

# te Karaka

THE NGĀI TAHU MAGAZINE. KŌANGA / SPRING 1997

## Rangatahi Māori

Challenging the at risk, unemployed

## Te Kahurangi o Ngāi Tahu

The Ngāi Tahu giants of the eco-tourism business



## The house Karaweko

Building a secure future for te ao Māori on  
solid foundations



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Kōanga/Spring 1997



**EDITOR** Gabrielle Huria

**CONTRIBUTORS** Trudie Allan  
Te Maire Tau  
Russell Caldwell  
Suzanne Ellison  
Matiu Payne  
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**TE KARAKA**

The Editor

Ngāi Tahu Group Management  
PO Box 13 046  
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Issue 6 published September 1997

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GABRIELLE HURIA

Welcome to the Spring edition of *Te Karaka*. As the season is one of great purpose and change, so too is our life in the tribe.

With the Heads of Agreement signed last October and the Deed of Settlement soon to be initialled, we possibly face the greatest period of change we have experienced this century.

It is a good time to reflect on those who spent their lives seeking justice for Te Kerēme. Without their tireless efforts we would not be in such a dynamic position to make a decision about our future.

The Ngāi Tahu A, B and C teams have been working hard to reach a Deed of Settlement. The task is all-consuming and in many ways the teams have put aside their lives to get the job done.

The initialled Deed will constitute the formal offer of settlement from the Crown to Ngāi Tahu. Our aim is to provide as much opportunity as possible for you to fully understand the implications of the decision you are being asked to make.

As soon as the drafting of the Deed is complete, the following process will take place:

- The Deed will be initialled.
- A "Special Edition" of *Te Karaka* outlining the Deed will be sent to all registered beneficiaries over the age of 18. The Special Edition pack will also contain the ballot paper that you will need to fill out and return.
- Roadshow hui will take place throughout the North and South Islands. Beneficiaries will have the opportunity to ask any questions that they may have to members of the negotiating teams. Hui venues and details will be advertised in the public notices of your local paper.
- There will also be an 0800 number available for you to ask questions if you cannot attend any of the hui.
- After the ballot closure, an independent audit company will count the votes and report the results to Te Rūnanga o Ngāi Tahu who will then make their decision. All ballot details will be kept absolutely confidential.
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- If legislation is passed, the Act will come back to Te Rūnanga for final verification before it finally comes into effect.

The months ahead will be busy, so in the meantime, read and enjoy.

## poroporoakī

# He apakura, he poroporoakī mo rātou, ngā maro o Tangaroa, kua weke atu rā i tua o te ārai

Naina Russell



E kimi ana i te mate o te motu  
i ngā waniwani a Mua a Weka  
Nāna i whakapiki ka reo o te tini  
o te iwi o te ao o o o

Waiho kia mate ana te tangata  
tuarua tia nei e koe te mamae ki au

E tira ka huri kino koe  
i au u u u

Haere rā whatu karokaro i te Tahu  
e karo tonu atu koe i au

Haere rā e hine i te ara whānui e rori  
Ka tika ia Hinetitama i a Tahu Kumea i  
a Tahu Whakairo

Ka tika ara ki te mate  
Huaparaunua e Tāne ki te whai  
Nō hea e mou mai koi ana i tapoko atu ai  
ki roto o te tatau o te whare o  
Pohutukawa

Ko pou tere Rangi e oti tonu atu koe te  
tahu e e e

Hoki kau mai nei e Tāne ki te ao  
Ko miro kino ai tāna kakau pēnei me  
auē

Mo motu kino nei

Taku manawa ki a koe e te Tahu e  
Whakapiki te haere a Tahu ki te Rangi  
i a Rehua i runga

Whakapiki te haere a Tahu ki te Rangi  
i a Tama-i-waho

Whakapiki titahi te haere a Tama ki te  
rangi i a Te-Rangi

Whakaūpoko i runga ka tuturu anō te  
Kahui Ariki

Ke e te motu ngi hene (Kei te mutuka heke)  
iho nei a e Tāne ki te whenua

Ka tipu e tangata ei noho

i te ao

Mārama e.

Sue Tuhakaraina



Dr Erihapeti Murchie

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## NGĀI TAHU EARLY CHILDHOOD EDUCATION

We are currently looking at the provision of high quality bilingual education for Ngāi Tahu tamariki. With a focus on the 0-7 year age group we are looking at the establishment of a Kōhungahunga/kura to meet the needs of Ngāi Tahu whānau for educational excellence and the restoration of Kāi Tahu reo. If anyone is interested in putting forward their ideas, please contact Ngāi Tahu Development Corporation.



NGĀI TAHU DEVELOPMENT CORPORATION, PHONE: 03-366 4344, FAX: 03-374 9764





message from the kaiwhakahaere

# Iwi at Centre of Māori Life, Society.

**The Tribe has been the central pillar of Māori social structure for a thousand years, yet some people claim that Urban Māori Authorities should take over the role and responsibilities of Iwi.**

**Ngāi Tahu Kaiwhakahaere (chairman) Charles Crofts considers the idea.**

**I**dentifying with your Iwi is central to understanding your history and ancestry as a Māori.

Iwi is both roots and family. How such a central concept as tribe (or clan if you're Scottish) can be compared with the role of a service provider, an Urban Māori Authority (UMA) escapes logic.

First set up to help run Māori Access (Maccess) training schemes a decade ago, UMAs are suddenly demanding a share of the assets of Iwi, built up over the centuries and belonging to all tribal members.

That these demands have been given any support is remarkable, but perhaps understandable. After all, since the earliest colonial times many people have tried to destroy Iwi as the central element of Māori society and culture.

Now, people calling themselves "urban Māori" have joined the ranks of the opponents of Māori Iwi.

It seems these actions are based on either ignorance or greed.

Iwi are based on whakapapa, or ancestry, and are central to inheritance. If you are, for example, of Ngāi Tahu descent, then you have a right to share in the tribally-owned property and to exercise the traditional or aboriginal rights which belong to Ngāi Tahu. It gives you a "place to stand" in the world.

Iwi property is communally-owned. As a tribe, Ngāi Tahu agreed many years ago to place this property into the accountable hands of the Iwi's elected ruling council, Te Rūnanga. In turn, Te Rūnanga, a legal entity identified in law passed by Parliament (Te Rūnanga o Ngāi Tahu Act, 1996) is elected from the Papatipu Rūnanga (regional councils) of the Iwi.

These eighteen rūnanga at regional level elect two members each to represent the region. Together, the thirty-six elected members make up Te Rūnanga – the Iwi's ruling body,



responsible for its business and social programmes.

In other words, there are clear and direct accountabilities which apply to all the members of Te Rūnanga.

They have the responsibility for managing the tribe's collective property assets, and are accountable to all voting beneficiaries of the Iwi for their decisions. Incidentally, despite claims of it being an Old Man's Club, a Male Dinosaur and a variety of other terms of abuse aimed mainly at men, Te Rūnanga is not a brown male bastion.

In fact, Te Rūnanga has sixteen women among its thirty-six members – 44 per cent of its total. That compares well with, for example, Parliament (thirty-six women out of one hundred and twenty), Cabinet (one woman out of twenty), or any local body council you can name. By contrast, women play a central role in all parts of Ngāi Tahu tribal life.

reported to members, beneficiaries or shareholders. And what are these members? Are they Iwi members gulled into signing on to an UMA? What do they expect from their membership – two chances to gain access to Māori tribal resources? Are they seeking to double dip into the system? That's a key reason why Iwi property resources won't be allocated to UMAs.

Instead, Ngāi Tahu would propose that UMAs tender for social contracts and use their one area of real experience – service delivery – to build a business base.

Ngāi Tahu can guarantee that any UMA tender will be given the same thorough consideration as any other tenders. And the same Ngāi Tahu motto will be applied: *the best person/group for the job will get it*. With one proviso: that like any other body seeking a contract, the UMA can demonstrate that it is robust and accountable, and can deliver fully on the contract.

## **If they stick to their knitting, their core role of service delivery, they could potentially play a real part.**

Ngāi Tahu's regional councils meet at least six times a year, Te Rūnanga at least every second month. The whole tribe gathers at an annual meeting (Hui-ā-Tau) each year. (The next Hui-ā-Tau is at Kaikōura; the last was at Tuahiwi near Kaiapoi last November.)

Ngāi Tahu publishes an Annual Report for Iwi members each year, detailing its social, commercial and financial actions and outcomes. It is openly and fully accountable. In the 1996/7 year, the Ngāi Tahu Annual Report won a bronze award in the Australian Annual Report Awards.

I make the offer to explain this system of responsibility and accountability because of the contrast it makes with UMA.

These self-appointed groups (who claim followings in both Christchurch and Invercargill in the Ngāi Tahu rohe, or tribal area) claim to represent "urban" Māori.

I've never seen any information made available publicly about their structure, election processes, accountabilities, membership, their rules or even their accounts and how these are

At present, I see little accountability by UMA groups. They took a case against Iwi and the Fisheries Commission all the way to the Privy Council and lost, spending, by their own admission, \$1 million dollars along the way.

How do they justify spending these public funds and also wasting Iwi resources in an attempt to gain control of Iwi assets? What right do they have to those assets? What mandate do they have to try to seize control of those fish and other assets?

The Urban Māori Authorities have remained silent on these issues. Their public statement recently that they have signed up "10,000 members" in Auckland in support of their latest bid for a share of Iwi assets probably shows their real strength. It's less than **TWO per cent** of the 579,000 Māori confirmed in the latest Census.

More importantly, members of the Far North's Ngā Puhī, the country's biggest Iwi who are currently living in South and West Auckland, recently voted overwhelmingly for the tribe's fishing assets to remain under the control of the

tribal rūnanga – and not to be handed to UMA.

This means urban Māori understand their Iwi's property rights and the importance of those property rights being retained in Iwi ownership.

I believe it also means that UMA can play a role by helping Iwi to deliver services to Iwi members living in urban areas. If they stick to their knitting, their core role of service delivery, they could potentially play a real part.

But there's no way they will win serious support for any plans to divert assets out of Iwi

ownership and into their own hands.

Overseeing the safeguarding and growth of Iwi assets is the fundamental mandate which I have been given by Ngāi Tahu members as the Iwi's Kaiwhakahaere, or chairman.

I am fully accountable to both the current members and to our future generations for my stewardship of those assets in that rohe.

It is a sacred responsibility. Meeting it means I will not be giving my assets or tribal rights away to any outside interest.

# **Ngāi Tahu Census-1848**

**The 1848 Census of the "middle island natives", was the first census of an indigenous people ever held in the British Empire.**

**A number of huge, but unexpected, benefits sprang from that historical census. One was that it established the basis for what later became known as the tribe's "Blue Book" – a detailed whakapapa through which all modern Ngāi Tahu can trace their ancestry.**

**At the time, the South Island Iwi was trying to determine the numbers of its beneficiaries as part of what was to later become the world's longest-running indigenous land grievance.**

**Within the Iwi it came to be known simply as "Te Kerēme", "The Claim", by successive generations after leading Moeraki Chief, Tiramorehu, sent the Iwi's first petition to the Crown in 1849.**

**Ngāi Tahu needed to prove, as part of its claim for land justice from the Crown, how many tribal members lived on its lands when the Crown and the private settler companies broke their contract agreements and defrauded the Iwi of much of that land.**

**It set up its own census because government agents of the day were seriously understating Ngāi Tahu members, partly to reduce even further the meagre land grants offered to the tangata whenua after their lands were taken for settlers.**

**Now, in the late 1990s, Ngāi Tahu all trace their whakapapa back to that census, and beyond. It is a solid rock of information which gives full meaning to any Ngāi Tahu's connections to whānau (family), hapū (sub-tribe) and iwi (tribe).**

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# Whale Watch

## the Kahurangi of the Ngāi Tahu waka Huia

From nothing ten years ago, Whale Watch Kaikōura™ has become a multi-million dollar eco-tourism business which has revived the ailing economy of its namesake town. In March 1997, Whale Watch Kaikōura™ won its third major international tourism award in just three years. Te Karaka reports from the home of indigenous whale watching.



### cover story

**T**hey're riding into the future on the backs of whales in Kaikōura. And the future is looking secure.

But it's only secure because of a unique mix of grit, vision and commitment from an entire local Māori community, together with unwavering support from both the tribe – and the offshore whales.

Add to that what must be one of the last unspoiled, almost pristine, ocean and marine environments for whales and other marine life in the world.

That's what it takes to start a greenfields Māori tourism venture in New Zealand, and take it to an international leadership position in eco-tourism.

In outline, it's the story behind New Zealand's fast-growing and totally home-grown whale watch tourism venture in Kaikōura, which a decade ago was just another sleepy and declining township in Te Wai Pounamu.

In 1987 Kaikōura, a petrol-and-tea stop between Christchurch and Blenheim, had 3400 visitors during the year. Its population was just 2060.

Then, Ngāi Tahu's Whale Watch Kaikōura™ eco-tourism proposal started up. By 1996 this "sleepy hollow" was hosting 200,000 visitors a year. The numbers continue to grow.

Some of the 90 per cent of those who join a Whale Watch trip are foreign tourists, many from Asia. Most had heard of the exciting close-up whale experience by word of mouth. To tourism operators on small budgets, that's the best advertising.

Many have heard about it in advance. Some later call it "a spiritual experience". Few of the trips fail to see and film languid, playful and trusting whales sporting unperturbed on the sea surf, only 50 metres from their boat.

After a start-up decade of non-stop expansion, this small Māori owned and run company, this year accepted its third top international award. At a ceremony in Beijing on April 21, the **Pacific Asia Travel Association** (PATA) presented

the company with a Gold Award for excellence in the cultural and heritage category.

Only six PATA Gold Awards, in various categories, are made available to the tens of thousands of tourist companies in the Asia-Pacific area each year.

In 1995, Whale Watch was presented with the prestigious **British Airways Award** for the world's best eco-tourism venture. In March this year, the company won another environment accolade in Berlin, the **Green Globe Achievement Award**, for distinction in tourism.

Chief Executive, Wally Stone, says the formula for success is a business based on a powerful mix of indigenous people, culture, heritage and environment.

The oral history of the local Ngāti Kurī of Kaikōura for a thousand years has told of their ancestor, Paikea, arriving in Aotearoa (New Zealand) riding on the back of a whale.

Just offshore, whales abound even today. Great Sperm whales, Rights, Blue whales, Orca and Humpbacks surface, feed and play here, while migrating, along with Hector's and Dusky dolphins.

Stone describes the area as being "a small crack, a window" through which to "look back to before man started exploiting the ocean and these great creatures.

"Out here it's like going back [to the time] before whaling and being able to see what the sea was like, alive with great whales.

"We offer a glimpse of what the marine environment was like before we slaughtered tens of thousands of these creatures worldwide."

Māori have a proverb, that we walk into the future backwards, because the only thing that's certain is the past.

"We're applying the lessons of the past and present," says Stone, "using the wisdom of our heritage to preserve it for the future. By using our experience and expertise we will create a better future."

Expertise is more than the customary





**The vision was the first step – the next was where guts came into the equation. Being without any financial backers, and getting the brush-off from all the big banks, some of the locals mortgaged their homes to launch the country's first whale watch venture.**

Equally, the company prides itself on recycling the past, and for adding nothing "extra" to the built-up environment in which it operates.

It's "new" commercial centre in the township is in fact the refurbished local railway station, with a \$US500,000 face-lift – and a new name.

It's become the town's "Whaleway Station", the name, the brainwave of a Whale Watch staffer.

The totally reshaped and revamped Whaleway Station is the latest substantial tourism asset for the company, which has everything from purpose-built boats to a state-of-the-art computer booking and ticketing system.

Now, in tiny Kaikōura, there's a big-city restaurant-cafe-bar with ocean views, as part of the new complex.

This investment also signals the strength of the business which Kaikōura has seen develop, and which is planning for continuing growth. This company consistently outstrips national tourism growth rates.

Where did it start? With a small group of local Ngāi Tahu Māori - Ngāti Kuri, lamenting local economic decline and burgeoning (90 per cent) Māori youth unemployment.

From there, a vision, inspired by their ancestor Paikea. This new vision was of Kaikōura Ngāi Tahu riding into the future on the backs of their local whales.

The vision was the first step – the next was where sheer guts came into the equation. Being without any financial backers, and getting the brush-off from all the big banks, some of the locals mortgaged their homes to launch the country's first whale watch venture. And first Māori greenfields eco-tourism venture.

The rest, some would say, is history. In fact it has been a decade of dedication to riding the waves day in, day out, to provide the "world's unique whale watch experience".

Wally Stone and the company founders are convinced that having lived with the whales of the Kaikōura Canyon for a thousand years, Ngāi Tahu's whale watch will live with them for another millennium.

Whale Watch is a staunch ally of the marine conservation movement. As Stone says, it isn't about to do anything which will adversely affect the whales which provide year-round income – or drive them from the coast.

knowledge of local Ngāi Tahu Māori. Scientific experts from round the world flock to Kaikōura to gain access to the pool of knowledge this company's staff have developed.

Recently, teams of marine researchers from the American Smithsonian Museum of Natural History in Washington, *National Geographic* magazine and television, and from New Zealand's National Institute of Water and Atmospheric Research have been based here, while hunting the elusive giant squid in the Kaikōura Canyon.

This 6000-metre deep trench, some 200 kilometres wide, starts just offshore from Kaikōura, where three ocean currents mingle to supply a rich variety of foods.

In this vast feeding ground the giant squid, never seen alive or caught alive on film by man, lives in its thousands.

Marine scientists have known of its existence from about 100 bodies (up to 20 metres long from beak to tentacle ends) found washed onto beaches over the past century, or in the occasional trawl net.

They want one alive on video – which some marine biologists say would be the greatest feat of 20th century marine exploration.

Whale Watch Kaikōura™ wants more than that.

The science of such expeditions will help it build a vital management plan for this whole region, as part of its commitment to preserve the creatures and their environment for future generations.

As Wally Stone puts it, the most ambitious business plan ever considered by the company is in its information-gathering stage.

With the input from the detailed research of the Kaikōura Canyon over the next couple of years, a massive amount of new data will be added to the years of staff experience and recording of whale and environment observations.

Undersea cameras, sonar and submersibles are being used by the joint teams of U.S. scientists, as they develop the first-ever profile of the canyon's 6000-metre depths, trenches and slopes. Food supplies, including the giant squid, favourite of the Sperm whale, will be tracked, logged and recorded for the first time.

As Smithsonian marine scientist Dr Clyde Roper says: "Everything we see will be new, interesting and scientifically very important. This area has never been seen before."

