

# TE KARAKA



The Ngāi Tahu Magazine

Makariri/Winter 1996

## Whakahonore ki a BEN COUCH

Papa te whaititiri  
Hararu ana te  
whenua

Tenei kua hinga te  
poutoko manawa

o te whare nei

E te kanohi o

Ngati Rakiwhakaputa

Takoto mai ra i roto i te kohaka a

Ngati Kahungunu a Ngati Ira

Takoto mai ra i raro i te maunga o

Ngai Tahu kei reira, ko Aorangi

E te wairua, haere

haere ki te kapunipuni wairua a Hinetitama

Noho mai ra i te rangimarie



## Whakahonore ki a WIREMU SOLOMON

Ka huri nga  
whakaaro aroha ki  
te whanau

o Horomona

E Wiremu

Tiraha mai, tiraha

mai, tiraha mai

Takoto mai ra i raro i te Tapuwae o

Uenuku

Kia maanu atu ra to waka

i te hukahuka a Tangaroa

ki te huaraka mai o te ra

Uira ki te Mahaanui a Maui ki

Te Ao Takata

Nga whanau pani

Kia rere atu ra nga kapua pouri

Kia hanahana ai te tiwhanawhana a

Kahukura i te rangi

Kia kaha, kia manawanui, kia u



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Makariri/Winter 1996

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GABRIELLE HURIA


Kia ora tātou katoa ngā whanaunga o o mātou matua tipuna ko Tahu Potiki.

Ngā mihi mahana ki a tātou i roto i tēnei wā hotoke makariri ranei.

Ahakoia te makariri, ka tino miharo o tātou ngākau, na te mea, ka whākina ai te tino rangatiratanga o Ngāi Tahu e te Kāwanatanga.

In issue 4 of *Te Karaka*, the editorial team aimed to include a wide range of information from the political to the personal. We celebrate individual Ngāi Tahu achievements such as Jonathan Winter's selection for the Olympic swimming team. This issue also commemorates the enactment of Te Rūnanga o Ngāi Tahu Bill. If you would like to have a photo of that historic day in Wellington, see page 45 for details.

Donald Couch has made a timely review of "Return to Sender" by Wira Gardiner. It makes interesting reading in today's climate of renewed negotiations with the Crown.

Of course none of this would be possible without your input, so keep sending in your stories and photos. But above all, enjoy reading your tribal magazine. 

### NOTICE

**To all past pupils, staff and associates of  
Te Wai Pounamu Māori Girls College.**

Tēnā Koe.

*My name is Catherine Gudgeon and I am currently doing a Master of Arts Thesis through the University of Auckland, Education Department. My topic is the history of Te Wai Pounamu Māori Girl's College. I have chosen this topic as I am of Ngāi Tahu/Ngāti Hinekura descent – descended from Riria Taihekeheke (Mahitahi/Kaikoura). There is also no written history of the school and the subject of Māori girls' education in the South Island is a neglected area. This thesis should help address this and add to the Ngāi Tahu knowledge base. I would very much like to hear from anyone who has been connected with the school in any way since its inception in 1909. All replies are confidential. For further information, or just an informal chat, please phone 09-376 2258 or alternatively, write to me at 101 Sarsfield Street, Herne Bay, Auckland 1007.*

Kia ora.

## 'SONG OF WAITAHA' - A LYRIC OR A LAMENT?

With reference to Te Maire Tau's article 'Song of Waitaha' - A Descendants View, Te Karaka, October 1995:

I was most interested in his review and with the exception of two small points, must congratulate him and agree with him wholeheartedly.

The first small point I disagree with, at least to a certain extent, is 'The Waihao and Moeraki Runanga, cradles of Ngāi Tahu whakapapa...' Some of us take pride in descent from Waitaha, Rapuwai etc and these marae do descend from these tribes and perhaps it would be appropriate to acknowledge such.

My second point relates to Te Maire Tau's statement '...a suspiciously new race called Māoriori is brought to our attention.' I was told by a noted New Zealand author and historian that 'Māoriori' is a term used to name the original inhabitants of the Chatham Islands and in no way refers to any South Island inhabitants. I could support Mr Brailsford's use of the term 'Māoriori' in view of H.Tikao's statement 'Now I think I will tell you a little about the Māoriori people. They were the people who were in New Zealand before the arrival of the main canoes... They are sometimes called Māoriori... Our people did not name them Māoriori for it was the name they called themselves by...'

Contrary to what some might think, I do believe that the term 'Māoriori' or 'Moriori', could well have been used in the South Island. Tikao and others at least recognised it (Tikao Talks, Pg.99) and consequently it would appear that there were Moriori here. I do know that the Chatham Island Māoriori or Moriori did recognise a degree of kinship to the South Island Māori, in particular those around Temuka and Waimate.

Also note Chapter 1, 'Moriori' by Herries Beattie. I do not therefore dispute Mr Brailsford's use of the word 'Māoriori'. The term is however, open to discussion and debate but one must take the evidence of many, many hours research into account before coming to a conclusion and then it may not be correct. As I write this I am surrounded by books, several of which contain statements about South Island 'Māoriori' or 'Moriori', but there could well be a degree of contradiction in keeping with 'modern thinking'.

But is 'modern thinking' necessarily correct?

Like many others, I was invited to purchase 'Song of Waitaha' and ordered two copies. I looked forward to receiving the books, but when they arrived and I examined a copy, I was bitterly disappointed. When I received not one, but two invitations to purchase a subsequent book, I ripped them up and wrote a letter to Stone Print Press which unfortunately I forgot to send. Some of my thoughts which were contained in that letter I include here.

I received the brochure promoting Barry Brailsford's book 'Song of the Stone'. I am sorry but I can neither support nor recommend Mr Brailsford's book in view of his previous publication 'Song of Waitaha'.

I was very impressed with Mr Brailsford's previous book 'The Tattooed Land' but found that 'Song of Waitaha' was a disappointment, indeed a great disappointment to me.

I looked for a history of Waitaha but would dispute the fact that this book should claim to be so. It did not add so much as a year to our history in view of the fact that what was in it, was already known through previous historians and their manuscripts of interviews with the various Māori informants. I should also have thought that the statements and accounts of H.Tikao, who was a principal informant of the early historians, would also have been included. His teachings are probably more valuable than most of those of the seven people used by Mr Brailsford, but in any case, to what extent would Mr Brailsford's 'informants' recognise their own accounts?

I also wonder where exactly did Mr Brailsford get his information for 'Song of Waitaha'? He almost writes as though he alone was privy to personal interviews with these elders. He certainly didn't get it first hand from them. He either got it second hand from their descendants or from existing manuscripts. I can only disagree entirely with the dust jacket statement 'Bound in secrecy for centuries, protected through the ages by those who gave their lives to keep it safe, this knowledge travels out of the past to be revealed in 'Song of Waitaha'.

With reference to the glossary at the rear of the book: It looks more like North Island Māori to

me. In my opinion it is not a glossary appropriate to any book about Waitaha. Indeed, I think that it could almost be considered a perversion of history or fact or at least a misrepresentation of the truth. With a little diligent research, a more credible glossary in keeping with the spirit of Waitaha could have been used.

I note that my grandmother used to watch the Māori news on TV. Shortly before she died at the age of 94, I asked her how much she understood and she replied, 'I understand 50 per cent of it but if it was in my dialect, I would understand 80 per cent'. The rest I forget.

If what is known of the South Island dialects could not have been used, then perhaps the book could have been presented in some other format.

For what reason was the book written? To make money or to preserve the spirit of Waitaha? If the latter, then to what extent is it truly a factual and traditional history and to what extent is it embellished? I resent people profiting from distortions of the truth or misleading facts. If writing about Waitaha then keep to Waitaha. I'm sure my ancestors would not have understood most of those words in the glossary for a start.

I believe Mr Brailsford's book sold emotively and largely to those uneducated in Waitaha histories, language and traditions and to those without the knowledge to correct Mr Brailsford, the book would have been wonderful.

I was one of the gullible who were 'sold on the book' by an impressive promotion, looking forward to a 'genuine' history of Waitaha and bitterly disappointed with the result. I also feel that Mr Brailsford is capitalizing on the gullible, through a 'glib' manner of promotion and salesmanship. I am impressed with the quality of binding and various other features but unfortunately the content is open to question. Where did he obtain the teachings of Taare Te Maiharoa and the others and to what extent did he embellish and change them to his own imaginative form of writing? I am sorry but I can no longer support further Stone Print publications.

Te Maire Tau's review appeared to be rather scathing, but I do think that it needed to be so

and consequently consider it one of the best reviews I have read and must congratulate him accordingly.

GRAEME THOMAS.

## PROUD TO BE NGĀI TAHU

First, congratulations on the high standard of your magazine Te Karaka. It is informative and contains much of interest to people like me, who know of our connection to Ngāi Tahu, but because of circumstances know little of our culture through my maternal grandmother whose mother, Irehapeti of Ngāi Tahu, married whaler Wm. Stevens of Riverton.

Irehapeti died during my grans infant years and she and her two brothers were reared by a Pakeha stepmother and taken away from the Māori whanau. Gran married and had 15 children, so until they were older, her contact was NIL.

However, she took younger children to visit her beloved Riverton and Stewart Island. She also attended Ngāi Tahu meetings at Riverton and Tuahiwi in the 1920's.

Gran died in 1931 when I was 9 but she left us her whakapapa which has always interested me.

Once I retired from active farm work with my family, I attended Waikato Uni in 1974 to try to learn Māori language and later studied Māori Culture at day classes. It was very interesting but Ngāti Raukawa was my subject - would have preferred Ngāi Tahu.

Sorry can't have input into questionnaire on various aspects of cultural activities but do believe in fostering interest for all, particularly in language, whaikorero, karanga, whakapapa, waiata, haka, carving, weaving and history.

I did attend 3 hui in the early 1990's - Tuahiwi, Auckland and Kaikoura and learned quite a lot.

Now recently retired in Tauranga, I am interested in meeting other Ngāi Tahu in this area to discuss articles in your magazine and learn more about my extended family.

Yours sincerely  
ISOBEL WALKER.

### IS IT ACCURATE OR JUST SIMPLY EXACT?

I note Harry Evison's letter in Te Karaka, Summer 1996, commenting on certain statements that I made in my letter published in Te Karaka, October 1995, defending Bill Dacker's book 'Te Mamae me Te Aroha'.

Firstly may I point out that Mr Evison has misquoted me. I did not write 'the book is not a definite historical work...' as Mr Evison states but rather 'the book is not a definitive historical work...'. Although of similar meaning, there is a subtle difference and I feel that the word 'definite' is wrong in context.

I disagree entirely with Mr Evison's statement that 'These days, books must be definite if they are to give people the hard facts...'. In any case, was this book written to give 'the hard facts'? Books are written for different purposes. A scholarly treatise written for the student and academic could well be expected to be a definitive work including extensive footnotes and references. Such books can be read by everyone, from the historian and academic on one hand, to the general reader on the other. The excellent series of books 'Windows on a Chinese Past' by Dr J. Ng is an example of this type of book.

The same applies to your own books, Mr Evison. I keep them in my library solely as reference books but I have books such as 'Te Mamae me Te Aroha' and 'Te Maihara and The Promised Land' as interest books, though I do refer to them for specific information on occasion.

I still believe that Bill Dacker's book was not written as a definitive history but rather for a wider range of reader, although Bill could easily have included extensive footnotes and specific references. I believe that he did indeed prefer to do so but these would have made the book that much larger and more expensive. I believe that the book may have been funded by the Dunedin City Council and Bill had to keep within the budget set by them. I believe that they may not have approved sufficient funding to supply footnotes and full references.

It might also be considered that many members of the general public will simply not buy books full of footnotes and references, as these can

tend to confuse the reader and even lead them to think that the book is 'incomplete' - a matter of simple psychology.

With reference to 'a perusal of acknowledgements will give an indication of references': Perhaps I speak as a person who is familiar with all the references quoted and can generally pick which reference Bill got his information from without too much effort. Perhaps Mr Evison, you comment not from the 'interested reader' point of view, but rather from an 'academic' point of view, keeping your own writing experiences and format in mind.

Looking through my own library, I do note that the majority of books are written along the same basic format as Bill's.

I was intrigued that you made comparisons with Stuart Scott's 'Travesty of Waitangi'. I almost got the impression that he makes you, Mr Evison, 'see red'. He hasn't made rude comments about your writing by any chance has he? Apparently this book was more than a success, it sold far beyond expectation. It served its purpose, for right or for wrong, with or without footnotes and references. It was effective, it convinced people, it was controversial and apparently the people love it!

To summarise. Bill Dacker's book was completed in a short time and a great deal of effort was put into it. It is an interesting account of Otago Māori history but is in no way a full and definitive history - that would, in my opinion, fill several volumes. As far as I'm aware, the lack of footnotes and references was at least partially due to limitations in funding.

GRAEME THOMAS.

### POWER OF PRAYING THE ROSARY.

I was asked by a young friend to write a little bit about the power of the Rosary in my life.

Hundreds of thoughts ran through my mind and I thank the Lord for the many, many healing graces which He has poured out on me and my family over the years. I thank Him as well, for all the things that have happened to me during the 51 years of my life.

I was, through the grace of God, brought up in

a family where the Mass, Rosary and the Bible were all very much a part of our lives. I was born with a heart complaint of a serious nature, which became worse when I had Rheumatic Fever. The doctor had advised my mother that I should not have children as this would be fatal for me. When I married, my husband was given the same advice. However, through both the holy Mass and the Rosary, we were blessed with two lovely daughters. My first daughter was born before I had open heart surgery in Greenlane Hospital and my youngest daughter was born after my operation. They are both now mothers themselves, one is aged thirty and the other is twenty six years old.

It was a regular occurrence for me to spend some time in hospital, almost on an annual basis, but in June 1993 I was rushed into the Intensive Care Unit. Practically everything in my body had stopped functioning. My kidneys were failing, my circulation had almost stopped and except for a little fluttering of my heart, the doctors did not expect me to last for more than a few hours. My family, my wider family and my Church family were all present when the specialist explained my condition and said that I would probably have to go into surgery.

The only comfort my family has when things are serious, is to come together and pray the Rosary and this is what they did.

For 48 hours almost unceasingly, they prayed the Rosary.

The specialist and nursing sisters told my husband that they didn't know what the family were praying about, but to keep doing it as it was having such a good effect and they began to think that I would pull through.

Through the power of prayer by the intercession of Our Holy Mother Mary, I did pull through.

Praise the Lord for His healing grace because I am here today, able to sit down and put these few words on paper about the power of the Rosary.

I'm also adding to this a copy of the story I wrote about the healing of my granddaughter Benay, who is now a lively eight year old. When she was two and a half years old, she had a malignant tumour removed from her stomach.

After months of anguish and prayer, when the doctors had done all they could for her, we (that is my husband, myself and my youngest daughter) and a small group of supporting friends, took her on a healing pilgrimage to Rome, Medjugorje and Lourdes.

The power of the Rosary was again demonstrated in Lourdes, when Benay was completely healed.

We thank Our Blessed Mother Mary for her intercession and for our miracle and we thank the Lord for His boundless mercy and healing love.

May the Lord bless you in your work and may many people come to know the Power of the Rosary.

Yours always in faith

SUSAN TUHAKARAINA.

### DISPARITY AT WILLOWBRIDGE CREEK

In reference to Te Maire Tau's article 'Te Hau and Ruru' - Te Karaka, Summer 1996: It is possible that the pa at the mouth of Willowbridge Creek on the Waihao River was not Punatarakaoa as Te Maire Tau suggests when writing, 'Te Hau and Ruru lived at a pa called Punatarakaoa next to the Waihao River'.

Different references show discrepancies in both name and spelling of the pa referred to.

'Te Waimate' by E.C. Studholme states 'On the southeast side of the Waihao Flat, near the mouth of Willowbridge Creek (Punatarakio) was a large fortified pa called Ko Te Kaiatiatua...'

'Land of Promise' by William Vance states (Pg.3) 'Near the mouth of Willowbridge Creek was a large fortified pa known as Ko Te Kaiatiatua'. William Vance's style of writing and the order of the information he presents suggests that he referred to 'Te Waimate' or at least the same source that E.C. Studholme used when researching material for 'Te Waimate'. William Vance lists 'Te Waimate' in his bibliography.

'Lore and History of the South Island Māori' by W.A. Taylor (Pg.95) states 'The country

**Continued on page 51**

# NGĀI TAHU MĀORI TRUST BOARD

*Mo tatou, a mo ka uri ake nei  
For us and our children after us.*

by RUSSELL CALDWELL

**The passing of Te Rūnanga o Ngāi Tahu Bill presents an opportunity to reflect on the past fifty years that the Ngāi Tahu Māori Trust Board has been in operation, and pay tribute to those who served on it.**

Plans to establish some form of representative body had been voiced as early as the 1920's. During this time it was decided by the Government "that it was desirable to set up a Board representing the beneficiaries for the purpose of discussing and arranging the terms of any settlement". Under the Native Land Amendment and Claims Adjustment Act 1928, what is sometimes referred to as the Ngāi Tahu Board, was put in place. It was decided that the Board would be made up of the M.P. representing Southern Māori, a European member and nine native representatives.

The initial Board was not an actual Māori Trust Board, but was an important step in the evolution of the structure that would later be adopted. The 1928 Ngāi Tahu Board consisted of Tuiti Makitanara (Levin, M.P. Southern Māori), Tapiha Te Wanikau Pitini, Kaikoura; Wereta Tainui Pitama (Chairman), Tuahiwi; William Daniel Barrett (Secretary), Tuahiwi; John Charles Tikao, Rapaki; Namana Waaka, Temuka; Hemi Tano Paiki, Morven; Hoani Matiu, Puketeraki; Thomas Bragg, Half Moon

Bay, Stewart Island; Piripi Hori Tauwhare, Masterton.

