

te Karaka

THE NGĀI TAHU MAGAZINE. MAKARIRI / WINTER 2000



Awarua Revival!

A Rūnanga Development Project

Taranaki Hikoi ki Ōtākou

Taranaki Māori Commemorate Tūpuna

Focus on Te Reo

Establishment of a Language Planning Committee



Annie Wiramina Stirling

– known as Mina

Mina Stirling was the daughter of Te Rongotehenga Nihoniho and was raised by her grandmother Leah Solomon. Tāua Leah lived in Christchurch rather than Tuahiwi for most of Mina's childhood, first in Armagh Street and then Worcester Street. Their home was the focal point for Leah's brothers and sisters when they came to town. They always knew there was a welcome and a bite to eat there. From her earliest years Mina learnt the value of manaakitanga.

Mina was an excellent food gatherer. As a child during the depression years she would bike to New Brighton to fetch the mussels that her Tāua had harvested off the old Brighton pier. With her mātua whāngai she would bike all over town to get pork bones to feed the family. As an adult she always kept an eye out for a good patch of pūhā even if it was in a Cashmere garden that she passed on her way to work.

Her taumau (arranged) marriage to Wahawaha Stirling complemented her 'manaaki ki te whānau' beliefs, as these values were also important to him. Much of their early married life was spent supporting younger family members with a place to stay and a meal in the pot. She was a woman who focused on raising the family. Having been an only child she was a mother first and foremost. She was also a pillar of support to her husband as he performed his duties as kaumātua and as a repository of cultural heritage. As she grew older she became the unifying person for her extended family, looking after her mokopuna and helping her children. Mina was the pivot that linked her family children and grandchildren to the wider branches of the Solomon family, who have held

an influential role in the politics of Canterbury Ngāi Tahu from Kaikōura to Tuahiwi and across to the marae of Banks Peninsula.

Mina was renowned for being able to make a meal out of anything. During her time at the Christchurch RSA she catered for numerous socials, a venue that was a great meeting place for local Māori during the 70s. She was a very hard worker and always had a part-time job cleaning or cooking.

She learnt early on about death, many members of her family died young through TB. As a parent she had to deal with the death of three of her own children before her which marked her final years with great sadness.

As she grew older her dry wit and outspokenness could bring the most serious hui back down to earth. With people and situations she had a knack of peeling through the layers and going straight to the heart of an issue with honesty and humour.

There are now few elders such as Mina left, who were raised in poverty during the depression years, entered their adulthood during the Second World War and yet despite personal hardships were still committed to their people and community.

There is a saying from Mina's hapū Ngāi Tūāhuriri, which was uttered after the fall of Kaiapoi Pā. During the movement south, the people turned to an elder for help in their migration. Old and feeble, the elder wanted to remain near his fire. But the people, unsure of themselves, urged the elder to come for no other reason than for the fact that he was a rock in the sea to which they could cling. The saying was, "me haere anō koe hei pōhatu mō ō mokopuna". This was the role that Mina played in her later years.



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THE NGĀI TAHU MAGAZINE

Makariri / Winter 2000

EDITOR Gabrielle Huria
ASSISTANT EDITOR Adrienne Anderson
CONTRIBUTORS Sandi Barr
 Pirimia Burger
 Ross Calman
 Donald Couch
 Jackie Curtis
 Carol Donovan
 Edward Ellison
 Puamiria Parata-Goodall
 Thelma Manaena
 Ripeka Paraone
 Riria Pirika
 Hana Potiki
 Tahu Potiki
 Tarlin Prendergast
 Irihapeti Ramsden
 Te Maire Tau
 Ariana Tikao
 Kelly Tikao
 Nicky Tipa
 Rob Tipa
 Claire White
 Paul White
 Dion Williams
 Robin Wybrow

DESIGN Jenny Rendall

PRINTING Spectrum Print

PUBLISHER Ngāi Tahu Publications Ltd
 PO Box 13 046, Christchurch
 Phone 03-366 4344
 Fax 03-365 4424



Te Tapuae o Rehua
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Contributions and letters to the Editor should be sent to:

TE KARAKA

The Editor, Office of Te Rūnanga o Ngāi Tahu
 PO Box 13 046, CHRISTCHURCH

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editorial

GABRIELLE HURIA

Tēnā koe,

Thank you for your letters and story suggestions. We are always pleased to receive your feedback and any ideas you would like to see us cover in this your tribal magazine. If you are on-line please email me at: gabe@ngaitahu.iwi.nz. With this issue of *te Karaka* we sent one per household as opposed to one per tribal member over the age of 18. Your feedback will help us decide whether this saving is a good idea or not.

I also wish to clarify the magazine's policy when it comes to the Ngāi Tahu/Kāi Tahu dialect. The dialect debate – to use or not to use the southern *k* is still happening in the language circles of the tribe. Because of this, we respect each contributor's choice and will print accordingly. In instances where the southern *k* is used the practice is not to underline.

Our cover picture shows Graham Metzger maintaining the age-old Ngāi Tahu muttonbirding tradition of the pōhā. This was the old way of preserving food, especially tītī. The birds are preserved in their own fat in a kelp bag that sits in a flax kete. The Metzgers are one of the families who keep this tradition alive. We are fortunate that we still have their expertise within the tribe.

The photo is a potent symbol of the spirit of cultural regeneration that seems to be our current tribal focus. Tribal members from Awarua to Kaikōura are contributing their skills and discovering new talents with the building of the distinctive meeting house at Bluff, which Rob Tipa recently visited (see page 6). Ngāi Tahu Development Corporation is facilitating our language revival with the assistance of the Ngāi Tahu language planning committee (see page 27). Also in this issue Kaiwhakahaere Mark Solomon writes about two significant cultural developments that are firsts for the tribe. It is an exciting time to be Ngāi Tahu.

Cover Photo:

Graham Metzger with some of the pōhā he has made for the Te Rau Aroha marae. Graham has been harvesting tītī on Pikomamakū Island on the east coast of Rakiura all his life and has continued the tradition of preserving birds in kelp bags, tōtara bark and woven flax handles, that he was taught as a boy.

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Taua Celebrates turning Eighty

On 1 March, Marie Whaanga celebrated her eightieth birthday. Born at the Little River Hospital on Banks Peninsula in 1920, Helen Marie was the second daughter of Pani and Jim Skipper. She had four sisters, Katarina, Beulah, Anne and Dawn and two brothers, Jim and George.

A happy childhood with loving memories of Taua Makareta Robinson (Morrell whānau) and Mere and Kerei Skipper (Kipa) was spent at Little River and Birdlings Flat, where her father worked on the railway.

Marie attended Wairewa Native School, Birdlings Flat. She enjoyed her school years there and told her teacher that her dream was to become a teacher when she grew up – unheard of in that era – but a dream that came true. She then went on to Te Waipounamu College and was a night student at Christchurch Technical College.

At 16 Marie was a junior assistant at Te Matai, Ōmaio and Papamoa native schools.

Following her years at Christchurch Training

College, Marie was on the staff at Ratana Pā, Nuhaka and Bethlehem native schools. Her wonderful flair for colourful arts, crafts and talent for teaching children's operas and sewing the costumes delighted parents and children who saw and heard them. Many people recall with pleasure the happy years spent in her classes.

In 1949 Marie married her true love Tureia Stone Whaanga (1918-1992). They went on to have two sons, Gray and John (1955-1981).



Marie Whaanga celebrating her eightieth birthday

Te Ahikaaroa makes debut at National Champs

Nā Puamiria Parata-Goodall



Te Ahikaaroa performing at the 13th Aotearoa Traditional Māori Performing Arts Festival

Tēnei mātou o Te Ahikaaroa e pūkanakana ana ki ngā iwi o te motu!

Imagine this, your first time competing at a national level, you look out from the holding tent, there are thousands of people watching the stage. You look again and there on the stage is the top team, the very best, kā tohuka ki ēnei mahi, Waihirere socking it to the audience.

For me, a member of Te Ahikaaroa Kapa Haka, it was exhilarating! After four and a half months of intensive composing, arranging choreography, training and perfecting, we were finally going to stand before the nation and announce: "Anei kā uri o Te Waipounamu, o Aoraki mauka, o Kāi Tahu whānui e whakaeke nei e!"

With great trepidation, Te Ahikaaroa stepped up to the mark in the wake of Waihirere and gave it everything we had. Our programme, delivered in Kāi Tahu dialect, spoke of our beautiful kāika, retold some of its many stories and paid homage to our gracious hosts, Te Arikinui Te Atairangikaahu, Te Kāhui Ariki and Tainui waka.

A long way from our humble beginnings in 1993, Te Ahikaaroa competed for the first time in the 13th Aotearoa Traditional Māori Performing Arts Festival, held at Tūrangawaewae, Waikato, on Waitangi weekend 2000. One of 37 competing teams, we were awarded 2nd place in the new teams category, and achieved 21st equal in overall rankings. A placing we proudly share with our Ngāti Kahungunu whanauka of Tamatea Arikinui.

It was an invigorating experience that would not have been possible without the support of many. In particular we acknowledge our main sponsors: Te Rūnanga o Ngāi Tahu, Ngāi Tahu Development Corporation, Te Puni Kōkiri Services, Ken Tainui and Buddy Tainui. To our many supporters who cheered us on from their balconies at Rāpaki, cooked our meals, looked after our children, made our uniforms, attended fundraising functions, to our husbands, wives, mums, dads, taua and pōua, words alone can not express our deepest gratitude.

Nō reira, Aoraki mauka, Kāi Tahu whānui, te koraha Waitaha, tēnei taku tū nō Te Waipounamu e. Ahakoa tauhou, rōpū iti kore noa nō te māraakerake, titiro nei au, e roko nei au i te horo pounamu e. Tū mai kā toa taumata o te ao, e mihi ana au ko Te Ahikaaroa, auē auē auē hā, auē auē auē hā, Hī!

Diamonds are forever

On 21 March, Koa and Al Murdoch celebrated their diamond wedding anniversary amongst family and friends at their home in Whangarei.

It was at the other end of the country, however, that they originally met and married sixty years ago. Koa was born at Greenhills near Bluff. She met Al, who had moved to Bluff to work on the wharf, when he was playing rugby with her brother and she would go along and watch.

The couple married at St Matthew's Church in Bluff in 1940 and went on to have five children. They now have seven grandchildren and two great-grandchildren.

The secret to their long-lasting happiness – "respect and tolerance for each other".



Koa and Al Murdoch on their sixtieth wedding anniversary

Award given for Bravery



Maringi receives her award

"You have been nominated in recognition of your bravery on 26 August 1998 when you were forced to accompany an armed offender around the city... It is my pleasure to advise you that you have been awarded a Commissioner's Certificate of Appreciation." This was the award bestowed upon Maringi Osborne in May of this year by Jim Millar, the Acting District Commander of Police, eighteen months after surviving her nightmare ordeal of being abducted at gunpoint from her home in Central Christchurch and taken on a short but terrifying joyride in her own car.

When Maringi heard a knock at her door at 7am one morning in August 1998 she assumed that it was her husband or son come home to have an early morning cup of coffee. However, when she turned to go and answer the front door there before her was a young skinhead wielding a shotgun and yelling abuse. Maringi, dressed only in a teeshirt and dressing gown, was ordered to get the keys to the car and was then forced to get in the car with him as he informed her they were going on a joyride. This was the beginning of a nightmare journey around the streets of Christchurch that Maringi describes as being like a scene from "some horrible movie".

After some time spent speeding around the city, driving the wrong way up a one way street and abusing other motorists, Maringi and her assailant ended up in Cathedral Square where Maringi made her escape. Making the suggestion that she could catch a bus home and being laughed at, Maringi found the strength from somewhere to get out of the car. Expecting to be shot in the back she made her way to the bus kiosk to seek help. At this point her attacker sped off and Maringi suddenly realised that here she was in town in her dressing gown and teeshirt wearing no underwear – "a double nightmare". Her big concern at this point was that the man at the kiosk would think that she was an escaped psychiatric patient – her fears were soon put to rest and she made a call to the police.

It was a very short time later that her attacker, twenty-year-old Daniel Laws, crashed into a car outside the police station and, after trying to kidnap two others, was eventually shot at by the police and wounded. It was later discovered that he had been on a five-day drug and booze bender. Soon afterwards he was sentenced to ten years in prison. Maringi is not fearful of his release from prison but has become ever so much more mindful of security around the house and acute awareness of people on the street.

When speaking of the incident now, Maringi says she is "getting on with her life – one day at a time. We all have things we have to bear but you have to get on with life." Of her recent bravery award, she is grateful and proud for the recognition of the survival of her ordeal.

Maringi Osborne (née Tamati) is the mother of four children. She affiliates to Te Ātiawa, Ngāti Mutunga, Kāi Tahu, Kāti Mamoe and Waitaha and is a mokopuna of the Erehana whānau.

Diploma Milestone... and one more makes three

Early last year Ray Isaacs and his two children, Jason (13) and Kiri (11), moved their lives from Ōtautahi to Kirikiriroa (Hamilton) in the north to pursue their passion for te reo and to further their education. The move has proved successful for the family with all three having achieved success in their chosen areas, adding a third diploma to the family line up in the process.

In 1998 Ray completed his Diploma in Teaching and then last year went on to complete a year of full-time study at Waikato University in Māori and Pacific Development, as well as working as a relief teacher and kapa haka tutor. At just ten years of age Kiri completed a Modelling Diploma at Spotlight Model Agency in Christchurch and last year added kapa haka, cross country and basketball honours to her growing list of achievements. Jason completed the family diploma line up in December last year when he was awarded a diploma for merit in all of his school subjects, with maths and physical education being with merit and credit.

The Isaac family get their motivation from the words of our tīpuna, "take (learn) from the Pākehā, and put it to use, to our people". Collectively they have many words of wisdom in offering encouragement to others. Perhaps

however it is best summed up by the motto of the Berkley Normal Middle School where Jason and Kiri are students and Ray a teacher: "Take up the Challenge – we care, kia manaaki, we share, kia tiaki, we dare, kia toa..."



Ray Isaacs, son Jason and daughter Kiri proudly show their diplomas.

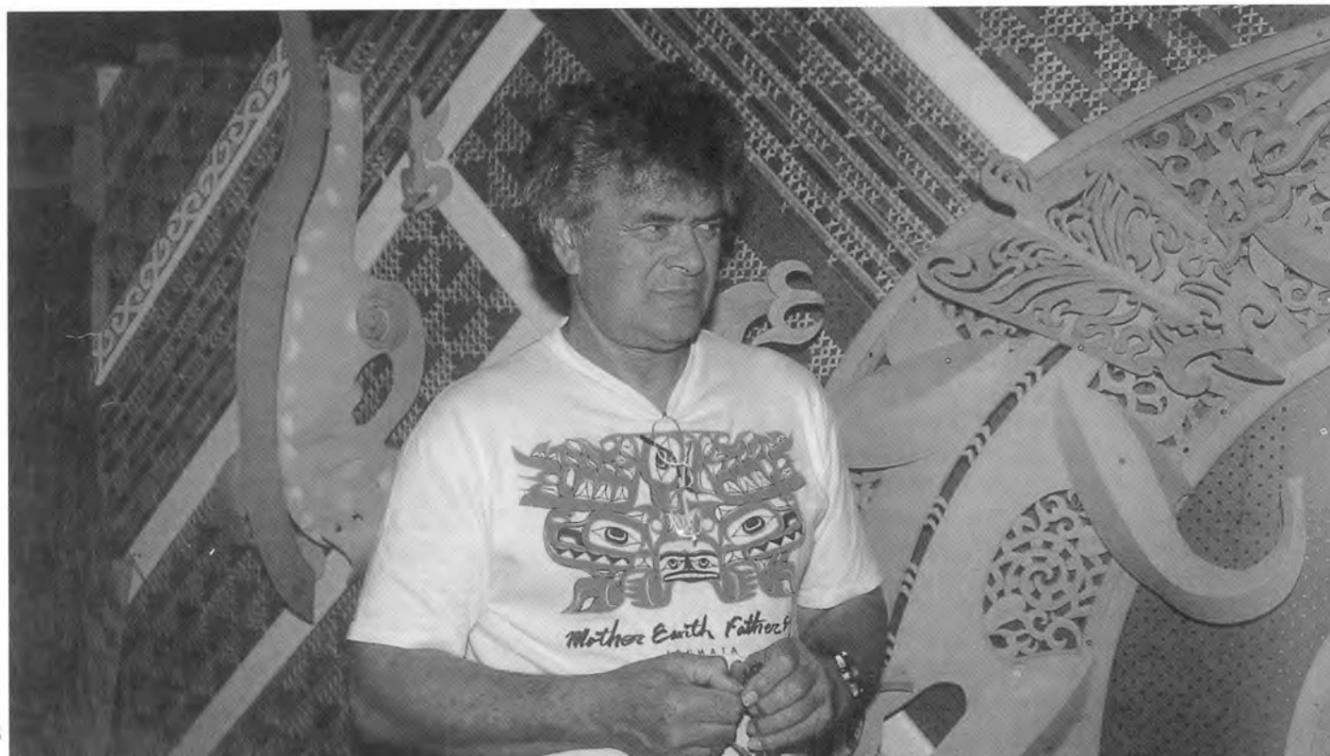
Recognition for Henley Trustee

Ian Bryant's link with Henley School on the Taieri Plain in Otago goes right back to when he was a pupil there himself, but it was his involvement as a school trustee over the past nine years that has earned him national recognition. Ian was one of twenty-five recipients of a 1999 Multi Service National Education Service Award, which is presented to those who have gone the extra mile for education. Ian said he was surprised about the award but happy to accept it. "Trustees don't get much recognition, they tend to work in the background. Under the Tomorrow's Schools system there are three partners running schools, the government, teachers and trustees, but the other two seem to get more of the media attention." Ian is of Ngāi Tahu descent through his father's whakapapa to early Māori living at the Henley Kaik. Amongst his contributions to the school is a programme he voluntarily organised for visits to local Māori historical sites that are not widely known.



Ian Bryant outside the Henley School

Awarua



celebrates iwi revival

by Rob Tipa

Friday afternoon and Te Rau Aroha marae in the heart of Bluff is bursting with energy as a dozen bright, happy faces prepare kiekie for weaving into tukutuku panels for their new wharerau.

The sweet scent of this flax-like epiphyte, freshly harvested from the West Coast forest, mingles with the resin of newly carved tōtara of two stylised, larger-than-life tūpuna wāhine – striking southern women who watch over this hive of activity from a lofty height.

Another group of women are busy in the kitchen baking for a christening by the bishop on the marae tomorrow. Out the back some of the men are in the shed shucking pāua, shelling Bluff oysters for guests, sampling a few and stoking up an old copper to bleach kiekie.

Kaumātua patiently nurse mokopuna on their hips, pre-schoolers charge about with more energy than direction and school children stroll through the marae on their way home from school.

The marae is a vibrant focal point for the whole Bluff community, a town of between 2,000 and 2,500 people, 70% of whom are Ngāi Tahu. One of its greatest strengths is that its people have always lived and worked right here, around the marae. Further north, many Ngāi Tahu people lost touch with their culture when they were forced to leave their kāika and marae to find work in the cities.

Awarua rūnanga kaiwhakahaere Hana Morgan acknowledges a strong groundswell of a cultural and commercial revival of the iwi in the Deep South.

The rūnanga has always had a strong core group and many of their children have grown up on the marae. The whānau easily spans four or five generations, but a decision to go ahead with a \$1m development project, including a new meeting house, has strengthened bonds, particularly over the last twelve to eighteen months, and triggered a momentum of its own.

"We've always talked about building a meeting house, but we're all getting older and we decided it was time to get down and do it," Hana says. "It's given people the incentive to come and get involved and the numbers of people regularly frequenting the marae has more than doubled.

"Most Bluff people are very practical and, once a decision is made to go ahead with a project, they love to get involved and get on with it," she says. "The doors are open to all, Māori and Pākehā, and everyone is welcome."

The purpose of a new meeting house is to meet the rūnanga's growing cultural needs, but Hana says they are aware of commercial possibilities as well. With Rakiura poised to become a national park – and the huge influx of tourists that it is likely to generate – the marae could become a cultural attraction in itself and a focus for visitors to Bluff.

Invercargill architect Alan Mollison, who designed the rūnanga's existing wharekai, has produced a distinctively southern circular meeting house.

In fact, the concept – a series of triangles giving the appearance of a round building – was typical of structures that evolved in the south. The design was quicker and easier to build than the classic Māori meeting house of northern iwi. It was better suited to a seasonal lifestyle and the brisk southern climate and was still in common use on the Titi Islands in the last century. Building consents have been received, a tender for construction

has been accepted and they are ready to start work. Plans include a covered outdoor area between the existing building and the wharerau, a new mattress storage room and an upgrade of the kitchen and furniture in the wharekai.

In the meantime, plans are also underway to build a kōhanga reo to cater for twenty to thirty children approaching school age. The rūnanga hopes to finish that project before the wharerau opens in 2001.

The Crown's settlement of Ngāi Tahu's treaty claim has given the rūnanga the confidence to proceed with their development plans. They have received funding from the Lottery Marae Heritage and Facilities Board, Heritage New Zealand and are also seeking the support of the Southland Community Trust and Creative New Zealand.

"Our aim is to complete the project debt-free," says Hana Morgan. "The bottom line is we are still going ahead. We've got our business to bolster us and if we have to we'll borrow."

The business she refers to is the Awarua Tio Development Company, a major commercial step by the rūnanga towards its goal of financial independence. Previously it contracted a fishing vessel to harvest oysters from Foveaux Strait and last June bought its own vessel, *Ngaroimata*, which is run by a skipper, four crew and a trainee.

The rūnanga leases a Bluff factory and employs about twenty staff, 75% of them Ngāi Tahu, to process oysters marketed by Ngāi Tahu Fisheries.

It is a lucrative business and a ground-breaking commercial model of how a rūnanga and a tribal company can work together, Hana says. About a month into the season, both parties are still working on their business relationship. Eventually, the rūnanga would like to take control of its tio (oyster) business from the dredging to the marketing.

For Awarua, commercial and cultural development are closely linked. Their aims are creating employment, personal empowerment of their people and financial independence to sustain and strengthen the marae.

On yet another level, the rūnanga employs five full-time and two part-time staff who offer a range of health, social and counselling services throughout Southland. They are contracted to the Health Funding Authority and the Department of Child, Youth and Family Services.

Culturally, Hana says the rūnanga is indebted to the huge contribution of Bill Solomon and his team from Kaikōura, and to Cliff Whiting, who has been travelling to Bluff regularly since January last year to revive and teach some of the weaving, carving and design skills for the development.

His workshops have attracted huge interest from school children, Māori studies groups from two polytechnics, the Dunedin College of Education and the Southland Institute of Technology as well as television and media coverage.

"The beauty of this project is that we're finding people are extending themselves and developing new skills. Almost none of our people, not even kaumātua, have done tukutuku or whakairo or kōwhaiwhai work before. A lot of people are finding hidden talents," Hana says.

