

DRAFT COPY ONLY

MOERANGI

TREKS

Section 9(2)(a)

Moerangi Operators

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1) LOCATION OF MOERANGI¹ TREKS

Half an hours drive south of the present township of Whakatane head in land past Taneatua then on to Ruātoki. Ruātoki is situated in the northern part of Te Urewera. It is a predominantly Māori speaking rural community, where all members of these natal surroundings are related to each other by blood descent, and a record of common tie is preserved in family genealogies [whakapapa]. Driving along you notice on either side of the road recently built and old homes and the school, Kura Kaupapa Māori o Ruātoki² each with tidy fences around them. Alongside the road, evergreen paddocks in satisfying resolving patterns stretching to the foot of bush-covered ridges demarcated by high hedges of barberry. As you drive further there are several Marae. Each with its own poignant history, whānau and hapu. Looking at each marae, the repository, the faculty of active restorative history which permits the Māori psyche to wander back and forth across ancient time and the contemporary idiom.

Well kept cemeteries, riverbed flats, popular trees, greens of willows, lagoons, patches of gardens, undulating foot hills in the western part of Ruātoki again partitioned with barberry leading up to the main ridge ranges.

The last Marae you will encounter as you drive along is Waikirikiri³. The ancestral house [whare puni] is Toi-Kai-Rakau. That illustrious [tipuna] who flourished long before our tipuna made the migratory journey from Rangiatea, Hawaiiki.

This is the focal point of the sub-tribe of Tuhoe [Hāmua]. Hāmua⁴ is significant in this report because they like their tipuna Toi-Kai-rakau⁵ the name of their ancestral house has continued for over a

¹ Moerangi ; Moerangi Treks takes its name from an ancestral stream located at Te Pūtere its base camp. The stream is feed from the headwaters of the Pukepohatu rangers.

² Kura Kaupapa Māori o Ruātoki ; Kura Kaupapa Māori a total immersion Māori language School in Ruātoki.

³ Waikirikiri marae is located towards the end of the road running down the centre of the valley. Waikirikiri is one of nine Marae located in the valley.

⁴ Hāmua ; The Caregiver providers of Moerangi Treks belong to the [hapu] a sub-tribe of Tuhoe. Their marae is Waikirikiri.

⁵ Toi-Kai-Rakau ; Toi-Kai-Rakau [Toi the Wood Eater] a name bestowed upon him. Lived to a great extent upon forest products and fern root. [Best, E. Tuhoe. The Children of the Mist:12.]

1000 years to occupy Te-Pae-o-Tuhoe⁶ and co-exist with the fruits of the forests. Together with other hapu, Ngāti Tāwhaki⁷, Māhurehure⁸, Te Urewera⁹ they remain the undisturbed guardians of the land. Their role is paramount for without them, the rights of occupation of the land could well have been lost to marauding bands of contemporary invaders¹⁰, there have been many. The descendants of Toi-Kai-Rakau then are the programme providers of Moerangi Treks.

Keep travelling past the marae towards the end of the valley on a long metal road. On your right you will see a very distinctive log cabin and silver coloured garage. This place is called Toketēhua¹¹ the base camp of Moerangi Treks.

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- ⁶ Te Pae-o-Tuhoe ; Te Pae-o-Tuhoe is the area of land along the ancestral river Ohinemataroa from Ruātōki heading south to Ruatahuna approximately 48km. Te Ikawhenua ranges runs parallel to one another on both sides of this river. Breath taking views of range after range of soaking dark bushrolling ridges riverflats, revines, gorges, streams, feeding and renewing the ancestral river Ohinemataroa.
- ⁷ Ngāti Tāwhaki ; Ngāti Tāwhaki sub-tribe of Tuhoe who live in the Ngahina area of Ruātōki. [Best, E. 216 Tuhoe. Children of the Mist]
- ⁸ Mahurehure ; Mahurehure sub-tribe Tuhoe who live in the Rewarewa area.
- ⁹ Te Urewera ; Te Urewera sub-tribe of Tuhoe who live in the Te Tōtara area.
- ¹⁰ contemporary invaders ; In the last 2-3 decades outsiders, not land owners or belonging to the Tuhoe tribe tried to establish themselves an economic base from hunting and recreational purposes on Tuhoe land.
- ¹¹ Toketēhua ; The base camp in Ruātōki of Moerangi Treks located on whānau land.

2) TE IWI KAINGA : THE HOME PEOPLE OF RUATOKI

The people of the valley of Ruātoki was and still is part of a continuum of dispossession that survived because of the strong spiritual and cultural fortitude of the ancestors, great great grand parents, great grand parents, grandparents, parents, and the generation of parents of now, both young and old. The domain of Tuhoe history is a composite of conquest and purchase carried out by unethical methods.

Its resource, land, raw materials and people has been raided from one form to another, and its economics has been one of liquidation¹². Colonial encounters at different dimensions of which military, judicial, legislative, social, cultural, economic and personal struggles makes for a remarkable adversities in the early 1800s through to this present day.