"I'm confident the data we gather will be significant. We don't have to find giant squid for this programme to be totally successful."

In fact, on April 5, the team left the area, with

the elusive giant squid still a creature of mythology, lurking in the deep ocean. But they will be back for two more years of summer season research in the Kaikōura Canyon.

Whale Watch itself already has detailed information on the whale's social and feeding behaviour, and responses to boats and other objects around them.

Every skipper on every whale-watching voyage helps compile the company's database, to the point where this Whale Watch knowledge is sought by overseas researchers.

Stone says material on the deep underwater terrain, food supplies, and even whale deep water feeding behaviour will provide another part of the "big picture" for developing environmental and conservation management plans in the company's area.

"We need more information to put together a viable long-term management plan. So this (National Geographic/Smithsonian expedition) is a huge opportunity."

"With sound and image (from the undersea video cameras) we can identify everything they (the whales) are doing. That's got to be brilliant."

This new input will add a mass of fresh material for building detailed plans.





**Stone says the whale watch "experience" is a powerful message against any return to wholesale whale slaughter. "We see our business as reinforcing the anti-industrial whaling message...we won't be doing anything to jeopardise the whales in our waters."**

He points to moves being taken by his company to support the international fight to continue protecting whales from a renewal of commercial killing and to prevent any resumption of the industrial trade in whale products.

Japan and Norway are pursuing these issues amongst members of the International Whaling Commission. Both nations, which take hundreds of whales each year for "scientific purposes", have been accused by environmentalists and others of encouraging an illegal blackmarket in whale products.

Stone says the whale watch "experience" is a powerful message against any return to wholesale whale slaughter.

"We see our business as reinforcing the anti-industrial whaling message."

This in turn reinforces whale preservation, the Southern Oceans whale sanctuary and the whale protection stances adopted by many members of the Commission.

"We have the most to lose, so we won't be doing anything to jeopardise the whales in our waters."

Finally, the venture is a continuation of the history and culture of this community. Stone

says the commitment from every Ngāi Tahu on the staff, is that authenticity will be their watchword.

"Our greatest cultural component is the Ngāi Tahu staff – our people. Our images, from the company logo on, must always be appropriate, have meaning and added value – both to us and to our visitors alike."

But the centre of the local Māori community, the marae, is not part of the experience which Whale Watch offers to tourists.

While other Māori tourism ventures use these community meeting and activity centres in their business, despite strong pressure to do that in Kaikōura, "we don't want to commercialise the marae," says Stone. "It is not for tour groups."

The priority for the marae? "The people come first, just as at Whale Watch, the visitors come first. They're the business, not the marae."

Instead of the marae being used as part of the business, here in Kaikōura the business supports the hub of the Ngāi Tahu community through the dividends it is able to provide.

The result is rebuilding of community facilities, of cultural strength and identity. Perhaps the latest Gold Award also recognises that.

## the selection process

# Desperately Seeking a General Manager...

The search for a General Manager of Development Corporation was a stretch exercise for everyone involved – including the management consultants charged with finding the short list of "Possibles".

After all, the job adverts drew a whopping 53 replies from hopefuls interested in what will be one of the most challenging roles in Ngāi Tahu ranks over the next five years. The consultants then reviewed the initial list of 53 interested people. They checked credentials, experience and background, choosing 18 (one in three) for a first interview.

In that list were executives with top qualifications in sectors ranging across social sciences, management, education, community development, technology, even journalism.

At this stage the consultants applied the key criteria which Ngāi Tahu wanted met by an appointee, using them to whittle down the contenders to a recommended short list. These criteria covered what are described as the essential "competencies" Ngāi Tahu wanted in the short-listed group. Among these "competencies" an applicant must display:

- an understanding of, and empathy with, Ngāi Tahu's vision for the future;
- ability to buy into that Ngāi Tahu "vision" for the future of the Iwi's beneficiaries;
- strong strategic thinking abilities;
- the ability to translate agreed strategies into practical programmes;

*continued on page 63*

## Notice of Meeting

### Whakawhanaungatanga Hui ki Te Whānau o Waihao

There will be a Hui at Waihao Marae at Morven in South Canterbury over Labour Weekend during which discussions on the future of Waihao Rūnanga and the Adoption of a Constitution will take place.

For further information contact:

**Kelly Davis:**

Ph: 03-689 6246 Fax: 03-689 4726

**Dave Thomas:**

Ph: 03-489 6539 Fax: 03-489 6539

**Parris Heath:**

Ph: 03-684 6206 Fax: 03-684 6795

**Wendy Heath-King:**

Ph: 03-324 3943 Fax: 03-324 3943

## oh, really?

**"When the colony was founded the Natives were already far advanced towards corporative existence. Every tribe was a quasi-corporation. It needed only to reduce to law that old system of representative action practised by the chiefs and the very easiest and safest mode of corporate dealing could have obtained. So simple a plan was treated with contempt. The tribal existence was dissolved into its component parts. The work which we have with so much care been doing amongst ourselves for centuries – namely, the binding together of individuals in corporations – we deliberately undid in our government of the Māoris. Happily, there is yet an opportunity to retrace our steps, to get back into the old paths. The evidence shows that both races are anxious to return as near as possible to the old system. What they require is that the principle of tribal or corporate dealing and action shall again rule, but that it shall be regulated and assisted by law."**

*Quote from W.L. Rees 1891  
AJHR 1891 G-1, p xviii*



# PAUL WHITE

## Appointed General Manager

Ko Rākoutapu te maunga  
Ko Hokianga whakapau  
karakia te awa  
Ko Motu Karaka te kāinga  
Ko Ngāti Tupoto te hapū  
Tihei Mauriora  
Maranga Ngāi Tupoto  
Kia tū tonu rā  
Whakamau ki Rākoutapu  
Maungarongo o ngā mate  
Heke mai ki Toromiro  
Kia tata ki Te Wharau  
Ki te tahataha moana  
o te awa o Hokianga  
Auē Auē ko Motu Karaka  
Kai tū tonu iho rā

### new appointment

NGĀI TAHU DEVELOPMENT CORPORATION

**M**r Paul White (39) is the new General Manager of Ngāi Tahu Development Corporation. As the chant (below left) indicates, Paul's origins lay in the Hokianga. His tribal affiliation are Te Rarawa and Ngā Puhi. His links to Ngāi Tahu are through his partner, Claire White, of Ngāi Tahu's Kāti Huirapa hapū.

Claire's marae affiliations are extensive although she identifies with the Arowhenua marae and the Kaaha, Fowler and Te Raki whānau. Paul and his partner Claire have three children: Tawini (5), Te Hau (3) and Kaahu (aged 1).

Paul was selected from a high-quality field of more than 50 applicants. His appointment continues the clearly-stated policy of Te Rūnanga o Ngāi Tahu, of appointing the best person available to a position. Paul's academic background places him in a good position to manage Ngāi Tahu's Social Development. In 1982 he graduated in architecture and has since also completed a Post Graduate Management diploma and a number of specialist management training courses, including one at Britain's prestigious Henley Management College and a second through Harvard University in the United States. Currently, he is completing a Masters degree in Business Studies at Massey University.

Paul's working background is also impressive. He has extensive experience with Māori housing, economic development, training, employment, health and education projects. Paul comes to Ngāi Tahu after 15 years of public and private sector activities in the north. In particular, Paul was the Northland Regional Director of Te Puni Kōkiri, the Ministry of Māori Development. Thus Paul brings a high range of skills in senior management to the Development Corporation, including strategic planning skills and negotiation and facilitation skills in the health, education, economic development and training sectors. He has a highly successful record in the areas of staff development, as well as in project and change management.

During his career in Te Tai Tokerau, Paul actively participated in Māori hapū and Iwi ventures and as a leading member of an Incorporation in the forestry and farming areas.

His active role in those areas eventually saw him assume the role of secretary for 6 years, and as chairman for 5 years.

Paul views his role of General Manager of Ngāi Tahu Development as a major challenge. As he said to Ngāi Tahu at his powhiri at Rehua Marae, "Ngāi Tahu are entering some exciting and challenging times. Our vision is to ensure that all Ngāi Tahu people have the opportunity to fulfil their potential.

"With the foundations which have already been laid for tribal development, we now have to move up a gear to ensure that any settlement not only meets the needs of today, but also the needs of the future.

"We will be entering into a major strategic planning exercise at Ngāi Tahu Development Corporation. And we will be trying to find ways for all Ngāi Tahu beneficiaries both urban and rural to engage with the process in some way.

"There will be a major emphasis on education and cultural development. We will need to strike a balance to ensure that Iwi development and hapu development are both progressed."

Paul clearly sees that Ngāi Tahu Development Corporation is charged with delivering social benefits and services to Ngāi Tahu beneficiaries from the profits arising from the Iwi's trading activities. This will be a relief to many Ngāi Tahu who are wondering what benefits the beneficiaries will receive. Charles Crofts also acknowledged the importance of Paul's role at the powhiri, saying, "The Corporation he leads plays a central role in developing education, health, wealth and cultural programmes for Ngāi Tahu, not only in the South Island, but wherever they are living through New Zealand and beyond.

"We face an exciting period of growth in the Corporation as we begin expanding the base of education and health support already in place for our beneficiaries.

"Paul White will help guide our strategic planning in the period immediately ahead, to ensure we reach out to our 30,000 Ngāi Tahu members both urban and rural, with our development programmes."



## main events

# HUI-Ā-TAU, 1997 Tuahiwi

**N**ear the end of the third day of the Hui-ā-Tau, Wai 27 claimant and Tuahiwi Upoko, Rākihia Tau joined the debate. Te Kerēme had been the dominant topic throughout the weekend.

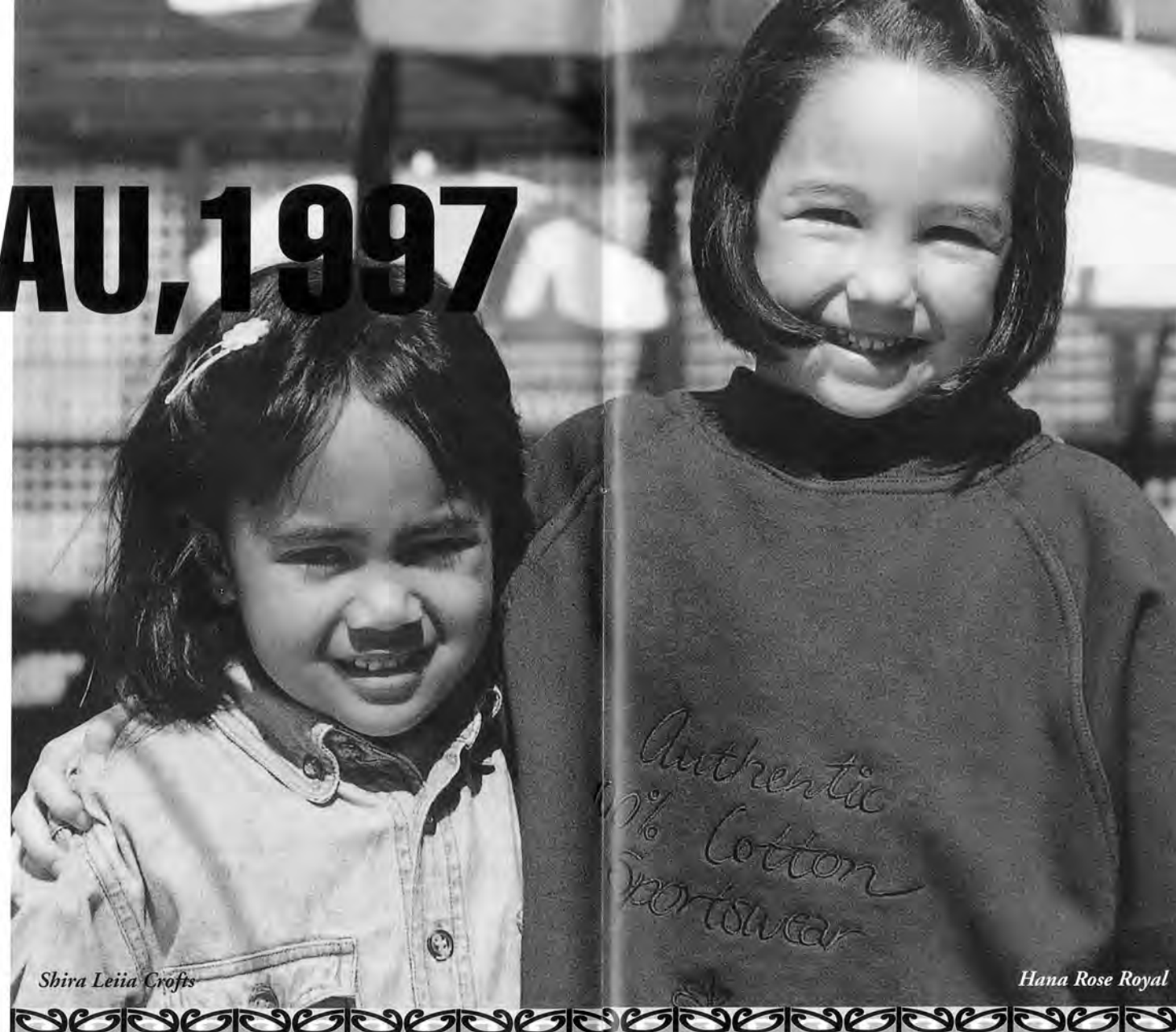
"We are on the path of redevelopment," he told the several hundred participants still taking a very active part in the proceedings in the marquee, despite nearly three days of presentation and discussion. As they worked, kitchen toilers and others continued to listen to the public address speakers.

His statement seemed to sum up the vital debate which engulfed the Hui-ā-Tau, as the details of the proposed Ngāi Tahu Iwi settlement with the Crown were explained to nearly a thousand attendees.

The Heads of Agreement signed on October 5 1996, was the issue which swamped all others at this weekend meeting. Some even demanded that the talking continue all night – that was "the way the kuia did it in the olden days" when huge issues arose.

So what were so many people doing spending a full weekend inside marquees, with the Canterbury nor-wester doing its best to blow through the tents and stir up whatever dust it could find? They were listening to, and responding to, hours of information about the Heads of Agreement which the Iwi Negotiators had hammered out with the Crown, a process which ended only a week before the MMP election on October 12 1996.

The size of the proposed deal, its full contents at the October 5 signing, the meaning of those contents and their relevance to the historic decision of the Iwi to fight the Claim as a full tribal settlement matter, rather than as a series



*Shira Leila Crofts*

*Hana Rose Royal*



of separate hapū and even family claims, were all discussed.

Just what were the big issues to emerge from this weekend of shared and detailed information? Judging by the questions and comments, some of them are so big that this proposal cannot possibly provide an adequate response.

For example, is the settlement big enough, given the size and scale of the losses suffered by Ngāi Tahu?

No, was the simple answer from the Negotiators. No amount can compensate Ngāi Tahu for its losses. But "the proposal is an enormous opportunity, more than any other group has got in a settlement, including Tainui," Chief Negotiator Sir Tipene O'Regan told the hui.

"The primary issue is not the figure (on the settlement), unless you want to go on fighting. The real issue is to reverse the process of loss and grow Ngāi Tahu's wealth into the future.

"I hate giving up on the utu – but I want our future to have meaning."

This opportunity offers much more than just money, since it also offers "a whole bundle of rights" which Ngāi Tahu can use to its advantage.

The proposed payment is not enough – "even 10 times more would not be enough," says Sir Tipene.

"We have a door of opportunity. Do we have the kaha to walk through that door?" he asks.

Was this the time to do a deal? Would one done later provide more?

"There is a huge political risk in relying on future government doing anything better than the current proposal," the hui was told.

The Agreement also has insurance clauses included in it to cover the prospect of later settlements under the now-scrapped Fiscal Envelope policy being for greater amounts. This allows Ngāi Tahu to claim a "top up" cheque in the future, should that occur.

Ngāi Tahu rejected the Fiscal Envelope policy in 1995. Has Te Rūnanga overturned that recommendation in working out this deal?

"We did not, do not and nor shall we accept the Envelope," said Sir Tipene. "It has elements





*Aubrey Manawanui Pohio of Kaiapoi (left) and Hine Teihoka (Mrs Melhopt) of Taumutu.*

which we flatly rejected, including the quantum, and the fact the Crown would be the judge and jury, as well as setting its own fine for its wickedness."

decline the package. After the ballot, Te Rūnanga O Ngāi Tahu representing all eighteen rūnanga, will make a formal decision. "The ballot is a very important component of

**"The ballot is a very important component of the final decision. The whole exercise is to allow everyone to express their views, debate the matter at all levels and address all the questions."**

"We have not buckled on one single element of that (1995 rejection of the policy). We were right in 1995."

What happens now, and who makes the final decision on whether the Deed should be accepted, once it has been negotiated fully with the Crown? The steps include negotiating the final form of the Deed, writing the legislation to pass the settlement into law, providing a detailed outline of the proposal to all beneficiaries, taking the Deed outcome to roadshow meetings, and asking adult beneficiaries in a ballot whether to accept or

the final decision. The whole exercise is to allow everyone to express their views, debate the matter at all levels and address all the questions. We must have as much information and time as possible to do that," Claims Manager Anake Goodall told the hui.

As he closes the formal sessions, Charlie Crofts pays tribute to workers and attendees alike, pointing to the growing numbers at the Hui-ā-Tau.

"It is uplifting, strengthening and gratifying to have your support. You are ready, willing and able to make sure we do our best for us all."

## The Alcohol Advisory Council Māori Programme for Te Waipounamu

The southern shores of Te Waipounamu were among the first to be settled and by the time of the signing of the Tiriti o Waitangi in 1840, alcohol use was established within many of the whānau and hapū of Ngāi Tahu.

# Manaaki Tangata – taking control

The excessive use of alcohol contributes to various health and social problems, including domestic violence, sexual abuse, unintentional injuries and deaths and high hospital admission rates (general and psychiatric).

For some considerable time, alcoholism has been the most frequent diagnosis for Māori male admissions to New Zealand psychiatric hospitals. Each of these problems affects a whānau, hapū and indeed, all Māori.

***Alcohol misuse and associated problems are preventable.***

The Māori Unit of the Alcohol Advisory Council (ALAC) has developed a programme (Manaaki Tangata) which assists Marae to implement policies and practices ensuring that those who choose to drink, do so in moderation and cause no harm to themselves or others.

Ngāi Tahu Development is supporting the promotion of Manaaki Tangata and the development of intervention strategies to reduce incidence of alcohol related harm within Ngāi Tahu.