Photographs on previous pages:

Clockwise:

1. Awarua rūnanga kaiwhakahaere Hana Morgan with an architectural model of the Te Rau Aroha marae showing the existing wharekai at left and the new meeting house on the right.

2. Katie Eruera and Dale Batchelor prepare kiekie for boiling and drying.

3. Dean Whaanga bundles kiekie ready for scalding in hot water in the copper behind him and drying in a tunnel house ready for weaving.

4. Cliff Whiting, who has worked at Te Papa for six years, came south to share some of his design skills with the Awarua rūnanga. Behind him is some of the handiwork from his workshops.



Tribal Identity in a changing world

"Our kaumātua are the living bridge between the traditions of our tūpuna and the path for future generations."

Two significant cultural developments are on the Ngāi Tahu agenda this year. The first took place in March when Tuahiwi Marae hosted a kaumātua hui and, by the publication of this magazine, the second hui will have taken place. These hui are momentous because it has been some years since our taua and pōua gathered for a *take* other than the Ngāi Tahu claim. The first hui was very well attended with kaumātua travelling from all over New Zealand.

Despite the wide range of thought, several common themes ran through the hui:

- The place and importance of whakapapa in all our tribal endeavours.
- The relationship between Ngāi Tahu whānui and the Ngāi Tahu corporate.
- Upholding Māori values, tikanga and kawa in everything we do. In particular the value of our taua and pōua. Take away this group from the tribe and the tribe will die.

The concept of a council of elders was very popular, although the hui decided that the kaumātua needed to return to their home bases to discuss this idea more fully. The question still to be determined is, where would be the best place for such a council to sit within the structure of Ngāi Tahu?

Our kaumātua are the living bridge between the traditions of our tūpuna and the path for future generations. As today's guardians of tribal heritage and assets we need to ensure that what drives us is always for the benefit of the iwi. It is reassuring to know that our kaumātua are developing a forum to discuss tribal issues as an independent body.

Another cultural event of significance this year is the first Ngāi Tahu performing, visual and language arts festival. *Aukaha kia Kaha*, (*Strengthen the Bindings*) will be held in Dunedin 29 September – 1 October. Ngāi Tahu Development Corporation is organising this event and the three rūnanga of the area, Te Rūnanga Ōtākou, Te Rūnanga o Moeraki, and Kāti Huirapa Rūnanga ki

Puketeraki are the hosts.

Aukaha Kia Kaha, as the name suggests, is about strengthening the whakapapa ties that bind us together through the arts medium. Kaumātua storytelling and traditional and contemporary arts are just some of the activities the festival offers. Festival-goers will also have the opportunity to visit and learn about wāhi tapu sites in the area.

Our unique Ngāi Tahu culture has been over a thousand years in the making. It represents everything that we are as a community and exists nowhere else in the world. With colonisation we lost our language and our ability to define our world through communication. Despite this setback we have managed to hold onto many other aspects of our culture and we are rebuilding. As an indigenous people, to further survive the impact of globalisation we need to constantly reaffirm our values and traditions. Developments in technology such as the Internet brings the world into our homes. Multinational companies like McDonald's with their own strong corporate culture cross national boundaries and influence our lives. Now more than ever it is important that we hold on to our strong tribal identity. The arts festival and the kaumātua hui reassure me that we are positioning ourselves to manage these vast changes in our world. Together they set a precedent and a challenge to continue.

Iwikau & Tikao

Kā Tohu Rakatira

by Irihapeti Ramsden



MIHI WHAKATAU

Tua te Kahukura, tutū te heihei
Tua te Kahukura, tutū te roki
Te Kahukura-ā-uta, te Kahukura-ā-tai.

Ka pū ka rea ki waho
Kai tō ariki,
Kai tō mana
Kai a hukahuka nui, huka roa.

Tipare kaukau e takoto atu e
Hī ē! Maraka mai ē!
Hī ē!



He tohu whakamaumahara tēnei ki a Piuraki Tikao (John Love) rāua ko Iwikau. I whakatakoto rāua i a rāua moko ki ruka i te Tiriti o Waitangi ki Ōnuku. He kōrero tēnei e pā ana ki te mahi whakahirahira o taua wā.

On Thursday, the 28th May of 1840, Edward Marsh Williams, interpreter, wrote in his journal that upon arriving by ship at Akaroa they met “a small party of natives, most of whom spoke English pretty well”. Iwikau and Tikao were members of the party waiting for the ship’s boat to land. Williams and his fellow Englishmen were invited to share food with the tangata whenua. The Treaty was read to them in Māori and it was explained that the English queen desired to bring peace to the country. Together they discussed the issue of obtaining signatures to the Treaty of Waitangi.

The *HMS Herald* had to remain at anchor on Friday as the rain and wind blew steadily all day in Akaroa Harbour. The ship lost an anchor and thirty-six fathoms of cable.

Saturday the 30th of May was fine and calm. As instructed by Captain Hobson the Englishmen went ashore to negotiate further and to obtain the signatures of the “two Chiefs of the place – after a little more explanation (sic) they signed... and received... blankets” as compliments. Williams then put up two bills of proclamation, both in English, to announce that the visit

had happened.

The four-month-old Treaty of Waitangi was signed by two men who between them represented the major hapū of their area in their time. Iwikau and Piuraki Tikao lived in the violent period of Ngāi Tahu history when colonisation, musket wars, shifts in land ownership (fair and unfair), decimation through infectious diseases and Māori adjustment to these enormous pressures was happening.

On the Treaty document it says of Iwikau: “Ko te tohu o Iwikau rangatira o Ngatirangiamoa”. He was well known for his high status and leadership skills. Although his name is spelt differently in several documents, it is possible to trace some of his story from the 1830s, when he was involved in the defence of Ngāi Tahu during the musket raids of Te Rauparaha.

The mātāmua of Te Whē and Te Haritaua (or Te Aritaua) of Ngāti Rangiamoa, Iwikau was the first cousin of Tamaiharanui, whose image is the tekoteko of Karaweko, the latest whare hui to occupy the ancient settlement site at Ōnuku near Akaroa. Wahaka, his first wife, was also a mokopuna of Tutu and Te Wakarawa and shared the same illustrious lineage as her husband and Tamaiharanui.

In 1840, Iwikau signed the French land sale deeds, and in 1841 appears in the Halswell census of ports Cooper and Levy as no.157, ko Tuikoa (=Iwikau), High Chief. Iwikau is described by a Pākehā of the time as a person of agreeable and gentlemanly manners. He was particularly close to the French at Akaroa.

It is clear that his mana was strong among his people and among Pākehā. In 1842 Tūhawaiki, from further south, sought recognition as ariki from the rangatira of Horomaka (Banks Peninsula). People were recovering from the musket wars and several hundred Kaiapoi people had settled at Puari pā at Koukourāata (Port Levy) and acknowledged Iwikau as their leader. Under his authority they asserted their independence from Tūhawaiki, who was challenged at Akaroa by Iwikau at the head of two hundred men.

Iwikau was clear that he did not directly claim to be from Akaroa. He was from Kaiapoi and resident at Puari, but his status among his people was so confirmed that land sales on the peninsula to the French or the English did not go ahead unless he agreed. His mana was again upheld by the decision that he was to be a signatory to the Treaty of Waitangi.

In April 1842, Magistrate Robinson reported Iwikau as reasserting Māori rights to Banks Peninsula. Thereafter Iwikau appears in history advocating for his people. In 1844, the baptism of his infant son with his

second wife Ruru, is recorded. They named this son Hori Kingi. The godfather was Aperahama Te Aika (Catholic Register).

Later Iwikau drew up a list of items to be brought from Sydney, required as payment for the French purchases of land in April 1845. Magistrate Robinson noted that Iwikau had died before the payment was distributed. It seems that none of his children survived, although the Woods, Anglem and Korako whānau have a close whakapapa. There does not appear to be a public record of his burial place.

Piuraki Tikao, also known as Hoani and John Tikao, signed the Treaty as John Love, which was his whaling name. Although he lived at Koukourāata, Ohae, Akaroa and Pigeon Bay at times, he was from Kaiapoi and had clear descent from Tūāhuriri, Hāmua, Moki and Irakehu. He described himself as Ngāti Kahukura but notably

after the death of Iwikau was acknowledged as one of the major leaders of Ngāi Tūāhuriri.

“Ko te tohu o John Love an intelligent native who calls himself rangatira o ngatikahukura”, is written on the Treaty and expresses the opinion of Major Thomas Bunbury, whose job it was to obtain signatures around the islands. Bunbury further said that Tikao was a very intelligent and well-dressed native who spoke English better than any other he had met.

According to his nephew Hone Taare Tikao, Piuraki had a very powerful physique being 6ft 4in tall (1.93m) and intellectual ability to match.

His was a life of challenge and commitment to his people. The pleasant Pākehā descriptions of him



changed as he opposed land sales and maintained a constant stream of written and vocal objections and challenges to the activities of land purchase agents and other local colonial activity. Tikao also sought the intervention of the Governor in the activities of Te Rauparaha and his people in Te Waipounamu. He was described as a very meddlesome fellow by Shortland (Assistant Protector of Aborigines) and was noted for his audacity toward Europeans. He was later referred to by Sir George Grey as, "an insolent and turbulent native".

In January 1849, Walter Mantell wrote to the Colonial Secretary that "the Ngaitūāhuriri (Kaiapoi) headed by John Tikao behaves (sic) with their usual insolence..."

There was good reason for the energetic behaviour of the tangata whenua. As negotiations for the sale of massive amounts of Ngāi Tahu land at unrealistic prices proceeded, Tikao consistently protested. According to his nephew HT Tikao he was able to base his protest on his experience of land prices in Europe where he had spent several years. Piuraki's estimation of the worth of the purchase made by Kemp in 1848 was five million pounds. The price eventually paid was two thousand pounds for twenty million acres. Many of the Ngāi Tahu rangatira signed Kemp's deed in order to maintain their mana whenua, faced with the possibility that the money would be paid to Ngāti Toa.

According to HT Tikao, his uncle had shipped aboard a whaler leaving Kāpiti for Europe in the mid-to-late 1830s. Along with his father, Taupori o Tūmatauenga, and his brothers, Wharerākau and Pukurau (later called Tamati), he was held at Kāpiti as a prisoner after being captured at Kaiapoi. His mother, Hakeke was able to escape from the ship on the way to Kāpiti and swim back to shore. Wharerākau was well known as a waka designer, builder and carver.

In 1918, James Cowan interviewed Hone Taare



Tikao about his uncle and published an article in the *Akaroa Mail*. Hone Taare talked of Piuraki (John) Tikao's travels and the skills he had acquired in mathematics and European languages. During his time in France, HT Tikao believed that Piuraki had contact with the promoters of the French migrants to Akaroa and promised them support on their arrival.

It appears that he was also skilled in surveying and was competent with a compass and chain. He would check the measurements made by surveyors in his area to make sure that his people were not cheated. He also became a native land assessor.

The handwriting of Piuraki Tikao is as strong and clear as his messages. He maintained a correspondence with Sir George Grey on land matters until his death. Some of the letters, signed by John Tikao, have survived.

At the end of his life, Tikao returned to Pigeon Bay to be near the grave of his son. His wife and children had died in the epidemics that swept Horomaka. He died there in June 1852 and was taken by his people to be buried at Kaiapoi. After Piuraki's death, his brother Tamati took the name Tikao.

Although Piuraki and Wharerākau did not leave children, Tamati and his wife Rahera were the parents of Hone Taare Tikao, from whose marriage to Matahana Toko Solomon many Ngāi Tahu families are descended. The stone unveiled at Ōnuku on

Waitangi Day 2000 commemorates and celebrates the lives of these two remarkable Ngāi Tahu men who lived in such turbulent times. Along with many other Ngāi Tahu people they sought to preserve the resources which would enable their mokopuna to have a just and equitable future. They went about their activities using the tools available – a high level of organised communication, literacy, intellect, and logic. Underlying their work was their passion for our future.

Irihapeti Ramsden wishes to acknowledge the work of Dr Te Maire Tau and Waitai Tikao of Ngāi Tahu, and Peter Tremewan and Harry C Evison from the University of Canterbury in compiling this article.

Taranaki Hikoi ki Ōtākou

Nā Edward Ellison

In March, Ōtākou hosted a contingent of northern Māori who were representing the eight iwi of Taranaki. In addition there were representatives of Te Tai Tokerau, Tainui, Ngāti Kahungunu and Te Arawa iwi.

The hikoi was a nine-day journey starting in Hāwera on the 22nd of March and travelling via Picton to Hokitika.

From Hokitika it was on to Ōtākou, Rāpaki, Waikawa, Wellington, and then the final leg, arriving nine days later at Parihaka Pā.

The hikoi was organised by Te Kāhui Kaumātua o Ngā Iwi o Taranaki, with Koro Tom Ngatai being the key influence behind the kaupapa.

The purpose of the hikoi was to commemorate Taranaki Māori and Māori from other iwi who had died last century while being held as political prisoners in the Hokitika, Lyttelton and Dunedin gaols. They were members of two separate contingents transported south in the nineteenth century. The first group were shipped south as a result of the colonial wars in Taranaki and were held in the south during the period 1869-1872. The second group were the "ploughmen" from Parihaka Pā, followers of Te Whiti and Tohu Kakahi, who were transported south and were also held prisoner without trial during the period 1879-1882.

As a result of being uprooted from their homelands, separated from their wives, children and whānau, and held prisoner in the colder climate of Te Waipounamu, a number of the men died. In Dunedin the burials are unmarked, and are located in the pauper sections of three cemeteries. It is only through painstaking research that the actual locations of the burials have recently been uncovered, in some instances with up to four other burials on top of the original "Taranaki Prisoner" burial.

From the time of the incarcerations Ngāi Tahu rangatira have been active in advocating for justice to be done. Hori Kerei Taiaroa, and Ihaia Tainui, two South Island Māori MPs, were active in bringing the plight of the prisoners to the attention of the house. Ngāi Tahu



Manuhiri in front of the whare after the poroporoaki

people living near where the prisoners were being held were active in seeking to alleviate their conditions, providing kai and conveying messages between the political prisoners and their whānau in the north.

There were Ngāi Tahu living in Parihaka at the time of the sacking. A number of Ngāi Tahu families in Te Waipounamu were at that time active followers of Te Whiti's religious movement and adopted the stance of passive resistance in defiance of the colonial Government's actions of land confiscation.

During this period Ngāi Tahu whānau and hapū were suffering from impoverishment as a result of the dishonouring of land sale contracts by Crown agents and the settler governments, making them able to identify with the Taranaki Māori being held prisoner in their midst.

Some Ngāi Tahu were connected with Taranaki iwi prior to the turmoil through marriage while others married prisoners who stayed in the south after their release. This shared history and connection ensured that the story of imprisonment was kept alive over the generations, even if somewhat tenuously at times.

Koro Tom Ngatai, an influential Taranaki kaumātua, has worked hard to ensure that the sacrifices of those tūpuna who were incarcerated last century and those who paid the supreme sacrifice in the defence of their lands, homes and whānau are honoured.

For several years Tom Ngatai and his supporters worked to bring together the "hikoi" concept. They undertook research involving many trips throughout Te

Waipounamū, and negotiated for resources to make the hīkoi a reality. They were driven by an underlying belief that the unity Taranaki iwi needed to achieve an amicable Treaty settlement was linked to appropriately honouring the past and those who had made sacrifices.

This year's hīkoi was in fact the third in recent times. While the histories of the past seemingly lay dormant for many years, they were reawakened by an event that occurred in 1983. Uncle Riki Ellison, while on a visit to Taranaki, asked the Taranaki elders when were they going to come south and visit the places where the Taranaki prisoners were buried? He also suggested that something should be done to remember those Taranaki people who lay in Te Waipounamu urupā.

In 1985, a year after Uncle Riki had passed on, a request was made to Ōtākou Marae by the Taranaki Māori Trust Board to host a hīkoi of Taranaki kaumātua who were coming south to visit the places where their people were held in the nineteenth century. In November 1985, a hīkoi of 110 manuhiri from Taranaki arrived at Ōtākou. They came to visit the quarries, roads and civic works the prisoners had worked on, a cave which provided temporary shelter for the work groups, and an urupā where it was known some unmarked burials were located.

It was the visit to the cave that triggered the strongest emotions and came to symbolise the history of the prisoners in Dunedin. The unmarked graves in the paupers' section of the Northern Cemetery also caused a strong reaction. The discussions that night in Tamatea were emotionally charged, and ensured that a return visit to Dunedin would happen, to establish a memorial in recognition of the events of last century.

In March 1987, a return hīkoi arrived at Ōtākou to unveil the memorial "Rongo", situated near the site of the cave, by the Andersons Bay causeway. The central piece of the memorial is an ancient carved rock retrieved from an old pā site on the extreme western point of the Taranaki coast. Sir Paul Reeves, the Governor General at the time, was

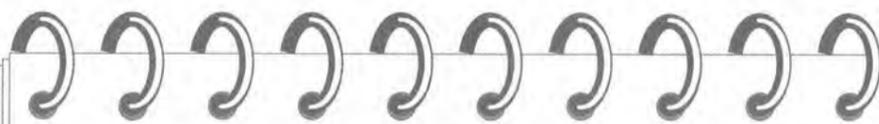
involved in the unveiling ceremony. The memorial "Rongo" is dedicated to those who lost their lives defending their land – perhaps one of the very few memorials relating to those who lost their lives defending their land in this country!

So we come to the Hīkoi 2000, a huge logistical exercise aiming to bring 300 people south to Te Waipounamu, to commemorate the lives of those buried in the south.

This hīkoi had been three years in the planning and was one last opportunity for some kaumātua to see the places special to their past and to transfer this history and attachment to the younger gen-

eration who were travelling with the hīkoi.

Ōtākou had never before been asked to accommodate this many people – and for two nights! Sleeping marquees went up as well as a huge marquee for kai and a marquee to cover for inclement weather or contingencies. In addition accommodation in the Portobello Hall was arranged. Hearing closer to the time of the hui that the numbers had dropped to 240 brought a sense of relief. There were however still the local whānau tautoko to cater for as well as the seventy workers – all in all an organisational challenge!



Day One: Weather conditions perfect. An advance party of 25 kaimahi from the hīkoi arrived twelve hours ahead of the hīkoi to assist with the preparations. The main group arriving that night, after a long journey from Hokitika.

Day Two: Weather conditions perfect. Unveiling of additional plaques placed on "Rongo" to commemorate other iwi with people represented in the imprisonment, such as, Te Tai Tokerau iwi, Tainui, Te Arawa and Ngāti Kahungunu. From there the hīkoi travelled to the Botanical Gardens, scene of work undertaken by the prisoners, and a nice place to have lunch. It was then on to the Northern Cemetery to unveil a memorial to the mate located there. The memorial was a carved stone and represented a mokomōkai, symbolic of the price put on the head of tangata whenua who had full moko, and reminiscent of the meagre "value" placed on the lives of the prisoners. Travelled to the Southern Cemetery, where local and Taranaki researchers had located 17 of the 18 unmarked burials of Māori prisoners of war from the 1869-72 era. This was a poignant moment as many of the people present were seeing for the first time the burial place of their tīpuna.

We then returned to the marae for hākari and celebration. The mayor Sukhi Turner joined the hui for this part of the occasion, and was warmly received.

Day Three: Weather conditions fine, slight northerly, cool morning, warming rapidly. The marae at this point was running low on water. The kaimahi all voluntary bar one had expended huge effort, and had an attitude that made the hui a special occasion for all. A poroporoaki and then our manuhiri were on their way to Ōtautahi at 10am. The clean up took until 4pm.

This was a rare opportunity to host an inter-tribal hui this far south, I believe all involved gained a lot and warm relations exuded throughout the entire event. It was a truly memorable moment in the history of both the Ōtākou Marae and Dunedin City. Our many thanks go to all those who assisted in any way.

This third hīkoi to Ōtākou has served to underline an important element of history for the Dunedin area, and many genuine comments were received from Dunedin residents about the appropriate recognition of this connection. Equally it has further strengthened the bond between Taranaki and Ngāi Tahu ki Otago.

"Mā te manaaki i te tangata ka mōhio koutou he iwi." (You recognise an iwi through their hospitality.)

Photographs: Top to bottom:

Tom Ngatai speaking at the unveiling in the Northern Cemetery

Taranaki manuhiri

Taranaki manuhiri at unveiling



Hana Pōtiki, Kelly Tikao and Carol Donovan are the first contributors to share their experiences in *Being Kāi Tahu*. *Te Karaka* welcomes readers to write in and share their stories with Kāi Tahu whānui.

Being Kāi Tahu

Nā Hana Pōtiki

From an early age feelings of being out of place because of my identity were compounded by continuous questioning from Māori and Pākehā alike, usually centered on how much 'Māori blood' I had in me. My understanding of my Ngāi Tahu identity during my childhood and teens was usually centered around blood quantum. Not that blood quantum equated to any degree of understanding in my own mind, but that was the criterion predominantly used by those around me. What usually followed such questioning were value judgements about what that fraction then meant in terms of "Māoriness". How much Māori blood in you, was somehow meant to correlate with how 'Māori' you were in cultural terms!

As a young girl growing up in New Zealand this presented me with more questions than answers. I always felt "more Māori" than I imagined my blood quantum allowed for. I had a passion for the language, the sound of it, its poetry. I felt Māori, yet that feeling, that sense of identity didn't correspond with the perceptions held about me in the wider community.

I was white, one-eighth Māori blood, and what's more – I was Ngāi Tahu – all of which presented themselves as obstacles to acceptance into the Māori community.

Waking up from plastic and micro surgery at six years of age after having accidentally cut my right hand off, I had two immediate concerns. The first being that, everyone talking about the plastic surgery somehow translated into me having a plastic hand instead of my real one. Secondly, due to the severe blood loss that I had suffered, there may have been an impact on the amount of Māori blood I had left in me! They were real concerns for that six year old girl, who knew her Ngāi Tahu-ness was so often measured on blood quantum, but hadn't quite figured out which part of her anatomy was Ngāi Tahu, and, in the event of blood loss, how more could be obtained.

The plastic hand and loss of Ngāi Tahu blood concerned me because both were likely to mean I would be 'less' than the person I wanted to be.

Feeling "Māori" and identifying as such meant that my earliest



Hana Pōtiki

memories at school were ones of defending my identity to my Pākehā peers and teachers. At primary school I recall being teased on a number of occasions with the names "nigger" and "blackie". I knew it had something to do with having "Māori blood" yet I couldn't quite figure out how it corresponded with my own fair colouring.

I then attended Queen Victoria Māori Girls' Boarding School in Parnell, Auckland, and that presented its own series of culture shocks. I was the only one of five children to attend a Māori boarding school and my reasoning was simply my passion to learn te reo and Māori culture. I didn't enjoy my years there at all, leaving with a sense of accomplishment at having lasted the four years, but also a sorrow at having spent them there. I was perhaps more challenged about my personal identity at that kura than anywhere else and at any other time.

