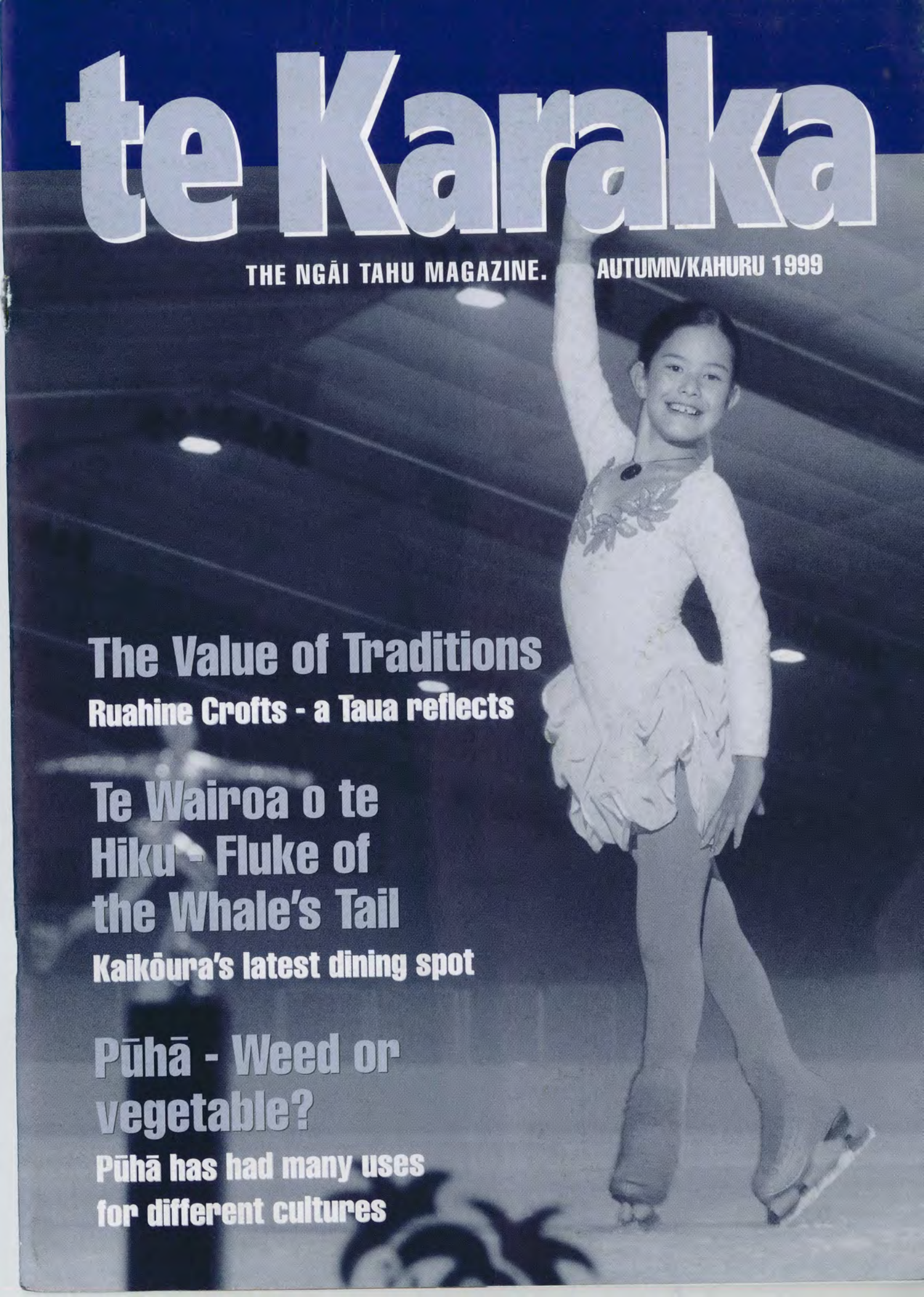
te Karaka

THE NGĀI TAHU MAGAZINE. AUTUMN/KAHURU 1999



The Value of Traditions

Ruahine Crofts - a Taua reflects

Te Wairoa o te Hiku - Fluke of the Whale's Tail

Kaikōura's latest dining spot

Pūhā - Weed or vegetable?

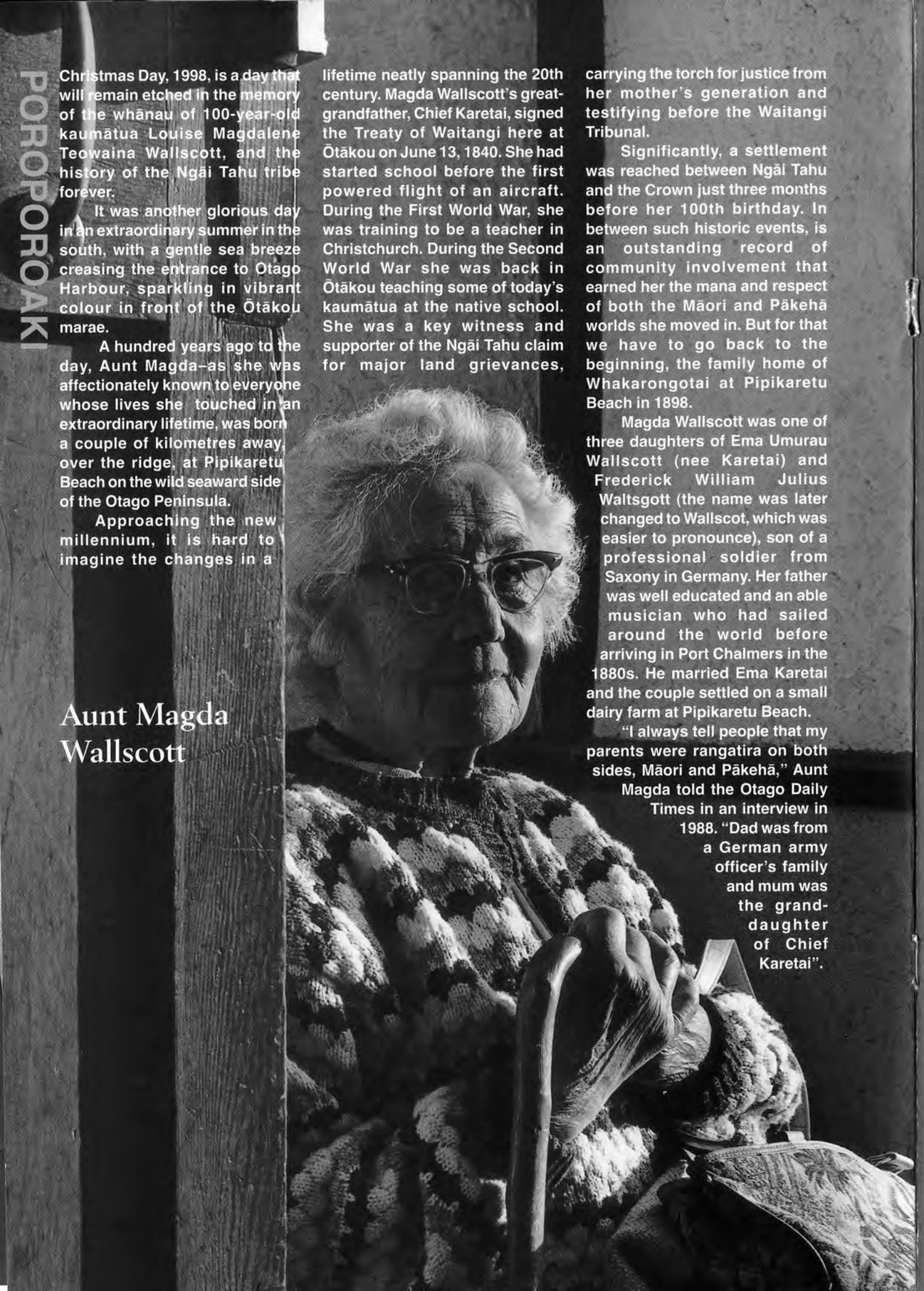
Pūhā has had many uses for different cultures

Christmas Day, 1998, is a day that will remain etched in the memory of the whānau of 100-year-old kaumātua Louise Magdalene Teowaina Wallscott, and the history of the Ngāi Tahu tribe forever.

It was another glorious day in an extraordinary summer in the south, with a gentle sea breeze creasing the entrance to Otago Harbour, sparkling in vibrant colour in front of the Ōtākou marae.

A hundred years ago to the day, Aunt Magda–as she was affectionately known to everyone whose lives she touched in an extraordinary lifetime, was born a couple of kilometres away, over the ridge, at Pipikaretu Beach on the wild seaward side of the Otago Peninsula.

