

NZAC 3/8/95  
C88

UNIVERSITY OF AUCKLAND

Issue 17.

# KIA ORA



Auckland University Students' Association, Volume 58, Issue 17, July 24, 1996



KĒI RARO WHĒNUA...  
HĒ IWI E ROHO ANA



# CONTENTS

## NGA TAKE (Features)

New Health and Fitness Studio - 3  
Winter General Meeting - 5  
Antartic Under Threat - 16, 17

## MAORI LANGUAGE WEEK

Maungakiekie - 8  
E Tipu E Rea, Me Pehea Tou Ao?  
(Nga Kohanga Reo) - 12, 13, 14  
Te Ohu Whakaari - 20

## TE WA O TE REO MAORI

Te Atea - 6, 7  
Te Reo Rangatira - 9  
He Kororero - 9  
Taku Reo - 9  
He Korero Mo Ngati - Whatua - 10, 11

## NGA MEA TARUARUA (Regular Columns)

Te Tumuaki - 3  
Kei Konei - 3  
Nga Wahine - 4  
Nga Tuhi Mai - 18  
Panui - 19

# KIA ORA



Editor  
Rangi Chadwick.

Editorial Assistant  
Lisa Glazer

Contributors  
Tracey Setter, Jane Sheldon, John Bates

Te Wa o Te Reo Maori  
Tainui Stephens, Edward Douglas, Rahera Douglas, Tiahuia  
Gray, Merimeri Penfold, Tom Roa, Katarina Mataira, Timoti  
Karetu.

Photography  
Birgitta Noble

Graphics  
Nick Tupara, Para Matchitt.

Layout Assistants  
Nick Tupara, Cynthia Bandicoot, George Baxter, Kate Millett  
Karen Sidney, Isabelle Calvert

Proofreaders  
Gayle Teka, Tim McCreanor, Fiona Julia

Typesetters  
Barbara Hendry, Raewyn Green

Distribution  
Barry Weeber

Advertising  
Martin Brown

Craccum is a source of free expression and information for the  
Auckland University community and is not an official  
publication of the University or Association.

Send all mail to Craccum, A.U.S.A., Private Bag, Auckland.  
Craccum is published by Auckland University Students'  
Association, Princes Street, Auckland, and printed by  
Wanganui Newspapers Ltd., 20 Drews Ave, Wanganui. Phone  
Editorial 30-789 ext 840, Business 30-789 ext 841.

# HEI WHAKARANGI I TE WA O TE REO MAORI

Kua roa tatou e aki ana i a tatou tamariki kia rapua he matauranga mo ratou, engari ki taua matauranga ra he matauranga Pakeha ke. Kaore e taea te whakahe te korero ma te mohio o te tangata ki te reo Pakeha e whiwhi mahi ai ra i te ao nei. Engari, na wai i ki ma te ata whakarere ia ano o te taha Maori, o te taha rangatira, e taea ai e te tangata nga taumaha o te matauranga Pakeha?

Ko nga kaiwhakahaere o o tatou kura i pohehe penei i nga tau kua pahemo ake nei, engari kua kite ratou i naianei i te he ratou ki te whakahore i te reo Maori i nga kura. Kua kite hoki ratou ma te mohio o te tangata ko wai ia e pai ake ai tana mahi, a, e iti ake ai te tahuri ki nga mahi kino, ki nga mahi kaore nei e whakaaetia e te ture. Heoi ano te mate, kite rawa ake ratou kua kaha haere ke te ora o te reo rangatira me nga tikanga a o tatou matua, tupuna kua riro nei ki tua ki Paerau, ki te huinga o te Kahurangi.

Engari, he aha hoki te take o te whakapae no wai te he? Ko te mea nui, ko te tahuri i naia tonu nei ki te kimi huarahi e ora tonu ai to tatou reo. Na te hiahia penei ano hoki o te rangatahi i tu ai te wa nei, 'Te wa o te Reo Maori'. E tautoko ana au i tenei take a ratou, na te mea, ki a au, he reo ataahua to tatou, a, e tika ana kia puritia.

E tika ana kia rukuhia e tatou nga ngaru o te matauranga, engari ki a au nei kaore he paku take a nga tohu matauranga o nga whare wananga o te ao mena kaore te tangata i te mohio atu ki nga mihi mai o ona kaumatua ki a ia ka haere ana ia ki nga marae maha o te motu. Ki a au hoki, kaore ke he rangatiratanga mo te tangata i te ao nei i tua i te whakarangatira mai a ona kaumatua i a ia i runga i nga tupuna marae.

I tuhia e Timoti Karetu

'Whaia e koe te iti kahurangi,  
ki te tuohu koe, me maunga teitei'.

Koianei tetahi o nga whakatauki tino ataahua i waiho mai e ratou ma ki a tatou. Ko 'te iti kahurangi' e whaia nei ko to tatou reo me nga tikanga kei te mau tonu i a tatou. Ko 'te maunga teitei' ko ta tatou noho noa iho; ko ta tatou whakaae atu ki te korero kaore ke he take o te pupuri o to tatou reo, engari, me tuku atu ki nga ngaro; ko te tuku i a tatou taonga kua whakahawaeia e te kuare. Kaua e tukuna e tatou tatou mahunga kia tuohu ki tenei momo maunga, na te mea ka taea noa ihotia e tatou tena maunga whakakore - mena tatou e hiahia ana. Ki a au nei, ki te tuohu o tatou maunga, ka tuohu ke i te whakama.

Kia kaha tatou ki te whakaako i a tatou tamariki i te wa e ora tonu ana o tatou morehu kaumatua. Kaua e waiho ma nga kura to tatou reo e whakaaetia - me timata ke mai i nga kainga, a, ma nga kura e tautoko mai. Kaore ke e taea e nga kura anake tenei mahi nui. Ahakoa whakahe mai te tangata, aua atu. Ko tatou e mohio nei ki te reo rangatira, a whangaia mai ki taua reo, kei te mohio ki ta tatou tino whiwhi ki tetahi taonga nui whakaharahara.

Na ta Apirana Ngata hoki te tino korero, a, ta wahanga o ana korero e hangai ana ki enei whakaaro ruarua nei oku, ko tenei:

'Ko to ngakau ki nga taonga a o tupuna Maori  
hei tikitiki mo to mahuna.'

# CULTURAL MOSAIC

'84

Tuesday July 24

11.30-QUAD - FOOD FAIR. Several A.U.S.A. Clubs will provide both entertainment and food. (Kendo, Fiji Club, Friends of Palestine and more).

EVNG Comedy Extravaganza from the 'VIDEO KLUB' - Exec Lounge - \$1.

Wednesday July 25

1pm Kenneth Maidment Theatre - S.R.C. with Tim Shadbolt.

7pm SHADOWS - Cultural Clubs provide a variety of entertainment.

Te Wa O Te Reo Maori activities will be happening throughout this week.

Thursday July 26

1pm SHADOWS - A.U.S.A presents a Free lunchtime concert of Te Ohu Whakaari (Student I.D.). The group will also be performing in the Little Theatre Wednesday 25th July - Friday 27th July 8pm. Tickets on sale K.M.T. box office from Mon 23rd July 12 - 2pm.

Friday July 27

1pm Kenneth Maidment Theatre - School of Music presents Music at One.  
- CAFE DANCE presented by the Scotch Club - (The Waltons, \*The Beat Soldiers and THE UNION band? \$3...

8pm Kenneth Maidment Theatre - CULTURAL MOSAIC CONCERT - performances by Fiji Club, Maori Club, Monty Python Society, Cook Island, Tongan and Samoan Clubs and Jazz Society.)  
Public \$4, Students \$2.

Tickets on sale from Monday 23rd July (Maidment Box Office) 12 - 2pm.



# TE TUMUAKI

## AUSA PRESIDENT



# KEI KONEI

## CAMPUS NEWS

PRESIDENT	
JOHN DOLAN	708
TRISH MULLINS	771
STEVE SACTOS	222
PAT STODART	21
GRAHAM WATSON	1506
NO CONFIDENCE	35
NO VOTE	16
INVALID	4
<b>TOTAL</b>	<b>3295</b>

A.V.P.	
ANTONY BELL	1088
GRANT BURROWS	92
BRUCE CRONIN	456
RICHARD GREEN	96
JOHN PAGANI	337
COLIN PATTERSON	458
NO CONFIDENCE	361
NO VOTE	519
INVALID	8
<b>TOTAL</b>	<b>3295</b>

E.V.P.	
STEVE BARRIBALL	1885
JANET COLE	930
NO CONFIDENCE	197
NO VOTE	278
INVALID	5
<b>TOTAL</b>	<b>3295</b>

TREASURER	
IVAN KIRK	1053
NO CONFIDENCE	1192
NO VOTE	1045
INVALID	5
<b>TOTAL</b>	<b>3295</b>

Yes, we know these provisional results don't quite add up. Nevertheless, the President for next year is Graham Watson, the Administrative Vice President is Antony Bell and the Education Vice President is Steve Barriball. Applications for the position of Treasurer will be reopened later.

The turn-out of 3295 was probably the highest ever and represents 26.8% of the membership.

A breakdown of votes booth by booth is available - see the AUSA official noticeboard in the Quad, between the Bookshop and the AUSA office.

▲

The winter months are definitely with us now as we approach the end of second term (well it's only 3 weeks till the holidays!) If you're finding it hard to get out of bed in the morning, can't stand the thought of writing yet another essay and feel like some excitement, there's plenty happening this week for you:

### TE WA O TE REO MAORI ►

Maori language week began in 1974 to heighten awareness about Te Reo Maori. Maori is spoken only in New Zealand and as a language, it is linked with the New Zealand landscape, history and people. Yet government policy has resulted in the decline of Maori through the policy of assimilation (making Maori into Pakeha) and today the government makes only token gestures to encourage the revitalisation of Maori language.

The government should:

- make Te Reo Maori an official language of New Zealand
- make Maori a genuine option in schools
- promote Maori through the media.

As part of Te Wa o Te Reo Maori, various events are happening:

- stalls all week with badges; leaflets; and display.
- Wednesday 10-1pm  
Forum on Maori language - all welcome, Rm 237.
- Wednesday 1pm  
Performance by Henderson High in the Quad.
- Wednesday 7 - 11pm  
Talent quest. Only Maori can be spoken (or sung).
- Thursday 1pm  
Whare (the game of housie, but in Maori) Rm 237.
- Friday  
Cultural Mosaic performance.

### CULTURAL MOSAIC WEEK ►

Is also happening this week, and includes:

- Tues 1pm Food Fair
- Wed 7pm Shadows Culture night
- Thurs 1pm Te Ohu Whakaari performance in Shadows.
- Friday 8pm Cultural Mosaic in the Maidment.

Have a great week,  
Trish

## NEW HEALTH AND FITNESS STUDIO

Move over Clive Green and Les Mills! The new Health and Fitness Studio on Campus is equipped to challenge the best of them. It is situated downstairs in the Rec. Centre where the old weight-training and basketball area used to be. For a mere \$10/term (\$5 for the rest of this term), you can have the benefits of a fully supervised programme which may include any of the two multigyms, three bikes, bicep curl, 'Pec' machine, hyperextension, upright rows, abductor machine, rowing machine, hack squat, bench press, leg extension and bicep curl machine, rebounder and lots of benches, bars and collars.

If that array of fitness mechanisms doesn't satisfy your body's requirements, don't worry cos there's more to come. In August or thereabouts the new olympic weights and weight stands should arrive to add to the total range and scope of gear.

The studio is open 8am - 10.30pm weekdays and 9am - 6pm weekends and at all times there is someone in attendance to supervise, advise and resurrect if necessary. Between 8am - 8pm weekdays Shirley and Carol, both experienced P.E. instructors, alternate weekly between early and late shifts. At the other hours four members of the strength and health club share the role.

If you find the whole idea a little overwhelming, the instructor on duty will be able to prepare a personalised programme for you. All you have to do is disclose your age, sex, and general aims, eg it may be that you wish to develop the muscles of the decade, or you simply want to improve your general fitness from awful to quite reasonable. If you wish to avoid peak hours your best bet is to turn up first thing in the morning. Between 12 - 3pm and 5 - 7pm the place apparently becomes a



little chaotic. That also means that there are many pairs of eyes observing your labours. So be warned about these hours - definitely showmens hours.

For those of you who imagine the place to be an uninviting jungle of steel, there are additional fixtures which help make the studio attractive and interesting to work in. It comes complete with carpet, music, wall instructions and points of interest and your own filed programme. If those features aren't enough to impress you and sustain your interest then you may like to admire any one of the large mirrors ... it all helps.

Starting in the peak hours this week will be fitness classes, so watch out for the times of these classes and get in quick. (There are only 40 mats, so first in first served). These classes will be held next to the Gym in the basketball shooting-practice area.

Although it's winter and most of us get lazy about fitness, there's no excuse when we have such good indoor facilities in the Rec. Centre. Get in there and do yourself justice!

- Tracy Setter





# NGA WAHINE

## FILMMAKER EXTRAORDINAIRE ►

Barbara Hammer is alive and well and coming to New Zealand. But who is she? Barbara Hammer is, in the words of Cathie Dunsford (Kiwi overseas) - "an exciting experimental filmmaker in terms of technique" as well as "a politically committed filmmaker who refuses to be limited by definitions of her sexuality imposed from the outside. Working in a medium which has experienced exciting innovations over the past decade, Hammer goes beyond any other 'experimental' or 'innovative' filmmaker I know — Hammer has extended filmmaking to extraordinary levels of experience by managing to involve her audience, whatever its composition, in a way that few others have. Not only the filmmaking but the film presentation itself becomes a performance that the audience cannot help but respond to."

Hammer speaks for herself when she says, "As a lesbian I'm an expatriot in my own culture. I'd like to see more lesbians openly identify themselves. I'd like more dialogue and more company to determine a positive lesbian aesthetic ... I think the impossibility of achieving an objective viewpoint becomes the most interesting thing happening ... I hate to see a rigid aesthetic, I prefer things open ended and anarchistic."

Sound interesting? Gisella Carr, Director of the New Zealand Students Arts Council, has tentatively agreed to sponsor Barbara Hammer's tour of New Zealand in September, 1984. To make sure of this, show your support for this decision by writing to NZSAC, PO Box 6040, Te Aro, Wellington.



Barbara Hammer

## LIBRARY LESSONS ►

Want to find reviews of Virginia Woolf's novels? Periodicals on Women's Studies overseas? Material on women in New Zealand? Chances are its all in the University Library, but HOW to find it? You can always pester the librarians, but for the self-sufficient types, ask for the handbook on Women's Studies and Women & Literature. The handbook was compiled by Cathie Hutchinson in March 1983 and has a March 1984 supplement. It is 9 pages full of invaluable information on how to find resource material on Women's Studies and Women in Literature ... Did you know that there is a separate Women's Studies card file maintained by the Reference Department?

## FREEDOM OF THE PRESS FOREVER ►

So what's new on another Campus? Controversy is brewing at Massey University where Business Students are marketing a particularly offensive product. You know how some departments have their own sweatshirts with clever logos, well Business Students at Massey made the joke not so funny. Their sweatshirt features an aging male lecturer surrounded by two 'shapely' women (as defined by male stereotypes). Underneath is written: "The topic for today's lecture is Double Entry".

A petition was organised by the Social Sciences faculty calling for the sweatshirt design to be withdrawn. Letters to the Massey student magazine Chaff indicate the depth of anti-women feeling on Campus. "You people who have been writing in voicing disapproval of the sexist nature of the sweatshirt are no good in bed anyway. We hate your hairy legs and armpits." Signed second year Marketing Maniacs. And then there's the letter from an anonymous student; "New Zealand is a free country. You can say what you like, do what you like, when you like where you like, therefore don't you dare try to stop us expressing humour on a sweatshirt ... Take that you old bitches, whack, whack, whack."

These and other letters which slandered women, blacks and homosexuals have landed Massey Editor, Bill O'Byrne in a lot of trouble with numerous groups including the Race Relations Office. No censorship on Chaff brought racism, sexism, gross bad taste and more gross bad taste. Free Press Forever, huh?

## STUDENT BANKING ON A PLATE.



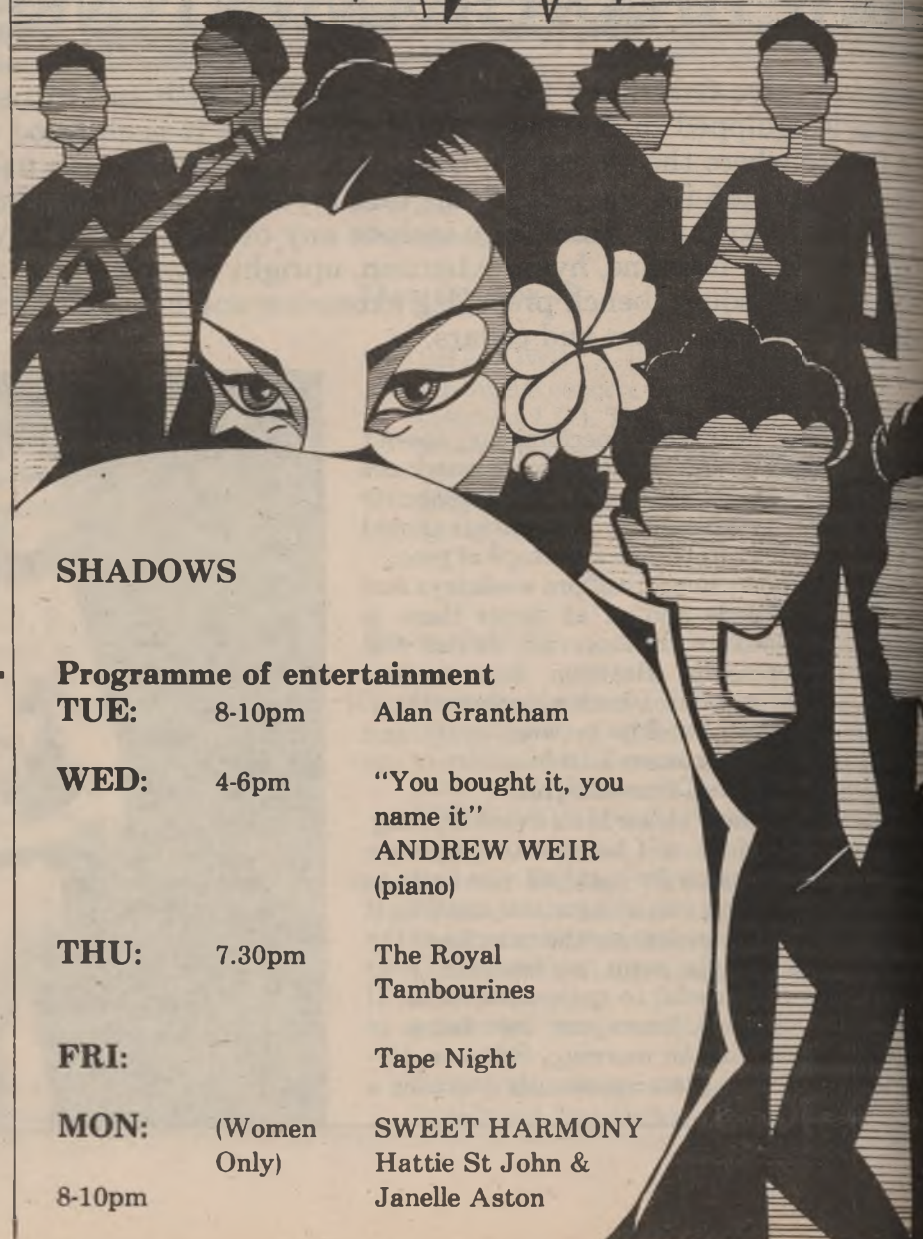
Your Trusteebank really knows how to cater for the full-time student, with a complete range of Student Banking Services. And because all 320 branches are computer-linked, you can treat any Trusteebank as your own ... all around the country.