I remember returning to my home in Wellington for my first school holidays and crying to my parents

about not feeling like a "real Māori". I abused my mother for not having a truly Māori household on account of us having matching cutlery – Māori families didn't have matching cutlery! The truth was that the criteria commonly used by my peers to identify one's Māoriness were largely alien to me. Being Māori meant to be able to talk and act tough, to not show off your body or be proud of your looks. To wear shorts under your skirts and avoid ever having to get into a swimming pool without a T-shirt and shorts over your swimming suit. I wanted to belong. I wanted to be "Māori".

Some of the girls had questioned how I could be a Māori and come from the South Island, as it was known there were no Māoris in the South Island. This fact, coupled with looking like a "honky" made it increasingly hard for those around me, and indeed for myself, to locate my place in the Māori world I felt so much a part of.

My father's response to my tears and endless questioning would

guide me in the years that followed, helping me to come to terms with my own personal identity.

"Darling you don't have to worry about being 'Māori' whatever you think that means – You are Ngāi Tahu, you have that whakapapa, and that is something that no one can take away from you."

This is an extract from a book by Hana Pōtiki to be published later this year by Bridget Williams Books. The book deals with issues surrounding Ngāi Tahu identity.

Hana is the youngest daughter of Sir Tipene and Lady Sandra O'Regan. She is currently head of school of Te Mātauranga Māori at the Christchurch Polytechnic and a member of the Ngāi Tahu Language Planning Committee.

For further information contact: Bridget Williams Books, PO Box 5482, Wellington;
email: bwbooks@ihug.co.nz.

What does being Kāi Tahu mean to me?

Nā Kelly Tikao

It means belonging to an iwi that is based away from where I live. It has been for many years a home away from home. Something spiritual and intriguing, but not always accessible – a key to my past and to my future that continues to lure me.

Living away from your iwi, hapū, rūnaka and extended whānau, means really feeling separated. It means wanting to be included, to be acknowledged by the iwi that you do exist and that you are important to the iwi.

It means finding your Kāi Tahutaka wherever you go and holding onto it – finding it within university or polytechnic studies, finding it within books, radio or television programmes. It means meeting as many Kāi Tahu people living like you, away from the iwi. It means trips back home as often as you can afford it. It means keeping in touch with your whānau. It means researching your whakapapa and getting *Te Pānui Rūnaka* and *te Karaka* and grasping those ropes, those ties to your iwi, hapū and whānau.

We may be ki waho or taurahere but for me it is like the ewe (placenta) between mother and child – we need to be fed with kōrero and nourished with tautoko and manaaki to be able to grow strong in our identity. We are the children of Waitaha, Kāi Tahu and Kāti Māmoe and if we have been offered the kai as mentioned above, we will return our love and skills to our people and the whenua from wherever we may be standing.

It is special, it is me – it is my strength, and sometimes my weakness. It is my link to my tīpuna. It is my wero.



Discovering My Polynesian Roots

By Carol Donovan.

"Nathaniel Bates, both your great-great grandmothers were Māori, the Blue Book, you are now registered Ngāi Tahu." These revelations came from my mother during my brief visit to Christchurch in 1998. I was amazed, very pleased and eager for more information. Then my mother showed me a very carefully compiled album that she had put together with great pride. There were copies of paintings of Mr Bates and my great-great grandmother and other photos and documents dating back to the early 1800s.

How could I possibly absorb all this enlightening information. After all, thirty-three years earlier I had left New Zealand because of racial tension and a lack of opportunities for women and Māori.

I may only be one-eighth Māori, but I have always felt a kinship with Polynesian culture. I love traditional Māori food, pāua, oysters, whitebait, kina, dried eel from Birdlings Flat and particularly the muttonbirds that Dad used to bring home from Invercargill in kelp bags.

There had been subtle hints of Polynesian ancestry. Mum gave me a greenstone pendant that had belonged to my great-grandmother. My grandmother donated tribal artefacts to the local museum. Auntie Doreen once told me, we were "part-Māori", but no one dared discuss it. If you looked Pākehā then it wasn't a good idea to admit that you had any Māori blood in your veins.

My fondest memories of my early years were our many days camping and fishing at Boat Harbour, 21km south of Kaikōura. There were plenty of crays and pāua in the tidal pools in those days. The best days of all were when I managed to sneak off to Oaro and 'hang out' at the Solomon's house. Their house was always full of kids, laughing, singing, playing guitars, plenty of food and I was always made to feel welcome.

I continued to associate with Māori in Christchurch. Sally Pitama and I played basketball together and I was a regular at the local Māori Club. Unfortunately though, Pākehā girls who associated with Māori were

given a very bad reputation. This caused many sleepless nights for my parents and after dropping out of school and moving to Auckland, their worst fears came true. At nineteen I returned home unwed and pregnant.

In 1966 it was tough enough being an unwed mother, but tougher still if your child was Māori. Racial tensions were strong and there were no opportunities for single women, so I decided to go overseas in search of friendlier shores. We spent a couple of years in Surfers Paradise, Australia. The weather was balmy and I earned a living as a waitress. But something was missing! It was the Polynesian culture. It took a hair-raising trip to New York and then on to Los Angeles before I finally arrived in 'Paradise' – Hawaii. When one arrives in Honolulu airport, it's the sound of the Hawaiian music and the warm tropical breezes that lure you into the mood that is Hawaiian.

The Polynesian culture was alive and proud here. Within 48 hours, I had a room in a hotel one block from Waikiki Beach, a job and Nikki enrolled in school. It wasn't long before we had 'gone Hawaiian'. We had tans, surfboards, Hawaiian sarongs and flowers in our hair. We swam in the warm ocean, lay in the white sand and thoroughly enjoyed the seemingly endless summer. We would have stayed forever, but it was not to be. Immigration in Hawaii would not change my visitor status to residential status. To do that I would have to go to Los Angeles and because it could take years to process the paperwork, I would actually have to move there, a thought I did not relish.

It was a sad day in 1973 when we left Hawaii. I vowed to return as soon as possible. It was not until 1984, after a long battle with immigration, that we were granted US citizenship, of which I am eternally grateful.

During those eleven years we used the time very productively. I returned to school and graduated with a degree in Geography with emphasis on Travel & Tourism. I also became actively involved in Wildlife

Conservation. Best of all though, were Nikki's achievements. She graduated from high school at age fifteen with honours. She was then accepted by the University of Hawaii to attend the VHA campus on Maui.

This was a particularly wonderful time for us. I flew to Maui often and enjoyed watching my daughter flourish in this happy relaxed environment. Nikki graduated from VHA Maui, with a degree in Journalism with honours. She went on to attend the prestigious University of Southern California and in 1988 received a Degree in Television Management, again as an honours student. The very next day she returned to Hawaii and went on to become a successful television reporter/producer. Several years later though it became clear that if she wanted to advance in her career, she would need to return to Los Angeles. We both visit Hawaii every year and plan on settling there permanently in the future.

In 1988, I retired from the restaurant business to pursue my love of travel and work as a volunteer on wildlife conservation projects around the world. Each February I come to New Zealand to visit my ageing parents. I attended the 2000 Waitangi Day celebrations at Ōnuku Marae in Akaroa. Sally Pitama and her mother were there. They were surprised when I told them I was registered Ngāi Tahu. I was overwhelmed by a sense of pride and belonging that day, it seemed I had come full circle.

I spent a few days in Kaikōura, with family and friends. It was a wonderful experience and although there are no longer any crayfish or pāua in the tidal pools I am pleased to see eco-tourism flourishing.

Hawaii is my home and, although I will not live in New Zealand again, I am very proud to be Ngāi Tahu.



Carol Donovan (left) with her daughter Nikki

News from Whakapapa Ngāi Tahu

Rūnanga Affiliation

The Ngāi Tahu tribal structure, as set up by the Ngāi Tahu Act of 1996, established our eighteen papatipu rūnanga as central to the day to day work of our tribe. As a result, rūnanga affiliation for individual tribal members has become increasingly important in determining how people can participate in tribal affairs.

Over the last three years Whakapapa Ngāi Tahu has been involved in the Rūnanga Registration Project. The aim of this project has been to identify tribal members who affiliate to particular rūnanga, based on whakapapa links. For many people this will mean that they may affiliate to more than one rūnanga.

With two thirds of the project completed, individual rūnanga may now have for their use a database of all the tribal members who link to their rūnanga. These lists provide individual rūnanga with the means to interact with their own people. They are provided specifically for the use of the rūnanga and we will not be providing them to individual members without the sanction of the rūnanga concerned.

When our database upgrade is completed later this year we will however be able to identify the rūnanga affiliations of all new members. This will enable them to make contact with their own rūnanga. For those of you already enrolled who want to find out which rūnanga you affiliate to, please contact Tarlin Prendergast on 0800 KAITAHU (0800 524 8248) or 03 3712636.

Gone No Address and No Date of Birth

In the last issue of *te Karaka* we published the first half of our "Gone No Address" and "No Date of Birth" list. Please take a moment to scan the second half of the list printed in this issue. We really appreciate your help in keeping our address list up to date.

Ali's Home Help

At 48 and a mother of three adult children and grandmother of seven, Ali Harpur (née Tainui) is a woman with extraordinary motivation and passion in all aspects of her life, not least of all the setting up of her new business, Ali's Home Help.

After many years of working for other people which Ali thought was less than ideal, she decided that she had had enough. In her last job with a home help agency she had worked long hours for little money. Add to this the lack of compensation for the often long distances travelled and, perhaps worst of all, the physical demands that were beginning to take a toll on her body and you have the motivation for her to take control of her life and her future. Hence it was at this point that Ali decided, along with her partner Phillip Williams, to develop her own home help business.

Ali's starting point for her business was to set up a home help service specifically aimed at Māori clientele as she was aware that cultural issues are important for many Māori and in general these were not being met. After doing some research she quickly discovered that there were no other Māori agencies in Christchurch so here was her opportunity to fill a need in the marketplace.

The next step was to approach the Ngāi Tahu Development Corporation for advice on how to cultivate the idea and best target herself to Māori. As it was an important requirement for Ali to have Māori symbolism in her business logo this was one of the questions she asked of Ngāi Tahu. She was directed by her cousin, Nelson Tainui, to approach Ben Te Aika who works at the Te Toi Mana Gallery in Christchurch. Ben worked with the aims and ethics of Ali's business philosophy and developed the "He Tohu Mana Manaaki" design, which she and Phillip are particularly pleased with. Ali was also very pleased with the advice from Peter Lyman who directed her to Phil Broughton to be her accountant and Nicole Armstrong to be her BIZ mentor.

Armed with support and an identity for her business, all that was left was to get out and market it – and market it she has. A letterbox drop of more than 2000 fliers, advertisements in the local newspaper, a Yellow Pages entry and fliers to be inserted in the bounty packs given to new mothers leaving Christchurch Women's Hospital are just a start.

After only three weeks in business Ali had a dozen clients on the books and a part-time staff of three employed on an hourly basis. Because her staff are working in people's homes, Ali takes particular care when considering new personnel. All staff are vetted through a police checking system before any commitment is made to employ them.

The long-term goal for the business is to become a specialist Māori health provider contracted through organisations such as the Health Funding Authority, ACC and other Government Bodies. For the time being though it is about growing a strong and solid business and providing quality service to their clients.

"Do the ground work first", is Ali's advice for anyone interested in setting up their own business.

Born in Hokitika, Alamein Tainui or Ali Harpur as she is known these days is the daughter of James Tainui from Arahura.



Ali Harpur with husband Phillip Williams



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0 8 0 0 A L I S H H

Ben comes out of the woodwork

He kārahu tapu taku kārahu,
Nau lo Tikitiki o Raki,
Tēnei o pia,
Tēnei o taura,
Heio nui, he io roa, e io e...

Ben Te Aika is at an exciting stage of his life and career as an artist. Two years ago he began training in the art of tā moko at Te Toi Mana Māori Art Gallery, located at the Christchurch Arts Centre.

There is a great degree of responsibility involved for a trainee tā moko artist, making it an art form not to be taken up lightly. Ben speaks of the highly selective manner in which people are picked to train in the area of tā moko. "The first time I picked up a machine and started training for tā moko, it was on a person. I'll always remember that first experience, and... I owe that man a lot for taking me over the psychological barriers of that first time." The very permanence of their creation is what causes the initial apprehension, according to Ben.

Hygiene is also very important. The risk of infection when dealing with open abrasions is potentially very dangerous, so the trainee has to learn a great deal about sterilisation and have access to the right equipment.

Ben, at 32, feels very fortunate to have had the support that he has over the last few years, and stresses the importance of having it when starting out. "For someone to be out there starting from scratch, even if he's a very experienced kaiwhakairo, I would be very fearful for them actually, as they could easily get into a lot of trouble."

In 1997 Ben first went "under the needle" at a wānaka held at the gallery by Te Rangi Kaihoro and Gordon Hadfield. The following year he began his training, along with Christine Harvey (Ngāi Tahu, Moriori) and Riki Manuel (Ngāti Porou) at their tā moko "kōhaka" which they set up at Te Toi Mana Māori Art Gallery.

He went on to design his own pūhoro which covers his lower back and buttocks area. His whanauka, Christine, was given the challenge of turning the design into a reality. His pūhoro design includes a large omnipresent sun as the dominating figure, Tama-nui-te-rā, blazing behind Aoraki, who stands in front, a tohu of stability. "To my mind the sun is me when I'm centred and at peace. Being in the small of the back – te pae tuarā – that's the place of our centredness, physically and spiritually, that's where all movement comes from,



Ben at work creating tā moko

in martial arts, mau rākau."

Ben says he started off being "a haututū at school, scribbling on the desk when I was supposed to be doing maths". His first carvings can possibly still be found on those very desks. Ben's younger years were influenced by his Irish father: "all my friends played rugby – we played soccer." It was his art that provided the anchor. "My art has always kept me in Te Ao Māori, my love of art, especially Māori art."

He spent his high school years at boarding school in Hamilton, and found it a marked change from life in Ōtautahi. "It was my first real exposure to things Māori."

By the age of fifteen, he first began thinking that tā moko could be something he would like to delve into. It would be another fifteen years before those thoughts came to fruition.

After leaving school he spent a few years travelling before joining the army. He still wears the tell tale signs of his army days, with his shortly cropped hair and "clean cut" look. He has since completed a degree in Māori Environmental Theory from Lincoln University.

While researching his whakapapa he was drawn deeper into Te Ao Māori. He found out that his tūpuna wore moko and felt inspired to know more. Since then he has done further research into Ngāi Tahu carving and has identified what he has termed as a definite "accent" in examples of Ngāi Tahu carving, "it's very slight and subtle, but it's there".

There has been a recent revival of many Māori art forms, which has complemented the decolonisation process and tino raketirataka movement. In terms of the revitalisation of tā moko as an art form, Ben says, "the revival is here because the time is right. As our awakening unfolds, things are uncovered." He states the example

of the tauihu that was found on Rakiura. "More will be revealed as time goes on and we grow."

There are still many myths and fears relating to the art of tā moko, despite its recent revival. Ben says that it is difficult to gauge the reaction of family and other Ngāi Tahu, who often do not "voice too much". Any apprehension people may have is partly due to their fears surrounding the tattoo industry of the Pākehā.

The major difference between the two areas of mahi lies in the cultural framework in which they exist. Karakia are recited by the tā moko to clear the way. "On all planes really, you need to be clean – spirit, mind, and body."

In terms of Māori design the tā moko artists at Te Toi Mana Māori Art Gallery are at the "cutting edge". They have the background knowledge that comes from their expertise in carving. For this reason they like to safeguard their designs as much as possible. They have been to overseas conferences on body art, and have witnessed the blatant misappropriation of tā moko and the



Ben Te Aika at the Te Toi Mana Māori Art Gallery in Christchurch.
Photo: Ariana Tikao

Māori motifs within. An example of this is an American man who has a full facial moko that only shows up at night under fluorescent lights when he is out "raving".

Ben's experience as a carver has proved to be most valuable in terms of the knowledge he gained in Māori design, whakapapa, and tikaka. Although machines are now used in the creation of modern moko, the tikaka and whakapapa remain strictly the same.

The technique differs now that uhi (chisels) have been replaced by machines. Ben stresses the highly technical nature of tā moko. "Every time you touch someone's body it's different. Even if you're running one line you can run through all sorts of different skin densities, and it has a different appearance."

Ben loves the diversity of moko and the continual creative process involved in developing it further. He finds one of the most rewarding aspects of the work is "upholding Māori imagery in art, and bringing it into this world".

Nā Ariana Tikao

Te Rūnanga o Ngāi Tahu to Host International Diabetes Conference

In October of this year Te Rūnanga o Ngāi Tahu will host the 5th International Conference on Diabetes and Indigenous Peoples to be held at the Christchurch Convention Centre. The theme for the conference is Te Hikoi o ngā Mokopuna – walking with our grandchildren.

Diabetes is a major health issue in this country currently and it continues to get worse. The 1996/97 New Zealand Health Survey shows that diabetes affects at least 3.7% of the adult population. It is of particular concern amongst the Māori population. Māori and Pacific Island people are twice as likely to be diagnosed with diabetes as European/Pākehā people are. This same situation exists amongst

indigenous peoples in the US, Canada, Asia, the Pacific Basin and Australia.

The grim statistics for Māori and diabetes go like this. Diabetes is present in over one third of Māori admitted to hospital with either heart failure or myocardial infarction, which is double the rate for New Zealand Europeans. Among Māori aged 40-59 years, diabetes is over seven times more common in those who have a heart attack. Over 50% of Māori aged 40-59 years with heart failure have known diabetes. Māori with diabetes have over three times the rates of blindness. Māori with diabetes have 2-3 times the rates of end stage renal failure. Māori with diabetes have over twice the rate of

retinal laser therapy. Māori with diabetes have over twice the rate of known cataracts.

Diabetes is increasingly being included in discussions on the health of Māori by iwi and Māori agencies. There is no doubt that the Māori community is aware of the importance of the disease that causes death and damage to their whānau and hapū through myocardial infarction, end stage renal failure, blindness, cerebrovascular accidents, heart failure, amputations and major infections.

The damage that is caused by diabetes is directly related to the quality of self-care, blood glucose and fat levels and blood pressure control. Māori have been shown to

have poorer blood glucose control, poorer weight control, high smoking rates, lower self-glucose monitoring rates and poorer foot care than NZ Europeans.

Access to quality diabetes services has been shown to substantially reduce the rate of complications. However, inequity and

barriers to accessing and implementing quality care do exist. There are also major factors surrounding the ability of Māori to self care which have not been successfully addressed by the current methods for delivering diabetes care.

Diabetes care requires a multidisciplinary team approach

including the latest evidence and best practice. Māori health workers and social services provide a pathway between Māori patients and primary and secondary care providers, as well as assisting patients with making the necessary lifestyle changes advised by their medical team. A majority of Māori,

do not participate in lifestyle change programmes for a host of reasons, therefore it is very important to provide that service for Māori if there is to be an improvement in mortality rates.

Ariki Hamilton and June Swindells work with Māori at the Christchurch diabetes clinic. Their focus is to initiate lifestyle change and education programmes at the diabetes life education building. Health promotion and diabetes awareness are issues they focus on to delay or prevent the serious outcomes.

As gloomy as it may sound, the news from the health professionals is that diabetes is largely preventable. By maintaining a healthy weight, a healthy diet and regular exercise it can largely be avoided. For those already suffering from the disease the more serious health complications can also be avoided.

If you would like to know more about diabetes you can contact the Christchurch Diabetes Clinic on:

(03) 364 0860 or Diabetes Life Education on (03) 379 5120.

If you are interested in attending the conference, please contact the Conference Secretariat:

P O Box 13118
Christchurch
phone: (03) 3713911
fax: (03) 3713901
email: info@diabetes2000.co.nz



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Te Pātaka Kōrero

Kia ora rā koutou! Well I haven't received many letters for *Te Pātaka Kōrero* lately... so preferring to take the optimistic approach when dealing with our iwi, I thought this might be the result of people being unsure about how to write letters in te reo, or incorporate Māori terminology and phrase into their letters!? Of course it might just be because people don't want to write to *Te Pātaka Kōrero* with their questions and thoughts about our reo, and ways we might be able to help... but as I said – I'm going to stay optimistic... for now.

So – in this issue I will try and give you a few ideas about how you might include te reo in your letter writing. If you are looking for a book to guide you in this area, I recommend *Māori for the Office – Te Reo Māori mō te Tari*, published by Te Taura Whiri i te Reo Māori – The Māori Language Commission.

Generally the protocols that we use when writing a formal letter in English also apply when writing in Māori – use the guides below and try using as much te reo as you can in your letters!

nā Hana Pōtiki

Kā Mārama o te Tau – Months of the year

He rerekē kā ikoa o tērā iwi, o tērā iwi mō kā wāhaka o te tau. Nāia kā ikoa i mōhiotia whānuitia e te iwi Māori me kā kupu o Kāi Tahu ake.

Every iwi will have their own names for the months of the year. Below are those most commonly known and those of Kāi Tahu.

Names of the months in English	Transliterations	Words used by Te Taura Whiri i te Reo Māori	Kāi Tahu terms for months of the year
January	Hānuere	Kohi-tātea	Iwa
February	Pēpuere	Hui-tanguru	Kahuru
March	Māehe	Poutū-te-rangi	Kahuru Kai Paeka
April	Āperira	Paenga-whāwhā	Kahuru Tahī
May	Mei	Haratua	Mātahi
June	Hune	Pipiri	Māruaroa
July	Hūrae	Hōngongoi	Toru
August	Ākuhata	Here-turi-kōkā	Whā
September	Hepetema	Mahuru	Rima
October	Oketopa	Whiringa-ā-nuku	Ono
November	Nōema	Whiringa-ā-rangi	Whitu
December	Tihema	Hakihea	Waru

Te Rā – The Date

Te	Te Rā	o ngā rā o	Te Mārama	Te Tau
Te	14	o ngā rā o	Mātahi	2000
Te	6	o ngā rā o	Kahuru	1840

Te Mihi – Beginning the Letter

Kai te whai anō kā tikaka ki ērā o te reta Pākehā, hāuka tētahi mea: kāore he tika ki te tīmata ki te kōrero, “Ki te kaupānui o tēnei reta”. Ki tō te whakaaro Māori, he ōrite tēnā ki te kōrero, – “Ahakoa ko wai koe”. Nā reira, ahakoa kāore koe i te mōhiotia ki te ikoa o te kaupānui, tukua tētahi mihi whānui hei whakarakatira i a ia.

Again the protocol follows that of the English letter except for one important area – It is not appropriate in Māori to address your letter: “To whom it may concern”. To the Māori mind this is like saying: “no matter who you are...” Therefore, even if you don't know the name of the recipient of your letter, extend an open greeting that will pay due respect to him or her.