Approaching the new millennium, it is hard to imagine the changes in a lifetime neatly spanning the 20th century. Magda Wallscott's great-grandfather, Chief Karetai, signed the Treaty of Waitangi here at Ōtākou on June 13, 1840. She had started school before the first powered flight of an aircraft. During the First World War, she was training to be a teacher in Christchurch. During the Second World War she was back in Ōtākou teaching some of today's kaumātua at the native school. She was a key witness and supporter of the Ngāi Tahu claim for major land grievances, carrying the torch for justice from her mother's generation and testifying before the Waitangi Tribunal.



Aunt Magda Wallscott

Significantly, a settlement was reached between Ngāi Tahu and the Crown just three months before her 100th birthday. In between such historic events, is an outstanding record of community involvement that earned her the mana and respect of both the Māori and Pākehā worlds she moved in. But for that we have to go back to the beginning, the family home of Whakarongotai at Pipikaretu Beach in 1898.

Magda Wallscott was one of three daughters of Ema Umurau Wallscott (nee Karetai) and Frederick William Julius Waltsgott (the name was later changed to Wallscot, which was easier to pronounce), son of a professional soldier from Saxony in Germany. Her father was well educated and an able musician who had sailed around the world before arriving in Port Chalmers in the 1880s. He married Ema Karetai and the couple settled on a small dairy farm at Pipikaretu Beach.

"I always tell people that my parents were rangatira on both sides, Māori and Pākehā," Aunt Magda told the Otago Daily Times in an interview in 1988. "Dad was from a German army officer's family and mum was the grand-daughter of Chief Karetai".

The family moved to Canterbury for a number of years, but returned to Ōtākou in 1910. As an eleven year old, young Magda was sent to Te Waipounamu College in Christchurch, but it was terrible for one so young to be away from home for 10 months of the year. "I have always said that was what ruined my feet. They were growing all the time but there was nobody to buy me new shoes and I had to wear the same pair for the whole year". She transferred to Christchurch Girls High School, "the best move I ever made" she said, in characteristically forthright fashion. "I didn't like the college as the girls were big and rough. I hadn't heard a swear word until I went there."

She trained as a teacher in Christchurch, a job which took her to a number of primary schools throughout the south. Her first teaching post was at the Māori Beach School on the northern coast of Rakiura, where legend has it she walked eight miles each morning to school. Postings at Bluff, Clifden, Invercargill and Dunedin followed. She holds special memories of the poverty on Rakiura during the 1930s Depression and the beautiful Tuatapere School on the banks of the Waiau River in the lee of the Takitimu mountains in western Southland.

Aunt Magda returned to Ōtākou, where she taught at the native school from 1944 to 1948. During this time she began an active role at the marae which continued for 30 years. A striking woman, Aunt Magda told the Otago Daily Times she had no regrets that she never married. "I grew up at the wrong time. I was 20 when the war finished and the few men that did come back were snapped up like that."

After her retirement from teaching in 1953, she began a whole new career in community service that kept her active into her 90s. In 1960 she was one of the first women to be appointed a Justice of the Peace and the first Māori woman to hold this title in the south. Aunt Magda was a foundation member of both the Araiteuru Cultural Club and the Ōtepoti (Dunedin) Māori Womens Welfare League and for many years, the area and sole Te Waipounamu representative on the League's national executive. She was a director on the board of the YWCA and a member of the Ōtākou Māori Committee, Otago Māori Executive, Te Waipounamu District Council, Māori Mission Committee, the Dunedin branch of the National Council of Women and the Old People's Welfare Organisation. The list goes on, but her outstanding services to the community were recognised when she was awarded the QSM in the Queen's Birthday honours list in 1976.

In 1984 Aunt Magda attended the opening of the Te Māori exhibition in San Francisco. When she retired from teaching, she also took up weaving and received a grant from the Māori and South Pacific Arts Council in 1990 for her contribution to the art. Another of her many interests was compiling a detailed whakapapa of Māori families of Otago.

In another interview when she turned 80, Aunt Magda was asked how she managed to stay so young.

" I just keep smiling," she said. Besides, she was too busy to think about growing old.

Aunt Magda lived in the deep south all her life and was always a champion of it. "Why do people go for Bluff oysters, Southland cod and Southland swedes? The cooler the climate, the better the quality - from fish to folks, I always say."

Tuhirangi (Ted) Parata

Ted Parata was a man known for his love of music and singing. A colleague who served with him during the Korean conflict recalled being in a trench one day while grenades whistled by overhead when Ted jumped into the trench, picked up a shovel and started singing while playing the shovel as if it were a guitar. He was also known as a man who would not only do anything to help others that was asked of him but would also offer the help of others on their behalf if needed.

Involvement in the community and conservation were important aspects of Ted's life. His involvements included foundation membership of the Ngāi Tahu Law Centre and the Araiteuru Marae Council, and life membership to the Dunedin Council of Social Services, the Returned Serviceman's Association, the New Zealand Expeditionary Forces and the Metropolitan Club. Ted worked hard at breaking down the barriers between Māori and non- Māori organisations while remaining fiercely proud of his Ngāi Tahu heritage.

Being a keen conservationist,Ted was involved in formulating the customary fishing regulations for the South Island. He also served on the Eel Management Committee.

Until the 1960s Ted often visited the Tītī Islands during the mutton-birding season and was a respected source of knowledge about the islands.

Ted was deputy Upoko of Kāti Huirapa Rūnanga. He is survived by his three daughters, Fiona, Rebecca and Ruapuke, his six grandchildren and one great- grandchild.

te Karaka

THE NGĀI TAHU MAGAZINE
Kahuru / Autumn 1999

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FROM THE EDITOR

editorial

GABRIELLE HURIA

Kia Ora te Whānau and welcome to the first issue of Te Karaka for 1999.

It's a new year and a new phase for Ngāi Tahu in this post -settlement era. It is a time of moving forward ever mindful of our past.

Our feature article in this issue tackles the ongoing debate of women speaking on the marae. Ruahine Crofts, kai karanga and taua, talks about kawa, tikanga and traditional knowledge.

Aroha Timoti, our cover photo, is a young Ngāi Tahu girl destined for big things in her chosen career of ice skating. It is very encouraging to see such focus and determination in one so young.

Tourism is a growth area for Ngāi Tahu with the recent purchase of the Pipeline Bungy and the developments at Whale Watch Kaikōura with Flukes Café. Flukes is well worth a visit when passing through Kaikōura. It's open 21 hours a day and the fresh fish seared on hot stones is a must.

Reina Whaitiri's story "Growing Up Māori" describes an era in New Zealand that many Ngāi Tahu can relate to. For readers in Murihiku the photos will bring back memories with the re-enactment of the sale of Southland at Riverton during the 1950s.

On pages 18 and 19 Graham Harris takes an indepth look at pūhā and its uses from the ancient Greeks to Te Waipounamu. Pūhā is easy to gather, very nutritious, and nothing beats the old pork and pūhā boil up!

We hope you enjoy this issue and please keep writing in with your comments and stories.

1999 Te Karaka Deadlines

Deadlines for submitting material for Te Karaka issues are:

Te Karaka Makariri – 1st of June all material due in, to be mailed out by 30th July

Te Karaka Kōanga – 23rd of August all material due in, to be mailed out by 26th of October

If you have a story that you find interesting, the chances are that others will too. So please send your stories to Te Karaka, Ngāi Tahu Group Management, PO Box 13 046, Christchurch.

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IN THIS ISSUE

Auntie Jane Davis

Ngāi Tahu Taua Awarded New Year Honour

Congratulations to Auntie Jane Davis from Oraka Aparima on being awarded a New Years Honour. Auntie Jane was made a MNZOM - Member of the New Zealand Order of Merit, for her services to the community and to Ngāi Tahu.

Auntie Jane is a former Ngāi Tahu Trust Board member and a current member of the board of Ngāi Tahu Holdings Corporation. She is also on the Tītī committee and the islands Conservation Board.

Aotearoa To Antwerpen

Ngāi Tahu artists Cath Brown and Areta Wilkinson recently took part in an exhibition of Waitaha artists in Antwerpen, Belgium. Eight artists were involved in the exhibition, which represented a wider view of the contemporary art scene in Waitaha. This exhibition was a follow- on from an earlier one Cath had helped to set up called "Waitaha to Belgium", an introduction to Māori art for the people of Belgium. (Cath's account of this exhibition is in the Makariri 1996 edition of Te Karaka.)

Cath Brown

Lampreys Suck – But Where Do They Live?