Pick up your free Student Banking Services brochure now ... it'll really help fill the gap.

**Auckland Savings Bank**  
**trusteebank**

The one for all your banking needs.

## SHADOWS



### SHADOWS

#### Programme of entertainment

TUE:	8-10pm	Alan Grantham
WED:	4-6pm	"You bought it, you name it" ANDREW WEIR (piano)
THU:	7.30pm	The Royal Tambourines
FRI:		Tape Night
MON:	(Women Only) 8-10pm	SWEET HARMONY Hattie St John & Janelle Aston

WI  
BAL

On Aug  
be asked  
increases  
of the Stu  
of two a  
managem

It is prol  
allocation  
controversy.  
supply and a  
that someone  
interests are  
The diagre  
divided up  
divisions of  
process it is  
investigate t  
Rather, it wi  
not the av  
managed.

## CATERIN

A great de  
and 1983 ac  
were attrib  
problems wh  
► A new co  
not work r  
► The lack  
which me  
identified  
► The price  
the raw n  
which pre  
at the poi  
Now that  
there has b  
situation. Th  
only \$33,000  
figure will ei  
In looking  
particular in  
► The Asso  
unprofitabl  
meal bec  
essential t  
► The \$33,0  
the total  
reasonable  
service  
► Catering  
various th  
Radio, Or  
which is  
actually  
through o

## GENERA

Another  
amount of r  
The actual  
small propo  
on 'Other S  
This 5.6  
cultural, ex  
covers such  
The bigg  
budget dur  
ARA for s  
that fight  
tickets whi  
least one a  
Association



# WINTER GENERAL MEETING

## BALANCING THE BOOKS

On August 7th and 9th students will be asked to approve various fee increases at the Winter General Meeting of the Students' Association. In the first of two articles, Kia Ora examines the management of AUSA funds.

It is probably inevitable that the annual allocation of AUSA's income will cause controversy. The simple fact that there is a limited supply and an unlimited demand for money means that someone or some group will feel that their interests are not being served.

The diagram shows how student funds were divided up in 1983. However, as the actual divisions of money are a product of the political process it is not the intention of this article to investigate the fairness of each slice of the cake. Rather, it will look at the question of whether or not the available dollars are being properly managed.

### CATERING

A great deal of controversy arose over the 1982 and 1983 accounts, when larger than usual costs were attributed to the catering services. The problems which generated these costs were:

- ▶ A new computer accounting system which did not work properly.
- ▶ The lack of a back-up system for the accounts which meant that costing problems were not identified during the computerisation period.
- ▶ The price freeze which did not apply to many of the raw materials for the catering service but which prevented the price of foods being raised at the point of sale.

Now that these problems have been overcome there has been a turn around in the catering situation. The budget for 1984 is for a cash loss of only \$33,000 and latest figures suggest that this figure will either be met or bettered.

In looking at catering costs a few points are of particular importance:

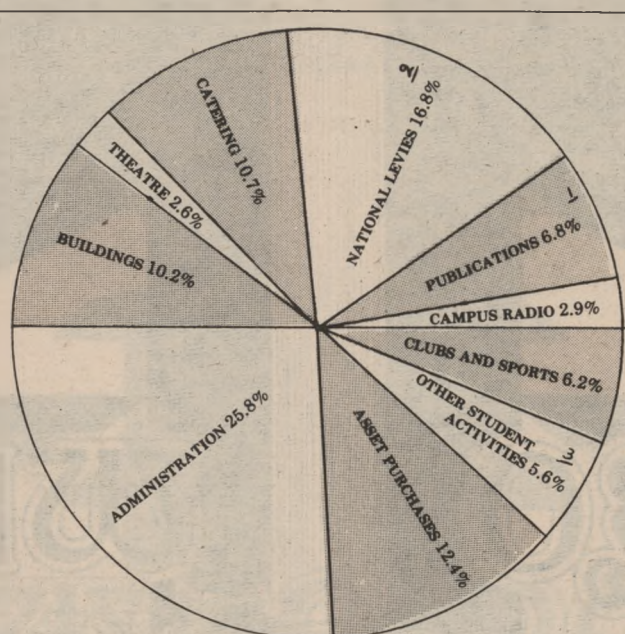
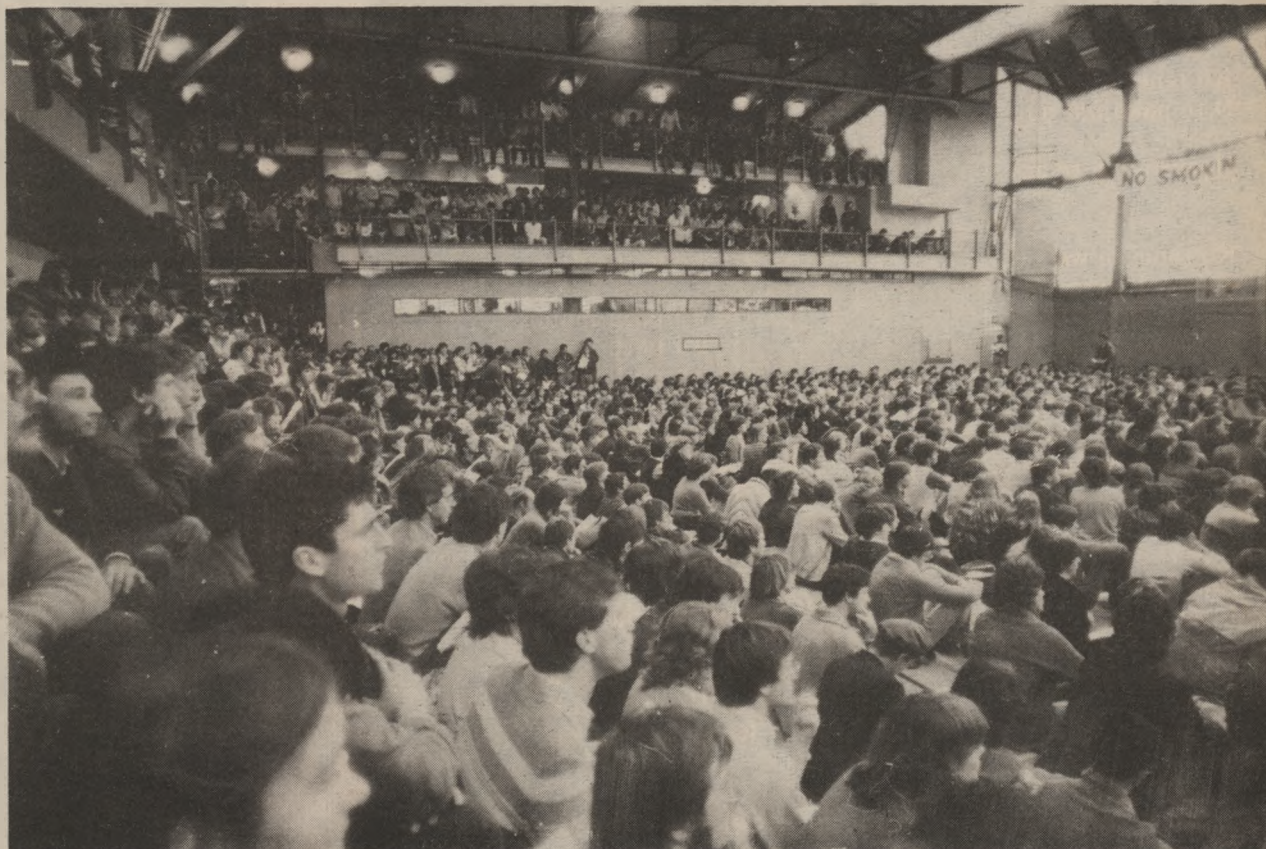
- ▶ The Association follows a policy of subsidising unprofitable services such as the nightly budget meal because these services are regarded as essential to the welfare of students.
- ▶ The \$33,000 cost for 1984 represents only 2% of the total catering sales of \$1.5 million and is a reasonable result for a non-profit orientated service.
- ▶ Catering suppliers are being asked to sponsor various things such as programmes on Campus Radio, Orientation, Capping etc. and so money which is charged as a cost against Catering is actually coming back to the Association through other channels.

### GENERAL SPENDING

Another figure which causes some anxiety is the amount of money which is spent on political issues. The actual amount devoted to this area is only a small proportion of the 5.6% portion of spending on 'Other Student Activities' shown in Figure 1.

This 5.6% pays for a host of welfare, social, cultural, educational and political activities. It covers such things as school visits and blood days.

The biggest single item in this portion of the budget during 1983 was the cost of fighting the ARA for student bus concessions. The result of that fight was the current ten-trip concession tickets which have saved all regular bus users at least one and a half times their annual Students' Association fee.



Breakdown of the Association's expenditure for 1983.

1. Publications include Kia Ora and subsidies for production of publications by clubs and societies.
2. National levies include the national student union, the Students' Arts Council and the Sports' Union.
3. Other student activities include a wide variety of social, cultural, educational, administrative, political and welfare activities and projects.

### NATIONAL LEVIES

16.8% of spending in 1983 was directed to paying the three national student bodies - the Students' Arts Council, the Universities' Sports Union and NZUSA.

While the benefits of these organisations to Auckland students are widespread - effective lobbying of Government on student issues, tours of performing artists, sports tournaments etc, many students do not appreciate the amount of time spent by AUSA in ensuring that these levies are kept to a minimum.

The national organisations are not given a blank cheque, in fact they must justify every cent which they spend to the local constituents and this involves hours of negotiation and examination at May and August Councils.

### MANAGEMENT FOR THE FUTURE

It has probably surprised most people that AUSA has been able to maintain its services in spite of its fee being held to \$40 for the last three years. While the wage-freeze has kept down costs, the major reason for this success has been a recognition that every source of funding should be investigated before students are asked for more money.

In fact, almost 30% of spending in 1983 was derived from sources other than the Association fee. These sources (sponsorship, advertising, revenue from video games, hireage of facilities etc) are constantly being tapped for more funds, although there are obviously limits to this approach.

An example of this method of fund-raising was a recent sponsorship deal signed with Lion Breweries which, in addition to paying for the development of 'Shadows', the student club, will provide advertising revenue for Campus Radio and Kia Ora, and give Orientation and Capping free alcohol. This sponsorship will be worth \$50,000 over the next five years.

The Association policy in this area is a positive one which means that if a dollar is needed, every possible (and legal) way will be tried to find it before students are approached.

The overall management of student funds is aimed at providing the best possible service to students for the lowest possible fee. The distortions of 1982 and 1983 are now behind us and new procedures are gradually putting the Association back on the right tracks.

The problem is that the available services are not meeting every need. More spending is being demanded in areas such as welfare, clubs and societies, catering etc. These demands are reasonable but impossible to meet at current fee levels. The question then is how much larger should the fee be.

Next week, Kia Ora will look at the proposed increases and what they will mean to students. ▲



## TE PAKANGA

Ko tenei te wa ...  
O te pakanga nui

Haruru ana te ao

Ko tenei te wa ...  
O te pakanga roa

Uira ana te ao.

Ko tenei te wa ...  
O te pakanga wehi  
Murara ana te ao

Ee ... i ... i  
Taukuri e!  
Murara ana te ao.

He wa kino  
He wa piro  
He wa wetiweti

Ko tenei te wa ...  
O te pakanga nui  
Haruru ana te ao

He wa tino kino  
He wa tino piro  
He wa tino wetiweti

Ko tenei te wa ...  
O te pakanga roa  
Uira ana te ao

He wa patu tane  
He wa patu wahine  
He wa patu tamariki

Ko tenei te wa ...  
O te pakanga nui  
Uira ana te ao

He wa patu manu  
He wa patu ika  
He wa patu kararehe

Ko tenei te wa ...  
O te pakanga wehi  
Murara ana te ao

Ee ... i ... i  
Taukuri e!  
Murara ana te ao

Kua hinga nga whare  
Kua hinga nga kainga  
Kua hinga nga taone nui

Ko tenei te wa ...  
O te pakanga roa  
Haruru ana te ao

He wa kino  
He wa piro  
He wa wetiweti

Ko tenei te wa ...  
O te pakanga nui  
Uira ana te ao

Ee ... i ... i  
Taukuri e!  
Kurehe ana te ao

Ka hinga nga toa  
Ka hinga nga iwi  
Ka hinga nga tangata

Ko tenei te wa ...  
O te pakanga roa  
Murara ana te ao

Ee ... i ... i  
Taukuri e!  
Murara ana te ao

Kua piro nga whenua  
Kua piro nga moana  
Kua piro nga mea katoa

Ko tenei te wa ...  
O te pakanga nui  
Piro ana te ao

Ee ... i ... i  
Taukuri e!  
Piro ana te ao

Ka mate nga toa  
Ka mate nga iwi  
Ka mate nga tangata

Ko tenei te wa ...  
O te pakanga wehi  
Mate ana te ao

Aue!  
Taukuri e!  
Mate ana te ao!

Kua mate nga manu  
Kua mate nga ika  
Kua mate nga kararehe

Ko tenei te wa...  
O te pakanga wehi  
Kua mate nga kararehe

Ee ... i ... i  
Taukuri e!  
Kua mate nga kararehe

He wa tino kino  
He wa tino piro  
He wa tino wetiweti

Ko tenei te wa ...  
O te pakanga nui  
He wa tino wetiweti

Kua kurehe nga rakau  
Kua kurehe nga patiti  
Kua kurehe nga putiputi

Ko tenei te wa ...  
O te pakanga nui  
Kurehe ana te ao

Ee ... i ... i  
Taukuri e!  
Kurehe ana te ao

Ka hinga nga tane  
Ka hinga nga wahine  
Ka hinga nga tamariki

Ko tenei te wa ...  
O te pakanga roa  
Kurehe ana te ao

# KEI RARO

"Te Atea" na Katarina Mataira

# Wherua...

Ko nga pikita na Para Matchitt



ko tenei te wa *this is the time*  
o te pakanga nui *of the great war*

haruru ana te ao *the world reverberates*

roa *long*

uira *lightning flash*

wehi *fearsome*  
murara *aflame*

he wa kino *an evil time*  
piro *poisonous*  
wetiweti *loathsome*

tino *very*

he wa patu tane *a time when men are killed*

wahine *women*  
tamariki *children*

manu *birds*  
ika *fish*  
kararehe *animals*

kua hinga nga whare *the houses have fallen*  
nga kainga *villages*  
nga taone nui *cities*

kua mate nga manu *the birds have died*

kua kurehe nga rakau *the trees have withered*

nga patiti *grass*  
nga putiputi *flowers*

nga whenua *the lands*  
nga moana *oceans*  
nga mea katoa *all things*

nga toa *the courageous*  
nga iwi *peoples*  
nga tangata *men*



# TE ATEA

Pungarehu anake te ao

Engari ...  
Kei raro pungarehu  
Kei raro uku  
Kei raro kohatu  
Kei raro whenua ...  
He iwi e noho ana

Kua mate te ao  
Kua mate i te tikowhiti

Engari ...  
Kei roto ana nui  
Kei roto ana roa  
He iwi e noho ana

Ko ratou anake te makorea tangata

Huihui ana te iwi  
Maharahara ana te iwi  
Patai ana te iwi

"Me pehea tatou ka ora?  
Me pehea te hunga tangata ka ora?  
Aue!  
Taukuri e!  
Me pehea te hunga tangata ka ora?"

Katahi...  
Ka tu te tumuaki  
Ka ki  
"E hoa ma  
Whakarongo mai

Kua piro te ao  
Kua mate te ao  
Kua mate i te tikowhiti

Ma te wa  
Ma te wa tino roa  
Ma te wa anake  
Ka ma ano te ao"  
Ka hamumu te iwi  
Ka whakaae te iwi  
Ma te wa  
Ma te wa tino roa  
Ma te wa anake  
Ka ma ano te ao

Ka wiriwiri te iwi  
Ka matakū te iwi  
Ka ponana te iwi

Ee ... i ... i  
Taukuri e!  
Ma te wa anake ka ma ano te ao

Me pehea te hunga tangata ka ora?  
Ka ki ano te tumuaki

"Kaua e wiriwiri  
Kaua e matakū  
Kaua e ponana

Me whawhai ...  
Me whawhai tonu ...  
Me whawhai tonu tatou  
Mo te Ora"

Ka whakarongo te iwi  
Ka hamumu te iwi  
Ka whakaae te iwi  
Me whawhai ...  
Me whawhai tonu ...  
Me whawhai tonu ratou  
Mo te ora

Engari ...  
Me pehea ...  
Me pehea ratou ka ora ?