In the last issue of *Pātaka Kōrero*, I listed some terms for the family which you could use in the address. It is important to note that it is appropriate in Māori to use generic terms like Hākui (mother), Hākoro (father), or Pōua (grandfather) and Taua (grandmother) – for those of the respective age groups, irrespective of their personal relationship to you. For more formal terms of address, try these:

Rakatira	for an esteemed person of mana
Kaihautū	the navigator of a boat (or kaupapa)
Kaiwhakahaere	The organiser / chairperson / administrator

Tēnā	Pronoun / Tūikoa	e	te/kā	Recipient / Kaipānui
Tēnā	koe	e	te	Rakatira
Tēnā	kōrua	e	kā	Kaiwhakahaere

You can add more information onto this title by following this structure:

Tēnā	Pronoun / Tūikoa	e	te / kā	Term of address / Kaipānui	of	Name of the organisation
Tēnā	koe	e	te	Rakatira	o	Te Rūnaka o Moeraki
Tēnā	koutou	e	kā	mema	o	Te Pōari
Tēnā	koutou	e	kā	iwi	o	kā hau e whā
Tēnā	koutou	e	kā	karakataka maha	o	te motu

[I greet you, the leader of Moeraki Rūnaka]

[I greet you all, members of the Board]

[I greet you all, the tribes of the four winds]

[I greet you all, the many callings of the land]

4: Te Poroporoaki

He tikaka anō tēnei nō tātou te iwi Māori. Menā ka tuhi koe ki tētahi takata Māori/rōpū Māori, he tika hoki kia tukua atu kā mihi ki kā mate i roto i te reta. Ka pēnei kā poroporoaki ki ērā i ruka i te marae, nā reira kia kaha anō ki te kimi i kā kupu pai ki a koe, ki tō whānau hoki.

Kaua e wareware – i te mutuka o tō poroporoaki, ki te whakahoki mai te kōrero ki te huka ora!!!

This is another Māori custom. If you are writing to a Māori person or group, then it is correct to pay your respects to those who have passed from this world in your letter. It is not unlike the farewells that are spoken on the marae, so it is important for you to find those that you and your people are comfortable with.

Don't forget – when you have finished your farewells – to return the focus to the living!!!

Nāia tētahi taurira pai mō tātou o Kāi Tahu – here is a good Kāi Tahu example:

[1] He mihi tēnei ki kā tini mate o te motu, mai i te Muriwhenua ki te Murihiku,

- [2] rātou katoa kua karakahia e Tahu Kumea rāua ko Tahu Whakairo ki te pō nui,
 [3] tukuna rātou kia okioki rā i te moeka roa.
 [4] E pōua mā, e taua mā, haere atu rā, moe mai rā.
 [5] Kāti rā, rātou ki a rātou, tātou te huka ora ki a tātou, tēnā anō tātou katoa.

- [1] I pay my respects to the many dead of the islands, from Northland through to Southland,
 [2] to all of those who have been called by Tahu Kumea and Tahu Whakairo to the long night,
 [3] they are released that they may rest in their long sleep,
 [4] to our esteemed ancestors, go forth, sleep well.
 [5] Enough said, leave the dead with the dead, and us the living return to our world, I greet you all.

5: Te Whakamutu Kōrero – Ending the letter

There are some generic ways you can end your letter:

<i>Enough said</i>	Me mutu pea i konei
<i>May you remain well</i>	Noho ora mai koe i roto i kā manaakitaka katoa
<i>Goodbye for now</i>	Hei konā mai
<i>Many thanks</i>	Aku mihi nui ki a koe
<i>Let me know your response</i>	Tēnā koa whakamōhiotia mai ahau
<i>Yours faithfully</i>	Nāku, nā / Nāhaku, nā
<i>Yours sincerely</i>	Nāku noa, nā / Nāhaku noa, nā

A good Kāi Tahu phrase that can be found in some of our old letters, when requesting something be sent hastily, is: "**Kūrapa mai**"

Kūrapa mai tētahi pukapuka	<i>send me a book</i>
Kūrapa mai tō whakahoki	<i>send me your reply</i>

Or... for the less formal...

<i>With love</i>	Hei konā mai i roto i te aroha
<i>Lots of love</i>	Arohanui
<i>Heaps of love</i>	Arohatinonui
<i>From your loving friend</i>	Nā tō hoa aroha
<i>Look after yourself, friend</i>	Ka mea rā ka tiaki i a koe, e hoa

Now what you put in the main body of your letter is completely up to you – might I suggest some questions about some aspect of te reo that has been bugging you, or how to say that sentence in Māori that you've been trying to figure out these past few weeks? If you do feel the urge – all the tools are here – kia kaha rā – kūrapa mai ō whakaaro, me ā koutou pātai.

Well for those of you who have already got all of that mastered and need an extension on your reo – here's an exercise to get you in the right mode.

- [1] To follow is an unpunctuated text from a letter written by Taiaroa in 1852.
 [2] Try and put the sentences into order by punctuating and macronising the text so that the kōrero makes sense. (answers on page 48).
 [3] Just to see how you go, give yourself a mark for every correction you get right and then check out what score your whanauka got!!!
 [4] If you want to give it a go and translate it – send it in and I'd be happy to go through it for you!

Whakatikatika Kōrero – Punctuating Text

te 1 o ka ra o maruaroa 1852 e hoa e te makarini kaore ano to pukapuka kia tae mai ki ahau ka oti pea te tahae e ka kaitiaki pukapuka kurapa mai tetahi pukapuka i a koe kia kurehu tou mai kia roko au i ta korua korero ko te Wahapiro e tama e wani na taua takata na na te Wahapiro ki a koe kauraka hoki a roa atu kia wawe te roko atu matau ka mutu na tou hoa aroha na taiaroa



NGĀI TAHU DEVELOPMENT CORPORATION

tō iwi, tō mana; tō turaka, tō mahi

Focus on Te Reo

In response to demand from tribal members, Ngāi Tahu Development has placed an increasing emphasis on the restoration of te reo Māori. Te Reo manager, Lynne Harata Te Aika, assisted by the recently established Ngāi Tahu Language Planning Committee, is leading this challenge. The following articles are designed to focus on te reo Māori in the South.

The Loss of te reo Māori in the south

Mā te reo ka pakaru te kōhatu, mā te reo ka whakamaroke te rākau
 Through te reo the stone was split, through te reo the tree was withered.

Up until well into the nineteenth century, virtually everyone in Te Waipounamu spoke te reo Māori, the majority in a uniquely southern dialect.

When James Watkins established his mission station at Waikouaiti in 1840, he bemoaned the fact the local iwi did not understand sermons based on material prepared in the far north. "It will be necessary to begin afresh," wrote Watkins in his journal, "and form the alphabet and write this hitherto unwritten language." (Harry Evison, *Te Waipounamu*, p153).

Tahu Potiki, in an unpublished policy paper written for Te Rūnanga o Ngāi Tahu on the Kāi Tahu dialect, has established that a distinctively Ngāi Tahu reo, including the use of the *k*, was originally in use from Kaikōura to Rakiura.

"Up until the 1920s and 30s there were still large numbers of speakers of the Kāi Tahu dialect in a relatively pure form. The Southern and Northern dialects were differentiated by a completely different vocabulary for plants, trees, weapons and winds.

"The dialect was lost through missionary education. By about 1890, although most speakers still spoke in the southern dialect they wrote in the northern form" – an exception was Taare Wetera Te Kaahu's kōrero on the wars between Kāi Tahu and Ngāti Toa, which were published in the Journal of the Polynesian Society in the southern dialect in 1906.

As early as the Native Schools Act of 1867, English was made the language of the native schools.

Through to the 1950s, Māori was still spoken in Te Waipounamu, but only by the older generation.

Waitai Tikao, who was brought up at Rāpaki in the 1930s and 40s, says that he's heard a lot of people say that the reo was lost because it was banned in schools, but that this was not the total reason. "The reo could have been spoken in the homes if the parents really wanted to – it was never spoken in my home."

His father was a fluent Māori speaker but rarely spoke it in front of the children. His mother wasn't fluent but could understand it. "Many times when elderly people came into the home they would quite often speak the reo."

"They wanted the children to converse in English – a lot of Māori words were used when we (the children) were speaking to each other."

Waitai attended the Rāpaki Native School prior to its closure – all the instruction was in English, there was no Māori, except for kapa haka.

Many church services were conducted in Māori. "The pae at the marae, as today, was in Māori, tangihanga services and hymns were in Māori." Waitai remembers there being more kaumātua around at Rāpaki who could speak Māori back then. He also says that he remembers more elderly people involved with the marae.

Waitai remembers that his father, whenever he spoke Māori, used the *k*. He also recalls the story about his Auntie Fan (Gillies) when she first went north to the Hawke's Bay. She married his uncle Bob, who came from Waimārama, near Hastings. When she first went up north to live with Uncle Bob, people used to laugh at her whenever she spoke, because of her southern dialect.

Waitai speaks of the difficulty there is for him, as an older man, to admit that he needed to learn te reo Māori from the very basics. Despite this, it is still his dream to become fluent.

Ranui Ngarimu, who grew up in Christchurch in the 1940s and 50s, recalls hearing te reo a lot on the marae, at Tuahiwi, at Taumutu and at Wairewa. "The old people used to converse in the reo, our taua and pōua, as well as others. We as kids used to use the reo of the elders, mimicking, the way that kids do." There was nothing to do with te reo Māori at school.

"My grandfather spoke Māori and my father to a lesser degree, but my mother, no, she would use some Māori kupu and waiata, kapa haka. We went to Aunt Wai's place for kapa haka practice every Sunday. We always used words like kaik."

In 1994, the first in what was to become a series of week-long total immersion hui was held in the Ngāi Tahu rohe. These Reo Rumaki hui were a response to the fact that there were only a handful of Ngāi Tahu native speakers alive and that there had to be encouragement for younger speakers coming through.

In 1997, a small group of Ngāi Tahu dedicated to te reo Māori met with the support of Ngāi Tahu Development Corporation, in Dunedin at the University of Otago to discuss language planning. It was at that time that the name "Kotahi Mano Kāika – Kotahi Mano Wawata" was coined.

Kotahi Mano Kāika – Kotahi Mano Wawata, which can be translated as 'a thousand homes, a thousand dreams', has been adopted as the name of the Māori language strategy currently being developed by the Ngāi Tahu Language Planning Committee.

This group has been brought together under the auspices of Ngāi Tahu Development Corporation to provide advice on the development of a strategic plan

Joshua Fishman on language loss

Joshua Fishman is a world authority on language revitalisation and bilingualism. He has an extensive background in the restoration of Yiddish, a Jewish language, in communities in the United States. Joshua was hosted by the Ngāi Tahu Development Te Reo Committee in June 2000.

What do you lose when you lose your language? Joshua Fishman attempts to answer this question in an article of the same name.

The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language. Take it away from the culture and you take away its greetings, its curses, its praises, its laws, its literature, its songs, its riddles, its proverbs, its cures, its wisdom, its prayers. The culture could not be expressed and handed on in any other way. What would be left? When you are talking about the language most of what you are talking about is the culture. That is, you are losing all those things that essentially are the way of life, the way of thought, the way of valuing, and the human reality that you are talking about.

for te reo Māori.

The language committee members (all Ngāi Tahu) come from throughout the country, with an even split between those in Te Waipounamu and those based in the north.

The committee was chosen so that there would be expertise in a number of different areas, from early childhood through to tertiary Māori language and immersion teaching and scholarship, educational research and Māori language publishing.

The present committee had its first meeting at Waihao Marae at the Ngāi Tahu hui-ā-tau last November and has subsequently met in December 1999 and March and May this year.

The current members are: Ross Calman, Sheridan McKinley, Rangi Nicholson, Tahu Pōtiki, Hana Pōtiki, Piri Sciascia, Mere Skerrett-White and kaumātua Kukupa Tirikatene. Ngāi Tahu Development Corporation staff Lynne Harata Te Aika (Te Reo Development Manager) and Mason Ngawhika (Te Reo Officer) are also part of the group.

nā Ross Calman



Tamariki from Hāto Opani (St. Albans Bilingual Unit)

Joshua Fishman describes the situation that largely faces us in Ngāi Tahu today. We have gone on being Ngāi Tahu, largely using the medium of English.

When languages die, people do not stop talking. Cultures do not fold up and silently steal off into the night. They go on and they talk the new language. They go on in the other language; they work out a new relationship between language and culture.

... because of that new relationship, it becomes very difficult to bring back and to strengthen the old language, which is already undergoing so many stresses.

(Joshua Fishman, "What do you lose when you lose your language?", *Foundations of Bilingual Education: Multilingual Matters*, C Baker (ed), Clevedon, England.)

The following kauhau by Megan Ellison tells her personal journey in learning te reo Māori and what it means to her as a Ngāi Tahu woman

Tōku reo Māori

Ki tāku maumahara i timata tōku haerenga i te wā e toru ōku tau. I tū māua ko tōku matua i roto i tōku whareniui ki Ōtākou. I roto au i tētahi rōpū kapa haka i reira. I pātai atu te kaiwhakahaere o te rōpū ki tōku matua ki te pānui i tētahi waiata. Kāore e taea e ia taua waiata te pānui. I tangi ia. I ahau e noho ana i reira, kāore au; te tino mōhio, he aha ia i tangi ai?

Engari ināianei, kei te mārāma au.

Nā, mai i taua wā i ako māua ko tōku matua i te reo rangatira, arā ko te reo Māori. I te wā e whitu ōku tau i timata māua ki te ako i ngā karaehe Māori ki tōku marae. He kuare nōku ki tōku reo Māori i taua wā.

Nā, i ako ahau i te reo Māori i roto i ētahi atu rōpū kapa haka. Nā te kapa haka tāku hiahia ki te ako i te reo Māori i manako haere. Nā reira, ko tētahi take i ako ai au i te reo Māori, ki te tūkaha i runga i te atamira hihiko o te haka.

I ako ahau i te reo Māori ki te kura tuarua me te whare wānanga.

Engari i te tau 1994, i haere ahau ki Taumutu ki tētahi reo rumaki. He tino matakau au i reira nā te mea kāore i taea e au te whakawhiti kōrero. Heoi anō, i waenganui i taua wiki tino roa, ka tae mai te reo Māori i roto i ōku moemoeā. I te mutunga o taua hui, i piki ake au ki tētahi taumata. Kātahi anō ka timata ki te patu i te taniwha i roto i a au.

Ka whai tonu au i te reo Māori mō ngā whakatipuranga kei te heke mai, āra ko ngā pārekereke o te kī.

Ka hāpai tonu tōku reo Māori mo ōku tīpuna kāore i taea e rātou tō rātou reo rangatira te kōrero.

Nā reira ko tāku kōrero whakaotinga, hei mihi ki te tokomaha o koutou ki te ako me te whakaako i te reo rangatira. Me karawhiu! He mihi nunui hoki tāku ki tōku matua. Nāna tōku haerenga i whakatau. Nāna anō ahau te reo Māori i whakauara.

Nā reira, tēnā koutou katoa ki te whānau whānui o Tahu!

Ko tēnei tētahi kauhau i tuhia e Megan Ellison mō te hui tuatahi o Te Huanui i tēnei tau. Ko Te Ruahikihiki, Kāi Te Pahi, me Kāti Moki ōna hapū. Ko Ōtākou me Taumutu ōna marae. Ko Te Āti Awa tōna iwi atu.

He kaiwhakaako a Megan o te reo Māori kei Te Whare Whai Mātauraka Ki Ōtautahi. Kei te mahi tonu ia i tana "Masters" i te mahi mātauranga.

Ko Te Huanui he akoranga ki te reo Māori kei Te Wānanga o Ōtautahi.



Megan at Ōtākou Marae with whānau at Aunt Magda's 100th birthday. (L-R) Robert Mahanga, Olivia Karetai, Alison Ellison, Megan holding Hakuia Karetai-Mahanga, Edward Ellison.

TRUSTPOWER ENVIRONMENTAL SCHOLARSHIP

Ngāi Tahu, on behalf of Trustpower, the sponsor of this scholarship, seeks applications from suitably qualified candidates wishing to undertake postgraduate research in one of the following areas:

Environmental law
Environmental planning/resource management planning
Fresh water ecology

Trustpower's preference is for the postgraduate research to directly relate to either one of their schemes, or one of their development proposals. If this can not be achieved, they would envisage that the research would be applicable to the more generic (but topical) environmental issues electricity generators are facing.

Trustpower envisages that the scholarship could be given to the same recipient for a term of up to three consecutive years if the research they were undertaking was of direct relevance to Trustpower's operations/development aspirations. Where the scholarship was awarded for more generic research it is expected the maximum term would be one year.

Contact Thelma on 0800 524 8248 for more information. Applications close 31 July, 2000.

Te Rūnanga o Kaikōura

Ko Tapuae-o-Uenuku te maunga
 Ko Waiau-toa te awa
 Ko te Tai o Marokura te moana
 Ko Kaikōura te kāinga
 Ko Takahanga te marae
 Ko Maru kaitātea te whare
 Ko Ngāti Kuri te hapū
 Ko Ngāi Tahu te iwi
 Ko tēnei te mihi mahana ki ngā iwi katoa huri noa i te motu
 Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Te Rūnanga o Kaikōura is the northernmost rūnanga within the takiwā of Ngāi Tahu. Its boundaries extend from the Hurunui River, into the Mainland Divide and up to Parinui o Whiti. The base is Takahanga Marae, situated within the township of Kaikōura. Our whareniui, Maru Kaitātea, was opened in January 1992 and was a joint Ngāi Tahu/Mātāwaka effort. Our Upoko and Rūnanga Chair, Wiremu (Bill) Te Haere Solomon is an ex-Ngāi Tahu Trust Board and Ngāi Tahu Development Board member.

Minute secretary is Gina Solomon and treasurer is Jane Rikiti, with administration undertaken by Raewyn Solomon and Martin Manawatu. The Takahanga Pā Trust is responsible for the land and buildings and includes Doug Poharama, Suzanne King, Debbie Walford, Mark Solomon, Darcia Solomon and Wiremu Solomon. This trust is elected by the rūnanga. A voluntary Resource Management Committee made up of rūnanga members deals with resource management and wāhi tapu issues.

Te Rūnanga o Kaikōura has monthly rūnanga meetings on the second Sunday of every month at the marae to discuss and make decisions about marae and Ngāi Tahu issues. We welcome as much participation as possible and a quarterly report is sent to all members registered with the rūnanga.

Formal registration with Te Rūnanga o Kaikōura is through the Whakapapa Ngāi Tahu list. Those people who whakapapa to the rūnanga, or whose tūpuna are land grantees (taken from the 1848 kaumātua list) are entitled to register with the rūnanga.

To register contact Raewyn Solomon or Martin Manawatu at PO Box 39, Kaikōura, phone (03)3196523 or email takahanga.marae@clear.net.nz. Once registration is confirmed a signed letter of verification is sent.

It is said that Takahanga is the place where Māui stood when he fished up the North Island. Māui's descendants were in Kaikōura when Waitaha arrived. Marriages between these descendants and Waitaha existed for many years prior to the occupation of Ngāti Māmoē. Further intermarriage occurred between Ngāti Māmoē, Waitaha and descendants of Māui, all of whom lived in peace and harmony until the arrival of Ngāti Kuri. Upon the arrival of Ngāti Kuri there was a period of

warfare with Ngāti Māmoē which resulted in Papa Pounamu, known as Te Pōhā o Tohu Raumati. Ngāti Kuri established mana whenua in Kaikōura, which they continue to maintain.

In the early 1800s Te Rauparaha, a Ngāti Toa rangatira came to the South, sacked Takahanga Marae and progressed as far down as Kaiapoi. At that time Ngāi Tahu Whānui were fighting one another. However, when Te Rauparaha and his allies came South, Ngāi Tahu put aside internal disagreements to fight the northern invaders. When Tūhawaiki and Taiaroa returned along the Kaikōura coastline, they pushed Ngāti Toa as far north as Fighting Bay (Marlborough Sounds), where Te Rauparaha was forced to flee, swimming to his waka to avoid capture. Takahanga Marae lay dormant from that time until the mid-1970s when land was returned to the rūnanga. It took nine years of legal haggling to regain the land and a further eight years of fundraising before the marae was rebuilt and opened in 1992.

Takahanga marae is a busy marae with visiting groups ranging from schools, iwi authorities, councils, government departments and everyday visitors. Between 10,000 and 15,000 people visit the marae each year and our aim is to welcome and look after our manuhiri. Our cooks (who are the hub of the marae) are voluntary and do a fabulous job. At the moment we have five new poupu carved by the men of the marae, with two more yet to be completed. They look awesome!

The future vision of Takahanga marae is to "ensure a healthy, prosperous and secure future for the tamariki".



Wiremu (Bill) Solomon, Upoko



Stonework in the grounds of Takahanga marae

Te Rūnanga Ōtākou

The traditional takiwā of Ōtākou was centred on Pukekura (Taiaroa Head). The place name Ōtākou originally applied to the main fishing channel on the eastern side of the harbour and early European whalers probably relocated the name to the land. At a later date the name was adopted, using southern dialect, into the name of the province Otago.

The modern Ōtākou people who constitute Te Rūnaka Ōtākou are descendants of those tūpuna who claimed and held the mana whenua of this rohe. Our whakapapa extends back to the original Waitaha and Rapuwai who first settled in the south and who left their sacred legacy in the landscape with hilltops, rivers and ocean rocks all named in their memory. The Waitaha remained undisturbed for generations, until the descendants of Hotumamoe made their way across Raukawa Moana and quickly intermarried with the local people. It was, though, the hapū of Kāi Tahu who claimed the land through conquest and the right of umu takata (ovens of the battlefield).

The first Kāi Tahu to move south was Waitai, a son of Kuri. He stopped off at Ōtākou and joined forces with Te Rakitauneke, the ruling Mamoe rakatira of that time. It appears he made a descent claim to Pukekura during that period and he was quickly followed by an occupying force lead by Maru, Te Aoparaki and Tarewai. The Tarewai story is important to Ōtākou and many place names recall his chiefly exploits. He is meaningful to the saga of mana whenua because it was Tarewai and his uncles who expelled the remaining dissenting Kāti Mamoe to the land of Moho.

Meanwhile Te Ruahikihiki and his son Moki had migrated to Taumutu at the mouth of Waihora. The uniting Kuri ancestry gave Moki a right to move all the way to Pukekura and assume a leading role. He and his people were to prove pivotal in the history of Ōtākou, as the eldest was struck with a fatal affliction attributed to makutu. The younger brothers went in search of revenge blaming their close relation Te Wera for the death. The resultant bloodshed saw Moki and his people defeated and Te Wera uttering gruesome words regarding his solemn duty to devour his own nephew. It was Moki's brother Taoka who expelled Te Wera to live out his days on Rakiura.

Following the defeat of Te Wera, Taoka took his nephew Te Pahi and placed him once again in control of Pukekura and Ōtākou. Te Pahi married Hakuiao, of the Rapuwai people, and their three sons were the ancestors of some of Kāi Tahu's leading rakatira.

