

"BUT - we are all New Zealanders."

This is the statement presented frequently in support of justification for criticism directed at especial apprenticeship schemes of journalist courses that are made available to Maori youth. Similarly, any proposals which appear to offer a seeming advantage to a minority group, are seen as a denial of, "But we are all New Zealanders."

A cynical response is that the same cry is somewhat muted, or is not heard at all, when a greater accommodation for Maori language is sought on New Zealand's television; or when statistics concerning persons before the courts are identified as being specifically Maori.

The Office of the Race Relations Conciliator has been receiving more and more letters of this type:

"I know that Pakeha means white pig. I would like you to tell me the word for brown or dappled pig. Until the word Pakeha is banned, the Maoris will be known to us as the Mongrel Mob."

or this:

"Keha is a flea, pa is a village. Maoris call us Pakehas to insult us - calling us fleas."

or this:

"I strongly object to the insulting word pakeha. I had it on good authority that it started in the 1800's - and was an adaption of the most used word by early whalers and sealers - the word being bastard.

The three statements given seem to have been accepted merely to add fuel to hate justification activity.

So now.

First the word Maori.

It must be remembered that there were no Maori people in New Zealand until a group of brown skinned people

living in New Zealand at the time of Captain Cook's arrival, were termed 'Mayooris' by Captain Cook. Early writers from New Zealand wrote of the 'Mayooris'.

The brown skinned occupiers described themselves as tangata. More accurately they were the descendants of a particular canoe - Horouta, Mataatua, Kurahaupo, Mamari, Te Arawa, Tainui, Takitimu, Aotea. They did not refer to themselves as Maori.

Thus the descendants of Puhi were - and still are - Ngapuhi, or 'Ngā uri a Puhi.' Confirmation of this practice might be evidenced in Governor Grey's letter to Mohi Tawhai (1856) from South Africa. The terms used by him for Black people were 'Te Whanau a Te Mangu-mangu Kikino' - the extended family of ugly blacks, and 'Te Aitanga a Punga' - the progeny of the spider. Grey's term as Governor in New Zealand had made him aware of a naming system that acknowledged lineal descent from a well known chief.

One theory suggests that the name Maori originated from the continued use of and question concerning 'wai maori' - the word for fresh water. Enquiries from ships would inevitably relate to the location of fresh water.

In like manner, the brown skinned people on seeing a pale skinned person for the first time, identified these strangers as a Pakeha.

From unpublished manuscripts in Maori, and from early European records, it is clear that the term 'Pakeha' was used in New Zealand prior to 1815 as a Maori term for a white person.

From earliest times, 'Pakeha' (or more correctly Paakeha or Pakehaa depending on whether of an Eastern or Western tribe) referred to white people or a white person. There were finer subsets such as 'Wiiwii' (a person from France, derived from Oui! Oui! meaning yes);

Marikena (American - and there is a pre - 1845 waiata with this); Ingarahi (English); Airihi (Irish); Kotimana (Scots); Tatimana (Dutch) etc., as these became separated out in the mindset of Maori people.

One credible theory is, that the word Pakeha is derived from the word 'pakehakeha.' This ancient Pacific Island term was used to describe the white object seeming to arise from the sea. A white sailing ship coming over the horizon and crewed by white skinned people, could very logically be the original cause of the use of Pakeha. Human behaviour would result in 'pakehakeha' being shortened to 'pakeha.'

Such an explanation is perfectly feasible. McLintock interprets 'pakehakeha' as one of the sea gods. Williams' dictionaries - 1844, 1869, 1932, 1957, 1971 - include the terms paakeha or pakehakeha but define pakehakeha as "imaginary beings resembling men with fair skins." Other researched theories include:

1. The kehua is a ghost. It was believed to be pale skinned. So too were the 'patupaiarehe' of the southern areas and the 'turehu' of the north. The pale skinned fairies were the little people who appeared at night. They became visible only because of the magic of the night. It is possible that as a result of gross mis-spelling and mis-pronunciation the word 'pakeha' may have arisen. The meaning here is suggested as being 'the place of pale skinned people.'
2. To arrive at 'pakeha' from 'poaka' - meaning pig - would require a complex linguistic ballet in order to derive 'paa' from 'poa', using sounds as a guide. Likewise, 'keha' in its worst pronunciation could not sound like 'ka'.
3. Pakeha did, as a result of phonetic spelling, appear as 'parhkiah.' Of greater credibility is

the possible derivation of 'parhkiah' from 'paa-kiia.' From examples used by some writers, the 'hi and 'rh' signified vowel length (cf. James Cook, Sir Joseph Banks using 'hippah' for 'he paa'). In like manner, 'kiah' would be the probable way of writing 'kiia.' So now 'paa-kiia' is a natural possibility. To the usual meaning of 'paa' as fort, or enclosure, add the most common meaning of 'kiia' as the passive 'to be filled up' (with goods). It follows that 'paa-kiia' would be an enclosure full of goods. This is akin to calling a people after their property.

Manning's, Old New Zealand describes a situation where a chief berates Melons (pp 34 - 35) "for killing my pakeha" - taku paakeha - a person with goods.

4. Some state that 'pakeha' is a compound word. paa - group or flock of myriad, and keha - flea. The early settlers came off their crowded ships rather like a myriad of fleas. They crowded churches and schools, seemed to crowd inside stockades and fences rather than holding meetings in the open marae space, as the Maori people did.
5. Perhaps original and more typical of a New Zealand type humour. Pakeha derives from the signs used at the old shops or outside blacksmiths. 'Park Here' - the parking place for horse or oxen drawn wagons or sledges. A large visible sign may even have been visible to steamship captains entering the Kaeo river. At a certain point, by council edict, captains were forbidden to sound their whistles because of the bedlam created, and magnified amongst horse drawn vehicles, and barking dogs. Difficult indeed to transpose 'Park Here' into pakeha, but at least there is humorous content.

To the Samoan, the white man is a Palangi. Samoa was to the Samoan, the centre of the earth. As the result of a tremendous 'papalangi' or explosion, the heaven split asunder causing a white cloud burst. The white man appeared from the centre of such an explosion. As the result of the 'papalangi,' they are termed Palangi - the white people who appeared from the 'papalangi.' One could dismiss this as fanciful imagination. However, these were another people who lived and believed in spiritual beings. A word had to be found to explain any new phenomenon - especially the phenomenon of a new race making contact with a different people.

No matter what the origin neither term - Maori or Pakeha - initially, was derogatory. Neither was intended to be insulting. Both served as a means of instant identification. Each, at the time, was acceptable to the other. Both terms were honourable. Both terms, in general use, still are.

Initially the Pakeha was that person who came from England, and settled or worked in New Zealand. With time, the Pakeha was the person, fair of skin, who was born in New Zealand. Successive generations were Pakeha. An honourable title then. For many today still a preferred title.

The term became more general. Pakeha was then applied to all fair skinned people in New Zealand, no matter their ancestry or place of birth. There is no need to expunge the word. The richness of our New Zealand society must arise from the mosaic of a host of persons of different national or ethnic origin. The skirl of the bagpipes moves not only those of Scottish descent. The majority of New Zealanders feel the thrill of the pipes and share in the message of the hills and the heather that the skirl creates.

The magic of 'Cym Rhonds'. 'Diadem'. 'Dyduŷed y nefolaidd gor,' as is sung at Cardiff Arms Park.

Perhaps just a little bit extra feeling to a Welshman in New Zealand, but thrilling and challenging too, to the majority of New Zealanders. The natural harmony of the Maori groups; the depth of the sadness of a farewell in 'Po ata rau' - Now is the Hour. Especial strings that pull at the hearts of Maori people, yet especial and meaningful to most New Zealanders when sung either at home or overseas. Sung by either Maori or Pakeha people. It is not only the eyes of New Zealanders of Irish descent that alight and sparkle when they hear 'When Irish Eyes are Smiling.' A host of New Zealanders experience the same delight, and recall a memory that has been tucked away as the result of some past and pleasant experience. The English or Italian opera thrill not only the English or Italian, but many other of our people.

'Shalom' is real to the Jew; it can be as real when shared with other New Zealanders.

'Talofa' or 'kia orana' expresses warmth not only between those from Samoa and Rarotonga. Other New Zealanders too, could gain warmth from their use.