Me pehea te hunga tangata ka ora ?  
Me pehea ?  
Me pehea ?

Whakaaro ana te iwi  
Hamumu ana te iwi  
Patai ana te iwi  
"Me pehea te hunga tangata ka ora?"

Ka ki ano te tumuaki  
"He iwi mohio tatou  
He iwi tohunga tatou  
He iwi tino tohunga

Kua haere tatou ki te atea

Kua haere tatou ki te marama  
Kua haere tatou ki etahi whetu"

Whakarongo ana te iwi  
Hamumu ana te iwi  
Whakaae ana te iwi  
Kua haere ratou ki te atea.

Ka ki ano te tumuaki  
"Ko etahi whetu ...  
He whetu marama  
He whetu momona  
He whetu tautoko-i-te-ora"

Ka whakarongo te iwi  
Ka whakaae te iwi  
Ko etahi whetu ...  
He whetu tautoko-i-te-ora

Ka ki ano te tumuaki  
"Ko te whetu tino marama  
Ko te whetu tino momona  
Ko te whetu tino ataahua  
Ko te whetu tino tata ...  
Ko Rehua  
Me haere etahi o tatou ki reira"

Hamumu ana te iwi  
Hurere ana te iwi  
Whakaae ana te iwi

Engari  
Ko wai me haere?  
Ko wai me noho?  
Ko wai?  
Ko wai?  
Ko wai?

Ka ki ano te tumuaki

"He haere roa tenei  
He haere tino roa  
Rua tekau tau te haere

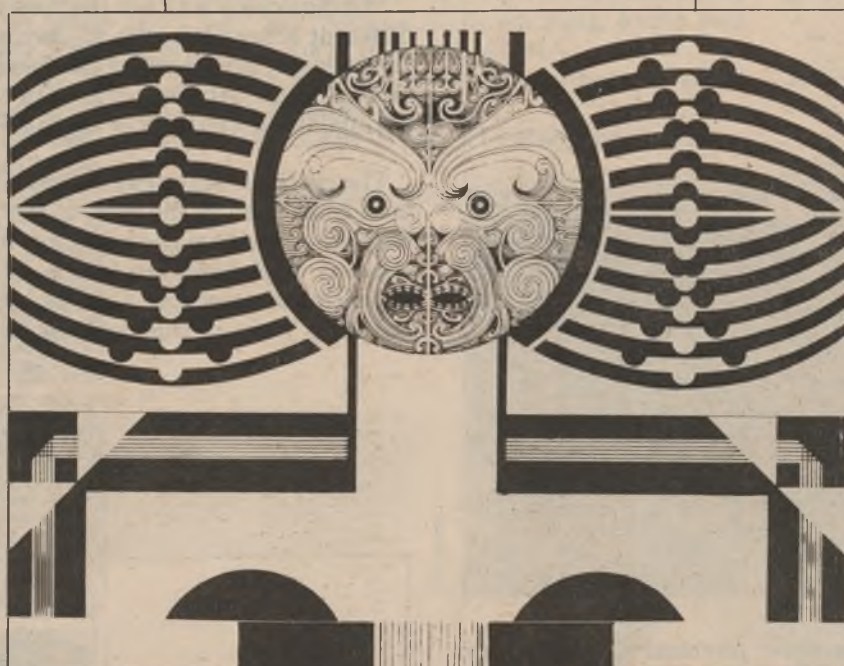
No reira ...  
Ko nga kaumatua me noho  
Ko nga matua me noho  
Ko nga tamariki me noho  
Ko nga tai-tamariki me haere  
Ko ratou pea ka ora

Ko tatou pea ka ora  
Engari ...  
Me whawhai tatou  
Me whawhai tatou katoa  
Me whawhai tatou katoa mo te ora

Ko ratou pea ka ora  
Ko tatou pea ka ora

Ma te wa ...  
Ma te wa anake ...  
Ma te wa anake ka kitea"  
Aa ...  
Ka hanga waka-atea te iwi  
He iwi mohio  
He iwi tohunga  
He iwi auaha

## TE TUMUAKI



# HE IWI E NOHO ANA

pungarehu anake te ao  
the world is nothing but ash

engari but  
kei raro pungarehu beneath the ash  
uku clay  
kohatu stone

he iwi e noho ana a people are living

i with tikowhiti radiation  
kei roto ana nui within a large cavern

ko ratou anake te makorea tangata  
they are the only human survivors.  
huihui gathered together  
maharahara anxious, troubled  
patai enquired

me pehea tatou ka ora?  
how shall we survive?

katahi then  
ka tu te tumuaki the president stood  
ki said  
e hoa ma friends  
whakarongo mai listen  
ma te wa anake time alone shall  
ka ma ano te ao  
cleanse the world again  
hamumu humming sound of voices  
whakaae agree  
wiriwiri trembling  
matakū frightened  
ponana panic stricken

ano again

kaua e do not

me whawhai tonu tatou  
we shall continue to fight  
mo te ora for life

ratou they  
whakaaro thought

patai enquired

mohio knowledgeable  
tohunga skillful  
tino very

kua haere tatou ki te atea we have  
we have travelled into space  
marama moon  
etahi whetu some stars  
marama bright  
momona fertile  
tautoko-i-te-ora life supporting

ataahua beautiful  
tata close  
Rehua a constellation  
me haere etahi o tatou ki reira some  
of us should go there

hurere excited

kowai me haere? who should go?

haere journey, tenei this

Rua tekau tau twenty years

no reira therefore  
kaumatua elders  
matua parents  
tamariki children  
tae-tamariki young men & women  
ko ratou pea ka ora they perhaps will  
live

ka kitea shall see

waka-atea spaceship



# NGA MAUNGA KEI TAMAKI MAKAU RAU

## MAUNGAKIEKIE

Maungakiekie was the greatest of the Waiohua pa in the isthmus.

According to tradition the hill was first fortified by Titahi of Ngati Awa who carved it in the likeness of his own tattoo. Hence the second name of the pa, Nga Whakairo a Titahi (the carvings or tattoo of Titahi). Ngati Awa moved down from the north and occupied the hill about twenty-five to twenty-eight generations ago, say about 1200 A.D. Titahi's people later left Tamaki and settled at Oeo in south Taranaki about 1600 A.D.

The third name of the hill is Te Totara i ahua (the totara that shows on the skyline), from the lone and very tapu totara tree that grew on the summit until 1852. It was from this tree that the Pakeha name One Tree Hill was given. All attempts to grow a totara on the summit since that time have failed. Maori elders say that when Pakeha can grow a totara there, then truly they will be tangata whenua.



The terraces around the crater illustrate the sheer physical effort that has gone into creating one of the most impressive prehistoric sites in the world. It was on the rim of the crater that Tuperiri of Ngati Whatua placed his own pa after the defeat of Kiwi Tamaki. Called Hikurangi it was defended with a ditch and bank at either end. The earlier Waiohua seem to have relied on terraces and palisade.

Hikurangi pa, established by Tuperiri of Ngati Whatua after 1780 is defended and defined by a ditch and bank at either end. The common Ngati Whatua form of pa is the ring ditch type; that is with ditches on three or four sides. Hikurangi adapts this form to fit on the already existing terraces of the Waiohua pa.



Maungakiekie was not just one pa but is said to have been divided into seven different areas each with its own sub-chief. The gardens for the pa were on the flat volcanic land around the base. Koheraunui (the big king), was the domain of the Ngati Huarere tribe. In the distance can be seen the abode of the patupaiarehe (the fairy or elven folk), the Waitakere Hills.

The crater of Maungakiekie is well terraced. All the surviving volcanic hill pa have been used in the past to site water reservoirs. The height of the volcanic hills are attractive as they allow cheap gravity fed water reticulation. All that remains of Koheraunui (the big king) in the background is the small portion beneath the reservoir. On Maungakiekie the water tanks were put in during the early years of this century. They are horse-scoop and hand shovel affairs.



The gardens of Tahuri, Nga Maora a Tahuri was the name given to the area stretching from Maungakiekie to Remuera. The kumara crop was stored over the winter in underground store pits. It was the ability to store kumara which made the hill pa possible. Pit storage which gives a better temperature and keeps the tubers alive was peculiar to the early Maori people.

Maungakiekie, large as it is, is only one of the Waiohua pa in Tamakimakaurau. The pa in the background are Titopuke and Remuera which were occupied by sections of the same tribe at different times. Mt. St. John or Titopuke was the site chosen for anti-aircraft guns during the Second World War. It was at one time the site for the observatory now placed in Cornwall Park. Remuera (Mt Hobson) now gives its name to the whole district. A great feast was held at Remuera in 1844 when Ngati Whatua were seeking allies against any further raids from the north.

- Simmons

hē

Ko te reo  
reo ka mou  
pupuri i ta  
I te wa i  
timata te w  
nei tapu m  
tauiwi i o n  
nga ahua t  
runga ake i  
ka murua h  
Ae, he ah  
wa? Na ko  
me nga hah  
ka homai  
Tokomaha  
te Poi rung  
Iti iti no  
ngokore ta  
Kei te heke  
Inaianei ka  
pito, i tena p



# TE REO RANGATIRA

*Ka mate taku reo  
Ka mate au  
Ka ora taku reo  
Ka ora au.*

E tino whakaae ana ahau ki enei kupu a Merimeri. Koia ra te tino take: whakauru ai maua ko taku hoa rangatira : a maua tamariki ki roto i Te Kohanga Reo, kia ea ai tera taha o ta Ta Apirana ohaki:

*"Ko to ngakau ki nga taonga o o tupuna  
Hei tikitiki mo to mahunga."*

Mai i te wa i hapu ai taku rangatira, korero Maori ai maua, me o maua matua, kuia, whanau katoa ki a maua tamariki, a, he tohutohu ano na nga kuia i a maua me pewhea ra ta maua whakatipu, whakaako i a maua pepe.

Kua wha nga tau o ta maua mea kaumatua, kua tata te haere ki te kura. Ko te teina e tata ana ki te toru tau. Ko te reo pai atu, ngawari atu ki a raua tahi, ana, ko te Reo Maori. Korero Maori ai raua ki a raua ano i te kainga, i nga tiriti o Akarana i roto ano i nga toa. Ahakoa ko whea raua, kaore kau raua e whakama ki te korero Maori.

I tetei wa ka rongo mai tetei tangata, ka patai mai, 'No Rarotonga enei pepe?'

Ko te whakautu: 'E kao! He Maori no Aotearoa nei.'

Ana, ko ta te kaiui 'Uuuu!!!'

I etehi wa ka rongo ana etehi tangata a raua, ka tahuri mai me te ahua pupuhi o nga karu! Ano, i tetei rangi, ka penei mai tetei tangata, ka tahuri mai i te rongonga i nga tamariki nei, kaore i kitea tetei pou-waea - taukuri!!

Ko etehi tangata ano, ka pahi haere atu, ka rongo i nga tamariki nei, ka hoki mai ano kia rongo tika ai - kaore e whakapono ana ko te Reo Maori tera e pa atu ra ki o ratou taringa.

Heoi ano, ko nga tamariki penei kei te whakaako i a tatou kia kaua tatou e whakama, kia kaha tonu tatou ki te whakamahi i o tatou arero Maori!

Ko taku ano tenei, he mihi ki nga kuia, ki nga kaitiaki tamariki, ki nga matua, me nga tamariki o nga Kohanga Reo katoa o Aotearoa mo ta ratou nei, he whakaora i te Reo Maori, me te tino mahi ano ra, he whakaora i te Wairua Maori kia kipakipa ai te ngakau Maori ki ona nei tikanga Maori.

*'Hei tikitiki mo to mahunga.'*

E ai ki a Merimeri

*'Kia u, kia u,  
Kia u ki to reo!'*

*T. Roa  
Tamaki-makau-rau.*



## HE KORORORERO

Ko te reo te ha ora o te Maori, ka ngaro haere te reo ka moutou moa te whai a nga rangatahi ki te pupuri i ta ratou nei taha Maori.

I te wa i tae mai ai a tauwi ki Aotearoa, ka timata te whakarerea i o matou nei mana, i o matou nei tapu me te whakapono. Ka takahia noatia e tauwi i o matou nei ture, i o matou nei kawa, me nga ahua tikanga katoa e pa ana ki a matou. I runga ake i aua mea nunui ka hokohoko nanakiatia ka murua hoki e ratou o matou nei whenua tapu.

Ae, he aha ra ta ratou koha mo nga tipuna i aua wa? Na ko enei, ko nga mate huahua o te Pakeha me nga hahi mahi o te karaitiana! I muri iho i tena ka homai nga pu whakahingahinga tangata. Tokomaha nga tangata i powhiritia ai e Hinenui-i-te-Po i runga i te mahi patu o nga pu na.

Iti iti noa iho nga Maori e ora nana, ka haere ngokore tatou. Ko tetahi korero o nga iwi i aua wa 'Kei te heke te Maori i raro i nga waewae o te Moa'. Inaianei ka tino whakaoho te iwi whanui i tena pito, i tena pito o te motu nei.

I tupuria e nga tamariki Maori o tenei whakatupuranga, aa, i uru kaha ratou i roto i te matauranga o te Ao Pakeha Mohio te katoa te reo o te Pakeha, engari pewhea ta ratou reo turuturu tuku iho mai i nga matua tipuna no nehera - me etahi atu tikanga i tuhia e au?

E wha, e rima rau pea nga tauira Maori e whakaurutono ana ki te Whare Wananga o Tamaki-makau-rau. Kahore e taea te nuinga ki te ako i te reo. He mea pouri tena ki ahau.

I ahau i tipu ake i roto i te rohe o Waikato tenei tetahi o nga tikanga e rere ana ki roto i aku whakaro, Ka mahitahi te iwi i runga i te tikanga o te 'Ohu'.

Ma te reo hei poroporoaki.  
No reira e hoa ma, Tena Koutou.

*Tiahuia Gray  
Te Whare Wananga o Wikitoria*

## TAKU REO

*Ka mate taku reo  
Ka mate au  
Ka ora taku reo  
Ka ora au*

*Kia uu, kia uu, kia uu ki to reo  
Kia uu, kia uu ki taku reo*

*Hei aha? Hei aha? Hei aha?*

*Hei hoa korero  
Hei hoa tautohe  
Hei hoa awhina  
Hei hoa arahi*

*Aua, aue, kua whiti te ra  
Aue, aue, kua whiti te ra*

*na Merimeri Penfold*



Ko toku tupuna ko Tumutumu-whenua. Ko tenei tangata no roto i te whenua, ehara i tenei ao.

Ko tana wahine ko Tarepo. No te ao nei taua wahine, he Tahurangi.

He iwi ano to tenei wahine. No te Patupaiarehe tenei wahine, he iwi kei te ao nei e kore e kitea e te tangata nei. Ko te nohoanga o tera iwi kei nga puke teitei nei e noho ana. E kore tera iwi e kitea e te tangata, erangi ma nga matakite e kitea ai tera iwi e haere ana i roto o te kohu, o te ua kongu nei.

No reira taua wahine, ta Tumutumu-whenua.

na te pukapuka

He Pitopito Korero na Nga Iwi o te Motu  
TE WHARE WANANGA O WAIKATO

**K**a timata ano ki te take o te haerenga mai o tenei iwi o Ngati Whatua ki Kaipara. Ko te kainga tupu o tenei iwi kei raro, kei Muri-whenua, i Te Apouari, i te mutunga mai o tenei motu o Niu Tirenenei, i Te Rerenga-Wairua. Kua rongo koutou, nga pakeha, he rerenga wairua ano tera. Ko toku kainga pumau tera ta te mea i tupu mai toku tupuna i reira.

Ko te mea i mahue ai a Muri-whenua i a au, i a Ngati Whatua, he kohuru na Ngati Kahu-mate-a-ika. Ko te iwi tenei e noho ana ki Hokianga. Nona tera whenua, no taua iwi ra. Na taua iwi nei i kohuru toku tupuna a Taureka. Katahi au, a Ngati Whatua, ka rapu utu mo Taureka ta te mea he kohuru. He mea kino rawa te kohuru. Ko te take tenei i patua ai nga tangata o Hokianga, i riro ai tera whenua i a au i mua. Inamata, ko te mutunga atu o te wahi i riro mai i taua patunga ra i nga tangata ko Hokianga, ka takoto mai ki Te Pitowarunga, ki Te Hauta. Kei Maunga-nui te mutunga atu. Ka mutu te patu, ka noho au i tenei whenua, ta te mea kua mate katoa nga tangata i te patu.

Ka roa te nohoanga ki reira, ka timatatia he whawhai e Kawharu ki Kaipara. Ko tana pa tuatahi ko Motu-remu, he pa kei te moana, he pari i tetahi taha, tetahi taha. Ko te mea i horo ai tera pa koia ano ko Kawharu te arawhata hei pikinga mo tana taua ki te pa. Ka mate nga tangata o tera pa ta te mea he tangata kaha tenei ki te whawhai. He tangata roa. Ko tona roa e wha maro tona roa. Ko te whanui o te tinana, kotahi maro, Ko te roa o tona kanohi kei te whatianga o te ringa. Koia i whakaaro ai nga putu o tona roa, 24 putu te roa, ko te nui 6 putu, ko te roa o tona mata 1 putu 6 inihi. Nui atu tona kaha ki te whawhai, ki te huna i nga tangata o te taha ki te marangai, ki te tai rawhiti. Kotahi ra i patu ai a Kawharu e rua pa i te ra kotahi. Ao ake te ra e toru pa, ka po, ao ake e rua pa. Ka patua haeretia mai tera iwi, a, tae noa mai ki Mahurangi. Ka patu tonu mai, a, tae noa mai ki Motu-karakara i tahaki mai o Te Puru, i tawahi atu o Paparua. Ko tana pa whakamutunga tenei. Ka hoki ano ki Kaipara. Ka tae ki reira, ka noho noa iho, kahore he whawhai.

## TE MATE A KAWHARU

I muri iho ka haere ona tangata ki Hikurangi. He tira manuhiri, e rima tekau topu aua tangata. Ka tae ki reira, ka kite a Te Kawerau i taua manuhiri ra, kohurutia iho, e toru tekau i mate, e rua tekau i ora mai. Ka rere tonu mai, a, tae noa ki Kaipara. Ka tae ki a Kawharu.