Following the death of Pitama in 1930, John Henry Kingi (Christchurch) filled the vacancy and Bragg became Chairman. As has been described, the Board had been tasked with arranging the terms of any settlement.

Unfortunately, the Board met somewhat infrequently. In addition, Makitanara, Pitini and Tauwhare were all deceased by 1932.

It was decided to delay the replacement of the deceased Board members until a legislative frame work for the intended settlement of the Ngāi Tahu Claim had been put in place.

As such it was the Ngāi Tahu Trust Board Act of 1946 that was to become of major significance. Under this legislation the Ngāi Tahu Māori Trust Board was finally established. The first Board consisted of the President Sir Eruera Tirikatene, the Vice-President John Charles Tikao, and the following members: William D. Barrett, Norman Walker (Namana Waaka), Thomas S. Spencer, Rangiwahia Solomon and William (or Ned) Parata. Barrett, Tikao and Walker had all served on the 1928 Board. After the inaugural meeting, the Board relocated to Kaiapoi. Sadly the membership was reduced to six following the death of Parata in 1949. Richard John Seddon Te Whatuiapiti Te Tau was nominated to replace Parata. However he was never appointed due to the forthcoming Board elections.



1946-1996



Ngāi Tahu Māori Trust Board - 1995



2

Sir Eruera Tirikatene resigned as President in 1950 due to commitments in Parliament. He was succeeded by Thomas Spencer. The original Secretary of the Board was Mr Haere Parata. Due to his numerous other engagements he was replaced by Pat Temaiharoa Paiki Tumarū in 1948. Then in 1950, the Trust Board petitioned Parliament in order that a permanent Secretary to the Board be appointed. As a result, Eruera Nukuroa Tirikatene (son of Sir Eruera) was appointed as Secretary.

In time, the membership of the board altered. Messrs Raniera Ellison, Thomas Solomon Edmonds, Robert Charles Taipana, Te Aritaua Pitama, Hoani Pitama, Dr Douglas Sinclair, William Torepe, Theodore Percival Wharaki Robinson and Robert Agrippa Moengaroa Whaitiri all served as Board members during the 1950's. Thomas Spencer was succeeded by Rangiwahia Solomon as President and John David Lake became Secretary, following the resignation of Eruera Nukuroa Tirikatene. Besides Claim issues, the Trust Board in the 1950's was mainly involved in the administration of Educational, Kaumatua and Special Grants and Loans to beneficiaries. In 1956, Frank David Winter was elected Chairman (as the position was thereafter called).

Like the proceeding decades, the 1960's were a new era in the representation and identification of the beneficial interest. The make up of the Board changed gradually. Henry John Ryde Mason and Charles Mafeking Denny were additional Trust Board members during the 1960's. Following the death of John Lake in

1959, John Glynn became Secretary. The role was officially taken over by Sidney Boyd Ashton an accountant, in 1965, although he had been acting Secretary since the 1st of September 1963. He held the position until the 1996 passing of the Bill, when his designation became Chief Executive Officer of Ngāi Tahu Group Management and also Secretary of Te Rūnanga o Ngāi Tahu. During the 1960's, much work in relation to the beneficial roll was commenced under the chairmanship of Frank Winter.

As the Ngāi Tahu Trust Board entered the 1970's, the makeup was as follows: Frank Winter, Chairman; Rangiwahia Solomon, Deputy Chairman; Charles Mafeking Denny (Maahunui), Raniera Ellison (Araiteuru), Maurice Huru August Pohio (Akaroa), William Torepe (Arowhenua) and Robert Agrippa Moengaroa Whaitiri (Murihiku). Following the death of Raniera Ellison in 1974, William Rangī Hawea Ellison was elected Representative for Araiteuru and Henare Rakiihia Tau became the representative for Maahunui.

During the 1970's the workload of the Trust Board was ever increasing. New demands came from the beneficial, political and economic spheres. In 1977 following the death of Frank Winter, Tipene O'Regan was elected member for Te Ika a Maui District, William Torepe took up the position of Chairman and William Te Haere Solomon replaced his father as member for Kaikoura. The 1980's presented a fresh batch of cultural, political and economic challenges.



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Kuao Langsbury was appointed member for Araiteuru in 1979. In 1983, Tipene O'Regan was elected Chairman and David Higgins gained the Arowhenua seat.

Maria Te Aranga Tini became the first woman to serve on a Māori Trust Board in New Zealand representing Murihiku in 1986 and she was replaced by Jane Davis in 1989. The Akaroa seat briefly passed to William Joseph Karetai in 1986 before it was taken up by Montero Daniels. In 1989 the Tai Poutini Rohe became a seat in its own right and Kelly Wilson was the member until his passing in 1992 when he was replaced by Wereta Tainui JR.

Undoubtedly the most renowned event of the 1980's in respect to the Ngāi Tahu Māori Trust Board was the 1985 amendment to the Treaty of Waitangi Act. The Waitangi Tribunal was then able to consider Māori Claims of breaches of the Treaty committed by the Crown after the signing of the Treaty in 1840.

In 1986 the Ngāi Tahu Claim was filed with the Waitangi Tribunal under the name of Henare Rakiihia Tau. The Claim was filed under Tau's name because the Tribe did not exist as a legal entity. From 1987 - 1989 the Tribunal considered evidence at various marae in the South Island.

In 1987, the boundaries claimed by Ngāi Tahu were challenged, but were upheld by the Appellate Court in 1991. Following the Appellate Court's decision, the Waitangi Tribunal in February 1991 issued a three volume report on

the Ngāi Tahu Claims and in 1992 the Fisheries Report.

In conjunction with these events, Ngāi Tahu Whanui concluded that a tribal structure more relevant to their traditions, and rooted more securely in their past than the imposed model of Trust Board structure, was needed. In 1988 the idea of the Rūnanganui was raised at Te Muka and by 1989 the first hui of Te Rūnanganui a Tahu was held. By 1992 Te Rūnanganui a Tahu had evolved into Te Rūnanga o Ngāi Tahu.

Despite the existence of Te Rūnanga o Ngāi Tahu and because Te Rūnanga o Ngāi Tahu Bill was at the Select Committee Stage for so long, the Ngāi Tahu Māori Trust Board still remained in place. On the 10th of September 1995, the final Ngāi Tahu Māori Trust Board was elected and was as follows:

Elizabeth Stevenson (Arowhenua); Jane Davis (Murihiku); Montero Daniels (Akaroa); William Te Haere Solomon (Kaikoura); Henare Rakiihia Tau (Maahunui); Sir Tipene O'Regan (Te Ika o Maui, Chairman); Kuao Langsbury (Araiteuru); Marie Forsyth (Te Tai Poutini).

In summary, the passing of Te Rūnanga o Ngāi Tahu Bill marks the demise of the Ngāi Tahu Māori Trust Board. On one hand this is cause for jubilation; however, the end of this fifty year old institution is certainly a time for reflection and remembrance.

**Ko tenei he mihi whakamaharatanga o ratou mahi rangatira.**



# Rūnanga a Tahu

by TE MAIRE TAU

The Ngāi Tahu Māori Trust Board has now been replaced with Te Rūnanga o Ngāi Tahu (TRONT) as the statutory body that will represent Ngāi Tahu. That is what the tribe wanted. The establishment of TRONT followed what has become Ngāi Tahu's standard political method – establishing a beachhead and leaving the mopping up operations to the troops. The troops will be the Rūnanga representatives and possibly the next generation now entering the universities, the cultural groups and the paepae.

The problem with establishing a beachhead is that one needs to ensure that the troops that follow have sufficient support to plan the next stage of the battle for both themselves and the leaders already facing the next battle. The core problem is that there is a very real lack of information on the nature of a Rūnanga. TRONT was designed to return the mana back to the Rūnanga whose duty it is to serve its beneficiaries.

What then is a Rūnanga? Rūnanga were traditional councils of Ngāi Tahu who met to decide tribal matters. These gatherings were an informal assembly of tribal members. A core question for any group dealing with political matters is 'what determines membership?'. Descent from hapu tipuna is the general guideline. However, depending on the resource, descent from tipuna whose mana the resource fell under was a more specific requirement. The eeling grounds along Lake Ellesmere where right to eel along the northern to southern edges of the lake depended on descent from Taane Tiki. Whakapapa and ahi kaa decided a persons right to participate in tribal and Rūnanga matters. Those traditions have remained active in Ngāi Tahu despite the Crown's attempt to modify Ngāi Tahu's political base in the 1850's with Governor Grey's "new institutions".

It was not until 1859 when Ngāi Tahu's adoption of the "new institutions" saw Rūnanga becoming a formal political institution with minute books and account ledgers. The "new institutions"

were also known as the "Rūnanga system". Grey's reason behind the Rūnanga system was to detribalise Māori and seduce Māori into accepting Crown sovereignty. Therefore, in 1859 the first of the new institutions was established in Tuahiwi under the supervision of Walter Buller, Native Reserves Commissioner. In a report to the Native Minister, Buller said:

"... my first aim was to establish the *Rūnanga* upon a firm and satisfactory footing, and to make this the recognised medium of all my operations with the Natives."<sup>1</sup>

He also told his superiors, "I selected the open or democratic form of *Rūnanga* – that in which all the adult males take part". However, Buller had overstated his influence. Tribal records in Tuahiwi and Te Muka, show that women strongly participated in Rūnanga matters. With Tuahiwi adopting the Rūnanga system, hapu on Bank's Peninsula, South Canterbury and other areas of Ngāi Tahu soon followed.

While it appears that Ngāi Tahu were following the Crown line, it soon becomes apparent that Ngāi Tahu viewed the purpose of the Rūnanga differently from Grey and Buller.

The differences between the Rūnanga and Grey's rūnanga or "new institutions", were to be shown in the 1860's. In the 1860's, the Rūnanga challenged the Crown in seeking reparation for the land claims, mainly the 1848 Canterbury Purchase (Kemp's Deed), an agreement where 20,000,000 acres were purchased off Ngāi Tahu for £2,000.

"The Claim" helped shape the duties of the Rūnanga. The officers who sat on the Rūnanga began the tradition of "fighting for the claim" Consequently "The Claim" became a mainstay for the Rūnanga – a holy grail. The identity of the South Island Māori was also developed by the Rūnanga. Tuahiwi Minute Books from 1879-1881 do not deal with local matters of the hapu. As the last issue of *Te Karaka* explained, Tuahiwi became the political powerhouse for



Ngāi Tahu. It is not surprising therefore that the minutes concentrate on hui where all Ngāi Tahu gathered at Tuahiwi to formulate a strategy in dealing with the enemy – the Crown.

The Ngāi Tahu-Ngāti Mamoe hui of 1879 sat at Tuahiwi in the meeting house of that time, Tutekawa. About 406 people attended the meeting and it was chaired by the local Upoko Rūnanga, Taare Teihoka.<sup>2</sup> From the minutes there were two komiti functioning. The first was the "Komiti Whakatikatika" (Executive Committee) and the other was the "komiti o nga tangata o te tiriti a Te Keepa me Matara" (Committee of the men of the Treaty of Kemp and Mantell).

Tribal records show that the Executive Committee became a work horse that serviced the tribal claim. This committee consisted of the younger educated leaders of Ngāi Tahu such as H. T. Tikao, H. Paratene, Timoti Ropatini and Teoti Kaahu. The Committee of those who signed Kemp's Deed consisted of kaumatua who supplied the oral traditions of the South Island. It is from the work of these kaumatua that the bulk of Ngāi Tahu whakapapa and traditions were recorded. One of the first tasks ahead of the Executive Committee was to establish the identity of the tribe so that it was clear who was to have a beneficial right to possible financial gains. An interpretation of the 1879 Tuahiwi Minutes reads:

1. Those people's names should be recorded who are of the tribe of Ngāti Mamoe and of

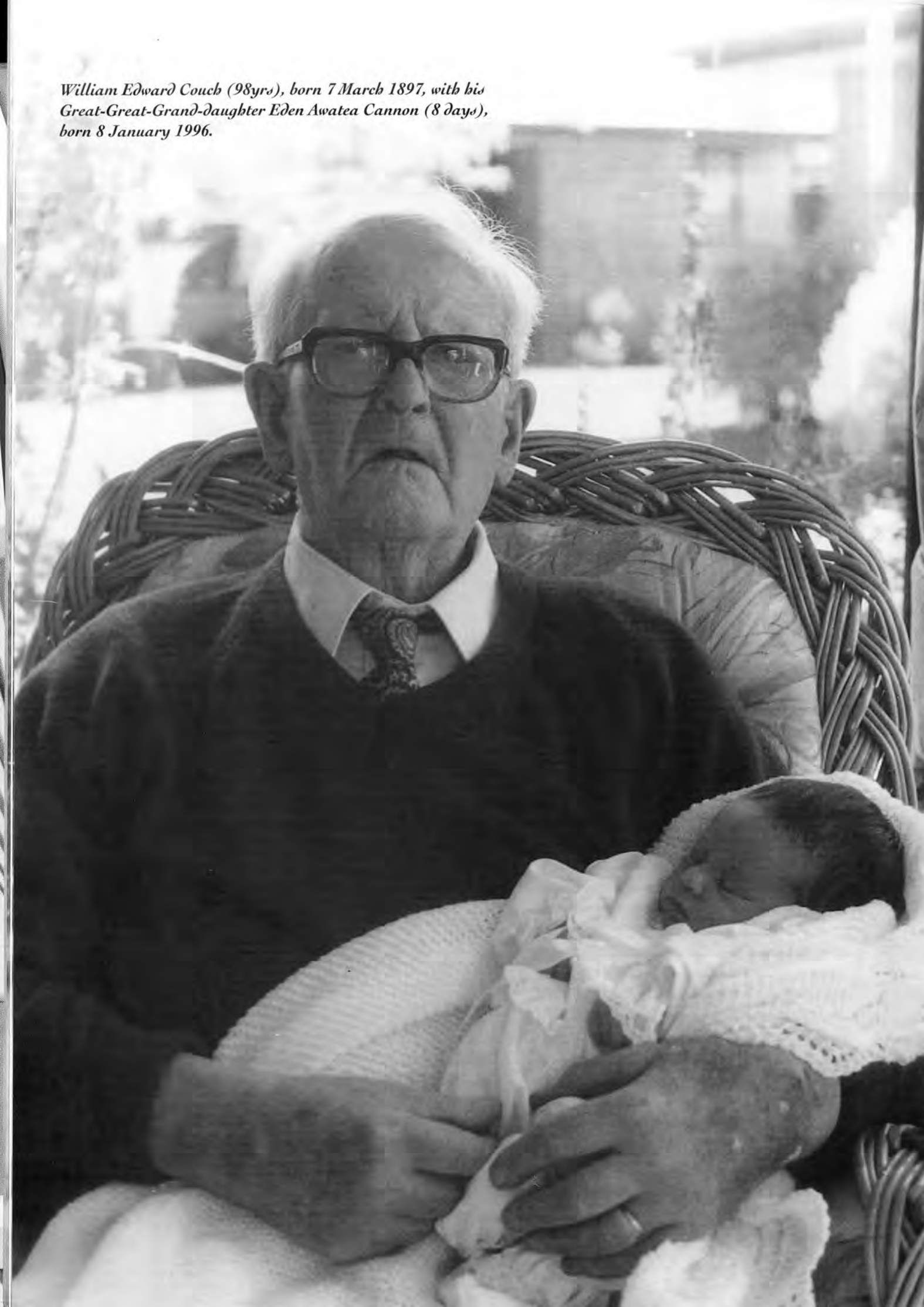
Ngāi Tahu and others gathered will be the half castes if their parents are from the tribe of Ngāti Mamoe and Ngāi Tahu. This document is not proposed for the peoples of the tribes of Rawhiti [East Coast of the North Island] and certain other peoples who are not of Ngāi Tahu.

2. All those people's names should also be listed of all the women and children of the tribe of the Ngāi Tahu and of Ngāti Mamoe.
3. People's names should also be recorded and the women and children of the tribe of Ngāi Tahu and of Ngāti Mamoe who died from the 12 of June 1848 up to this year 1879.
4. It is for those secretaries to write the names of the tribe, of the hapu, of the village and the age and the areas of those who are sick and of those peoples who have died and the people who are alive and the women and children and others such as half castes of the tribe of Ngāi Tahu and of Ngāti Mamoe ...

Therefore by 1879, Ngāi Tahu-Ngāti Mamoe had organised themselves into a series of regional bodies. Those regional bodies were known as Rūnanga and they were to become the poupu of Ngāi Tahu's political powerhouse.

The Rūnanga's change in direction is evident in the letters from Canon Stack. Stack was unhappy with the manner in which the Rūnanga became concerned with the Ngāi Tahu Claim.