These historical and contemporary encounters have been marked by the emergence of leaders both men and women at various levels exemplifying, and binding the tribe into a strong collective vibrant unit. The virtues of the Tuhoe people is evident in their history, traditions, customs and their encompassing landscape.

For the moment at least and like all small rural Māori communities all over the country, they continue to explore opportunities for themselves developing and unravelling its own resources and potentials. The present economic climate and circumstances within the valley can be directly linked and attributed to the failed economic policies of the past by successive governments creating widespread unemployment.

Despite these adversities Ruātoki initiatives remain strong and the community continues to work together. The maintenance and the tribal continuum of [tikanga], custom which is at the root of the philosophical base of the tribe continues to be its salvation. Matters such as mahi Māori¹³, Tu-marae¹⁴, hui, tikanga¹⁵, religion, language, customs traditions, subsistence farming, and hunting continue to provide its only means of survival.

¹² liquidation ; forced indebtedness or damages by over sub-scribed policy.

¹³ mahi Māori ; a community reference or idiom used to denote the duties carried out at a tribal hui held at a marae. [Food and cooking preparations, slaughtering beasts, cows, pigs, kitchen work, setting and washing dishes and cleaning up after a hui. Looking after and caring for manuhiri and making sure tikanga is followed.

¹⁴ Tu-marae ; similar description to mahi Māori. See Footnote 13.

¹⁵ tikanga ; protocol matters, traditional marae procedures.

In seeking to actively promote their own developments, the tribe, indeed Ruātoki, has accelerated to new heights, concepts of te reo Māori, Māori language, Māori Educational Training programmes [Anamata¹⁶,] rongoa Māori¹⁷, health, recreation, whakairo, arts & crafts, exhibition of Māori arts [Te Awahou¹⁸] hapu housing papakāinga, work trusts & co-operatives, bushcraft, animal husbandry, Tuhoe environmental awareness and care, contract work in forestry, marae based programmes.

In Nov-Dec 1993 Ruātoki hosted a¹⁹ International Film Festival for New Zealand film makers and provided a platform for International Indigenous tribes using film to objectify cultural 'self expression'.

The expression of tribal history and language through the medium of sung-poetry laments [waiata tangi] [patere] chants posture dance [haka] action song [waiata-ā-ringa] the performing arts is another area which has witnessed major developments. Tuhoe over the past two and half decades, every two years holds it's own tribal festivals during the Easter weekends in its natal home areas called [Te Hui Ahurei a Tuhoe] Tuhoe Festival .

At Hawera[Feb 1994] the Aotearoa Polynesian Festival three teams from Tuhoe participated. Two from Ruātoki [Te Karu²⁰] and [Tawera²¹] the other from Wellington [Tū Te Maungaroa²²].

Life in the valley therefore can be described as a series of creative enterprises. There are many levels of creation and therefore many levels of possible mastery. Active mastery of these life skills is not only a matter of survival, it is the road to 'self expression, self identity'. Where the tribe offers it's own interpretation. Taking up

¹⁶ Anamata; Tuhoe Educational Training programme involved in carving, graphic work, making piupiu and traditional weapons for regional kapa haka. Providing back up assistance and developmental programmes. Based in Taneatua run by Tamati and Sandy Kruger, Hue Rangi and others.

¹⁷ rongoa Māori ; māori medicine from forest plants.

¹⁸ Te Awahou ; A celebration of Tuhoe artists who have been working at Anamata in Taneatua. An exhibition was held in 1993 7-16 Dec of weaving, carving, painting and prints. As well as performance of Ruātoki kapa haka team displays of piupiu making, Traditional weaponry and musical instruments

¹⁹ Te Karu ; Ruātoki haka group which participated in the 1994 Aotearoa Polynesian Festival Hawera. Tutors Turuhira Hāre and Hue Rangi.

²¹ Tawera ; Ruātoki haka group which participated in the 1994 Aotearoa Polynesian Festival Hawera. Tutors Boy Biddle and

²² Tū Te Maungaroa ; The Tuhoe people living in the Wellington area formed by Pou Temara and his wife Hema Temara, participated in the 1994 Aotearoa Polynesian Festival Hawera. Tutors are Pou Temara and his wife Hema Temara.

the question of 'who they are' and 'why they are here'. They have given their circumstances a [mauri] a life principal, a life force, an essence, a vitality which is distinctly Tuhoe, distinctly Māori and compatible with contemporary New Zealand society.

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3) ESTABLISHMENT OF MOERANGI TREKS

The establishment of Moerangi Treks as a Caregiver Venture had its beginnings back in July 1993. Like every venture it begins with someone having an idea. Typically two or three people take on the idea or "risk" to action the idea, invest their own capital, personnel, equipment, resources, land²³, people, and in the case of this venture a kaumatua²⁴ supportive discussion group established itself. The momentum of the programme has grown since July 1993 the confidence of the programme operators has grown, new innovative ideas have flourished and more importantly for those directly involved in the establishment of the venture, jobs have been created

The prescription for this Caregiver Venture is simple and firmly based on the principal of [manaakitanga] care and respect. This programme provides the opportunity for the individual to engage in constructive meaningful activities. To receive support and guidance in its daily activities through proper nourishment²⁵, love, attention and caring. The programme providers through their own family networks, tribal background and life experiences have learnt to 'tune in'²⁶ to signs of healthy growth and development as well as signs of trouble. The enduring atmosphere of the programme helps the individual to become confident, competent, independent, and to be considerate of others.