Ka timata ano te whawhai a Kawharu ki tera iwi ki te taha ki te hauauru. Ko tana pa tuatahi kei te puaha o Waitakere. E rua pa i te ra kotahi. Ao ake te ra e rua pa. Ka patua rawatia nga tangata o tera whenua, a, tae noa mai ki te puaha o Manuka. Ko tana pa whakamutunga ko Paratutae i te puaha o Manuka.

Ka hoki ano ki Kaipara ta te mea ka utua tera kohuru. Ka noho nei, a kihai i roa ka timata ano tana haere ki te whawhai ki tetahi taha o Kaipara, ki Te Waiherunga. Ka tae ki reira, ka haere a Kawharu ki te koraha ki te karanga ki te rangatira o te pa, ki a Te Huhunu. Ka karanga a Kawharu. He mea korowhiti tana karanga. Ko te kupu tenei o tana korowhiti, 'Ko wai au e?'

Ka ki mai a Te Huhunu, te rangatira o te pa, 'Ko koe ano e rangona ake nei.' Kua mohio mai ratou ko Kawharu, ko te tangata toa e rangona ana e nga iwi katoa.

I te ata ka haere ia ki te pa kia kite i tana tuahine i moe i te tangata o te pa ra. Hua noa ia e kore ia e kohurutia. Tona taenga atu ki te pa ka hui mai te iwi ra ki te matakikiki, ki te hongihongi. Ka mutu te hongihongi, ka kohurutia a Kawharu. Ka rere ano ia. E rua, e toru taepa i peke ai ia. Katahi ka mau. Ka mate a Kawharu i konei. He mea kohuru ia i mate ai.

Ka kite ratou, ka mate a Kawharu, ka puta te pa ki waho ki te patu i tana taua ta te mea kua mate te tangata kaha ki te whawhai. Koia ratou i puta katoa mai ai ki waho. Ka haere te taua ra, ka whaia nga iramutu o Kawharu. Ka mea nga iramutu o Kawharu kia haere ratou me te taua e whai i muri i a ratou, manu kawhakitia ana e ratou. Ka mea te iwi ra, 'E whati ana ratou na.' Koia ano to ana te taringa ki te whai i a ratou. Ka tata, ka mea etahi kia whakahokia, ka mea etahi kia kite ia i te tai o tona kainga. Ka tata tonu hoki, ka pau te whakahoki katoa nga tamariki a Kawharu. Ka patua te iwi i kohuru ra i a Kawharu, a, tae noa atu ki te pa. Ko te parekura, ko te pa horo kotahi ano ra. Ko te take tenei i patua ai nga tangata o Kaipara, i tangohia ai tenei whenua mo Kawharu i kohurutia nei.

# HE KORERO O NG

Na Paoro tuhi tenei ko

He rangatira ia no Ngati Whatua mate i te 14 o

Ka tuhia enei korero he tau 1868, 1



## TE RIRONGA O KAIPARA I A NGATI-WHATUA

I muri i tenei parekura ka utua mai e Te Kawerau tona mate. Ka whawhai i te tuauru, ki te hauauru, ki Rangatira. Ka mate ko Nukuraera. Katahi ka patua rawatia tenei iwi, otira kahore tangata o tera iwi, e patua ana e Haumoewarangi. He tangata kaha tenei ki te patu i nga tangata o Kaipara.

I muri iho ka mutu te whawhai, ka noho mai te taua. Ka hiahia ia ki tetahi kai mana i Te Kawerau. Ka ano taua iri ra i a Haumoewarangi, he tangata kaha ki te whawhai, kohurutia iho, ka mate. Ka mutu oku tupuna. He mea kohuru anake i mate ai.

I muri i tenei ka waiho ko Tumupakihi te tangata hei rangatira o tona mate, otira i o raua tana Kawharu. Ka tonoa e Tumupakihi tana wahine, ka haere ki Tangihua ki te tiki i nga waka o tona mokopuna, o Maiki, hei waka rapu utu mo raua tana tango i Kaipara. Ka haere taua wahine ra, a, ka kite ki Tangihua, homai ana e Maiki e rua nga waka tetahi, ko Wharau tetahi, Ka riro mai enei waka ia, ka utaina. Ko te Potae-o-Wahie-roa i a Atiakura raua ko Poutapuaka, ko te Wharau Tumupakihi. Ka hoe au waka nei. Ko Tumupakihi waka i ahu ma te awa o Kaipara. Ka patu haere mai a Tumupakihi i nga tangata o Kaipara, a, tae ana ki te kouru o Waitemata riro tenei whenua i a ia.

Ka hoe tetahi o aua waka ra, to Te Atiakura ko Poutapuaka, ki te taha ki te hauauru o Kaipara ki te patu haere i nga tangata o tera whenua i roherohe i te whenua. Ka horo i konei tetahi tangata o tenei taua a Poutapuaka ki te roherohe i te whenua, a tae mai ana ki Taupaki, ka tutaki Te Au-o-te-whenua, i haere mai ano hoki ia i roherohe whenua mona. Ka ki atu a Te Atiakura whenua ki a Poutapuaka, 'E haere ana koe ki te tangata i a au te patu.'

Ka ki atu a Poutapuaka ki a ia, 'E haere ana koe ki te tangata i a au te patu.' Ka ki mai ano a Te Au-o-te-whenua, 'Kahore hoki koe i konei.' Ka tohe ia kia kite ia i te ingoa tana tupuna, o Hikurangi. Ka totohe raua ki Taupaki, ka mutu, Katahi ka tae a Poutapuaka i tona hoeroa, ka keria te rohe o Taupaki, ka tangohia hei mutunga atu. Ka ahu kia Kaipara. Ka rironga tenei o Kaipara i a au, i a Ngati Whatua. Ka noho au ki Kaipara ta te mea kua mate nga tangata i a au te patu.

Ko nga uri o aua tangata: ko Matangi ka mau i Taihua kia puta ake ko Waru. Ko nga uri o nga tangata ko Ngati Whatua katoa, katoa nga uri o Tutaki. Koia tena whakatauki to Tutaki, 'Ko te kete toheroa te wehea.' He whakatauki tenei no tenei tupuna.

## TE KOHURU

Ka timatatia hiahia a Te Rarau kua ana tona tenei whenua o Te Waituoro. Kiwi. Ko te rit kia riro noa a Kaipara. E whawhai kau ana ki tangata o tera iwi, e patua ana e Haumoewarangi. He tangata kaha tenei ki te patu i nga tangata o Kaipara. I muri iho ka mutu te whawhai, ka noho mai te taua. Ka hiahia ia ki tetahi kai mana i Te Kawerau. Ka ano taua iri ra i a Haumoewarangi, he tangata kaha ki te whawhai, kohurutia iho, ka mate. Ka mutu oku tupuna. He mea kohuru anake i mate ai. I muri i tenei ka waiho ko Tumupakihi te tangata hei rangatira o tona mate, otira i o raua tana Kawharu. Ka tonoa e Tumupakihi tana wahine, ka haere ki Tangihua ki te tiki i nga waka o tona mokopuna, o Maiki, hei waka rapu utu mo raua tana tango i Kaipara. Ka haere taua wahine ra, a, ka kite ki Tangihua, homai ana e Maiki e rua nga waka tetahi, ko Wharau tetahi, Ka riro mai enei waka ia, ka utaina. Ko te Potae-o-Wahie-roa i a Atiakura raua ko Poutapuaka, ko te Wharau Tumupakihi. Ka hoe au waka nei. Ko Tumupakihi waka i ahu ma te awa o Kaipara. Ka patu haere mai a Tumupakihi i nga tangata o Kaipara, a, tae ana ki te kouru o Waitemata riro tenei whenua i a ia.

Ka hoe tetahi o aua waka ra, to Te Atiakura ko Poutapuaka, ki te taha ki te hauauru o Kaipara ki te patu haere i nga tangata o tera whenua i roherohe i te whenua. Ka horo i konei tetahi tangata o tenei taua a Poutapuaka ki te roherohe i te whenua, a tae mai ana ki Taupaki, ka tutaki Te Au-o-te-whenua, i haere mai ano hoki ia i roherohe whenua mona. Ka ki atu a Te Atiakura whenua ki a Poutapuaka, 'E haere ana koe ki te tangata i a au te patu.'



# NGATI WHATUA

Va Paora i tenei korero.

ngati Whatua i te 14 o nga ra o Maehe i te tau 1892.

ia enei korero i te tau 1868, 1869 ranei.



## TE KOHURU I TE WAITUORO

Ka timatatia ki tetahi mahi a taua iwi ra ano. Ka hiahia a *Te Raraku* ki te kohuru ki a *Ngati Whatua*, tukua ana tona ngakau ki a *Kiwi*, ki te rangatira o tana whenua o *Tamaki*. Te homaitanga a *Kiwi* ko *Te Waituoro*. He pa tenei, he mea whakawai na *Kiwi*. Ko te ritenga i haere atu ai ratou he uhunga mo *Tumupakihi*. Ka kuare a *Ngati Whatua*. Ka whakaaro he tika rawa ta ratou mahi na konei, i noho wareware ai ratou. Te ohonga ake o *Te Wai-o-Hua* e patua ana, e rua rau i mate. Ka mate i tenei kohuru ko *Tapuae*, ko *Maihamo*, ko *Tukariri*, ko nga rangatira tenei i mate i taua kohuru. Ko nga rangatira i rere i taua kohurutanga nei ko *Waha-akiaki*, ko *Tuperini*. Ko raua i rere ki te pa ki *Te Makiri*, ko te pa hoki tera o *Ngati Whatua*. Ko nga tangata i ora i taua kohuru e ono tekau tangata i ora. Ka noho nei ratou, a kihai ano hoki i roa rawa ka huihui taua ono tekau nei ki te rapu utu mo *Tapuae*, mo *Maihamo*, mo *Tukariri*.

Ka ahu ki *Tamaki*. Ko te pa tuatahi a ratou, ko *Taurere*. Taka katoa tera pa. Ka mate ko *Takaponga*, te rangatira o *Te Wai-o-Hua*.

Ka oho katoa nga iwi katoa o *Tamaki* ki te rapu utu mo taua tangata nei. Ka haere ki *Kaipara*. He mano tini te *Wai-o-Hua*. Ka tae te *Wai-o-Hua* ki *Kaipara*, ka mate ko *Te Huru*, ko *Te Kaura*, ko *Pani*. Ka hoki ki tona whenua. Ko te take tenei i tangohia ai a *Tamaki*, i patua ai nga tangata.

Ka haere ano te taua rapu utu mo *Te Kaura*, mo *Te Huru*, mo *Pani* na *Wahaakiaki* raua ko *Te Waitaheke*. Ka haere ki *Manuka*, ki tenei iwi o *Te Wai-o-Hua*. Ka whakawhiti ki tera taha o *Manuka*. Ka tauia tera pa, a *Tarataua*, taka katoa e rua mano ki roto ki tera pa, mate katoa. E rua ra i noho ai ki reira. Ka hoki, mai, ka kite a *Kiwi*, te rangatira o *Te Wai-o-Hua*, he taua iti te taua a *Waha-akiaki* raua ko *Te Waitaheke*. Ka tukua nga karere ki nga pa katoa o *Te Wai-o-Hua* hei patu i a *Ngati Whatua* kia mate i a ratou ta te mea kua kite ratou i te iti o te taua e ono tekau takitahi o ratou. Ko te *Wai-o-Hua* he mano tinitini. Ko nga pa o tenei iwi, o *Te Wai-o-Hua*, ko *Maunga-kiekie*, ko *Remuera*, ko *Orakei*, ko *Maunga-whau*, ko *Puke-tapapa*, ko *Owairaka*, ko *Mokoia*, ko *Otahuhu*, ko *Mangere*, ko *Puke-tutu*, ko *Moerangi*, ko *Ihu-matao*, ko *Matukuru*, ko te tini noa atu o nga pa.

Ka whaia e *Te Wai-o-Hua* a *Waha-akiaki* raua ko *Te Waitaheke*. Ka ki atu a *Waha-akiaki* ki ona teina. 'Me haere tatou, me waiho te manu kahaki.' Na, haere ana ratou, manu kahakitia ana e ratou. Te tino kitenga o *Te Wai-o-Hua*, ka whati ratou, Ka tino kaha ta ratou aru. Ka tata te kaiwhai, ka karanga nga teina o *Waha-akiaki* kia whakahokia. Ka mea a *Waha-akiaki* raua ko *Te Waitaheke*, 'Tuhia e whakahoki kia kitea te tai o *Waitemata*.' He kupu whakatauki tenei na raua kia rite ai to ratou toa. Kotahi ta ratou tohu riri e maua ana e



TĀMAKI-MAKAU-RAU

*Waha-akiaki*, he koaka hinu, kahore i mahue. Ka haere ratou me te whai ano te taua. Ka tata tonu ka pau te whakahoki. Whakarerea ake e *Waha-akiaki* tana koaka, ka peke ki te patu i nga mataika tokorua, kotahi na te mau, kotahi na te matau. Ka whati te taua a *Te Wai-o-Hua*. Ka patua haeretia mai nga mano tini nei, a tatu noa ki tatahi, ki te one o *Paruroa*. Ka mau a *Kiwi*, te rangatira o *Te Wai-o-Hua*. Ka puta a *Te Waitaheke* ki mua o te kaipatu tangata. Rokohanga atu e ia, ko te waka o *Te Wai-o-Hua* e uta ana ki runga ki te waka, e whati ana. Ka peke a *Waitaheke*. Te werohanga atu o tana tao paraoa ki te waka ra. Tahi tonu ano, to katoa te waka ra ki uta. Ko te tokomaha o nga tangata ki runga ki te waka nei kotahi rau. Ka patua nei a *Te Wai-o-Hua*. Nui atu te parekura, e toru mano i mate. Ka mate i konei a *Kiwi*, te rangatira o *Te Wai-o-Hua*.

I korero ano a *Waha-akiaki* raua ko *Kiwi* i mua i tona taenga ake me tana taua ki *Kaipara*. Ko te kupu ake tenei a *Kiwi*, 'Heoi, to kouma apopo e iri ana i te rakau, i *Totara-i-ahua*.'

Ka ki mai a *Waha-akiaki*, 'Kia penei, apopo to kouma e iri ana i te puriri, i *Tauwhare*.'

Ka ki atu ano a *Kiwi*,

'E kore a *Kiwi* e mate.

Ma *Rehua* i te rangi e ki iho  
kia mate a *Kiwi*, a ka mate.'

He whakapehapeha tera nana ki ona atua, na, kihai tona atua i korero ki a ia i tona matenga nei, na, kua rite ta *Wahaakiaki* kupu i mea ai ki a ia, 'Kia penei, apopo to Kouma e iri ana i te puriri i *Tauwhare*.' I whakairia ana te kouma o taua tangata ki reira.

He nui te toa o tenei hunga, e ono nei tekau o ratou, otira he toa kau ratou. Ahakoa mano hei hoa whawhai mo ratou, e kore e rere. Ko te timatanga tenei o te tangohanga o *Tamaki*.

Ka hinga tenei parekura a ratou, ka hoki ano ki *Kaipara*, noho ai. Kihai i roa ki reira, ka hoki ano ki te taua, ki te *Wai-o-Hua*, ki *Tamaki*. E ono tekau o ratou. Ka haere mai, a, ka tae ki *Pitoitoi*. Ka amo te waka. Ka hoe, a ka tata ki *Oka*. Ka whakapapa nga tangata ki roto ki te riu o te waka, ka uhia ki te harakeke kia ngaro ai. Tokorua nga kaihoe o te waka, kotahi i te kei, kotahi i te ihu. Ko nga tangata katoa kei te waka e takoto ana. Ka hoe nei aua tangata tokorua nei, a, ka mahue he pa ko *Taurarua*, ko *Whakatakataka*, ko *Toka-purewha*. Ka tata ki *Kohimarama*, ka u ki uta. Ka puta mai nga tangata o te pa ki tatahi. Kua nui he waka hoe noa mai ki reira. Ko te aranga ake o nga tangata o

te waka ra kei te patu, ka whati tera pa. Ka horo tera pa, a *Kohimarama*, haere tonu mai ki tetahi pa, ki *Toka-purewha*, whawhai tonu atu, horo ake tera pa, haere tonu mai ki *Whakatakataka*, tauia ake tera pa, horo ake. Ka po ki reira. Ao ake te ra ka hapainga ki *Orakei*, ki tera pa, horo ake tera, haere tonu ki *Taurarua*, horo ake tera, haere tonu ki *Maunga-hekea*, ka po.

Ko te mataaraara o tera pa o *Taurarua*:

'Kaore nei a *Te Huru*,  
Kaore nei *Te Kaura*,  
Tena a ka riro  
I te hau whakarewarewa  
I waho o *Pokipoki*,  
E, kei mata pokere ana.  
E te araara  
E ara! E ara! E!'

Ko te tikanga o te mataaraara a taua tangata mo nga tangata o *Ngati Whatua* i mate mai i a *Kiwi* i te kohuru i *Te Waituoro*, koia te tikanga o tera kupu.

'kaore nei a *Te Huru*, kaore nei *Te Kaura*.'

Ko nga rangatira tenei o *Ngati Whatua*. Mo raua tenei rapunga utu. Koia i patua ai tenei iwi, te *Wai-o-Hua* e au, e *Ngati Whatua*, i tangohia ai te whenua. Riro ana i a au te whenua, ka mate hoki nga tangata te patu. Noho iho au i te whenua, a, tae noa mai ki tenei wahi, a *Tamaki*, a, tae noa mai ki *Kaipara*. Ka motutia tenei whenua, koia matou i whakaaro ai e kore e pai kia hoko noa tetahi atu iwi i o matou whenua ta te mea kua riro i a au, whai hoki. Ko matou e kore e hoko i to matou ake whenua i Muri-whenua ta te mea kua riro he iwi ke kei runga kei te whenua. E kore matou e kuare, e mohio ana ano matou ki te whakaaro ta te mea he nui o matou whenua i raro i Muri-whenua. Ka takoto mai i reira a *Hokianga*, ka takoto mai a *Maunga-nui*, a *Te Wairoa* i a au anake te whenua. Kahore ia nei au, a *Ngati Whatua*, e hiahia ana ki te hoko i aua whenua ra ta te mea he iwi ke e noho ana ki reira. Ehara i te mea he mea tango, i mahue ai i a au. Kahore, he mea whakarere marire atu ano ta te mea ka tango haere mai ai a *Ngati Whatua* i te whenua o *Kaipara*, me to patu haere mai i nga tangata, me kotikoti i te whenua, a, tae noa atu ki *Tamaki*. Ka mutu.