*William Edward Couch (98yrs), born 7 March 1897, with his Great-Great-Grand-daughter Eden Awatea Cannon (8 days), born 8 January 1996.*



Stack did not like the Rūnanga. His mistrust was evident in the letter he wrote to Governor Grey in 1873 where he said:

*I think it is my duty to call your attention to the statements being made in my native village by Matiaha Tira Morehu as unless some steps are taken the false impression he is producing upon the minds of all the Māoris who were not signatories of the signing of the Ngāitahu deed a greed hindrance will be thrown in the way of improving the natives here.*

*On Thursday last I was invited to attend a meeting held at the Rūnanga house on the Kaiapoi Reserve, in addition to the local population who were all present there were representatives for the different native villages on the Peninsula.*

*Matiaha began by saying that the natives had never received payment for the land between the range on the Eastern Coast and the range on the Western and that if they were strong enough the Māori would occupy it, but not being powerful enough to do so they would take steps to assist ownership.<sup>3</sup>*

Stack then recalled how Matiaha explained the events that occurred during the Canterbury Purchase which Stack said, had the “appearance of truthfulness” but prevented the people from settling down to “honest toil”. Stack also lamented:

*Day and night they talk of nothing else but of “Whakaotinga o Niu Tirenī” – spending all their time in the Rūnanga houses which have of late been erected in all their villages with a view to organising this agitation. (Ibid)*

The Rūnanga were doing the task its people had set. Stack was threatened because the Rūnanga was functioning outside the terms that Buller had set. Buller and Stack did not understand that Ngāi Tahu and Māori in general had worked with a Rūnanga system before their arrival. The Kaiapoi Ngāi Tahu had used Buller’s Rūnanga system to further their ends rather than comply with the government’s view of Rūnanga. As the Rūnanga became concerned with the Ngāi Tahu Land Claim, Stack and his church took second place.

It was therefore ironic that Government policy evident in the “new institutions” system which was created to undermine the tribal nature of Ngāi Tahu, was used by Ngāi Tahu to assert its political autonomy.

The history of the Rūnanga is of a traditional body modified by Ngāi Tahu to suit contemporary needs. The guiding principles of

whakapapa and ahi kaa remained. There were however changes adopted by Ngāi Tahu.

With the death of Te Maiharanui and Tutehounuku, the principle of “Upoko Ariki” ended. Instead of an Upoko Ariki, Ngāi Tahu elected Upoko Rūnanga. Where Upoko Ariki were determined by senior descent (matamuataka), Upoko Rūnanga were elected by vote. There was for some time in Tuahiwi, Rapaki and other villages dissatisfaction with this new system. In Tuahiwi, Pita Te Hori, the first Upoko Rūnanga, was challenged on several occasions by the old warrior, Hakopa Te Ata o Tu. Indeed Hakopa Te Ata o Tu acted on his own initiative and mana. Te Hori represented the younger educated leader. Hakopa Te Ata o Tu was symbolic of the rangatira whose mana rested on whakapapa and his ability in battle. In Rapaki, one Upoko Rūnanga was elected to lead, even though he did not have mana to that kainga. On his death, he was symbolically taken to the urupa by way of the back door of the meeting house. All villages and Rūnanga faced these dilemmas and still do. Over the generations, the overriding principle has become that Upoko Rūnanga were elected because of their ability to present tribal issues to the Crown in an effective manner. Merit became the dominant principle. Thus many Rūnanga have been well served because of this belief. As a compromise to the dilemma, some Upoko were guided by a council of kaumatua such as W. D. Barrett of Tuahiwi. An alternative was where rangatira whānau (Karetai, Taiaroa and Pareta) saw to it that their children were educated in a western and Māori sense, so that their children could act as tribal leaders. H. K. Taiaroa is a superb example of that type of leader.

The right to participate in Rūnanga matters remained the same, although they were confirmed by the Native Land Court. Rūnanga membership depended on whether one had been allocated a beneficial interest to the reserves surrounding the kainga. This right was determined by whakapapa and ahi kaa as Rapaki, Moeraki, Tuahiwi and Otakou show. If one descends from the list of beneficiaries to the reserves in a region, one has a beneficial right to participate in the affairs of the Rūnanga. This right applies throughout Ngāi Tahu. 🗿

<sup>1</sup> (Mackay 1873 vol. 1: 96).

<sup>2</sup> *Taare Te Ihoka was Upoko Rūnanga from 1871-1880. (M. E. Baker 1922: 77).*

<sup>3</sup> *Letter from J. W. Stack to Minister of Native Affairs, 15 September 1873. Supporting Papers to the Evidence of Alan Ward (Wai 27 T-2).*



# Thomas Eustace Green

(TAME EUTAHI KIRINI)

Sir Tipene O'Regan and Te Maire Tau met with the MacDonald family to accept a donation of the Green manuscripts to the Ngāi Tahu Archives. The donation was made by Mr Ian MacDonald on behalf of his family. Ian is the Deputy Principal of Aranui High School. The donation is extremely important because the manuscripts add to Ngāi Tahu's growing collection of whakapapa manuscripts that recall our tribal traditions and histories. In particular, the manuscripts were written by one of Ngāi Tahu's leading tohunga at the turn of the century, Tame Eutahi Kirini otherwise known as Thomas Eustace Green.

Thomas Green was born in 1840 and died in 1917. He is buried at Te Uruti, Tuahiwi. Green's political career reached its height when he was elected Upoko Runanga of Tuahiwi in the early 1900's.


Green was trained by the tohunga Natanahira Waruwarutu who had been previously trained by the Ngāi Tu Ahuriri tohunga, Taiarorua.<sup>1</sup> Ngāi Tahu was Green's iwi and Ngati Hinematua his hapu. Although Green could also claim descent from Ngāti Mamoe and Waitaha he did not do so publicly. Green was taught within the Ngāi Tahu school of genealogy (whare wananga) and his kawa held him to that school.

Te Aritaua Pitama, a later student of Green referred to Green as "... an Intellectual Giant in things concerning Māori genealogy and folklore."<sup>2</sup> Te Aritaua recorded how Green and Waruwarutu learnt and it is clear that a very sharp mind was required as well as a liberal dosing of humility. Curiously enough, if one follows the inter-generational order of tohunga succession, the principle of holding senior whakapapa lines was not a major factor for entry into the whare wananga. Intellect and ability would appear to be the core requirements of access to the Whare Wananga.

It is a tribute to Green and his tutors that such a complex management of information was kept and recorded. Green represented the last batch of Ngāi Tu Ahuriri tohunga trained in the formal system of the Ngāi Tahu whare wananga. His successor, Te Aritaua Pitama, was largely a keeper of tradition, rather than a fully fledged tohunga.

Green compiled numerous whakapapa books for his family and Ngāi Tahu. His manuscripts were later used by Werita Tainui Te Ruapohatu Pitama (Stone Pitama) who established the core genealogies for the Ngāi Tahu Māori Trust Board in 1925. There are other notebooks of genealogies and several short traditions that Green recorded from his teacher Waruwarutu. All are fascinating and hold, in Ngāi Tahu eyes, pure treasures of oral prose.

The largest manuscript written by Green and included in the family donation was from the tradition told to him by the Kaikoura tohunga, Tapiha Wanikau. The manuscript runs into 33 pages and was possibly written between 1850-1880. The manuscript is a detailed account of the Ngati Kurii migration from Te Whanganui a Tara (Wellington) to Kaikoura. The writer had no hesitation in assuring Mr MacDonald that the manuscript would be translated and annotated with the intention of publication. Mr MacDonald hoped that his son or another member of the whanau would attempt the translation.

The contribution of Ian MacDonald and his family is gratefully accepted and we assure Mr MacDonald that the mana and tapu of his tipuna will be preserved and revealed for the next generation of Ngāi Tahu rangatahi. 

1 T. A. Pitama Ms 1931 *Ngāi Tahu History*. unpaginated.

2 Ibid

*Ka piki Tawbaki*

*Ka piki Tawbaki*

*Ka piki Tawbaki ki te rangi tuatabi*

*Haere ake a Tawbaki ki te rangi tuarua*

*Kake ake ra a Tawbaki ki te rangi tuakaburu*

*E Tama i wabo*

*E te Kabui Whatu Kura*

*Nga putake Mauka*

*Whakaakona mai ka karakia*

*ma ka hua*

*Kai ruka Te Ao Marama e e e ...*

Tame Eutahi Kirini.





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## Legal Identity of Ngāi Tahu Whānui.

by HANA O'REGAN

Ngāi Tahu rangatira signed the Treaty of Waitangi in 1840 on behalf of our people and thus bound succeeding generations of Ngāi Tahu to the Treaty, its promises, its principles, and its problems.

The Crown ambition to acquire Māori tribal assets was effectively blocked by Māori economic and political organization. The Māori tribal structure embodied all the characteristics of the concept of the "corporation" which had taken the "civilized Europeans" some four centuries to develop. In essence we were seen as a threat to the prospering of European settlement, and the associated economic and political control that Pakeha sought.

During the course of the 19th century, The Crown, through its Parliament, passed a series of Acts which effectively removed the legal personality of the tribe. The first such Act was The Native Land Act 1865. It destroyed the highly successful communal economic base for individualizing title to land. Through the agency of the Māori Land Court this served to destroy the political base as rangatira no longer had the power or ability to administer, manage and protect the once tribally owned lands. Our people became impoverished, disenfranchised, alienated from their mahinga kai, their kaika and wāhi taoka.

And so our Claim was born, shaped and nurtured as the vessel by which we could redress the wrongs of Governments and their laws. We have not been able to state our Claim in the name of our people in their own right. Legally we have not existed. Today we do. We


have always been, in the new law the Crown recognizes that fact.

Of course the Crown has had to deal with our reality before. It has invented a host of devices to represent our interests, incorporations, societies, Māori Trust Boards. The list goes on.

In this century the Government established the Ngāi Tahu Māori Trust Board to act on behalf of the people they chose not to legally recognize. Our Board has fought long and hard on our behalf, and has achieved much. However the laws controlling our tribal structure, our finances, and our activities, served only to stunt the development and expansion of our people. They did not, however, succeed in curtailing our dreams. They were the dreams inherited from generation after generation who fought against the Government and the Courts in the pursuit of the tino rangatiratanga guaranteed in Article Two of the Treaty of Waitangi.

On Wednesday, the 17th of April 1996, Parliament passed an Act and gave us back by way of the law, the Cloak they stole from us in 1865. We no longer have to borrow the hand-me-downs of others, clothes that never really fitted, that were uncomfortable, and did not reflect who we were and where we came from. The Cloak we wear now is one that we ourselves have made, the fine woven threads of our whakapapa bind us together. It is beautiful, it is unique, it is Ngāi Tahu Whānui.

If we succeed in our goals, it will be *ours* success. If we fall, it will be our *own* failure. We will own the path we travel and we will shape our own dreams.

*We own our destiny.* 

## Ko Te Ture Hou o Ngāi Tahu Whānui.

I hainatia e kā raketira o Ngāi Tahu te Tiriti o Waitangi i 1840 mo te iwi, nā reira i herea e rātou kā whakatipuraka i whai ake rā ki te Tiriti, ki ona tikaka, ki tona wairua, me ona heka.

I tū ai te āhuataka o te taha ohaoha me te taha tōrangapu o te iwi, hei ārai ki kā hiahia o te Karauna ki te whiwhi i kā taoka-ā-iwi. I roto i te "iwi" kā āhuataka katoa o te ariā o te "Koporeihana", nā, e whā rautau te roa i mahi ai kā tākata matatau o te Pākehā ki te whakatipu he ariā perā. I whakaaro rātou he tauārai te iwi ki to rātou ake whanaketaka ki enei motu me to rātou hiahia ki te mau i te rakatirataka me te mana o te torakapu.

I terā rautau, i whakaturia e te Karauna etahi ture ki te whakakore i te tuakiri o te iwi i roto i kā ture o te motu. Ko te ture tuatahi, ko Te Ture Whenua Māori, 1865. Nā tenei ture te taha ohaoha o te iwi i ukuuku, nā te mea i wehe ai te whenua o te iwi ki ngā wāhanga maha, ā i waiho te mana o ia wāhanga ki tetahi takata, ki tetahi takata. Nā te Koti Whenua Māori tenei ture i whakahaere, ā kāore i roa kā ukuuku i te taha torangapu o te iwi. I ngaro ai te mana o kā raketira ki ruka i o rātou whenua, nā reira kāore i taea e rātou te whenua o te iwi te tiaki me te whakahaere. Kā noho a Ngāi Tahu hei iwi pōhara, hei iwi kore rawa, ā i ngaro haere i ō rātou mahikā kai, ō rātou ake kaika, me ā rātou wāhi taoka.


Nā, i whānau mai Te Kereme o Ngāi Tahu. I taraia Te Kereme hei waka ki te whakatika i kā mahi kino o kā Kāwanataka me ā rātou ture. Kāore i taea e te iwi Te Kereme te whakatu i rukā i tona mana ake, nā te mea kore kau he tuakiri tō te iwi i roto i kā ture o aua wā. Ināianei, kua whakatika tēnā! Ehara i te mea, kātahi ano a Ngāi Tahu kā ora, e hē! I kore kau noa ake tātou i mate, ā, i roto i te ture hou, i whakamanatia tēnā e te Kārauna.

Ahakoia tēnā, i tino mōhio te Kārauna ki a tātou. Nā rātou kā āhuataka Pākehā i whakatūria hei kanohi mo kā iwi Māori-kā koporeihana, kā porihaka, me kā poari Māori, te mea, te mea, te mea.

I tenei rautau, i whakatūria e te Kāwanataka te Poari Māori o Ngāi Tahu hei mā kai mō te iwi, ahakoia kāore rātou i whakamana i taua iwi anō i roto i ā rātou ake ture. He roa te wā i whawhai to tātou Poari mō tātou, ā he maha hoki kā hua o aua pakaka, ekari ano, kaha rawa atu kā ture i herea te āhuataka o to tātou iwi, tā tatou pūtea, me ā tātou mahi katoa. Nā, i houtetitia te tipu o te iwi e erā ture. Ahakoia tēnā, kāore i taea e rātou o tātou moemoeā te totope. Koira kā moemoeā i tuku iho rā nā tetahi whakatipuraka ki tētahi, nā rātou katoa i whawhai ki te Kāwanataka me kā Koti mō te tino rakatirataka i whakaoati ki te iwi i roto i te wāhaka tuarua o Te Tiriti o Waitangi.

I te Wenerei, te rā tekau mā whitu o Apireira, i whakaturetia e te Paremata tētahi ture kia whakahoki ai te Korowai i whakanakohia e rātou i 1865. Mai i tenei wā e kore rawa tātou e mau i kā kākahu whai painga tonu, kā kākahu i kore rawa i mau pai, i kore hoki i whakaatu ko wai tātou, a, nō hea tātou. Ko te korowai e mau ana tātou ināianei, nā tātou anō i hanga. I herea ai tātou katoa e kā whitau o te whakapapa. Ko tēnei he kahu ataahua, he kahu ahurei, ko tēnei a Ngāi Tahu Whānui.

Mehemea ka whakatutuki tātou i ō tātou wawata, me ki nā ā tātou ake mahi ērā wawata i tutuki tika. Mehemea ka taka tātou, me kī ko tō tātou ake takaka. Ka haere tātou mā tō tātou ake ara, mā tātou anō ō tātou moemoeā e waihaka.

*Nō tātou anō tō tātou ake pae tawhiti.* 



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## *A Song for the Ngāi Tahu Bill*

by HANA O'REGAN

The calls of the heart sing forth

from beneath the shadow of Mātairangi

crossing over Te Whanganui-ā-Tara

to the dearly loved land beyond the waters

they carry the news to the waiting people

They tried to snatch the essence of our people

and stripped the tribe of the cloak that adorned us

left bare to battle the cold winds of law

the words of the ancestors drove us forward

The foolish believed the fine woven cloak held the mana

yet it was but a symbol of the mana from within

our tupuna gave us the strength to survive

and our heads were never bowed

They have returned the cloak stolen off our back

Our rangatiratanga, our autonomy is steadfast

We stand as a symbol of the past, as a symbol of the future

We will yet achieve the dreams of Te Waipounamu

## *He Waiata mo te Pire o Ngāi Tahu*

Tangi ana ngā karanga o te ngākau

nō te taumarumarutanga o Mātairangi

whakawhiti i te Whanganui-ā-Tara

ki te whenua kaingākautia ki tua o te moana

kawe ana te rongō ki te hunga e pōpōroa ana

whakamātau ana ki te kapo i te hā o te iwi

i unuhia te korowai whakaruruhau

tū kau ana ki ngā hau kino o te ture

Whiua ki mua e ngā kupu i tuku iho rā

pōhēhē ngā kūware to te kahu kura te mana

he tohu noa o te mana tangata, o te ihi, o te tapu

nā ngā tūpuna te manawapou, te ora o te iwi

kore kau noa ake ngā mahunga i tuohu rā

Kua whakahokia te kahu i whakanakohia

toitū te rangatiratanga me te mana motuhake

Tū mai te iwi hei tohu o mua, hei tohu o muri

kai tutuki ai i ngā moemoeā o Te Wai Pounamu e



The following comment was broadcast on National Radio 15.4.96. Peter Hunter is of Ngāi Tuahuriri descent and is a librarian living in Wellington.

Immigration is shaping up as one of the big issues of our first MMP election. Winston Peters first grabbed media interest a few weeks ago by decrying our current immigration policies,

immigrants, and one against. Those that are in favour of immigration either believe that a larger, culturally diverse population would create growth within the economy –in other words a market driven approach. Or they support immigration of refugees on humanitarian grounds believing that life in New Zealand is pretty good and better than in war zones, famine regions or politically troubled States. Those that oppose immigration seem to see foreign New Zealanders as ripping off our education system, our health system, our resources and threatening jobs, communities and life styles.

Why are immigrants such easy targets for

# Immigration Nightmare

by Peter Hunter



Winston Peters in Parliament

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hatred? I can't say that I know too many people that do not share my ethnic and cultural heritage. And I suspect that holds true for most of us. So how have I developed certain views of other ethnic groups? From the flimsiest of sources – friends, family, workmates and, of course, the media. Hardly the grounds for developing theories about other people and the issue of immigration.