²³ land ; The activities of Moerangi Treks are mostly carried out in Te Pae-o-Tuhoe where the providers of Moerangi Treks are landowners. see Footnote [6] page 2.

²⁴ kaumatua ; Moerangi Treks is endorsed by a Kaumatua group and whānau, see appendix I.

²⁵ proper nourishment ; nutritional and properly prepared food. Watercress, puha, pikopiko and other edible native plants.

²⁶ 'tune in' ; realise and identify health and constructive behaviour and negative behaviour.

4) ORGANISATIONAL STRUCTURE OF MOERANGI TREKS

The design and delivery of the services of Moerangi Treks to its customer²⁷ is that which is whānau initiated, designed and controlled. Its direction is based on the premise that its whānau are its most valuable asset and recognises that enduring aspect. The effectiveness of the organisational strategy of Moerangi Treks is that which is small, manageable, innovative and has a skilled work force. Its successful strategic planning ensures a matching of its programme strengths to customer needs. Quite often the Caregiver operators communicate passionately and clearly to each individual on the programme its organisational structure to ensure a collective and proper understanding of its strategic objectives, aims and modest developments²⁸. Moerangi Treks employs less than four people and its not about expansion and growth but rather about quality performance delivery and control. Its long term plan is based on developing a sound systematic body of corporate business principals and still maintain a whānau tikanga Māori base delivery.

Like any organisation Moerangi Treks is made up of a number of 'systems' or 'interrelated parts'. Each of these parts has its own component and interacts with one another and are dependent on one another. An important component in parts is the external influences of Government delivery services who provides the customer together with the funding

Moerangi Treks is subject to a number of these wider influences thereby realising the need to have access to mainstream Government Department resources. To date Moerangi Treks has developed a sound working partnership and joint ventures between relevant Government Departments.

The initial success at the establishment stages of the programme was due entirely to whānau members²⁹ in these mainstream departments networking and complimenting the overall aspect of

²⁷ customer ; Moerangi Treks uses the term 'customer ' in reference to the individual who comes on to the programme and receives the benefits of the programme.

²⁸ structured to ensure a collective and proper understanding of its organisational objectives, aims and modest development; openly communicate to the individual on the programme and to everyone concerned their combined efforts must be utilised collectively to provide unity of action in the pursuit of the purposes.

²⁹ whānau members ; The programme providers of Moerangi Treks has been well supported by relatives in these Government Depts, see also the section on Whānau connections page 8.

- Dedication and dependability.
- Positive attitude toward job.
- Energy and good health.
- Ability to get along with people.
- Good communication skills.
- Give, clear and helpful instructions relating to work to be done. Interested in detail³².
- Realise different types of communication are necessary.

On a personal note they are self-reliant individuals, who can turn their hand to anything. Besides having brought up family themselves, working within community expectations and working their stock on their farms, they can fence, shoe horses, handle any vehicles, exceptional riders of horses, cook, set camps out in the bush, wash and mend clothes, pack gear on to horses.

The youngsters that have been on this programme have nothing but admiration for the Programme operators.

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Interested in detail ; tasks are planned and carefully carried out.

6) MOERANGI TREKS RECOGNISES

The individuals who come on to this programme bring with them an enormous range of complex values and attitudes. They constantly live in a tensioned filled world. Their manner is derogatory and highly critical of themselves and others. You get the impression that some are willing themselves to failure because that has always been their lot. While others will try to find a direction and learn for themselves. General observations is evident in each case that the cause of negative behaviour have several basis. One in particular is directly embedded in previous unsatisfactory learning climate, home, family, peer group, education and institutionalised situation³³. One can assume that the individual has not known constructive behaviour but one where blaming, resentments and chronic failure that leads to long-term under utilisation is evident and following the direction of wrong role models which at this stage has now become habitual. It is the experience of Moerangi Treks that the learning of the individual is better demonstrated when they become actively involved and engaged in constructive activities and objectives with a good role model. They³⁴ become their own counsellors and set about developing appropriate behaviour and attitudes themselves.

Like any organisation Moerangi Treks has rules and regulations. When the individual arrives on the programme there are the standard procedures of administration chores, the rules and regulations.

- The individual enters this programme from a wide range of different ethical, social and backgrounds.
- Each individual enters this programme at their own particular individual level.
- Each individual learns at their own pace.

³³ institutionalised situation ; corrective centres.

³⁴ They ; eventually the individual on the programme on the progress seeks their own outcomes.