There is utter delight in being conscious of one's own history. In the precious little village in Hungary; the urupa at Marokopa or Rapaki; the extra special fiord in Norway; the mountain village in Switzerland; a tiny garden in Mauritius; the fishing village in Malaysia; the bure in Fiji. Tragic will be the day when a Pakeha New Zealander is required to reject his or her English, or Scottish, or Dutch or Yugoslav ancestry

At this point in our history, we could deliberately choose a name, the use of which will provide the foundation of our national identity, but one which signifies a full sharing in the building of our nation. A name which is inclusive of deliberate contributions.

and participation made by all of the ethnic groups who have chosen to live in New Zealand. A title that implies strength through cultural promotion and practice.

Historically, to this day, for the minority peoples, the New Zealander has been an exclusive term. "A good New Zealander" has implied a person who has accepted as best and most civilised, the traditions and values of England - that language alone worthy of promotion for communication is English, or that of a European country.

Others of different national or ethnic origin became worthy New Zealanders only after abandoning their own language and values. The cost of the right to wear the title of New Zealander was to forfeit the reality of self. This, from today, need not be so.

For many attuned to the richness of 'being human,' a New Zealander may already be any one of a number of national or ethnic people. For the remainder, 'New Zealander' must become those persons who live and work in partnership with all who choose New Zealand as their nation. The major ingredient of this unity will be the enthusiasm, acceptance and promotion in practice of the wealth of human resources that become ours through the diversity of the contributors.

The term New Zealander must become inclusive. No matter our individual origins, all share in the pride of another's different ancestry. The new vision New Zealander describes himself/herself as a New Zealander, aware of the all embracing content of the term.

A New Zealander with Maori ancestry; A New Zealander with Scottish ancestry; a New Zealander with Chinese/Samoan ancestry; a New Zealander with Swiss/German ancestry.

Enthuse that we New Zealanders are proud that our Maoritanga is an acceptable part of New Zealand families; aspects of our Chinese culture are a welcome option to our New Zealand mosaic.

New Zealanders moving overseas, are identified as those people having a tremendous pride in their nation - New Zealand. Each person a symbol of a nation whose people are co-partners in all policies. Each person living evidence that a nation's strength can be built from a creative, shared diversity.

Either we work hard to ensure that the term New Zealander becomes collective and inclusive, or we as people could choose another title for those of us living and sharing in New Zealand. Already to many overseas, we are identified as Kiwis. New Zealand servicemen readily identify themselves as Kiwis. Service planes already carry a Kiwi emblem. We sell Kiwi butter; Kiwi fruit. "Kiwis do care." Our sports teams identify themselves more and more as Kiwis. The term is a collective, inclusive one. We are the Kiwis, an assortment of peoples living and contributing to New Zealand.

The term New Zealander at its best, could embrace the Kiwi at its best.

Each Kiwi is proud that the other Kiwi has a different heritage. Each Kiwi works to ensure that the other's values and language is theirs.

Pakeha is still an honourable term.

Maori is still an honourable term.

New Zealanders, or Kiwis, share the same country.

As Kiwis rejoice in the additional strength and richness that arises from being Maori; or pakeha; or Yugoslav.

"MAORI, PAKEHA, KIWI OR NEW ZEALANDER?"

Let's through unity as Kiwis, work  
together to build our nation.

New Zealanders or Kiwis can  
all join with equal pride in singing,

GOD OF NATIONS

God of Nations at Thy feet  
In the bonds of love we meet  
Hear our voices we entreat  
God defend our Freeland  
Guard Pacific's triple star  
From the shafts of strife and war  
Make her praises heard afar  
God defend New Zealand.

E Ihowa Atua  
A nga iwi matou ra  
Aata whakarongona  
Me aroha noa  
Kia hua ko te pai  
Kia tau To atawhai  
Manaakitia mai  
Aotearoa.

Men of every creed and race  
Gather here before Thy face  
Asking Thee to bless this place  
God defend our Freeland  
From dissention, envy, hate  
And corruption guard our state  
Make our country good and great  
God defend New Zealand.

Nau te rourou, naku te rourou  
ka ora te tangata

Your food basket, my food basket  
will give life to the people.