New Zealand has a single species of lamprey, *Geotria australis*, which we share with South Australia and South America. Known by Māori as piharau in the North Island and kanakana in the South Island, lamprey were trapped by Māori at specially constructed weirs, or hand-picked off rocks below waterfalls, as they migrated upstream during spring to spawn. Traditional fishing is still carried out at weirs in the Whanganui River, and at falls on the Mataura and Waikawa Rivers in Southland.

Lampreys spend most of their lives at sea where they parasitise large fish and even whales. They return to fresh water to spawn, entering rivers during winter and spring. Interestingly, previous research by NIWA has shown that they remain in fresh water for a further year before spawning in summer. During their upstream migration and their preparation for spawning, adults are secretive and seldom seen. As little is known about this phase of their life history, NIWA staff have commenced a two year radio-tracking study. During the first year, lampreys are being tracked in the Okuti Stream, a small stream entering Lake Forsyth (Wairewa) in Canterbury; in the second year the tracking will shift to the Mataura River.

Twelve freshly arrived lampreys were electric-fished in the lower Okuti Stream on the 1st September of last year. Wairewa is periodically artificially opened to the sea and had only been open for a week at that stage, so the fish had covered the 10 km within that time. Specially designed radio-transmitting tags were fitted to the lampreys before they were released and their subsequent movements were tracked using a hand-held receiver. After an initial period of activity, lampreys settled down and showed little inclination to move upstream, even following a substantial flood. To contrast movements of these newly arrived lampreys, a batch of 20 adults had been collected the previous winter, held at the laboratory for a year, and were tagged and released into the Okuti Stream in November. We anticipate that as these fish are showing signs of sexual development, they will move upstream rapidly. With luck the tags will stay attached long enough for us to determine likely spawning areas and condition, something which is unknown but of importance if the species is to be sustainably managed. Incidentally, one of our tagged lampreys was eaten by a black shag within an hour of being released – fortunately the shag regurgitated its catch some distance downstream and we were able to retrieve the tag and reuse it!

This article was written by Don Jellyman and was featured in "Water and Atmosphere",vol 6, no. 4, Dec 1998.

Taua Hiria was born on 3rd June 1870 possibly at Tuahiwi. Her father was Ngāi Tahu and Ngāti Mamoe chief Henare Kokoro Tiratahi of Waipopo near Temuka and her mother was Mere Pukuwaitai Kohaki. Her hapū included Ngāti Huirapa, Ngāi Tuahuriri, and through her mother Ngāti Puneke.

Hiria was a woman of mana, a fine craftswoman and a keen muttonbirder. Like so many others she made the migration south to the Tītī islands from March until June each year. Hiria was also one of the largest land owners in the Arowhenua.

Taua Hiria Kokoro-Barrett pictured here at Raupā, her homestead at Waipopo Seadown with daughters Toki (left) and Mereti (right)

Traditional Māori Food Storage

The Metzger family from Bluff still use traditional māori pōhā or kelp bags to preserve their tītī. The birds are preserved in fat after being salted and pickled in their own blood. Tiny Metzger says that the birds have been known to last six or more years in a pōhā. The birds are packed inside a kelp bag and then stored inside tōtara bark and a kete. Tiny believes that it is a skill that shouldn't be lost.

In January this year the Metzger family spent a week at the Lakes District Museum in Arrowtown demonstrating their technique in conjunction with the Ki Uta ki Tai Southern Māori exhibition at the museum.

Photo: Tiny Metzger demonstrating the making of a pōhā.
Article and photo courtesy of The Southland Times

ONE ŌNUKU DAY

She came with her team
The Warrior Queen
On a windswept lowering day
Brown men greeted her with expectations high
Women sang their ancient lays
She stood and delivered the words required amid silence
Was I the only one who saw the circling gulls
And pictured ancient tūpuna
Listening mirrored in their flight
Were the words sufficient to kill the grievance
And start the healing of the wounds

Sid Ashton, CEO Te Rūnanga o Ngāi Tahu

FROM THE KAIWHAKAHAERE

The Treaty of Waitangi

Article Two and Article Three

THE TREATY OF WAITANGI

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands- Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her Subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation of Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Priveleges of British Subject.
(signed) W.Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the provisions of the foregoing Treaty, accept and enter into the same into the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty

The Chiefs of the Confederation

The 'official' version from, "An Illustrated History of The Treaty of Waitangi", by Claudia Orange.

Much of the discussion of the Treaty of Waitangi has focussed on the difference between Article One and Article Two - sovereignty and kawanatanga versus rangatiratanga or chieftainship. This issue is important, but it has tended to draw attention away from another equally important distinction, that between Article Two and Article Three. Put simply, this is the difference between the rights of an iwi as a group and the rights that individual Māori have as New Zealand citizens.

Article Two is about the right of an iwi to manage its own affairs on the basis of its own resources. This simple statement has many implications. It means that an iwi must have sufficient resources for its own self-determination – but that the Crown's redress for past grievances is not simply based on a calculation of present needs. Iwi did not divide the country up before 1840 simply on the basis of need or population, and they will not do so now. Article Two is about rights to tribal property – assets which are the basis of an iwi's cultural well-being and therefore of its identity. It is very hard to maintain our culture and our cohesion as an iwi without assets. Of course, assets are not the whole story – man does not live by bread alone – but as the second half of last century shows, once the land and the waters were gone from our people, our culture and our communities were very much weaker. With no way of making a living on the scanty reserves left to us, our communities broke up.

Mark Solomon

That a thriving culture requires a sound economic base is also demonstrated by the renaissance in our fortunes as an iwi over the last ten or fifteen years.

Mark Solomon

That a thriving culture requires a sound economic base is also demonstrated by the renaissance in our fortunes as an iwi over the last ten or fifteen years. With increased assets, we have been able to support a revival in our marae, in our papatipu rūnanga, in our people. Our culture, our Kāi Tahu language, our arts and most of all our sense of ourselves have not been so strong for decades. Tribally-owned enterprises like Whale Watch have turned their communities around. With the Crown settlement now secured, we can develop educationally, in health care and in deepening our cultural awareness. Already very many Ngāi Tahu, young and not so young, have received scholarships for tertiary education in fields from anthropology to marketing to zoology.

Our iwi resources are predominantly in our own land. There is something special about Ngāi Tahu becoming once again a major part of the economy of Te Wai Pounamu. For Māori, the land and the sea is more than a property; it is identity. While we may have some investments out of the rohe, the vast bulk of our activity will be within the tribal territory. Just as the land and waters of Te Wai Pounamu sustained us for centuries before the 1850s, so they will again. Ngāi Tahu have fought so hard for a tribal right to commercial fishing assets because we have always been a fishing people – the fish of the sea are part of who we are as a people. The whole South Island stands to benefit from Ngāi Tahu's economic activity. We are committed to working mainly in the South Island economy, focussing on the property, fisheries, agriculture, forestry and tourism sectors. If we invest our resources in this island, we will generate wealth for the whole island.

The whole South Island stands to benefit from Ngāi Tahu 's economic activity. We are committed to working mainly in the South Island economy, focussing on the property, fisheries, agriculture, forestry and tourism sectors. If we invest our resources in this island, we will generate wealth for the whole island.

Despite all this, we have found ourselves in conflict with some other iwi and with "urban Māori", who say that Crown treaty settlements should be made not tribally but for "all Māori". The arguments are based on the poor situation of many Māori people in health, in education, in living standards. But tribal assets are not about welfare provision. They are about the property rights of iwi. It is important also to remember that those rights were always held collectively before the Treaty, and that is how they were guaranteed by the Treaty. The iwi and hapū which controlled those rights were made up of people linked by descent. Indeed, I would suggest that in terms of Article Two there is no such thing as a Māori, but only a member of an iwi; one cannot be a Māori without being part of an iwi. That is why any Ngāi Tahu who can prove their genealogical relationship to the iwi is part of the iwi, and able to share in the rights and responsibilities of that status. It is sometimes said that many Māori cannot identify their iwi connections, but with a few enquiries the answer can in almost all cases be obtained. Strong tribal economies will improve the position of tribal members, but that will be done in part by the iwi investing in education and health, where we judge that it is in our people's interests to do so.

Article Three promised to Māori all the rights and privileges of British citizens. That, broadly speaking, means that in areas of common concern and general policy Māori should not suffer discrimination. Article Three, however, should not be used to weaken Article Two rights. No shareholder in a limited liability company is prevented by their status as a New Zealand citizen from exercising their rights as a shareholder. Similarly, no iwi member should be denied their rights in that iwi because they also enjoy the protection of Article Three. Social welfare is a matter of general public policy; all Māori are entitled to the benefits of whatever welfare policy exists. It may even be a matter of public policy that different groups require different provision. Again, that is about the rights of Māori people as citizens, not as iwi members. If an iwi provides extra support in welfare, education or health to its members, that is their benefit as a tribal member.