- Each individual should have the opportunity-responsibility for initiating some of the learning and the situation which that takes place.
- The individual learns quickly and best when they are actively involved.
- The individual needs to talk about their experiences, interests, and problems.
- Experiences are meaningful and enjoyable for the individual if the proper supportive climate is provided.
- Experiences must provide motivation for future learning.
- No one approach is suitable for all individuals or for any one tamaiti all of the time.
- Make sure that all privileges are earned.
- Reward constructive and appropriate behaviour.
- Avoid dangerous destructive, or self-defeating behaviour and language.
- Build listening and communication skills and encourage individuality.
- Encourage the individual to live in a family atmosphere and to be considerate of others.
- Allow the individual the opportunity to try and solve their own problems.
- Feelings are important, and are allowed to be expressed.
- Encourage the individual to actively participate in the activities of the programme.
- Programme tutor's family members, tribal members are good role models.

- Provide opportunities to gain responsibilities, skill, and work in healthy social relationships in Moerangi activities
- Assist the individual to make adjustments and decisions
- Provide Māori language and cultural atmosphere.
- Participate in Mārae activities in Ruātoki

Underpinning the management of appropriate behaviour is competence and competence is measured in providing a more integrated approach to lifestyle generally. This aspect of integrated approach is providing the goal to exercise self control, rather than simply responding to threats and punishments.

7) MOERANGI ACTIVITIES

Moerangi programme offers a number of conditions for personal satisfaction, growth and learning. The very structure and nature of the programme promotes opportunities to be with others in significant and meaningful ways. There is a feeling of family stability, coherence, being needed, mixing socially, being committed, filling in time purposefully, getting out and away, keeping fit mentally and physically, discovering ones creativity and building a [whānau] family like atmosphere involvement in it's activities. Clearly it can be argued then, that many of the concepts of quality of experience gained, must be conducive to productive outcomes. The incentives are in the programme determined by the environment of the bush, river, animal life, the people and the rich tapestry of Tuhoe cultural enrichment.

This 'Forest Community'³⁵ of Tuhoe who run this programme are of particular interest to our at risk youngsters, because for reasons of history and tradition, many of the existing social, economic and cultural systems within this 'forest community' are based on basic life skills and survival. ie, home keeping, farming, hunting, fishing, food gathering, developing acceptable social bonds, with the two or three families that are attached to the programme through the providers who are positive role models engaged in meaningful activities. The answer is not increased emphasis on discipline and traditional methods of teaching, but a whole-hearted commitment in creating an environment which makes sense and has balance. It is about creating things that happen quite naturally around the individual. This is the 'natural learning process'³⁶. A bit of trial, error and lots of personal discovery or rediscovering themselves by themselves.

The 'spice of life' for this programme is the action learning method³⁷ or co-operative and participative involvement. The activities that the individual is engaged in is enjoyed and learnt best because it is part of the programme providers *life-style* and has its roots in the local communities social fabric. The flow-on-effect of acquiring these new found social skills is predictable.

³⁵ 'Forest Community' ; Moerangi Treks provides one experience bush men and women.

³⁶ 'natural learning process' ; no formal teaching, learning by active participation.

³⁷ see Footnote 36.

8) MOERANGI TREKS ACTIVITIES

The recreational pursuits and guidance to the great out doors is organised around the following activities.

- Camp. Locating a camp, visualising an ideal camp layout and organisation, lighting campfires, learning outdoor cooking techniques and personal hygiene.
- Equipment The maintenance of equipment, saddles, bridals, saddlebags, packsaddles and camp equipment.
- Gardening Growing vegetables to supplement community and camp food.
- Animals Working with animals and learning to relate to the animal. Horses. Correct way of handling and shoeing horses putting on saddles and bridles, loading equipment on to horses. Appropriate horse riding techniques and care. Dogs. Feeding and looking after hunting dogs.
- Rope knots Learning appropriate and correct rudimentary knots for tying horses and dogs
- Food gathering Picking watercress, puha, pikopiko, tāwhara. Husking kōuka.

Diving, using snorkel and goggles to spear eels.

Torching eels and setting hinaki.

Trout. Learning to use a flyrod and spinners to catch trout.

Learning to clean, gut, and fillet eels and trout.

• Farming

Learning general farm duties. Fencing, animal husbandry, identification of stock, the castration of farm animals, bush clearing
Selecting and cultivating a vegetable garden

• Hunting

Perhaps for the first time they can share in that magnificent sport of hunting. Learning the description of wild animals, rabbits, deer, pigs, ducks, paradise ducks. Learning how to gut, dress and bone meat. Opossum hunting, identifying their habits, skinning, skin curing and drying techniques.

• River

Learn to observe river currents and appropriate procedures for river crossing

• Bush plants

Learn to identify and prepare Maori plants to eat

There is also the added faculty of learning something of the history of the place. Rapaera. "The atmosphere of Te-Pae-o-Tuhoe, and in particular Te Pūtere is a stimulating one, from a historical, recreational and economic point of view it is all here. You know there is something magical in the air about our valley, river, and the forest. This is our spiritual force. When one looks at it, I think of all the historical happenings of the past interwoven with the people".

Meeting all of the ensuring personalities³⁸ of this valley who's first language is *te reo Māori*, in my opinion this is can be a rewarding experience. The whānau who live here are the guardians of this valley. Their personal qualities, such as a wide understanding of the requirements of this environment, their outward display of active energy in the right direction, personal consideration and sensitivity to others of the valley knowledge of local history radiates a sense of deep understanding and appreciation.

