assertion that Māori are lucky we conquered them because of the benefits we brought. As for issues of title to land – well, we

have the British legal system, the best in the world; if it says we took over fair and square, who can say it's wrong?

The second way is more difficult. If you take it on, you have to accept that the past will look different, that there are two ways of looking at it, and that neither way, on its own, is the complete truth. You have to deal with the embarrassment of memories like my own, in which my family seems narrow-minded, a little arrogant, and wilful in its refusal to see what was right in front of it.

Māori were always there. We just chose not to focus on them, and not to hear them when they spoke. We became locked into certainties that were never certain. And so we arrived at where we are today: angry because we're on the back foot, arrogant because we still hold onto the structure of power, and still talking, in fancier language, about "good" and "bad" Māori.

Maybe one day we'll work out that these are not our judgment calls to make. Hopefully we'll also work out, like I did as a child, that there has to be a way around a problem that leaves everyone's dignity intact. Realistically, there isn't another option. ●

Rosemary McLeod is a Wellington-based journalist who is noted for her social comment. Her weekly columns feature in a number of newspapers around the country. She is a descendant of missionaries who arrived here before the signing of the Treaty of Waitangi, and of other colonist families who arrived here in 1840. Her early childhood was spent in the Wairarapa.

Māori entrepreneurs on a roll

Māori have once again proven themselves to be more entrepreneurial than the rest of the population, according to a key finding of a recently released Unitec NZ Global Entrepreneurship Monitor (GEM) 2003/2004 report.



For the third year in a row, Māori exceeded non-Māori in the Total Entrepreneurial Activity stakes. Just over 17% of the Māori population has attempted to start a business in the past three years, as opposed to 13.35% of non-Māori. Māori entrepreneurs are also more confident than non-Māori entrepreneurs about their future business growth prospects. The survey found that 80% of Māori entrepreneurs were optimistic about business opportunities in the next six months, compared to 61% of non-Māori entrepreneurs.

Globally, the Māori entrepreneurship rate surpasses all but three countries in the GEM sample. This article takes a look at some of the current Māori success stories.

IAN TAYLOR

If you ask Ian Taylor at Animation Research Ltd in Dunedin whether being a Māori in business has helped or hindered his career, he says it is something he seldom stops to think about.

Taylor (54) moved to Dunedin about 35 years ago to study at Otago University – and stayed. Now his companies, Taylormade and Animation Research Ltd, are world leaders in the field of animated special effects, which they create for international media and commercial customers such as the BBC. New Zealanders will be familiar with the special effects produced for television programmes, and also the sports graphics such as the first real time graphics for the America's Cup. The wide range of projects undertaken by the companies is described on the website www.arl.co.nz

"I don't really see myself primarily as a Māori businessman, but I am very proud of the fact that I am, and it's nice to see the support we get [from organisations] like the Māori Innovation Conference, where I spoke recently. I've been to a lot of these, but it was marvellous to hear about these innovations. Also, from the moment you walked out to speak, the audience was with you anyway."

In his childhood community, with a Pākehā father and Māori mother, Taylor was less aware of being Māori in New Zealand society, until he went to high school, where someone made an off-hand comment about his background, and at that point he thought to himself, "I'll show you."



But he never regarded it as a handicap.

"I hate hearing people say Māori are not getting ahead because they're Māori. And it's not just Māori. People limit themselves – nobody else. In my case, most of my business is overseas, and people just judge us by what we do, so it doesn't make any difference at all."

"I do sense a growing confidence in this country that Māori can deliver when it comes to business ventures. There's growing confidence in Māori tourism businesses, particularly – because it's the thing that makes us different in New Zealand."

"There are stories [of disadvantage] from the past, such as the challenges faced by Whale Watch, which was a good example. They really struggled and they proved themselves. If there is an advantage to being a Māori in business it may be in the level of trust possible between Māori businesspeople."

One of Taylor's best working relationships was when he carried out work for Wally Stone, chief executive of Kaikōura-based Whale Watch.



Ian Taylor, left, and a selection of still images from several of his companies' productions shown across these two pages.