Article Three rights, therefore, are about equality. They do not override Article Two rights, which are about the rights of iwi groups to the management of their own assets and to their own cultural and economic development supported by those assets. Such a flowering of iwi groups will add to our diversity and richness as a nation, and thus help fulfil the vision of those who signed the Treaty in 1840.

Ruahine Crofts

Traditions on the Marae

A Taua Reflects

Aunty Ruahine Crofts is well known to us as Ngāi Tahu Taua and kaikaranga at Tuahiwi Marae. Less well known is her work in community service. For the past 13 years Aunty Ruahine has worked within the Social Welfare services and more recently as Taua to Te Korowai Atawhai, the Māori Mental Health Service in Healthlink South and Sunnyside Hospital. She brings a traditional Ngāi Tahu way of life to these organisations to better provide services for Māori who are in their care. She gained her knowledge at the feet of kaumātua and makes an important ongoing contribution to the nurturing of our Ngāi Tahu traditions. Her traditional perspective speaks directly to the contemporary debates on the marae.

"Everybody has a role, every role has a purpose and makes an important contribution to the balance of ongoing life on the marae," says Ruahine.

"There is a place for everyone on the marae, starting with mokopuna. They are the next generation who will keep the traditions alive and the marae warm. They will protect the marae and in turn will receive their protection. In their early days children have the run of the marae, and as they grow they learn the marae ātea is not a place for them to play. They begin to learn the importance of the kawa of the marae.

As they grow to adolescence, they become the physical energy and strength of the marae, "ngā taiohi", bringing effervescence and youthfulness to the marae. Through observation and practical experience they begin their time of learning initially within the wharekai becoming aware of the importance of its functions in terms of manaakitanga ki ngā manuhiri. The wharekai maintains the mana of the marae through its role of manaakitanga and it is indeed where some will choose to remain or be chosen to stay, and pass on the practice of the concepts and values that underpin its role in terms of tikanga Māori."

" I have never been able to understand why people play power games because that is not what our marae are about. The marae is our last bastion. It is where we have always been nurtured and given the knowledge from our elders that is passed from generation to generation."

Aunty Ruahine goes on to describe the balance of activities on the marae. "Over a period of time others will be prepared to eventually take their place within the wharenui and on the paepae, men for whaikōrero and women for karanga."

For Aunty Ruahine everything that is handed down from our ancestors are Taonga Tuku Iho, and need to be protected and nurtured. Marae traditions are an important part of that legacy, we have a responsibility to maintain taonga in the way they were given. Challenging the right of women to speak goes against the values and traditional concepts of balance Aunty Ruahine has been immersed in all her life.

"Everybody is equal, it is about the complementing of each other's roles and respecting where they fit and why. As the wharekai manifests the mana of a marae, in balance the paepae tapu maintains the mauri or life essence of the marae, and is the traditional seat of authority and protection of the people, of the marae and its kawa. I have never been able to understand why people play power games because that is not what our marae are about. The marae is our last bastion. It is where we have always been nurtured and given the knowledge from our elders that is passed from generation to generation."

Aunty Ruahine learnt from all of the elders at Tuahiwi. She compares the respect and trust her generation placed in the kaumātua of their day to that of today's generation. Today's youth do not see a generation of elders they feel they can respect. It is part of the breakdown of our society and part of the great sense of loss we all live with. She shares the words of one of her taua, "Don't push forward. You will be recognised by your achievements wherever they are on the marae. If you know you have tūranga on that marae then that's all right for you to take the middle ground. If you know you don't have tūranga on that marae then stay in the back. Even on your own tūranga, if it's not all right to be up the front then don't be there."

The taua of old taught Aunty Ruahine about self-control, dignity and how we must be prepared for everything we do in life. "We need to prepare our hinengaro, our wairua and our ngākau. Education in weaving or mahi ā rongo provides an excellent example. The apprentice weaver needs to know what type of flax to cut and when and how to cut it because it is a gift from Papatūānuku that will help to create the taonga. The ara or lead thread in weaving pertains to life as a symbol of how we achieve our goals." Aunty Ruahine has started the process of passing her knowledge on to her own family. She taught her eldest daughter to begin a certain type of kete but she has never taught her how to finish it. They worked on the puku of the kete together and she taught her youngest daughter how to finish it. That was how the old people instructed her, they would never give anything fully, they would wait until a person could prove that they would be an honest repository, capable of preserving that knowledge in its purest form.

As kaikaranga at Tuahiwi, Aunty Ruahine follows the kawa given to her of three karanga. The first call from the mahau of the whare, the second at the door and the third as manuhiri come into the house.

Aunty Ruahine gently tells us, "there is no status that says I am better than you on the marae. We have honoured tasks to do, tasks given by our people. I will always recall the words of Uncle Barney Manawatu who said, "I am but a servant of the people." Indeed this was always the message of those many taua as well who nurtured me, and whether they knew it or not, became my silent mentors as I observed their many strengths, their pride of stature, their graciousness and their patience."

by Gabrielle Huria

Helen Kaui, Te Rahui Denny, Dr. Ropata Wahawaha Stirling celebrate the station's first birthday in 1992.

Tahu FM becomes Mai FM

Tēnei mahi i mahia nei e tāua, ehara i te mea hai aha, engari hai pupuri i te mauri o ēnei mea mō ngā whakatipuranga e heke mai ana kia kore ai e ngaro.

We have entered into this task not lightly, but to hold fast to the mauri of ancestral ways for the future generations, so they will not be lost.

Under the Treaty of Waitangi Māori language and culture were considered taonga and therefore of great importance to preserve. In 1989 the Broadcasting Act was passed after an injunction to stop the sale of Crown assets. This Act was to reiterate the importance of the preservation of Māori language and culture and money was set aside to set up Māori radio throughout New Zealand. Māori broadcasting wasn't a new thing. In Ōtautahi Te Aritaua Pitama and Airini Grennell were well known for their programme on 3ZB from the 1930s to the 1960s.

Te Reo Iriraki ki Ōtautahi began broadcasting on the 4th of April 1990 as a fifty - minute programme each Wednesday from Plains FM. It had been the initiative of two young Ngāi Tahu people, Mahina Kaui and Tahupotiki Stirling along with the help of Te Rūnanga Rangatahi o Ngāi Tahu. Mahina had just completed the level 200 course at the New Zealand Broadcasting School and had a vision to create her own Māori station and Tahu was working at the Christchurch City Council. This momentous occasion was opened by Auntie Jane Manahi and Waha Stirling.

Once this programme was up and running, support was sought from the Ngāi Tahu Māori Trust Board, Te Rūnaka ki Ōtautahi o Kāi Tahu and the committee of representatives for each of the marae in Waitaha, for the establishment of their iwi radio station. A hui was held and a governing board, Te Reo Iriraki o Kā Waka ki Ōtautahi elected. The Board members were: Amiria Reriti, Te Maire Tau, Awatea Edwin, Maire Kipa and Tahupotiki Stirling. An application was made to the Broadcasting Commission under the Broadcasting Act 1989 and on Waitangi Day 1991 Te Reo Iriraki ki Ōtautahi began its short- term broadcast of one month from Nga Hau e Whā Marae. The station was the only one to be based on a marae. Tahu Stirling says that at the time "what they lacked in knowledge of Te Reo, they made up for in other ways – process, tikanga, kawa and also being based on the marae".

When the station started out there were very few Māori who had been through Broadcasting School or even knew about it. Te Reo Iriraki ki Ōtautahi took young people and trained them up through Christchurch Polytechnic courses and turned them into confident broadcasters.

The station remained on this short-term licence until the 10th of April 1992 when a permanent licence was granted by Maurice Williamson, the Minister of Broadcasting. In its first year of operation the station had an unofficial listenership of about 4% and the station grew very quickly from a staff of three restart workers to a paid staff of fifteen. This created enormous pressure on the small amount of funding available. As a result the station was restructured and the paid staff reduced to nine, along with many volunteers. Mahina left the station in 1992 and Tahu took over as Station Manager. Andrea Ebert was appointed programme director. By this time Auntie Helen Kaui and Auntie Ra Denny had joined the governing board and from the beginning were staunchly supportive. After three years Tahu was ready to move on and was replaced by Ken Hippolite and the name was changed to 90. 5 Tahu FM.