Representatives from Te Rūnanga o Ngāi Tahu and Papatipu Rūnanga will soon be invited to Manaaki Tangata training hui. Dates and venues for these hui have yet to be finalised but will be scheduled to suit participants where possible.

**FOR MORE INFORMATION, CONTACT TUARI POTIKI,  
PO BOX 184, KAIAPOI, NORTH CANTERBURY.**



# Rangatahi Māori

## SHAKING THE NETS AT TUAHIWI

**"**If we are the future as you say, then six weeks training for it, is not long enough."

This is one of many clear messages delivered by at risk, unemployed rangatahi Māori at a hui at Tuahiwi Marae in February.

The hui, which marked the end of a six week pilot tikanga training programme contracted to Māori Women's Welfare League by New Zealand Employment Service, for at risk rangatahi in the Christchurch rohe had its success shadowed by doubt over follow up.

Fifteen trainees were the last of 250 rangatahi Māori nationally to be put through the pilot programme which was the only one conducted in the South Island.

N.Z.E.S. Metropolitan Manager George Clark, his Department Managers, members of the Community Employment Group and other watchdog organisations were invited to hui with Otautahi Branch President Aroha Reriti-Crofts, Tutors and Students and observe the impact of the programme.

Rangatahi let their distress be heard that they'd opened themselves to things Māori, many for the first time, to discover that the follow-on programme may not happen.

One young Ngāi Tahu woman said "we've all done many courses because we've needed the money, not because they've held anything for us." Through this course she said they'd felt

**"If we are the future as you say, then six weeks training for it, is not long enough."**

real support, and guidance. "Most of us are from broken homes, we look for leadership, you show us the right paths and just as we get closer, you pull it away. You need to move closer to us – see us, not the money."

The programme's design to fully involve students to all aspects of Māori life, was delivered by Poutama Training Trust for M.W.W.L. to provide opportunity for youth to discover more of who they are, where they belong according to tikanga, and from a more secure base of self knowledge, look towards employment.

Poutama Manager, Tim Reriti-Crofts and his team of five tutors described the six weeks as emotionally charged, draining and challenging for everyone.

"We encouraged students to bring their 'baggage' into their working environment where the load could be shared by the group and therefore lessened for everyone."

The success of the programme was obvious, however, Aroha Reriti-Crofts felt there would be very little chance of on-going funding. "Funders don't see this as important enough. Who in Education will want to put funding in without stringent conditions, and who in Justice would consider funding for the rehabilitation of these kids?" she asked.

So what's the point of a pilot programme if there's no intention for follow-on. Te Rau Clark, N.Z.E.S. National Manager of Māori Employment said evaluation of the programmes was underway, and that "government has an interest in positive outcome rather than traditional interest in numbers."

A total of 883 Māori youth are registered unemployed in the Christchurch area.

Aroha Reriti-Crofts says that at the end of the day, the take – the issue is a Māori one and only Māori can address it – no argument there. Māori Women's Welfare League is one of the most likely Māori networks for delivery of such services, however she says: "The League can't fund this out of its own pocket."

"It has to be adequately resourced and co-funded by Health, Ministry of Education, Justice and Social Welfare. So we do as we've always done, keep on lobbying because those kids and the kaupapa are ours," she said.

Meanwhile, inter-department politics and indecision creates the kind of stuff that erodes rather than strengthens fibre in the net of Māori society.

The whakataukī "old rags lie in a heap while the new goes fishing", remind us that new nets will always continue to form. In which case, the new nets at Tuahiwi just had their first day in the sun.

**"Ka pū te rūhā, ka hao te rangatahi."**

**"...Most of us are from broken homes, we look for leadership, you show us the right paths and just as we get closer, you pull it away. You need to move closer to us – see us, not the money..."**



Aroha Timoti Coxen and children at the Hui ā Tau 1996



te take o koukourarata

# COMMUNITY

## Cockle Guide

# MONITORING

The Port Levy (Koukourarata) cockle beds were once the largest on Banks Peninsula, and one of the few places where large cockles could easily be found. The beds are adjacent to the Koukourarata marae, and have long been an important food source to local Iwi and community. However, the deteriorating state of the beds has concerned the local ruānanga for a number of years now. For Matapi (Daisy) Briggs, a taua from Koukourarata the beds have changed considerably over the years. They used to be a "pretty green" colour whereas now they have a lot more grey in the shell.

In her youth the cockles were plentiful in the area. "We didn't get wet when we went out to gather them. We just walked along the shore and picked them off the sand," she said.

While the main reason for the decline in cockle numbers is uncertain, several activities are thought to have contributed. These include customary and recreational fishing pressure, bed siltation due to run-off from cleared land, and possibly dredging and changes in local sedimentation.

Wishing to ensure that the beds were maintained for the use of future generations, the Koukourarata ruānanga formally requested that the beds be closed for a period of three years. This request was supported by the Banks Peninsula Fisheries Plan Working Group which has representation from all local runanga, recreational and commercial fisheries and environmental groups. Regulations were subsequently introduced under the 1986 Fisheries Act to close the cockle beds at Port Levy to all commercial and recreational harvesting for a period of three years, commencing on the 7th day of December 1995.

Some user groups gave their support for the closure subject to appropriate monitoring of the beds. Both MFish and Koukourarata ruānanga supported the development of a community based monitoring programme for cockles at Port Levy.

In order to help the community to independently monitor the cockle beds in a way that would produce meaningful results, it was necessary to produce a user-friendly monitoring guide. "A Community Guide to Monitoring a Cockle Population" was the result. This 20 page guide gives some background information on cockle biology and factors that can affect cockle population, then uses illustrated examples to show how to monitor the cockle bed, record the information, and present the data in an appropriate way.

The basic design involves digging a number of holes within the cockle bed, and counting and measuring the cockles found in these samples. The first sampling trip establishes where the high density areas ( $>50$  cockles/m<sup>2</sup>) are on the beach, and these are the areas which will be sampled in following years. Sampling grids are then drawn up so that samples will be taken evenly across each survey area. The second sampling trip involves taking a sample at each grid site. Only this sampling trip needs to be repeated in future years. Each sampling trip is completed over a low tide period.

The Port Levy community gave the monitoring guide its first test run at the beginning of March when a high density area was located on the beach. Over the 5th-6th April, the next sampling stage was completed. The first year's data has therefore been collected, setting the baseline against which all future results can be measured. The community has since identified two other areas where cockles are present in high densities, and intends to add these to the monitoring programme.

MFish South would like to encourage other communities who wish to become involved in the management of their local fisheries to get in touch with the Policy Team in Dunedin. After all, it makes a great deal of sense to involve the people who have a vested interest in the resource, are on the spot, and have good knowledge of the area.



congratulations

# Tipu-Ora 3<sup>rd</sup> Birthday in Te Waipounamu

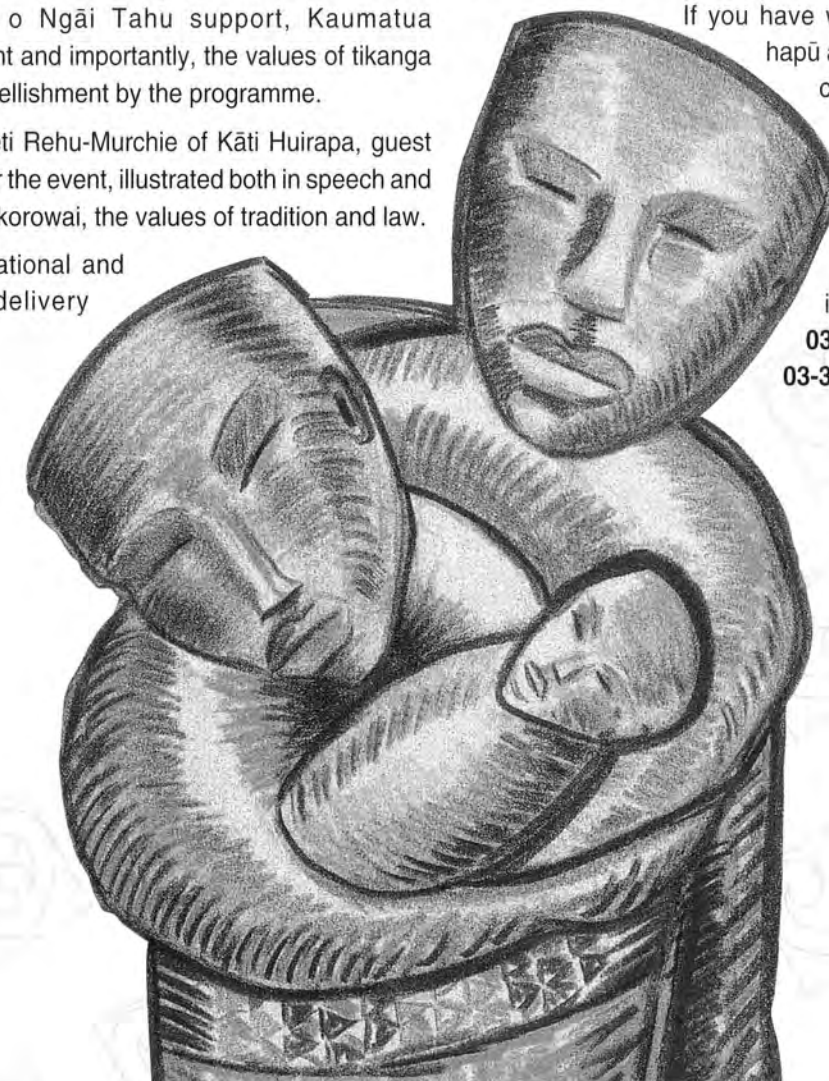
The third birthday of Tipu-Ora Māori Health programme in May presented opportunities to affirm the health and well-being of whānau whānui, Te Rūnanga o Ngāi Tahu support, Kaumatua involvement and importantly, the values of tikanga Māori embellishment by the programme.

Dr Erihapeti Rehu-Murchie of Kāti Huirapa, guest speaker for the event, illustrated both in speech and use of the korowai, the values of tradition and law.

Her inspirational and powerful delivery

to sixty people was supported by her daughters and by the waiata of students of Te Kura Kaupapa Māori o Te Whānau Tahī.

If you have whānau who are hapū and or with young children, who you think would benefit from this service, please phone Tipu-Ora for information, at 03-366 4344 or 03-371 0196.



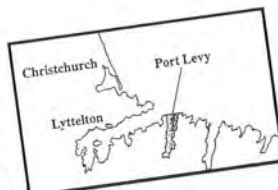
ADDRESSING  
THE HEALTH & NEEDS  
OF MAORI FAMILIES

Pita Watson (left) and John Bond



MINISTRY OF FISHERIES  
Te Tautiaki i ngā tini a Tangaroa

## CLOSURE NOTICE



### KOUKOURARATA (PORT LEVY) COCKLE BEDS

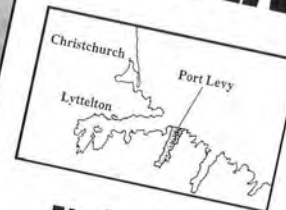
No person shall take or possess  
cockles from Port Levy  
during the period 7 December 1995  
to 30 September 1998.

This action has been taken to help  
improve the cockle beds.



TE TAUTIAKI I NGĀ TINĪ A TANGAROA  
Ministry of Fisheries

## HE PĀNUI TAKUTAI RĀHUI



### NGĀ TĀPAPA TAKUTAI O KOUKOURARATA

He pānui whakatūpato rāhui tēnei ki  
a tātou katoa ki te kohikohi ētahi o ngā kai  
o ēnei tāpapa takutai, mai i te  
7 Hakihea 1995 ki te 30 Mahuru 1998.

He rāhui tēnei kia ora mai ai ngā tini a  
Tangaroa i roto i ō rātou tāpapa takutai.

Kia Ora Mai Anō



**te take o ngāi tahu iwi**

# Ngāi Tahu Development Corporation

**TŌ IWI, TŌ MANA, TŌ TŪRANGA, TŌ MAHI  
YOUR PLACE TO BELONG; YOUR RIGHT TO PARTICIPATE**

**N**gāi Tahu Development Corporation is the arm of the tribal organisation which is charged with developing the social benefits for Ngāi Tahu. It is responsible for the effective management and development of distribution to Ngāi Tahu beneficiaries and papatipu runanga. Ngāi Tahu Development Corporation has a board of six and reports to Te Rūnanga o Ngāi Tahu.

Current board members are Henare Rakiihia Tau (Chairperson), Dr Erihana Ryan (Deputy Chairperson), Monty Daniels, Elizabeth Stevenson, William Solomon and Wally Stone.

The Ngāi Tahu Development Corporation is currently gearing up to meet the challenges which lie ahead. The staff of the corporation will be growing over the next year, so look out for any opportunities that might suit you. With the recent appointment of Paul White to the position of General Manager, a five year strategy is currently being put together. The following draft strategic goals have been developed with the view to inviting participation from runanga and beneficiaries:

## **Cultural Development:**

That we put in place a developmental platform for the cultural revitalisation of Kāi Tahu tangata

## **Tribal Human Resource Development:**

That we provide opportunities for Ngāi Tahu people to make the best contribution to whānau, hapū, and iwi development, according to their potential.

## **Rūnanga:**

That we empower and resource papatipu rūnanga to identify and pursue their aspirations.

## **Beneficiary Participation:**

That we will provide a broad range of

opportunities for all beneficiaries to participate in Ngāi Tahu Development Corporation activities.

## **Programme Delivery:**

To establish Ngāi Tahu as a major provider of health, social, and educational services to Ngāi Tahu people and those living within our rohe, to ensure our needs and aspirations are met.

## **Research:**

That we will establish a comprehensive needs analysis, prospective research and information base to inform tribal development.

## **External Relations:**

That we are proactive in developing our external relations, ensuring they are imbued with an understanding of Ngāi Tahu mana whenua.

## **Internal Development:**

To have in place the necessary structures, processes and resources, to be responsive to the needs of the tribe as identified by Ngāi Tahu whānui and from within the Ngāi Tahu Development Corporation.

These draft strategic goals will be considered by the tribe over the next year, before they are reviewed and adopted. We are looking for wide involvement in their development, and welcome any feedback you may have.

Our annual programme is currently being reviewed and developed and we will be announcing opportunities for beneficiaries to participate through the next *Te Karaka*. We hope that we will be able to develop an exciting range of programmes, and devise a whole lot of ways that you will be able to participate in the life of Ngāi Tahu, no matter who you are or where you live.

# Ngāi Tahu Development Corporation



**Tō iwi, tō mana, tō tūranga, tō mahi  
Your place to belong; your right to participate**





# Pūtea Mātauraka

The pūtea mātauraka programme, which is in its second year, covers a range of grant opportunities and projects related to education.

In its first year \$250,000 was made available, and in the current year \$400,000 was set aside for the programme. This year allocations cover the following:

• Tertiary Grants and Scholarships	\$140,500
• Postgraduate Scholarships	\$ 45,000
• Sports Sponsorship	\$ 20,000
• Te Reo Rūmaki	\$ 39,000
• Secondary School Programmes	\$ 70,000
• Tamariki Learning Resources	\$ 70,000
• Rūnanga Training	\$ 15,000

The following article profiles the recipients of the tertiary grants, tertiary scholarships and postgraduate scholarships. One PhD scholarship of \$20,000 was given and five postgraduate scholarships of \$5000 were awarded. Nine scholarships of \$2000 in the field of commerce, property management, sciences, natural resources, social science, te reo Māori, Te Rangakura teacher training and design were allocated. Another 31 students received \$1500 scholarships and 244 students received assistance ranging from \$140 to \$500. We congratulate all those recipients and commend them on their vision and determination. Ngāi Tahu is producing many excellent graduates.

The pūtea mātauraka programme is currently being reviewed for next year. A new set of policies will be approved in the coming months and will appear in a publication of *Te Karaka* later in the year. We welcome any feedback you may have to input into this review.

## General Scholarships

Matakiwi Wakefield	Tuahiriri	He Tohu Pokairua Aniwaniwa	Emma Whiterod	Tuahiriri	3rd Year Māori & Media Studies
	Makawhio	3rd year Māori			Massey University
	Rapaki	Te Whare Rūnanga o Ōtautahi	Zane Hema	Arowhenua	1st year Interpreters Training Course
Sarah Reo	Ōtākou	5th year Law			(sign language)
		Victoria University	Juliet Tainui	Ōnuku	The City Literacy Institute, London
				Poutini	
Wendy Dunn	Arowhenua	6th year Teacher Education			5th year Law & Bachelor Arts
	Rapaki	Massey University, College Education	Aroha Reihana		University of Canterbury
Olivia Nicoll	Irakehu	3rd year Bachelor Education			5th year conjoint Undergraduate
		Auckland College Education			Bachelor Social Science & Law
Tamara Mutu	Awarua	3rd year Bachelor Law & Social Science	Kiriana Parker		University Waikato
		Waikato University			2nd year Bachelor Midwifery
			Rosemary Clucas	Tuahiriri	Waikato Polytechnic
					2nd year Te Ao Māori Certificate
					Otago Polytechnic