I feel more certain, when it comes to understanding the Māori attitude to immigration. The problem as many Māori see things, is that it has taken over 150 years to develop a strategy to negotiate with a fairly homogeneous group represented by the Crown. Each newcomer to these shores dilutes the knowledge base of the Treaty of Waitangi and the ability of Māori to focus the debate on Treaty rights. For newcomers awareness of wider social movements and needs may take time to develop. Māori then will not support the encouragement of settlers who may choose not to buy into the Treaty rights debate or who may redirect State entities to their own needs.

My personal opinion is that we only need immigrants who will commit themselves wholeheartedly to our country, our nation. People who can assist the development of a multicultural society after the tangata whenua have achieved their goals.



Nga Wawata O Te Waipounamu

Commit to our Nation

# Return to Sender:

## What really happened at the fiscal envelope hui.

by Wira Gardiner

Reviewed by Donald Couch

Despite the mostly favourable findings of the Waitangi Tribunal through to the early 1990's, afterwards little seemed to happen. Then eventually in 1994, the Government said it would be announcing, advocating and consulting Māori on its policies for resolution of the Treaty Claims. Most of us looked forward to the regaining of some momentum in the process. Alas, it was not to be.

Over a year later the root question is – are the conspiracy theorists correct, were the policies deviously designed to fail? Or was it simply a major Government political miscalculation?

Probably no-one was in a better position to foresee and evaluate these watershed events of 1994/95 than Wira Gardiner, then Chief Executive of Te Puni Kokiri. His book is an excellent account of the process whereby the policies scarcely made it out of the starting blocks.

Wira also manifests a quality not commonly encountered these days – loyalty. In part this must stem from his military background, but although there are some tantalising hints this otherwise estimable quality prevents Wira from presenting the case (against his employer – the Government) for the (Machiavellian) option.

Despite the piwakawaka in the National Party and Cabinet, one has to assume that given the opportunity, any Government would like to bring to an end any major outstanding grievances. Not least to receive the ensuing appreciation and political kudos for having done so.

Putting to one side the cynic's choice of option **Return to Sender** provides an excellent tour of 1995 "Māoridom".

Wira's first-hand account of the 1995 Waitangi Day celebration shambles in Waitangi was certainly a precursor of how things could have gone at the 13 hui to follow shortly thereafter.

Since the Lange Government's reinvigoration of Iwi under the Te Urupare Rangapu policy, no proposal has brought the normally disputatious tribes more together than their common reaction to the fiscal envelope – universal condemnation.

One senses that although he was not really surprised – given the provocation, Gardiner observes with some disbelief how "... For the first time in my memory, Māori across the spectrum of political views were united in opposition to the Government's policy proposals ...".

Gardiner has a good background, eye, ear and instinct for recognising the telling features of the different Iwi of Aotearoa. Especially as they responded to the common disaster put in front of them.

Ngāi Tahu was the last Iwi to be heard. Wira's account of the Tuahiwi hui is that of a reasonable group, who have very real grievances, stating their case forthrightly but courteously. He is obviously taken with the "bright, young, articulate Ngāi Tahu" who represented us – as well as our Upoko and Kaumatua. The demonstrators (mostly non-tangata whenua) were recognised but not disruptive. The seemingly ubiquitous MataaWaka irritant appears, is provided for and then disappears! Doug Graham ends the hui series by saying he would now "... go for the long walk along the beach. And listen to the soft voice ...".

At the various hui however there is respect – albeit sometimes begrudgingly given – for the Ministers, especially Doug Graham, John Luxton and Doug Kidd, whose role was difficult – to put it mildly.

The indifferent Māori response to the major reversal of official position as stated in their Government's radical statement "... The Crown explicitly acknowledged historical grievances..." might have normally been expected to produce more appreciative responses. Such was not to be in this context.



Gardiner acknowledges that, as always, historians – "... with the luxury of hindsight and in-depth analysis [will] see events differently ...". His intent is "... to capture the mood of the times, and to report on events as they happened ...". This is done in detail, fairly and in a very readable manner.

In the build up to each hui there is a concise description of the participating Iwi and in some instances hapu, eg "... over the past decade ... the Arawa confederation appears to have lost its way ..." or "... In recent years the tribe [Kahungunu] has been deeply divided."

Gardiner has a detailed knowledge of the endless rivalries and disagreements within Māoridom. And yet all this deep-rooted and ongoing disputation is put to one side in the common response to the Government's proposals.

Although the Government leadership must eventually bear responsibility for what happened, they were obviously badly advised by their senior bureaucrats who told their masters what most wanted to hear.

The proposed natural resources policy (p37) completely ignores Article 2 of the Treaty of Waitangi. The Wellington bureaucrats phoney game playing needed to be stopped dead in its tracks – as it was.

The sanctity and arrogance of Treasury – despite its evasions – was an obvious frustration. In the process, despite Gardiner's best efforts, Te Puni Kokiri's advice was shrugged off and their role reduced to doing the Government's dirty work of trying to sell the unsellable.

The way in which Wira and his staff stuck to their task is one of the engrossing aspects of the book. The dilemma of Māori public servants in, "... managing the contradiction of taking an unpopular message to Māori and at the same time privately agreeing with their point of view ..." is an important part of this saga.

Gardiner's remarkably calm and even-handed approach to the clamorous events wavers somewhat in the penultimate chapter – "Traitors and house niggers". There Wira briefly reveals that beneath his very professional mien is a human being who could take offence at some of the more extreme and mindless provocations to which he was subject.

But here is also found insightful descriptions of the changing face of Māori society. One senses Gardiner's sorrow as "... he frequently ... observed the inadequacies of the present generation of older leaders. Through no fault of their own it seemed as if the dynamism of a rapidly emerging information society had left them behind...."

Knowing virtually all of them, Wira's brief portraits of the leaders and main players in 1995 Māoridom is another very useful aspect of this book. Here we meet members of the current aristocracy: Sir Paul, Sir Hepi, Sir Tipene, Sir Charles, Sir John, Sir Henry, Sir Graham, Dame Mira and Dame Georgina.

Perhaps more compelling as a team are the national Māori protest leaders: Hone Harawira, Mike Smith, Ken Mair, Tame Iti and Anette Sykes. Wira has taken the trouble to know them

Continued on page 51



# An Early Māori Village at Waihemo, North Otago

by ATHOLL ANDERSON

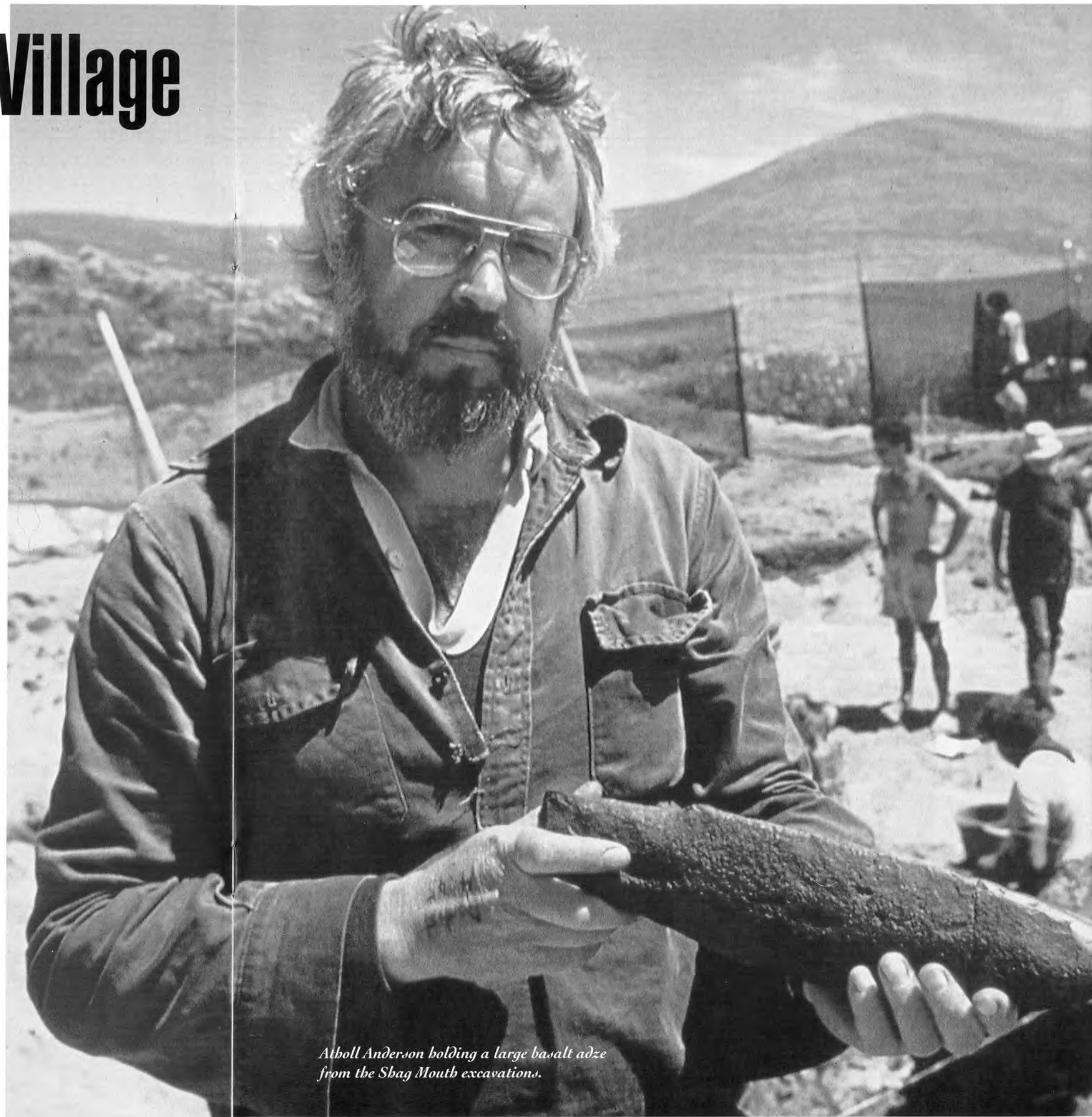
Waihemo, more widely known as Shag River, is an area with rich historical associations for Ngāi Tahu whanui. These go back to the Arai te Uru waka which spilled its cargo of gourds or kumara on Moeraki and Katiki before foundering at Matakaea. The cargo can be seen as the Moeraki boulders and the canoe as a reef at Shag Point where Hipo, the steersman, stands as a stone column above the breaking surf. Immediately to the south is the Shag River estuary with a sandpit at the mouth, and in that sand are extensive remains of one of the most important archaeological sites in New Zealand.

Investigations at the site were begun by Julius von Haast, first Director of the Canterbury Museum in 1872, and they have continued periodically since. Most early interest in the site arose from its deep deposits of moa bone, while later diggers sought adzes, fish hooks and other artefacts. By 1980 it was widely assumed that the site had been so thoroughly dug over that there was nothing left to learn from it. All that had come of this activity were some museum collections of artefacts and moa bones and a few brief descriptions of the site contents and stratigraphy. However, these revealed enough about Shag Mouth to show that it was unusually large and rich in remains, and therefore important to understanding the early Māori settlement of the South Island. Consequently, a new programme of research was arranged. This consisted of controlled excavations in several parts of the site which had not been badly damaged, with the results also being used to cast light on the earlier work, including museum collections.

With the blessing of the Huirapa and Moeraki Māori Committees, the Shag River Mouth project began in 1987. Excavations occurred also in 1988 and 1989. Work in the laboratories at Otago University, identifying and analysing materials, and then writing up reports has taken a further six years. Considerable Ngāi Tahu involvement occurred throughout the project. It began with karakia on the site, led by Rangi Ellison, Tim Te Maiharoa, David Higgins and Ted Parata. Five of the field workers were Ngāi Tahu (Atholl Anderson, Dougal Austin, Carolyn Campbell, Karl Hart and Gerard O'Regan), and there were frequent visits to the site by people from the Otago rūnanga and further afield as the work progressed.

Our promise in 1987 to make the results available is now fulfilled by the publication in April 1996 of a substantial book of illustrated papers on the project. This is, *Shag River Mouth: The Archaeology of an Early Southern Māori Village*, edited by Atholl Anderson, Brian Allingham and Ian Smith, who jointly directed the project. It can be obtained from ANH Publications, RSPAS, Australian National University, Canberra ACT 0200, Australia, and costs \$NZ54 (including postage).

One of the main findings is that the Shag Mouth site was occupied quite briefly, despite its impressive size and diversity of remains. Numerous radiocarbon dates show that people were living there for



*Atholl Anderson holding a large basalt adze  
from the Shag Mouth excavations.*

about 50 years in the late 14th century. This was probably 200 years after the first arrival of people in New Zealand, according to the most recent evidence. There were still plenty of big game resources available in the South Island, notably moas and seals, but local populations of these animals were easily depleted. Consequently, early settlements were often shifted as local resources declined and were re-established in areas where they were still abundant. Of course, there could be other reasons for terminating a settlement, as the 19th century of Ngāi Tahu shows. Many villages were occupied quite briefly then as well and were abandoned because of warfare or the death of important chiefs.

The remains of food resources consumed at the Shag Mouth village are impressive. Our estimates, based on counting bone numbers, are that the residents ate 3000 to 9000 moas (it is difficult to be more precise), 3000 to 7,500 fur seals, and 1000 or so other marine mammals. In addition, they consumed 5000 to 10,000 dogs, 40,000 to 70,000 small birds (especially albatrosses, prions, penguins, shags, quail, pigeons and parakeets), 170,000 to 190,000 fish (mainly barracouta and red cod), and about one million shellfish. All this meat was balanced with some vegetables, as indicated by fern root pounders and an umu-ti in the site.

The people lived in small houses, most probably of the rectangular whare form, but some were less formal habitations of the whare porotaka (round house) type. About 50 stone-kerbed hearths of these houses are found in rows around the margins of the site, suggesting that there had been a substantial village, with a central working area, perhaps a marae, in which people made stone and bone tools. Most of the moa and other bone remains from cooking were discarded along the inland side of the village, and some earlier discoveries suggested that people were buried in the sand on the seaward side (we did not encounter any human remains in our work).

The residents had brought numerous finely-made adzes of metamorphosed argillite to the site from the northern South Island and fashioned more adzes in local basalt. There were probably several thousand adzes discarded on the site. The great variety of adze forms and sizes shows that woodworking ranged from heavy timber-working and carpentry down to fine carving. Large butchery knives were made from silcrete, a material obtained mainly in Central Otago. We recovered about 500 of these, whole or broken, and



Remains of moa bones unearthed at the Shag Mouth archaeological site.

estimate that there were probably about 70,000 in the site originally. Pounamu, in small quantities, came from further afield and obsidian from the North Island, so the villagers had wide contacts as well as a knowledge of the Otago interior.

Many fish hooks were made from moa bones, and the discarded waste pieces and drill points and files used in the manufacture are scattered liberally throughout the site. We recovered 170 hooks, but estimate that the site as a whole had contained more than 20,000. There are large hooks of a kind that are baited and used to catch cod, groper and other bottom-dwelling species, as well as numerous bone points of the

barracouta lure hook (we also found several wooden shanks). There are also a few harpoon points and bone points from birding spears.

Necklace reels were shaped from fossil Dentalium shell, delicate tattooing chisels were recovered, and also stone spinning tops, a favourite children's toy.

There are very few Māori village sites recorded in the archaeological record, so Shag Mouth is particularly interesting. We think it was the main village for a population which ranged widely over

the southern South Island, gathering different foods and other resources according to the season – much like the lifestyle recorded in the early 19th century. But while villages at that time, and for several hundred years earlier, were usually palisaded or situated close to pa sites, there is no indication of defences (or weapons) at Shag Mouth. It might be suspected that the 14th century was not merely a time of plenty but also a period of peace in the lower South Island.

We cannot say who occupied the village, except that it is dated earlier than the arrival of Ngāti Mamoe and Ngāi Tahu. Traditions suggest that the inhabitants would have belonged to one of the original

southern peoples – Te Rapuwai, Waitaha, Hawea and others. Our research on vegetation history in the Shag Valley suggests that people visited the Waihemo district for about 150 years before settling at Shag Mouth.

After the Shag Mouth village was abandoned, Māori continued to visit Waihemo and live in the vicinity of the site. There was a small village at Matakaea and the residents exploited the local sandstone which was valued for grinding pounamu. Ngāi Tahu lived in several small villages near Shag Point and used the Waihemo estuary as a fishery, often camping on the sand dunes above the old village site, as local runanga members do to this day.

**Listen to Ngāi Tahu news and views on the last Sunday of every month on National Radio's "Whenua" programme, from 4pm - 6pm.**

**"WHENUA" National Radio**



## Te Reo Rakatira ki Te Wai Pounamu

by Tahu Potiki

Kai Tahu reached a crisis point with regards to their native language at least two decades ago. Only a handful of native speakers survived and some of them were already heavily influenced by North Island dialects. At Otākou for instance, the last four to five native speakers passed away between 1950 and 1969 leaving behind only remnants and memories of the spoken dialect. Other kāika maintained a stronger language base for a longer period but now they also have all reached their crisis point. There were many factors which influenced the slow demise of Kai Tahu's spoken language.