In 1998 Te Rūnanga o Ngāi Tahu took over the management of Tahu FM via the subsidiary company Ngāi Tahu Radio and Television Ltd. Tahu FM has rebranded as Mai FM and has joined a national network of youth stations currently operating in Auckland, Rotorua and Christchurch. At the time of print Ngāi Tahu Radio and Television is negotiating with Te Māngāi Pāho and the Ministry of Commerce to establish Tahu AM, the South Island network. This network would broadcast in te reo Māori in Invercargill, Dunedin and Christchurch.

Kaumātua and Past Board Members

Tahupotiki Stirling	Mahina Kaui	Fred Karaitiana
Karen Richardson	Gina Maaka	Montero Daniels
Hector Matthews	Rahera Harmon	Iritana Nihoniho
Waata Denny	Takari Harris	Kahurere Hale
Elaine Tickell	John Utting	Vicki Rule
Here Wilson	Maru Stirling	Jan West
Jane Manahi	Dr Ropata Wahawaha Stirling	
Aroha Reriti Crofts	Kiwa Hutchens	Helen M Kaui
Te Hata Ohlsen	Darcy Taua	Tahi Takao
Te Rahui H Denny	Te Ruahine E Crofts	John W Crofts
Tipene Manihera	Myra Manihera	Maria Eynon
Rev Maurice Gray	Elsa Kipa	David Close
Waikura McGregor	Malta Pitama	Huia Kipa
Maruhaeremuri Stirling		

Lisa Reedy is the Night-time Announcer on Mai 90. 5 FM. She has been with the station since the early days. The following is an account of her time with and love for the station.

AROHA MAI, AROHA ATU – "THE THINGS WE DO FOR LOVE"

In 1990 I was seventeen years old. I had finished school like all my so called cool friends when I was 15. My teachers had told me I was going to be just another young female Māori dropout, a statistic, but not me, I was going to conquer the world. It was going to be easy. All I had to do was find a job that I'd love to do.

I first started at Ngā Hau e Whā Marae doing a course in Japanese Language, quickly followed by Tourism, Catering, Māori, Sewing – basically anything I could get my hands on. Then there was Radio Broadcasting. I had to do it, it was the last course left on the marae!

Tahupotiki Stirling was the manager at that time. Back then we had no official offices, just an old building. Someone told me we had a life expectancy of about six months. I had never wanted to be a DJ, in fact the very thought of it made me queasy so I concentrated instead on making ads for the station. Life was looking good until I started answering phones for a female DJ. One day she froze on air...silence...so I leant over, switched the microphone on and started talking and pushed heaps of buttons until I heard some music playing and the rest is history. The then programme director, Andrea Ebert liked what she heard and signed me up to be a DJ.

Te Reo Iriraki ki Ōtautahi 90. 5 FM, the voice of Christchurch on air was a mouthful to say, especially when the only Māori word I understood was kia ora. They sent a small group of us to Christchurch Polytechnic for six months to do a Māori bridging broadcasting course. The Polytech course was good. I graduated and the tutors there thought I was really talented.

90.5 was gradually getting bigger. People were coming and going, doing their part for the station. I was now working, even if it was for aroha, which was okay because as they say: "Aroha mai, Aroha Atu, love given deserves love in return" and "the things we do for love!". Part of our mission statement was to promote tikanga and te reo Māori and we were doing that especially in the youth market, so it came as no big surprise to me that we would gradually become a youth station.

When Auckland's Mai FM entered our lives things changed. We had become this commercial station. We were competing with the "Big Boys" now and there was no longer this "hide behind the mic" concept. We became 90. 5 Tahu FM. That meant promotions, getting out there with our rangatahi, gauging the feel of our station out on the street. This also meant getting up on a stage in front of hundreds to MC gig after gig. Now to a trained professional that wouldn't have been scary but to a novice like me, it would have been easier to walk across fire! To this day I will never know how I did it.

I now work for Mai 90.5 FM. We have networked with our Auckland-based sister station Mai FM 88.6 and things just keep getting better and better. The partnership is just the beginning of what's to come in Māori Radio.

Now I'm working alongside some of the best in the business. The staff aren't just my workmates, they are my family, and it's that whānau feeling in Māori radio that will always set us apart from all other stations. I guess I've been blessed. I'm one of the lucky ones that have a job I really love to do and I believe it makes a difference.

My Vision For Kāi Tahu

Eruera Prendergast is of the Stirling and Solomon whānau and is a recent graduate from the University of Canterbury.

Our ancestors viewed the first Pākehā on our shores more like traders than settlers. Kāi Tahu were keen to reap the technological benefits Pākehā settlers and whalers could bring to our society. Kāi Tahu often sold land to generate collateral to foster a prosperous economic relationship with the Pākehā but as the tide of Pākehā settlement continued, the balance of power gradually shifted in their favour. What followed was an era of crooked land deals and stand- over tactics that left Kāi Tahu disenfranchised, powerless and landless.

The loss of land did not just sever culturally significant links to ancestral lands but also removed the economic base from a society based upon a wāhi kai. With insufficient lands to cultivate crops and restricted access to ancestral wāhi kai, many Kāi Tahu were forced to leave their homes in search of work. As our people became more dispersed and culturally isolated these factors led to a break down of Kāi Tahu whānau, hapū and culture. The breakdown down of whānau and hapū also caused detrimental effects on traditional organisational structures and forms of leadership. Gradually Kāi Tahu culture began to crumble against a tide of Pākehā dominance that refused to ebb.

Although today we are in a period of rapid development there has still been little change to the state of our culture. Financial reparation from outstanding grievances has given us the opportunity to create an economic base from which to expand upon but still the vast majority of our population know very little about their own language or culture. I believe the greatest task facing us now is how do we, as a people, go about revitalising our own culture?

It is my firm belief that as an iwi, our economic and political development has superceded our cultural revitalisation. Although I recognise the need for financial security to ensure future prosperity and development I believe we are now in an adequate position to focus our attention on cultural development initiatives. Hence my vision for Kāi Tahu is one of revitalising the language, traditions and beliefs that form an integral part of our identity and culture.

Kāi Tahu have tried to tackle this arduous task by having education as the prime focus for social and cultural development. Although we now have our own tertiary structure and various forms of financial assistance for tertiary students, it would still seem to appear that many of our rakatahi are still not making it through to the tertiary sector.

I believe that a fast and intense cultural revitalisation programme aimed at our rakatahi is needed because unfortunately the majority of our adult population do not have the capacity to learn as quickly as our rakatahi. I believe such an objective could be achieved by Kāi Tahu entering a joint venture with a local high school. The precedent was set for such a venture when Kāi Tahu formed a partnership with Burkhart Industries to utilise their technological resources and maximise the potential of our crayfish quota. A joint venture with a local school would be based upon the same principle but the prime focus would be education and not profit.

A joint venture could take the form of an academy which would be considered an outpost of the school, therefore the school would still be responsible for the administration of the course. An academy is a very cost effective way of creating an autonomous educational environment because the Ministry of Education would still be responsible for the costs of classroom space and equipment. I would recommend that the course be housed in town, perhaps in Te Waipounamu House, as it removes the students from distractions and allows them to focus on their work. The success of such a course would basically be dependent on the course tutor who I believe would need to be a charismatic person who could communicate well with rakatahi while having a well versed knowledge of Kāi Tahu reo and tikaka. In many ways the tutor is the only hard part of establishing the course as Kāi Tahu would be responsible for finding an adequate tutor and paying his or her wages.

One of the chief benefits of having a course academy establishment is that the course curriculum would be determined by the iwi. Therefore we could have a course that taught Kāi Tahu history, reo, waiata, mahi raraka, whakairo with little cost to Kāi Tahu and no incremental costs to students.

Although the course might only start with a small group of 20-30 students, I believe it has the potential to become much larger. I think that a lot can be learnt in one year, especially in the safe whānau environment that an independent academy could provide.

One might say that the idea could have merit were it not for the fact that a course teaching Kāi Tahu reo and history might not be recognised by the Qualifications Authority. Now that we have our own tertiary structure I believe that we would not need to worry about aligning the course with the Qualifications Authority's standards as we could regard any qualification attained from such a course as sufficient to gain entry into any one of our tertiary level courses.

The benefits from such a joint venture are huge as Kāi Tahu could establish a cost- effective learning environment while maintaining total autonomy and control over the course curriculum. Thus Kāi Tahu could begin an intense cultural revitalisation programme specifically targeting rakatahi while establishing a curriculum that would best suit the needs of our rakatahi and the education objectives of the tribe.

By Eruera Ropata Prendergast

News from the Whakapapa Unit...

RŪNANGA REGISTRATION PROJECT

Last year (just before Christmas) we sent out a letter and form requesting help with updating the whakapapa held in our enrolments database to a large number of people on the Ngāi Tahu register.

I am happy to report that there has been a huge response from everyone. To all of you who have phoned, faxed, emailed or posted your update forms back to us, our special thanks for taking the time to assist us with our work.

