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