"The relationship was built on trust in each other's expertise and a desire to really show what Māori could do. Our job at Whale Watch was to work with an already spectacular Māori tourism venture – and make it more spectacular. There was something more personal about the way we worked together than you might find otherwise. There is a kind of kindred spirit with other Māori businesses."

Taylor says that Māori businesses and support organisations are communicating much more with each other these days.

"You still have to front up and make up your mind that you're going to do something, like we did with Wally. We came to a decision after about an hour on the phone. In Pākehā business, as well, there's often a lot of indecision."

While Taylor enjoys his relationship with other Māori businesses, he is quick to acknowledge the huge contribution non-Māori make to the success of his business.

Animation Research is constantly testing new barriers and developing new products, including a new, still-secret, soon-to-be-launched data base product that will help companies make bookings.

Taylor willingly passes on his wisdom through his frequent talks at various conferences and forums aimed at younger entrepreneurs – such as 3 Meke.



3 MEKE

3Meke are a triumvirate, based in Christchurch, consisting of Conway King (29), Nick Schiefer (24) and Jason Gosney (29). They hold down regular jobs working for other people, but over the past couple of years have developed their own enterprise – a cheeky brand of “Kiwiana-style” printed t-shirts. Before graphic designer Schiefer joined the team, it was just 2Meke, and then they renamed it 3Meke – “three times the hit,” says King.

The three of them combine practical know-how with marketing concepts and strategies. Much of the impetus behind setting up together was dissatisfaction with working for other people. For many years King had been developing various marketing concepts and ideas about forming companies based on humour and word association. At one stage he had the vague idea of writing a book.

“It started with a word association game, because one day at work we were so bored.” After a brain storming session one weekend, Gosney took the initiative and went in search of a graphic designer so they could begin making prints on clothing.

“We were visiting a mate and talking about how much work sucks, to be brutally honest. We’d been thinking about patenting, and I told them about my idea for the book. I had it in the car, so I showed them some of the concepts, and we began adding to it,” King says.

As they were talking about it and adding new ideas, they began to think about clothing design and then about a marketing plan for designer label clothing.

Their first break came when they revealed samples at the Māori Sports Festival, held at Aranui High School early this year. The samples proved to be a big hit, and they got their first orders. They learned some early lessons

about delivery times and reliability of subcontractors. But word had spread, and the Ministry of Education placed an order.

3Meke have raised their profile at other entrepreneurial workshops, seminars and festivals, such as the recent Whiri Festival. One of their main targets has been sports teams and cultural groups. With more orders, they have refined their methods and developed a working relationship with suppliers.

Graphic designer Schiefer considers the concepts and comes up with accompanying illustrations.

“What we put on the t-shirts comes from our everyday conversations with mates – it’s very much what I call Kiwiana. People burst out laughing because they recognise it. There are lots of novelty tops around with slogans on them, but they’re not really things you would say. It’s a very fine line, because we’re not trying to offend. It’s like taking the most negative thing, like hunger or war, and making something positive or funny out of something so negative.”

Much of it is the delight of word play.

“In a lot of indigenous cultures, young guys refer to each other as ‘bro’ in just about every other sentence. So we played around with that. So if you’re a professional golfer, you’d be a bro-fessional, playing on the bro-circuit. At the moment, we’re still having fun. We don’t know much about funding. We only put in about \$400 in working capital at the start. We haven’t made much money, but we haven’t lost any either. What we do know about is how to bring something to life. We’ve taken things stereotypically classed as hori and tried to bring them into our Kiwiana concept.”



RICK FALA

Another successful Māori businessman, who has the benefit of more experience, is Rick Fala (44), a major shareholder and managing director of Methven, a company that supplies bathroom fittings (www.methven.biz). Fala spends considerable time on business trips overseas and, when asked about the significance of his ethnic background, he says he has never found it an issue when doing business.

“Commerce transcends a lot of things. When you meet people on business overseas, they assess you for credibility. People sum you up straight away, and try to establish if they like you and if you can satisfy them. Ethnicity doesn’t matter. Where it can be an advantage is the mere fact of being a New Zealander. You get positive vibes in many countries. We’ve just come back from the US, where being a New Zealander is viewed very positively. So it can add value, in that my New Zealand Māori background can interest people.”