Staff have already begun to process these forms and are making good progress with this work, which is being conducted in conjunction with the preparation of lists for each rūnanga on the people who can affiliate to them. As we continue to input more information from the forms we will be able to provide more accurate and current lists to our rūnanga. Once again our thanks to you for your assistance.

WHAKAPAPA UNIT ASSIST CANTERBURY MUSEUM WITH KŌIWI TRANSFER

The Whakapapa Unit represents Te Rūnanga o Ngāi Tahu on the Ōhākī-a-Ngā Tīpuna Committee representing iwi within the confines of the Canterbury Museum.

At different times we become involved with issues relating to whakapapa within the museum. Last year for instance, we took part in a ceremony to mark the return of Kemp's Deed of 1848 to Canterbury.

This year, staff of the Whakapapa Unit have been involved in the special and tapu task of transferring several hundred kōiwi stored at the museum. Starting at 7 am each Wednesday, staff have participated in sacred ceremonies with kaumātua and staff of the museum to move the kōiwi to other premises within the museum.

WHAKAPAPA PHOTO ARCHIVE

In recent years the Whakapapa Unit has been the recipient of many family treasures, most of which were personal histories that were connected to specific whakapapa files. As always these are gratefully accepted, which in turn adds to the colour and wealth of our knowledge.

Over the past few years the Whakapapa Unit, in particular Terry Ryan, has received photographs of varying vintages, showing our tīipuna to be a proud, vigorous and photogenic people. We are beginning to realise the value and importance of such images and also the need to preserve them for future generations. In this we need your help.

Whakapapa Ngāi Tahu is undertaking the task of starting a photo archive. If you have any old photographs from early this century or last century we are most interested in obtaining a copy. All you have to do is send in a copy of the photo(s) and name the people, place or event depicted if you can. Don't forget to include details of your return address so we can return the originals to you.

James Wybrow II (Kaumātua 1142 file 346) and his wife Sarah Perkins (Kaumātua 1255 file 346) with their sons Alfred (left) and Arthur.

Pūhā - Weed or Vegetable?

by Graham Harris

Regarded as a delicacy by the ancient Greeks, pūhā or the common sow thistle has been eaten as a green vegetable by people in many party of the world for thousands of years. When it arrived in New Zealand over two hundred years ago it became an important food item in the diet of the Māori people.

Pūhā– a favourite vegetable green of the Māori, comes from Europe, North Africa and West Asia. It is a thistle which has soft green leaves, small yellow dandelion-like yellow flowers and a milky sap. The fluffy seed heads allow the wind to spread the seeds widely. When and how it arrived in this country is uncertain however it was present at the time of Cook's second visit in 1772 as it was recorded that the crew of the *Resolution* ate it both in salads, and boiled with green peas and broth. Its botanical name is *sonchus oleraceus*. *Sonchus* meaning hollow stem and *oleraceus* meaning an edible vegetable. It is also known by Māori as *rauriki, pūhā rauriki* or *pūhā pororua. Rauriki* is also often used as a general name for all kinds of sow thistle.

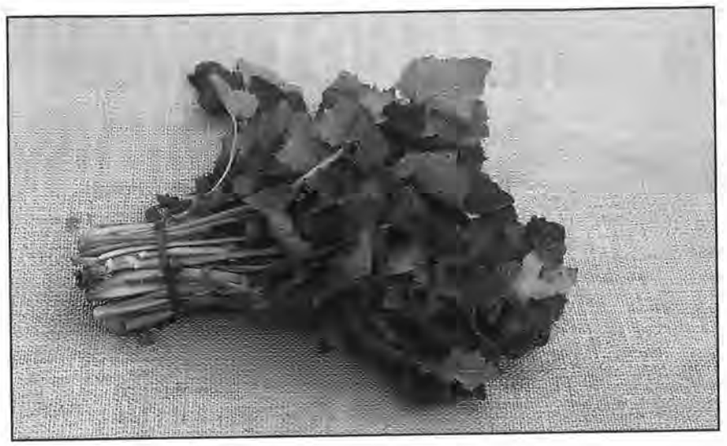
The sow thistle has long been recognised as an edible plant, and nearly two thousand years ago the Roman philosopher and historian, Pliny the Elder, wrote of the nutritional and medicinal value of the plant. It was regarded as an important green vegetable by the ancient Greeks well before the time of Christ. Pliny recommended it as food for nursing mothers and it is not surprising that nowadays it is listed in the Ministry of Health publication *Ngā kai tōtika mā te ūkaipō– Eating for healthy breastfeeding women,* as a recommended vegetable. Pūhā has a high dietary fibre content and compared to most other vegetables it is high in vitamins C and A. It is also high in iron and calcium. Pūhā is often cooked and mashed with potatoes as a food for young babies when they are being introduced to solids.

Asian people have eaten the sow thistle for centuries and still regard it as an important food. It is usually stir- fried with finely diced meat – usually pork– often with the addition of sauces and spices for extra flavour. It is also eaten as a salad green. In continental Europe the young leaves are popular as a salad vegetable.

The original pūhā of the Māori was *pūhā raurōroa* or *sonchus kirkii* – a native species which has a whitish bloom on the leaf surfaces and is usually found near the coast. It is tougher and more bitter than *sonchus oleraceus* and was seldom eaten once the introduced species became available. Another introduced species – the prickly sow thistle or *sonchus asper* also became popular, and is preferred to the smooth leafed species for some methods of preparation such as for bottling with mussels. It is known as tiotio, puha tiotio or taweke.

A fourth species, *sonchus arvensis* – the perennial or creeping sow thistle is not as common as the others in New Zealand and was never popular as an edible plant. It is found mainly in the South Island and it has coarse leaves and stems and a creeping root system. It is a large, vigorously growing plant and is a weed of cultivated crops in some countries. Although it is not regarded as a serious weed pest here, it is classed as a noxious weed in Canada and the United States.

Traditionally Māori steamed pūhā with other food in an umu or hāngi. Colenso recorded in 1880 that it was often cooked with fresh fish. Today the usual method is to boil it with potatoes and meat – usually pork, but also with bacon bones, muttonbirds and sometimes with mutton or beef bones. Pūhā and pork when cooked together are complementary, with the pork moderating the natural bitter taste of the pūhā, and the pūhā adding flavour to the pork. The water the pūhā is cooked in (with or without meat) makes a good soup base. While pūhā is still widely eaten by Māori People, it is also eaten by some Pākehā New Zealanders – a legacy of recommendations made during the Depression in the 1920s and later during the Second World War when food was often in short supply.



Pūhā grows wild on cultivated land and in waste places and is usually gathered in spring and autumn when the plants are producing new growth. Market gardeners often collect and sell the pūhā which is growing amongst their cultivated crops. Some people collect seed and sow it in the garden as a crop, however because the plant is usually readily available, this practice isn't common, although there have been attempts to grow it commercially. Bunches of pūhā are often offered for sale at weekend markets and at roadside vegetable and produce stalls. Stallholders have reported that they could usually sell far more than what they can obtain. A significant proportion is brought through the produce auction markets with some being gathered locally. Buying pūhā often represents good value for those who haven't the time or access to the plant as it is usually cleaned and all the inedible parts have been removed.

Before cooking, the older woody parts, dead or damaged leaves and any flowers are discarded and the stems and leaves are roughly bruised and washed in water to remove the bitter milky sap. The bitter taste of the pūhā is recognised in the Māori proverb: – *Ka katokato i te rau pororua* – I am plucking the leaves of the pororua (pūhā) one by one which means – *To hear unpleasant words about oneself is like eating bitter pūhā.*

Pūhā was used by Māori for numerous medicinal purposes. One of the frequently recorded uses was as an antidote for the bite of the katipō spider. Sap from the plant was applied to the wound to counteract the poison and prevent swelling. Pūhā leaves were applied to cuts and wounds to prevent infection, and *waipūhā* or water in which pūhā had been boiled, was drunk to cure stomach complaints and loss of appetite. It was also used to ease the effects of poisoning from eating incorrectly prepared karaka seeds or tūtū berries. The high vitamin C content of pūhā made it a good tonic to prevent scurvy – it was used by Captain Cook for this purpose. It was also used as a blood purifier and as a mild laxative.

After the young shoots of the pūhā had been picked the milky say that accumulated at the top of the broken stems that remained was collected and left in the sun until it became a thick creamy mass. This was chewed as a form of chewing gum called *pia* or *ngau*. The initial bitter taste disappeared after chewing for some time. The gum was greatly enjoyed and it improved the health of the gums and helped to keep the teeth clean.