The iwi of Te Wai Pounamu have always been scattered widely with very few areas of dense population. The arrival of the takata pora and the new ideas, concepts, tools and language that they brought with them was in many instances welcomed by Kai Tahu. As people we thrived on this new found technology and adapted it to meet our own needs. Missionaries were invited to the different kāika establishing

churches and schools as they went. Although Reverend James Watkins in particular attempted to communicate with the people of Te Wai Pounamu in their native dialect over time the teachings of the South Island missionaries were delivered predominantly in the language of the standard bible i.e. Northern dialects or English. The impact of these new treasures sought after by our tupuna was to prove costly for Kai Tahu.

As a response to the slow but steady disappearance of native speakers from the marae of Kai Tahu many language revival initiatives have been launched over the years. One of the more effective techniques used by the Universities and other iwi throughout Aotearoa has been total immersion Māori language hui.

These are hui between three and seven days long that are designed to provide a forum for the development and exclusive use of te reo Māori. Aimed at also providing the student with

a total Māori experience they are generally held on Marae and all appropriate protocols are observed. Within these hui are classes streamed for the different levels of learning and a balance of exposure to both native and second language speakers is required. The hui are participatory and a number of exercises and techniques are utilised so as to maximise student participation and learning. The greater the participation the greater the learning.

Kai Tahu have been developing their own total immersion hui programme. In May 1994 we held our first Hui Wānaka Reo Rumaki as a joint effort with Canterbury University and an experienced tutor group from the Tamaki Makaurau area. It was held at Taumutu Marae and acted as a training ground for the development of tutoring and organisational skills. Since then we have held hui at Otākou, Wairewa, Arowhenua, Moeraki and Murihiku, some specifically for tutor and kaiwhakahaere development and others aimed at students at particular levels of learning.

We have developed a format and teaching programme which attempts to most effectively meet the needs of the participants. This includes a set programme which runs through from a powhiri at lunch time on the Sunday to proporoaki at lunch time the following Friday.

During the first afternoon English is still acceptable until after dinner. This is a time for asking questions, giving clear instructions and for the takata whenua to share some history.

At 7 o'clock on the Sunday evening karakia is held whereupon a rahui is laid and there is a ban on the speaking of any other language besides Māori until the end of the hui. Following karakia there is mihimihi and on the Monday morning the week's programme begins. Students are organised into work groups and learning groups with a variety of teachers and forums provided during the week.

There are particular hui targeting the absolute beginner although regardless of your level of proficiency you are expected to adhere to the rules. It is important that participants all work together to holdfast to the kaupapa of *korero Māori i ngā wā katoa*. It is not easy for all but it is certainly the most rewarding with regards to learning outcomes. Any English no matter how little can affect your progress. Students begin to get excited after two or three days when during the night their dreams are in Māori or all the other learning and hard work they have done over the years starts to pay off as they apply it to practical everyday activities.

All the basic level teaching is done mainly in the standard dialect although there is some attention paid to certain Kai Tahu words. During the hui, in the resource material provided and at the more advanced levels there is quite some focus provided on Kai Tahu dialect including phonetics, whakataukī, kīwaha and colloquialisms and vocabulary. There is also attention paid to Kai Tahu whakapapa, traditions, history and protocols. This is balanced through with a broader view and people are encouraged to speak whatever dialect they feel comfortable conversing in.

These wānaka provide an excellent forum for the preservation and development of Kai Tahu tradition and culture. We have been heartily supported by many kaumātua and pakeke who have participated in a range of ways.

It is believed by many that phonetically the Kai Tahu reo of Murihiku differed greatly to that of other Māori dialects. In the standard Māori taught in today's whare wananga only 11 consonants are used although there were perhaps another five used by Kai Tahu. According to many of our poua and tāua sounds such as "d", "b", "v" and "l" were a feature of the

Wānaka  
 Hui Wānaka Reo Rumaki





Just as variations exist between different iwi so they do within the rohe of Kai Tahu. This korero does not purport to claim some generic Kai Tahu dialect but instead attempts to encourage the use of te reo Māori and hopefully all those things which proclaim our uniqueness.

Below is a list of some Kai Tahu kupu and

southern dialects. We see this difference recorded in place names around the South Island such as Waihola, Mavora, Akaloa, Kilmog, and others. We could argue that those who recorded these place names had an unsophisticated ear and were mistaken with what they heard but even today we can hear some of our elders say "Homai te mikala" ("Pass the knife") or "Kardigi beach" for Katiki.

There were other phonetic characteristics of the Kai Tahu dialects that are worth mentioning. The predominance of the "k" over the "ng"; a dropping of the "h" at the beginning of a sentence and in the first part of certain words e.g. Makiikihi for Makihikihi, koikohi for kohikohi; a dropping also of the "wh" in words such as Akaroa for Whakaroa and Akapatiki for Whakapatiki; and a noticeable clipping of vowels at the end of words such as kāika to kaik', Tautuku to Tautuk' and Waikouaiti to Waikouait'. There was also a flexibility with certain vowels which sees pounamu become pounemu, kūmara become kūmera and taiaha become taieha. Despite the phonetics which are a distinguishing feature of many dialects, perhaps more importantly we should consider the vocabulary and the colloquialisms.

It is the colloquialisms or local sayings which tend to state from whence you come or *no hea koe*. These differences are like an iwi trademark to those proficient in the reo. "Āe, marika." is a Tai Tokerau label just as "Ka mau te wehi." proclaims some Ngāti Porou connection. Kai Tahu also have their colloquialisms and vocabulary which announces their unique origins and hopefully our Wanaka Reo Rumaki will serve to revive these and restore them to common usage.

sayings. There is an English and standard Māori translation alongside each word.

<b>Auanoa</b>	= Aua; I don't know
<b>Auatu</b>	= Hei aha; So what, forget about it
<b>Nāia</b>	= Ānei: Here it is
<b>Maniori</b>	= Turituri; Be quiet!
<b>Hākoro</b>	= Matua Tane; Father, Uncle
<b>Hakui</b>	= Whaea; Mother, Auntie
<b>Poua</b>	= Koro; Grandad
<b>Tāua</b>	= Kuia; Grandma
<b>Tauti mai</b>	= Tahuti mai, nau mai; Welcome
<b>Āpea</b>	= Ākene pea; It's possible, maybe
<b>Naki</b>	= ngeru: cat
<b>Wananei!</b>	= Mīharo!; amazing! , Choice!
<b>Mahetau</b>	= Rīwai; potato
<b>Takata pora</b>	= Pākehā; literally "Boat Person"

#### Te Whatukura a Takaroa

According to Teone Taare Tikao this was a poetic way of acknowledging the daughter of a chief or a high born woman.

#### Te Kahui Kura a Takaroa

If there were a group of women, all chiefs' daughters then they could be addressed with the above phrase. Applicable nowadays as a term of endearment for a group of our taua gathered together in the same place.

In upcoming issues of *Te Karaka* we will build on this list. Next time a look at winds and the weather.

*Lexie Harris is the Registrar for the Te Tai Tonga (South Māori) electorate. Her office is located at Te Puni Mail Centre in Petone.*

Te Tai Tonga includes all of the South Island as well as Stewart Island and The Chathams and also takes in Wellington and the Hutt Valley and the west coast of the North Island as far as Himitangi. Wairarapa and Hawkes Bay which were part of the old Southern Māori electorate are now part of Te Puku O Te Whenua (Centre). The other Māori electorates are Te Tai Hauauru (West), Te Tai Rawhiti (East) and Te Tai Tokerau (North).

Lexie belongs to Ngāi Tahu (Ngāi Tuahuriri) and her great grandparents were Pani McKinley and Pirihira Huria from Rapaki. She also has Ngāti Kahungunu and Ngāti Raukawa ancestry. She was brought up in Martinborough in the Wairarapa and now lives in the Akatarawa valley near Upper Hutt. Her husband, Graham, is a lecturer at the Open Polytechnic. She has two children, her daughter Ricci is a doctor at Wellington Hospital while her son Delaney, works at an auto glass factory in the Hutt Valley.



# Lexie Harris

## REGISTRAR OF ELECTORS FOR TE TAI TONGA ELECTORATE

As Registrar, one of Lexie's responsibilities is to ensure that all electors within the electorate are made aware of the importance of enrolling or re-enrolling on the electoral roll and have the opportunity to do so. The electoral rolls are revised before each general election to ensure they are as accurate as possible and the Electoral Enrolment Centre of New Zealand Post has carried out a campaign to compile completely new electoral rolls in readiness for the Parliamentary Election this year.

This campaign involved sending re-enrolment packs to approximately 2.4 million registered electors nationwide. The pack included a personalised re-enrolment card for electors to amend their details if necessary, and even if unchanged, to sign, date and return it to their Registrar of Electors. On 30-31 May a reminder letter will be sent to all those who have not re-enrolled.

Any elector who does not receive one of these packs will need to complete an "Application for Registration as a Parliamentary Elector" form.

These forms are available at any Postshop or by phoning on freephone 0800 800 610.

This will be an historic election as it will be the first to be held under MMP, a system which Lexie believes could offer our people the opportunity to gain greater representation in government and more equity in the democratic process.

Lexie is making contacts throughout her electorate to obtain assistance in encouraging people to enrol to ensure they have the opportunity to participate in the election. Unless people enrol or re-enrol, their vote on election day won't be counted. She is asking key people throughout the Māori community to raise the subject of electoral enrolment at hui, among whanau and at other gatherings. If you have not been contacted and you are able to assist, Lexie will provide enrolment forms and other information for discussion and distribution.

Lexie can be contacted at Private Bag 999065, Wellington Mail Centre, or by phoning (collect) (04) 568-9777.

*Do you believe in miracles? I do. They have been a very real part of my whole life, however, what I want to share about is a very special miracle which has touched the lives of many people.*

by Susan Tuhakaraina

# Do You Believe *in* MIRACLES?

It all started in August of 1988 when Professor Abbot told us, my family that is, that our precious mokopuna, Benay, had a tumour in her stomach. In those first three months it was the prayer support of our own whanau, and the whanau of Te Rangimarie, plus the wider whanau that gave us the strength to come through. It was also during this time that we began to think seriously of making a trip to Lourdes and Medjugorje. We put this special intention into a prayer. We prayed that the Lord would show us the way to start our pilgrimage of faith. We prayed for three months about this. Then we began to make arrangements for our journey of faith.

I rang Bishop Meeking, who was the Bishop of our diocese, and told him what we were intending to do, and if we could see him about it. Our meeting with him was a tremendous help. He found all the places where we were to stay both in Lourdes and in Rome where he also arranged for us to see the Holy Father. However, I believe that it was through the grace of Our Holy Mother Mary and Our Lord Jesus that we found a lovely place to stay in Debrovnik and Medjugorje, which are both places in Yugoslavia.

Medjugorje is a special place. When you enter it, it is like you are entering a place that has been placed into a dome of absolute peace. You can certainly tell those who belong there from the visitors. Many, of what I call little miracles happened to me there. Like the time I felt unwell

in Mass and one of the many priests on the altar came through the tremendous crowd directly to me with Holy Communion. There was no possible way he could have seen me as I was resting my head on my husband's knee at the time, also he had to pass by many people who had their hands stretched out to receive Communion. I felt that the hand of Jesus was resting in a special way on my Moko's head, as she never once cried for her mother, all through our time away. One of the visionaries, Vicka, prayed over both my Moko and me. She had a smile of great beauty, and one could literally feel the Lord in her.

We left Yugoslavia, from Debrovnik, by boat. It was a lovely trip. The boat was a lot bigger than our inter-island ferry and the trip was a little longer but it reminded me of this. We disembarked at Bari. From Bari we went to Rome by train and then on to Lourdes.

When we arrived at Lourdes a man came up to speak to us. It turned out that he was the very person that Bishop Meeking had organized to meet us, and take us to the place we were to stay. Thousands of people go to Lourdes and thousands of people stay there. It seemed to us a bit more than chance that a person who didn't know us at all should be there to greet us when we stepped off the train, particularly as he had only just received word that very morning. The place that we stayed in had all the amenities and provided us with three meals a day and it was also located on the hill that

overlooked the grotto itself. We found out that the baths in the grotto were opened twice daily at 9.00am and 1.00pm. So early in the morning, we got up and caught the bus which stopped outside our door, to the baths.

I went into the water with my Moko. It was cool and we were fully immersed for a moment, and then we came straight out into our clothes and went outside. I decided at that point that my Moko and I would go in again at the very next session. After we came out we climbed up the stairs to the Chapel further up. When we got there a Mass was just beginning in English. At this point I will digress for a moment to tell you about my Moko's pink teddy bear, mainly because the bear played a big part in what happened at Lourdes.

For the whole of her short life my Moko's favourite toy had been a pink teddy bear. She would literally not go anywhere without her. She could not sleep without her Ted, and would cry for hours if she didn't have it when she went anywhere. When she became sick she depended more heavily on Ted. In her little heart it was never her who was sick or in pain, it was Ted. In a strange way she transferred all her sufferings to her Ted. Getting her to relinquish Ted long enough to give him a good wash was always a major operation for her mother – so what happened to Ted is of particular importance to our story.

After Mass we decided to continue on up the stairs to the top of the hill, in order to have a look around. There was a little Prayer Chapel at the top of the hill so we went inside to give thanks to the Lord. As we knelt down, our Moko stood up. She had her bear held up in her hand. She said, "Koro, Ted is all better." She was looking up at her hand but her bear had disappeared. I knew instantly that my Moko had been touched by the Lord and healed. There was no doubt in my heart and mind that the Lord had blessed us with a miracle of healing. However, just to be completely sure that Ted hadn't somehow just got lost we looked throughout the Chapel and down the stairs. I made a special point of writing down the day that this happened even though I know we will **NEVER** forget it. It was the 20 September 1989.

Back home in New Zealand, my daughter told me that she had woken at 2.30am that particular morning and that she could not stay in bed. She got up and paced the floor, in a flood of tears.

She said she felt as if she were being surrounded by Benay, her special smell was everywhere. At that time also, she had an overwhelming conviction that Benay had been healed.

On the Monday morning following our return home, Maria took Benay to the hospital for a check up. The doctors said that they wanted to resume her chemotherapy treatments. Even though Maria believed implicitly that Benay had been healed, she left the decision about continued treatment to her husband Paul, who at this stage was afraid to believe fully in the healing. Maria trusted that the Lord would prevent any further treatments and she began to pray for Paul.

For three consecutive weeks she took Benay to the hospital twice weekly. Each time nothing happened. Finally, on the morning of both hers and Benay's birthday (20 October 1989) Paul decided that there would be no more treatments. On the evening of the same day, a nurse at the hospital (who had specialised Benay) rang Maria to tell her that all of Benay's treatment records had completely disappeared from the hospital.

*Praise God for his great goodness.  
Out of his mercy and boundless love he has  
heard and answered our prayers.  
For this we will thank him all the days of our  
lives.*

*Praise him now and forever.*


*Glory be to God in the Highest.  
Lord of Creation, Light and Hope of all.  
Touch the hearts of your children with your  
peace and joy.*

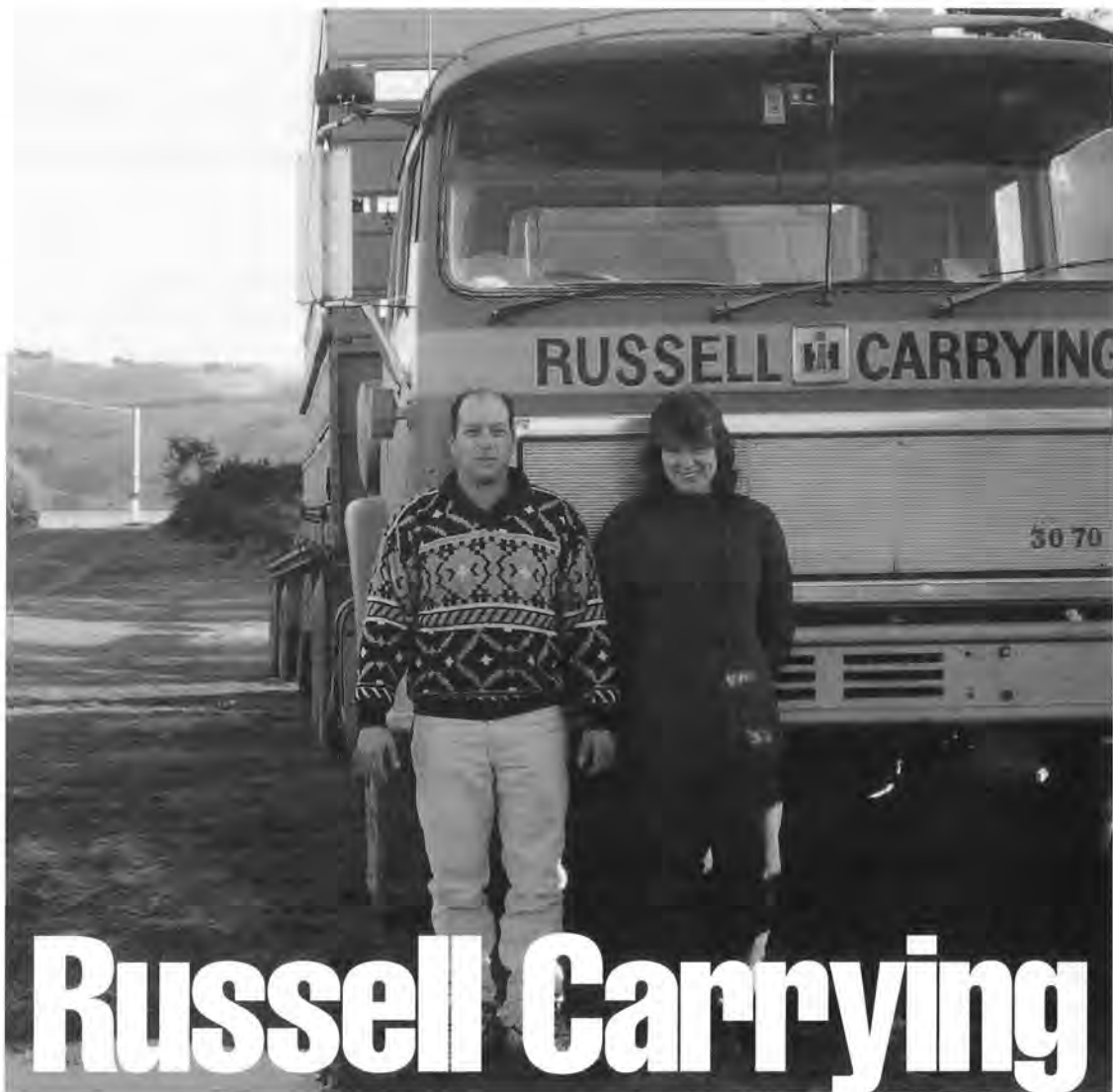
*Holy Mother Mary, whose intercession  
brought about Our gift of grace.  
We thank you from our hearts for all our  
miracles.*

*We consecrate ourselves to your Immaculate  
Heart.*

*Pray for us always.*

As well, we make a special prayer of thanksgiving to God for the many, many, many people throughout the whole of Aotearoa whose river of prayers sustained, upheld and supported us from the very beginning.