Fala says he has never taken full advantage of the various assistance packages and grants available to Māori, such as tribal scholarships.

“You do need that assistance at times, if you don’t come from a well-off family, as most of us don’t. I see enormous opportunities that haven’t been available for Māori in business in the past.”

Fala believes that business activity is well-suited to Māori culture.

“I like the cut and thrust of business. That’s very challenging and in some aspects very adversarial. Perhaps deep down in our culture that’s something we understand.”

“We understand what it is to be challenged; we enjoy challenging back. It’s something I really thrive on. I believe in competition.”

Fala says that within the working team at Methven there is a wider group bonding, although he stops short of describing it as a “family”, which he says risks patronising people. But a wider inclusiveness, that he says is typical of the Methven culture, resonates with Fala, and he plans to develop it further within the company.

Fala’s optimism reflects the findings of the recent Unitec NZ Global Entrepreneurship Monitor report, which concluded that if the population of New Zealand was completely Māori, it would be the fourth most entrepreneurial country in the world.



TERRY KJAVENES

PROFILE nā MIKE McROBERTS

Miriama Kamo laughs out loud when she remembers her nickname from primary school. Growing up in South Brighton, Christchurch, the Kamo whānau was one of only a couple of Māori families attending the local catholic primary school. It was there, she says, a classmate called her Miriama Māori. “I kind of took it as a compliment. I thought it was pretty cool, because I don’t think that the kid – his name was Samuel – I don’t think that he intended it to be mean. I think he just thought that that’s what she is, she’s Māori; therefore her name should be Miriama Māori.”

MIRIAMAMA MĀORI

Assumptions about her Māoritanga weren’t confined to her friends either.

“If anything ever came up about New Zealand history and Māori history then the teacher in the class would say, ‘Isn’t that right Miriama, or, don’t you think so Miriama?’ And eight-year-old me would be, like, mmmm.”

But Miriama didn’t agree with everything her teachers were saying.

“One time the teacher taught the class that Captain Cook discovered New Zealand, and I remember that was probably my first time being a little bit political and thrusting my hand in the air and saying, ‘No he didn’t Mrs Bell. The Māori were here already’.”

Miriama’s stand back then would have been no mean feat. Even today she is a curious mix of bold and coy. She recalls being painfully shy as a child growing up, and admits to pretending to be asleep rather than performing in her kapa haka group.

But that would change at Aranui High School, where kapa haka and Māori issues became a focal point for Miriama, under the watchful eye of Tihi Puanaki.

“We were really lucky because she was a fantastic teacher, and our school became quite well known for its kapa haka group. Aranui was quite supportive of all Māori aspirations; but, you know, there were still weaknesses, just like any school, there’d always be battles. I became quite politicised at high school.”

Miriama describes herself then as a kind of junior activist, battling for recognition and respect for Māori issues. So by the time she headed to university she was feeling a little battle-weary. Although a supporter of the Māori Students’ Association, she welcomed the opportunity to take a backseat.

“Suddenly I didn’t have to be a figurehead. There were all these other people able to fight the battles that I felt I’d been fighting, and they did it so much better,” she laughs. “So I just became quite lazy and that was the end of that.”

Miriama might consider graduating with an arts degree and tutoring a paper in Contemporary Māori Society as being lazy, but the New Zealand Broadcasting School at Christchurch Polytechnic Institute of Technology had no hesitation in accepting her for its journalism course.

She completed one year of the three year degree, before being offered a job as a reporter and presenter for a children’s television series on TV2. A year later she moved to Wellington to report for an arts programme on TV3, called *Sunday*.

“I remember we were in these dire offices on the ground floor of TV3, and there was a fish factory nearby, and our offices used to smell terribly of fish all the time. And so we kind of felt like we were working on this tiny but wonderful programme with a niche audience, in these horrible little offices with a fish smell. But it was great because in a way it kind of makes you feel like you’re up against the world.”

Miriama stayed with the programme when it moved to TV One and became *Backchat*, but after three-and-a-half years she crossed the Tasman for a break. Her passion for telling stories kept bringing her back to television. She became Sydney correspondent for a magazine programme and then a reporter for *The Golf Show*.