Pūhā or sow thistle has provided nourishment and medicinal benefits to mankind for thousands of years but is it a weed or a vegetable? Its botanical name says it is a vegetable. A weed is often defined as a plant growing in a place where it is not wanted, so if pūhā comes up in your flower garden then yes, it is a weed, however a weed is also described as a troublesome and undesirable plant growing wild, often on cultivated ground. Hardly an appropriate or deserved description for such a useful plant? It depends on your point of view.

The writer, Graham Harris, is a Senior Lecturer in the Natural Resources Centre at The Open Polytechnic of New Zealand. He is currently working on several ethnobotanical projects (ethnobotany is the study of the relationship between plants and people) and is working with a south Wairarapa hapū of Ngāti Kahungunu on restoration of some of their ancestral land.
Graham's wife Lexie is Ngāi Tahu, Ngāi Tuahuriri (Te Karaka Issue 4).

NGĀI TAHU DEVELOPMENT CORPORATION

tō iwi, tō mana; tō tūranga, tō mahi

Ngāi Tahu Development Corporation is the arm of the tribal structure which is charged with developing the social benefits for Ngāi Tahu. It is responsible for putting in place a broad developmental framework to drive Ngāi Tahu whānui into the future.

Up To Speed With Kia Kurapa

Kia Kurapa started a year ago as an iwi initiative that evolved from Te Reo Rumaki (total immersion Māori language courses) that Ngāi Tahu Development Corporation was running. Kia Kurapa, which is Kāi Tahu for "up to speed", was established as a bridging course in which those wishing to participate in te reo (Māori language) programmes could take a beginners programme that would lead on to Te Reo Rumaki.

Mason Ngawhika, who is part of the Project Development team, has been responsible for the development and running of Kia Kurapa. He is supported by the Kāi Tahu Te Reo Planning Group and is enthusiastic about the programme. He explained that a wide range of people from tamariki to kaumātua have participated in Kia Kurapa. Some have a minimal background in te reo Māori and some are absolute beginners. What they all have in common is the desire to embark on a journey into te reo a ō rātou tīpuna (the language of their ancestors), and some have been waiting all their lives for this opportunity. As Mason says with Kia Kurapa, "fluency isn't the goal, it's making a start on the journey."

Ripeka Paraone

There have been four courses to date, the first held in Christchurch at Mātauranga Māori, and subsequent courses at Ōtākou (Moana House), Waihao Marae and Tāmaki- makau-rau (Auckland). Mason stresses all the courses have been slightly different, but there is a programme to follow and roughly, it follows a similar pattern wherever Kia Kurapa is being held.

The three-day course has structured lessons, starting out with competency in vowels and pronunciation. Participants get "straight into it" which isn't a problem because everyone is keen to learn. The course also covers reading in Māori and the correct pronunciation of placenames. A couple of hours on the last day are set aside solely for course participants to use their reo in an immersion situation, and it doesn't matter if this is simply asking someone to pass the butter! The tutors accommodate individual styles of learning. Participants work hard and for respite the course offers korikori tinana (exercise) and discussion on tikaka, kawa, and whakawhanaukataka (protocols, traditions and making links with whānau). Ripeka Paraone who is the manager of Project Development, says for a lot of the participants it is their first time on a marae and that is of huge significance in itself. After all the point of Kia Kurapa is to introduce the whānau to te reo Māori me ōna tikaka.

Ripeka believes Kia Kurapa, which is essentially an intervention programme, will be phased out over the next five to ten years as the effect of kōhanga and bi-lingual teaching gradually brings people up to the skill level required of Reo Rumaki. Kia Kurapa is, at the moment, catering for a niche group who seek an alternative to educational institutions and wish to learn te reo Māori in a marae environment. Ripeka is delighted with the number of poua and taua who have attended these hui, and believes Kia Kurapa is facing up to where we, as Kāi Tahu, are at the moment. Mason says that for many of the older men, it is simply unlocking a door to whaikōrero that they have known all their lives.

Many participants are confident enough to go on to Reo Rumaki courses after Kia Kurapa. Two I spoke with told me it was specifically with the intention to attend Reo Rumaki that they had first done Kia Kurapa. Awhina said, "it was good preparation for Reo Rumaki, it gave us some good survival tips." Nigel told me "it's good groundwork, a stepping stone". And the course? "It's well organised, really fun, but they work you hard! " Awhina agreed that it is "a safe environment with awesome tutors".

by Claire Kaahu - White

Mason Ngawhika

Cold Chisels at Arowhenua

As Kāi Tahu enjoy a resurgence in our visual arts, particularly in the light of our first art exhibition in Christchurch last year, Te Rūnanga o Arowhenua are doing it for themselves, in the form of sculpture and the medium of Ōāmaru stone.

Two things have combined to make the sculpture symposium happen. Firstly, the Aoraki Festival of the Arts was looking for a venue for such a symposium. Committee members, who include Auntie Kera Browne, Uncle Joe Waaka, Auntie Sissy Dodds and Wiki Baker suggested Arowhenua. Secondly, we were lucky enough to enlist the help of Kāi Tahu sculptor, Ramonda Te Maiharoa, who had recently exhibited at the Kāi Tahu exhibition, as one of the tutors. She was back home at Moeraki from Australia. Her own experience with Ōāmaru stone was invaluable as she inspired creativity in all of us.

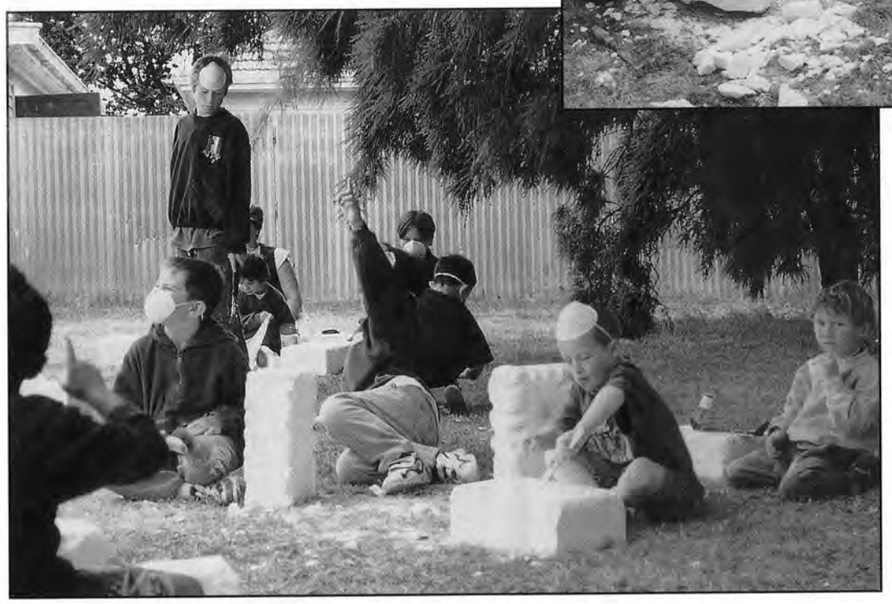
The symposium moved around three local venues, beginning with two days at Arowhenua School, then moving on to Maungatī School and finally finishing off at Aitarakihi Multicultural Centre in Timaru. People even came from outside the district and a group has since evolved out of this wānanga that meet in Geraldine.

There was a wide range of ages represented throughout the symposium, including the Arowhenua school children who were fired with enthusiasm and chiselled away as they fashioned whales, dolphins, faces and all manner of things out of the soft stone. The tools we used ranged from hammers and chisels to files and old kitchen knives. Anything goes when working with Ōāmaru stone! Wiki Baker and Ramonda Te Maiharoa discussed the use of traditional Māori designs such as the use of the koru in Ōāmaru stone sculpture.

I asked Upoko, Uncle Joe Waaka, why Ōāmaru stone– why not harakeke, pounamu or native timber? He said in every respect Ōāmaru stone was the first choice, it's readily available, cheap, there's plenty of it, and best of all it's easy for beginners to use. I certainly thought so; it's very compliant! While my sculpture represented ahi kā, Uncle Joe had chiselled out a face. I asked him how he had found working with the stone. He replied that he was quite happy just learning to get the feel of the stone, but that you have to treat it with care, because once it's chipped or broken you can't repair it. He laughed, saying, "I'll be a bit more confident and relaxed next time." Next time? Well the feedback has been so positive that Arowhenua are hoping this symposium was just the first of many.

by Claire Kaahu -White

Cold Chisels at Arowhenua



VISION 2025 ROADSHOW

Ngāi Tahu Development is planning a series of hui throughout New Zealand which will help to create the future vision for the tribe. We hope to explore peoples dreams for the future and look at opportunities for you to get involved.