This umu takata is only one take for mana whenua at Ōtākou. The other important take tūpuna (ancestral

right), is ahi kā or occupation rights. These rights are best seen by the marriages that took place between Kāi Tahu and the most senior Kāti Mamoe. The new Ōtākou arrivals married into Hinētutunawai, Hikapaki and Koraki, all daughters of Mamoe from the lines of Nukutauraro and Te Rakitauneke. This secured mana for them and their descendants.



Te Pahi is recognised by the people of Ōtākou as an important ancestor, who perhaps best represents the take for local mana whenua. Despite that, the unifying ancestors are most certainly Taoka and Moki, both sons of Te Ruahikihiki.

The significant leaders of the Ōtākou community during the early contact period were Karetai, Taiaroa, Hoani Wetere Korako and Tahatu. During debates held in the Te Mahi Tamariki hall in 1891, all the rights of these chiefs were confirmed and descent lines from Taoka, Moki, Ruahikihiki and Kāti Māmoē were used to substantiate claims to mana.

This mana is recognised today in the customary management and decision-making rights that Ōtākou exercises for the area encompassing the Otago Peninsula south to and including the Clutha river, and inland to the lakes Whakatipu-wai-māori and beyond to Piopiotahi, including lakes Wānaka and Hawea. It also includes interests in the Manuhereki, Henley and Taieri River catchment, and encompasses Whakāri and the Otago Harbour, including the site of present day Dunedin. These are not all exclusive rights and we share much of the inland responsibilities with neighbouring rūnaka. The present day takiwā differs from traditional times, however the cultural centre remains Ōtākou Marae. Ōtākou has been very active in exercising care and custodianship of the natural resources and values in the takiwā.

The location of the most recent Ōtākou Marae was chosen in the late 1850s by the chiefs Karetai, Taiaroa and Korako, who wanted to establish a church, school, meeting house and burial ground. The first meeting house was Te Mahi Tamariki and was built in 1874 and so named because of the relentless work of seeking justice for Kāi Tahu land grievances that had, by this time, been passed on to the next generation.

The Ōtākou Marae is a ten acre Māori Reserve on which stands a church and a small museum which was built in 1940; an ex-school building and schoolmaster's house built in 1961; and the current meeting house Tamatea, which replaced Te Mahi Tamariki in 1946.

Tamatea derives its name from Tamatea-Pokai-Whenua, who in tradition sailed the Takitimu waka down the East Coast to Te Waipounamu, until it was wrecked near the mouth of the Waiau River in Southland. Tamatea-Pokai-Whenua eventually made his way back to his home in the North Island. Many place names in Te Waipounamu relate to his journey overland on his northward journey.

The carvings on Tamatea are concrete replicas, taken from carvings housed in the Otago Museum. They originally belonged to Ngāti Porou and come from the house *Tumoanakotore* of Hick's Bay. The church at Ōtākou Marae was built in 1940 as a centennial memorial to the signing of the Treaty of Waitangi, on 13 June 1840, at Pukekura by Karetai and Korako. It also commemorates the establishment of the first Christian mission in Te Waipounamu at Waikouaiti in May 1840. The church is of Methodist denomination, but is administered in an interdenominational way.

The pulpit was carved by Reverend Riemenscheider and comes from the original church that was built on that site in 1865. The urupā holds many illustrious ancestors, including chiefs Karetai, Taiaroa, Ngatata (the chief of Wellington who signed the Treaty), Korako, H K Taiaroa, Wi Potiki and Tom Ellison. Many local families still use the urupā and it is reassuring to the Ōtākou people that no matter where we travel we can always return to our meeting house and the bones of our ancestors.

Some of the well-known whānau names from the Ōtākou area are Karetai, Taiaroa, Ellison, Potiki, Russell and Wesley. The Upoko of Te Rūnanga Ōtākou is Kua Langsbury, with the executive committee being the kōmiti whakahaere. The executive committee is elected by the wider rūnaka. They are responsible for the upkeep of the marae grounds and buildings as well as working through a myriad of requests from government and community organisations. In terms of taoka, Ōtākou is renowned for the large sweet tuaki (cockle), which is a remnant of a once greater and more diverse mahika kai resource. The pounamu of the Upper Wakatipu remains a significant icon, as does the famous Pukekura from which the takiwā was managed. Barracuda is another taoka associated with Ōtākou.

The kawa is pāeke, where the home side all speak first and then the manuhiri respond. This is followed by wahine ki te wahine in the hongī. The mana of the marae is extended to and shared with the visitors and remains

with them for the duration of their stay. The mana is then picked up by the tangata whenua during the closing speeches of the hui.

Ōtākou Rūnaka has and continues to be a part of the hapū, tribal and local communities. The marae provides support for whānau at times of celebration and crisis. It is also the venue for a number of hui, where thousands of people, from a myriad of communities, gather to deal with social, cultural, educational, spiritual, Treaty and resource management issues.

Members of Te Rūnanga Ōtākou are engaged in many community activities, having produced cultural artworks, resources and support for a variety of community institutions and organisations. Te Rūnanga Ōtākou has continued the long tradition of involvement in Ngāi Tahu tribal, cultural, political and social endeavours, through the provision of representation at all levels of the tribal structure.

The vision for Te Rūnanga Ōtākou is "to uphold the mana of the mana whenua ki Ōtākou and our iwi through the provision of kaitiakitanga and excellence in leadership for the benefit of our people and the wider community". The challenges, which are no doubt faced by all rūnaka, include developing opportunities for our members along with meeting the needs of government and community organisations in this post-settlement era. We have two employees at Te Rūnanga Ōtākou, Robyn Russell who is the Administration/Communication Officer and Project Manager Hoani Langsbury.

We have four hundred registered members at Te Rūnanga Ōtākou. Recently we received a list from Whakapapa Ngāi Tahu, totalling in excess of five thousand members, with affiliation connections to Ōtākou. Other groups affiliating to Te Rūnanga Ōtākou include: Otokia Whānau at Brighton, Moturata Taieri Whānau at Taieri Mouth and South Otago Rūnaka at Kākā Point.

The communication and development exercise itself is a mammoth task for the executive committee, employees and existing rūnaka members. It is one of a number of key *take* we face in the year 2000, along with reviewing our legal structure to manage our pūtea and assets. Developing and providing wānanga and hui for our whānau is also regarded as a major priority. It is an exciting time to be involved in Te Rūnanga Ōtākou and we would welcome any contact from whānau.

Our contact details are:

Te Rūnanga Ōtākou
Tamatea Road
R D 2, Ōtākou
Dunedin

Telephone: 03 478 0352

Facsimile: 03 478 0354

E-Mail:

Robyn Russell (Administration/Communication Officer):
otakou@xtra.co.nz

Hoani Langsbury (Project Manager): otakou@clear.net.nz

By Te Rūnanga Ōtākou members

He Oranga Pounamu

Ngāi Tahu has adopted a health and social services strategy. One of the key features of the strategy is to establish a structure to manage the provision of health and social services to Māori in the Ngāi Tahu rohe. He Oranga Pounamu is that new structure

which has been set up as a charitable trust. The interim board of trustees which held their first meeting on 13 April, has put in place an establishment plan and appointed Fiona Pimm (nō Arowhenua) as Chief Executive for the establishment phase. The permanent board is to be in place before 31 October, and will consist of five trustees appointed by Ngāi Tahu Development Corporation, two trustees elected by affiliated Māori service providers and two trustees elected by affiliated Māori community organisations.

The role of He Oranga Pounamu is to deliver value-added services to Māori service providers and Māori community organisations that will enable development of kaupapa Māori health and social service arrangements. He Oranga Pounamu will act as a broker working directly with the range of agencies who fund health and social services. Successfully negotiated contracts will then be subcontracted to affiliated Māori service providers. Local delivery of services is a key operating principle of He Oranga Pounamu.



Members of the interim He Oranga Pounamu Board of Trustees and Ngāi Tahu staff.

Ngāi Tahu Development Corporation currently has a team of experienced health and social service workers supporting He Oranga Pounamu. Already this team is actively talking with funding agencies and results have been favourable. The Health Funding Authority has recently released two new contracts for Whānau Ora and Mobile Nursing Services and ACC are actively seeking kaupapa Māori providers for nursing and rehabilitation services. The two major general practice collectives in the Ngāi Tahu rohe, Pegasus Medical Group and Southlink Health Inc are also working with the He Oranga Pounamu team to identify opportunities for improvements in primary care service delivery.

There are many other opportunities to be developed by He Oranga Pounamu for kaupapa Māori services. This will be an exciting year for the development of services, providers and communities. Associated with increased and improved services for Māori there are opportunities for workforce development, training and employment.

The Ngāi Tahu Card

There is considerable support and excitement within the tribe regarding the concept of the Tribal Collective Benefits Programme and the Ngāi Tahu Card.

The Ngāi Tahu Card, which has been referred to as Te Māra nui o Kāi Tahu (The Collective Garden of Kāi Tahu) will be launched during 2000. The main purpose of this exciting new initiative is to add real value to the lives of every registered member of Ngāi Tahu whānui and deliver a tangible result to all Ngāi Tahu post-settlement. The ultimate goal of the programme is to develop and provide access to a range of products, services and benefits, which save whānau members money. Targeting expenditure in key areas such as housing, health, and education, we hope to help the budgets of tribal members. These benefits will be unique to Ngāi Tahu and the programme will be the first to address Māori specific needs in such an innovative way.

The Ngāi Tahu Development Board of Directors has agreed to proceed with this programme that will enable the wellbeing of Ngāi Tahu whānau to be enhanced. The underlying theme of the programme is strength in unity. It utilises the collective tribal membership to provide practical and worthwhile benefits and has three key

elements:

- A series of product and service opportunities
- An ongoing communication programme
- The Ngāi Tahu card

The programme will be flexible and will continue to evolve in response to iwi needs, research and evaluation.

Product and service opportunities

The programme proposes the development of a range of opportunities for tribal members to access benefits, discounts and good deals in relation to a variety of areas including insurance, travel, finance and education. Individual Ngāi Tahu would access and pay for goods and services that met their particular needs. The benefits fall into three categories and combinations thereof:

- Those that take advantage of the collective buying power of Ngāi Tahu.
- Those that would not normally be available to many Ngāi Tahu members where Ngāi Tahu Development can fill an underwriting function.
- Those that might be directly funded or subsidised

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Rakiura waka unearthed



A Ngāi Tahu archaeology team has unearthed pieces of a waka during the excavation of an early southern Māori settlement site on a remote beach on the west coast of Rakiura earlier this year.

The excavation at The Gutter, at the southern end of the windswept Mason's Bay, has also helped build a clearer picture of the scale of one of the southernmost outposts of Polynesian settlement, before the arrival of Europeans.

The site rose to prominence in 1996 when hunters found the prow of a waka exposed after sand movement on the beach. More pieces were subsequently recovered by a small-scale excavation.

In 1998, leading Ngāi Tahu archaeologist Atholl Anderson, of the Australian National University in Canberra, and Gerard O'Regan, now the Ngāi Tahu Development Culture and Identity Manager, joined a circumnavigation of Rakiura organised by Waihōpāi Rūnaka.

Their visit to The Gutter site confirmed a rapid rate of coastal erosion with archaeological remains exposed along about 500 metres of sand dunes. In recent years kōiwi tangata (human remains) from burial sites have been exposed by erosion and reinterred in more stable ground.

In subsequent talks with the four Murihiku rūnaka, it was established that an archaeological excavation was a priority to salvage artefacts and historical information from the site before it was lost to the sea.

The rūnaka endorsed the excavation but held ongoing concerns about the burial sites. Late last year, a group of rūnaka representatives visited the site and decided where the excavations should proceed.

The project was important for Ngāi Tahu because it was only the second of its type to be instigated and managed by the Ngāi Tahu Development Corporation on behalf of rūnaka and involving mostly iwi members rather than university or museum archaeologists.

With assistance from the Department of

Conservation and the Southland Museum, the operation was organised by Ngāi Tahu Development's Heritage Officer, Te Awhina Arahanga, Amanda Symon (archaeological contractor) and Kylie Sooalo and Aroha Gibb of Te Rūnanga o Rakiura. The larger excavation team travelled by boat and small plane to Mason's Bay on February 21 and 22 and, after the karanga by Peggy Peek and a karakia, excavation started on February 23 with between 15 and 20 people on site for the next 12 days.

Three trenches cut from the beach back into the sand dunes quickly confirmed that there was only a narrow strip of cultural deposits three to four metres deep spread along the beach.

According to Gerard O'Regan, the main question in the minds of the excavation team was whether it was the site of a large kāika or a series of seasonal camps.

"Because it was such a wide site exposed along the beach front, we thought it could well be a large kāika site. From what was recovered I think it would be fair to say it looks more like a series of encampments spread over the length of the beach.

"It appears that all of the cultural deposits are in the same layer which suggests, if it was a series of encampments, then they were all within a common period, although that needs to be confirmed by radiocarbon dating."

There were plenty of obvious, visible markers of occupation – middens, umu pits, fire scoops and three clear black lines of soot and carbon separated by sterile deposits of sand in trenches that were dug about a metre deep.

Cultural deposits were only found in the lower of these black layers, suggesting that thin black lines above this layer could possibly be the result of burning off grasses for the establishment of agriculture.

Middens contained mostly fish bones, some dog and seal bone, and shell, particularly pāua. Surprisingly, there was a low incidence of seabirds such as tīti

(muttonbird) and toroa (albatross) or bush birds such as kiwi.

"We didn't have to excavate as much as we thought to get the story," says Gerard. "From the trenches we put in, we now have a very clear picture of what remains of the site."

The group knew that the original waka pieces were found in a peaty layer lower down the beach. They dug test pits in the swamp behind the sand dunes and in front of them on the beach. By chance the pit on the beach struck a piece of adzed wood which was identified as part of a waka.

"It was an extraordinary find. We didn't expect to find a waka part so high up the beach," Gerard says.

After consultation with the rūnaka, the emphasis of the project changed to recovering whatever pieces of the waka they could. A significant area was opened up and several other pieces of adzed wood were found.

Another important find was a segment of intricate timber fretwork, possibly from the taurapa (stern post) of a waka. The waterlogged timber has not yet been identified but has been taken to Auckland for treatment.

Some of the remains of the midden are being sent for radiocarbon dating analysis. While the archaeology team and ngā rūnaka await these results an initial report on the site identified a number of important factors that made it a prime location for settlement on Rakiura's exposed west coast. A long sand beach to the north and

a high rocky coast to the south offer access to a wide range of food sources. The beach is sheltered from the prevailing westerlies by a gravel bar and islands to the south and west.

There were at least two possible migrations into this area. One by Tukiauau and his people, who sought refuge with Tukete at Pūtātara Pā (Ruggedy), and more recently in 1827 when Te Wera moved his people south from Bluff to Mason's Bay in fear of retaliation from Te Maiharanui during the Kai Huānga feud.

The real significance of the site is that, along with villages in Port Adventure and Broad Bay, The Gutter may have been the site of the southernmost prehistoric Māori village in the country.

Recent research by Professor Anderson has also uncovered evidence that Polynesians ranged as far south as the Auckland and Snares Islands as early as the 13th and 14th century, much earlier than the Ngāti Mutunga and Moriori occupations of the islands after their discovery by Pākehā mariners.

Radiocarbon dating of charcoal deposits from a midden on Enderby Island suggests an occupation of about seven hundred years before the present day.

"Through this work we are learning more of how our old people lived and what they did. It doesn't change our traditions and histories, but rather adds another dimension to them," Gerard says. "Most importantly, it is our own people looking into our own past. That is exciting!"

By Rob Tipa

Right: Matiu Prebble and Atholl Anderson unearth a piece of adzed timber from a waka at The Gutter.

Below: Leading Ngāi Tahu archaeologist Atholl Anderson (left), Mau McGlinchy, Gerard O'Regan and Tim Prebble (foreground) and Rachel Eggerton and a Canadian visitor (sitting) open up one of three trenches dug through the sandhills at The Gutter. The black layer at the base of the trench indicates soot and carbon where all the cultural deposits were found.



Kāi Tahu ki Hokianga – A Personal Interview with Juanita Hoani Te Uruti



Juanita (right) with Anaru and Kaa.

Juanita Hoani is a descendant of Teitei and Hakiri, and although she is passionate about her Moeraki whakapapa, Juanita, like many other Kāi Tahu, has never had the chance to return "home".

The last census told us that thirty-four percent of Kāi Tahu whānui live in Te Ika a Māui. Like Juanita, many are second, third or even fourth generation Kāi Tahu born outside their takiwā (area). Nowadays many rely solely on the publications from Ngāi Tahu Communications and Ngāi Tahu Development and contact with Whakapapa Ngāi Tahu to hear news from Te Waipounamu. Most Kāi Tahu now live in urban areas, but some, like Juanita, have chosen a rural lifestyle.

Born in Wellington, Juanita moved up to Hokianga in Te Taitokerau (Northland) sixteen years ago where she met her husband, Anaru, who is from the Ngāi Tūpoto hapū of Te Rarawa. They have four children, Ana, Maru, Miha and Kaa. Juanita is fiercely proud of her Māoritaka, her Kāi Tahutaka. Although she lives in a place that can justifiably be described as remote, she is bringing her children up with two strong pou in their lives: te reo me ōna tikanga o Te Rarawa, me whakapapa Kāi Tahu hoki.

Juanita and Anaru live on Anaru's whānau land at Manuoaha with a view that sweeps across ka mauka o Hokianga. Access to their house is steep and when they first moved there they had no electricity, and their water came from the original corrugated iron water tanks outside. Their eldest daughter Ana was born in Hokianga Hospital, across the harbour from where they live, however the subsequent births were all at home, the last two at Manuoaha with Anaru alone helping Juanita deliver. The whenua of all four children were buried by Anaru on his whānau land. Juanita has been involved in kōhanga and now supports her older tamariki in their total immersion te reo Māori classes at Te Kura Taumata o Panguru (formerly Panguru Area School).

Juanita actively supports the hunga kāinga at the

Ngāi Tūpoto marae in Motukaraka and at hui will more often than not be found in the kitchen. She admits hui are a great forum for her to participate in waiata, a passion of hers. Even though, through her husband and children she is part of Ngāi Tūpoto, Juanita has stayed in touch with Kāi Tahu and says, "I am acknowledged here as Kāi Tahu, I am an ambassador for my people. When I meet up with other Kāi Tahu people here in Hokianga we relate to each other in a special way. I love the taurahere hui held up here for Kāi Tahu. Because of the awesome communication from Kāi Tahu whānui, we are fortunate to be provided with a lot of information, and are constantly stimulated."

Of her children she says, "they can't be whole without acknowledgment of every part of them, especially Kāi Tahu because that's who I am, and I am their whaea (mother). I expect all of their achievements to be a credit to Kāi Tahu, and that they understand their responsibilities to themselves and both of their iwi."

Juanita is a published artist and although her tamariki have been first and foremost in her mind and her heart over the past decade, she is returning to her etchings. Juanita is a self-effacing woman with an infectious laugh. She has a deep pride in her taha Māori, and in the landscape that extends from the proud rolling mountains of Hokianga to the rugged Moeraki coast that patiently awaits her return.

Nā Claire Kaahu White



Artwork
He whakamārama o te manaia, ko ia, ko ahau. Ko te tahataha, he tauira i tangohia e ahau mai i tētahi tatā tawhito nō Te Tai o Araiteuru.

Meet Karaitiana Taiuru

TK: Tell us a little about your Ngāi Tahu background...

KT: My pōua is Nuku Tirikatene. Other lines in the whakapapa are the Flutey, Brodie, Hampton and Lilley whānau. My father was brought up by James (Jar) Taiuru and Bessy Tainui. I was brought up in Rangiora. I was first exposed to te reo on a part-time basis as my combined first reo, but predominately in Pākehā.

Being Kāi Tahu means being part of a large successful and unique Māori tribe. I am very proud to be Kāi Tahu. I am proud of the people and proud of our corporate structure.

TK: What excites you about working with computers and information technology (IT)?

KT: Everything. At first it was just having a job. Now it is my career and a lifestyle. I have always wanted to succeed at something. School subjects were not my strength. It was not until I started in the computer industry that I realised computers and IT were my strength. This is very exciting for me. Also, there are limitless possibilities of different career paths and avenues to follow. I sometimes feel like a child with a lolly tree in the backyard. The lollies are just at the right height to reach and there is no one to say no.

Everyday is different and exciting. I never know what I will be doing when I go to work. There are always new things to learn and definitely new things to create, especially for Māori. There are only a handful of Māori software applications out there and only a few Māori creating them.

I enjoy creating resources that people enjoy using. It is always really nice receiving correspondence and compliments about my work. Also knowing that I can play a part in helping the survival of Māori reo through IT makes it really fantastic.

Anyone with a goal can succeed in this industry, whether it be in sales, the Internet, art or programming.

TK: How did you get into this field of work?

KT: I applied for my current job while I was working on a Taskforce Green job I did not like. I thought if I got the job I could stay at it temporarily while I finished studying part-time to become a legal executive. I got the job and realised I liked computers more than my attempt at a legal career. I was receiving some special on-the-job training, but I enjoyed computers so much that I was studying them at home. I couldn't get enough knowledge about computers.

It is still the same today. Five years later I am still at my "temporary" job. I have never regretted choosing the computer industry over the legal profession.



Karaitiana Taiuru holding Te Reo Tupu Māori dictionary and Moana Kupu Māori spell checker. (Photo by Ariana Tikao)

TK: Tell us about *Te Reo Tupu*, the computerised Māori dictionary.

KT: The reason I was originally employed was to create a Māori dictionary. It took about three years to complete. I did over ninety percent of the work in *Te Reo Tupu* and I often think of it as my baby. The Williams dictionary did not exist in an electronic format, hence I had to scan it. In technical terms everything in Williams had to be done manually as there was no pattern to get the computer to do it.

Williams took about six months to complete, working full time. The biggest problem I faced with *Te Reo Tupu* was how to make twenty-one Māori dictionaries work together and work more efficiently than the paper-based ones.

Currently version one of *Te Reo Tupu* contains over 128,000 translations and twenty-one separate Māori dictionaries that can all be searched at the same time, except the two tribal ones that can only be accessed separately. Also included are a tribal region map, proverbs, and a copy of the Māori Language Act.

TK: I notice there's a Kāi Tahu dictionary in *Te Reo Tupu*. Tell us about that.

KT: During the process of compiling *Te Reo Tupu* I decided that a Kāi Tahu dictionary should be included. One big reason was that I was very interested in finding out more about Kāi Tahu reo and history. The books I had read contained copious strange Māori words. Words like *kaik* and *pounemu*.

At first I thought they were spelling mistakes, then I

asked some knowledgeable Kāi Tahu people about it. This led me to compile the Kāi Tahu dictionary during the evenings at home in my own time. This enabled me to own the copyright on it, not my employer. Near the completion of *Te Reo Tupu* my employer gave me half the copyright in *Te Reo Tupu* Māori dictionary to say thanks for all the extra work the company could not pay me for.

TK: How can we best harness information technology, as an iwi?