# € TĪPU € REA,

I te tuatahi me mihi kau ake ahau ki a ngai tatou e tamara ma. Tena Koutou. Tena ano tatou i roto i nga tini ahuatanga o te wa. Tena ra tatou e kopikopiko haere nei i te motu, e kimi haere nei i te mea huna e kia nei te iti kahurangi. No reira kia ora mai ano tatou.

Ko tetahi o nga korero onamata e penei ana 'Korerotia ko wai ratou'. Ka mutu koiane ko tetahi tu ahua e tihae ake nei i o tatou whatumanawa, e huri haere nei hoki i te hinengaro o tena, o tena o tatou.

Ae ra, te takitini o tatou he Maori. Ahakoa ra ko te ahua o te kiri mau tonu, ko te kori o te tinana mau tonu, ko te ahua o te reo e ngaro haere ana i a tatou. He aha i penei ai?

Mai ano i te timatanga o te noho tahi o Tauwi me taua, me te Maori, ka

tukinotia to tatou reo. E tino mohio ana tatou mo nga tamariki nohinohi i a ratou i korero Maori kei te kura. Kua patua a ratou ringa ki te taura. Ana, ko te korero ke a nga pakeke me nga kaumatua - Pena ka tae mai te wa a te Pakeha he ao hou tenei, he ao rereke. Kia waihotia nga mea Maori i muri.

Penei tonu te whakaaro heke iho nei ki tenei whakapaparanga. Otira no taku hoa wahine e kopu ana kua whakaaro au kia mohio ai ta maua hua ki tona reo matua. He rite pu tenei whakaaro oku ki o o maua tini hoa. Engari he huarahi uaua rawa tenei, ehara i te ngawari. Ka whanau mai ta maua tamaiti ka nui rawa nga wawata mona. Me pehea tana tu i roto i tenei ao pohauhau? Na tatou ano tenei ao, ma tatou hoki e hanga te ao ma nga reanga kahore ano kia puta mai. Ka mihi whanui ahau ki nga pepi katoa o te motu. Haere mai.

"E Tipu E Rea, Me Pehea Tou Ao"

na Tainui Stephens

"My son usually wakes up early in the mornings. When I go into his room to pick him up out of his cot he looks up at me and says 'Hello'. When I leave for work he says 'Byebye'. He is barely a year and a half old and smiles a lot when he talks to his Dad and experiments with new wet and dry sounds. Yet every time his eyes twinkle and his tiny voice says hello or byebye; I hurt a little inside. Since he entered this world I have spoken what Maori I know to him constantly. He attends a Kohanga Reo. He laps up little bedtime stories in Maori and in fact demands them. His first clear words however are English ones. It is not a matter of seeking and placing blame or fault. This is a situation which I would suppose is going to face many young parents who wish for their children a chance to know 'Who they are!' I am a little disillusioned and feel that maybe some good can come from putting to paper some personal experiences. Maybe others will recognise them.

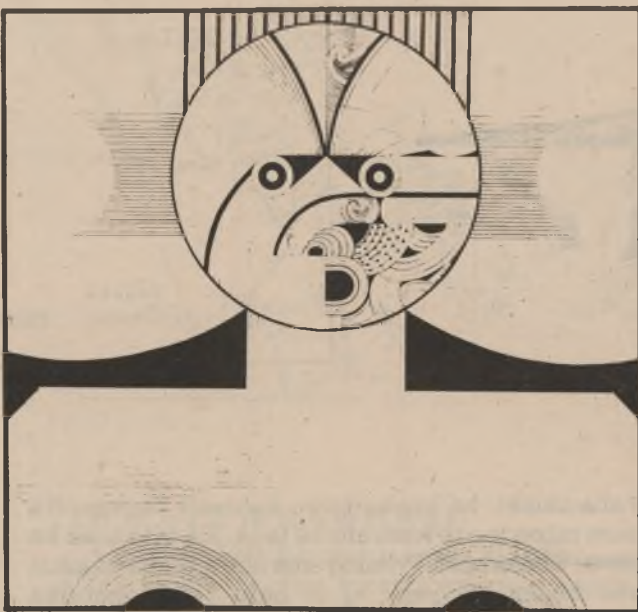
"When folk hear me speaking Maori to my son they are often intrigued. When at my command he shows them his pito or arero they are delighted. They invariably express the opinion that he will speak Maori fluently by the time he attends school. Quite apart from recognising my present limitations I have just realise (and painfully) that no children of mine are going to speak Maori fluently unless some attitudes that we possess are looked at carefully."

## LANGUAGE POLICY

The Maori language, once the first language of New Zealand, has been relegated to a minor position in official terms since the beginning of organized European settlement 140 years ago. There are a number of dialectal differences amongst the various tribes, but unlike Western Australia or other countries of British overseas settlement, the indigenous Maori spoke a language that was universal to the whole country. When this was transcribed by missionary-scholars, and the bible, then other written works began to be produced in Maori, a standard linguistic orthography was produced. From the late 1830s onwards, Maori communities eagerly accepted Christianity and mission-led schooling, so that by 1870 most Maori were literate in their own language and many were also literate in English.

About 100 years ago, when the colonial government accepted responsibility for Maori village schools, the medium of instruction became English, while Maori as a language of communication in schools was disfavoured and later suppressed. Many older Maori people recall being beaten for speaking Maori at school as recently as the 1930s and 1940s. Maori is a language unique to New Zealand, although its close relationship to Tahitian and other island Polynesian languages is recognized. If Maori is to survive as a living language, it must do so in New Zealand, so the responsibility for its future rests with New Zealanders.

## NGA KOHANGA REO



"I am one of many who have discovered what my taha Maori means, and the potential it holds. Several years ago I started to learn the language and was told then that it is an easy language to learn. I do not believe for one minute that it is. Simply saying things in Maori may not be too hard. The difficult thing however is that you also have to 'think Maori' before you can 'speak Maori'. Maori unlike some languages was conceived in the mind and born on the mouth rather than on paper. I feel that the current emphasis on books needs to be diverted to some extent, and focused on to the people from whence it came. This is a more natural way of learning. Institute it and perhaps Maori may be as 'easy to learn' as some say. At present you can be discouraged by learning from a book and not being understood.

"Probably too, the longer one delays learning the language, the harder it becomes to do so. The changes of adolescence and the responsibilities of parenthood are powerful reasons to dissuade one from learning the language. We need to be aware though that it takes only a handful of generations for any tongue to fall from everyday use to demise."

## WHO SPEAKS MAORI?

The future of Maori as a first language in New Zealand is imperilled. Most native speakers are over 40 years of age and in many tribal areas there are only a handful of native speakers who are under 40. Despite 10 years of Maori language promotion in secondary schools and universities, few people leave the school system with a fluent competence in Maori, unless they are already native speakers.

So who speaks Maori? In short, only adult Maori. From 1975-78 a survey of language use in Maori households and communities was conducted by the New Zealand Council for Educational Research, under the direction of Dr Richard Benton. Benton's reports indicate that:

1. Maori is spoken by a majority of Maori people over the age of about 30 in North Auckland,

"Nga Kohanga Reo" (extracts)

na Edward raua ko Rahera Douglas

parts of the Bay of Plenty, the East Coast of the North Island, and some other parts of the country.

2. Most Maori people over 50 in most parts of the North Island.
3. A few young people and children in some places.
4. Most children and younger people in a very small number of rural areas.
5. Very few non-Maori (Pakeha) are known to be fluent speakers of Maori - certainly less than 500 and probably less than 200.

Extrapolating to the Maori population as a whole, Benton suggests that about 20-25 percent of Maori (70,000) are able to speak the language conversationally and a further 25-30 percent (115,000) were able to understand the language easily. Because these data are based on a survey that began in 1975 and was completed in 1978, between 5 and 10 years has elapsed, and the number of fluent Maori speakers has continued to decline. Our own observations indicate that the stock of fluent Maori speakers is being depleted at an alarming rate.

"I have often been told to slow down by my peers and elders as I pursue Te Reo and 'things Maori' in general. Zealous people like me are, I suspect, like that out of a sense of anxiety rather than arrogance: worry for nga taonga a nga Tupuna rather than superficial haste. Recognising that to some, the clock on the Maori day is winding slowly down, many of us are trying to wind it up again, hard. While still others are looking to buy a new model, maybe a digital one! I personally like the old-style clock, but it requires effort rather than quartz to keep it ticking.

"If you have been brought up without something which is later discovered, there may often be a need to 'make up for lost time'. This has strengthened my resolve for our children to know not just their taha Pakeha, but their taha Maori. The children will be the guardians of whatever language we bequeath them. Unfortunately we the teachers are often lacking in resources ourselves. The resolve then becomes obligation, then: responsibility."

## COMMUNITY RESOURCES FOR MAORI LANGUAGE LEARNING

On paper, the resources committed to the learning of Maori seem extensive. At all levels of the formal education system some inputs of Maori language are evident. All universities have Maori language courses as do some of the polytechnics and community colleges. At secondary level, many schools offer Maori language as an option. Unfortunately, most pupils studying Maori are themselves Maori and do not proceed beyond their second or third year, leaving school with only rudiments of the language and unable to comprehend most conversations in Maori.



# ME PEHEA TOU AO?

## LANGUAGE AS A POLITICAL OBJECTIVE

Kohanga Reo (language nests) had their intellectual beginnings in the 1960s when Maori university students sought to perpetuate and enhance the still existing practice of grandparents rearing one or more of their grandchildren. At successive Maori students' and young people's conferences, Maori-speaking grandparents were asked to foster, and raise as Maori speakers, one or more of their grandchildren. The aim was to bridge the widening gap between the bilingual Maori-English-speaking older cohorts, and their



monolingual English-speaking descendants.

It is assumed that by age five, children will leave Kohanga Reo with fluency in both English and Maori. Contact with English-speaking parents, television and neighbours is expected to provide sufficient exposure to English for the children to be well able to cope with the English language environment of primary school. The task of the Kohanga Reo is to provide sufficient exposure to Maori to ensure that the child will gain equal facility in Maori. Most centres expect parents to reinforce at home the Maori that children hear at Kohanga Reo. To increase the level of communication between parents and children in both languages, every Kohanga Reo has part-time Maori language classes for parents. Most parents are keen to become bilingual themselves, and by attending these classes, raise their own levels of Maori language fluency.

There is little doubt that the Department of Maori Affairs entered the area of child-care and child development through Kohanga Reo because Maori are dissatisfied with the extent of Maori in the education system. Despite an increased emphasis on Maori in schools, the Department of Education has moved very slowly indeed in establishing either bilingual schools or Maori-medium streams in otherwise English language schools. The biggest problem rests with their teachers. Overwhelmingly they are incapable of mounting a bilingual Maori-English programme and feel threatened by the prospect of it. (There are more New Zealand teachers who are bilingual in French and English than in Maori and English and there may well be more teachers in New Zealand who would argue strongly for bilingual education in New Zealand provided it was in useful languages such as English and French, Spanish, Japanese or German). This is a serious problem and one which the Department of Education will have to face as children from Kohanga Reo reach school age with a bilingual competence that will need to be nurtured through the primary and secondary schools.

Wherever Kohanga Reo have been established, they have asserted Maori control, and because so

few Pakeha people have Maori language competence, the centrality of Maori language learning has helped to keep control in Maori hands. Kindergartens and play centres have responded cautiously, but favourably, to their establishment, by asking preschool advisers in the Department of Education to help them expand the Maori content of their own programmes. With the long-term prospect of one-fifth of the country's preschoolers choosing between Kohanga Reo or existing preschool alternatives, some kindergarten teachers and play centre supervisors want to offer attractive programmes that will compete for the Maori parents and their preschool child.

Support is also needed from those who already speak Maori. We as learners need in the first instance to be brave enough to jump in the deep end, open our mouths and minds and give it a go. Maori is not popularly a written language: it is a spoken one. It certainly is not one to be just thought about and mulled over. Fear of making mistakes is a terrible inhibiting factor to those wanting to test what they have learnt. That fear needs to be overcome. Fluent speakers of Maori need to be patient with we learners but above all they must speak Maori with us. I have greeted kaumatua with 'Tena ra koe e kara' and received 'Hi', 'Pehea ana koe e kui' and received 'Oh not bad boy!' I have also tried holding conversations with speakers of Maori. All I have got in reply sometimes is English. I realise that these people may well be at times hoha of our fractured Maori but it is hard enough for us to get going, let alone have to suffer the embarrassment of having your efforts unrewarded.

Young ones like my son may certainly understand the language through having it spoken to him, but until such time as he listens to adults speak freely in Maori, he and others will be unable to speak it. It is interesting to note that the offspring of people with heavy European, Scots, or Irish accents do not inherit those accents. Rather they speak the language of the majority group. Maori needs therefore, to be seen as not just the language of the Marae, but as an everyday medium of communication.

## TE REO MAORI IN THE MEDIA

In broadcasting, the commitment of resources to Maori language programmes is minimal. There are no Maori language programmes on private radio stations, and only limited air-time is made available on Radio New Zealand and the two public television stations.

A five minute per week Maori news programme on radio, started during World War II, was expanded in the 1960s to 30 minutes per week. Throughout the 1970s decade, Maori people requested more Maori language and Maori content programmes on radio and television. In 1978 the Broadcasting Corporation of New Zealand established a Maori and Pacific Islanders' programmes unit, Te Reo o Aotearoa, which produces programmes, ranging from five-minute news broadcasts each day in Maori to weekly programmes in English and/or Maori about Maori affairs. Maori people saw the expansion of Maori radio broadcasting as too little, too late, and noted with cynicism that the expansion occurred after radio had been relegated to a minor place in comparison with television.

As for television, Maori were always in the news somewhere - usually depicted as 'baddies', but sometimes as 'goodies' trotted out to welcome visiting royalty or other overseas dignitaries, and to bolster our 'official commitment to a multicultural society.' Over the last several years, a magazine programme of Maori interest and

Ka huri, ka timata ano ...



content has been produced weekly, but early in 1983 a five-day per week, six minute duration news broadcast in Maori was instituted. This news programme has done more to confirm official recognition of the Maori language in the eyes of Maori people than all the other official pronouncements about the importance of Maori to the future of New Zealand.

All the same, this is less than half of one per cent of the weekly television offerings and, in more specific terms, accounts for only three per cent of news broadcasting time per week.

I feel sincerely that Te Reo Maori will not survive through the efforts of the Maori alone. Pakeha people who have a sincere wish to learn Maori should be permitted to do so. They need to see the language as part of New Zealand's heritage. This can be a contentious point but I am endeavouring to be realistic when I suggest that our future can be harmonious only if it is a dual one. Nga parirau o te ao tangata; he tama wahine, he tama tane. Nga parirau o te ao Maori; he tama Pakeha, he tama Maori.

So what of the future of Te Reo Maori? The points raised in this article are hardly new. They are however, new and real to me as one person. The years between now and the turn of the century will determine whether or not Maori as a living language will survive. I think that it probably will, and history does have a precedent.

In the short space of one hundred years the Hebrew language was nurtured from a state where it was not spoken to the present where it is the native tongue of the people of Israel. This immense task was started by one man - Ben Yehuda. He decided that his first child would be the first in over a thousand years to grow up with Hebrew as his first language. It seemed impossible but he persevered. This example is worth remember and personally gives me cause for long term optimism. I believe that our Reo Maori will live. What life it has however, is largely up to us now!

## NGA KOHANGA REO

The first Kohanga Reo (language nest) was established in 1982. To date 300 such centres have been established nationally and they cater for 5,000 preschool Maori children. But there are in excess of 30,000 Maori children under five. The Kohanga Reo programme aims to try and gather up now the 22,000 - 33,000 under 3 years old and to engulf every newborn Maori baby - between 7,200 and 11,000 per year.

Three objectives have been identified and stated. As their first objective, Kohanga Reo are expected to arrest the decline of Maori-speaking people in New Zealand by bridging the gap between the bulk of Maori language speakers over 40 and the new generation aged 0-5 years, the foundation of our future, to ensure that the Maori people are to survive as an identifiable people, with their distinctive language and culture, into the 21st century.

The second objective is to give Maori people greater control over their own lives, and the ability to plan and organize their own futures within the context of the whanau, or extended family system. This system still exists in Maori society, although it is under attack from economic and social forces associated with rural-urban migration, high work force participation rates of both men and women in the wage economy, and the influences of the Western nuclear family system that is all pervasive around them.

The third objective of Te Kohanga Reo is to achieve Maori control over Maori resources. Effecting change in the educational system has been difficult and requires so much effort to convince teachers, principals and educational administrators. Each Maori child has a right to expression and education in her/his mother tongue. This third objective is stated in terms of **Mana Maori Motuhake** (the spirit of Maori autonomy) and can best be described as a desire for Maori themselves to decide what they want for themselves, for Maori to control their children's socialization and education, and the content and

context of that education in the wider New Zealand community perspective. It can be seen from another perspective as a desire to remove the Pakeha right of veto over Maori life and social institutions.

*It is a Sunday morning. Our boy is in the living room. I got up early to finish this article and he followed soon after. He lured me to an already open refrigerator door, pointed to his cup of fruit juice and said 'Ipu?'*

Soon people will ask why they must pay \$40-\$60 per week to ensure that their child has the right to preschool education in their mother tongue when their Pakeha neighbours receive the same, or better, education in their mother tongue for \$2

"If you choose to send your child to kindergarten, you can have it for \$2 per week; if you choose to send your child to Kohanga Reo, then you will have to pay for that privilege, but the choice is yours."

And that really sums up the power of the dominant culture to restrict choices for the indigenous minority.