Amen. 



# Russell Carrying

Bill and Lorraine Russell of Dunedin first approached the then Mana Scheme for a loan in 1991. They wanted to purchase a truck and go into the carrying business. They had done their homework and knew the industry that they were buying into, inside out.

Their security was marginal, but Bill and Lorraine had a real commitment to making their business a success. Today, their loan has been repaid and they are currently upgrading their vehicle to cater for the major contracts they are winning.

*Suzie Siu*

Clothes designer Suzie Siu mastered her craft as one of the leading designers for fashion house, Barbara Lee.

Three years ago, she went into business on her own. She works out of a studio in her own home and will make clothes to a pattern or can design, specifically for you, male or female. Suzie also provides an alteration and remake service.

Her achievements to date include designer of the "Best Dressed Woman" at the New Zealand Cup, Addington and "Best Hat Design" and runner-up in the "Best Dressed Woman's" section at Cup Day, Riccarton. She also reached the top twelve "Best Dressed" women at the Melbourne Cup.

# Intellectual and Cultural Property

Do you ever see tourist buses stop outside your marae, a person inside with a microphone speaks while pointing frantically, faces turning in this direction and that? Do you ever wonder what these passengers are being told about you and your marae? Who is getting paid for the information they are given?

Have you ever picked up an information brochure on your local area which includes "Māori place names and their meanings" and been puzzled by a number of the interpretations. Does someone else claim to hold the copyright for that information?

Have you seen tee-shirts and other clothing for sale emblazoned with art work of Ngāi Tahu tupuna? Do you wonder who owns the rights to this art work and where the benefits from its sale are going?

Have you seen or purchased natural products that use our rongoa plants e.g. kawakawa or ti tree oil, and wondered who owns the rights to these things?

These examples are all related. They deal with issues covered by the international and national debate on cultural and intellectual property rights. This debate includes:

- a fundamental review of all New Zealand's intellectual property laws to bring them up to date and in line with our commitments to GATT trade agreements
- the development of policy to allow companies access to New Zealand's conservation resources for the purpose of developing and marketing natural and medical products (called bio-prospecting)
- the filing of a Treaty of Waitangi claim to flora and fauna species such as the tuatara and kumara (Wai 262)

The 1993 Mataatua Declaration states that "indigenous people of the world have the right to self-determination; and in exercising that right must be recognised as the exclusive owners of their cultural and intellectual property". It is past time the Government gave formal consideration to the Declaration. Legislation currently accords

Ngāi Tahu very little control over our own culture and traditions, or protection from expropriation and inappropriate use. In the meantime, cultural property such as names, traditions, symbols and designs are being claimed and marketed by companies, government agencies and others, without Ngāi Tahu control, marketing involvement, or benefit.

Komiti Tuku Iho (tribal heritage committee) is forming a special group to look into this current debate and investigate the various avenues available to Ngāi Tahu to preserve and control cultural and intellectual property. The Komiti is based in Otago but needs wider input and expertise. We particularly need Rūnanga input on what items of cultural and intellectual property are important to you. The Komiti is looking to compile an inventory of those items that you value and wish to have exclusive control over, e.g. names, symbols, rongoa knowledge. We are also concerned with items that have already been acquired by others, that you might be keen to recover to your own control.

We would hope that this information could be useful in:

- designing a Resource Kit for rūnanga that provides basic information on how to apply for and defend intellectual property rights under current law; and
- helping to define Ngāi Tahu tribal properties for retaining cultural and intellectual property in our taonga

As soon as possible, the Komiti will be contacting Rūnanga to discuss the best way of getting your input on cultural and intellectual property matters. In the meantime, we would be pleased to hear from individuals and Rūnanga with an interest in any of these issues. Contacts for the Komiti Tuku Iho cultural property team are Vivienne Sherwood or Di Crengle (03-366 4344).

Our mailing address is:

Cultural Property Team,  
c/- Ngāi Tahu Group Management,  
PO Box 13-046, Christchurch.

# Exhibition *in* Antwerp

## “WAITAHA TO BELGIUM”

by CATH BROWN

In December 1995, I travelled to Antwerpen in Belgium for an exhibition. Four of us set up this show with the help from family and friends of Lieve Bierque, who originally came from Antwerpen.

The exhibition came about because Lieve was working as a part time art teacher at Shirley Boys' High School alongside Steve Gibbs. She is married to a New Zealander and has trained as a visual artist in Belgium. After living here for about two to three years she had a show in Antwerpen which was very successful. Local people asked why her work had changed from previously and she explained how living and working in Aotearoa had influenced her style, use of colour and led to the introduction of some Māori symbols and motif in her work.

In Christchurch we got together and talked about the possibility of an exhibition in Antwerp. At that stage the suggested artists were Lieve, Steve Gibbs, Riki Manuel (carver), Peter Robinson and me. As we progressed Peter decided he had too much on and would not be able to participate but we proceeded with just the four of us. Because we (at that time Steve Gibbs lived in Christchurch) all came from the Canterbury area we called the exhibition “Waitaha to Belgium”.

In Belgium, Mr Gustave Bogaerts, a family friend of Lieve's and her parents organised that end of the exhibition for us. It was held in the Generale Bank of Belgium premises. A huge building in the business centre of the city of Antwerp. One end of the bank was turned into a gallery. People walked through to do their banking and detoured to view the art work. The bank is huge, with a staff of at least one hundred, its own chef (!), a canteen the size of a small hall and numerous other large rooms including an auditorium.

About 300 people came to the opening and the following reception. They told us they had never had such a big opening before.

Mr Bogaerts had approached several New Zealand firms in Belgium to give some sponsorship at the opening, so we had some New Zealand food and wine. A meat company gave lamb and venison (which the chef cooked), there were entrées decorated with kiwi fruit, New Zealand and French wine. The French wine was provided by the bank and the Ambassador provided the New Zealand wine. I must say we enjoyed it all. It was interesting to see people going back for second and third helpings of the meat dishes. Belgians know when they are on to a good thing with our meat.

It was well publicised both by the Generale Bank and through the media. Articles were in both the French and Flemish language papers and constantly over the local radio. Every time someone did some business at the bank and got a “print out”, it began with information about the exhibition.

Lieve, Riki, his wife Vivienne and I travelled over for the exhibition. I stayed with Lieve's family while Riki and Viv were with family friends. We found out how the people lived by living with them for the short while we were there. Lots of red wine and chocolate. Chocolate for breakfast!

The weather was very cold, around 4°C outside, but inside buildings were about 21° to 25°C. I had to keep popping outside for a breath of fresh air. What an interesting city. Very old buildings everywhere. The cathedral built in the fifteenth century and most of the other buildings around the squares at least two hundred years old. No gaps between buildings, every one shoulder to shoulder. Nothing lower than three stories. Cobbled streets, trams and dog tutae. The latter was the only unpleasant part. It paid to keep a discreet look where you put your feet.

Once the exhibition had been opened, I took the opportunity of visiting Berlin so I could meet up with Markus Schindlebek at the Museum fur Volkenkunde. I gave him the regards and best wishes that many folk had sent and he wished



to be remembered to everyone out here. He looked after us very well and we had a personally conducted tour around the Pacific section of the Museum. It was magnificent, and the Kaikoura gateway looked great leading one through to the Maori section.

When we left Berlin we had some drama as our airline went on strike and we had to be rushed to another airport across the city only to find we had missed our flight by 30 minutes. During the wait there was the experience of standing at the counter with a discarded shopping bag beside me and the woman saying "Don't touch that! I've just called the police to destroy it, it might be a bomb!" I'm still surprised at how long it took me to move away from the counter.

We arrived back in Brussels to the friends who

had been waiting for hours and some very glum faces. The airline that was on strike was the Belgium airline and was holding a protest march at the airport the next day. They had already had some rather unpleasant experiences that day. Our problem was that we were flying home the next day, and no one knew whether we

would be able to or not. The next day had riots at the airport, stone and bricks thrown through doors and windows and lots of arrests. Finally we got out but it was scary.

Riki, Vivienne and I came home just before Christmas day, while Lieve stayed on to help dismantle the show when it finished. What we found was that another bank decided it would like to host us for another show in a couple of years but the Generale Bank said no to that. It wished to have our show again. The meat company said it had been wonderful promotion for them and could they do it again next time? So now we are looking at a repeat show and visit in December 1997. And several friends have indicated they are going to save their pocket money and come too.



# He Panui

*Native (later called Māori) Schools.*

*Kia biwa ra i tenei tuku, kia biwa ra i tera tuku  
E nga iwi, e nga reo, e nga mana  
Whakarongo ki te tangi a te manu  
Tui, tui, tuituia!*

Ko te take o te karanga e tuia nei tatou, kia ata-kitea mo nga purapura i ruia e nga kura e kiia nei ko nga Native Schools.

Native schools were set up in 1867 to provide schooling in rural Māori communities. They continued until 1969, when they were merged into the state school system.

Plenty of information about the policies of these schools is available, but much less is known about the ways in which they operated.

In the South Island, we know that schools had been established at Arowhenua (near Temuka), Colac Bay, Kaiapoi (became an Education Board school after 1908), Port Molyneaux (also known as Reomoana) (to 1902), in Otago, Riverton (to 1886), Ruapuke Island (to 1885), Taieri Ferry (to 1880), Te Waipounamu (Christchurch), (from 1909 to 1969), The Neck (on Stewart Island) (became a Board School after 1969), Waikouaiti (Board School after 1969), Wairau (Board School after 1969), Wairewa (Little River) (Board School after 1969), Waiora (near Alexandra (to 1882), Whakapuaka (north-east of Nelson) (to 1885), and Whangarea (at Tasman Bay) (also called Croiselles Harbour) (closed before 1917).

We are conducting research to find out more about the roles of these schools in Māori communities. We would like to hear from former pupils, parents of pupils, teachers, or children of teachers once associated with these schools.

Should you be prepared to participate in an interview later this year (September/October), or have any comments to make regarding this work, we would be happy to hear from you.

Further details outlining the purpose of this research, and how any material would be used are available from:

**Tarewa Rota**, 2/35 Curran St, Herne Bay, Auckland (ph: 025-958-062), or project co-ordinator **Judith Simon**, Education Department, University of Auckland, Private Bag 92019, Auckland (ph: 09-373-7599 ext. 7988).

No reira, ma te atua koutou e manaaki, e tiaki. Kia ora tatou katoa.



NICHOLAS FAITH



JONATHAN WINTER

The Hoani Waititi Trophy came to the South Island for the first time in thirty years when excellent marks in Bursary subjects gained Nicholas Faith of Rangiora the distinction of being New Zealand's top scholar of Māori descent. He was presented with the trophy by Mrs Whetu Tirikatene-Sullivan after a powhiri and special ceremony at the Rangiora High School, where he was Dux. He was also presented with a cheque for \$1,000 from Lion Nathan, sponsors of the trophy.

At a recent ceremony in Auckland, he also received from the Prime Minister Mr Jim Bolger, a certificate and a \$5,000 scholarship as one of four Government Commemorative Scholars.

Nicholas has commenced studies at the School of Architecture at Auckland University.

Of Ngāi Tahu and Ngati Kahungunu descent, Nick is a grandson of Natalie and Fred Pearce and mokopuna of Letty and Allan Faith of Temuka and Moeraki.

Twenty-four year old Ngāi Tahu Jonathan Winter, will head for Atlanta in July as a member of the Olympic Swimming Team.

Jonathan - moko of the late Frank Winter, has been swimming for 11 years and can still say, "I love it and can't see myself doing anything else... If you love what you do, it makes things so easy".

His specialty is breaststroke, but Jonathan is also the Oceanic Backstroke Title Holder.

He has a gruelling daily training schedule that includes a 5am rise, swimming for 2 hours and training on land for 1 hour.

Every year he has aimed to reach a new height and go further. As a 1994 Commonwealth Games Representative, getting to the Olympics is the pinnacle.

"It's every sports persons dream to win an Olympic Gold", he says.

The struggle to achieve is not only in the water. Swimming is a difficult sport to find funding for and Jonathan's family will have to provide for the travel and training once in Atlanta. Training at this level is very specialised and requires an expert analysis of technique, diet and psychological profiles.

Ngāi Tahu eyes will be on Jonathan in Atlanta in July. Kia Kaha.

Rangatahi Ngai Tahu

# HEI MATAU



A SHORT STORY  
by CLAIRE KAAHU WHITE

In the place where I waited to be born it was so dark you could feel the blackness, so cold that all was numb, like one frozen forever second.

I lived there for thousands of years forming and being formed, patiently waiting for the light of birth. I was part of a whole, part of a many, awaiting release.

They cut me out with adzes. My mother screamed with pain, "Aue! Taukiri e!"

Te ao marama! How I remember that moment. The dazzling light. The warmth. Cradled now in the hands of my matua, the creator. For all the ages afterwards I could still feel his rough hands as they fashioned my raw form into a thing of exquisite beauty, could hear his deep voice singing to me, talking to me, telling me stories from te ao takata ...

When his mahi was complete my father picked me up, he pressed me to his forehead, tears running down the hewn channels of his face. "Ataahua koe," he proclaimed, and the satisfaction in his voice filled me with pride, "I have begun a new life for you which will outshine mine and even those of my children's children's children. Protect those who cherish you and avenge yourself upon those with evil hearts, for you are pounamu, you have a power that goes beyond the world of men – this world – my world."

In time he gave me to a handsome woman. Her name was Hine-waitapu and her face shone like the moon. She accepted me with tearbright eyes. He placed me around her neck and I fell gently against her soft warmth.

Yes I remember what it was like – the pain of birth and the beauty of death, even now, as I lie in this place of living death. O why did they not bury me with my dear ones? Why did I pass from one wonderful shining life to another to end up like this? Is this the punishment for immortality? The price of beauty? The cost of so much love?

As you walk past me I see that you are a prisoner too, locked in a closed mind. In this

place there are many faces I have not seen before but I recognise your face, and yours – you are still your tupuna's children – I call out, "Haere mai ra, Haere mai, haere mai ..." you stop momentarily, hearing something for a second, but your ears, like your mind have slowly closed to the voices of your tupuna. You think it is the wind whistling outside and carry on past me with eyes that do not see.

As you pass I call to you again, reciting the whakapapa I know so well, hoping that you will recognise the names of your tupuna and join with me. But those names mean nothing to you anymore and the air rings with silence.

I lived whakapapa from one generation to the next, teaching and being taught, until there came a time when a little one called Hine-waitapu, but known as Babe, addressed her Taua, "The pounamu is singing to me Nan, can you teach me the words so that I can sing with it?"

Her Nan picked me up, fearsorn on her face. "Where did you find this old relic? In your mother's things I suppose. And it would have been just like her to put that sort of nonsense in your head. Singing indeed! There's only one voice we listen to in this family now, and that is the voice of our creator, the Lord Jesus Christ."

She studied me, grave with contempt, "I'll tell you what moko, this belongs in the museum with all the other things of the past."

I did not know what "museum" was – o blissful ignorance – I only knew that I wanted, I had to, stay with my whānau. Hine-waitapu heard my plea and bravely began again, "But Nan it's so beautiful, it tells me stories and they're heaps better than the ones in books.... It was Mum's and she gave it to me and told me that I have to give it to my daughter ... so we can't give it away, it has to stay here with us. This is where it belongs."

Impatiently the old woman replied, "Kāhore moko, Greenstone brings bad luck, why do you think your mother died so young ..." Catching

her granddaughter's eye she softened her approach, "No dear, it belongs in a museum where everyone can see and appreciate it, where it can do no harm."

## POUNAMU: MĀORI USE OF NEPHRITE

*Pounamu is the Māori name for nephrite, commonly called greenstone. In this case are displayed various examples of pounamu.*

### ORNAMENTS

*Hei Matau: Neck pendant based on the fish hook form.*

I do not know how long I've been here, a prisoner in this glass case. I used to measure time by the lives of those with whom I lived. Now that I am alone it seems like eternity.

At first I was angry at all those strangers who dared to come near me. And then as every day and night spiralled into the same and the same and the same, I realised that this was forever.

I am not angry anymore. Sometimes, but not recently, the odd tear escapes, takiwai, and the irony is not yet lost on me.