“It was a nice little lifestyle for a while there. I was going to places like Wisconsin and Singapore, covering the classics and knowing nothing at all about golf, but just having a ball really.”

The real world of journalism beckoned, and it came in the form of a phone call from TVNZ’s then head of news, Heaton Dyer, who offered Miriama a place on the new current affairs show – *Sunday*.

Sunday brought together the best reporters and producers from TVNZ’s *Assignment* and *60 Minutes* programmes, and was the new flagship current affairs show for TV One. It had received huge publicity around the time of its launch, with much of the promotion centred on the programme’s vastly experienced reporters. Still in her late 20’s, Miriama Kamo was rubbing shoulders with journalism veterans such as Cameron Bennett, Janet McIntyre and John Hudson.

“Mmm, did it feel weird? I don’t think it did. That’s going to sound really hideous isn’t it?”

Miriama bursts into laughter. Her answer is not what you might have expected. But then this once painfully shy girl makes no apologies for her confidence.

“I don’t really get that nervous about things, because I know that I’d never let myself down. And so that was what I had to do; I just had to have that faith... Now I’m relaxed and into it, and I think, well, this is great. I do work with John Hudson and Janet and Cameron and some really great journalists, and I really appreciate that.”

So how did her colleagues feel about her? “I was warned before I went that people might not be nice to me, but that warning probably wasn’t that helpful; most people were really friendly and welcoming. You know, I didn’t strut into the place; I just sort of took my seat and did the work and that probably helped.”

It is hard to argue with talent and, as both a reporter and a presenter of current affairs and news, Miriama has demonstrated she has plenty of that. And there are other creative skills still to be displayed. Miriama says for years she has been playing with fictitious and biographical works for stage, screen and books.

“Some are just germs of ideas and some are finished. I’m lucky because the television and film industries, the theatre, and literary worlds are filled with wonderfully creative and talented people who inspire and motivate me.”

Again, there is the mix of shyness and confidence. She continues to say, “All I’ve got to do now is get brave enough to show some of these works to someone to critique.”

One such work is a joint project with her friend Belinda. After reading what they considered to be a fantastic New Zealand book while on holiday in Samoa, they’re now secured the film rights.

Then there are her other stories, and it has been in current affairs reporting that Miriama has focused her talent in the past few months. Her sensitive telling of historical patient abuse at Porirua Hospital looks likely to lead to an inquiry.

Although one of the former patients she spoke to was Māori, Miriama doesn’t believe being Māori in current affairs is necessarily a major advantage.

“I think other people think it’s more helpful than it is in reality. I mean I don’t tend to trade on it. You know, I don’t go around saying ‘I’m Māori so I’ll understand you,’ because I approach any Māori stories the same way I would a non-Māori story. So if they like me and trust me they’ll do the story with me and, if they don’t, they won’t.”

Although Miriama’s father is Māori, her mother is of Celtic ancestry, and she says her family was brought up to appreciate both cultures.

“I feel that I walk really comfortably in both those worlds. So that’s got to be helpful if you can relate to Māori and Pākehā equally – that’s got to be helpful as a journalist. Both my parents really encouraged us to understand and appreciate our Māori side, but my mother’s really proudly Scottish and Irish. I think it does help to have a sort of dual perspective.”

Miriama says she doesn’t regard herself as a Māori journalist, but rather as a journalist who is Māori. It’s a sensitive subject for her, particularly when it comes to the question of who reports on Māori news. “I think everybody should be covering those issues, and any journalist should be able to cover Māori and non-Māori stories, and ideally be able to do it with ease. That’s not the reality, of course, but ideally all journalists would be able to do that. I’m starting to get all ‘activist’ again.”

And then, after a deep breath: “Your responsibility is whatever you decide it to be, and mine is to be a good person and, you know, be passionate about my Māori culture, and a bloody great journalist, if I can be that as well.”