## General Scholarships cont.

Alexia Skipper	Wairewa	5th year Diploma Teaching	Kere Thomas	Irakehu	Certificate Social Services
		Dunedin College Education			Christchurch Polytechnic
Ria Brodie	Tuahiriri	2nd year Bachelor of Midwifery	Vicki Watson	Hokonui	Diploma Hospital Management
		Otago Polytechnic	Jarrad Porima	Ōtākou	3rd year Bachelor Arts
Ria Brodie	Tuahiriri	2nd year Bachelor of Midwifery			Victoria University
		Otago Polytechnic	Lorraine Williams		Intensive Māori Language
Karla Robson	Ōtākou	2nd year Teacher Training			Southland Polytechnic
		Christchurch College of Education	Pania Williams	Ōtākou	2nd year Bachelor Fine Arts
James Whaanga	Awarua	Postgraduate Diploma			Otago Polytechnic
		Second Language Teaching	Suzanne Baldwin		4th year Master of Arts
		Te Whare Wānanga o Waikato			University Canterbury
Karmell Clark		5th year Law & Social Science	Gavin Clifford	Awarua	NZ Certificate Architectural Draughting
		University Waikato			Central Institute Technology
Delaney Skerret	Waihopai	3rd year Bach. Business & Bach. Arts	Meronea Lahann	Moeraki	Doctor Chiropractic
		University Queensland,			Palmer College Chiropractic – West
		Griffith University			United States of America
Rebecca Adams	Ōtākou	4th year Bachelor honours. French & English	Christine Mehlihoft	Taumutu	2nd year Psychology
		University Otago			MacQuarie University
Peta Wilkinson	Irakehu	4th year Bachelor Arts & Bachelor Law			Australia
		University Auckland	Michelle Watson	Murihiku	Joinery
Natasha Woodhouse	Ōtākou	2nd year Dipl. Hospitality Management			Southland Polytechnic
		Otago Polytechnic	Marieke Odgers	Awarua	Advanced Certificate Clothing and
Herena Stone	Rapaki	2nd year Law			Fashion Design
		Canterbury University	Jenny Loughrey	Moeraki	Christchurch Polytechnic
Rochai Taiaroa	Ōtākou	1st year Bachelor Sports Studies	Lane Watson		Bachelor Commerce & Applied Science
		Waikato Polytechnic			Otago University
Gina Browne	Puketeraki	2nd year Masters of Science	Kim Robson		2nd year Bachelor Commerce
		University Otago			University Auckland
Charmaine Edward	Tuahiriri	5th year Bach. Commerce & Bach. Law			Hairdressing
		Auckland University	Susan Hudson	Arowhenua	HeadQuater Hairdressing
David Stone	Tuahiriri	5th year Law & Bachelor Arts			Dunedin
		Victoria University	Cathie Scofield-Smith	Waihao	Certificate Catering
Vanessa Edwards	Tuahiriri	3rd year Bachelor Arts			Wanganui Polytechnic
	Mawhera	Auckland University	Anishka Buckthought	Awarua	Certificate Sports & Fitness Studies
Leigh Fisher	Irakehu	3rd year Nursing			Aoraki Polytechnic
		Christchurch Polytechnic	Terrence Page		Certificate Catering
Julie Robens		3rd year Bachelor Arts			Manakau Institute Technology
		Victoria University			Introduction to Chef Training
Narella Huata	Ōtākou	3rd year Bachelor Māori Performing Arts	Barney Pitman	Arowhenua	Nelson Polytechnic
		Takitimu Performing Arts School			Otago University
Eru Prendergast	Ōtautahi	Bachelor Arts	Charlette McCarthy	Tuahiriri	Canterbury University
		Canterbury University	Joanne McCombs	Kaikōura	National Diploma of Science
Tania Liddell	Ōtākou	Bachelor Māori Studies			Christchurch Polytechnic
		Auckland Institute Technology	Lolohea Vaka		Bachelor of Education
					Auckland University
			Dallas Wilson		National Diploma Hospital Management
					Central Institute Technology
			Tane O'Rorke	Murihiku	Psychology
					Victoria University
			Janice Biehler	Waihopai	Diploma Business Studies
					Southland Polytechnic
			Anna Heath	Waihao	Hospitality and Tourism Operations
					Aoraki Polytechnic
			Josephine Brown		Te Reo Māori, Multi Media Studies,
					Business Studies
					Eastern Institute Technology
			Brett Tamiti-Elifflee	Ōtākou	Te Ao Māori
					Otago Polytechnic
			Vanessa Finch	Ōraka	Bachelor Arts
					University Auckland
			Huia Simeon	Arowhenua	Tikanga Māori
					Aoraki Polytechnic
			Joanne Mclean		Law
					Victoria University
			Maryanne Lockwood	Tuahiriri	Clerk Typist with New Typewriter
					ICS International Correspondence
			Brendon McKenzie		Professional Catering
					Otago Polytechnic
			Katie Andrews		Bachelor Commerce
					University Auckland

## Grants

Emma Bowman		Bachelor Arts -			
		Majoring in Māori and Education			
		Victoria University			
Tama Matheson		English Language and Literature			
		Oriel College, Oxford, England			
Tania Gorham		Travel & Tourism Business			
		Sir George Seymour			
		National College of Tourism and Travel			
Damian Papuni		3rd year Bachelor Management Studies			
		University Waikato			
Julianne Port	Arowhenua	Tikanga Māori			
		Aoraki Polytechnic			
Dwayne Te Hira	Waihopai	Bachelor Media Arts			
	Ōtākou	Waikato Polytechnic			
Matthew Tainui	Poutini	Electrical Engineering			
		Otago Polytechnic			
Kirstan Trainor-Smith	Ōtākou	Bachelor Communications Studies			
		Auckland Institute Technology			



## Grants cont.

Jeremy Rae	Moeraki	Contemporary Music Tai Poutini Polytechnic
Rowena Rae	Moeraki	Diploma Social and Community Work University Otago
Nathan Silva		Management Te Whare Wananga o Otagou
Susan Radford	Awarua	Psychology University Canterbury
Rahiripounamu Nicholson		The Wellesly Programme University Auckland
Catherine Spriggs	Waihao	Diploma Teaching Christchurch College Education
Melissa Sheehan	Taumutu	Introductory Certificate Science Christchurch Polytechnic
Janette Smithies	Waihopai	Hairdressing Southland Polytechnic
Jeffery Mason	Oraka	NZ Certificate Architectural Draughting Christchurch
Tanya McKay		Primary Teacher Education Auckland College Education
Brigitte Skelton	Tuahuriri	Bachelor Business Studies Massey University
Karen Colquhoun	Ōtakou	Diploma Teaching Christchurch College Education
Jonathan Straite		Automotive Engineering Christchurch Polytechnic
Lisa Magori	Ōtakou	Bachelor Nursing Degree Southland Polytechnic
Richard Brown		Te Reo Māori Eastern Institute Technology
Jane Dunstan		Bachelor Resource Studies Lincoln University
Paula Phillips	Irakehu	Certificate Human Services Auckland College Education
James Daniels	Waikawa Ōnuku	Bachelor Commerce Lincoln University
Pauline Hudson	Arowhenua Rapakī Koukourarata Waikawa	National Foundation Visual Arts Wanganui Polytechnic
Nicole Starkey	Kaikōura	Te Ara Poutama Wellington Polytechnic
Cherie Calcott		Diploma Veterinary Nursing Massey University
Catherine Cox	Tuahuriri	Bachelor Arts Canterbury University
Coralee Panirua	Waikawa	Bachelor Commerce – Accountancy University Canterbury
Janina Dell	Rapakī	Diploma Craft Design Otago Polytechnic
Liam Dustan		Bachelor Architecture Victoria University
Damian Baker		Diploma Media Arts Waikato Polytechnic
Whetua Moataane	Ōtakou Taumutu	Diploma Teaching University Waikato
Francis Panapa		Diploma Acupuncture & Traditional Chinese Medicine New Zealand School Acupuncture & Traditional Chinese Medicine
Leah Proctor	Tuahuriri	Certificate Early Childhood Education New Zealand College Education
Richard Johns	Waihopai	Diploma Farm Management Lincoln University
Dominic Glazewski		Law, Commerce University Canterbury
Timothy Orbell	Ōnuku	Bachelor Arts – Humanities Te Whare Wananga o Waikato

Nathan Stanely	Tuahuriri	Diploma Teaching Christchurch College Education
Richelle Rainsbury		Bachelor Physical Education Otago University
Kelly Norton	Irakehu	Office Technology Christchurch Polytechnic
Paki Raumati	Murihiku	Diploma Seafood Technology Nelson Polytechnic
Lisa Wells		Nat. Dip. Medical Diagnostic Imaging Christchurch Polytechnic
Joanna Noanoa	Murihiku	Diploma Education Dunedin College Education
Josephine Kara		Hutt Valley Polytechnic
Catrina McGregor		Bachelor Commerce Nelson Polytechnic
Mark Harris	Tai Poutini	Cert. of Proficiency – Project Evaluation Massey University
Jeffery Bannister		Bachelor Arts Victoria University
Marc Bartram	Kaikōura	Advanced Diploma Travel & Tourism New Zealand School Tourism
Sonia Karaitiana	Tuahuriri Ōtautahi	Bachelor Commerce University Canterbury
Charisma Rangi	Irakehu	Bachelor Arts, Law University Canterbury
Athena Te Koeiti	Makawhio	Māori, English, Philosophy, Classics Canterbury University
Geoffery Palmer		New Zealand Certificate Engineering Otago Polytechnic
Leisa Aumua	Waihao Arowhenua	Bachelor Māori Visual Arts Massey University
Andrew Herd	Waihao	Science Otago University
Joanne Drury		Primary Training Christchurch College Education
Dianna Jackson		Primary Graduate Teaching University Waikato
Simon Gibbs		Bachelor Science Victoria University
Johanna Cettina	Awarua	Master Arts University Auckland
Aaron Metz		Bachelor Commerce Te Whare Wananga o Ōtakou
Ebony Ruka	Ōtakou	Food and Beverage Otago Polytechnic
Stefan Smith	Awarua	Bachelor Arts double major University Otago
Aimée Kaio		Bachelor Science University Otago
Paul Flavell		Māori and Computers University Otago
Damian Brandon	Awarua	Certificate Applied Sport and Recreation Wanganui Polytechnic
Pita Watkins	Koukourarata	Bachelor Arts Canterbury University
Douglas Poharama	Kaikōura	Primary Diploma Te Whare Whai o Matauraka o Ōtautahi
Kim Ellison	Ōtakou Taumutu	Physiotherapy Auckland Institute Technology
Jason Harrison		Diploma Sporting Performance Sports Institute Otago
Ray Hebbard	Tuahuriri	Certificate Business Computing Greymouth
Dale Mutu	Awarua	Professional Catering Craft Waikato Polytechnic
Nicole McDonald		Bachelor Education Auckland College Education
Hohepa Wakefield	Tuahuriri Makawhio Rapakī	Te Ataarangi Ahiahi (intermediate) Christchurch Polytechnic

## Grants cont.

Tia Tuuta	Waikawa	Bachelor Primary Education Christchurch College Education
Te Raana Setterington	Aparima	Outdoor Recreation Tai Poutini Polytechnic
Renee White	Waihopai	Diploma Performing Arts Te Whare Wananga o Aotearoa
Ana Sciascia	Ōraka	Bachelor Arts Victoria University
Leanne Hiroli		Bachelor Science (Zoology) Otago University
Martin Bugler	Kaikōura	Bachelor Arts majoring in Psychology University Canterbury
Matthew Rush	Moeraki	Law and Bachelor Arts University Canterbury
Jacinta Springford	Ōraka Aparima	Bachelor Management Studies University Waikato
Alma Andrews	Ōtakou	Bachelor Arts Māori Waikato University
Lynette Hei Hei	Waikawa	Diploma Māori Studies Waikato Polytechnic
Daii Waaka	Arowhenua	Bachelor Commerce University Otago
Adam Taylor		Master Engineering University Canterbury
Hoani Lansbury	Ōtakou	Bachelor Science, Biology and Ecology Victoria University
Christopher Gray		Bachelor Science, Earth Sciences University Waikato
Hunhia Tomo	Arowhenua	Diploma Secondary School Teaching Manukau Institute Technology
Simon Bennett	Te Tai Poutini Kaiti Waewae	Bachelor Science Massey University
Hine-Wai Loose	Moeraki	Law Otago University
Clinton Buchanan	Moeraki Ōraka Aparima	Bachelor Business Studies Massey University
Bayden Barber	Kaikōura	Bachelor Management Studies Waikato University
Toni Reihana	Tuahuriri Waihopai Awarua	Law University Canterbury
Rebekah Orbell	Ōnuku	Legal Executive Certificate Wellington Polytechnic
Nigel Taylor	Taumutu	New Zealand Diploma Business Auckland Institute Technology
Kirianaheera Jorden	Tuahuriri Moeraki	Bachelor Landscaped Architecture Lincoln University
Nicholas Shepard	Murihiku	Diploma Marine Studies Bay of Plenty Polytechnic
Anne Hilton	Arowhenua	Bachelor Education Massey College Education
Marama McDonald	Tuahuriri	Bachelor Surveying Otago University
Virginia Potts	Ōraka Aparima	Bachelor Social Science Waikato University
Isaac Russell	Arowhenua	Bachelor Arts Otago University
Mauhana Pohatu		Bachelor Arts Waikato University
Michael Robinson		New Zealand Certificate Engineering Waikato Polytechnic
Natalya Pitama	Tuahuriri	Social Science Certificate Christchurch Polytechnic
Henare Manawatu	Kaikōura	Diploma Teaching Christchurch College Education
Roberta Maxwell		Masters Management Studies Waikato University

Michelle Harkness	Tuahuriri	Bachelor Nursing Christchurch Polytechnic
Lisa Campbell	Ōnuku	Bachelor Arts, Media Studies Massey University
Thomas Brown	Tuahuriri	Bachelor Arts, Māori Te Whare Wananga o Waikato
Kore Tombs		Bachelor Physiotherapy Otago University
Erin Ryan	Awarua	Postgraduate Diploma University Otago
Tracy May	Tuahuriri	Early Childhood Education
Timothy Popham	Waihao	Bachelor Science, Geology and Zoology University Otago
Leonella Johnson	Taumutu	Diploma Teaching Dunedin College Education
Dennis Tipene	Waihopai	Bachelor Māori Laws Te Whare Wananga o Raukawa
Mavora Smith	Koukourarata	Bachelor Nursing Eastern Institute Technology
Damon Setterington	Ōraka Aparima	Bachelor Parks, Recreation and Tourism Lincoln University
Blair Savory	Waikawa	Diploma Hospitality Management Otago Polytechnic
Jasmine McDonald	Tuahuriri	Diploma Teaching
Molra Greer		Diploma Social Community Work Distance Learning Otago University
William Kiri		Bachelor Education Te Kura Akoranga o Te Tai Tokerau
Ivan Ryan	Tuahuriri	Tikanga Māori Aoraki Polytechnic
Anita Murray	Ōtakou	1st year Law University Auckland
Amos Kamo	Irakehu Huirapa	3rd year Bachelor Arts University Canterbury
Patricia Rudolph		2nd year Bachelor Business Studies Massey University
Duane Brooking	Arowhenua	Bachelor Broadcasting Communications New Zealand School Broadcasting
Colin Prouting		Psychology University Otago
Hohepa Elkington		Social Science University Waikato
Casna Pene	Hokonui	Bachelor Māori Studies Waikato Polytechnic
Paul Ellis	Awarua	Certificate in Cookery Aoraki Polytechnic
Samantha Finch	Ōraka Aparima	Bachelor Nursing Christchurch Polytechnic
Nadine Amos	Murihiku	Postgraduate Diploma Social Services Otago University
Thelma Manaena	Waikawa	Diploma Primary Teaching Christchurch College Education
Huia Haeata	Moeraki	Bachelor Social Science Waikato University
Hailey Stewart		Health Department and Policy Waikato University
Justin Matheson		Bachelor Physical Education Otago University
Jamie Popham	Waihao	Law Otago University
Elizabeth Bulmore	Tuahuriri	Bachelor Nursing Christchurch Polytechnic
Deborah Galbraith	Arowhenua	Early Childhood Education NZ College Early Childhood Education
Deborah Goomes		Bachelor Business Studies Eastern Institute Technology



## Grants cont.

Eleni Psaltis	Onuku Wairewa	Law, Bachelor Arts Canterbury University	Kenneth Jones	Ōtākou	Bachelor Māori Performing Arts Te Whare Wānanga o Tapere
Male Stone-Rapana	Rapaki	Law, Bachelor Arts Auckland University	Anne Hilton	Huirapa	Bachelor Education Massey University
Georgina Kerrison	Huirapa	Bachelor Arts, Māori Studies Auckland University	Stephen Tauwhare	Kāti Waewae	Bachelor Science, Bachelor Arts Massey University
Maria Hannah		Tohu Kaiako Te Whare Wānanga o Awanuiarangi Apanui Education Center	Jeni-Leigh Stone-Walker	Rapaki	Te Reo Māori, Social Services Waikato University
Charles Shanks	Waihopai	Pre Trade Certificate Southland Polytechnic	Noah Russell		Bachelor Arts Otago University
Melanie Tuhuru	Kāti Waewae	Bachelor Arts Otago University	Sharon Goomes		Bachelor Māori Visual Arts Massey University
Sonia Barnister		Law, Bachelor Arts Victoria University	Mark Phillips	Rapaki	Te Reo Rangitira Tuara/Tinana Waikato Polytechnic
Ariana Daintith	Awarua	Bachelor Commerce Canterbury University	Rachel Palmer	Huirapa Ōtākou	PhD Otago University
Michelle Marino		Biological Crop Production Wanganui Polytechnic	Emily Tukapua	Rapaki	Primary Teacher Training Massey University
Greig Bateman		Bachelor Science, Bachelor Commerce University Otago	Kiriana Glasson	Rapaki	Bachelor Arts, Law University Canterbury
Sonya Bennetts	Murihiku	Introduction to Social Services Aoraki Polytechnic	Bronwyn Gemmell	Takahanga	ATTTO Travel Course Christchurch Polytechnic
Suzanne Bretherton		Te Kaupapa Pounamu Christchurch College Education	Riki Glasson	Rapaki	Engineering Canterbury University
Waata Denny	Tuahiriri	He Tohu Pokairua Aniwanuiwa Christchurch Polytechnic	Natasha Gilbert	Wairewa	Diploma Teaching Christchurch College Education
Vanessa Burns	Tuahiriri	Bachelor Education Otago University	Anna Gorham	Ōtākou	Diploma Māori Studies Teleconference
Manawanui Parata	Rapaki	Bachelor Commerce University Canterbury	James Green	Ōtākou	Bachelor Arts honours University Otago
Nicola Church	Awarua	Bachelor Veterinary Science Massey University	Raimoana Peni	Hokonui	Bachelor Arts - Māori Studies Waiariki Polytechnic
Paul Ellison	Ōtākou Taumutu	Bachelor Management Studies Diploma Accounting and Finance Waikato University	Leigh Orchiston	Ōraka Aparima	Bachelor Nursing Eastern Institute Technology
Samuel Hema	Arowhenua	Māori Performing Arts Te Whare Wānanga o Aotearoa	Owen Eastwood	Waihopai	Master Commerce Law Auckland University
Anna Gilkins		Bach. Arts hon. majoring in Psychology Canterbury University	Tania Kell	Waihopai	Bachelor Nursing Southland Polytechnic
Tania Swann	Moeraki	Diploma Secondary Teaching Christchurch College Education	Patricia Lake	Ōtākou	Bachelor Education Otago University
Rachel Burgess	Kaikōura	Te Reo me Ōna Tikaka Christchurch College Education	Caroline Manihera	Tuahiriri	Te Matauranga Māori Christchurch Polytechnic
Jade Bennett	Ōtākou	Bachelor Education Dunedin College Education	Meikura Moataane	Ōtākou Taumutu	Te Tohu Paetahi Te Whare Wānanga o Waikato
Rongo Nihiniho	Tuahiriri	Bachelor Textile Design Victoria University	Ngaiwai Amoamo		Bachelor Social Science Waikato University
Michelle Heath	Waihao	Law, Bachelor Arts Otago University	Perita Suddaby	Ōraka Aparima	Intensive Māori Language and Culture Southland Polytechnic
Jamie Meikle	Huirapa	Post graduate Diploma Arts University Otago	Pia Holland	Rapaki	Bachelor Commerce Auckland University
Graeme Carmody	Ōraka Aparima Arowhenua Tuahiriri	Whakapakari i te Reo Christchurch Polytechnic	Josephine Briggs	Koukourarata	Diploma Social Work, Bachelor Arts Canterbury University
Jonathan Kilgor	Irakehu	Bachelor Law, Bachelor Social Science Waikato University	Damien Rush	Moeraki	Bachelor Business Auckland Institute Technology
Hamish Bennett	Te Tai Poutini	Bachelor Arts Massey University	Gavin Hutana		Medicine Christchurch School Medicine
Nigel Henderson	Ōtākou	Bachelor Medicine and Surgery Dunedin Medical School	Aidan Warren	Moeraki	Law Waikato University
Angela Mehlhopt	Taumutu	Bachelor Commerce and Management Lincoln University	Cazna Peni		
Tania Perry		Bach. Physical Education, Bach. Arts Otago University	Tamahi McDonald	Tuahiriri	Bachelor Arts Otago University
Kapene Hiroi		Bachelor Science, Bachelor Commerce Otago University	Peti Cooper	Ōtākou	Primary Teacher Education Auckland College Education
			Dean Mitchell		Otago University
			Mason Ngawhika	Ōtākou	Bachelor Arts Otago University

— CLAIRE TE RAKI-WHITE

# PROFILES

## PhD Scholarship

This is the first time this scholarship worth \$20,000 has been awarded. **KELVIN BROAD** is this year's recipient of the PhD scholarship. He currently attends the University of Calgary in Canada and is in his second year of study of a four year course in Education Curriculum and Instruction. His teaching background includes Oamaru North School. His studies span the globe from a Bachelor Education at Otago University to his Master of Arts in Calgary. Kelvin affiliates to Ngāi Tahu through his father, Michael Broad and to Te Rūnanga o Ōtākou.