³⁸

ensuring personalities ; Those whānau of the Ruātoki valley who occupy Te Pae-o-Tuhoe. Hāmua, Ngāti Tawhāki, Mahurehure, Te Totara, see page 2.

9) TOKETEHUA TO TE PUTERE

All of the activities of bush wilderness experience, bush craft is centred from Toketēhua from Ruātoki to Te Pūtere⁴⁰.

Travelling time from Toketēhua to Te Pūtere on horse approximately 3 hours. Horses are able to follow the contour of the river bed. Have the opportunity to hear the metallic sound of the horses Iron shoes as it crosses and recrosses the twisting channels of the shingle riverbed of Ohinemataroa constantly changing course in its wide bed of shifting shingle. To tramp to Te Pūtere approximately 4-5 hours, there is a benched track above the river with no steep climbs. The Ohinemataroa river and the valley of Te-Pae-o-Tuhoe is private Māori land.

This is a popular route on horse back and for tramping, with a picturesque scenery which abounds in a multitude of wilderness *delights*, wide open river bed flats, high surrounding ridges covered luxuriantly with foliage sweeping up to the towering slopes from the river edge.

There is a primitive beauty of this valley. A wild, unfettered quality that sharpens ones perceptions. A refreshing retreat of serenity, enriching the mind, body, spirit and the heart. It is a startling sight, indeed wild bush-clad rangers that lie directly ahead and to the sides, ridge after ridge appearing sullen and mysterious. A series of open benches covered in secondary growth, and the jagged zigzag of gorges. Your gaze follows the long undiminished familiarity of the classed sparkling surface of the river, sweet and pure

At every corner of the river, well defined deep pools. You have a feeling there are trout and eels holding up in these deep pools and in the pockets of water at the edge of some of the rapids. A multitude and tangle of clear-bedded waterways spreading out every where, placid reaches of the ancestral river Ohinemataroa with its crystal clear water showing every stone of the shingle river bed.

You become aware of the open space the roominess, a spaciousness elbow-room bordered always by towering ridges with a mixture of green and reddish-fern

Every natural feature of this beautiful valley bores names that span long centuries of occupation. There are in excess over 50 individual streams dissecting the main ridges from Toketūhua to Te Pūtere. The great number of these streams are tribal place names of ancestors that commemorate and reinforce a mass of long-remembered history, of events, mythology, places, battles and occupation illustrating the close relationship the Tuhoe tribe maintains with the land.

For 15 km, from the point of Toketūhua, this pageant of history, of the river is revealing like the horizontal layout of genealogical tables [whakapapa] .

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10) TE PUTERE CAMP

The serene early morning atmosphere of Te Pūtere with the gentle breeze of Te-Okiwa-o te-Tonga always provides new impressions, new observations and reactions. There is the feeling of 'intuitive calmness'. Perhaps unanswerable questions could very well be answered here.

This is the home of nostalgic reminiscences. This environment and its people have injected and combined personal associations of themselves. Recounting the events just past involves a perception of the "*pastness*" of the past providing an endowed intuitive revelation.

This is surely Te Pūtere. Ko Te Pūtere tēnei. Te kāinga o te whānau. The home of the whānau.

Te Pūtere the base camp of Moerangi Treks is located on private land. It is an eye-catching camp, picturesque in a peaceful haven, with a quite location. Sheltered by the ever present cone shaped hill of Hūitieke in the background.

It has a quite charm all of its own with prominent, and magnificent views of the valley surrounded by virgin bush, thick stands of kanuka along the scattered rows of barberry, fern, and Moerangi and Purutāwhao, two streams whispering their quiet presence. The camp itself is made of kaponga and kānuka with the only visible signs of outside material being a railway tarpaulin which provides a waterproof roof and corrugated iron for the construction of the chimney. The camp is situated on a slightly levelled grass flat. Around the camp is built a hitching rail, and to the right is a implement shelter which is used to house up to ten saddles, two packsaddles, any number of bridles and all of the equipment necessary for the programme. This implement shelter is built from kānuka.

ACCOMMODATION.

"Nothing can compare with living in the out doors. The essentials are here with its priceless views. Life is about living and living is about individuality, if you are seeking both, this camp will fit you. It is designed for those who love style, comfort, peace and tranquillity".

- Fully fenced and naturally landscaped.
- Fully equipped camp.

- Open cooking fireplace.
- Cooking utensils, plates, cups, cutlery, three-element gas cooker.
- Camp site is approximately 20 meters by 6 meters.
- Sleeping area for 8 people.
- Extra large kitchen, separate dining room and a recreational area.
- Bedding, sleeping bags, blankets, pillows, quilts.
- Two toilets [Female and Male].
- Ablution block, Moerangi stream.

HORSES AND DOGS OF THE PROGRAMME.