It is important to recognize that Maori is very much a minority language and culture in an overwhelmingly monolingual and monocultural Anglo-Celtic society. Maori is the language of the disadvantaged and the oppressed and must compete with English, the only official language and the mother tongue of the dominant culture.

Kia hatia ra. Koiane etahi pitopito whakaaro oku mo to tatou Reo matua. Kia korero Maori tatou ki a tatou ano, kei mahue iho hei taonga noa. Ko te reo te kakahu o te whakaaro. Kia tika ai nga whakaaro kei taretare o tatou kakahu.

Tena ano tatou i roto i o tatou mate aitua. Ara, ratou i kawhakaia ai ki te ao wairua. Haere koutou ki te moenga i waihangatia hei wahi okiokinga ma tatou ma te iwi.

No reira haere e nga mate, haere, haere, haere atu. Ka huri.

## UNIVERSITY BOOK SHOP

we welcome

Ngugi wa Thiong'o

and have a display of books by him  
and other African writers at our  
Princes Street shop.

STUDENT UNION BUILDING  
34 PRINCES ST AND 34 KITCHENER ST  
AUCKLAND 1  
TELEPHONE 771 869

CAMPUS RADIO  
Presents...  
THE  
COWBOLLS  
DOUBLE  
HAPPY  
AND  
THE FOLD  
GLUEBOT THURSDAY  
26<sup>th</sup>



# FREE 50% Travel Concession Card

**INTERNATIONAL STUDENT IDENTITY CARD**  
CARTE INTERNATIONALE D'ETUDIANT / CARNET INTERNACIONAL DE ESTUDIANTE

① SIGNATURE / SIGNATURE / FIRMA

② FIRST NAMES / PRENOMS / NOMBRES  
**Andrew**

③ FAMILY NAME / NOM DE FAMILLE / APELLIDO  
**OTHER**

④ BORN / NE LE / NACIDO  
**30/11/62**

NATIONALITY / NATIONALITE / NACIONALIDAD  
**New Zealander**

**STUDENT**

⑤ EDUC. ESTABL / ETABL. D'ENSEIGNEM. / ESTABL. DE ENSEÑANZA  
**Victoria University**

⑥ ISSUING OFFICE / ORG. EMETTEUR / EXPEDIDO POR  
**Student Travel (NZ)**

⑦ PLACE AND DATE / LIEU ET DATE / LUGAR Y FECHA  
**Wellington 30/11/82**

VALID / VALIDE / VALIDO  
**0 8 7 7**  
**J 27385**

PHOTO / PHOTOGRAPHIE / FOTOGRAFIA / ФОТОГРАФИЯ / 写真 / 照片

THE HOLDER OF THIS CARD IS A FULL-TIME STUDENT IN HIGHER / FURTHER EDUCATION.  
LE PORTEUR DE CETTE CARTE EST ETUDIANT A TEMPS COMPLET DE L'ENSEIGNEMENT SUPERIEUR OU COMPLEMENTAIRE.  
EL TITULAR DE ESTE CARNET ES ESTUDIANTE MATRICULADO EN UN CURSO COMPLETO DE ENSEÑANZA SUPERIOR.

## The International Student Identity Card (ISIC)

gives full-time students 50% standby concession on airfares throughout New Zealand. It will also give you substantial discounts on ARA bus fares and at selected theatres, cinemas and retail stores.

## Student Travel Services (STS)

have negotiated a special deal with The National Bank so they pay for your ISIC Card for two years.

### You qualify

if you use The National Bank Bursary Back-Stop scheme which gives you interest-free and low cost loans, free cheque accounts, etc. if you undertake to deposit your bursary payment with them.

### You could also qualify

for a free card as a full-time student not in receipt of a bursary if you open and maintain an ordinary cheque account with The National Bank.

(See your nearest branch for details).

### Sounds like a good deal

N.B. Get all the details (applications, etc.) from the Students' Association office, STS sales office, or from any branch of The National Bank.

**The  
National  
Bank**  
of New Zealand Limited



Share our world of experience

Although unsecured, deposits with The National Bank are an authorised trustee investment. Student Travel Services (NZ) Ltd.

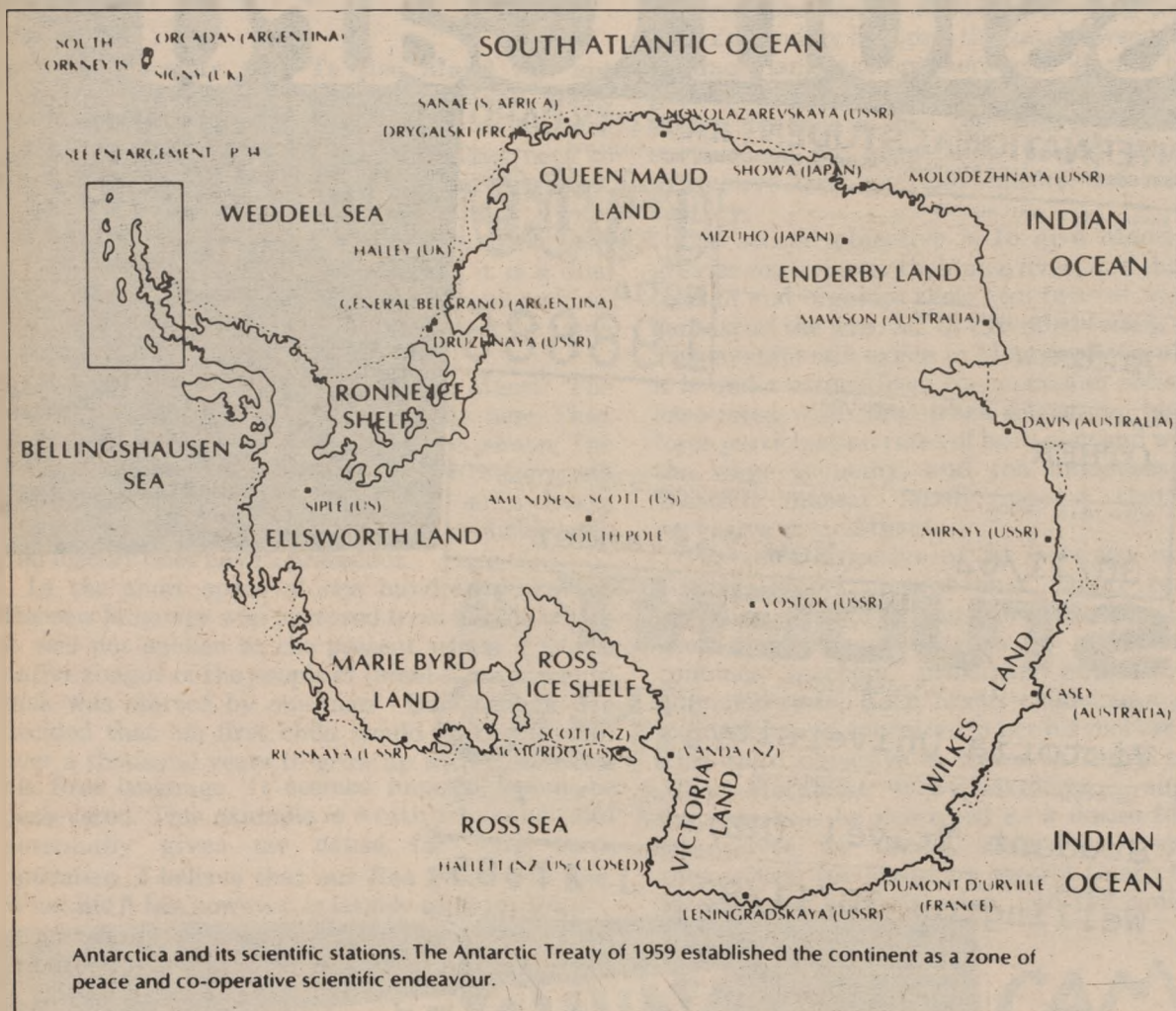
NB 7584



# ANIMAL OR MINERAL? A QUESTION OF SURVIVAL.

## ANTARCTICA UNDER THREAT

The heroic age of Antarctica gave way to the scientific. Not satisfied with this, the Antarctic Treaty nations decided to create a new era for the continent; something more appropriate for the 1980's. It didn't take long and they were unanimous - they'd carve it up! Today, Antarctica is on the verge of commercial exploitation - its next era.



To many people Antarctica is just a chunk of ice and rock, uninhabited and perhaps unimportant. Uninhabitable it may be, but its importance to this planet is so great that any damage sustained by its ecosystems could have global repercussions.

Remote from industrial activity and most other forms of pollution, Antarctica is a unique natural laboratory where scientists can monitor critical changes in the world environment, such as changes in the levels of CO<sub>2</sub>, lead, pesticides and radioactivity.

The continent itself plays a major role in governing the world's climate as it is the hub of atmospheric circulation and marine currents. Cold Antarctic bottom water is known to penetrate as far as the North Atlantic, influencing the world's marine circulation, and indirectly, the world's weather.

The solar reflectivity of the ice also plays a critical part in the generation of the global climate. Solar heat is radiated back into space and this along with the cold dry air causes more solar energy to be lost than absorbed, cooling the earth's temperature. Minute changes in this reflectivity can have a significant effect on solar warming which would affect the entire ecosystem on both a local and planetary scale. The melting of Antarctica's ice would of course alter this reflectivity.

Another contribution Antarctica makes to this planet is in the fauna of its seas and coastline. They are the home of whales, fish, seals, penguins and other sea-birds. The continued existence of this wild-life depends on the fragile eco-systems being left undisturbed. The eco-systems are fragile because the food-chains are short and simple (making them vulnerable to disruption and depletion) and ice-free coastline, suitable for nesting and breeding is in short supply, which means that available sites are carefully distributed throughout the population.

The land itself is extremely sensitive. Shortage of rain, the intense cold, very little plant-life and the lack of indigenous terrestrial animal-life (apart from mites, springtails and midges) have all contributed to the continent's inability to cope with the 'normal' impact of human settlement.

It is therefore inevitable that commercial exploitation of its minerals and hydrocarbons will mean the destruction of Antarctica as we know it.

The wildlife would have to share their limited stretches of coastline with port installations for the export of minerals, and with on-shore support facilities for oil-rigs. In competition for space the wildlife would lose!

If there was drilling for oil there could conceivably be a blow-out. Antarctic weather and ice conditions could be such that remedial action might be physically impossible and the release continue for months. Oil-tankers would be constantly in danger of collisions with ice-burys. Yet we are assured by the Treaty Nations that environmental safeguards will be strict. Sir Peter Scott recently made the comment: 'I do not believe that any environmental safeguards could be strict enough to guarantee that no oil spill would ever take place. Remember that in the Antarctic climate, once oil is spilt it would possibly take hundreds of years to disperse.'

High levels of noise pollution would bring chaos to coastline colonies as well as having adverse effects on the whales which feed in the Southern Ocean.

If mining and quarrying took place there would presumably be dust. This would settle on the ice, altering its albedo (solar reflectivity), and cause it to melt - with the aforementioned consequences. Mining would also contaminate drainage with metal salts, and produce waste heaps with high concentrations of toxic metals.

There would be a need for vast quantities of fresh water. The Americans used to collect snow for water by bulldozing the hills around McMurdo Station. The snow-covering has never returned,

because it either melts or ablates (evaporates directly to water vapour).

These are just some of the very real possibilities which could occur if mineral exploitation goes ahead. The Treaty nations, however, are not disturbed by all of this, because they are confident that they are going to identify the means by which environmental risks 'might be reduced to a practical minimum.' One wonders what kind of damage is a 'practical minimum'. So far there has been no intense commercial activity on Antarctica, instead it has been the home of scientists plus support personnel and facilities. This could be considered 'limited' human contact compared to the onslaught which would accompany exploitation activities. Limited or not, it has left its mark.

Every year over 2,000 tonnes of cargo and food, and some 20 million litres of fuel are brought into Antarctica, and only a small portion is ever removed. Everything else remains as buildings, machinery, rubbish, particulate matter and gases. Large rubbish dumps at various bases are not the only available means of waste disposal - coastal waters have been used too. Dr Bruce Parker, an American scientist concerned about the human impact on Antarctic ecosystems, has said, 'It is reasonable to predict that, in place of a fascinating community there now (on the sea floor), eventually the bottom of McMurdo Sound will be covered by a veritable rug of litter'.

Any organic rubbish lying around onshore will remain intact for years, because in such extreme conditions the natural processes of decay are immensely slow - food and newspapers from the first British expeditions still remain!

At McMurdo (the U.S. base) human waste is flushed into the sea. Argentinians on Seymour Island (off the Antarctic Peninsula) do theirs up in plastic bags which are then placed in a chute leading to a dump; (never investigate the contents of plastic bags found in Antarctica!)

Frequent oil slicks have been reported from Arthur Harbour near Palmer Station (U.K. base off Antarctic Peninsula), and at Ross Island on McMurdo Sound N.Z. zoologist Graham Wilson has reported seeing oil-coated penguins. Over a period of 12 days in Jan '79 he noted 'at least 20 Adelie penguins with feathers matted by a dense petroleum oil'.

Souvenir-hunting is taking its toll as well. An example of this is the grove of fossil tree-stumps on Mt Fleming which is, according to Margaret Bradshaw geologist at Canterbury Museum, a locality 'well known as a good place for easily acquiring some fossil wood, and it is regularly visited by helicopters showing VIP's the local sights'.

Scientific activities have not always been harmless either. The direct application of radio isotopes to water, soil and ice, plus some accidental releases, has resulted in radioactivity concentrations far above background levels, and it's suggested that Lake Vanda may have enough carbon-14 residues from previous studies to render the accurate carbon dating of its waters impossible.

Vegetation that once appeared around McMurdo has disappeared due partly to repeated sampling. Activities of certain nations have made more than a slight impact on the environment. The Americans installed a nuclear reactor in 1962 which amounted to a 10 year story of shut-downs, fire-damage and radiation leakage. It was closed in 1972, though it was a further 6 years before the site was declared 'decontaminated to levels as low as reasonably achievable.'

France  
Constructio  
and the foll  
the blasting  
Pointe Geol  
that the en  
after the wo  
and Buffon  
fauna. Bree  
Cape Pigeon  
will be den  
nesting site  
of these bir  
preferred at  
their nearby  
Emperor Pe  
attracted th  
If the I  
necessary f  
station, wh  
extraction o

Another  
this i  
method whe  
enforced.  
Measures fo  
and Flora a  
do nothing  
mineral exp.

These are  
activity an  
population.  
competitive

Certain  
exploited by  
Conservati  
(CCAMLR)  
However, i  
remain wi  
Controlling  
Convention  
'86 season  
for the imp  
though it is  
Fin-fish in  
exploited al

Russia, J  
Krill (a s  
accurate i  
sustainable  
food source  
and pengu  
overall Kri  
season.

CAI  
ADI

MID-YEA  
VISIT PI

REMINDER:  
ON CAMPUS

July  
Trade & Ind  
Oil, Martin S  
Marine Divisi  
Min. of Ener  
N.Z.E.D., Dep  
Holdings, NZ  
Iven Watkins

PRESENTAT

July 25 :  
Shell BP Toda  
allied subjects  
Engineering -  
Sch. at 2.30pm  
N.Z.E.D. - UL  
July 26 :  
Synfuels - U  
July 30 :  
Foreign Affair  
Centre, Sch of  
1.00pm  
Dept. Labour  
Arts Bldg at  
IWD - ULT a

ADDITIONS:  
N.Z. REFIN  
POINT on cas  
July & Wedne  
Seeking Gr  
Engineering  
electronics, C  
Chemistry. A  
CAS.



France decided it needed an airstrip. Construction took place in the summer of '82-83 and the following summer of '83 - '84. It involved the blasting and levelling of five islands in the Pointe Geologie Archipelago. It should be noted that the environmental impact report was made after the work had begun. Two of the islands, Lion and Buffon, are noted for the richness of their fauna. Breeding sites for Adelie penguins, Skuas, Cape Pigeons, Snow Petrels and Wilson's Petrels will be demolished and the colonization of new nesting sites is highly improbable for the majority of these birds. It will also mean the closure of the preferred access route of the Emperor Penguins to their nearby colony. It is ironic that this particular Emperor Penguin colony was the very thing that attracted the French to that area in the first place.

If the French regard such destruction as necessary for the support of a small scientific station, what will they deem necessary for the extraction of minerals?

Another important issue which came out of this incident was the fact that there was no method whereby agreed-upon regulations could be enforced. France contravened the Agreed Measures for the conservation of Antarctic Fauna and Flora and the other Treaty Signatories could do nothing about it. Will regulations pertaining to mineral exploitation be as ineffective?

These are some of the consequences due to the activity and the support of a science-orientated population. What will be the effects of a large, competitive, commercial population?

Certain living resources are already being exploited by Treaty nations. A Convention for the Conservation of Marine Living Resources (CCAMLR) was signed in Canberra in 1980. However, the fisheries of the Southern Ocean remain without any controls because the Controlling Commission (set up under the Convention) has not as yet set any quotas. The '85-'86 season is considered the earliest possible date for the implementation of such regulations even though it is widely accepted that some species of Fin-fish in the South Georgia area are being over-exploited already.

Russia, Japan and Poland continue to harvest Krill (a small shrimp-like crustacean) while accurate information on standing stocks and sustainable yields is lacking. Krill is the primary food source for fish, squid, whales, seals, seabirds and penguins, yet there are no quotas and the overall Krill catch is about 200,000 tonnes per season.

Whaling in the Southern Ocean is not regulated by CCAMLR, it has been left to the International Whaling Commission (IWC). Of the IWC countries, two Antarctic Treaty nations, USSR and Japan, are the two remaining countries still hunting whales in the Southern Ocean where the small minke whale is the only species still abundant enough to catch.

It would be an understatement to say that exploitation already taking place is inadequately controlled. If they cannot regulate for fish - how are they going to regulate for oil?

'Beeby II' - A revised edition of a minerals regime proposed by NZ Foreign Affairs Assistant Secretary Chris Beeby - was the subject of a recent meeting of the Treaty nations in Tokyo May 22 - 31 this year. This meeting was once again closed to the public. The proposed management plan for commercial exploitation which emerged from this meeting is as follows.