When you start pushing this line, you can see the eight-year-old girl who put her hand up and told the teacher she was wrong. You can also see the student who turned down the deputy head girl position at high school on principle. As other Māori in mainstream media will tell you, it’s not an easy place to be. It takes a lot to get there and you are faced with challenges your non-Māori peers don’t encounter. You would think people would be asking why there aren’t more Māori in mainstream media. But often the question is: why should there be?

Miriama says that at a recent Māori journalism hui she was confronted by that very proposition.

“And my response was why not? Why wouldn’t you want to have more Māori in mainstream media? And the answer [I got] was that it’s easier to change things or fight the system on the outside than it is to go within it and become part of the problem. God, that annoys me. I can’t stand that – this idea that being in mainstream media is a problem. To me that’s a sell-out statement.”

It is something she clearly feels strongly about and says she will openly encourage any Māori who want to go into the mainstream. She is fiercely proud of her Māori heritage.

Maybe eight-year-old Samuel in South Brighton had it right after all. ●

Citizens plus

The Hon. Trevor Mallard has been appointed as the Minister of Race Relations. According to the Government website*, his first task is “to provide an assurance that Government policy and programmes are targeted on the basis of need, not on the basis of race.”* This tells us a great deal about the state of race relations in New Zealand today. The news is not good.

Since the website also mentions the Treaty of Waitangi, it is reasonably safe to assume that for “race” we can read “Māori race”. Who is the “assurance” for? According to Mr Mallard, it is for “ministers and the public”. The fact that the assurance is for other ministers tells us that the aim is political – to protect those ministers from suggestions that they are providing programmes to Māori, as Māori, rather than as people in need. What is likely to be the outcome? If you think about most current Government policies in the areas of social services such as health, welfare, housing and the like, Mr Mallard will have little trouble in providing that assurance. Governments supply health, welfare and housing services to people in need. It just so happens that some parts of Māori society are often in more need of those services than the general population. But some Government programmes are provided pretty much on the basis of race alone. Take Māori language, for example. You could say that money provided for the promotion of te reo is provided in part on the basis of need. The language is in danger. But what if it wasn’t in danger? Shouldn’t the money still be provid-

ed to celebrate and promote the speaking of the indigenous language by the indigenous people? Doesn’t that strengthen the whole country? The same surely applies to the promotion of Māori cultural life and identity generally. You could say that Māori have a right to demand significant State resources for these purposes. Other minorities, since they are not indigenous (i.e. the prior occupants of the land), may not have such a right, or they may have a lesser right. To put it another way, if you had limited dollars in the budget and had to decide between the promotion of Māori culture versus other minority cultures in New Zealand, you would give priority to Māori. Before the appointment of the new Race Relations Minister, we might have thought that this was a reasonably settled matter. But perhaps it is not. In a recent speech entitled “We are all New Zealanders now”, Mr Mallard argued that: “There is a myth that the Treaty gave Māori extra rights over and above those of other New Zealanders. Article III makes it clear that Māori were to have the same rights as other British subjects, the same rights as the settlers. Article III was an explicit equaliser and a promise that Māori were not to have race-based legislation passed against them. Māori have no extra rights or privileges under the Treaty or in the policy of the New Zealand Government.” A few lines earlier in the speech he had accused the National Party of being stalled in the 19th century as “the inheritors of the original assimilation project.” Well, on the basis of his view of the Treaty, so is Mr Mallard. Later in the speech, he talked about protecting indigenous minority rights, but, looking at his statement about Article III, it is hard to see how indigenous rights would differ from the minority rights of any other group within the State. As Race Relations Minister, he could have chosen to open up the debate on race relations and invite discussion of different options. Instead, he has closed it down into a sterile argument about whether a few Māori-friendly programmes, based on need, might be allowed under the slogan of “one law for all”.