I try to remember the old ways but there is nobody to share whakapapa with and when I call out, there is nobody to reply. I was the kaitiaki of karaka for our whānau, we were famous among our people for it and I was honoured to be the one who kept it alive generation after generation of wahine toa.

The women in my whānau were sought by other iwi, living toaka, renowned for their prowess. I would lie there, pressed close to their hearts, and with every beat their souls would be filled with my karaka, until that precious, dangerous moment when out would come a call so beautiful, so complete, so perfect, that even the stars would bow their heads, and in those times we expected that at the very least.

But I am tired and live now for the night. The lights dim and there are no people around to mock my former existence. I sense the sadness

of those others trapped in here with me and we taki together quietly. Impotent, disempowered, shadows of our former selves. Waiting, always waiting, for our beloved ones to come.

Te mamae! Te whakamā! I am to be "cleaned", rather to be made noa by profane hands. After the people have gone the glass is opened, a hand reaches in and picks me up. I feel the warmth, and respond to the touch, ashamed of my lack of self respect, incredulous that I have become this desperate, this grateful, for the feel of humankind.

A hundred years ago no one outside the whānau would dare to touch me, a hundred years before that they would have died if they had. How quickly things change.

Here I am cradling into this living breathing being who doesn't even know my name! Tihei mauriora! I breathe therefore I am, but who am I?

I do not have much time, just the sweep of a few particles of dust.

"Take me with you." I hear myself plead. "I can tell

you stories beyond time and imagination, I can share them with your children and their children...." The white face does not hear me, she wants to get home – I know.

"I miss my whānau, my land, the rivers of ice, the mountains of crisp blue snow, the long thirsty plains and the roaring sea. Let me see these places again. I took it for granted that they would always be part of me." And the remembering hurts so much that I cannot speak anymore.

Through the dusty light that I see them, they are sitting, standing, Māori, like me. I dare not hope. "Which one does this go on?" and I am swung up high. Behind me a voice replies, "The standing one with the long hair. In the far case. Turn the lights on over there and you'll see better."

The lights flash on and momentarily I think that I am looking at Hine-waitapu and I begin to call to her in my delight as we approach, unable to wait for her I respond, "Karaka mai, karaka mai, karaka mai!"



Then I see that it is not her and yet again I am cheated by memory. I am placed over the head of the stranger woman and I fall across her hard chest. "Don't be afraid," I whisper. "Kia kaha e hine, I shall protect you."

Nothing is right, she is cold and hard. I can feel no heart, she is made of stone. Her eyes stare and stare but have no life. "Is this what happened to us?" I ask in horror. "Kei hea o koutou mauri?" I ask the sitting, standing, bending stone people.

I begin my poroporoakī. Now I know that there is no one left for me. My spirit, like those of my wonderful proud people, shall die.

The poroporoakī is long, there is much to farewell. It reaches up to the black heavens and down again to the blue-green earth. There is magic, there are spells – all forgotten, all undone, as I weave my final farewell.

Suddenly I sense that I am not alone, my spirit has been enjoined by those of others. The cloak around the stone man's shoulders rustles gently in the breeze, the mere, held by the young seated stone woman begins to softly wiri, unseen waters lap against the sides of the waka. The stone and pounamu work tools begin to tap restlessly against their grindstones. The huia preens itself and one blue feather floats gently to the ground.

Through the day the people carry on as usual, they hear and see nothing except that which they expect to hear and see, but we do not stop. Our voices unite as we recite whakapapa to each other and taki in reunion and recognition of our whānaukataka. Kia kotahi tātou!

The poroporoakī has become a tauparapara. We know now that we will not be rescued, we must initiate our own escape! Alone is not powerful, now that we are united lights dance around the room and the air is filled with splinters of energy all around us.

Hearing our voices from deep inside his Mother, little Ruaumoko stamps and grumbles in

sympathy and impatience, restlessly awaiting his own release.

I cannot believe that no one can see it, hear it, feel it! We know now that waiting is no longer forever we are simply biding our time. We chant together, gaining power, gaining momentum, gaining strength, until the drumming pulsing becomes a crying singing which becomes a roaring beating, and just as the people stop and listen because at last they think they can hear something, I see her walk in through the heavy oak doors – Hine-waitapu.

A young woman now, so like her tupuna namesake in every way. As the doors slam shut behind her there is a sound of tearing like trusts being betrayed. Ruaumoko gives one almighty kick and rips open our prison walls. All around us now the people rush in confusion screaming, "Earthquake!"

The ground roars and rumbles and the masonry crumbles above us like sand, but she, Hine-waitapu, the chosen one, walks towards us. "Haere mai ra, haere mai, haere mai!" I call to her, and above the screams she lifts up her hands, looking straight at me, and calls back in a voice that rings out above the noise and confusion, "Karaka mai, karaka mai, karaka mai! Karaka mai i ā mātou, e whai nei i kā taoka o kā tupuna e, karaka mai, karaka mai, karaka mai!"

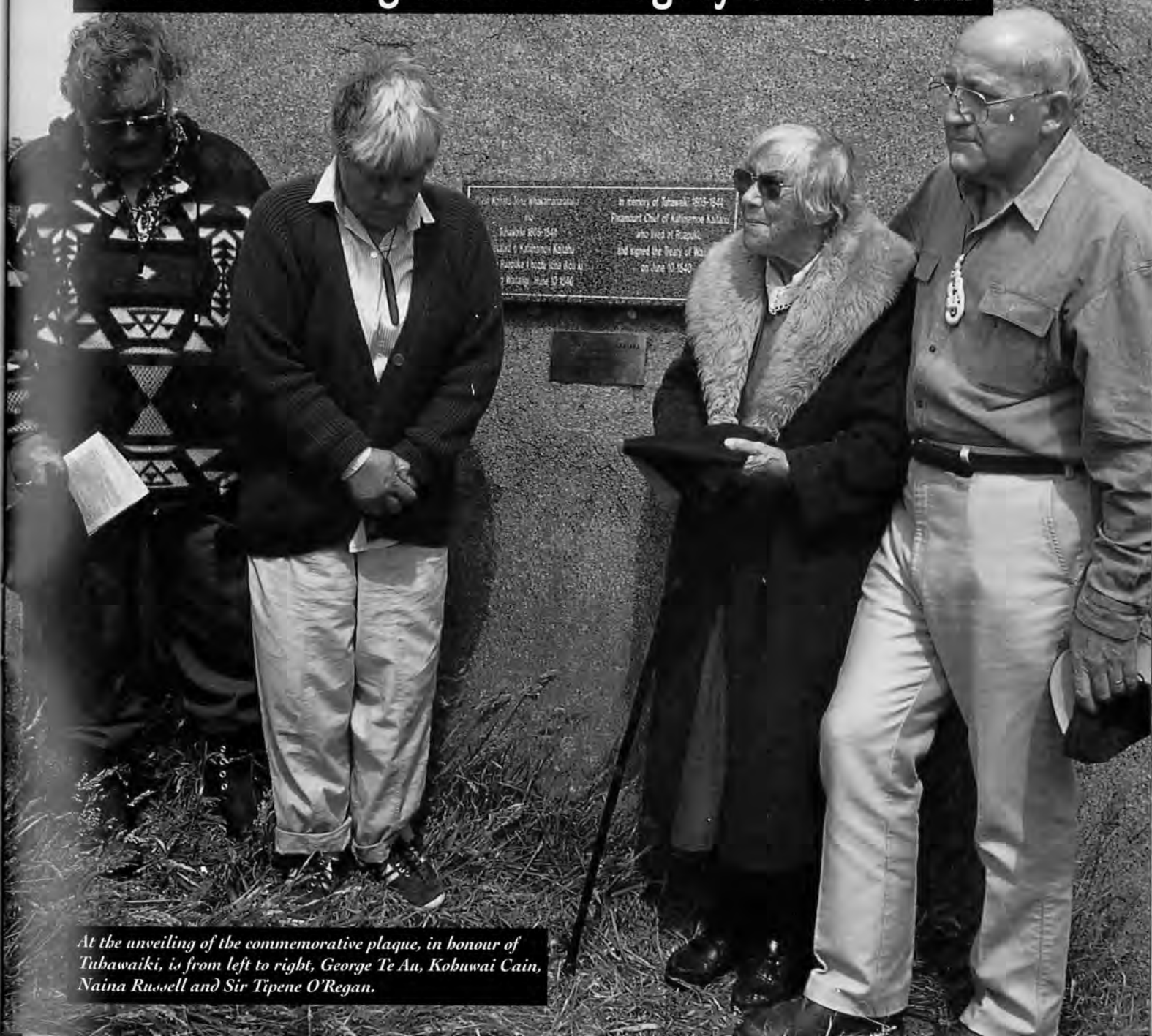
The room is shaking and light breaks through the ceiling as it tears like paper, and Hine-waitapu is standing there in front of us, not on, but above the earth.

She puts her hand across her face as our glass case shatters and we fly out to her. The shimmering kahukiwi falls across her shoulders, the flashing mere falls into her waiting hand, the huia feather sits proudly in her hair and I, I once again hang round her gracious neck. Hine-waitapu slowly turns, her face shining like the sun, full of hope, full of promise, and at last our karaka combine and we are of one powerfilled voice as she leads us forward into the light.



# Ruapuke Island

## Commemorating the Life & Legacy of Tuhawaiki



At the unveiling of the commemorative plaque, in honour of Tuhawaiki, is from left to right, George Te Au, Kobuwai Cain, Naina Russell and Sir Tipene O'Regan.

HE TANGATA MATEKITE KI TE MAHORANUI-ATEA.

# A Leader with a Vision

*Around 150 Ngāi Tahu descendants gathered at Ruapuke Island on the 10th of February this year to commemorate the life and legacy of Tuhawaiki.*

No doubt, Tuhawaiki would have been impressed with the party's mode of transport - kaumatua including his oldest surviving descendant, Naina Russell, were whisked away by helicopter. The rest of us left Bluff on a sleek catamaran, eager to catch sight of one of Ngāi Tahu's strongholds - Ruapuke; as aunty Kera Brown pointed out "isn't even part of New Zealand". Since Tuhawaiki's time, the land has remained in Ngāi Tahu ownership.

By all accounts, it was a day few of us will forget. Hosts, Peter and Joyce Topi, were run off their feet preparing the hakari and welcoming the many waewae tapu onto Ruapuke. Naina Russell, aged 93, unveiled a commemorative plaque, close to the island's urupa, in honour of her great grandfather. Many of our contemporary leaders, Bob Whitiri, Kera Brown and George Te Au, who were raised on Ruapuke as children, soaked up the spectacle of so many of their relations revisiting their turakawaewae. For all of us, one of the highlights was Sir Tipene O'Regan's wanaka.

Below are extracts from his speech:

"It's a fact we need to get in our head. I was thinking, when I was watching us all at the urupa at the kohatu, when Alexander the Great died he'd conquered most of the then known world. He was 26 years of age. It's not very clear - it's hard to calculate how old Tuhawaiki was, 40 perhaps..."

"The next thing I want to talk a little about is whakapapa. Tuhawaiki tells us something else

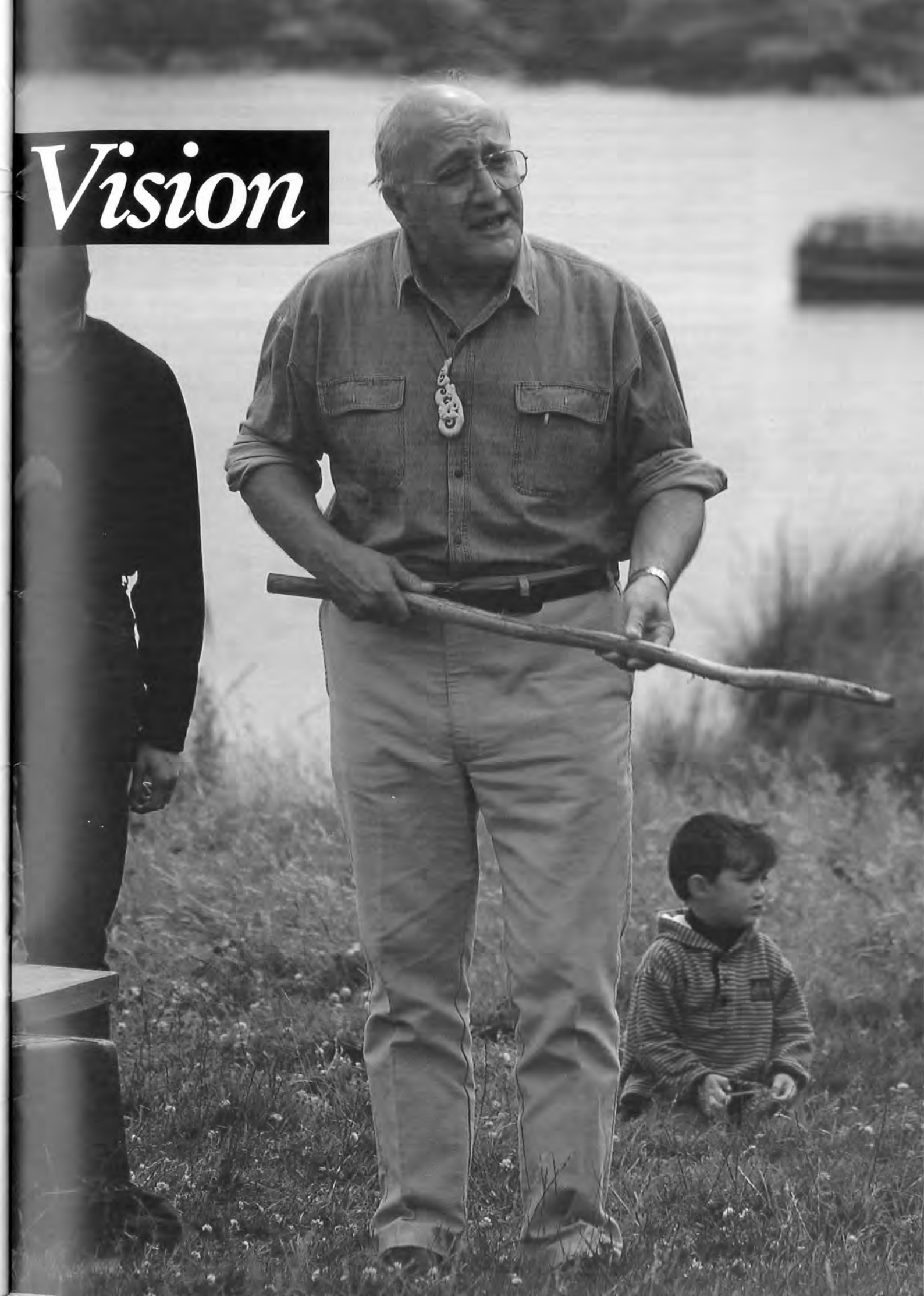
about ourselves as a people..."

"If you look at what ties us together to start with, it's the marriages that were established right throughout the tribe, from Kaikoura through to Murihiku and out to Rakiura and places like this, by our tupuna before us. You know girls born on Banks Peninsula marrying down here - girls born here, marrying up the line. Before very long, it becomes almost impossible to divide the tribe up except for on the basis of counties and regions."

"Indeed, the whakapapa are so tremendously interwoven. That was not an accident - it was done purposefully and carefully. I'm taking you through this as an example - all of your families can do this. If you probe into it carefully enough, you will find a framework, a main framework of connection which makes us what we are."

"Tuhawaiki was the product of one of these key marriages. You see, Honekai, the grandfather of Tuhawaiki, is the child of the great peace marriage between Mamoe and Tahu and so was his brother, Whakarawa. So when you come down from their descendants, what you get amongst many of our families, is the leading lines of descent of these two tribes being absolutely intertwined and mixed!"

"The great thing Honekai got, was the potato. With the potato, you could live here on Ruapuke and Murihiku all year round. The potato made it possible to settle in a new way. Honekai established the Southern Headquarters here on this island because he had the potato! Here was





a kai you could store much easier than the kumara. You had to trade the kumara only as far South as Taumutu on its own accord. Here was a kai that was all year round."

"What I'm getting at, is the great quality those leaders had, was that they were seizing new technologies and new ideas."

"Tuhawaiki emerges as a very young man – he's already spent his youth beating up on sealers on Preservation. He's got all the skills of warfare, he's got the whakapapa for leadership and he's got the capacity. But he had something else – his friend, James Cardell."



"About the year the Duke of Wellington was cleaning up Napoleon at Waterloo, a young fellow arrives here on a sealing boat, having survived fighting and warfare – James Cardell. He's adopted and grows up within Ngāi Tahu. He gets tattooed with a full moko. He's a bright young fellow and was able to talk to Tuhawaiki about how to deal with the Pakeha ship captains. As he grows up on this island, he drives new ideas into Tuhawaiki, who's already on the threshold of a period of huge transition and change."

"Before long, Tuhawaiki starts exporting fish, using their own sailing ships, to Australia. Ika pawhera - not smoked, not salt-dried, but using a technology of their tupuna to enter a whole new market. What was the thing they knew how to do that best with? Barracouta. And why? Because they used to be able to catch them in huge numbers and it's a very good pawhera fish."

And so there they are with their new technologies and old skills. They're evolving, they're doing old things in new ways."

"What did Tuhawaiki want in Sydney? Well, all of our leaders are of mixed qualities! Tuhawaiki liked liquor and he could get it in Sydney. He wanted guns and he wanted cannons. He had the capacity to get into weapons in a military sense which his grandfather, Honekai, only felt the rough end of."