The hunters and campers of Moerangi treks setting off for Te Pūtere from Toketāhua and Tapuewahine on their horses and packhorses with their dogs in train make a fine picture

Good horses are crucial in this environment and they are an essentially part of this programme. The horses used on this programme are all of an exceptional size in body standing on average about 15-17 hands from hoof to shoulder, very powerful and are relatively quite, with inquisitive friendly characters and strong social bonds to each other and of course to the environment.

They are fast, smart walkers lumbering along the river beds and narrow tracks under their heavy loads mile after mile. They have suitable temperaments which is paramount when you are loading gear on to them.

They have had extensive bush experience carrying their riders, equipment, camp provisions and deer and pigs from deep in gullies, river bed flats and possible the most rugged terrain imaginable for hours on end. A normal hunting day would begin about 7 am-ish thereabouts. Then on average a ride to a suitable hunting area would be about 1-3 hours including at the least, 12 river crossings, climbing steep ridges, negotiating narrow tracks, if there are any, up the head waters of gullies and rugged creek beds, through a maze of extensive thick native bush, manuka, and swamp areas.

While all the time maintaining and travelling at a fast walking pace. The horse manages only to have the odd leaf of cutty grass or hook grass on the way. Then when the dogs are on to deer or pig. Their mood changes, sensing that something is about to happen, they are like coiled springs ready to explode into a sprint, to where the action is coming from, and if the hunter catches a deer or pig. It is loaded on to the horse together with it's rider and the journey back to camp, or home.

I have seen these horses their noses pointing for the general direction of home after a days hunt deep inside Ohane, Waikare Whenua, Hanamahihi they would find this extra energy, become super charged automatically shifting into a customary fast walk in anticipation of a well earned feed and graze. Yet on closer

examination of the horses they don't seem to have any form of special breeding. They are ultra-reliable and will get you to where you want to go and get you back. They will never let you down. They always perform to their maximum.

One of the many qualities I admire about Section 9(2)(a) is that they expect, demand and get very high performances and discipline from their horses and from those who ride them and yet they would think nothing of pampering their horses by giving them the best grazing patches and providing little goodies like chaff, corn and oats.

The result of this pampering is that the horses are reliable and ready to perform at a very high standard at any given time.

DOGS OF THE PROGRAMME.

Good dogs like the horses are critical in this environment and they are an essentially part of this programme. They are working farm dogs and in particular relish the opportunity to exercise its natural instinct to hunt, to hunt in a pack and to be out in the hills, up gorges, along river bed flats and in amongst a wide diversity of terrain. These dogs are owned by Section 9(2)(a). They come in all shapes and sizes and they don't seem to have a particular breed and yet they are trained to astonishingly high levels of skill. They are if you like your ordinary everyday working dog. On closer examination of these dogs they are small, hardy, fast, and agile in heavy native cover and because of the terrain and numerous river crossings they are exceptional swimmers. They are difficult to classify because in terms of the usual categories finders, bailers, and holders these dogs cover all aspects of these categories. Although there are always one or two like the main dog Scary and two others who exceptionally instinctive and relies on the wind to reveal a deer or pig whereabouts at a reasonable distance, anything up to 200-300 yards.

They locate a deer or pig by working the air or tracking, smelling the ground following the scent. In many cases they have been known to work a pig or deer towards the hunter, or on some occasions they have been known to continue the extreme-long-range finding, chasing for up to anything like 5-7 hours and they don't give up. These dogs are outstanding and always devastatingly successful on the hunt and know exactly what to do, how to do it, and when to do it. It is a real thrill to be part of the

hunt. The admirable and desirable qualities of the programme providers Section 9(2)(a) and their assistants Section 9(2)(a) Section 9(2)(a) testing the skills of the dog, man and environment, working in harmony with a unity of purpose is the stuff legends are made of. More importantly for the individual on the programme it draws them into that aspect of continuously working together and the willingness of everyone to share their experiences. The individual on the programme is touched and moved by the programme providers character who are quite unassuming about their achievements, modest in discussing them and often citing luck or good fortune by means of explanation. Inevitably this out ward display of behaviour will grow and influence the individual on the programme.

Quite apart from the bush wilderness experience and life style skills it is inevitable that the social fabric of the community provides a home, and a comforting, nurturing and enduring atmosphere.

11) WHITIANGA MARAE⁴¹

Since the inception of the programme several new themes have been added. One in particular is a summer trip to the East Coast to stay on a Marae and to participate in the traditional custom of the Te Whānau-a-Apanui tribe fishing for kahawai at the entrance of their spiritual river Mōtu. This aspect of the programme has been introduced to teach the gathering and preservation of Kai moana.

- Familiarity of sea tides with the use of Māori [maramataka] calender.
- Māori name of the fish and animal life caught.
- Learn the custom of bottling kahawai.
- Respect the traditions of the local iwi with regards to collecting kai mōana.
- The opportunity to learn the history of the area.
- Learn to share food with whānau.

OTHER THEMES THAT HAVE EMERGED

- Raranga harakeke. Working with flax.
- Hospitality and learning to cook home made bread.
- Appreciation of art, carving, history and painting.
- Keeping a diary of accomplishments, a record of day to day events.
- Assisting at a Mārae hui, general duties.