Three central institutions are proposed; a Central Commission which would decide whether to open areas or not; a scientific, technical and environmental Advisory Committee (consisting of experts nominated by each member of the Commission) which would assess whether proposed activities posed any environmental risks or not; and a Regulatory Committee (consisting of 8 nations or less) with one committee for each general area opened to mineral activities.

As it stands there are many reasons to doubt the effectiveness of this system, even though concerned bodies were given the dubious assurance that the status of environmental work had been 'enhanced'.

Prospecting (which will allow certain dredging and drilling) would essentially be unregulated, plus companies would not be required to exchange or make freely available the data obtained from mineral activities. This would make it impossible to properly evaluate environmental risks and benefits and will make enforcement difficult. In most countries regulatory authorities have to be given access to all so-called 'proprietary data' in order that they properly fulfill their responsibilities.

It seems that environmental impact reports will be carried out by the 'sponsoring' State. No non-governmental organisation will be called upon to help make a rational unbiased judgement. Nor does this new draft explicitly require the Advisory Committee to evaluate whether adequate information exists to make a well informed decision about a particular minerals proposal.

If, at the developmental stage the Advisory Committee finds 'significant modifications to the environmental considerations unforeseen at the time the Management Scheme was adopted' it can only recommend 'guidelines for the modification of the scheme'. This really means that detrimental activities will continue regardless.

Another disturbing defect in this plan is the fact that there will be no central enforcing body; instead it will be the responsibility of each sponsoring nation to make sure that the companies abide by the regulations. Once again, there will be no effective means of enforcing agreed-upon measures.

But perhaps the most disturbing aspect of the proposed minerals regime is the fact that most Treaty nations feel confident about controlling environmental impact.

There is world-wide proof that environmental damage follows human beings wherever they go. Why will it be different this time, especially when the target area is the most fragile of the world's eco-systems?

In the event of mineral exploitation, the setting up of an Independent Antarctic Environmental Protection Agency would be the best method of ensuring that as little damage as possible is inflicted on the environment. The Treaty nations tend to disagree with this.

However, in the long-run, no amount of agencies or regulations will avert the disastrous consequences of mineral extraction. This leaves only one true alternative - Antarctica should be protected forever as an International Sanctuary. Only then will its wilderness character be preserved for future generations.

Jane Sheldon  
for Greenpeace, N.Z. Inc.

(Greenpeace made the decision in 1983 to make Antarctica an international campaign. Along with other groups such as Focus on Antarctica, Friends of the Earth and Antarctic and Southern Oceans Coalition, Greenpeace has taken up this unique opportunity to safeguard an almost untouched wilderness).

## CAREERS ADVISORY SERVICE

### MID-YEAR CAMPUS VISIT PROGRAMME

#### REMINDER: ORGANISATIONS ON CAMPUS

July 24 - July 31  
Trade & Industry, NZPO, Mobil Oil, Martin Spencer, NZR, MOT - Marine Division, Synthetic Fuels, Min. of Energy, Fisher & Paykel, N.Z.E.D., Dept. Labour, Shell NZ Holdings, NZ Farmers Fertiliser, Ivon Watkins Dow.

#### PRESENTATIONS:

July 25:  
Shell BP Todd - Commerce and allied subjects - ULT at 1.00pm,  
Engineering - R. 1.401 Engineering Sch. at 2.30pm  
N.Z.E.D. - ULT at 7.30pm  
July 26:  
Synfuels - ULT at 1.00pm  
July 30:  
Foreign Affairs - Conference Centre, Sch of Architecture at 1.00pm  
Dept. Labour - Room 002, Old Arts Bldg at 1.00pm  
IWD - ULT at 7.30pm

#### ADDITIONS:

N.Z. REFINERY - MARSDEN POINT on campus Tuesday 31 July & Wednesday 1 August.  
Seeking Graduates in C&M Engineering, mechanical, electronics, Comp. Sc, Maths & Chemistry. Appts can be made CAS.

#### Product Designer: Elmark Industries

Seeking a draughtsperson in the plastic thermoforming area. Applicants need artistic flair - the work is 50% aesthetics with technical backup readily available. A working knowledge of metals would be an advantage. Possibility of part-time initially.  
Contact: Alan Wilkinson. Ph 565-168

Programmer: EMS Systems Ltd  
Seeking Computer Science graduate (or about to graduate). The company develops computer software for IBM PC and SORD microcomputers and sells both hardware & software. Also the possibility of one holiday job.  
Contact: Gerry Brennan, Systems Manager, P.O. Box 370 New Plymouth.

#### Maths/Stats Graduate - Lampen Associates

Seeking a young person to join a client team of professional consultants. Appointee would be involved in calculation and valuation of pension funds, super schemes etc for a variety of corporate clients. Good communication skills and keen interest in computer applications preferred as they utilise a sophisticated in-house system. Encouragement will be given to person wishing to continue studying.  
Contact: Nicola Pohlen Ph 795-550

## JOB VACANCIES

Assistant Planner - Franklin County Council  
closing date Friday 27 July  
Senior Planner - Policy: Rotorua District Council  
closing date Friday 27 July  
Further details CAS

SSC - Opportunities for Graduates  
Scientist - Min. Ag & Fish Head Office  
Farm Advisory Officer (Economics), Ag & Fish. Hamilton  
Asst. Auditor: Audit Dept (2) Palmerston North  
Asst. Advisory Officer, Personnel Div. Dept. Educ. Head Office  
Scientist - Planning & Forecasting, Corporate Services, Min. Energy, Head Office.  
Assistant Journalist, Min. Foreign Affairs. H.O.  
Asst. Advisory Officer, Dept. Health, H.O.  
Librarian, Housing Corp. H.O.  
Vocational Guidance Counsellor. Dept. Labour, Dunedin  
Employment Officer, Dept. Labour - Whakatane, Gisborne, Otahuhu & Manakau  
Asst. Librarian, Dept Lands & Survey H.O.  
Legal Clerk - Rural Bank, Christchurch  
Asst. Investigating Officer, Policy & Planning, Rural Bank H.O.  
Scientist, Instit. Nuclear Sciences, DSIR, Lower Hutt  
Technician/Technical Officer, Plant Physiology Div. DSIR, Palmerston North.

Part-time Full-time Programmer - Diagnostic Laboratories  
Seeking part-time programmer with a view to full-time employment before the end of the year. Hours flexible. Burroughs B1955 with data base in COBOL attached to this are micros logging data from scientific instruments. The system is being marketed and installed nationally and internationally.  
Contact: Michael Gill or Sheena Carpenter 795-225.  
Committee Clerk - Upper Hutt City Council  
Seeking Law graduate with initiative and ability to receive a thorough grounding in local government administration and law. Career prospects are good and some study leave is available. Conditions etc available CAS  
Closing date: Wed 4 August, 4pm.

Psychologist - Royal New Zealand Navy  
Applications are invited from psychologists interested or experienced in occupational psychology. Applicants must be eligible for registration or have completed an Hons or Masters degree with a major in Psych, by Jan 1985. Employment will encompass most aspects of occupational psychology including the provision of selection and counselling services, training systems development and personnel research.  
Application/enquiries to Director of Recruiting (Navy), Ministry of Defence, Private Bag, Wellington.

Careers in International marketing & Management - Irex  
A number of ambitious people are required to train as Market Development Agents. A background of interest and/or experience in commerce or sales would help but is not essential as intensive training is offered. This work is a high status area in fast expanding Information/Communication industry. If you are energetic and think you have management potential

Contact: Janet. Phone 396-916.

Career Opportunity - Prudential  
Seeking to increase its sales staff in the Auckland area. As an agent you will join a select group of professionals from various backgrounds carefully trained to develop expert knowledge, strong self-discipline, and a creative approach to guide and advise people on superannuation and achieving financial security. In return the rewards are high, you are independent and the rewards are commensurate with your ability.  
Contact: Ken Beehre, Ph 545-009

Life Assurance Sales Careers - Government Life  
Seeking graduates or those interrupting their studies to join their Northern Region Marketing Division. Applicants should have a desire to help people, a need to succeed in a career, and the ability to sustain effort. The rewards are directly linked to effort expended.  
Contact: D.E. Sollick, Asst. Regional Manager, Mktg. P.O. Box 370 Auckland.



# NGA TUHI MAI

## LETTERS

HARD DONE BY NATIONAL SUPPORTERS

Editors,

As I read the latest edition of 'Kia Ora', I wonder how the writers can be so narrow-minded as to think that they have the right to promote Labour policies and rubbish National policies during election week. 'Kia Ora' is paid for by all A.U.S.A. members of which there would be about as many National as Labour supporters, with a significant portion supporting other parties. If 'Kia Ora' was a fair publication it would either abstain from involvement in the elections or allow a fair cross-section of opinions to be published. The Broadsheet Snap Election Guide is so one-eyed that it is hardly worthy of mention and the Bates article contains more bullshit than truth.

He starts with exaggerated statistics (in 1973, 15.3% of Govt. spending was on education, not 17%) and yet fails to mention that, in dollar terms, education spending has increased more than four fold in the last 10 years. He then attacks Merv Wellington with emotive lies. Most teachers that I know have few complaints about his performance. They generally object to his arrogance and dictatorial attitude.

On a technical point, he claims that 'staff/student ratios have risen from 1:12.3 to almost 1:14. This is actually a drop in staff/student ratios.

It is claimed that overseas students will soon be closed out entirely by entry restrictions. This only applies to individual universities as the students will still have the opportunity to study the same course elsewhere in the country.

The next paragraph provides some more statistics but actually shows that things were easier last summer than the previous one. I also ask the question 'Why, if jobs were so hard to come by, did the enrolments this year not decrease.' I believe these statistics to be contrived.

We then have projected bursary figures for the last 8 years. These are pure fantasy as the basic bursary in 1976 was \$13, not \$27.76. Assuming the 137% inflation here, the bursary today should be \$30.81c. This is about what it is.

On the same lines, the N.Z.U.S.A. has arranged an 'anti-National Education Policy' leaflet for distribution in marginal electorates. Even the cover is in red and black. Much of the information is distorted and one-eyed. It was obviously produced without any thought for who was paying for it. I have never voted for National and don't intend to change that, this time, but I do think that A.U.S.A. and 'Kia Ora' are being grossly unfair to those that do support National.

In closing, I would suggest to A.U.S.A. Executive, 'Kia Ora' staff and others that it is high time that you used students' money fairly and responsibly. It is your own graves you are digging as well as destroying the credibility of student opinion in general. With a bit of luck, we shall soon see an end to the A.U.S.A. as it is run today.

Simon Fordham

### REPLY TO HARD-DONE-BY SIMON

As the writer of the "Bates article" I suppose I had better respond to the "more bullshit than truth" accusations of dear Simon.

1. My figure for 1973 was and is correct — Simon's figure would be correct for 1975. In this context dollar terms are meaningless — inflation and rising rolls during the period mean that there was a "real" cut to education spending.

2. I don't know the teachers that Simon seems to know. They obviously are not the ones who are unemployed or who take an interest in any of the teacher's organisations, because they all vociferously opposed Merv Wellington's performance.

3. The Staff/Student ratio movement of 1:12.3 to 1:14 can be described any way you want to — it is still worse now than it was.

4. The closure of many Auckland courses to overseas students is the result of a policy which denies access for overseas students when a New Zealand student wants a place. This policy is a nationwide one and does not only affect Auckland. Incidentally, plans were afoot to extend this policy so that only school-leavers would get into some courses i.e. no part-time or mature-aged students.

5. Simon can believe the statistics were contrived — they were not, but if he wants to believe they were then I don't suppose there is much harm done.

6. The bursary in 1976 was \$24 per week for the first 3 years and \$27 thereafter. The \$27.76 quoted in the article was for December 1976 — adjusted for inflation.

The figures quoted in the article told a sorry tale of National's performance in Education — that may offend Simon, but the figures were the creation of National.

John Bates

### BULLSEYE

Dear Sirs,

Once again I find myself writing to your newspaper with another letter. The reason being, I would like to voice a formal complaint against AUSA election pamphlets which have been distributed in lectures and placed on walls. Not that they are too many, but rather they are too small, how can a person make proper darts from inferior type paper!

Thru testing I have found T. Mullins' darts tend to go to the left, J. Dolan's tend to go to the right and S. Sacatos' darts just do silly things. I hope next year's candidates will take the dart makers (potential votes) into consideration when designing pamphlets (A4 size is best).

Agent Lemmon  
"Squeezing out the facts"  
(Student I.D. No 8339084)

P.S. What is the favourite vegetable on Mururoa? — Leeks!

### FIGURING IT OUT

Dear 'A Retiring Executive Member',

Having just glanced at your 'facts' on 'political advertising' I thought I'd offer a counter-fact (which can be backed up by the minutes of Exec meetings) to your fact #2, that:

"Grants paid to clubs totalled \$38,288 in 1981, \$40,228 in 1982 and \$36,414 in 1983. \$42,000 has been provided in this year's budget — an increase of 15.3%."

While I don't disagree with the first half of this, I strongly disagree with the second sentence, \$42,000. Where did you get this figure? Out of a hat I suppose. If you look at the December 14, 1983 Executive agenda and look up 5.1-C6f (the 1984 Student Activities Budget) you will find the following budgets:

	1983 Budget	1983 Projected	1984 Budget
Societies Rep:			
Grants	24,300	22,000	22,000
Sports Officer:			
Grants	16,600	16,000	16,000
Total	40,900	38,000	38,000

The only changes to the budget as presented was to the needy students fund. \$42,000, where is it?? Even so, what happened to the \$4,486 that was allocated for grants to clubs?? (Political activities I suppose).

The difference between the 1983 amount, that was actually picked up by clubs, i.e. \$36,414, and the 1984 amount that was allocated is only an increase of 4.4%. But the difference between the amount allocated in 1983 and the amount allocated in 1984 is a decrease of 7.1%. Wonder what happened to 15.3%?

Of course the \$42,000 could have included the Tournament Travel grant allocated to help subsidize travel to and from the Winter and Easter Sports Tournaments (Lincoln is holding the Winter Tournament on August 19-23 and for those interested a notice is somewhere in Craccum advising you of the various team organisers for Auckland University) of which \$4,500 was allocated this year. A pitifully small sum to help the 200 students who attend Tournament each year, but as this money comes under a separate account on the 1983 accounts it is quite obvious the retiring exec. member would have noticed this and not made the mistake of including it as grants to clubs.

Yours in factfinding  
Bernard Kennelly, AUSA Sports Officer  
A non-retiring exec. member???

P.S. I coach my sister in 7th form mathematics, maybe I could coach mathematics to the retiring exec member (at a reasonable rate though).

### SORTING IT OUT

Dear Neil and Rangī,

Re Bernard's letter:

A) \$38,000 plus Publications Grants of \$4000 equals \$42,000. This is the correct comparison since Publications Grants are included in "grants to Clubs" in the Annual Accounts. \$42,000 is an increase of 15.3% over last year's figure of \$36,414.

B) The difference of \$4,486 between what was budgeted for Grants in 1983 and what was spent represents grants allocated to clubs but not uplifted by them. It did not 'go' anywhere — it simply was not spent.

C) It was because of this phenomenon that Executive this year authorised the Grants Committees to allocate grants 10% to 20% more than their budgets. A total of \$46,600 will be allocated but only \$42,000 is expected to be uplifted — so this remains the correct figure to compare with last year's \$36,414.

D) I did not include "Tournament Travel" in my calculations; I agree that the sum involved is pitifully small.

It's good to see a debate on these matters in Kia Ora.

F) No thank you, I don't need Maths coaching.

Yours in sport,  
R.E.M.

### THE SILENCE OF OPPRESSION

Dear Rangī and Neil,

I have been replacing notices on the Gay Students' notice-board at the rate of about two per week. The petty-mindedness of the mentally unbalanced closet case who is doing the vandalism speaks for itself, but what really bothers me is that other students are just standing around watching this jerk do his thing without any action ever being taken.

Prejudice in our society is bad enough in itself, but acceptance of or apathy towards that prejudice is probably a more widespread problem. Racism, sexism, heterosexism and the various other bigotries that exist in New Zealand society can exist and flourish if they are regarded with indifference by those who purport not to possess these prejudices.

People who regard themselves as being advocates of social justice should be prepared to make an issue of prejudice where they see its expression — be it as sexual harassment, name-calling or the vandalism of property belonging to some minority or persecuted group in our society. Apathy is the bigots' best friend.

Sincerely  
Paul Keestra

### NOT INFORMED

Dear 'Not the President',

Would you kindly inform me what you mean by stating in the June 17 issue that we 'members' pay a \$40 Studass fee (I seem to remember \$52) and where the hell is the 5c photocopier (I also seem to remember only having seen the 10c one).

So much for involvement.

Yours,  
Involved.

P.S. Thank you Trish for not writing your column.

### CONFIDENCE IS A STRENGTH

Dear Charles Atlas,

I won't deny that many men who use the fitness area in the Rec. Centre seem pretty tied up in macho images. But, in their support, they are extremely dedicated and hard working in their training and probably take far better care of their bodies than you 'wimps'. Don't take offence — there's lots of lovely wimps out there — but the 'strong-men' all started out weak sometime.

As a rather anaemic female who's taken up weight-training to try to increase weight, strength and health, I know it's inhibiting and a bit humiliating to be surrounded by the muscle-bound of the population. But be confident and you'll probably find those guys are quite helpful. It's not an easy 'sport', but if it's what you want to do make sure you're doing it for yourself. Masochists Unite on the Multi-Gym!

Yours, with encouragement,  
a one-day Charlotte Atlas

### IMAGE-DIPPING FEMINIST

Kia Ora,

It seems Louise Rafkin took a bit of a hiding in last week's letters. I am compelled to add my bit.

Kerry Harrison's image-dripping and slightly homophobic tirade against humourless, narrow, long-suffering feminists may strike a responsive chord in some. Excessive intellectualizing and labelling are the bad side of theory. Theory when it is good though, is an invaluable tool for understanding the world.

At the risk of being humourless or narrow, I actually found Louise's anecdote about men and space usefully illustrated an idea I had had trouble with. Undoubtedly men do use space, claim it and dominate it. To understand this is to know a little of how men seek to control in the day to day.

Perhaps Virginia Woolf would have rolled in her grave (for whatever reason). With a little luck D.H. Lawrence will too; he's taking up too much space.