## Postgraduate Scholarships



**CHRISTINE ELMERS** is currently studying part time for a Master of Law at Waikato University, having completed her Bachelor of Law last year. She is also enrolled full time at Waikato Polytechnic in the ataarangi Māori programme. She is affiliated to Ngāi Tahu through her father, Steven Elers and to Te Rūnanga o Kāti Waewae. She has an intense desire and interest to work in and for the Māori Community in the future. In the past she has been involved in her school's cultural group and has pursued te reo since high school.



**KELLY HOLMES** is currently studying full time at Otago University for a post graduate diploma in clinical psychology, having completed his Bachelor of Arts in 1995. He is a descendant of Sarah Perkins and James Wybrow. His rūnanga are Kāti Huirapa ki Puketeraki rūa ko Hokonui Rūnaka. In his application, Kelly notes that currently only four out of 250 students throughout New Zealand studying clinical psychology are of Māori descent, at a time when 50 per cent of psychiatric admissions in Te Waipounamu are Māori. Kelly is currently tutoring Māori students who are studying psychology. Kelly believes that his upbringing in and around his marae in Otago and Southland, and his involvement with his family's land at Tautuku will provide a solid foundation for his studies and future work with Māori.



**LYNETTE WAYMOUTH** is currently studying full time for her Masters in Māori studies at the University of Auckland, specialising in southern dialects. Lyn is actively involved in Māori women's welfare league, kōhanga reo and with family land at Tautuku. She also has tutored in Māori Studies and is a researcher for a Māori needs analysis. Lyn affiliates to Ngāi Tahu through her mother Violet Carter and to Te Rūnanga o Awarua. She is a descendant of James Wybrow and Sarah Perkins.



**KHYLA RUSSELL** is currently studying full time at Massey University for a post graduate diploma in arts. Taking both anthropology and Māori studies papers, having completed her Bachelor of Arts in social sciences last year. Khyla affiliates to Ngāi Tahu through her father, Vivian Russell and to Te Rūnanga o Ōtākou. She is committed to te reo o Kāi Tahu and has been tutoring for the past 15 years. As well as te reo she has been tutoring tikaka and karaka in recent years and is actively involved in marae life at Ōtākou.

**DIANE BUCHANAN** is currently studying full time at Otago University for her diploma in Māori studies and her Masters in consumer and applied sciences, and has nearly completed a certificate in supervisory management with the New Zealand Institute of Management. Diane affiliates to Ngāi Tahu through her mother, Pamela Henderson and to Te Rūnanga o Moeraki rūa ko Ōraka. She is also working for Te Whānau o Hokonui Marae Inc, as kaiwhakahaere and has been involved in Māori Health issues, women's refuge, kōhanga reo and kura kaupapa. Diane is married with two daughters and six sons.

## ■ Focused Scholarships

### **MARIE TIMOTHY: Te Reo Māori**

Marie Timothy is in her third year studying te reo Māori – te kaupapa pounamu me ana tikaka at the Christchurch College of Education. Marie affiliates to Ngāi Tahu through her father, Charles Timothy, and to Te Rūnanga o Wairewa. Marie has previously been involved with Te Rōpu Wāhine Māori Toko o Te Ora and matua whāngai. She has worked as a Māori language assistant at St Albans primary school and believes that she can be a positive role model for the tamariki she teaches, encouraging them to be proud of their reo and tikaka and their identity as Māori.

### **CHRISTOPHER TICKELL: Te Rangakura**

Chris Tickell is in his second year of a three year course at Christchurch Polytechnic studying Te Rangakura – teaching. He affiliates to Ngāi Tahu through his mother, Elaine Tickell and to Te Rūnanga o Kaikōura. He hopes to be able to initiate change in support of Māori from within the education system. He has been involved with Māori community work in the past and has started a kapahaka group at Lyttelton West school.

### **RICHARD COCKS: Social Science**

Richard Cocks is studying part time at the University of Waikato for a Bachelor of Social Science. Richard affiliates to Ngāi Tahu through his mother, Eileen Cocks nee Kata Uru, and to the Ngāi Tuahuriri Rūnanga. He is also involved in establishing the Ngāi Tahu ki Tainui Society Inc. He is married with four children. Richard's work experience has been with the Department of Conservation. His chosen course includes Māori studies, New Zealand history and geography.

### **MATIU PAYNE: Natural Resources**

Matiu is in his second year of full time study for a Bachelor of Science degree at Otago University. He hopes to major in marine botany and later a post graduate degree in marine science. Matiu affiliates to Ngāi Tahu through his mother, Arini Payne and to Te Rūnanga o Koukourarata. He is a descendant of Tamati Tikao and Hana Toko Horomona (Solomon). Matiu is actively involved in marae life, he has made a point of attaining fluency in Kāi Tahu reo, and is well versed in whākorero. He is a keen sportsman and has been involved in sporting and cultural exchanges overseas.

### **KERE WHITE: Design**

Kere White is currently studying full time at the Auckland Institute of Technology for a Bachelor of Arts in fashion technology. Kere affiliates to Ngāi Tahu through his father Patrick White, and to Te Rūnanga o Wairewa and is a descendent of Riria Paiumu Korehe-Te Toko. Kere is interested in incorporating Māori designs in his wearable art entries for the Smokefree Fashion Awards.

### **SHANE ELLISON: Commerce**

Shane Ellison is in his final year of full time study for a Bachelor of Business studies, (Tourism) at Massey University. Shane affiliates to Ngāi Tahu through his father, Colin Ellison, descendant of Te Matenga Taiaroa, and to Te Rūnanga o Kāti Huirapa ki Puketeraki. Shane hopes to continue at University doing an honours or masters degree, eventually he would like to be involved in cultural journalism. He has already participated in a cultural exchange to Japan.

### **DAMON BELL: Sciences**

Damon Bell is currently halfway through a six year degree in medicine at Otago University. Damon affiliates to Ngāi Tahu through his mother, Jenny Bell and to Te Rūnanga o Ōraka. On average only one Kāi Tahu a year gains entry into medical school. Damon eventually wants to train as a surgeon and become a part of the growing Māori health service.

### **MARTIN SIDORUK: Property Management**

Martin Sidoruk is studying full time for a Bachelor of Building Science/Bachelor of Architecture, at the Victoria University School of Architecture. He is in his fourth year of a five year course. Prior to his course of study Martin spent six years working in foreign exchange and money markets. Martin affiliates to Ngāi Tahu through his mother Gaynor Sidoruk and to Te Rūnanga o Ōtākou.

## ■ Sports

**CLAIRE DAYBERG-MUIR** has been involved with representative Touch Football for almost ten years now and holds coaching and selecting certificates. A mother of two, Claire also plays premier netball and senior women's rugby league. Claire affiliates to Ngāi Tahu through her father, Peter Muir and to Kāti Huirapa ki Puketeraki.

**NICHOLLE ALEXANDER** at 15 years of age has represented Southland in hockey and softball as well as being a triathlete and a waterpolo player! She has received many accolades from the media for her successes thus far. She currently attends James Hargest School.



**CATHERINE PORTAS** has an impressive history in bowls. In 1994 she won a gold medal at the Commonwealth Games in Canada. She has won many tournaments representing her country including wins in the Singles Blind National Outdoor Bowls New Zealand in 1991-1995. As well as this she is also actively involved in the Hastings netball scene. She has been described by the media as a "sportswoman, administrator and grandmother ...". Her husband Morrie assists her on the green. Katie affiliates to Ngāi Tahu through her mother, Hine Allen nee Russell/Ratara and to Ngā Rūnanga o Ōtākou rūa ko Awarua. She comments that she will be "proud to wear the banner of Ngāi Tahu in the forthcoming World Tournament I am to take part in, to encourage other Māori ladies to take up the sport of lawn bowls, indoor bowls and netball..."

**KARL KITCHINGHAM** is a golfer ranked as Canterbury's No. 1 since 1994. This year he was placed in the national team to compete in the Australian championships. He is captain of the Canterbury men's golf team. Karl affiliates to Ngāi Tahu through his father Ed, a descendant of Mary Goodwillie and to Ngā Rūnanga o Ōraka rūa ko Awarua.

**WILLIAM WILLIAMSON** is an archer who aspires to qualify for the world field archery event in Auckland next year, having already competed at a national level and in various club competitions. Bill affiliates to Ngāi Tahu through both his parents, Ronald Williamson, a descendant of Hohia Pohehaea of Rakiura and Te Haumaia of Kaiapoi, and Joyce Palmer, his mother is a descendant



of Hamai Te Kaiheraki (Tekaiteraki) and Hine Kihau of Ruapuke. He affiliates to Te Rūnanga o Awarua. Bill, among several other voluntary associations, is a member of Ngāi Tahu ki Tainui Society (Inc) and an executive of the Waikato District Māori Council.



**Jason Pacey**, in a recent article last year in the Marlborough Times it was claimed that "diving for paua led a Blenheim man to take up underwater hockey, a sport he now competes in at a national level." Jason is currently in the New Zealand underwater hockey men's under 21 team competing in Australia this year. Jason has also represented Marlborough in junior rugby and plays for the Marlborough Māori team. Jason affiliates to Ngāi Tahu through his father, James Pacey and to Te Rūnanga o Kaikōura.



**Karl Te Nana** is juggling full time study at Victoria University with his career in rugby union. In the past, he played with the New Zealand Secondary Schools against England and Australia and this year he is involved with the 1997 New Zealand Sevens. He is also in the Hurricanes standby squad and is in the NZRFU Academy, a training squad for elite players.

## KAUPAPA TANGATA WHENUA

### Foundation Course for Māori Health and Well-being

Otago Polytechnic has granted approval to develop a foundation course for Māori Health Workers. The aim of the course is to enable Māori to gain knowledge and skills required to gain entry into Diploma or Degree programmes for Social and Health Sciences.

The objectives of the course are:

- to increase the number of students committed to Māori Health and Well-being courses;
- to provide an appropriate base for tauira and a support network for future study.

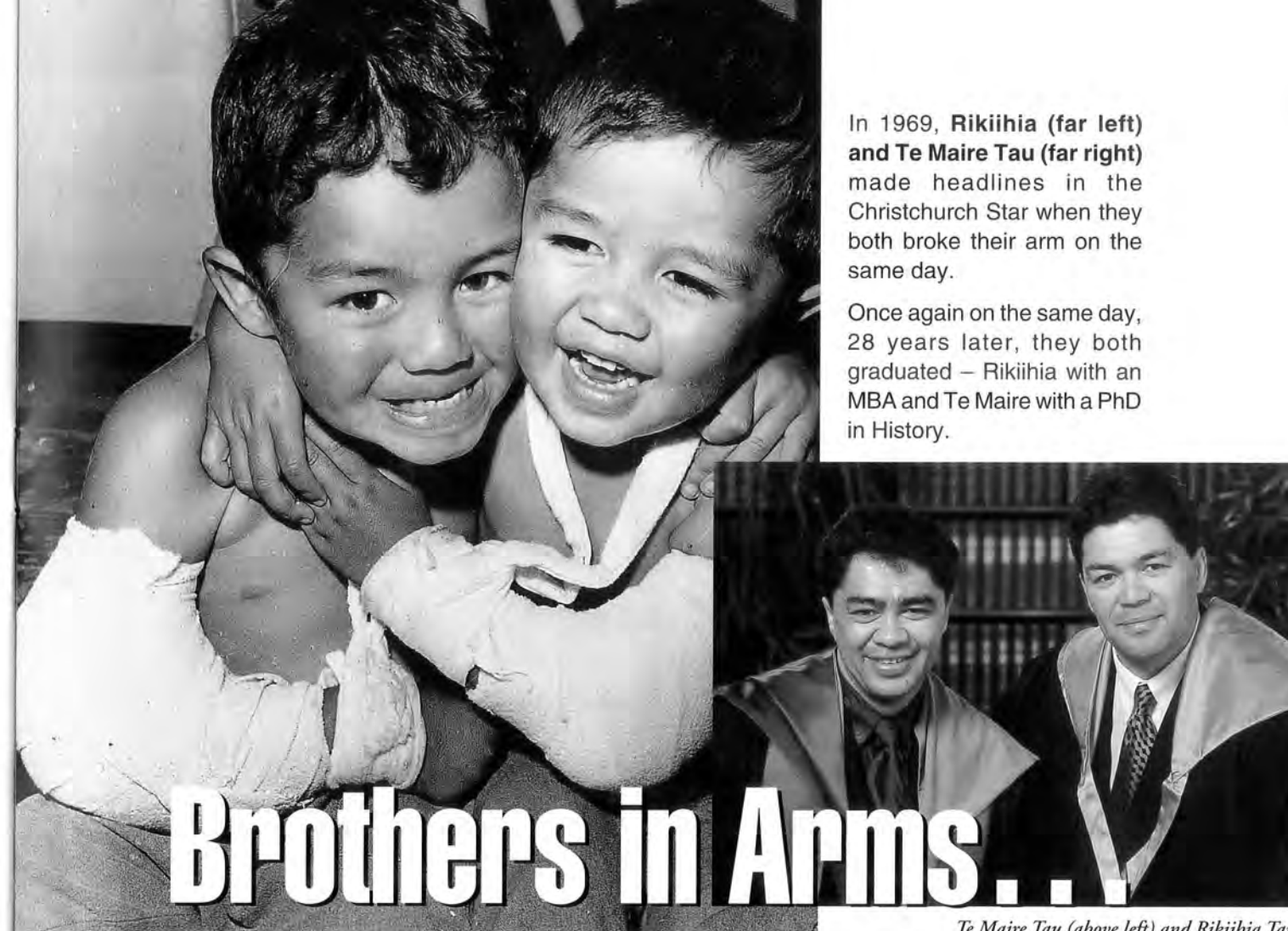
Applicants should be mature, with appropriate life experience and committed to Māori Health and Well-being.

For further information or anyone interested in the position of Co-ordinator, please contact:

Alva Kapa  
8 Weka St, Dunedin, 9001  
Telephone 03-471 0455

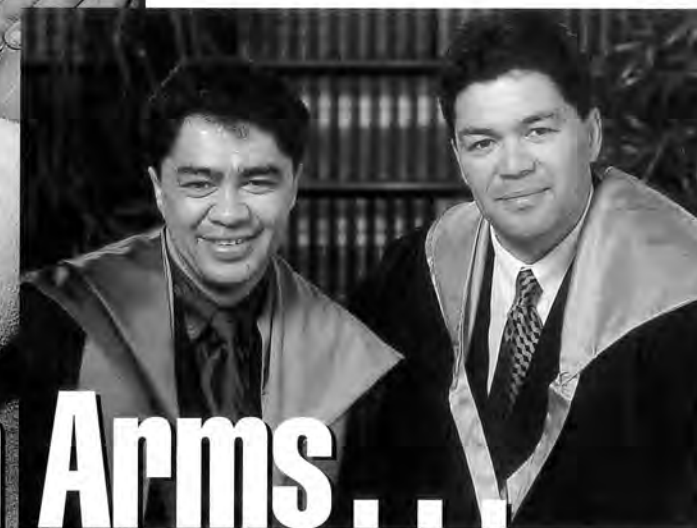


OTAGO POLYTECHNIC



In 1969, **Rikiiahia (far left)** and **Te Maire Tau (far right)** made headlines in the Christchurch Star when they both broke their arm on the same day.

Once again on the same day, 28 years later, they both graduated – Rikiiahia with an MBA and Te Maire with a PhD in History.



*Te Maire Tau (above left) and Rikiiahia Tau*

**If you affiliate to the Kaikōura Rūnanga and have any questions for Te Rūnanga o Ngāi Tahu, your rūnanga representative is Mark Solomon and he will be happy to help you with your enquiries.**

**Phone 03-359 9303**

## ON SALE NOW

If you would like to purchase a copy of *Te Whakatau Kaupapa o Murihiku*, send a self-addressed envelope plus \$25.00 (includes postage and packaging) to:

Mairie Goodall  
PO Box 11699  
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or Michael Skerrett  
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ANSETT NEW ZEALAND

## Te Rūnanga o Ngāi Tahu Hui-ā-Tau Kaikōura, November 1997

Ansett New Zealand is proud to have been appointed the official airline for the Ngāi Tahu Group Management Hui to be held in Kaikōura, November 1997.

As a valued participant in the Hui, we would like to ensure you have access to the best possible airfares and therefore request that you adhere to the following booking procedures.