⁴¹ Whitianga marae ; The programme operators of Moerangi Treks have whānau connections with Whitianga marae on the East Coast.

- Karakia, Ringatu Church services.
- Household duties.
- Learning to get on with family and extended-family of programme operators.
- The opportunity to listen and work with Kaumātua.
- The opportunity to be part of a constructive programme.

RELEASED UNDER THE OIA

12) SOME INSIGHTS OF SOME OF INDIVIDUALS WHO HAVE BEEN ON THE PROGRAMME

ONE. I came on to this programme almost 15 months ago. When my time was up I decided to stay on. During this time I have grown in a lot of ways and I honestly feel this is now my family. You name it, I have been on every rehabilitation and corrective programme and for me this has been the most rewarding and satisfying. I have stability here, and have experienced an enormous amount of life style satisfaction. I feel the aim of the programme, is not a holiday camp or military type routine programme but rather to create a caring family atmosphere around its activities and that is not to say, the discipline has been ignored. I now believe strongly in the importance of the family atmosphere where I have learnt new skills. I have also found a positive identity and have the ability to reach my goals with the constant support of this extended family. Now I feel my role is to help and guide those who come on to the programme, and help them make their adjustments. I can personally vouch for the authenticity of this programme. It has a refreshing style all of its own, it is honest and with a deep appreciation of the bush and all of the people who belong to it. The other aspect I like about the programme, is that although you are involved as a group with your own activities you are inevitably drawn into the community activities of the river, which seems the natural thing to do.

I am ready now to pursue the next stage of my development. I would like now to give school another chance and take from this programme the commitment discipline, respect and love that I have learnt. This is what I have heard Section 9(2)(a) Privacy of Natural Persons say. "Eventually you must take what you have learnt from here the dedication, discipline and family atmosphere and apply it to the outside world"

TWO. I feel uprooted in the city. Life is hard, if you have not got a job or a stable family. In the city people don't have to do things for themselves, but here it is excellent. I get a lot of satisfaction from doing those basic things which might seem stupid when you live in the city.

THREE. What I like about in this programme, is that it is like a family. Everyone working things out together. All of a sudden I realise I have these communication skills. No more negative things happening in front of me. The opportunity to take things into your own hands.

FOUR I have been on a few Corrective Programmes. They all suck. While I was on these programmes I became more aggressive because you had to, if you wanted to survive. You had to watch your every move and constantly be careful of what you say and do. When I left these Corrective Programmes I had difficulty living in my home area. I was bored and the only people I knew were buggers like me. My Social Worker or Probation Officer heard of this programme Moerangi Treks through a friend. He knew I was having difficulty, so he put me on this programme. At first I did not want to go because I thought it might be like all the other programmes. Well I have been here now for three months and I have asked Section 9(2)(a) if I can stay on for another three months. I know I am being selfish because I know a lot of others who will benefit from this programme. You know I've even surprised my self by saying to you, that I should not be selfish. Before I couldn't care a shit about anyone, now I'm more considerate and I even feel terrible thinking about it. This programme the people the land Section 9(2)(a)

Section 9(2)(a) is too much. I have found my self here. You don't even know you are on a programme because the things we do are normal things. I know some of the other boys on this programme. They like me have been on these Corrective Programmes and we all agree this programme is out on its own. Man, there is no comparison. Yea, this place is, too much. I know I can face the world out there when I'm ready, because Section 9(2)(a) always reminds us that we must eventually take from the programme the same sought of dedication to what ever we choose to do.

13) Moerangi treks is a 24 hour
caregiver 7 day programme

The cost is \$400:00 a week.

The individuals who come on to the
programme, live with Section 9(2)(a)
and his wife Section 9(2)(a) and their family in
their home.

To date there have been up to 30
individuals who have passed through
the programme of those three have
been female. Of the 29 only one has
reoffended. Some of the individuals
that have been on the programme
have asked to come back on to the
programme when they have found
some difficulty in fitting back into
society. Many others have taken
aspects of the course and are now
applying it as best as they can to
pursue their own lives.

14) CONCLUSION

Moerangi treks has created new approaches to evolving new methods of teaching and learning. The story of those who have been on the programme is quite remarkable in realising their own potential and at the same time they continue searching, questioning and exploring their participation. Our present system which is hell bent on producing high quality performance in this fragmented competitive consumer society are prompting the need of a more holistic approaches to life like Moerangi Treks in which human, cultural and socially accepted community values are beginning to emerge once again. There are refreshing glimpses emerging from these programmes which address the deeper needs of these individuals. For Section 9(2)(a) the operators of the programme, the frustration of having to implement these programmes on a shoe-string budget and fight for funding as pilot projects while prisons, correction, rehabilitation and whakapakari centres receive regular finance from the main Justice budget. As a cost-effective way of the prevention of this type of behaviour by the Government, it is sheer madness and negative funding.

There is no way in which financial input to prisons, law-courts and corrective and rehabilitation centres would result in preventing crimes, infact it sustains and nourishes it.