KT: The first thing is not to be scared of technology and to accept that we are in the beginning of a long technology revolution! As our Kāi Tahu reo is being revived we should take advantage of the situation and use our reo in kōrero and computers equally. Technology will never die. All Kāi Tahu archives need to be made electronic for access reasons.

We as Kāi Tahu need our own specific software. No one but ourselves will create it. The corporate structure is the one that needs to take the initiative and create Kāi Tahu software and resources for computers.

At an iwi, whānau and corporate level we should be encouraging our people to take up IT careers. The whole world is in short supply of IT workers, especially New Zealand. If we can encourage Kāi Tahu to study IT and then offer them opportunities, this will stop them from going overseas as often happens with IT people.

Parents and teachers need to educate their children about computers and technology. If a child is old enough to learn to read and write, then they are old enough to use a computer. Children as young as three can use a computer to play with their pre-school software.

We need to have a scheme that allows low income whānau to be given old computers or even financial assistance to purchase one. Too many whānau are missing out because of financial difficulties.

Arguably the most important thing of all that we need are Kāi Tahu role models in the computer/information technology industry. Role models who are prepared to share their time for the benefit of our iwi and society. For me there were not and still are not any Māori role models in the IT industry.

On the Internet there are few Kāi Tahu facilities like chat rooms or news groups for Kāi Tahu members to participate in as iwi members. We need Kāi Tahu resources and identity on the Internet. Once online resources are available it will encourage Kāi Tahu members to participate and feel that the Internet is for them.

TK: What would be your advice for someone who is considering a career in information technology?

KT: Go for it. Two of the top paid jobs in New Zealand are dentists and computer/IT people. It is not all about typing in codes as seems to be a common myth. The industry is constantly growing which means more opportunities are always being created. If you are worried

that you are not good at maths and sciences and therefore won't be good at computers, think again. Only a few sectors of the computer industry require maths and science skills. If you are planning on travelling the world when you are older, why not do it with a computer degree. Most countries in the world have a desperate lack of IT staff. With IT qualifications/experience you could travel the world and work at the same time.

TK: What is your vision for information technology?

KT: To see large numbers of Kāi Tahu/Māori IT workers in all areas of information technology. That computers will play a major part in the revival and survival of te reo o Kāi Tahu, as it has with te reo Māori. To be able to walk into a computer shop and purchase a Māori language or even a Kāi Tahu version of any Microsoft or other software title. To see more Kāi Tahu families own computers and take advantage of the copious opportunities available to everyone. To see all historical documents that are currently locked away in dusty old museums where only scholars seem to access them be made electronic and accessible to all. That virtual reality becomes more advanced than what it is now. I look forward to the day that virtual reality is as real as TV portrays it to be. Who knows someone might even create a virtual marae for hui.

All the major computer groups like the Internet society will have Māori/Kāi Tahu representation. Something that is already overdue. Even a Māori Internet society that will take its job seriously and look after the interests of Māori on the web. That every school classroom and household in New Zealand has at least one decent computer with Internet access. That schools offer computer/IT related classes by people in the industry.

I envisage that our homes will operate on computer networks. Our cars will all be installed with computers that link up to our home computer network. We could be driving home from work and you could tell your computer to turn the lights on and start the fire, even start cooking dinner.

Learning disabilities will be more efficiently handled through computer technology. Language will be no barrier when communicating with others.

For more information about *Te Reo Tupu* Māori Dictionary visit www.eri.co.nz/tere

Details on the *Moana Kupu* Māori spell checker can be found at www.eri.co.nz/mkupu.htm

Te Aua Kupu Kāi Tahu spell checker and accessories is a free application that can be downloaded at: www.TeAuaKupu.mainpage.net.

Karaitiana's web author resource, which covers all aspects of creating macrons, can be found at www.kupu.mainpage.net

Nā Ariana Tikao rāua ko Ross Calman

Dean Phipps (Team NZ – Black Magic)

A successful challenge followed by a successful defence of the America's Cup has meant that things just keep getting better for Dean Phipps (nō Ngāi Tūāhuriri). Dean is the sole Ngāi Tahu representative on the successful Kiwi America's Cup campaign.

Prior to achieving America's Cup fame Dean Phipps was the epitome of a young aspiring professional sailor. He began sailing at the age of seven in his hometown of Rotorua – quite natural for a kid from a sailing family! After progressing through P Class, he gained local, provincial then national honours moving into Laser Class boats.

By the age of sixteen Dean was fulfilling one childhood ambition – to be a sail maker. This opportunity also brought Dean into contact with some of the "big names" in New Zealand sailing, working alongside Tom Schnackenberg and gaining his first introduction to the keel boat scene in Auckland with Brad Butterworth.

Dean Phipps' first experience of America's Cup came as a sail maker for the British challenge in Newport, USA, when he was nineteen. Dean had further involvement as a sail maker and sailor for the Australian America's Cup defence. He also remained active in local sailing, winning the Auckland and North Island Elliot 5.9 championships in 1985 before progressing to Whitbread Round the World racing, winning in 1989-90 with Sir Peter Blake's *Steinlager 2*, and finishing fourth alongside Brad Butterworth and Dennis Connor on *Winston* in 1993-94. Dean has also been alongside the "big name" skippers such as Chris Dickson, Russell Coutts, Peter Blake and Dennis Connor in Fastnet racing, the Sydney – Hobart race, One Ton & Two Ton cups, and match racing, amongst others.

But the biggest thrill remains the America's Cup. Dean has now been involved in five America's Cup campaigns, the three most recent being the 1992 NZL-20 challenge, the successful 1995 NZL-32 challenge, and the 2000 Black Magic defence. His role on the boat is

bowman. Hoisting and packing down heavy jib sails and hooking spinnakers means he must remain agile, flexible, and strong, with high aerobic fitness.

Throughout Dean's career he has accumulated a number of awards such as New Zealand Yachtsman of the Year (1990 & 1995), New Zealand Sports Team of the Year (1990 & 1995), a New Zealand Service Medal and a District of Rotorua Community Award. In 1996 he received an MDC Māori Sports Award and Te Mana Mātauranga Award.

Dean Phipps has dominated the role of bowman for Team New Zealand alongside team mate Joey Allen for over 10 years. Having successfully secured the America's Cup in Aotearoa for another four or five years he is now considering moving into the managerial side of sailing, perhaps working more behind the scenes on the next campaign. As Dean notes, "this would allow me more time at home with Tracey and William, and maybe an opportunity to find out more about my Kāi Tahu heritage."

Dean Phipps is the oldest of two boys of Helen and Graeme Phipps. He has been married to Tracey for ten years and they have a four year-old son named William. His whakapapa is to Hera Piraurau from the Ngāi Tahu Whakapapa Blue Book.



DEAN PHIPPS

The Ngāi Tahu Card cont...

by Ngāi Tahu Development or Te Rūnanga o Ngāi Tahu in the future.

Ongoing communication programme

The programme includes a quarterly publication to enable effective, positive and consistent communication to Ngāi Tahu whānau.

The Ngāi Tahu card

A Ngāi Tahu card will be part of the programme. It will provide a unique membership number developed in consultation with Whakapapa Ngāi Tahu. This will allow exclusive access by Ngāi Tahu to the benefits available under the programme. It also acts as a visual embodiment of tribal identity and belonging that will be reinforced regularly. The card will be designed to reflect icons of Ngāi Tahu.

How members access benefits

All registered tribal members will receive a Ngāi Tahu card with an individual membership number that will allow them to access the programme.

A quarterly Ngāi Tahu Member Benefit pānuī will advise individual members of the benefits available and underpin the programme.

Iwi members will have access to 0800 numbers and will be required to quote their tribal membership number when accessing programme benefits.

Iwi members will access the product suppliers directly whenever they require assistance.

There will be further information on the programme and its launch date in future editions of *Te Pānuī Rūnaka*.

by Robin Wybrow



Mōkihi Hui

Hosted by Te Rūnanga o Arowhenua on the weekend of 15th & 16th April



Check out our website.
<http://toirakatahi.ngaitahu.iwi.nz>

TOI RAKATAHI

Origin of the tuna

For many generations, tuna has been an important source of food for Kāi Tahu.

Tuna was a taniwha that lived in the stream named Papakura-a-Takaroa.

Māui and Haere set a trap to catch the taniwha. The tuna was caught in the eel trap and cut into two pieces.

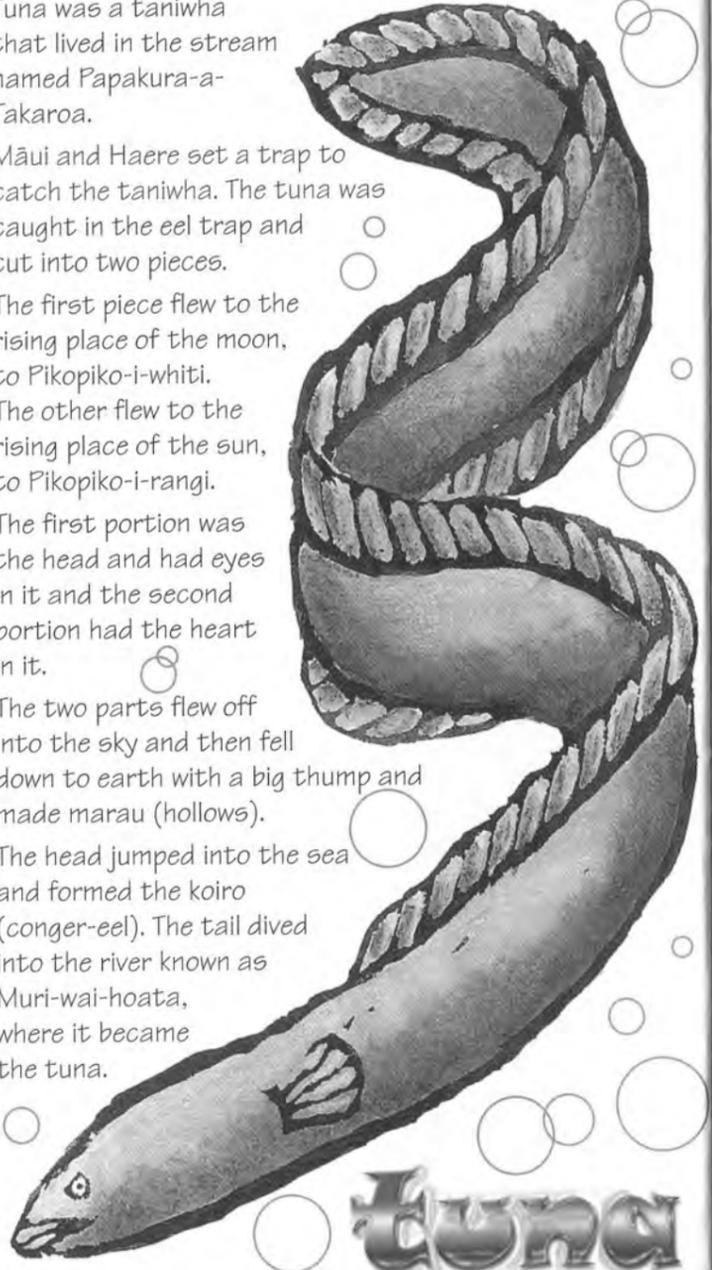
The first piece flew to the rising place of the moon, to Pikopiko-i-whiti.

The other flew to the rising place of the sun, to Pikopiko-i-rangi.

The first portion was the head and had eyes in it and the second portion had the heart in it.

The two parts flew off into the sky and then fell down to earth with a big thump and made marau (hollows).

The head jumped into the sea and formed the koiro (conger-eel). The tail dived into the river known as Muri-wai-hoata, where it became the tuna.



Kei Te Haere Koe Ki Hea? Where Are You Going?



HUI RAKATAHI 2000

Hui Rakatahi 2000 is an opportunity to discuss the needs and goals of our Rakatahi. The hui will be held at Uenuku Marae at Moeraki in September 2000.

A three day wānaka will include:

- Waiata
- Whakapapa
- Sports
- Arts & Crafts

and lots more so stay in touch!

For more information on Hui Rakatahi 2000
 contact phone 0800 KAI TAHU/0800 524 8248
 e-mail Toi.rakatahi@ngaitahu.iwi.nz
 snail-mail Ngāi Tahu Development
 PO Box 13046, Christchurch



Toi Rakatahi needs a new image for their t-shirts. If you're 13 years or under then send us in your designs. Don't forget to also send us your name, age and address.

Theme: CHANGING OF THE SEASONS
Size: A4 OR BIGGER

Send your design to:
 TOI RAKATAHI COMPETITION,
 Ngāi Tahu Development Corp.
 PO Box 13-046, Christchurch,
 Attention: The Projects Team.
 Be in to win a wicked prize pack!
 Entries close 1 September 2000.



It's bigger than the death star, greener than broccoli, and has landed on a computer near you! Allelujah!
 The new Toi Rakatahi 2000 website is up.
CHECK IT OUT!
<http://toirakatahi.ngaitahu.iwi.nz>



Neil Kelman

At just twelve years of age Neil Kelman has already enjoyed considerable success in his chosen sport of gymnastics. For the past two years Neil has been a national champion in his age group at the New Zealand Gymnastics Association Junior Nationals. He has also been awarded his gold pin for scores exceeding 48 points both years and the Mason Gillespie Memorial Trophy in 1998 for the gymnast with the highest scoring average per apparatus.

As a result of his successes in 1999, Neil was chosen to travel to Australia and compete in the Australian National Levels Championships held in Adelaide. He was placed 13th overall, was the second-placed New Zealand gymnast and a silver medallist in the teams event.

Currently Neil is a member of the Junior Elite Under 13 New Zealand squad and is training hard for the first competition of the year in Nelson in July. There is a lot of hard work required in reaching this level of competition and maintaining a position at the top. Neil has gymnastics training three nights per week along with regular weights and fitness sessions at the local workingmen's club gym. There are also many hours of stretching and conditioning exercises that must be done to stay in peak shape.

Like all keen young sports people Neil has a dream to reach for the stars. His dream is to one day compete at the Olympics. At this stage it's looking like the 2008 games.

Neil is the son of Raymond and Donna Maria Kelman of Blenheim.

Chris McLaren

From the Hokitika Swimming Club to the Olympics! That's the way it'll be if a young Kāi Tahu swimmer has his way. Chris McLaren only learnt to swim five years ago but he's determined to make it to the top. It may seem like a huge ask but when you consider the obstacles he's already overcome, anything is possible.

Chris got the bug for swimming when he had lessons at Hokitika Primary School. He soon mastered the basics and last year broke every Under 14 boys swimming record at Westland High. What's extraordinary is that he is for the most part self-taught.

During the summer months, Chris would get up at 6am, head down to the Hokitika pool and swim laps on his own. A good friend of the family used to write him out training programmes but mostly he has had to figure it out for himself. He has improved his technique by observing competitors at swim meets and trying out different strokes back home. Chris feels his way through the water and adapts his technique until he moves faster. It is a hard way to train and made even harder when the pool is closed for seven months of the year! Chris tries to keep fit by playing hockey and doing the odd session of dry-land training with weights.

Yet somehow the combination of raw talent, close observation and commitment has paid off. Last year, Chris stripped four seconds off his 50m breaststroke time, which is huge for a sprint event. His times were good enough to qualify for the Division 2 Nationals. He made the grade in the 50m backstroke, breaststroke and butterfly events as well as the 100m backstroke.

So the lone Hokitika club member headed up to Wellington with his mum, brother and baby sister for his first national meet in April. Unlike other competitors, there were no teammates or coach just his biggest fans, the whānau. Chris did well, clocking up personal best times in all his events and finishing 5th in the 50m breaststroke with a time of 36.09 seconds, 1.5 seconds behind the winner.



With the Coast conquered and an eye on national competition, Chris is shifting to Blenheim so he can train all year with a swimming coach. Monique, his mum, reckons he's at the right stage mentally and physically to excel at his solo sport, provided he gets the right opportunities. With his determination and great whānau support, who knows what this young athlete can achieve!

Alice Karetai

At a special ceremony at Government House in Wellington recently, the Governor General, Sir Michael Hardie Boyes, honoured a group of special young New Zealanders who had achieved academic excellence in their bursary examinations. Among that group was seventeen-year old Alice Karetai who was awarded the 'Top Māori Female Scholar' and given a grant of \$8000.

Alice last year passed five bursary subjects with very high grades and, as a sixth former, sat and passed bursary chemistry with a mark of 83 percent. She has a very keen interest in both the arts and sciences. Alice is a competent pianist who is currently playing at grade eight and also has a love of dance of which she says she has tried all and every form on offer on Waiheke Island.

Alice has lived all her life on the Island where her dad Mike is the local doctor. She went to both primary and high school on Waiheke but this year has moved on to Auckland University to continue her study. At this stage she is working towards a double degree in arts and science because she enjoys both subject areas and has yet to decide what she would like to specialise in. According to Alice, "anything is possible for the future". With Alice's achievements to date that is surely an understatement!



When the Waves Rolled In Upon Us Michael Reilly & Jane Thomson (editors), University of Otago Press, 1999.

Ehara i te takata kotahi anō i oho ai i neherā.

(There can be more than one version of a story and each has its own mana.)

With the recent multi-iwi hīkoi from Taranaki (Te Kōiwi Hīkoi Maumaharatanga) to the Kāi Tahu rohe, how many of us heard for the first time the hundred-year-old stories of the manaakitanga of our tūpuna for those from other iwi in need (See Edward Ellison's account of the hīkoi on page 13).

By coincidence, one of the essays in *Waves*, 'Exiled for a Cause' by Jane Reeves, describes the situation followers of Titokowaru faced when sent to jail in Dunedin. The story of Titokowaru has been told in James Belich's *I Shall Not Die: Titokowaru's War* – generally recognised to be one of the most important New Zealand books published.

But what of all those other related stories not published in books – or even as magazine or journal articles. University honours and graduate students are regularly assigned, and write, interesting and valuable histories or reports. Most disappear into a black hole somewhere.

The honours programme at the University of Otago History Department has produced an ongoing body of useful historical research. Twelve selections focused on the Māori history of Te Waipounamu have now

BOOK REVIEW

By Donald Couch



Still Being Punished Written by Rachel Selby, Huia Publishers, 1999.

Rachel Selby's very brief (70 pages) *Still Being Punished* addresses the intergenerational misunderstandings over the use of te reo Māori. With considerable pride we watch and listen to our rangatahi kōrero te reo. But there is a dark side. It is not unnoticed that some of our new speakers, can be, and have been, quite derisive regarding their pakeke and kaumātua who do not have such language ability.

There was a time when most of our Ngāi Tahu mātua clearly decided that the learning of te reo had to make way for other interests which were considered to have greater priority. In hindsight of course, we might have revised those priorities – and now we have. But it is not that long ago when there were no kōhanga reo, no kura kaupapa and no te reo at all in Te Waipounamu schools, universities and polytechnics. There was no *Te Karere*, no *Mana News*, no *Mai Time*, no *Waka Huia* and no Huia Publishers. But these are all here now. Many people have worked hard to get them. They provide opportunities that were not available to earlier generations.

Rachel Selby tells of even harsher times and places when some pakeke and kaumātua of today

been published in this collection.

Amongst those of interest are articles on two of our early South Island Māori MPs – HK Taiaroa and Tame Parata. Both had strong Kāi Tahu whakapapa, did well at farming, were obvious leaders, but encountered endless frustrations in the colonial legislature. In light of recent developments towards more collective leadership of the iwi, it is instructive to compare the individualistic approaches of these two early leaders.

If there is one constant theme to virtually all these articles, it is the problem of land. Three articles are very focused on these issues. Jane Jones writes on the Southern Block purchases. Emma Stevens' concern is the Arahura Block purchase. Ann-Marie O'Brien discusses the Stout-Ngata native land commission.

And what about the Pākehā? Edward Shortland gets his own chapter, as do Hamilton and Atkinson. Throughout, there are accounts of the other principal players. Walter Mantell gets a somewhat more sympathetic hearing than Harry Evison was prepared to give him. Grey, Kemp, Fenton, Percy Smith, Elsdon Best – 'all the usual suspects' are there. What to make of all this? Here are to be found accounts of selected Te Waipounamu historical events and personalities, which all too often are subject to but a brief mention or footnotes in the usual published histories.

To academic historians the collection may be classified as Māori history, rather than iwi or hapū history. But until such time as we have Kāi Tahu writing the history of these events from our perspective, these will help us remember the people and events of those times.

Besides, the fresh, at times naïve, perspectives these students bring to their work is a welcome change from the standard historical writing which is either "safe", or "wing-bat" – either of which may better ensure professional status and/or reputation.

were, as tamariki, physically abused by their teachers in Native/Māori schools for speaking te reo Māori.

Not very pleasant reading! Lightened only a little by Howard Morrison's story of going from an exclusively English-speaking Rotorua

school to Ruatāhuna where all the kids spoke Māori. He decided to learn from them in the playground as te reo was not taught in class – it was against the rules. But he was committed, thus ensuring that he got the strap more than any one else at

his new school!

A cautionary little book. Do not make judgements of others on the assumption that their opportunities were the same as your own.

Kāore he Tae o te Whakapapa

Nā Pirimia Burger
(Ngāi Tahupōtiki me Rangitāne)

(From Ngā Pakiwaitara mā ngā Tamariki 2, Huia Publishers, 1999)

Tokowhā ngā tāngata o tōku whānau. Ko tōku matua, he kiritea nō te iwi o Tiamana. Ko tōku whaea, he pākā nō te iwi Māori. Ko tōku tungāne, he pākā kōrito ia nō te iwi Tiamana me te iwi Māori. Ko ahau, he kiritea nō te iwi Tiamana me te iwi Māori anō hoki.

Ki te titiro koe ki a māua ko tōku tungāne kāore pea koe e mōhio he whanaunga māua. Ko ngā makawe o Peter he pango, ko ōku makawe he urukehu. Ko ngā whatu o Peter he pākā, ko ōku whatu he kahurangi. Ko te kiri o Peter he pākā kōrito, ko tōku he kiritea. Nā, i te nuinga o te wā he pai tonu ēnei rerekētanga, engari i ētahi wā....

I ngā wā e haere ai mātau ko tōku whānau ki tō mātau wharenihi ki a Tūtehuarewa, ka tūtaki anō mātau ki ngā whanaunga katoa. I a rātau e noho ana i rō whare ka mātakitaki ahau ki te whānau e katakata ana, e waiata ana, e moe ana, e ngongoro ana, e kōreroro ana. Ka titiro hoki ahau ki ō rātau āhua. He pākā katoa.

I ngā wā ka haere mātau ko aku hoa ki te tāone ki te titiro i ngā pikitia o te iwi Māori o Aotearoa, ka tīkina e au ngā pukapuka, ngā pānui whakaahua, ngā maramataka, ngā ripene whakaata hoki o te iwi Māori. He pākā katoa rātau.

I ngā wā e mātakitaki pouaka whakaata ana ahau ko ngā āhua o ngā Māori whakaatutia, he pākā

katoa. Mehemea he taura Māori ēnei āhua mō ngā iwi o Aotearoa, kei hea he taura mōku? Kei hea he āhua e rite ana ki ahau?