Your access to discounted group airfares is as follows:

**Please phone Ansett New Zealand on 0800-504-146  
and quote MC11025 prior to booking**

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**Contact your Travel Agent, asking them to call  
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with a choice of airline and looks forward to being of  
service to you.*

### korero project

## Quality Communications for Ngāi Tahu

Enrolling, belonging, taking responsibility, participating, contributing – these are all aspects of *Ngāi Tahu* today. Some of us have been brought up in the mainstream of *Ngāi Tahu* life and are well-versed in accessing information. We know who to approach and are at ease in most cultural situations. For many of our *whānau*, however, much of *Ngāi Tahu* life is a mystery, one which they want to know a lot more about. Acknowledging these needs, and aware that our overall communication systems need ongoing improvement as we grow, the *Korero Project* evolved to ensure a clear focus on broadening effective access for all *Ngāi Tahu* to quality means of dialogue and information flow – communications.

As a starting point, the current state of communication flow-through amongst *Ngāi Tahu* was examined, both in terms of the Papatipu Rūnanga and the executive arms based in Christchurch. Stage 1 saw the independent view of Sustainable Cities Trust's Mark Prain and Paul Honeybone, teaming up with Sandi Barr to work intensively on the current communication systems and future needs of three representative rūnanga – a fourth "control" rūnanga was then included in the study to test the validity of the findings (which were remarkably similar), and the essence of the process was repeated with key executives from within *Ngāi Tahu* Development Corporation and Group Management. This

stage resulted in a comprehensive discussion paper presented to the Development Corporation Board with recommendations accepted.

Stage 2 has seen the focus move more directly to the technical and financial implications of introducing computer-based tools including the introduction of Internet and Intranet systems throughout all Papatipu Rūnanga. This work is drawing to a close with Te Rūnanga o Ngāi Tahu's May meeting accepting in principle a development programme over three years including the introduction of our own dedicated web-site, giving us all as *Ngāi Tahu* an interactive window both to one another and "the world".

The next six months will see a flurry of activity as the gearing develops in a systematic way to begin to deliver these services throughout the rohe (and in time beyond it). Key publications will be accessible via the "net" including *Te Karaka*, and a wide range of "chat-sites" will be established, focused on key issues, tribal politics, tikanga and kawa – the possibilities are many and various. Most important however is encouraging greater dialogue between rūnanga and a higher quality of information flow throughout all levels of our activities. There are exciting times ahead as we add these additional dimensions to how we stay in touch, share quality information and harness our energies for the future.



**he kōrero a iwi**

# Inter-marae Sports Tournament

The Inter-marae sports tournament between Rapaki, Tuahiwi and Kaikōura began a decade ago. For the first seven years it was between Tuahiwi and Rapaki in a game of Rugby League. Then, three years ago, the Kaikōura Rūnanga was invited to join and with that sudden burst of graciousness, women were invited to play netball.

weld our young people together, helps them know who they are." Johnno Crofts suggested that maybe other marae should start Inter-marae tournaments, "And at the end they come together for a Grand Final."

Like most extra communal affairs the games are social but very competitive, each marae playing to hold a trophy for a year. There are also the leading identities of the tournament. The evergreen Crockett is still playing League; Manu Manihera continues to display his



Tuahiwi Rugby League Team

Clockwise from left to right: Tuare Bradshaw, Patricia Anglem, Robera Maruwa Harmon and Tini King

Each year one of the three marae hosts the tournament. Last year the tournament was hosted by Tuahiwi Marae between 11-12 October 1996. This tournament was organized by the rangatahi of Tuahiwi.

So what is the purpose of the tournament? Whanaungatanga is the priority. It's one of the few times that hapū manage to gather and participate in communal activities where tribal politics are not the over-riding concern. In this sense the tournaments resemble the earlier netball hui held by Ngāi Tahu hapū in the Canterbury region. And like the earlier netball era, being good at a particular sport is not enough – cultural ability on the waahi teitei is also a prerequisite. Each sports team needed to compliment their prowess on the sports field and the marae with haka and waiata-a-ringa.

Past upoko Rūnanga and kaumatua of Ngāi Tu Ahuriri noted of the tournament, "It helps

masculine qualities in the haka and Elizabeth Kereru, as always, shines in the waiata-a-ringa. And if you've been to Tuahiwi, Patricia Anglem still resides majestically in the Tuahiwi Cookhouse.

The two trophies are played for in the tournament. The Rugby League trophy is dedicated to the late Wiremu Solomon of Kaikōura and the Netball trophy was gifted by Rapaki. Tuahiwi currently holds the Rugby League trophy after a victorious win against Rapaki. Rapaki holds the Netball trophy after beating Tuahiwi. However Tuahiwi's pride suffered when it lost to Rapaki in the haka competition.

All in all it was a great weekend...

# YOUTH MP for Waimakariri

**Piri ki te taha  
Ki ahau ...**



MP Mike Moore speaking to Robert Korako, Youth MP for the Waimakariri electorate

In May, Robert Korako, a St Bedes College student from Tuahiwi, was the Waimakariri representative to the "Youth Parliament" in Wellington. Robert was selected by a panel after nominations from the five high schools in the Waimakariri electorate.

He said "the experience was very rewarding in terms of actually participating in the parliamentary system. Meeting MPs on both sides of the house and other Youth MPs from respective areas was also a tremendous learning experience and an opportunity to forward Youth issues." Robert's whakaaro was for improved student allowances in terms of tertiary education.

His aspirations for the future are to further his education in commerce at university, to travel and broaden his horizons and "hopefully one

day to be involved with issues for our people." Politics could also be a consideration after this recent trip to Parliament.

Robert was raised by his mother Awhina Kui-Kui Korako and his grandfather, Te Here Korako of Tuahiwi, was a great influence in his life. His great grandfather was Tutehounuku Korako (Poua Murph), of Tuahiwi, who represented Ngāi Tahu in England at the Jubilee of Queen Victoria in 1897, and also at the opening of the Federal Parliament of Australia in 1901, in the presence of the Duke and Duchess of York. Tutehounuku was the great, great grandson of Te Whe Ariki and also nephew of Iwikau. On his mother's side, Tutehounuku was the great-grandson of the tohunga priestess "Naki Moroiti" of Westland.

— MARIA TAIT



# Te Whare Karakia Mihina re ki Puāri - Koukourarata

## THE ANGLICAN MĀORI CHURCH AT PORT-LEVY

**A**fter a vicious civil war amongst Kāi Tahu in the 1830's and the invasion of Te Rauparaha and his allies from the north, the population of Kāi Tahu had drastically reduced their main Pā within Canterbury, Ōnawe and Kaiapoi had fallen tapu with the massacres that had taken place there. It was in the best interests of Kāi Tahu at that time to come together as it was their division caused by the Kai huaka feud that led to Te Rauparaha's comparatively easy invasion of the south.

Most of the Kāi Tahu population then settled at Koukourarata. By the 1840's when Christian missionaries began to arrive in the south with the Rokopari or Gospel, they recorded finding the largest population at Koukourarata (Port-Levy).

In mid-February 1844, Bishop George Augustus Selwyn visited Puari in the name of the Anglican church. He took services and baptised people, as well as examined teachers who were already resident at Puari. He also chose the site for the first Māori Anglican church of that time. It is likely that by the end of 1844, the church had been built and regular services were being held within its walls.

This instilled the Anglican church as the first Christian faith to establish its teachings in Horomaka (Banks Peninsula) and possibly the whole of Waitaha (Canterbury).

It remained this way until the 1870's, when a Tohuka or learned man, Te Maihāroa, became influential within his religious teachings, a mixture of traditional and Christian beliefs. Christian teachings were neglected and the church fell into disrepair. However, by 1876, the church was in use again and Anglican services continued.

**Ko Koukourarata te awa**

**Ko Tutehuarewa te whare tipuna**

**Ko Kāi Tahu te iwi**

**Tihei Mauri Ora!**

After the threat of war had passed, the Kāi Tahu population began to migrate to other places and subsequently the population of Kāi Tahu at Puari dropped. In the twentieth century, an attraction towards the Ratana movement proved detrimental to the church's continued use.

The church eventually fell into disuse. The last recorded service was held on the 30th May 1926 and by 1940, the building was in a ruinous state. In Easter 1947, a fire had gutted the building and the church was demolished.

Occasional services were held at the local marae, Tutehuarewa, as were school classes. Thus the focal point of the community was shifted from the church, to the marae, where it has remained to this day.





Back row left-right: Matiu Payne, Chris Jacomb, Rev. Maurice Gray, Jenny Murray. Front row left-right: (kneeling) Richard Tankersley, Te Maraeroa Te Muru Ruru

Ministers for the Easter Service 1997  
Rev. Maurice Gray and Richard Tankersley



# Te Araka ki Koukourarata

**KO TE WĀ** o te araka i tēnei tau, i whaka-maumaharatia ai kā mahi o kā tipuna e te iwi kāika o Puāri, o Koukourarata hoki.

Ko tēnei te rima tekau tau nō te tāhuna o tō mātou nei whare karakia i te ahi. Ko te whare nei i whakatūria ai i tēra rau tau i te tau whā tekau mā whā.

Nā te pihopa a Herewini i waitohia te wāhi kia whakatū ai te whare nei. Ko tēnei te whare karakia tuatahi kia tū i roto o Horomaka whānui, ā pea, kei roto i Waitaha whānui hoki.

He nui kā tau o tēnei whare i karakia tūturu ana. Ko te hāhi o tēnei whare karakia, he mihinare. He nui kā minita kua kauhou ki roto i tēnei whare, ko kā mea rokonui, ko Te Kōti Te Rato, ko Tāwao, ā, ko Tamihana Te Rauparaha hoki.

I mahi tonu kā karakia ki kōnei tae noa ki te tau whā tekau mā whitu i tēnei rau tau, tēnā i tāhuna te whare nei ki te ahi, ā, kua taka ki te kōpū o te whenua.

Koinei te take o tō mātou ake hui whakamaumahara i tēnei tau, ki te whakanui i kā mahi o kā tipuna e pā ana ki te whare nei.

Nō reira, i whakatū ai mātou he karakia whakamaumahara, ā, i whakatūria te pou o te hāhi i te tekau mā tahi karaka i te ata, ko te iwi whānui o Koukourarata, ahakoa he Māori, he aha atu rānei, kua tae katoatia ki te hui nei. I tū ai te karakia ki te whare tipuna o Koukourarata a Tūtehuarewa.

Pērā tonu ki kā mahi o tō mātou tipuna, nā tō mātou minita a Te Morehu rāua ko Rihari i whakahaere kā karakia, ko Ruiha rāua ko Matiu he kaiawhina mō ētahi kauhou o te paipera.

Ko tō mātou kaumatua, kei te maumaharatia tonu i te whare karakia i noho tarewa i ruka i te paepae, ki mua o ēnei ko tō mātou Ūpoko Rūnaka a Te Maraeroa Te Muru Ruru, nāna i tīmata ai kā whakamaumahara.

Ko te mātauraka e pā ana ki tō mātou iwi, te mea mīharo ki ahau, nā te mea, ki ahau nei, tētahi o te huā rakatahi, kāore mātou i te tino mōhio e pā ana ki kā mahi whānui o kā tipuna.

Kua tae mae ētahi tauria o te Pouhere Taoka, nā te mea kei te mahi tahi rāua ko te Rūnaka o Koukourarata ki te whakamarumaru i te wāhi tapu nei.

Ki muri iho nei o te karakia whakamaumahara, i haere mātou ki te wharekai kia kai ai, ā, ki te wānakatia i kā kōrero tawhito anō.

Ki ahau nei ko kā hui pēnei, he ahua whakahirahira o tō mātou nei iwi o Kāi Tahu Whānui, ahakoa te kaupapa, ko te mea nui o ēnei hui, ko te whakawhanaukata tātou i a tātou anō, kia kaha ai te pūtake o tō mātou iwi.

Nō reira kia kaha tātou ki te wānaka i tō mātou kōrero whakapapa me kā mahi o kā tipuna, kei reira he tāoka nui, he tauria hoki mā tātou anō e whai ana.

## Easter time at Koukourarata

**DURING EASTER WEEKEND** this year, all of our people of Koukourarata came together to remember the times of our ancestors and their association with the Anglican church.

It was the 50th anniversary of when our church was demolished after a fire gutted the building. The church was originally built in 1844 after Bishop George Augustus Selwyn had chosen the site on which it was to be built. It was the first church to be built within Horomaka (Banks Peninsula) and possibly the whole of Canterbury.

For many years the church was utilised for Karakia for the Anglican faith. There were many ministers that preached within its walls, and perhaps the most famous of these were Te Kōti Te





Outside the wharekai at Koukourarata, Easter 1997. (Left - right) Mrs Taylor, Mrs Matapi Briggs and Mrs Jenny Murray

Rato, Tāwao and Tamihana Te Rauparaha. Services continued right up until 1947, when a fire took the building back to Papatuānuku.

This was why we held our memorial service at Easter time, as it was the approximate time that the church was demolished.

Our services started at 11 o'clock on Easter Sunday, and many people from around Koukourarata came, regardless of race, and we all combined within Tūtehuarewa for the memorial service.

The Reverend Maurice Gray and Richard Tankersley carried out communion service, with readings from the bible from Louise Tankersley and Matiu Payne.

Our Kaumātua who remembered the old church, were given prominence to allow them to share their precious memories with us all, including our Ūpoko Rūnaka, Te Maraeroa Te Muru (Uncle Sonny) Ruru. This was something that I found really beneficial, speaking as a person from the younger generation who knows very little about the many activities of our ancestors.

Representatives of the New Zealand Historic Places Trust also came along to share in the day and were able to offer another insight to everyone there from the Archaeological and European historical point of view. Te Rūnaka o Koukourarata are currently working in partnership with the Historic Places Trust to register and protect the site for future generations.

When our service was over, we all gathered in our wharekai and had lunch and discussed and listened to old stories again.

To me, hui like this are an amazing aspect of our Kāi Tahu people. From what I have seen, we can tend to get lost in the politics of our people and forget about the things that bind us all together and that is what hui like this tend to make us remember; the relationship that we each have to one another.

Therefore, in my opinion (as young and as naive as it may be!), I would encourage all of us to learn about our histories and what our ancestors did. Because amongst those stories are so many treasures and many examples that we as Kāi Tahu Whānui can still benefit from today.

— MATIU PAYNE

# Rūnaka Futures

## The Way Forward

*"The future of Ngāi Tahu is in the hands of the Papatipu Rūnaka"*

Since the passage of Te Rūnanga o Ngāi Tahu Act 1996, the decision making power for the representative Ngāi Tahu body or Iwi Authority, is held within Te Rūnanga o Ngāi Tahu. The members of that body are the 18 Papatipu Rūnanga who collectively form Te Rūnanga o Ngāi Tahu. **They are Te Rūnanga o Ngāi Tahu.**

Ownership of the tribal assets, including the assets developed by the Ngāi Tahu Māori Trust Board, sits with Te Rūnanga o Ngāi Tahu. The Ngāi Tahu Claim Settlement Negotiations are the responsibility of Te Rūnanga o Ngāi Tahu. Ensuring the voice of Ngāi Tahu is represented in fisheries negotiation and other such national forum is the responsibility of Te Rūnanga o Ngāi Tahu. Deciding what is the Ngāi Tahu position on any number of matters is the role of Te Rūnanga o Ngāi Tahu. Knowing when to seek further mandate or direction on matters of tribal importance from Ngāi Tahu beneficiaries is the responsibility of Te Rūnanga o Ngāi Tahu, as is reporting to the beneficiaries in the Annual Report and at Hui-ā-Tau.

Te Rūnanga o Ngāi Tahu is dealing with complex matters, it is overseeing a substantial and growing asset base and it is setting in place a system of delivery of benefits to Ngāi Tahu people, on a scale only dreamed about previously. It is the responsible Ngāi Tahu body.

The Papatipu Rūnaka, the "owners" of this huge undertaking, are working hard to develop themselves, meet their responsibilities within their takiwa and also meet their responsibilities to those people who are their members. Though they face many of the same problems, each Rūnanga also has its own characteristics as well. Situations for each Rūnanga can vary quite radically, as can the views and opinions of members within each Rūnanga and from Rūnanga to Rūnanga.

As a way of assisting each Rūnanga to focus on its

own situation and its own particular hopes and dreams for the future, a special project has been developed called "Rūnaka Futures". It involves the Rūnanga reviewing its present situation and then going through a carefully designed planning process whereby a "road map" is drawn up. The Rūnanga are lead through the process by Philip Broughton, Ngāi Tahu/Kahungunu Chartered Accountant. By following the "road map", the Rūnanga will be able to reach its desired destination which may involve a vast range of things, from increasing whānau participation, to establishing a range of small business ventures, to becoming the iwi experts in all matters relating to water quality.

We think with Rūnaka Futures we have a very good process. The Community Employment Group is helping us to test the process by providing funding for a pilot of the project. Three Papatipu Rūnanga are being invited to participate in the pilot; one in South Canterbury, one in Otago and one in Murihiku. Each of the Rūnanga is sufficiently different from the others, so that the pilot will have been tried in a variety of circumstances.

If the pilot does prove to be the success that we anticipate, then we will return to the Community Employment Group and endeavour to interest them in extending the project by making the opportunity to participate in the process available to all of the remaining Papatipu Rūnanga. When we get to that stage it will be the choice of each of those Rūnanga, if they wish, to come on board with the Rūnaka Futures project.

Our hope is to provide them with an opportunity that is of proven value so that all Papatipu Rūnanga are moving into the post-Settlement era with firm foundations and united around mutually agreed goals. Eighteen sound and healthy Papatipu Rūnanga forming Te Rūnanga o Ngāi Tahu is what we all want.

Piki te ora

na **Suzanne Ellison**, Rūnanga Development Manager





**E ngā mate, e ngā tini aitua  
Haere, haere, haere**

*Dr Erihapeti Murchie*

part two of the whaikōrero:

# He Poroporoakī

## A LAMENT TO THE DEAD

The last issue of *Te Karaka* dealt with the kawa of whakatu taane and tauparapara. This issue will deal with the art of **poroporoakī**, a lament to the dead.

As I said earlier, whaikōrero is oratory. It is not a lecture nor an address. Speakers who simply role out text book passages, should reconsider their vocation on the marae amphitheatre. Whaikōrero, in its proper form, arouses emotion and addresses issues from that position.

Once the speaker has established his or her identity, the next stage is to evoke one's ancestors from one's whakapapa and from the various groups gathered upon the marae or the area in which the whaikōrero takes place. Why does one turn to the dead? Because Māori make no distinction between the spiritual and secular worlds. Just as other groups need to be greeted, so too do their dead. While in one sense, Māori believe that their dead live in Hawaiiki, they also believe that their dead exist and inhabit a realm close by – hidden by a shaded veil called “te arai”. It is that veil and beyond, that one's oratory extends, to which the dead are drawn close by and to which the dead are eventually sent back.