Learning for most if not all of the individuals who have come on to this programme has been one-way, in which someone else has the knowledge, power and the expertise. Our system of providing for example, state examinations only allow a few people through the corridors of power and influence, as well, they then become the experts. The gate-keepers of this power would have us believe that those who do badly at these examinations are simply less intelligent. This is not so as Moerangi Treks has identified. Moerangi Treks in building up its structure around the individual prescribed its own *tools* which can be used to assist its other objectives. With the help of 'whānau' in the urban scene mainstream officers they have developed new product-lines of relationships to these otherwise negative forums. I am certain the arrival of new enterprise like Moerangi Treks stemming from the community can only bring a healthy influx of new people, activities and ideas. As well, as providing a base line for those of our people

who are working in the front line, at the interface of social services
confronting the issues from the urban sectors.

KIA ORA

[REF: Tai 94-Urewera-Moerangi 3]

RELEASED UNDER THE OIA

NEW ZEALAND
CHILDREN & YOUNG PERSONS
SERVICE

22 November 1995

TO WHOM IT MAY CONCERN:

Subject: Moerangi Treks Programme

REF:

Section 9(2)(a)

I have known Section 9(2)(a) in their capacity as Managers of the Moerangi Treks Programme since November 1993.

The Programme itself is copyright, however I am sure will be made available to any reader of this attestation.

Generically I describe the Programme as pastoral care, embracing the philosophies of the people of Tuhoë and their oneness with Tikanga Maori as a means to re-align or ground persons whose behaviour society finds unacceptable.

The Programme has provided the only means of intervention and demonstrated rehabilitative processes where most others have failed. Inherently the Crown and it's messengers are treated with suspicion, one need not be a Historian to know why.

Concomitant to this are their methods of restoring mana have come under criticism and close scrutiny, thereby their success being the encompassing factors of continuance.

I am in total support of this Programme and its endeavours, they have achieved where others have failed.

PALMERSTON NORTH

In all my dealings with Section 9(2)(a) I have found them to be persons of the highest integrity, honesty, committed and sincere caregivers to those placed within their home and Programme.

He manga wai koia kia kore e whifika.

It is a big river indeed that cannot be crossed (make light of the difficulties and they will disappear).

Such is there way of overcoming difficulties.

Yours faithfully

Section 9(2)(a)

Section 9(2)(a)

Youth Justice Co-ordinator

Section 9(2)(a)

Officer In Charge Taneatua

P O Box 84

Taneatua

Phone 07-3129229

15 October 1995

Section 9(2)(a)

Moerangi Treks,
Waikirikiri Road,
Ruatoki.

Guardianship and Care of Young Persons in the custody of
Moerangi Treks.

1. Directors ; Section 9(2)(a)

Through my dealings and experiences with Moerangi Treks I have found both Section 9(2)(a) to be extremely helpful and forthcoming with any enquiries I have had to carry out with the young men in their charge.

In all circumstances it has been through their positive influence on these young men that all my enquiries have been quickly and accurately completed.

It appeared to me that the relationship between Section 9(2)(a) and the young men was one of mutual respect and the relationship seemed more of a parents and siblings situation rather than Juvenile Offenders and overseers.

The manner in which Section 9(2)(a) treated the young men was both firm and direct and yet with no malice or vindictiveness which these young men responded to by showing respect and gratitude towards the couple.

One of the most outstanding features of Moerangi Treks was the follow up procedures adopted by Moerangi Treks where they continued its contact with the young men who had left or completed their time and offered help to those young men should they need it in the future.

I beleive this service has proved invaluable to some men who boarderedd on that fine line between committing a crime and not committing a crime

2. Employees.

The employees of Moerangi Treks are equally respected and reveered by the young men in their charge.

Each of the employees brings with them skills and attributes unique to themselves which they demonstrate and instill in the young men

All of the employees treated the young men fairly and led by example and have never physically assaulted any of the young men in there charge.

Again the relationship between the employees and young chargers was more a family relationship than offenders and overseers.

3. Young Persons.

The young men I have delt with over the past year in the capacity of my duties have been relaxed, open and honest in there answers.

Knowing the background of these young men and there normal negative attitudes towards the police I found it surprising and refreshing to see and feel a positive attitude and frank openness displayed by the young men as I spoke with them and mingled amongst them.

I can only attribute the attitude change and openness to the influences of the entire Moerangi Treks team on these young men. Moerangi Treks should be commended for there work with these young men.

Over the past year Moerangi Treks has introduced these young men into many of the community based activities eg; Rugby , Special Occasions on Marae's , Cultural Activities and large gatherings , these young men have presented themselves positively showing the community they are hard working and trustworthy.

3. Summary.

In retrospect the young men at Moerangi Treks were very relaxed and comfortable. They displayed positive attitudes in all the activities they were involved in. They showed respect to all people they came in contact with.

I must commend the staff of Moerangi Treks for the work they have done with the many young men since the establishment of Moerangi Treks.

I beleive it is the examples set by the staff and the work done by the staff which have attributed to the rehabilitation of many of the young men which have been charges at Moerangi Treks.

Section 9(2)(a)

Constable E701

O/C Taneatua.