In Canada, they have a concept called “citizens plus”. The idea is that the indigenous inhabitants of the country are specifically recognised in the constitution as different and enjoying some special privileges, which go to reinforce the common citizenship of all and to strengthen the nation state. Prior to the last election, even the National Party seemed to accept that the indigenous culture is entitled to special consideration over and above other cultures, because it helps to strengthen New Zealand as a whole. The Party’s 2002 election manifesto said that a National Government was “wary of Treaty talk that divides our citizens into two groups with different rights”, but would nevertheless “commit to the active protection and promotion of the Māori language and culture for the benefit of all New Zealanders.” National promised to do this because it believed that Māori economic development of the last decade had been underpinned by the renaissance in Māori language and culture. National seemed (at that time anyway) to be on to something. It is a pity that Mr Mallard appears to be stepping back from that debate. More worrying is the fact that he may be asked to undertake a review of statutory references to the Treaty of Waitangi. Whether he does this will depend on whether the Government decides to set up a separate inquiry into the Treaty. Given Mr Mallard’s recent statements, let us hope there is a separate inquiry. ●

*(www.beehive.govt.nz)

Tom Bennion is a Wellington lawyer specialising in resource management and Māori land claim and Treaty issues. Formerly a solicitor at the Waitangi Tribunal, he is currently the editor of the Māori Law Review, a monthly review of law affecting Māori, established in 1993. He recently wrote a book, *Making Sense of the Foreshore and Seabed*.



ARRIVAL of the new Māori Party

Continued from page 9.

A report in The Dominion Post was titled “Mongrel Mob backs Māori Party”. The National Business Review calls Māori Party members Māori radicals, and a New Zealand Press Association report quotes Don Brash tagging the Māori Party as extremists. “Give me a break,” says Tariana Turia. “This party is about being inclusive and not excluding anyone because they do not fit into the mould of the status quo. How can you embrace other nations when you can’t even embrace some of your own people?” What has amazed political commentators is the large number of young, tertiary-educated Māori, many of whom are employed in either the state or local government sector, joining or certainly talking about joining the Māori Party. “It’s attracting a tremendous amount of support from people who have been part and parcel...of the Māori renaissance of the last 20 years,” says Chris Trotter. “The heirs of that renaissance, the people who are now growing up with the benefits of it, see the Māori Party as the logical next step for the Māori people.” “The infrastructure of this Party is being established extremely quickly. It’s been missed by the Pākehā media, but I don’t think it is being missed by the journalists of the Māori media. This is possibly another reason for its rapid growth,” he says. The Māori media to which Chris Trotter refers include a nationwide Māori Television Service, Mana Magazine and more than 21 Māori radio stations nationally, all of which contribute to positive images of Māori. Trotter’s view from the fence allows him to see the good and the bad in the formation of the Māori Party. The good, he says, depends on the Party’s manifesto, the quality of its candidates and the leadership it provides; the bad is the potential for the “beginning of enduring racial division.” Pressed to make a stand, he believes that ultimately the Māori Party will be a negative force on Aotearoa’s political scene. It will precipitate serious racial division, and many Pākehā won’t be ready for the sort of party it becomes and the sort of policy it will espouse. “But I think it is part and parcel of a very serious and fundamental restructuring of New Zealand’s constitution. It’s going to be a difficult process for New Zealand, and I’m not entirely sure that the people that the Māori Party will end up being led by are the people who will negotiate those particular rapids with any success.” Tariana Turia does not share these doubts. “We are a proud, noble race of people. We can be self-determining, we can look after ourselves, and that is our message to our people. Do they [Māori] want to continue to be underneath tauiwi structures? Is that how they want to live their lives? If they do, I feel incredibly sad.” She says the Māori Party has the tools to build a great nation by utilising the original blueprint set out by their ancestors – Te Tiriti O Waitangi. “We have never been able to assert our mana in our own country, and this is our opportunity to do that and embrace all others.”