I ēnei wā ka puta mai te whakaaro, e pono ana koia nei te whakaahua e whakaatatia mai? Nā reira, ko wai ahau? Nā wai ahau? Nō whea ahau?

I ēnei wā ka haere ahau ki te mira titiro ai ki tōku nei āhua. Rite tonu ōku makawe ki te peita kōwhai i taku wharekura. Rite tonu aku whatu ki te kahurangi o te pāua e tīaho ana. Rite tonu taku kiri ki te mā o te aikiha pepa nō te toa nui o Ao Hou.

I tētahi wā e tiro ana ahau ki taku ringaringa kiritea ka haere mai tōku whaea. Ka titiro mai ki ahau. Kātahi ka whakapiri i tōna ringa ki te taha o tōku.

"Kātahi rā te ringaringa ātaahua o taku kōtiro Māori."

"Ehara tēnei i te ringaringa Māori," ka hamumu au, "kāore kē he kaha o te pākā."

"Auē!", ka ohorere tōku whaea. "Koinā tō raruraru Kōtiro? Kaua e whakaaro pēnā. Ko te mea tino nui o te Māori ko te whakapapa me te whanaungatanga, ehara i te tae o tō kiri."

"Kei hea tōku tohu Māori i roto i tōku āhuatanga? He rerekē te āhua a Peter ki tōku. He aha i pēnei ai?", ko tōku pātai ki a ia.

Ka whakahokia mai e ia,



"Ahakoa te rerekē o ō kōrua āhua, he whakapapa kotahi tō kōrua. Koinā te mea nui a te Māori."

Nā, i ēnei wā kua kore au e whakaaro pērā nā te mea kua mōhio ahau ki te hōhonutanga o te Māoritanga. Ko ngā mea whakahirahira o te Māoritanga, ko te whakapapa me te whanaungatanga. Ahakoa kāore au e mōhio ana ki ngā ingoa katoa o ōku tīpuna ā, ki te kore ahau e mōhio ki tētahi ingoa kotahi, kei te mōhio ahau he Māori tūturu ahau. Nā te mea ko te whakapapa, arā ko ngā taonga o te Māoritanga i tuku iho i ngā tīpuna te mea tuatahi. Nā reira, ahakoa he kiritea, ahakoa he pākā te kiri, he uri koe nō ōu tīpuna Māori.

He urukehu ōku makawe.
Ko Aoraki te maunga.
He kahurangi ōku whatu.
Ko Uruao te waka.
He kiritea tōku kiri.
Ko Ngāi Tahu, ko Rāngitane ōku iwi.

1	2	3	4		5	6	7		8		9
10					11						
12				13					14		
15					16			17			
18				19			20				
	21					22			23	24	
			25		26			27			
28		29					30				31
				32		33		34			
35			36							37	
		38							39		
40				41				42			

Clues Across

- Christchurch
- Oven in ground
- Parrot
- Temporary protection of food supply
- Hard
- Greeting
- Storage pit for food

- Rough (as sandpaper)
- Set alight, burn
- Fortress
- Revenge
- Cordyline Australis
- Full (as tide)
- Current
- Canterbury river

- Frost, snow, sugar
- Kernel, pith
- Sowthistle
- Yawn
- VC winner
- Canoe thwart
- Ground parrot
- Echo
- Front
- Calm, peaceful
- Wooden trumpet

Clues Down

- Tributary of Rakahuri (Ashley)
- Ancestral canoe of Ngāi Tahu
- Harbour where Ngāi Tahu signed the Treaty
- Spine
- Chief
- Search, seek
- Power, separate
- Gleam, flash
- Occupation, business, All Black
- Climb
- Alight, come to rest
- Screech as a bird
- There!
- Spear with detachable point
- Muscle, nerve
- Taste, flavour, smell
- Range of North Island mountains
- Tree fern
- Hide, skin
- Belonging to, owned
- Halo (around the moon)
- Rub hard
- Ill omen
- Digging stick
- Sail (of canoe)
- Beach, sand
- World, daytime

Answers on page 53

What's Cooking?

Winter is here again which means time for cooking up plenty of good hearty meals for the whānau to ward off the nasties that lurk around in the cold weather.

Braised Lamb Shanks

- 6-8 lamb shanks
- 3 cups beef stock
- 1 cup red wine
- 6 bay leaves
- 4 cloves garlic, peeled
- 8 small onions, peeled and halved
- 2 sprigs of fresh rosemary
- 3 sprigs of fresh marjoram
- 1 tablespoon black peppercorns

Place lamb shanks in a hot pan and cook for a couple of minutes on each side or until well browned. Remove from pan and place in a casserole dish with the stock, wine, bay leaves, garlic, onions, rosemary, marjoram and peppercorns. Cover and cook at 160°C (315°F) for two hours or until the lamb is tender. Serve with garlic mashed potato.

Garlic Mashed Potato

- 6-8 medium potatoes
- 1/2 cup milk
- 1/4 cup cream
- 2 tablespoons butter
- 2 cloves of crushed garlic
- Salt and pepper to taste

Optional ingredients:
Pinch of paprika
2 tablespoons of grated Parmesan cheese.

Boil potatoes until tender. Remove from heat and drain. Mix milk, cream and butter together over a low heat until the butter is melted. Pour over potatoes, add garlic and mash until smooth.

Ngā Reta

Dear Gabrielle

May I through your letters convey my very best wishes to Sir Tipene O'Regan.

Tipene, I hope you have a long and happy retirement. I am sure we will hear more from you. Such a man!

With great admiration,

Mrs June Hippolite (née Gray)

Tēnā koe Gabrielle

I muri i taku uiui mō te Karaka e pā ana ki aku rā o mua, i mate taku hunaonga ko Tom Barrett.

Kei te pirangi ahau ki te poroporoakī ki a ia.

Haere e te hunaonga, haere ki a rātou, haere ki te tini. Whaia e koe ngā tapuwae o ōu tātou tīpuna. Haere, haere, haere atu rā.

Ka huri ahau ki te tuku whakaaro aroha ki taku tamāhine, ko Grayana Barrett, me te whānau e noho pani ana. Kia kaha, kia manwanui, kia ū!

Nā

Michael O'Connor

23 Huirapa Street

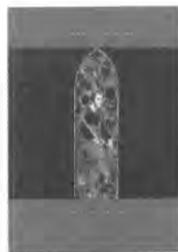
Arowhenua

Temuka

Annual Report Award

The 1999 Te Rūnanga o Ngāi Tahu Annual Report was the recipient of a bronze award in the Australasian Annual Report Awards announced in Sydney in June. Over 340 entries were received for the award from throughout Australia, New Zealand, Asia and the Pacific.

Mark Solomon attended the presentation in Sydney to collect the award on behalf of Te Rūnanga o Ngāi Tahu.



Answer to Pātaka Korero, page 26

Te Whakautu – The Answer

Te 1 o kā rā o Māruaroa 1852

E hoa e te Makarini.

Kāore anō tō pukapuka kia tae mai ki ahau, ka oti pea te tāhae e kā kaitiaki pukapuka. Kūrapa mai tētahi pukapuka i a koe, kia kurehu tou mai, kia roko au i tā kōrua kōrero ko te Wahapiro. E tama, e Wani, nā taua takata nā, nā te Wahapiro ki a koe. Kauraka hoki a roa atu, kia wawe te roko atu mātau. Ka mutu.

Nā tōu hoa aroha

Nā Taiaroa



Dear Madam

My brother Roland Charles Flutey and myself have been working on our family tree.

John Flutey is our great-grandfather and we have his family information. It is his brothers' and sisters' families and their descendants that we are after.

What we need from each family is their birth dates, marriage dates, spouses and all the relations down to the youngest person. We also need death dates and whereabouts in New Zealand they were married as this makes it easier to get in touch with the living whānau and their descendants.

Please send any information to: Mr RC Flutey, Wattledowns, Manurewa, Auckland.

Yours faithfully,

Mr James Flutey

Surname	First Names	Address	Approx. age	Gone No Address / No Date of Birth (DU) Cont. from issue 13	
Murphy	Selena Asta Kiri Whitiora	WESTERN AUSTRALIA	24	Pearce Steven Raymond Charles	CHRISTCHURCH 18
Murray	Renee Juvana		21	Pearce Timothy John	CHRISTCHURCH 16
Murray	Margaret		DU	Pearson Maurice M	DU
Musson	Lesley Anne		33	Parie Gwen	DU
Naera	Hihiria		DU	Parie John Ngakoataewha	AUSTRALIA 56
Nahona	Ashley	PORIRUA	4	Peneamene Tieke Pukurakau	76
Naihi	Alloma J P Te		DU	Pennicott Corey James	27
Nathan	Gina Marie		28	Pennicott Hazel Rowena	43
Neary	Patricia Elizabeth	RONGOTEA	31	Perawiti Eruera	87
Nebbs	Jason		29	Perry Phillip Murray	30
Nelson	Jean	DU	29	Perry Graham Murray	CHRISTCHURCH 49
Nepia	Pirimona Hohepa		65	Perry Michelle Karyn	CHRISTCHURCH 31
Newall	Laila	DU	DU	Peterson Jadeen Nola	23
Newson	Samuel Davis	CHRISTCHURCH	30	Peterson Shane	27
Newton	Deena Carolyn		32	Petherbridge Andrew Foord Henare	CHRISTCHURCH 34
Newton	Moana Carolyn		9	Petherbridge Julienne Kiri	CHRISTCHURCH 31
Newton	Teddy		58	Pewhairangi Keri Joyce Kaperiera	23
Ngahiwi	Zena Priscilla		51	Pewhairangi Arapera	DU
Nichol	Brett Jon	NGARUAWAHIA	27	Pheloung Denise Margaret	CHRISTCHURCH 44
Nichol	Angela Cheri	NGARUAWAHIA	25	Phillips Kamena Leigh	23
Nichol	Belinda Marie	NGARUAWAHIA	25	Phillips Lisa Julie	DUNEDIN 31
Nicholls	Marie Karen		40	Phillips Herbert James	TE AWAMUTU 40
Nichols	Paula Michelle		22	Phipps Glenn Michael	AUCKLAND 35
Nichols	Kim Angela		41	Phipps-Black Graham Ewan	DUNEDIN 40
Nicholson	Susan Joy	BAY OF PLENTY	39	Pickering Tim	CHRISTCHURCH 30
Nicholson	Scott Alec		21	Pine Bronson Jury	DUNEDIN 19
Nicholson	Judy	TAKANINI	31	Pine Deborah Mary	DUNEDIN 48
Nicoll	Colin Wayne	AUCKLAND	27	Pine Jayden Chappie	DUNEDIN 19
Nicoll	Olivia Anne	AUCKLAND	23	Pirini Kao-Tutuhi	CHRISTCHURCH 5
Nicolle	Robert Michael	WELLINGTON	24	Pitama Hare Te Pura Te Rangiamoa	AUCKLAND 29
Nightingale	Beverly Ann		50	Poching Rishan	AUCKLAND 6
Nightingale	Kerrie Lyn		20	Poching Rosa Sophie	AUCKLAND 18
Nikara	Inihapeti	DU	20	Poching Vicki Talia	AUCKLAND 17
Nilsen	Shane Timothy		24	Pohatu Bee Jay Thomas Pohatu	14
Nilsen	Brendon R	DU	DU	Pohio John	49
Nixon	Tina-Marie	INVERCARGILL	40	Pohio Barry Edward	DU
Noble	Atareta Taupe	TEMUKA	48	Pohio Edward Clayton	DU
Nolan	Mihirau Peola	TIMARU	64	Poiglaze R E C	DU
Norton	Andrea Carol		31	Pollett John Mark	51
Norton	Symond James	CHRISTCHURCH	17	Pomare Clive Anthony	36
Norton	Kelly Angela	CHRISTCHURCH	26	Poole Beau Oliphant	30
Norton	Mark William	WELLINGTON	35	Poole Allan	WYNDAM 33
Norton	Jeanette Rata Sonya Rachel	WESTPORT	26	Pooley Dianne Elizabeth	43
Nukunuku	Papa Mangu		22	Porter Gavin Eric	DU
Nutira	Amanda Sherrie	CHRISTCHURCH	27	Porter Iona May	DU
Nutira	David Rawiri Caine	CHRISTCHURCH	23	Potiki Noel Paatu	GORE 65
O'Brien	Angela Ruth Daisy	CHRISTCHURCH	46	Potts Joanne Carol	R.D.1 KAUKAPAKAPA 35
O'Connell	Raymond Peter		32	Poultney Jessie Florence	49
O'Neal	Damion		13	Pouwhare Susan Panea	DU
O'Neal	Neneh		10	Powell Shelley Maree	DUNEDIN 45
O'Neal	Teresa-Mae		30	Powell Karla Annita	DUNEDIN 25
O'Regan	Kim Leigh	WELLINGTON	38	Powell Sasha Fleur	DUNEDIN 25
Oakeshott	Regina Annikki	CHRISTCHURCH	40	Preece Brendon Blake	22
Olsen	Anthony William	AUCKLAND	43	Preece Darren James	28
Onekawa	David Te Mao	AUCKLAND	39	Priestley Stacy Rangiara	23
Onton	Bradley	DU	DU	Priestley William	53
Orbell	Donna Maria	UPPER HUTT	26	Proctor Michael John	32
Osborn	James Joseph		24	Prosser Emmasha Denise Janelle	11
Paahi	Maiko Kaputone		40	Prosser Samuel David Brock	9
Pacey	Geoffrey William		33	Prouting Colin	BLENHEIM 35
Pahau	Kuramate Pirihira		30	Prouting Emma Dawn	BLENHEIM 13
Pahau	Pirihira Ngatalea	KAIAPOI	10	Prouting Kristopher	BLENHEIM 10
Pahau	Te Arapo Kahurangi Moana Paul	KAIAPOI	12	Puki Martha	DU
Pahi	Charles Clifton		28	Puru Moana Josephine	37
Pahi	Hinepehinga Leah		48	Rainsbury Rachelle Colleen	CHRISTCHURCH 25
Pahi	Tamati Elroy		23	Ramage Lorrani Rangimaria	23
Pahi	Wade Benson		25	Ramage Dianne Michelle	MATAURA 33
Pahi	Whetu-Marama	NAPIER	20	Ramage Tania Joyce	MATAURA 10
Paki	Mildred	DU	DU	Ramage Tineka Dianne Marie	MATAURA 6
Paki	Ngaringamate	DU	DU	Ramage Trent Stewart	MATAURA 12
Paki	Rongo	DU	DU	Ramm Margaret	49
Palatchie	Rozmund Ruv'e		45	Rangipunga Mark Anthony	39
Palenski	Leanne Jane	CARTERTON	26	Ransfield Te Awhitu Wainohu	37
Palmer	Raymond J	DU	DU	Rasch Raewyn Ann	UPPER HUTT 36
Palmer	Derek John	CHRISTCHURCH	39	Ratana Gazna Anne	BLENHEIM 26
Palmer	William Robert	RANGIORA	46	Ratana Robert James	AUCKLAND 58
Panapa	Israel Peter		19	Ratana Edwin Leigh Craig	ROTORUA 41
Panapa	Sarai Elizabeth		16	Ratcliffe Caroline	DU
Paniora	Makere	MANUKAU CITY	26	Rawhiti-Newton Reuben James	8
Panofo	Paris Ben		7	Rayner Stephen John	46
Panofo	Peggy Ngawaru		34	Read Marie June	MAUNGATAPERE 72
Papara	Dianne Ngahuia	WESTERN AUSTRALIA	38	Reardon Darryl John Olson	51
Papara	Lana Te Maari	WESTERN AUSTRALIA	15	Reardon Judith Ngaire	52
Papara	Samuel Mapu	WESTERN AUSTRALIA	38	Reese Martin Alan	HAMILTON 36
Papara	Shakinah Lee Ngahuia	WESTERN AUSTRALIA	17	Rehu Hoani	DU
Parahi	Te Hikurangi Nancy	DU	DU	Reid Charlotte Alice Te Upokomaoa	21
Parata	Michael Robert		32	Reid Fergus	DU
Parata	Erastus Leo	AUSTRALIA N.S.W	17	Reid Gillian Anne	DU
Parata-Blane	Apryll Hiria	WELLINGTON	40	Reid Justine Marie	PAEROA 29
Parata-Webster	Nicholas George		16	Reihana Te Ururaki	TEMUKA 3
Park	Elizabeth		DU	Reihana Aroha Tau Tau	TEMUKA
Parker	Paul David	WELLINGTON	41	Reihana David Brian	TIMARU 31
Passey	Isabella	DU	DU	Reihana Vanessa Huia	TIMARU 29
Paterson	John Rawiri	THAMES	69	Reihana Leroy Te Mana Rana	THAMES 10
Patira	Phillip Andrew Shane		35	Reo Sarah	WELLINGTON 25
Patterson-Newman	Charles Richard	BLENHEIM	64	Reriti Stephen	CHRISTCHURCH 48
Pattison	Faye	DU	64	Restleaux May Edna	DU
Paul	Jean Fox		61	Reuben Andrew Kahu	36
Payne	Duncan		40	Reuben Christine	40
Payne	Stephen B I		40	Reuben Eleanor	56