Phil Twyford

### NICHE FOR QUICHE

Kia Ora,

I am an arts student who is slightly pissed off with the attitude around here. Why is it that so often when I meet or try to talk with a lot of the women students here I am condemned as someone who only wants to rape or abuse them? (You guessed it — I'm a white middle-class male).

Why can't people listen or talk with me as another human being who needs some company. I am a person, not a statistic, not just another male who is only after a good night in bed. People who write me off just because I am a white male really make me want to vomit.

Yours,  
E.T.

### BEETROOT BORSCHT

Dear Ed's,

A note on your 'soupy seasons' Borscht. Congratulations Tracy, it sounds real delicious — I have one suggestion though — try some beetroot in it — that's what puts the 'B' into Borscht!

Maria Kazmierow

### BURNING FLAGS

Dear Rangī and Neil,

I am writing to you to invite you and all Kia Ora readers to a debate to be held in the Maidment Theatre on Thursday 26th July at 3pm. The debate will be between two lecturers and the same number of home-grown, blue-eyed, apple pie American lads.

The topic will be "That NZ should become the 51st state of the U.S." and you are welcome to come along and heckle to your heart's delight. We look forward to seeing y'all — and don't forget to bring your American flags.

Claire Ryan  
President, A.U. Debating Soc.

### FILM FESTIVAL FOLLOW-UP

Dear Kia Ora,

Well the Film Festival has finished... it wasn't quite what we'd originally planned but the major Cinema Chains have the more artistic/experimental films sewn up!, so we did what we could.

In general the attendance was good and those that came enjoyed themselves. What I'd like to know is what Students felt about and what films they'd like to see in future years.

I'd like to apologise for the debacle of the Dr Zchuvago screening. It seems, (I had to be at Exec so I couldn't be present), that the projector exploded 3/4's of the way through. Eventually though the staf, those marvels of Engineering, wit and long-suffering patience, managed to 'Surg-Rig' a small projector balanced on the seats and continued.

Again apologies to those who missed the end. Thanks are also in order to the National Bank for their generous support and we look forward to their continued support of students and student functions.

Your Mark Allen  
Cultural Affairs Officer

P.S. 'Pip Pip' Pip. You're marvellous, Ta - Muchly. M.A.

### JACK THE RIPPERS

Dear Ed,

Getting political mileage out of election speeches is one thing but ripping down posters is another.

A Graham Watson supporter was caught tearing down posters of an EVP candidate on Monday night (16 July).

Posters have been 'disappearing' over the last few days prior to the elections. People indulging in such juvenile behaviour are incapable of representing any students and can obviously not be trusted.

From Y.D. and L.R.

Note: This letter was delivered on 17th July, before elections were over.



# PANUI NOTICES



## Clubs

### FOLK CLUB

Sorry about the clerical muck-up last week. But this week we've got it all sorted!

Our guest artist is the famed Rick Topp. So drop in, 8pm in the Executive Lounge for wine, fine music and friends. If you've been taking advantage of our guitar lessons at 7pm, you may even be wanting to share your talent with us!

### SCM

6.00pm Tues 24 July  
MacLaurin Chapel Hall  
Topic: Everything you've ever wanted to know about SCM but were afraid to ask.  
Meal provided. All welcome.  
Ph Rosalie 685-169 or Paul 874-503.

### SINGAPORE NIGHT

Friday 10th August 7pm at Sorrento with Disco. Tickets \$20.  
Phone Caroline 592-834 Ext 837 or 278-3837 or Say Juan 688-058 for reservations.  
Come along for some fun!

### THEATRE WORKSHOP AUDITIONS

'Arden of Faversham', an Elizabethan domestic tragedy to be directed by Murray Beasley.  
Room 202, Student Union.  
Wednesday 25 July, 3 - 5pm;  
Thursday 26 July, 3 - 5pm; Friday 27 July, 4 - 7.30pm.  
A large, predominantly male cast is needed for this major production which will run from September 11 - 15.

### TO ALL NIUE STUDENTS

Fakalofa lahi atu ki a mutolu oti tau kau o aoga ke he fale University nei i Oklana.  
We do know you exist!  
Time for you to come out of hibernation!  
It would be a great pleasure for us all to get together and meet one another (finally!)  
For further info give either of us a buzz, Fakaue Lahi Atu.  
Pefi Kingi 275-4907.

### MEDICAL SCHOOL BALL

Thursday July 26, 8pm - 1am.  
Leger Room, Ellerslie Racecourse.  
Featuring the Netherworld Dancing Toys.  
Graeme Wilkinson  
Gik Ham Jik  
\$26 includes meal, wine and open bar. For tickets see Medical School class reps or ring Gary MacLachlan (862-844, after 6pm).

### SOCIOLOGY DANCE

Sociology Dance Friday 27th.  
'Back to the Sixties' Upstairs Coffee Lounge, \$2.00 each.

### WINTER GENERAL MEETING

The Winter General Meeting of A.U.S.A. will be held on Tuesday 7 August and will continue if necessary on Thursday 9 August. Notice of any proposed constitutional amendment for discussion at this meeting must be given to the secretary by 5.00pm on Monday 23 July. Such notice must be in writing and must contain the full text of proposed amendment.

RW LACK  
SECRETARY

## Elections

### THEATRE MANAGEMENT COMMITTEE

Nominations are re-opened for two positions as Association representatives on the Theatre Management Committee. One of these positions is for the period from the date of appointment to 31 October 1984 and second is for the period from the date of appointment to 30 April 1985.

Nominations for these positions close and appointments will be made at the meeting of the Executive Committee to be held on Wednesday 25 July. Candidates should attend this meeting from 7.30pm.

### RETURNING OFFICER

Applications are invited for the position of Returning Officer for the forthcoming election for the portfolio positions on the Association's Executive Committee for 1985. These elections will be held on Wednesday 1 and Thursday 2 August.

Applications for this position close with the Secretary at 1pm on Friday 20 July and an appointment will be made as soon as possible thereafter.

A small honorarium is payable in respect of this position and anyone requiring further information should contact the Secretary.

### N.Z.S.A.C. MEETINGS

Applications are invited for one position as an AUSA representative at a meeting of the Northern Region of the New Zealand Students' Arts Council to be held on the evening of Thursday 26 July 1984.

Applications for this position close and an appointment will be made at the Executive meeting to be held on Wednesday 25 July. Candidates should attend this meeting from 7.15pm.

### UNIVERSITY SENATE

Nominations are invited for one position as an Association representative on the University Senate for the period to 31 October 1984.

Nominations should be made in writing and must be handed to the Secretary no later than 1pm on Wednesday 25 July. The nominations will be considered by the S.R.C. at its meeting to be held on 25 July and candidates should attend this meeting from 1pm. The appointment will be made by the Executive Committee at its meeting to be held that evening.

### NEW ZEALAND FILM MAKERS

A series devised by Roger Horrocks: Thursday 2 August, 7.30pm at the Auckland City Art Gallery.

This month's programme features the work of Merata Mita, director of the film 'PATU!', and of many prize winning documentaries.

Merata Mita will be present to introduce some of her films and to answer questions. A unique opportunity to be taken 'behind the scenes' by one of our best film makers.

Subscription for the series (11 programmes) \$39.00  
Individual programmes \$4.00 each.

### LECTURES: ANXIOUS IMAGES EXHIBITION

#### ANXIOUS IMAGES IN NEW ZEALAND WRITING - KERI HULME

A lecture by writer Keri Hulme, who will speak about her work with reference to the New Zealand context and to sources of anxiety in society that reflect in the work of writers from this country. Thursday 26 July, 1pm at the City Art Gallery.

Keri Hulme recently published 'The Bone People', a novel which has had great public and literary acclaim.  
Both lectures admission free.

## General

### DANCE

Beat Soldiers  
The Waltons  
The Union  
Friday 27th July \$3 CAFE.

### PENPALS WANTED

Patrick M. Rimene  
Interests: varied - all forms of life and topics, from music, farming, squash and most sports to reading and hunting.  
Write c/- Mt Eden Prison, P.O. Box 50-123, Upper Symonds St, Auckland 1.

Thomas Naftali  
Interests: music, movies, swimming and writing letters. Male Tanzanian, aged 19, would like a female penpal under 20.  
Write c/- Uyu Secondary School, P.O. Box 400, Tabora, Tanzania.

### CHAPERONE NEEDED

Escort wanted to fly 3 year old to Invercargill and return, in August holidays.  
Phone 538-308, Stephanie Blair.

### MEDITATION

A 3 week course on  
TANTRA YOGA AND  
MEDITATION.  
Thurs 26 July - Exec Lounge 5.30 - 7.30  
Thurs 2nd Aug - Exec Lounge 5.30 - 7.30  
Thurs 9 Aug - Rm 144 5.30 - 7.30  
The course will be led by Dada Nityapremananda, a senior monk of the Ananda Marga group.

### WOMAN FLATMATE

preferably 24+, for Morningside house. Large room (with fire place), large garden, \$35. Please ring 869-529.

### WORK OFFERED

Nurse aid (male or female) needed by disabled guy on North Shore (Milford), 7.30 - 8.30/9.00am.  
Phone Richard Watt 495-758 for further details.

### STUDENTS WITH CHILDREN

There is a meeting of 'Parent Action' on August 2nd, at 1pm in the Executive Lounge (1st floor, Student Union Building). Come and discuss how we can meet your needs, as parents on campus.

Facilities for feeding and changing your baby are available in the Sick Bay - (1st Floor, Student Union Building - on the way to Womenspace).

## Theatre

### TE OHU WHAKAARI

Thursday 26th, 1pm - SHADOWS.  
A.U.S.A. presents a FREE lunchtime concert of TE OHU WHAKAARI (Stud. I.D. needed)

### MAIDMENT THEATRE

Thurs 26 July 3pm AUCKLAND MAYORS versus AMERICAN DEBATORS in a debate organised by the Debating Society.

Fri 27 July 8pm CULTURAL MOSAIC Concert with performances by Fijian, Maori, Cook Island, Tongan, Samoan groups and Monty Python and Jazz clubs. Tickets \$5. Students \$3.50. Bookings K.M.T. Box Office 12-2pm.

### LITTLE THEATRE

Wed 25 to Fri 27 July 8pm  
TE OHU WHAKAARI A marvellous opportunity to see this exciting young Maori theatre group on tour from Wellington. Tickets \$6.50 students \$5. Bookings at The Corner and KMT box office 12-2pm.  
Sat 28 July 8pm  
CHRIS THOMPSON The outstanding Folk-solo performer in 'Folk, Blues & Beyond'. Tickets \$5.

### MAIDMENT LUNCHTIME MOVIES

Mon 30 July 1.05pm GANDHI.  
The man of the Century. The motion picture of a lifetime. His triumph changed the world forever.  
Admission only \$1.

### PAKURANGA COMMUNITY THEATRE

FEMALE TRANSPORT  
BY STEVE GOOCH  
directed by GAIR McRAE  
8pm, July 27th, 28th, 29th.  
August 1st, 2nd, 3rd.  
Admission \$4.00. Bookings Ph 568-015  
At the Pakuranga Community and Cultural Centre, Reeves Rd, Pakuranga.

### NZUSA ELECTIONS

Nominations are now open for the following positions in the National Office of NZUSA for 1985:

- President
- Education and Welfare Vice President
- General Vice President
- Women's Vice President

All 4 positions are full-time, and the successful candidates are expected to live in Wellington. The current salary is \$11,490 plus \$8.00 per week cost of living adjustment, and is normally increased by the CPI for the previous year.

The term of office is from January 1 to December 31, 1985, and elections will be held at NZUSA's August Council at Massey University, between August 20 and 24, 1984. Candidates are expected to be present.

Nominations are also open for the position of:

- Maori Vice President

Candidates must be of Maori descent. The position is full-time and the salary and conditions of employment are as for the other elected officers. The term of office is from December 1, 1984 to November 30, 1985.

The selection of the candidate will take place at a meeting of Nga Toki, the Maori Standing Committee of NZUSA, and will be ratified at August Council.

All officers are expected to contribute to the general activities of NZUSA as well as initiate and co-ordinate activity in their own portfolio, and all officers are accountable to the Association for their work.

Applications must be in writing, signed by the candidate, and state the candidate's full name, address, telephone number and the position sought. Candidates may submit a Curriculum Vitae and election statement for distribution. They may stand for more than one position but may only hold one position.

Applications close at 5pm on Thursday August 9 with:

The Returning Officer  
New Zealand University Students Association  
P.O. Box 9047  
Courtenay Place  
WELLINGTON.

Nominations will re-open at August Council and close at the Election Plenary. Further information may be obtained by writing to the above address, or your local University Students Association, or by ringing NZUSA at Wellington 856-669.

## Politics

### A DISCUSSION ON PROUT

Alternative to Capitalism and Marxism; PROUT (also known as progressive socialism) is a socialist ideology, first propounded in India by P.R. Sorkar in 1959.

Any interested people are welcome to come and hear Dada Nityapremananda, a leader of the Prout Movement, outline some of its basic concepts, its similarities and its fundamental differences with other socialist theories.

Thursday 26th July 1-2pm. Room 202 - Studass.

### FRIENDS OF PALESTINE

We are having another meeting. Come along this Thursday 26th July, Room 143 Studass.

Israel as racist as South Africa.  
Video & discussion. All welcome - come and air your views and hear some others. See you there.  
Thursday lunchtime Restaurant.

### Debate Debate Debate Debate AUCKLAND UNI DEBATING SOCIETY

This Thursday, the 26th July (1984) the Debating Society is holding a debate in the Maidment Theatre at 3pm.

The debate will be between our very own University lecturers and an American team chosen by the Speech Communications Board of the U.S. especially to tour Aotearoa. They will debate the topic 'That NZ should become the 51st state of the US.' Admission only 50c to cover costs - so come along and heckle all you want!

### HERSTORY

All women are invited to the weekly seminars of the Women's History Group, held at 4pm, on Mondays, at Shadows. Coming up are:  
July 23: Women in Trade Unions.  
July 30: Women and Art.  
See you there!



# TE OHU WHAKAARI

Audiences who missed out on seeing the widely acclaimed performances of Wellington based theatre group TE OHU WHAKAARI at the beginning of the year will have a second chance this week.

One of New Zealand's most exciting theatre groups, TE OHU WHAKAARI (the work collective) have returned to Auckland this week for a three night season at the University's Maidment Little Theatre from July 25 - 27, starting at 8.00pm.

TE OHU WHAKAARI will be presenting a programme entitled 'A View From the Younger Generation'. This contains some of the extremely thought-provoking and powerful pieces seen during TE OHU WHAKAARI's last visit to Auckland as well as some new works recently

written by the group.

'A View From the Younger Generation' is a collection of short sketches based on a rich cultural heritage and inspired by the experiences and aspirations of young Maori people. The group blend traditional myths with contemporary themes, resulting in an extremely powerful performance.

Their New Zealand tour, organised by the New Zealand Students Arts Council, will take the group to seven centres over a four week period. They will perform in theatres, at universities and on marae and to work sills development groups.

- Margaret Mellsop,  
Students Arts Council



## TOPP TWINS Mercury 2 Theatre

SEASON RUNS TO SATURDAY 28 JULY!  
Late night shows this Fri & Sat, 11pm. Don't miss the Topp Twins - vibrant, provocative and very, very funny.  
Students \$1 off ticket price. Ph 33-869 TO RESERVE YOUR SEATS!

**THEATRE CORPORATE**  
14 GALATOS ST, NEWTON  
Bookings Ph 774-307

Mon & Tues, 6.00pm, Wed-Sat 8.00pm  
SHAKESPEARE'S  
**THE WINTER'S TALE**  
The fantastic fairytale of love, jealousy and laughter.

Sponsored by Fletcher-Brownbuilt

STUDENT CONCESSIONS

**T Shirts  
Printed**

for your  
Club.

Contact:  
Talking T Shirts  
94 B Victoria St  
West  
Ph 770-356



THE VENERABLE

**Traleg  
Kyabgon  
Rimpoché**

VISITS NEW ZEALAND  
July 26 - August 16

Rinpoche is a direct lineage holder of teachings transmitted by Buddha 2,500 years ago. His early life was spent in the Himalayas. Since 1981 he has presented Tantrayana teachings in Australia. There he set up the first Buddhist Summer School at Melbourne University.

His insight into the complexities of the neurotic western mind enable him to present this programme discussing integration and application of Buddhist theory and meditation in everyday life.

### PUBLIC LECTURES

1. Thurs. lunchtime July 26, 1.00pm  
Functions Room, Auckland University (Donation)
2. Thurs. evening July 26, 7.30pm  
Customs House, upstairs conference room (\$4.00)
3. Fri. evening July 27, 7.30pm  
Customs House, upstairs conference room (\$4.00)
4. Sat. evening July 28, 7.30pm  
Customs House, upstairs conference room (\$4.00)

### + 5-DAY RETREAT COURSE

Held at the Buddhist Meditation Centre, Kaukapakapa Sat 11 - 15 August

Presented by the Karma Kargya  
please contact Kaukapakapa  
are put towards expenses



Trust; for further information  
(ph. 0880-5428). All proceeds  
and trust projects.

## PRESIDENT

TEACHER TRAINEES ASSOCIATION OF NEW ZEALAND

1985

TTANZ invites applications for the above position. An understanding of teacher training/educational issues is desirable. Applications must be forwarded in writing, and reach the address below by August 6, 1984. For further information, contact Helen McNaught, Executive Officer.

Teacher Trainees' Association of New Zealand  
P.O. Box 9712  
Wellington

Phone 844-806

**BEAT THE BURSARY BLUES**  
(the unkindest cut!)

Have the kindest cut, perm,  
or colour with Cut Above cash coupons



*Cut*  
**ABOVE**

Valid only at  
Cut Above... St Kevins Arcade, 'K' Rd  
Mon-Thurs... but not late nights. Ph 734-232

**\$10 off**

ladies  
cut and  
blow wave

**\$7 off**

men's  
cut and  
blow wave

**\$20 off**

perm  
henna or  
highlights

**\$5 off**

comb on,  
semi-permanent  
colours

CUT APPROPRIATE COUPON TO OBTAIN DISCOUNT