The art of evoking the dead is quite a complicated affair. It is not simply a matter of saying a formulaic passage. The pūkōrero (orator) must be able to transcend to another realm that his or her tipuna occupy. Remember, it is only to your tipuna that you communicate with as the first port of call. Your tipuna are stepping stones between the zones of Te Ao Mārama and Te Ao Wairua. Whakapapa is a conduit from which all orators must draw the ihi and wehi of their tipuna into themselves, thus allowing an orator to communicate between

both zones – hence the question: “He tangata, he tipua, he atua rānei?” The orator is all of these. This is why all great orators are trained and versed in haka, waiata-ā-ringa, taiaha and karakia – these are rituals in which one is imprinted with a community's taha wairua from an early age.

Depending on the situation, the dead are referred to as mountains, stars, amorangi, tipua and taniwha. This section where the dead are evoked is difficult to explain in a rational way. It will not be dealt with here. Instead we will deal with what most beginners of oratory do, and that is the acknowledgement of the dead and the sending of the dead back to their homeland, Hawaiiki.

There are many phrases in which this is done, all of them quite beautiful. One simple phrase which follows is suitable for most occasions:

*E ngā mate, e ngā tini aitua  
Haere, haere, haere*

*To the many dead and the sorrows therein  
Farewell, depart and leave*

Another equally eloquent phrase simply pays tribute to the dead by greeting them as stars, with the words, “Kua whetu rangitia.”

In Māori cosmology, our dead are sometimes referred to as ‘Whatu Kura’ – Stars of the Heavens.

One fine poroporakī used by Te Aritaua Pitama for his elder Taare Tikao ran thus:

*Tēnei kua hinga te poutokomanawa o te  
whare nei  
Papa te whaititri*





*Kia maanu  
atu rā te  
waka kei  
runga i  
te whare  
bukabuka  
o Tangaroa*

*Haruru ana te whenua  
Haere e Pā  
Haere e te Kabukura o te iwi  
Haere ki te iwi*

*Alas, the main support of the house has  
fallen  
The heavens clash  
and the earth doth quiver  
Farewell my elder  
Depart, O precious jewel of the tribes*

This poroporoakī has relied on a well known series of phrases used by Māori of that era. Yet the way in which the words are chanted, adds considerably to the moment. Rhythm and cadence are just as important as logic and structure.

Another poroporoakī used by orators from the North Island runs thus:

*Ka taka kau ana  
Ngā manu o te ata  
Ka riro ko koe rā  
Haere rā e Pā  
I te habatanga o Pipiri*

**Veins bulged from the neck, eyes were dilated in a classic pūkana and phrases were blasted with violence. It was a superb case of oratory. And yet the dust remained on the ground.**

*On fluttering pinions, sore distressed  
the forest birds distracted fly;  
Farewell, O father, borne away  
On Autumns breath, alas thou art gone,  
A sacred offering to the Gods*

At tangi, one often hears more eloquent sentencing used by orators who send the dead on a complicated journey that traces the genealogical connections of the deceased. In this sense, the orator directly addresses the corpse. Take this next line, for example, by the late Hori Te Otinga Brennan, which ran thus:

*Kia piki ake koe ngā maunga haubunga  
kei runga Aoraki e*

*May you scale the mountains where the  
freezing winds blast endlessly above  
Aoraki!*

From here, the spirit of the body is then sent to Te Reinga, the spiritual leaping ground of

Māori where the corpse then departs for Hawaiki. From Te Reinga, the orator may instruct the spirit of the dead to cross the ocean upon their canoe:

*Kia maanu atu ra te waka kei runga i te  
whare bukabuka o Tangaroa*

*Let your canoe depart upon the billowing  
waves of Tangaroa*

If need be, the orator may even turn to the nature and form of death and deal with the soul's journey into the heartland of Hine Titama or Hinenui Te Pō. To do this, the pūkōrero returns to themes found in our mythologies where Hine Titama fled Tāne and drew humankind into her house of death, Pohutukawa.

The waiata *E Kimi Ana* dealt with the origins and nature of death in the last issue of *Te Karaka*.

There is one aspect about whaikōrero that needs to be noted. No matter how much one learns from the text, there is simply no better way to learn than to watch and listen to master orators. One of the best orators that the writer has seen, is the late Dr. Ropata Wahawaha

Stirling, who skilfully used tauparapara and chants to complement his speech. His body movements and actions created an oral tapestry that few in the South Island can match.

The next time you are on a marae where there are great orators opposed to speakers, watch the movement of their feet and body and the way in which they carry their tokotoko. Some orators will use a wide range of aggressive movements to raise the dust from the ground. Others deliver their message in short, sharp, sound bites. I recall one orator at Tuahiwi deliver his poroporoakī in a manner that almost approached a haka. Veins bulged from the neck, eyes were dilated in a classic pūkana and phrases were blasted with violence. It was a superb case of oratory. And yet the dust remained on the ground.

This then completes the introductory section of whaikōrero. The next section will deal with mihimihi.

— TE MAIRE TAU

Paul Robertson is the second Māori to be appointed to the National Centre for Treatment Development. In mid-May of this year, David Hillman (Tuhoe) and Max Butler (Ngāti Porou) led a delegation of family, friends and associates of the alcohol and drug field, in handing over Paul who was accompanied by his partner Jillian Larsen and parents Bill and Judy Robertson, at the powhiri to welcome him.

Paul is of Ngāi Tahu, Kāti Mamoe, Waitaha, Irish and Scottish descent, with smatterings of English and Welsh ancestry. Despite being born in Borneo and growing up in Wellington, he considers Christchurch and the South Island in general as home because of family connections. He came to Christchurch in 1989 to complete his training in clinical psychology



## Māori Lecturer Appointment

and took up a position as a psychologist with the Department of Justice in 1991. He has been working in Auckland as a psychologist in the criminal justice system for the last two years and has recently returned home to take up a position with the National Centre for Treatment Development.

Paul's passion for working with Māori has emerged over the last several years as he has become more public about his own whakapapa. His development was given a major boost by his move to Auckland which he described as a "learning hot-house". He said that the Auckland experience was hugely rewarding (and challenging) both personally and professionally. Whilst in Auckland, he was involved in developing the Bicultural Therapy Project, which aimed to increase the effectiveness of the service provided for Māori by the Department of Corrections Psychological Services. Initial evaluation indicates that this programme has been successful in increasing the accessibility and effectiveness of psychological services to Māori. Paul has also been involved in developing research principles for guiding research with Māori and developing kaupapa Māori psychology. He was a member of the steering committee seeking to develop a group for Ngāi Tahu in Auckland and remains

affiliated to the committee as their Christchurch liaison person. He was also a member of the Psychological Society's National Standing Committee on Bicultural Issues.

When asked about his goals, Paul refers to the whakatauki 'Nāu te rourou, nāku te rourou, ka ora te manuhiri' (With your foodbasket and my foodbasket we will feed the visitors). He says that his aim is to contribute to the integration of the knowledge of western science, particularly psychology and the knowledge of Māori science to provide a basis for more effective alcohol and drug treatments for Māori. In doing so he is extremely aware of the need for tino rangatiratanga, that is, for Māori to maintain control over their knowledge and the process of integrating it with western science. He also sees maintaining strong links with and accountability to Māori in the community as being central to his work.

Margaret Manuka-Sullivan, ALAC's Director of the Māori Programme Unit, believes that the appointment of Paul makes transparent the commitment to Māori by the Director of the National Centre for Treatment Development, Dr Doug Sellman. The professional and cultural skills that both Paul and his fellow lecturer Terry Huriwai bring to the NCTD position, strengthens Māori input into treatment development within New Zealand.





Terry Ryan

# Iwi Registration Hui

**Rehua Marae Christchurch**

**15 - 17 April 1997**

The hui was hosted by the Ngāi Tahu Group Management Whakapapa Unit and Te Puni Kōkiri services. Its focus was to share information in relation to Whakapapa research and in particular, compiling Iwi registers. People came from Ngāti Apa, Ngāti Toa, Te Rūnanga o Ngāti Awa, Ngā Puhi, Ngāi Takoto, Te Whare o Ngā Puhi, as well as Te Puni Kōkiri staff from the Taranaki, Whanganui, Rotorua and Christchurch Offices.

Terry Ryan, Ngāi Tahu Whakapapa Manager, opened the hui by giving a short history of Ngāi Tahu involvement in Iwi Registration. He introduced Kathryn Dalziel's presentation on the privacy act and highlighted the risks of breaching privacy legislation when undertaking whakapapa research and Iwi registration.

Kathryn began by stating that the privacy act concerns the collection, storage and use of personal information.

The act contains twelve privacy principles, which under law must be observed by every agency, including Iwi. If an agency feels that it cannot be bound by these principles, it can in conjunction with the privacy commissioner, develop an appropriate code of practice. Many attending the hui expressed interest in this option.

Terry opened the Whakapapa Unit presentation by giving a history of Ngāi Tahu beginning with Waitaha, Kāti Mamoe and describing the eventual intertwining with Ngāi Tahu. He went on to describe the influence of the early whalers and the beginning of the beneficial register in the 1840's.

Simon Hadfield, the Deputy Registrar of the Māori Land Court in Christchurch, lead discussion on the resources available at the Māori Land Court.

Terry summarised by saying that the Whakapapa and debates from the old people of last century are often recorded in Native Land Court records, and this is a useful reference point for whakapapa research.

The rest of the day covered the Ngāi Tahu experience including issues of daily work, source materials, adoptions, Māori Land Court matters, resources and information production.

These areas were discussed with a view to identifying a starting point for those wishing to establish Iwi Registers. The desire to formulate strategies regarding registration is very strong among a number of Tribal communities. The encroachment into this area by urban authorities was viewed by many as an attempt to override traditional Treaty and Whakapapa rights.

An important starting point identified by the group, was the establishment of basic philosophy i.e. the putting in place of policies before building an Iwi register. It should be clear from the outset who is entitled to be included on the register. In the case of Ngāi Tahu, inclusion is open to anyone who can whakapapa to an 1848 kaumata. There was a general consensus that irrespective of the governing or qualifying criteria, whakapapa should be of the basis of any registration process.

— RUSSELL CALDWELL





# Let the House Speak

**The ancient mist covered peak Oteauheke, at Ōnuku, has born silent witness to generations of turbulence and change for Māori of the Peninsula. With the long awaited opening of the whare puni 'Karaweko' and the positioning of tipuna inside its walls, history begins to secure itself.**

**A** thick blanket of mist and steady rain cloaks the peninsula and cars crawl slowly down the narrow muddy road to Onuku. It's eleven minutes after four in the morning of February 5th and about eight hundred people are already gathered.

Over two days, some 1,400 guests would witness the opening of the house 'Karaweko', the unveiling of Upoko Henare Robinson and the revisiting of the Treaty in 1997.

Dressed only in piupiu, a taua of young warriors breathing heavily into the cold air, guided the contingent over the tarpoulined incline towards the house; eyes, tongues and taiaha flashing.

The tapu calls of Kaikaranga invoked and blessed the house that would formally link the living and ancestral worlds and as lights turned on and the house was seen for the first time, a gasp shot out from the crowd. The pounamu green eyes of tekoteko, Te Maiharanui, flashed

in the light from a viewpoint well above the house, startling those who chanced seeing them. His son Tutehounuku, stood within the koruru close by.

Te Maiharanui, last Arikini of Ngāi Tahu, was known as the Upoko Ariki and heir to the ancestral knowledge of Te Rakiāmoa. History only tells us he was regarded with particular reverence and respect born of fear. 'Common' people did not dare look at his face and his equals felt his presence powerfully oppressive and a severe restriction of liberty.

Te Maiharanui and the Kāi Huanga feud, the raids of the strategist Te Rauparaha in his greed for land, and finally the signing of the Treaty of Waitangi to a potentially fraudulent partner, would leave its mark on whenua and iwi for generations to come.

Rangatira of Banks Peninsula stand at our left on the eastern wall, opposite at the west and sea facing wall are Rangatira of Te Wāhi Pounamu.

Behind us at the entrance wall and facing south, we're flanked by Parure, Taupoki, Te Kakau, Tuhaewa, Riteka, Puai, Taupori a Tu, Hakeke, Tamati Tikao, Rahera, Whakaearakī, Te Ruaparae, Hakaroa, Te Ruahuanui, Wiremu Te Ao, Tuhawaiki and Taiaroa. In the centre of the house, Tahupotiki and Hemo stand with Manaia and Irakehu.

Positioned amongst the ariki are soft olive green, traditional black and natural gold kiekie tukutuku panels - woven by women of Rūnanga of Waitaha. With the guidance of weaver Cath Brown, they chose eight variations of Pātiki for all patterns with the three panels at the front of



**TAREWA AND TAKATAHARA** stand watch at each side of the house, with Tutekawa, Te Rakiwhakaputa and Tutakakahikura on the left side of the mahau, Te Rakitaurewa, Moki and Te Ake stand on the right.

On the pare at the entrance to the house stands Te Whe, wife of Te Maiharanui and their daughter Roimata. The pare over the window is their son Te Wera. As we enter, we are faced by tipuna o te ao Tawhito who stand against the southern wall. Amongst them are Te Puhirere, Mere Whariu and their son Karaweko.

the house honouring Te Maiharanui, Ngāi Tahu Ariki within the house and Paikea and Whatiuateramarama (Tahupotiki's brother).

**INSIDE THE BODY** of the warm house, generations of diversity reveals itself in the faces of everyone present. Rangatira Kaikōrero man the first paepae under 'Karaweko' and hours of considered and challenging kōrero begins.

Karaweko, mostly known as Wi Puhirere, was





the son of Te Puhirere and Tapuraki and was also known as William Harihona, Big William, King William and Chief of Kāi Tarewa of Ōnuku. When Ōnawe Pā was raided by Te Rauparaha in 1832, the 12 year old Karaweko was taken prisoner to Kapiti where over time, he was treated more like a son than a slave. When he eventually returned to the Peninsula, he married Mere Whariu where they raised Hira, Amiria, Kokone, Hera and Hoani.

Tikao, known as Piuraki, Hoani, John Love and Hone Tikao, through Tauporiotu, descends from Puaka, Tuaitawhaki, Kahore, Tamahoru, Moekaherehere, Tanetiki and Tuahuriri. Through his mother Hakeke, his descent lines are Papako, Koreherehe, Hateatea, Reitai, Hutika and Hamua.

He and his family were visiting Kaiapoi Pā when Te Rauparaha raided and captured them in 1832. Even in exile, he was known for his somewhat formidable physical and mental agility.

In 1832 or 1833, he boarded either a Portugese or French vessel anchored at Waiorua Kapiti and sailed for Bordeaux France, where he settled and schooled himself in French, German and mathematics.

Tribal knowledge suggests Tikao's involvement in proposed French occupation of these islands, however intensive discussion with Māori on arriving home in 1839, indicates he reluctantly placed his influence with the British.

**AMIRIA PUHIRERE** was the wife of Peni Hokianga of Ngāti Pahauwera of Ngāti Kahungunu and would probably have been

amongst the first generation of children born around the signing of the Treaty in 1840. Their daughter Nohomoke married George Aaron Bunker, amongst whose children is Kate Ruru (Bunker). On the 9th of November 1911, Amiria delivered Kate at the big house in Ōnuku. Kate and her siblings Bertha, Carlie, Toby and Meri were some of many children sheltered and watched over by Amiria for much of the early part of their lives.

The Kuia was central to their lives and to their community. Under her guidance they cultivated gardens, maintained mahinga kai and milked cows, tasks essential to survival. They started school only when they could walk the four mile distance there and back each day. Amiria was over 100 years of age when she died in 1944.

**HENARE ROBINSON, THOUGH** raised by Henare (Pop) Keefe and his wife Ani, was one of several children inspired by Amiria Puhirere. With many others, Henare held steadfast to the dream of having a tipuna whare at Ōnuku for many years of his life. His wife Millie Whaterau of Ngāti Kahungunu ki Waipureku would attest to that. He'd say to her "If I go before you, I want you to carry on with my work," the first part of which was the completion of the wharekai on the 30th of May 1990. He named the house 'Amiria Puhirere' and foundations were laid then for the wharepuni. Shortly after that, he met Eric Korewha of Ngā Puhi and according to Millie, he recognised him immediately as the carver. "He's got my house", he said.

**ERIC KOREWHA OF Ngā Puhi** studied under

Tohunga Whakairo, John Taiapa at Whakarewarewa in 1978 and after that was involved in carving 13 houses in northern urban centres. The house at Ōnuku would be his first house of sole responsibility.

In his year long research and study of ancient and modern history, whakapapa and environment for this house, he also returned to his tipuna of Te Taitokerau for guidance in his deepening understanding of kotahitanga - unification, from which the art of Tohunga whakairo draws life. When he eventually returned to begin the work, no working drawings were ever made by himself or carvers

period as we try to construct relationship between Māori and the Crown, based on initial benefit and mutual respect. A process that reflects the way we relate and the good faith we have for each other is essential."

"However, these things cannot happen if we get ourselves into a 'one shot, do or die' situation. The Treaty of Waitangi will continue to shake us up as it has over 150 years and long may it continue to do that."

In his second address of the day at the Treaty Forum outside the house, Sir Tipene O'Regan affirmed the need for a Constitution. "The Treaty is meaningless unless its grown and

## "The Treaty of Waitangi will continue to shake us up as it has over 150 years and long may it continue to do that."

Simon Rogers, Hono Fleming, Hone Taiapa and Carl Wards.

**AT 10am ON** Waitangi Day 1997, manuhiri gathered at the gates of 'Karaweko' awaiting the karanga to commemorate 157 years of the signing of the Treaty of Waitangi. Ōnuku was the first of three southern locations where signatories gathered. Ōtākou and Ruapuke followed. Limited circulation of the Treaty by British representatives meant tribal leaders outside these rohe were given little opportunity to consider detail or implication. However, Iwikau, Tikao, Kaikōura Whakatau, Taiaroa, Korako and Tuhawaiki signed the document while others, perhaps including Karetai, knew about it but were openly suspicious of the intentions of the British Crown.

On the 30th of May 1840, Tikao signed the Treaty at Ōnuku as John Love. Recent research confirms that Iwikau was from Kaiapoi, that he settled at Koukourarata, married his first cousin Wahaka and according to records dated 1844, continued to live there in 1844.