"He became hugely powerful in the early 1830's at a time when the early Ngāi Tahu were getting hit with these new technologies from the North."

"The point I'm making is, what had been established, was a strong economic base that was able to sustain military effort."

"When Tuhawaiki, Makeretewhanawhana, Hareroa and the others went North to Akaroa, they set out to join the rest of Ngāi Tahu to recover the territories of Ngāi Tahu. To drive the invaders back beyond Te Pari-nui-o-whiti, which they did."

"The important thing is that the whole exercise to recover the territory of the wider tribe, was something they did. And why did they bother? Because if you go back to the whakapapa I was talking about, the people from Foveaux Strait had Kaiapoi whakapapa. These are the grandchildren of Honekai. Their great-grandfather was Kaiapoi, their mothers came from the Peninsula, their fathers, uncles and cousins came from, or were married to, people from Kaikoura or Arahura. What they were

doing, was responding to a call from their family, because a part of their rohe had been attacked and they locked together and they put the scrum down and they fought!"

"So, if I'm going to ask you why we have a day for Tuhawaiki today, apart from the great pleasure of all being together here, it is because he could see further than the bridge of his nose. That's why on the marae today, I referred to him as: 'a tangata matekite ki te mahoranui - atea'. A person who had a view of the far distant horizon of his people."

"He also had the capacity to bring together, to



call on that whakapapa, to call on his fellow rangatira and when he did, they came. In the first two fights, he wasn't the leader. He was the brains, the muscle and the supply, but he wasn't the 'big gun'. At the last one he was. But the fights against Te Rauparaha are only one thing. The most important thing about those fights is that we won them. I suppose it's the only thing about any fight. And what he demonstrated, was the capacity to be able to wage them. The capacity to drive out the invader rested on the land and the potato. His capacity to move around at high speed was on the whale boat, and to do the damage he wanted to do once he got there, was on the guns. And all of them came from active trade, from thinking ahead and having some sort of vision of the unity of the whole iwi."

"He could see the benefits of education - he could see learning, new ideas and forward thinking was all valuable, but he did not dump

the most fundamental thing from which he came – he didn't dump his rangatiratanga because he had a personalised computer, he didn't dump his whakapapa and his history simply because he had a new gun. He sprung from the riches that he himself had inherited and he went on building on them, not disposing of them."

"Today we've got young ones standing confidently and richly speaking the language of our ancestors - may it continue. And they're handling computers and they're handling the new technology. They're driving forward in the same way, building on the richness of the past

and driving forward in the same way Tuhawaiki did."

"The important thing is that in historical terms, this man shows us horizons in his own life. He provides us with something of a model-that's his richness. At the end of the day, that is his heritage. However, he didn't do it on his own. He had terrific advisers outside of the group - he had Cardell and Wohlers - he had mates all over the place. He sought new ideas wherever he could. He wasn't locked in the prison of his own identity. By the same token, as he expanded his identity, he didn't lose it."

"Anei nga kupu whakatohutohu o Tuhawaiki mo tenei wa. Kei te mihi ki a koe, Ropata, Hori, ki te whaea Naina, Kera. Ki a tatou katoa. Tenei te mihi ki a tatou mo tenei ra ataahua, he raki pai, i raro i te maru o te raki e tu nei, ko te tai e tu nei ki te Moana-nui-a-Kiwa. Ki a tatou ki roto i tenei moutere mahara mo tatou, mahara mo tohutohu. Tena ra tatou."

# NGĀI TAHU RESEARCH CENTRE

A Ngāi Tahu Research Centre was originally advanced by Sir Tipene O'Regan in 1993. The Centre was part of Sir Tipene's vision of a tribal whare wananga where our whakapapa, histories and mythologies would be aired, debated and taught in public forums (marae) and publications so as to facilitate and develop the cultural fabric of Ngāi Tahu.

Coupled with those traditional pursuits, was Sir Tipene O'Regan's awareness of the need for a Research Centre where post graduate students could carry out Research on matters that benefit Ngāi Tahu in a contemporary sense. On that basis the Research Centre would supervise post graduate Research on matters concerning social development, resource management and even business arenas.

Te Maire Tau has been given three years to have the Centre established and running - however he suspects it could be operational by 1997 or 1998 at the latest. The following interview is an edited transcript from Henare Te Ua of Radio New Zealand's "Whenua" series that runs on Sunday afternoons.

**T:** *The Tribe wants to establish a Research Centre at Canterbury University. It's a Ngāi Tahu Research Centre and it's to cater for the information that the Tribe needs. We need to get our traditional archives in order because we have a lot of old manuscripts, from the 1880's onwards. We have to catalogue those and get them in a form that is accessible to people.*

**I:** *Was there much written material done towards the end of last century for instance, up into the present century?*

**T:** *I'm quite surprised the leading wananga and the Tohunga from those wananga during the 1880's, wrote their history down on manuscripts. A lot of them were just kept in their wardrobes, underneath the beds,*

*out in the sheds and it hasn't been that hard to locate them. They wrote a lot and I think there is a lot more in the private families and houses than we think.*

**I:** *What about in the region of things waiata for instance. Were the words of those recorded in written form?*

**T:** *Yes, we've got a lot of waiata and they are quite interesting. The thing is they are very close to Ngati Kahungunu. A lot of old oriori...not so much karakia. There is karakia around, but it is primarily waiata, good whakatauki and good proverbs, chants, tauparapara, those things that the Tribe needs.*

**I:** *Of course, when you think of the voyages of the great Takitimu canoe coming from Ngati Kahungunu and going right down to Te Waipounamu and so on. And I think Sir Tipene himself has often lectured about the connection with Ngati Kahungunu, so no doubt those are some of the visible links as it were...*

**T:** *The interesting thing that I found, was that Ngati Porou waiata 'Poipoi tangi ana' was found in Stewart Island, just before the turn of the century and they call it 'Poipoi taki ana'. The problem is, we know we are culturally weak in the language. We've got cultural strengths in terms of food gatherings and those activities, but the things that we need strengthening in, are the marae rituals. And those manuscripts and those pieces of information and waiata, I think, are going to be crucial in developing the cultural regeneration programme within the Tribe.*

**I:** *Could there be a danger that the unit itself could become another academic unit,*

*without really having links through the marae situation?*

**T:** *That's really what the Māori Studies units in the South Island have become. Otago has had Māori leadership, but the other ones no. And they have had no relationship with the people of the land. So the Research Centre will be there and the students will be sent out to do field work for the people. I mean, even basic things like locating the dead in the urupa that don't have the grave's headstones. We just need to know that because these days, it gets a bit dicey when you're digging there. And it may be on top of someone. Now the only way they can learn that information is if they go and dig with the grave diggers because usually those guys have a rough idea. I mean, you don't get information in Ngāi Tahu and the Māori world without working with the people. So they won't be sitting in the libraries, they will be in the field.*

**I:** *Good luck for your search for material Te Maire. One other problem I can foresee is the actual preservation of documents. Will the unit have the facilities to cope with that?*

**T:** *The manuscripts from the 1880's are falling apart. The paper is dry and if you touch it, it falls apart so photocopying is out, laser printing is out and photography may be the only option. We are looking at putting them on CD, so that the Tribe can access them from the head office in Christchurch. But that's a real concern and the originals won't be used.*

**I:** *What about audio material, if it in fact exists?*

**T:** *There are a couple of examples of audio recordings of elders during the 1930's and they are going to be important because they give the practical application of those songs, but I am worried about the state of these recordings.. Even recordings that we had during the 1980's have started to fade during the Tribunal hearings, so that is a practical thing that we have to look at straight away. INTERVIEW ENDS*

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## PROFESSOR TANIA MARIE KA'I

Of Ngāti te Wheke o Ngāi Tahu, the Whānau-ā-Ruataupare, and Te Whānau ā Te Aotawarangi o Ngāti Porou descent, has just taken up her position as Chair of The Māori Studies Department, University of Otago, Dunedin. Tania is not only the first ever Chair of the Department, she is also the first Māori female Chair of any Māori Studies Department in the country.

# Taku Moko Tuatahi.

by KAREN LOUISE COAKLEY

*Ko Aoraki te mauka  
Ko Arahura te awa  
Ko Uruao te waka  
Ko Kati Waewae te hapu  
Ko Kai Tahu te iwi  
No Otautahi au  
No Arahura taku Kainga Tuteru.  
Ko Georgina Hilda Mere Meihana raua ko  
Hector Walter Tainui oku matua.  
Ko Hopene Meihana raua ko Rititia Nga Taura  
Irikarua Tainui oku tipuna i te taha o toku  
mama.  
Ko Tuhuru Tainui raua ko Nikau West oku  
Tipuna i te taha o toku papa.  
Ko au te mokopuna nui... o Werita me Nihorere.  
Ko Karen taku ingoa.*

On the 12th January 1992 – My first Moko, Summer Louise Margaret Lilley, was born in Greymouth Hospital. What a thrill when her Taua and Tauanui were there to see her coming out into this great big world of ours. Another child of Ngāi Tahu and another descendant of Tuhuru.

Mum, myself and along with her mother, we teach her things about her heritage and who she comes from.

She lives in Kumara, a little country town on the Tai Poutini and she loves to go to the Awa Tapu. On one of my visits home, I took her for the first time to the awa and found a nice piece of Pounamu for her. It sits on her duchess in her room. She says "That's our awa eh!"

Her father takes her hunting for rabbits and fishing. She's real funny – she calls rabbits 'parire chickens'. He also teaches her about the ngahere.

She learns to korero Māori just picking up words from us all. At the moment, she does pre-school correspondence as she lives too far from Greymouth and Hokitika to attend Kohanga Reo. She gets loads of books and things Māori from the school in Wellington. Her mum and dad teach her and she enjoys it.

I've taken her to several hui, as far as Murihiku to the Ngāi Tahu women's hui when she was about 22 months old, to the Fisheries Commission hui at Tuahiwi when she was 3 years old and to lots of little hui.

The proudest moment for me was when her mum arrived at our whare in Otautahi on the



16th April and told me that they were both coming to Poneke along with my mum and myself. WOW, that's 4 generations of Kati Waewae hapu to witness the reading of Te Rūnanga o Ngāi Tahu Bill.

I was proud of my daughter as she rallied around and got her own fare together to be with us all.


I never saw Summer's reaction when she was on the aeroplane, as they had left before us all on another flight. She was that excited, telling me she's going on the rererangi to Poneke – her first time on the rererangi.

When we arrived at Parliament, she was amazed at the size of the building and once inside the gallery, she was a little mouse. Her Tauanui calls her that now. I was so proud of her. She can be very boisterous as many of you know when I've had her at hui. God willing, I want to be around when she tells her first child that she went with her Tauanui and Taua and her mum to Poneke to witness a part of Ngāi Tahu history – the reading of Te Rūnanga o Ngāi Tahu Bill; especially after two and a half years deliberation in the select committee stage.

We will all continue to teach her about her heritage until she's old enough to understand.

Summer is my Pride and Joy. She is the eldest of three girls – Jah-Vana Geneieve Mary Maxwell Lilley and Rititia Nga Taura Irikarua Lilley. And I love them all.

I'll write again when Summer is 16.

From a proud Taua. 

Continued from page 21

well. While most of the world has tried to obliterate its memories of Vietnam, Wira has remembered the lessons he learned on the battlefields there.

His descriptions are insightful and at times clearly supportive of their objectives – though not of their tactics. He picks up Moana Jackson's comment that most Māori may not protest with flags and banners and marches but virtually "... all Māori were protesters as they had almost universally rejected the proposals ...".


The varying lengths of shadow cast by these usually opposing leaders is complemented by the constant beams of light from the endless procession of speakers on marae after marae, most of whom were previously not known outside their own hapu or kainga.

They are the real strength of Māoridom.

One who is no longer with us deserves to be mentioned – not least because of Gardiner's obvious respect for the man. Hohua Tutengaehe spent much of his life amongst us in Otautahi, where he was often a thorn in the side of Ngāi Tahu. But on his own marae he spoke with compelling authority. Gardiner's description (p101) of Hohua's restoring order at Huria marae is a telling counterpoint to too many other situations in the North, where kaumatua failed to exercise discipline on their own marae.

And at the end of it all did Wira think it was worth the effort? After the first hui at Rotorua, there was serious consideration of cancelling the rest of the consultation.

Although it does smack of rationalisation after the event, Gardiner is probably correct that "... It was a necessary first step in the maturation of the Treaty relationship, which had seldom in the past 155 years, seen the Māori partner on anything like equal terms with the Pakeha partner ...".

One may regret that such a process is apparently necessary to achieve real partnership and equity. But it surely made for great theatre – and Wira Gardiner has a sure touch for seeing and describing the performances associated with the tragedy of the fiscal envelope hui. 

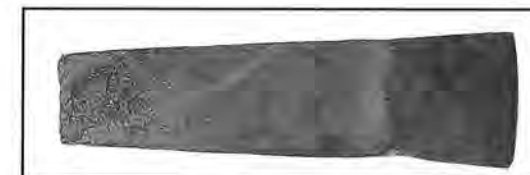
Continued from page 5

on the south side of the Willowbridge Stream was called Punatarakio, where stood a pa named Ko Te Kaiatitua'.

Original draft manuscript for 'Te Waimatamate' by William Greenwood held in the Waimate museum (Pg.15) states '...the Waimate Māoris began to build a fortification at Kai-a-te-atua at the mouth of the Waihao River near their permanent pa.' Although Greenwood lists both 'Te Waimate' and 'Land of Promise' amongst his references in his bibliography, he obviously did not get the above information from either.

Some lines of thought today do state that Punatarakaoa was indeed the name of the pa and Ko Te Kaiatitua was the name of the meeting house, but in view of statements made by some of our ancestors to early historians, I am unsure what the truth is – it would be interesting to see if anyone else has any ideas and can present them together with the source of information.

My personal belief, at least at the present time, is that Punatarakaoa is the name of Willowbridge Creek and Ko Te Kaiatitua is the pa.

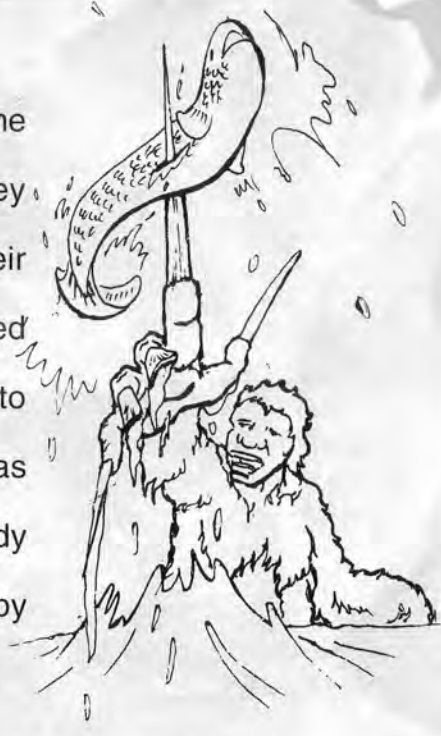


Many years ago I had the strangest of experiences whilst driving by the pa site. I felt compelled to stop the car and after having done so, walked in a straight line across the paddock and lying on top of the ground was a beautiful little greenstone adze. Whenever I pass the pa site, which is very often, indeed four times this very day, I think back to that day. Even as I write this article, I look out of the window across the paddocks to the pa which is about a kilometre or less from where I am.

It is also interesting to note that Willowbridge Creek wells up out of the ground as a spring, about 3 kilometres from the pa site and at the confluence of Willowbridge Creek and the Waihao River, another small spring can be observed when the river is low.

GRAEME THOMAS. 

**L**ong long ago in the Puke Maeroero Hill above Karitane lived a group of people called the Maeroero. They had long hair that grew all over their bodies except for their faces. They had very long fingernails. When they travelled down to the Waikouiti Awa they used their fingernails to spear the Patiki (Flounder). Today they are regarded as the Guardians of our Mahika Kai. If you are too greedy and take too many Patiki or Tuna (Eel) they will tell you by tapping on the shoulder to say you have taken enough.



The following happened to my Dad one night while I was out spearing with him.



We were out spearing Eels one night and he had caught seven beautiful big Eels and had his eighth on the spear. He reached into his bag he was carrying, to get his Knife to cut the Eel, when all of a sudden something latched onto one of his fingers. He got a terrible fright, dropped the torch into the river and let go of

the spear. It was pitch black and he was staggering around in the mud trying to get his finger out of the Eels mouth. When he got back to the truck, the Eel gave his finger back. We went back the next day to retrieve his spear. Were the fairy people trying to tell him something? I Wonder!



Illustrator: Jimmi Hills

By HAINES ELLISON (aged 8yrs)

# TAMARIKI MA

**TAMARIKI MA LETS GO EELING**



Q- Why did Humpty Dumpty Fall off the wall

A- Cause he's an **EGG!!!**

Q-If Postman Pat lost his job (Got made Redundant) what would he be called?

**A-Pat!**

Kia Ora na Rulon Nutira



SEE IF YOU CAN HELP HAINES AND HIS FATHER FIND THESE WORDS  
**TUNA, IKA, KAHAKI, PIPI, KAI, PAUA, PATIKI.**



**TRY TO SAY THIS MORE THAN ONCE**

Ko te kite tuahine,  
 ko te kite ra,  
 Ko te kite tuahine,  
 ko te kite ra.

Na Hana Royal

**HAERERA TAMARIKI MA!**

PLEASE SEND IN ANY OF YOUR IDEA S, JOKES AND STORIES TO "Tamariki Ma page" P.O.BOX 13046 CHRISTCHURCH