Says Pita Sharples, “The Māori Party will build a better Aotearoa; it will build a togetherness that we are lacking. I believe that once upon a time when Māori were in business and we ran the shipping we were bros – there was a sort of equality between the two cultures. But as colonisation dug in, we were dispossessed of many things, including our language, our say in education, and we became numerous in the welfare and prison department. Then things changed dramatically – we no longer felt good about owning our own country. The Māori Party will create a particular relationship with the land and make that positive.” NZ First leader, Winston Peters, questioned the future of the Māori Party in a speech delivered on the North Shore in August. “Is the new Māori Party, for all its published good intentions, more of a blind alley than a beacon of hope for Māori? Will it lead Māori to the promised land? Or will it slump into the backwater of political irrelevance?” A defiant Tariana Turia assures us that this Party will be around for at least 50 years, because the depth of feeling around the country has been huge. “The interesting thing is that our old people have been waiting; they are the ones who have come in behind this party.” Critics accuse the Māori Party of standing on a single issue: opposition to the Foreshore and Seabed Bill. Turia refutes that statement, and says that the Party is about all the issues facing Māori and is ultimately about the future for Aotearoa. “More than 70% of Māori are under 35 years old and, by the year 2050, we will be a majority of the population, alongside Asian and Pacific peoples. We have to set a platform now for our future. It is about us as Māori looking after ourselves, and if anyone else wants to look after themselves they are welcome to join. If the Pacific peoples join the Party they will have their own specific strand looking after their interests, and not us telling them what’s good for Pacific peoples.” As the old saying goes – a day is a long time in politics. The full extent of the Māori Party’s influence will not be known until New Zealand goes to the polls in 2005. ●



**BULLSHIT, BACKLASH
& BLEEDING HEARTS:
A CONFUSED PERSON’S
GUIDE TO THE GREAT
RACE ROW**

BY DAVID SLACK

Published by Penguin Books, Auckland. RRP \$27.99.

2004 is a momentous year for Māori and all New Zealanders. Don Brash’s Ōrewa speech and the hīkoi provided the focal points, but much more is seething below the surface. How did it get to be this way, and why have things exploded just now?

David Slack is a qualified lawyer and an experienced political speechwriter, who has taken on the challenging but essential task of trying to produce a reasoned analysis of the how and why. He does a pretty good job – helped considerably by his flair for language, which makes this an easy and accessible, as well as an informed, read.

How did this all come about? Slack points us to one key reason in his first sentence when he says, “This is really a book for my generation and my parents’ generation – we’re the ones who came late to this story.”

The last 20 years have seen major progress between Māori and the Crown, but the vast majority of the public have been oblivious to the essential facts. They have had to rely on the ephemeral trivia of the mass media. The effective delivery of public policy to the people requires excellent communication, and this has not been achieved. For instance, only in the last year has the Government finally produced a website on the Treaty, Waitangi Tribunal and Settlements. And reports from the Waitangi Tribunal – at \$100 a copy – are beyond the reach of most people. (Last week, in San Francisco, I picked up



a copy of the 9/11 Commission Report – for just \$10!) Ngāi Tahu has an ongoing communication programme with the general public, but obviously we need to do more too.

This book goes some way towards filling the void. It addresses virtually all the issues affecting Māori today, with perceptive comments by a wide range of politicians, academics and other commentators, including Tā Tipene, John Tamihere, Michael Cullen, Don Brash, Moana Maniapoto, Shane Jones, Sir Douglas Graham and Margaret Wilson, amongst others.

Worth a look.

**NGĀ MŌTEATEA:
THE SONGS. PART I**

BY A.T. NGATA AND
PEI TE HURUNUI JONES

Published by Auckland University Press, Auckland.

RRP \$69.99.

Ngā Mōteatea is an updated version of a well-established taonga for all Māori. There are now four volumes in the collection. This is Part I, which was first published in 1958. The inadequacies of successive facsimile reprints have eventually lead to a major programme of updating and reprinting of all four volumes.

Sir Apirana Ngata originally collected and annotated the series, which took its name from Sir George Grey’s 1853 collection, *Ko ngā Mōteatea me ngā Hakirara o ngā Māori*. When Ngata’s other activities prevented him from continuing this work, Pei Te Hurunui Jones took up the task. Others have continued and contributed to the ongoing improvements. This edition is further enhanced by the inclusion of two CD’s, on which 52 of the 90 songs in the volume are recorded.



Even today, there are those who criticise the publication of traditional knowledge. However, as Ngata points out in his preface, “...these things

were not withheld from the Europeans by the elders. They have been recorded in many books, but the explanations were missing...” Rather than leave the records incomplete or erroneous, Ngata sought in these volumes to make correct versions available to all.

Back in the 1950s, when the University of New Zealand Senate was asked to accept the Māori language as one of the language options for a Bachelor of Arts degree, they asked, “Where is the literature suitable as textbooks for students in the language?” Here was a publication that could meet the doubts of the sceptics.

