Patches Hide No Scars  
  
They bear patches  
On their jackets  
Hiding scars and wounds  
Finding their own  
Direction, discipline  
Orders

**Personal pronoun – ‘They’ – immediately ‘they’ are separated from everyone else.**

**They are a group, not individuals.**

**Patches brings up an image of something that’s broken and ‘patched’**

**Alliteration – ‘D’ – harsh sound**

**‘Orders’ is on its own – expectation that ‘they’ will follow orders from their leaders.**

**Rhetorical question – makes us think what the writer wants us to think.**

**Idea that gang members are already ‘prosecuted’ and ‘punished’ – how do we make it worse for them?**

**Idea that they are lost, a sense of loss from their own identity – nowhere to belong.**

**Another rhetorical question.**

**Repetition of ‘how do we’ – ownership on the reader by the use of ‘we.’**

**Alliteration of ‘s’ words to add impact, along with repetition**

**‘How do we’ – sense of hopelessness**

**Everybody is dangerous to other animals. They see us as violent, brutes, intruding on what is theirs. Idea that men pick on those weaker than them.**

**Repeated sentence structure**

**The traditional way that Maori lived (alongside land) has gone.**

**‘Steady’ – the people who were ‘steady’ have gone and there is nothing there.**

**Traditional ways have disappeared – ‘healers’**

**Repetition – sense of ‘flow’**

How do we prosecute  
Those already punished  
How do we fine  
Those lost in the streets  
Of no direction

How do we heal  
Those slashed  
In the flesh  
When they are  
Slashed in the spirit

To a fish in the sea  
To a bird in the sky  
To a deer in the forest  
All men are dangerous,  
Brutes, intruders,  
Vagrants

Gone the steady  
Roar of the sea  
The echo of hills  
The voice of the elder  
Invoking the ancestors  
Rebuking the young

The tracks that cling  
To the hillside  
Where barefooted  
They walked out  
And rode away  
On bikes

**Rebuke = to tell off or correct**

**The young no longer have a sense of direction.**

**Sense of loss of connection with land – walked out barefooted and rode away on bikes. The land is lost and in its place is violence, gangs and a sense of loss.**

**Tohunga = healer**

**Aroha = love and caring**

**‘Gone’ is repeated – emphasises that sense of loss**

**The idea of love on a marae, that sense of family is no longer present.**

Gone  
The tohunga  
Who healed from within  
With his remedy of aroha

Gone  
Their boots  
Their jackets  
No longer hide  
Their scars