**IN HIS FORMAL** address within the house, Sir Paul Reeves said it's possible to disregard the Treaty of Waitangi because it's not part of the legislation which governs New Zealand's Constitutional arrangements. "Governments have been able to disregard implications of the Treaty when making and remaking rules which distribute political power."

He also said that "We're in a difficult transition

developed within a constitution. As a nation we have no formal consitutional process by which we organise ourselves. We must have such a document, MMP demands it."

Irihapeti Ramsden who remained cynical of the Treaty partnership suggested "We don't dare go in without long and careful negotiating. A partner is a mutually accepted idea and we must agree to call each other that first – and the Treaty must always remain a negotiating tool."

In the last speech the late Sir Paul Temm would ever deliver in Ōnuku, he talked about his happiest and most burdensome years working for and on behalf of Ngāi Tahu Iwi whānui. He talked about a carved pounamu gifted to him by the tribe and why he treasured it. He held the neck-piece in the air and considered the beauty of its balance and it's light. He talked about the dorsal fin of the taniwha at its base, that symbolised for him the enduring fight for justice and the vigour of youth who would keep the claim alive. In its fine balance, he saw the relationship potential between Māori and the Crown.

**AFTER GENERATIONS OF** unrelenting challenge to the existence and values of te ao Māori, the house 'Karaweko' stands. Under Otehauneke, it stands in the ancient and enduring values that affirm life for everyone, through which our future begins to secure itself. The waiata of Te Ahikaa roa fills the air and the sun's warmer than its been for days.

– MOANA TIPA



# Ngāi Tahu Waiata

Nicole Manawatu and  
baby Te Rakiamoa Brennan

he panui

## Pinepine Te Kura

The following waiata was sourced from the Ngati Kahungunu anthem, Pinepine Te Kura. That waiata is often heard on marae all over the North Island. It is one of the most complex waiata composed for the purpose of informing the child of its origins and whakapapa. This version is less complex, although it is an excellent waiata for teaching our children whakapapa.

This version was penned by Te Aritaua Pitama in the 1950s and was revived by Ms Aroha Reriti-Crofts during the 1980s as a waiata to be used by Ngāi Tahu.

Pinepine Te Kura

Hou Te Kura

Whanake Te Kura

I raro I Murihiku

Ko Te Kura nui

Ko Te Kura roa

Ko Te Kura Tū Ahuriri

Tēnei te tirahou

Tēnei haramai nei

Nā Te Hounuku

Houraki

Houatea

Uenuku Nāna ko Paikea

Tōku Maunga teitei

Ko Aorangi

Ko ngā waka ēnei

Uruao, Taiera, Mahaanui, Takitimu

Hei!

My darling child, my jewel, precious and beautiful  
A jewel whose lines stem from afar as Murihiku  
We, this party of travellers in time and space,  
Have journeyed to you

We are descendants of the lines of Hounuku,  
Houraki and Houatea who eventually begot Uenuku,  
father of Paikea. Paikea, it was who bore Tahu Potiki,  
ancestor of Ngāi Tahu.

My mountain that stands supreme is Aorangi  
And these are the canoes from which our descent lines  
allows you and I to claim:

Uruao, of Rakaihautu,

Taiera, of Tama Ahua,

Mahaanui, for the descendants of Maui

and Takitimu, canoe of the descendants of Kahungunu.



## Letters to the Editor

### MĀORI SETTLEMENTS

The elected bodies of the various iwi seeking settlement under claims of the Treaty of Waitangi certainly are bodies with two hands.

On the one hand they agree to take whatever they can as a settlement in the name of their people. While the other hand appears to be paralysed and unable to distribute real benefits from these settlements.

The lack of distribution is certainly a way for the Tribes elected bodies to ensure Māori radicals remain lean, mean and dissatisfied.

As a descendant of Ngāi Tahu, I would like to see any radicals involved in criminal activities in the name of Māori banished from Ngāi Tahu Marae and land, now that our elected body and kaumatua have accepted a settlement.

I would also promote proportional distribution of benefits from Treaty settlements, and not the present selective distribution in the name of "education" to those who fit the current definition of "Māori". All proven ancestors are Māori not just the executives blood line.

Basically, the acceptance of settlement has shifted the onus from distribution of benefits of the Treaty from the Crown to the elected body of the iwi. As more Ngāi Tahu Māori die without having received settlement distribution the onus is now on the kaumatua to respond.

E. B. ANDERSON  
Auckland

#### Reply from the Editor:

Sir

You make three factual errors in your letter:

1. A Ngāi Tahu settlement has not yet been reached and requires a ballot vote of all registered Ngāi Tahu beneficiaries over the age of 18 years. Te Rūnanga o Ngāi Tahu will then decide if the proposed settlement is acceptable.

2. This issue publishes a list of all Ngāi Tahu who received an education grant last year. Readers will note they are not "just the executive's blood line".

3. To qualify for any Ngāi Tahu benefit, whether it be educational or otherwise, a person needs to be able to whakapapa back to an 1848 kaumatua from the Blue Book.

### CHIEF HENARE TE MAIRE

I write to identify what appears to be a misprint in your Summer 1996 edition, and to add a little information from 1927, partly as an historical note.

First, the mistake which seems to have been printed on page five. I believe one of the people is wrongly identified in your caption to the picture of the 1910 Executive Committee and Delegates representing Ngāi Tahu and Ngāti Mamoe. In the second row is an individual you identify as "H. D. Maire-Waihao", sitting between "J. H. Hosking" and "A. Renata-Temuka", who is holding an ornate stick.

My information is that our man is in fact H. D. Te Maire, Henare Te Maire, of Waihao at Morven, who died in July 1927. His obituary and a report of the funeral were printed in the *Waimate Advertiser* of 9 July 1927. For the interest of readers, I supply copies of the two reports, one headed "Passing Of A Chief – Death of Henare Te Maire (Oldest Māori in South Canterbury)". The second is a report of the funeral itself, headed "The Funeral Ceremony – Representative Gathering of Natives". I'm sure readers will find these of interest, if you would print them, not the least for the comparison they will allow with media reporting nearly 70 years later. Has it changed? Improved? I also understand a hikoi may be planned for next year which will travel to Morven. Is it an event in remembrance of Henare Te Maire, 70 years on, or one of his family?

RAY LILLEY  
Wellington

#### Passing of a Chief DEATH OF HENARE TE MAIRE

(Oldest Maori in South Canterbury)

The death of Henare te Maire on Tuesday at the Maori settlement of Waihao at Morven, removes one who was probably the oldest Maori in South Canterbury. He was born some four

or five years before the city of Dunedin was founded, so he would be about 84 years of age. His father, Rawiri te Maire, was the Maori chief at the mouth of the Waitaki River when the white people came to this land and is remembered as a fine representative of the old school of Native gentlemen, dying about thirty years ago at the reputed age of 91. He wished his son to be learned in the lore of the Maori and when a revival of the old-time Maori learning took place at Moeraki in the sixties the late Henare te Maire was grounded in some of the traditional knowledge of his people. He did not pursue the subject, however, as his thoughts were more with the new ideas and mode of life brought in by the white people, hence he was not the repository of such extensive traditional information as many of the old Maoris, but he was an intelligent man who took an interest in current affairs, and could give the olden Maori names of most places in the district. In this connect it is interesting to note that the Maori name of the hill nearest Waimate is Te Karara, so-called after an ancestor of Te Maire's who flourished over two centuries ago. The late chief resided in Waimate for a time but his late years were spent at Morven. His tall form and courteous manner will be missed by all who knew him, and his passing leaves an irreparable blank in the ranks of the Maoris of South Canterbury.

The deceased chief was perhaps better known to many Europeans by the name of "Harry Davis".

#### THE FUNERAL CEREMONY Representative Gathering of Natives

The occasion of the death and funeral of such a well-known Maori Chief as Henare te Maire drew a representative gathering of Natives from as far afield as Arowhenua (Temuka) in the north, to Otago Heads in the south. As the late chief had been born at Waikouaiti, it was only in keeping that a strong contingent of visitors from that district should attend the obsequies.

The Maoris nowadays have absorbed so many of the customs of their white neighbours that there is little difference to record in the conducting of funerals except that, as in this case, the service and hymns are in the Maori language. The services at the house, and at the grave side were conducted by Apotora (Apostle) E. Kerekere, of Moeraki, according to the procedure of the Ratana Church. The following prominent men of the Native race acted as an escort to the coffin on its journey to its last resting-place: Messrs Tiemi Hipi, Hoani Matiu, Teone Erihana (of Puketeraki), Wiremu Mihaka (Temuka), G. P. Woods (Timaru), and Wanaka Weka (Moeraki), while a band of younger men in the persons of Messrs Teiwi Wehipuhana, Wainui Manning, Maire Parata, Hoani Mamaru, Wiri Taipana, and W. Tumarua acted as pall-bearers.

The old ceremony of taki-ane (wailing) was conspicuous by its absence, but as the cortege moved off one or two of the women gave the ancient poroporoangi (farewell speeches to the dead). Arrived at the urupa (cemetery) the coffin was lowered into "te kopu o te whenua" (the grave) by four grandsons of the deceased chief – Messrs Kahu Herewini (of Temuka), Henare Herewini, Maku Maire and Hare Maire (of Morven). A feature of the proceedings at both the house and the grave was the beautiful harmony of the singing.

The late Henare te Maire leaves three daughters – Mesdames Selwyn and Jacobs (of Morven) and Mrs Bates (of Southland) to mourn their loss. His son, Henare, predeceased him, falling a victim to the big epidemic in the year 1918, but a number of grandchildren are still in the district.

The late chief was of illustrious descent in the Ngai-Tuahuriri and Katiuhirapa branches of the Katimamoe and Kaitahu tribes, but his genealogies would only be of interest to students of Maori lore. The majority of the visitors are returning to their homes today.

— From "The Waimate Advertiser"  
9th July, 1927



## NGĀTI IRAKEHU

My hapū is the Ngāti Irakehu of Wairewa (Little River) in Banks Peninsula, Canterbury. My ancestress, TUKUWAHA (1816 - 1860) is the sister of Chief Heremaia Mautai (1804 - 1874). Tukuwaha left her home in Wairewa to settle in Ruapuke during the raids of Te Rauparaha. My whānau have written and recorded the life of her husband Capt. William Thomas, but I wish to write of her life story. This will be the story of her hapū, also, the Ngāti Irakehu. I have gathered the whakapapa, but have a lot of gaps in the actual history to fill in. A trip to Ruapuke and Riverton will be of value to me to do research and I wondered if any of your readers could give me some information, which would help make the research easier.

They may write to me:

SALLY Warburton  
Flat 3, 380 Gloucester St.  
Christchurch.

## SCHOLARSHIP RECIPIENT

*Tēnā koutou ki te komiti whakahaere o Te Pūtea Mātauraka, mai i Te Rūnanga o Ngāi Tahu. Ki o matou nei tini aitua o ia marae kua o wheturakitia, haere atu ra. A, ki te huka ora, tēnā tātou katoa.*

Kia ora ra ano.

Please accept this as an expression of my deep gratitude and thanks, as a recipient of a \$5000 postgraduate scholarship. It is too often alleged from some quarters that Kāi Tahu have done little for their iwi directly. Yet I have not found such allegations accurate.

In 1981 and 1982, I received grants enabling me to attend the six week Māori Language courses, run by the Wellington Kuratini. From that time on, where possible, knowledge gained was shared with our own and others wanting to learn Te Reo Rakatira. In most but not all cases, this has been done free of charge, as a means of sharing but also of repaying a Kāi Tahu investment.

In 1996 I applied for and received a \$500 grant, all of which went towards text books and/or travel to Massey for compulsory mid-semester courses. I have an ongoing commitment to Kāi Tahu and have willingly given time and effort to our Reo Rūmaki since their inception in 1994.

This year, the scholarship monies have

enabled the repayment of a loan needed to pay fees totalling almost \$2,500. They have also allowed for the clearing of a \$2000 overdraft and accrued interest, the purchase of computer discs, the settling of a substantial photocopying account and payment of interloan articles, not otherwise available at either Otago Public or University Libraries. Interloaning is essential if one is to thoroughly research, to more fully construct analyses and so produce more scholarly works.

Many Māori Scholarships or Scholarships for Māori, target school leavers and are therefore unavailable to mature students such as I. This Kaupapa, though both commendable and necessary to encourage Māori into all facets of higher education, assume such to be the prerogative of the young.

Kāi Tahu on the other hand, demonstrated greater vision in not imposing an age ceiling. In so doing, they deserve and get from me at least, congratulations for a more holistic approach in investing in all their scholars. Of course any annual report bears witness to other people-centred investment by Kāi Tahu.

To all the selection panel both collectively and individually, please accept my sincere thanks for demonstrating such faith in my academic ability to date.

Kia ora rā. Kati rā i kōnei

Mā Te Atua koutou me ō koutou nei whānau e manaaki, e tiaki hoki, i kā wā katoa, ahakoa ko wai, ahakoa nō hea.

Nāku noa iri nā

KHYLA RUSSELL  
Otago



Jesse and Olivia Mason-Grant

# Desperately Seeking a General Manager... cont.

continued from page 13

- the ability to be comfortable in applying corporate and strategic disciplines to plans;
- the capacity to understand the issues and develop plans to address them;
- the capacity to bring a strong operational focus to organising and delivering on plans;
- being able to see the big picture, and to act on it by implementing the steps towards realising any goals.

To test the applicants, they were asked to respond to a paper which drew on their policy-making initiative, on their policy-writing and strategic thinking abilities.

The consultants carried out a rigorous and detailed review of the responses, based on the key requirements set by Ngāi Tahu for the job of General Manager, Ngāi Tahu Development Corporation, the tribe's key social delivery system.

The result was a recommended short-list of five applicants which, with detailed explanations, went to the Ngāi Tahu selection board.

In fact, after reviewing the recommendations from the consultant, Ngāi Tahu management decided it would interview four of the finalists, from which it would choose the successful applicant.

But the process didn't end with a simple interview. Another major paper was required, which would be presented to the Ngāi Tahu interview panel. As well as facing questioning on the topic, each applicant had to provide a 10-minute presentation on his or her paper.

It was a topic central to the job ahead, asking what each applicant saw as the "issues faced by the Development Corporation" if it is given a rapid budget increase – and what he or she would do to address those issues. It also carried a sting: "a research/holding pattern" was not acceptable to the Iwi or TRONT.

A full one-day selection process was undertaken with each of the four finalists.

During that time each was:

1. Interviewed by the Ngāi Tahu selection panel;
2. Presented their proposals to the panel;
3. Appraised by the panel members;
4. Had informal meetings with senior Ngāi Tahu management;
5. Were psychometrically tested across their range of skills and competence, as well as being thoroughly exposed to key Ngāi Tahu staff.

The result of all this? The appointment of Paul White, aged 39, with his extensive educational, community and management experience, training and background. His reaction?

**"Ngāi Tahu are entering some exciting and challenging times. Our vision is to ensure that all Ngāi Tahu people have the opportunity to fulfil their potential.**

**"We will be entering into a major strategic planning exercise. We will be trying to find ways for all Ngāi Tahu beneficiaries to engage with that process in some way."**

Inclusiveness was another key attribute sought in the person who would fill this central position.





# Strength of Aotea

— AMBER FORSYTH

It was a humid afternoon as Hinetewai sat with her mother, Te Toihi on the banks at Bruce Bay.

They sat enjoying the cool breezes that were beginning to ruffle the still waters. Hinetewai stared at her mother with full admiration, searching for all the things she could learn. All this could be found in Hine's innocent, deep brown eyes.

Te Toihi spoke of her parents as if they still existed, still living souls in our world. Toi believed that her parents were spiritually entwined and were like guardian angels protecting her. Hine was extremely intrigued that her grandparents were standing over her, watching and looking after her.

Hine lost her grandmother nearly three years ago when she was eight years. She couldn't understand why her taua had left her so suddenly. Death, to Hine was something she didn't want to understand, she wanted everyone to live for eternity... never having to leave.

The marae was situated near the main road, in between Okarito and Haast. An old dirt road could be followed to the waters edge of the Bay. Toi and Hine stayed there in the holidays, indulging in the Māori heritage of their ancestors. Toi is a very spiritual person, wanting to learn and share her cultural knowledge with everyone.

Hine and Toi slowly strolled back to the marae where lunch was being prepared. The general protocol was to karakia, a praise to God. Hine didn't believe in God, she couldn't believe in someone who would take those we loved.

After kai, Hine made her way down to the Bay, treasuring the natural surroundings as she walked. The scenery was remarkable. Luscious native trees such as Kauri and Rimu towered over her with a sudden darkness like an eclipse of the sun. An eminent array of

colours covered the side of the road, flowers and shrubs of all varieties.

Hine loved the water, it was her second home. A place where there was no hassle, just harmony. She felt safe with the caring, caressing arms of the water. Hine believed that she once was a dolphin, living in the support and freedom of the ocean. The Bay was an exquisite place to swim, the water was very comforting. Elation swarmed her body as she neared the water. The water beckoned her with a mysterious spell. Hine stepped into the invigorating waters and felt all the struggle of the loss of her taua slip gently away. She was snared in the spider web of her thoughts. The water began to chill as the sun silently set. Hine knew her mother would soon be worried and start looking for her.

Hine left the water reluctantly, wrapped her towel around her body and made her journey back to the marae. One quick glimpse down in the water and she saw a blue stone glowing with an unusual glassy visage. Hine reached down and picked it up, she held it in the palm of her hand. Her eyes were transfixed on the stone, it held an unique significance that Hine didn't understand, until it emerged.

Hine held the stone close to her heart when all the memories of her taua flooded back in a wave of joy. Hine rushed back to the marae, so anxious to show Toi her new found treasure.

The eagerness Hine felt was overwhelming, she knew that her taua would always be with her now. Toi explained to her daughter that it was 'Aotea' an aqua coloured stone held in high possession to Māori and only found in South Westland.

Toi noticed a change in Hine's demeanour, she was more relaxed to talk about her grandmother. Toi was overjoyed that Hine had found her grandmother's strength in the Aotea. The treasure that Hine had lost, was now found forever.

# TAMARIKI MA

## Whale Facts:

- The Sperm Whale is the largest of the toothed whales.
- Sperm Whales can dive down over 2,000 metres.
- It can hold its breath for up to 2 hours at a time.
- The Giant Sperm Whale grows to about 16 metres.
- An adult Sperm Whale weighs about 45 tonne.
- Kaikoura has male Sperm Whales living off the coastline all year round.
- The female is smaller and lives in the warmer waters around the Equator.
- Whales live off Kaikoura because of the very deep water and there is lots of food for them to eat.
- The Sperm Whale eats mainly squid.