And in the 21st century? *Kua pū te ruha, ka hao te rangatahi* (The old net lies in a heap and the new net is cast). The newly-updated *Ngā Mōteatea* is an essential reference for any serious study of te reo today. Indeed, it would make a special gift from pōua and tāua who wish to pass on their heritage to their older mokopuna who are studying te reo.

All those involved in this publication are to be commended: The Polynesian Society, Toi Aotearoa/Creative NZ, the University of Auckland, and all other participating organisations and individuals.



Donald Couch is a senior lecturer in Māori Resource Management at Lincoln University and the Christchurch Institute of Technology. He is the deputy kaiwhakahaere of Te Rūnanga o Ngāi Tahu.

NGĀRIMU DANIELS

TE KĀEA NEWSREADER

TŪHOE, NGĀTI WHĀTUA KI KAIPARA, TE ARAWA

HE TANGATA



KIERAN SCOTT

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

My mum. She has all the qualities that I admire and hope to attain in my life. She is headstrong, passionate, intelligent, intuitive, spirited, loyal, committed to te reo and tikanga, loving, and would do anything for her whānau.

WHAT CONSTITUTES A GOOD DAY?

Good kai, good company, good mahi, good weather, being with people that are important to me.

ONE THING YOU COULD NOT LIVE WITHOUT?

Besides my whānau – kina.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

There’s nowhere else in the world I’d rather live than in Aotearoa. I’d miss hearing our reo, music, kai, and whenua.

WHO ARE THE MOST IMPORTANT PEOPLE IN YOUR LIFE?

My kuia and my koroua.

DID YOU CRY IN WHALE RIDER?

Ummmmm, nah.

ON WHAT OCCASION DO YOU LIE?

No comment.

WHAT CONSTITUTES A BAD DAY?

A day that is not a good day.

WHAT DO YOU FEAR MOST?

Flying – if we were supposed to fly we’d have wings!

WHAT IS IT THAT YOU MOST DISLIKE?

Ignorance, racism, sexism, bigotry and basically anything that is belittling or demeaning of other people.

WHO IS YOUR FAVOURITE SUPERHERO?

Kiingi Maki!

WHAT IS YOUR GREATEST CHARACTER FLAW?

Not wanting to hurt other people’s feelings. It can be both a good and bad trait.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

Being a pilot, so I could be in control of the plane.

WHAT’S YOUR FAVOURITE CHILDHOOD MEMORY?

Going to Disneyland.

DO YOU BUY LOTTO?

Mainly for my nan.

DO YOU BELIEVE IN REINCARNATION?

I believe we are here for a purpose.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

A big TV and entertainment system to watch Māori television and movies.

WHAT IS THE LAST BOOK YOU READ?

My partner’s PhD – it was long.

WHO IS YOUR FAVOURITE AUTHOR?

My favourite Māori author is Patricia Grace.

WHAT IS YOUR GREATEST ACHIEVEMENT?

My two greatest achievements – being a part of the first Māori language feature film (Te Tangata whai rawa o Weneti) and being a part of the first Māori television service.

WHAT IS YOUR FAVOURITE FOOD?

Besides kina – chocolate, watermelon, kamokamo and feta.

IF YOU HAD TO REGRET SOMETHING, WHAT WOULD IT BE?

No regrets; there is a lesson in everything.

HAVE YOU SEEN A KIWI IN THE WILD?

Kao.

WHAT IS YOUR FAVOURITE PLACE IN AOTEAROA?

It depends on the season.



now open for seafood lovers

If you enjoy the taste of superbly fresh fish and seafood, our Pacific Catch store is the place for you. Caught and handled with care, our range of seafood is impressive. You can buy either whole fish or portions by weight, calling on the expertise of our experienced staff to choose the right varieties to enjoy.

PACIFIC CATCH

MARKET FRESH SEAFOOD

NOW OPEN at the Auckland Fish Market
Cnr Jellicoe & Daldy Streets. 100+ free car parks.
Open: 7 Days 7am - 7pm. Phone 377 5240.