0Reuben	Henry Richard Hakaraia	66	Ryan	Matthew Thomas Ihaia	28	Srhoy-Pullon	Carole Val	33	Te Aika	Tenaea Renee	20
Reuben	Marsden Lynton Te Au	54	Ryan	Melanie Ellen	22	Stalte	Jonothan Michael	30	Te Aika	Shayne Kingi	36
Reuben	Nicholas Boyd	30	Ryan	Sheldon James	28	Stallard	Dianne Katherine	47	Te Aika	Jade Mary	15
Reuben	Henrietta	DU	Ryan	Stephen Wiremu	24	Stanbury	Justin Thomas	21	Te Aika	Matenga Lewis Paul	42
Reuben	Ralph	DU	Ryan	Terrence	61	Standish	Robert David	31	Te Aroata	Piripi	DU
Reuben	Brent Te Munikoa	CHRISTCHURCH 40	Ryan	A'mour-Jane Hapa Ngaio	27	Stenhouse	Melanie Ann	25	Te Au	Anthony	DU
Reuben	Benjamin Boxer	TUAHIWI 5	Ryan	Carlos Fabio	4	Stephens	Nikorima	DU	Te Hana	Maunga Oriwa	64
Reuben	Jacob Hamana Stephen	TUAHIWI 11	Ryan	Phillip (V)	70	Stephens	Hamish Troy	7	Te Karu	C	DU
Reuben	Leah Te Manawa	TUAHIWI 6	Ryan	Brodie Loyd	7	Stephens	Natasha Rose	14	Te Karu	Lena	DU
Reuben	Sandra Araho Mary	TUAHIWI 9	Rye	Kay Jeanette	49	Stevens	Mitchell	39	Te Kau	Kuini K	DU
Reuben	Holly Mata-Riki	AUSTRALIA 2205 5	Sadler	Thomas Parata	DU	Stewart	John	DU	Te Kau	W	DU
Reuben	Kerry Mata Riki	AUSTRALIA 2220 27	Sampson	Alexander James	DU	Stewart	Molly Irene	77	Te Koeti	F G D	98
Reuben	Christian Biddy	CHRISTCHURCH 40	Sanden	Dylan	6	Stewart	Albert Hoti Te Aaru	DU	Te Koeti	Bronwyn Ann	39
Reweti	Rongopai	WEST MELTON 38	Sanden	Enzo	4	Stewart	Joanne Mary	34	Te Koeti	Kevin Arthur	35
Rewi	Newton	33	Sanden	Trevor Melvin	67	Stichbury	Lindsay Graeme	44	Te Maari	Matiu Terrence	23
Rewita	Barlow (Jnr)	37	Sands	Michael Paul	39	Stirling	Edna Ruiha Margaret	41	Te Maari	Shannon Jason	6
Rewita	Barlow Francis	4	Sanson	Blair	23	Stirling	W T	DU	Te Maaroa	Henry	27
Rex	Ona Kay	AUCKLAND 55	Savory	Clifford Pehiatea	35	Stirling	Whatawai	DU	Te Miha	Melissa Tracey-Anne	DU
Richards	Leanne	WELLINGTON 23	Scadden	David Andrew	39	Strange	Andrew George Kaahu	34	Te Moeti-Coxon	Aroha Mary	DU
Richardson	Carol Marie	30	Scadden	Genna-Lee	11	Strange	Mark Allan	40	Te Momo	Michele Daphnie	37
Richardson	Marc Nathan	25	Scadden	Nicholas David	8	Strange	Mark Henri Kaahu	30	Te Puaia	Tahlia Leigh	1
Richardson	Phillip Grant	37	Scandlen	Linda Doreen	42	Stretch	Jacqueline Melissa	36	Te Ruke	M T	28
Richardson	Karen Dawn	CHRISTCHURCH 48	Schwalger	Matthew Vivian	24	Stuart	Wallace John	67	Te Tau	Tiraumaera Horiana	CARTERTON 28
Rickus	Matiu	DU	Sciaccia	Ana Reita	50	Sullivan	Te Whitinga James	74	Te Tua	Patricia	53
Rickus	Iri Ruka	AUCKLAND 39	Scorrige	Jonathan Charles	41	Summerton	Gregory Mark	37	Te Whaiti	Kiri	DU
Rickus	Mau	AUCKLAND 35	Scott	Michael John	26	Supra	William Mathew	29	Te Whaiti	Painawhai	DU
Rikihana	Robyn April	DU	Scott	Nigel Robert	32	Sutherland	David	49	Te Whaiti	Ra Tutonu	DU
Riley	Karen Ann	WELLINGTON 42	Scullin	Heather May	45	Sutherland	Ngarita Daphne	DU	Te Whaiti	Rime Iraia	DU
Riria	Albert	DU	Sculfer	Sheryl Anne	52	Sutherland	Jason Mathew Robert	29	Teka	Tui Anne	51
Rissetto	Takana Ihaia	DANNEVIRKE 45	Selwyn-Ennis	Elizabeth	59	Suttcliffe	Christine	DU	Teki	Tina-Marie	BURNHAM 32
Rissetto	Tia Araroa	HASTINGS 40	Seumanatafa	Anthony Paul	44	Swan	Kim Whio	32	Temil	Sonya Kataraina	WHAKATANE 37
Rissetto-Hughes	Vicki-Maree	40	Shadrook	Stacey Anel	20	Switalia	Michael John	DU	Thomas	Doris Caroline	87
Riviere	Nancy Francis	52	Sharplin	Elizabeth Agnes	DU	Tabah	Karena Carol	31	Thomas	Nee	76
Riviere	Shimaine	31	Shaw	William Tasman	28	Tabah	Angela-Jane	30	Thomas	Toni Titiro	46
Riviere	Starr	24	Shawyer	Julian	32	Tabah	Jo-ann Maree	28	Thomas	Mary Jane	INVERCARGILL 33
Riwal	Minama W	DU	Shearman	Donald Wayne	39	Taha	Hilda	48	Thomas	Marama	AUSTRALIA 29
Riwaka	Richard Taare Boyd	32	Shefford	Hami Charles	34	Taha	Trevor Watson	DU	Thomas	Dean James	CHRISTCHURCH 27
Roberts	Monica Alexandra	72	Shelford	Olivia Ann	6	Tahauroa-Watson	Rana Shane	35	Thomas	Harold James	CHRISTCHURCH 50
Robertson	Lindsay Neville	52	Shepard	Kylie Annette	13	Tahau	Sheryl Anne	47	Thomas	Kere	CHRISTCHURCH 26
Robertson	John A	DU	Shepard	Abby Joan Florence	10	Tahuaoroa	Rira Peli Hineraumoa	DU	Thompson	Carolyn Anne	35
Robertson	Myra	DU	Shepard	Jason Robert	14	Tainui	Bonnie Noelle	7	Thompson	Leonard Wi Hiko	66
Robertson	Todd John	CHRISTCHURCH 26	Shepherd	Adelaide	DU	Tainui	John Francis	31	Thompson	Martin	28
Robinson	Allan Henry	39	Sherburd	Todd Francis	DU	Tainui	Nadia Melissa	9	Thompson	Michael Ryan	7
Robinson	Peter James	36	Shore	Gerald Laurence	8	Tainui	Rahera Metapere	6	Thompson	Nicole Mary	6
Robinson	Phillip John	46	Short	Apryl Ann	48	Tainui	Jackson Marcus	11	Thompson	Stacey-Maree	9
Robinson	Rangi Wiremu	42	Short	Simon Nicholas	22	Tainui	Jamie Curtis	CHRISTCHURCH 10	Thompson	William Bevan	29
Robinson	Sarah-Jane	25	Sim	Andrew Mandeno	17	Tainui	Nakita Jo Chante	CHRISTCHURCH 3	Thompson	Violet G	DU
Robinson	Dawn	DU	Sim	Shane Graeme	14	Tainui	Samsom Keelan	CHRISTCHURCH 4	Thomson	Raymond Frederick	OAMARU 74
Robinson	L	DU	Simon	Ann	DU	Tainui	Steven Te Hira	CHRISTCHURCH 10	Thomson	Isabel Nancy	33
Robinson	Peter Robert	CHRISTCHURCH 33	Simon	Nathan Pita	26	Tainui-Hutana	Tania Maree	28	Thomson	Lyndel Catrina	WAIKANA E 40
Robinson	George Whiua Kiiwhi	CHRISTCHURCH 40	Simpson	Frank Braodbent	73	Taihoa	Llewellyn	71	Thomson	Rhonda Jean	CHRISTCHURCH 31
Robinson	Celia Tammy	NELSON 19	Sims	Amanoa Kapua	31	Tairoa	Brent	DU	Tikao	Gregory Alan	40
Robson	Karla Estelle	CHRISTCHURCH 27	Sims	Robert Ivan	52	Tairoa	Jillian	DU	Tikao	Mathew Edward	27
Roderick	Judith Ann	48	Sinclair	Anita Joy	42	Tairoa	Lisa	DU	Tikao	Jacqui Muriwai Harmon	CHRISTCHURCH 22
Roderick	Brock James	AUCKLAND 11	Sinclair	Sylvia Margaret	32	Tairua	Reina Ann	DU	Tikao	Natasha Patricia	CHRISTCHURCH 24
Roderick	Gemma Maree	AUCKLAND 14	Sinclair	M M	DU	Tait	Russell Steven MorganTeawamutu	KAIAPOI 34	Tikao	Tyler Liam	CHRISTCHURCH 5
Roderique	Cherie Jayne	24	Singh	Cecilia Kahurangi	87	Takira	Grace Raina	DU	Tikao	Troy Gregory	CHRISTCHURCH 14
Roderique	Mason Donald Edward	RIVERTON 27	Sinton	S A	DU	Takoko	Noeleen Naomi	GISBORNE 43	Tikao	Paul David	AUSTRALIA 42
Roff	Erin Lee	DU	Skerrett	Sasha Cora Maree	26	Tamarapa	Jermaine	21	Tikao	Hana	AUSTRALIA DU
Roff	Kerry Anne	DU	Skipper	Edward	DU	Tamarapa	Rachael	24	Tikao	Mania	AUSTRALIA DU
Rogers	Bodean Maurice	12	Slatter	Melissa Donna	26	Tamarapa	Ruiha Patricia	44	Tikao	Matene	AUSTRALIA DU
Rogers	Michael Andrew	30	Smallwood	Jan Elizabeth	41	Tamatea	Daniel Jacob	DUNEDIN 6	Tikao	Tamati	AUSTRALIA DU
Rohan	Tracey Jane	DU	Smart	Ricky James	31	Tamatea	Morgan Renee	DUNEDIN 3	Tikao	Teone	AUSTRALIA DU
Romano	Deborah Jane	27	Smart	Tineka Raihia	24	Tamati	Tomai Heke	50	Timms	Ariana Aroha Ruahine	28
Rooney	Elizabeth	ASHBURTON 30	Smilie	Wikitoria	DU	Tamati	Taiaroa Don	DU	Timms	David John	31
Ropata	Edward	DU	Smith	Debbie Leonie	34	Tamati	Damien Pakira Keremena	26	Timms	Ricki John	31
Ropata	Honey Ellen	AUCKLAND 26	Smith	Elizabeth Maida	45	Tamati	Paul Heke	WAITARA 26	Timms	Avis Charlotte	KAIKOURA 45
Ropata	John Joseph	AUCKLAND 60	Smith	Godfrey Alan	49	Tamati	Gary Pikikotuku	WAITARA 30	Timms	Tuahine	DU
Ropata	Izayah Hira	CHRISTCHURCH 10	Smith	Mark Antony	38	Tamatoroa	Wikitoria	SOUTH WAIKANA E 63	Tinring	Kathleen Hera	39
Ropata	Micah Rebekah	CHRISTCHURCH 7	Smith	Michelle	40	Tangaere	Araperia	AUCKLAND 50	Tinworth	Brian Herbert	AUCKLAND 50
Ropata	Tineal Cheyanne	CHRISTCHURCH 3	Smith	Reuben-James Te Oti	26	Tantnum	Cathryn Jane	DU	Tipa	Deana Louise	26
Ropata	Joseph Matauranga	DUNEDIN 65	Smith	Takirirangi	49	Tarawa	N	DU	Tipa	Carol Suzanne	SOUTH WESTLAND 55
Ropiha	Cheryl Andreen	46	Smith	Wikitoria	54	Tau	Ripeka Takotowai	DU	Tipene	Carolyn Tireina	37
Ropiha	Karen Ngaio	HAMILTON 43	Smith	Betty	DU	Tau	Kahui	46	Tipene	Barry Leonard	INVERCARGILL 50
Ross	Heeni Patene Tawhai	63	Smith	Mavora	HASTINGS 38	Tauher	Robert Anthony	DU	Tipene	Gary George	INVERCARGILL 22
Rossiter	Emma	BLLENHEIM 20	Smith	Jacqueline May	37	Taukiri	Nathan John	AUCKLAND 23	Tipiwai	Heneriata	47
Rouse	Maxine Atawhai	29	Smith	Brendan Maui	AUCKLAND 29	Taukiri	Simon Arana	AUCKLAND 28	Tipiwai	Koro Te Whetuweroha	29
Rowe	Keith William	52	Smith	Henry Lance Piritakaa	AUCKLAND 57	Taukiri	Tamara Ngairi	AUCKLAND 25	Tipiwai	Leath Ngawai Gloria	28
Rowe	Jenny Beverley Heni	CHRISTCHURCH 69	Smith	Main Jemell	AUCKLAND 27	Taukiri-Carter	Clarence Alan	47	Tobin	Jeanette Yvonne	AUCKLAND 34
Rueben	Henry Hakaraia	CHRISTCHURCH 66	Smith	Clive James	AUCKLAND 32	Taugakore	Maresse Puawai	40	Todd	William Bruce	CROMWELL 59
Rule	Serena Gayl Ngairi	AMBERLEY 38	Smith	Jacinda Leanne	CHRISTCHURCH 30	Taurau	Hemi Kerenene	DU	Todd	Joanne Marie	INVERCARGILL 35
Rupene	Nickolas te Rimene	31	Smith	Gloria Patricia	CHRISTCHURCH 55	Taurau	Maraea	DANNEVIRKE 20	Todd	Michael Gordon	NEW PLYMOUTH 36
Ruru	Hemi Owens	KAIKOURA 21	Smith	Jayne McLean	CHRISTCHURCH 30	Taurima	L	DU	Tombs	Kore Walter	DUNEDIN 25
Ruru	Abel Sky	CHRISTCHURCH 14	Smith	Rana Bernadette	PALMERSTON NORTH 33	Taurima	Carmen Jane	SOUTH OTAGO 25	Tombs	Amber	KAIKOURA 6
Ruru	Jade	CHRISTCHURCH 11	Smith	Daphne Lorraine	SOUTHLAND 60	Taurima	Hemi Joseph	SOUTH OTAGO 23	Toogood	Selwyn F	50
Russell	David	56	Smith	John Henry	TUAHIWI 44	Tauroa	Dennise Waimarea	WHANGAREI 17	Topi	Ricky James	38
Russell	Doreen Frances	47	Smith	Caroline Jane	WELLINGTON 31	Tauroa	Hayden	WHANGAREI 10	Topia	Dorothy Whitiora Ngaria	44
Russell	Roy Walter	34	Smith	Yvonne Lorraine	WELLINGTON 31	Tauwhare	Aaron James	CHRISTCHURCH 27	Topine	Thompson Whara whara	AUCKLAND 45
Russell	William Davis	57	Snow	Roy Te Weringa	AUCKLAND 30	Tauwhare	William Ihaia Jnr.	CHRISTCHURCH 41	Topine	Melissa Waikura	TAUMARUNUI 32
Russell	Margaret	DU	Snow	Blake Te Kanawa	CHRISTCHURCH 24	Tauwhare	T	LYTTELTON DU	Toromata	Susan Dawson	52
Russell	Yvonne	DU	Solomon	Ivy Mabel	CHRISTCHURCH 27	Tavita	Katherine Lorraine	AUCKLAND 30	Tourell	Glenn Neil	CHRISTCHURCH 29
Russell	Sharon Kay	DUNEDIN 45	Sparks	Joshua Tane	CHRISTCHURCH 57	Tawera	Hirini Sydney	78	Townsend	Ronald James	CHRISTCHURCH 39
Russell	Jason Heramai	MASTERTON 30	Spencer	Greig George	UNITED KINGDOM 9	Tawera	Tania Marie	23	Trainor	Rodney Richard	CHRISTCHURCH 39
Russell	Anthony Stewart	ROTORUA 44	Spencer	Robert Edmund Bruce	49	Tawera	Patrick Claude	WELLINGTON 25	Trainor	Cherry Taina	INVERCARGILL 33
Russell-Reihana	Jeanna Kaye	22	Spiers	Charlotte May	DU	Tawhai	Heni Kahurangi	DU	Trainor-Lyall	Marlene Dorothy	56
Ruthven	Jonathan Brian	29	Spriggs	David John	36	Taylor	Tura Wayne Francis	44	Treibmayr	Franz Josef	AUSTRALIA 44
Ryalis	Milair Anne	NORTH DUNEDIN 25	Spriggs	Ian Charles	49	Taylor	David Autumn	CHRISTCHURCH 21	Treiheway-Pedlar	Zane Allen Hoani	CHRISTCHURCH 7
Ryan	Glenys Faye	55	Spunner	Dean	QLD, AUSTRALIA 23	Taylor	Tania Alexandria	PARNASSUS 31	Trinder	Lynette	DUNEDIN 52
Ryan	John Piraki	24	Spunner	Craig	QLD, AUSTRALIA DU	Te Aho	Roma Lady	4	Trumper	Elaine Ann	42
Ryan	Matthew Ihaia	28	Spunner	Gloria Ann	QLD, AUSTRALIA 49	Te Aho	Kahurangi	GISBORNE 3	Trumper	Julie Natalie	23

Trumper	Racheal Elaine	22
Tua	Ripeka Takotowai	DU
Tuakana	Tina Tama	CHRISTCHURCH 1
Tuali	Vicky Tera	OLD, AUSTRALIA 43
Tuhaka	Richard James	26
Tupe	Katrina Hemo	29
Tupe	Cheryl Ihipera	AUCKLAND 37
Turner	Freya Jane Bannister	17
Turner	Michael Alfred	NELSON 39
Turner	Felicity Jane	TAURANGA 47
Turnock	John Brian	60
Turnock	Karen Ann	23
Turnock	Stephen Craig	28
Tuuta	Nadine Trisha	29
Tynan	Rhonda	DU
Tynan	Stephen Craig	AUCKLAND 43
Tyson	F	DU
Ude Shankar	Anoushka	21
Ude Shankar	Joshua	15
Ude Shankar	Maxine Joyce	48
Ude Shankar	Shanti	18
Udy	Bevan Arthur	PALMERSTON NORTH 29
Valentine	William Henry Hewlett Pirikahu	75
Van Den Heij	Caroline	DU
Van Uden	Robynn Anne	42
Van-Der-Erf	Destiny Sky Teresa	TIMARU 11
Van-Wilsem-Vos	Anne-Marie Brigid	HAMILTON 44
Varcoe	Nancee Eva	29
Varcoe	Nancee Dayle Te Whao	INVERCARGILL 66
Vedder	Mary-Joan Thyra	31
Vella	Russell Sonny	38
Vigil	Teresa Dawn	TAURANGA 24
Vincent	G	DU
Vincent	Norman David	WELLINGTON 65
Vivian	Elizabeth Emma	80
Waaka	Simeon Tarawhata	31
Waaka	Herewini Nathan Walsh	WINCHESTER 36
Waaka	Robert Rongo	GREYMOUTH 61
Waaka-Williams	Jasmine Briana Zsane	MASTERTON 4
Waata	Aaron Brett	37
Waddell	George Henry	DU
Wade	Ronnett	33
Waerea	Lena	DU
Waghorn	Virginia Jane	41
Wainohu	Raina Rowena	38
Wainohu	Mary Te Kuini	HAMILTON 32
Wairau	Mathew Lee	INVERCARGILL 31
Wairau	Taylor Cambridge Alexander	INVERCARGILL 4
Waiata	Yvonne Tusha	NGARUAWAHIA 27
Wairi	Margaret	DU
Wake	Zena	51
Wakefield	David Toki	40
Wakefield	Rana Margaretta Rita	CHRISTCHURCH 53
Wakefield	Roy	CHRISTCHURCH 30
Wakefield	Alexander John Fraser	WHANGAREI 41
Wakefield	Aputa Isabella	WINTON 42
Walker	Sam	BLenheim DU
Walker	Jeffrey James	CHRISTCHURCH 38
Walker	Paul Hohaia	CHRISTCHURCH 29
Walker	John Wayne	DUNEDIN 43
Walker	Jordan William	DUNEDIN 8
Wallace	Peter Lance	36
Wallace	Angela Margaret Michelle	DU
Wallace	Dick	DU
Wallace	Maera Jane Pipiriki	DU
Wallace	Tania Marie	HOKITIKA 34
Walker	Audrey	DU
Waltheu	Marya	24
Waltheu	Rowan Tahii	4
Waltheu	Shirley Ann	45
Waltheu	Zelda-Ann	27
Walton	Tony	DU
Walton	Tore Mary Anne	TAKAKA 71
Ward	Sharon Anne	LEESTON 36
Ward	Kevin Alfred	TAURANGA 46
Warren	F P	DU
Warren	Aidan Henry Charles	HASTINGS 26
Warren	Teomiraka	HASTINGS 53
Wasley	Bernice Mary	66
Wastney	Jennifer Mary	53
Waterman	Karriane Hine	PALMERSTON NORTH 20
Waterreus	Marion	54
Waterreus	Edward John	ROTORUA 58
Waterreus	Gary Douglas	ASHBURTON 41
Watkins	Shane Allen	WELLINGTON 19
Watson	Hana	55
Watson	Jason Daniel	28
Watson	Shirley Glennys	53
Watson	Walter William Tuhuaroa	64
Watson	Atarua	DU
Watson	Diana	DUNEDIN 34
Watson	William Isacc Edward	WAINUIOMATA 47
Watson	Brett Frederick John	DUNEDIN 21
Watson	Stephen Graeme	NORTH TARANAKI 31
Wattie	Tria Sullivan	80
Watts	Stephanie Elizabeth	22
Watts	Arthur Reginald Raymond	CHRISTCHURCH 38
Webber	Lisa Michelle	26
Webster	Hamish Clive Hugh	14
Webster	Taini Doris	HASTINGS DU

Wehipeihana	Graham Lindsay	41
Welem	Tane	KERIKERI DU
Wells	A H	DU
Wereta	Dawn Jane	HASTINGS 20
Wesley	Connagh Nadia Te Huika	DUNEDIN 7
Westland	Brendon Noel	DUNEDIN 21
Wetini	Jason Haerewa	46
Wheaanga	James Paul	31
Whaitiri	Aneva Joy	25
Whaitiri	Charmaine	45
Whaitiri	Cory James	30
Whaitiri	Jason Fee	37
Whaitiri	Korena Ann	38
Whaitiri	John R	DU
Whaitiri	Paitu Hamiora	39
Whareaitu	Huataki Peter Hemi	39
Whareaitu	Michael Aaron Hohepa	22
Whata	Lynette	21
Whitau	Sarah Louise	29
White	Brenn McCawley	INVERCARGILL 8
White	Kere Scott	NORTH AUCKLAND 22
Whiteman	Rhonda	CHRISTCHURCH 45
Whiting	D S	DU
Wilding	Sharyn	36
Wilhoft	Aaron Grant	17
Wilks	Robin John	55
Williams	Cairo Rena	36
Williams	Elanor Frances	12
Williams	Gina Elizabeth	26
Williams	Grant Penetana Bryce	31
Williams	Oliver	17
Williams	Peter Tatarau	36
Williams	Shannon	19
Williams	Martha Rose	DU
Williams	N R A	DU
Williams	Thelma	DU
Williams	Cherie Armour	AMBERLEY 26
Williams	Alanna Ellen	ASHBURTON 28
Williams	Alyssa Ellen	ASHBURTON 7
Williams	Luke Nathen	FOX GLACIER 4
Williams	Eileen Frances	INVERCARGILL 40
Williams	Jessica Grace	INVERCARGILL 19
Williams	Sharon Anne	TAUPO 36
Williams	Hoana Anne	CHRISTCHURCH 32
Williams	Nigel Stanly	QLD, AUSTRALIA 30
Williamson	Peter Armour	42
Willis	Syria Raukura	58
Willis	Malcolm Edwin	DU
Willison	Kelly	WAHAROA 15
Willison	Robert John	WAHAROA 41
Willoughby	Jennifer Sally	56
Wilson	Beavan Lance	22
Wilson	Colleen Mary	27
Wilson	James Kevin	26
Wilson	Jodie Ann	26
Wilson	Liana	36
Wilson	Luke Wayne	21
Wilson	McKenzie Stuart	36
Wilson	Rebekah Alice	19
Wilson	Ria Leona	51
Wilson	Stuart James	52
Wilson	Elizabeth Aloma	DU
Wilson	Fiona Parewai	DU
Wilson	Ashley Richard Clayton	AUCKLAND 28
Wilson	Matthew James	CHRISTCHURCH 17
Wilson	Peter Wayne	CHRISTCHURCH 41
Wilson	Hamish Kent	PICTON 20
Wilson	Tapita Te Hera Kaipuke Leona	PICTON 4
Wilson	Ranga	DU
Witana	Liam	CHRISTCHURCH 9
Witana	Christopher Charles	CHRISTCHURCH 39
Wixon	Gina Marie	INVERCARGILL 23
Wixon	Dennis	INVERCARGILL 28
Woffenden	Carl Reon	DU
Wood	Maudena Ada	27
Woodcock	Mary Anne	DU
Woodgate	Alexander Paul	CHRISTCHURCH 34
Woods	Geoffrey Grant	41
Woods	Jonathan Miles	38
Woods	Judith Elizabeth	53
Woods	Mary Frances	56
Woods	Robert John Harrop	30
Woodward	Patricia Ann	64
Wrathall	Carolyn Pirihira	NEW PLYMOUTH 43
Wright	Tracey Lee	37
Wright	Raewyn Tui	MATAMATA WEST 43
Wright	Desiree Anne	CHRISTCHURCH 23
Wylie	Stephen Bradford	45
York-Pakinga	Fleta Carol	INVERCARGILL 60
Young	Ila Reita	DU
Young	Kahumaki	DU
Young	Raymond John	INVERCARGILL 51
Zimmerman	Maria Kerrilee	AUSTRALIA 33
Zimmerman	Patricia Ann	WELLINGTON 44

If you or anyone you know is on this list, please phone us on our freephone 0800 524 8248 and ask for Whakapapa Ngāi Tahu.

Crossword

Answers Across

1. Ōtautahi
8. Umu
10. Kākā
11. Rāhui
12. Uka
13. Mihi
14. Rua
15. Kira
16. Ka
17. Pā
18. Utu
19. Tī
20. Kī
21. Ia
22. Rakaia
25. Huka
27. Iho
28. Pūhā
32. Hītako
35. Ngarimu
37. Oa
38. Kākāpō
39. Ani
40. Aro
41. Āio
42. Koea

Answers Down

1. Okuku
2. Takitimu
3. Akaroa
4. Ua
5. Ariki
6. Haha
7. Ihi
8. Uira
9. Umanga
17. Piki
19. Tau
20. Kā
23. Rā
24. Io
25. Hā
26. Kaimai
28. Ponga
29. Hiako
30. Nā
31. Amaia
32. Hika
33. Tūpō
34. Kō
36. Rā
37. One
39. Ao

TAMARIKI MĀ

Prize
Winners!



Kia ora anō tamariki mā
First of all congratulations and happy stargazing to Heather Brown, Aubrey Huntly and Samantha Carter who were the winners of the Night Sky star finder competition in the last issue of *te Karaka*.

Pakiwaitara

There are many different stories of how the stars came to be in the sky. Here is a Te Waipounamu pakiwaitara of how Tāne got the stars to adorn his father Raki.

After Tāne had separated Raki the sky father, and Papatūānuku, the earth mother, he set about covering their huge bodies with special taoka he had created.

He dressed his mother with the mighty forest trees such as the tōtara, kahikatea and the rimu.

He covered her with grass and flowers until she was fully clothed.

Tāne looked to his father in the sky and he flung some kura in to the heavens, but this only provided a red cape which can be seen in the mornings and in the evenings.

He then saw his younger brother Wehi-nui-a-mamao weaving a beautiful cloak.

Tāne asked his brother what he was weaving and Wehi told him it was a rūpuni of stars and constellations. Tāne managed to convince Wehi to give him the cloak as a korowai for their father.

Tāne grabbed the cape of stars and threw it into the heavens.

Raki was now clothed with the night sky, full of bright stars and sparkling constellations.

Retold by Tahu Pōtiki