Now that we have settled the claim with the Crown we need to focus on a long-term vision for Ngāi Tahu and forge a consensus on both development and participation that will carry Ngāi Tahu into the future. We are keen to look at how people want to get involved with the tribe in decision-making, planning, and iwi development programmes.

The hui within the Ngāi Tahu tribal rohe will be based in Invercargill, Dunedin, Christchurch, Hokitika and Kaikōura. The hui in the north will be held in the areas of Whangarei, Auckland, Hamilton, Rotorua, Gisborne, Hastings, New Plymouth, Wellington and the Marlborough region.

It is envisaged that the hui venues and dates will be confirmed as soon as possible. We propose notifying each household within hui vicinities prior to the actual meetings. The hui are planned for late April, May and June.

Keep a look out, or notify Janyne Morrison 03 3712 753 if you would like further information.

HUI RANGATAHI '99

Where: Arowhenua Marae, Temuka
When: 2nd–4th July
Pōwhiri: 1pm Friday 2nd July 1999

So what's it about?

Hui rangatahi is an awesome opportunity to meet and discuss issues in a safe, relaxed and fun environment.

Meet other Ngāi Tahu rangatahi
Discuss issues that face you as rangatahi.
Learn some more about your iwi and whakapapa
Take part in hākinakina, kapahaka and other fun events.

No lectures – promise. You do the talking, it's a hui for rangatahi by rangatahi. Have your say.

Contact: Jasmine Karetai
(03) 371 2649 or 0800 KAI TAHU

1999

EVENTS CALENDAR

MONTH	DATE & EVENT	CONTACT PERSON
April	17-18 April Wānanga Tikanga Te Runanga o Koukourarata	John Couch- Lewis 03 365 3281
	30 April-2 May Raranga Wānanga Te Taumutu Runanga	David O'Connell 03 379 5680
May	15-16 May Te Rūnanga o Ngāi Tahu meeting (Boardroom; Te Waipounamu House, Christchurch)	Nicky Walsh 0800 KAI TAHU
	23-28 May Reo Rumaki (Ōtākou)	Mason Ngawhika 0800 KAI TAHU
June	4 June Mahinga Kai Tikanga o Ngāi Tahu meeting (Boardroom,Te Waipounamu House, Christchurch)	Nigel Scott 0800 KAI TAHU
	10-11 June Rūnaka Administration / Communication Officer Hui	Odele Stehlin 0800 KAI TAHU
	26-27 June Wānanga Whanaungatanga Te Rūnanga Ōtākou	Robyn Russell 03 478 0352
July	2-4 July Hui Rangatahi Arowhenua Marae	Jasmine Karetai 0800 KAI TAHU
	17-18July Te Rūnanga o Ngāi Tahu meeting (Te Taumutu Rūnanga)	Nicky Walsh 0800 KAI TAHU
	21 July - 8Aug Chch Arts Festival & Ngāi Tahu Arts Exhibition (possibly Rangatahi Theatre, Christchurch)	Moana Tipa 0800 KAI TAHU
August	9 August International Day of the World's Indigenous People	

Ngāi Tahu Development Corporation

PRODUCT ORDER FORM

Ngāi Tahu T-Shirts - $15.00
Black/white with Ngāi Tahu logo/slogans

Toi Rakatahi T-Shirts
1998 design Black with Taiohi - $15.00
1999 design Grey - $15.00 sizes 4-12yrs
Grey - $20.00 sizes S-XXL

Sports Bags - $25.00
Black & blue with orange Ngāi Tahu Development Corp. logo

Beanies - $15.00
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Caps - $15.00
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Tamariki Number & Alphabet Wall Frieze - $5.00 each

Te Hā o Tahupōtiki Tapes - $5.00 each
Tape One - Te Hā o Tahupōtiki
Tape Two - Te Hā o Tahupōtiki: Haea te Āta

Tamariki Books - $5.00 each

Te Waka Huia *Te Reo Māori and English versions*

Te Kete a Rakaihautu *Te Reo Māori Counting book*

Toi Rakatahi Box Folder - $5.00 each

Order Details

Complete the order form below and mail or phone your details to: **Product Orders, Attention: Karlene, Ngāi Tahu Development Corporation, PO Box 13-046, CHRISTCHURCH. Telephone: 03-371 0180.**

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POSTAL ADDRESS _____

PRODUCT	COLOUR				QUANTITY	PRICE
	BLACK		WHITE			
	XXL	L	XXL	L		
Ngāi Tahu T-Shirts						
	M	S				
Toi Rakatahi T-Shirts 1998						
	XXL	XL	L	M	S	12	10	8	6	4		
Toi Rakatahi T-Shirts 1999												
Sports Bags						
Beanies						
Caps						
Tamariki Number Wall Frieze						
Tamariki Alphabet Wall Frieze						
Te Hā o Tahupōtiki Tapes – ❑ Tape One ❑ Tape Two						
Te Waka Huia (Book) – ❑ Te Reo Māori ❑ English						
Te Kete A Rakaihautu (Counting Book)						
Toi Rakatahi Box Folder						
Postage and Handling - *Up to 5 items within NZ: other quantities and destinations negotiable*						*$5.00*
					TOTAL PRICE	

❑ Cheque attached *(Make payable to NTDC)* Credit Cards: ❑ Visa ❑ Mastercard ❑ Other

Card No. | | | | | | | | | | | | | | | | |

Expiry Date _____ / _____ Signature _____

MIXED MEDIA

BOOK REVIEW:

Ko Papatūānuku e Tākoto nei New Zealand Historical Atlas

Everyone wants a bargain! One of the better ones around recently has been this atlas at about half of its 1997 published price (ie $50 rather than $99. 95). It is a real deal! All Kāi Tahu, and especially our tamariki at school, should somehow get to see it.

Unfortunately many writers of history are boring. The chances of holding our attention are much better if there are pictures, maps, diagrams, and photos. Here they are. The coloured visuals in this very attractive volume make it a pleasure to both browse – and read for detail.

Surprisingly, this is Aotearoa/ New Zealand's first historical atlas. Maybe its just as well the one planned for 1940 didn't happen. No computer graphics were around then – and what a difference such images make.

At first, the layout of several of the maps may seem disorienting. Especially those where south – not north – is now at the top of the page. But to the new generations raised on computer imaging this is not a problem.

Murihiku whanaunga have to be pleased with this Atlas's layout of Te Wai Pounamu (Plate 26). Our Whānui roots with Rākaihautu, Tamatea-pōkai-whenua through Ngāti Māmoe to Ngāi Tahu and the strength of their links to the southern half of the island are vividly shown. Different colours clearly show which placenames are associated with which of our tūpuna iwi. Know these two pages and you will know more about Kāi Tahu history than most of us do!

Every hapū whakapapa wānanga should have this book available for reference. Or do you already know where to find: Te Whakatakaka o te ngaheru o te Ahi a Tamatea, Nga Pukarehu o te Ahi a Tamatea or Te Pukerehu o te Ahi a Tamatea?

It is clear that the editors have put much effort into recognising and depicting the importance of Māori history in Aotearoa/New Zealand. A listing of the Atlas Māori Committee's 10 members identifies those whom most would accept as knowledgeable; contributors to the Atlas are acknowledged elsewhere).

The Atlas is set out in five parts each covering a different time period. These are: Origins, Te Ao Māori, Colony and Colonised, Dominion and From Progress to Uncertainty. But maps of interest to Māori are found throughout, not just in Te Ao Māori section.

Within Te Ao Māori, sample 16 – Hunting and Gathering in Murihiku; 26 –Te Wai Pounamu (of course!) and 29 – Ngā Heke 1820-1840. In other sections: 31 – Land and Māori 1840-1860; 83 – Māori and the Crown- the quest for mana motuhake 1890s to 1950s; and the penultimate plate – 99, Te Mātātū o te Tai, The Māori Renaissance 1961 - 1991.

One very useful lesson to be learned from this is about differing interpretations of whakapapa. The version given to show the relationship of our Tahupotiki (Ngāi Tahu) to Porourangi (Ngāti Porou) on Plates 22 and 26 in the Atlas, is different from Ngāi Tahu's most recent published authority in this area, Atholl Anderson's *The Welcome of Strangers*, 1998, p 19.

History may be mostly about time and geography mostly about space, but this combining of the two is an outstandingly successful way to tell the story of our land and people. Uncles and Aunts trying to decide on a present for tamariki, rangatahi – or even each other, need go no further than this Historical Atlas!

by Donald Couch

The Adventures of Buzz & Poppy

The best-selling children's video, "The Adventures of Buzz & Poppy" , an animation set in a New Zealand forest is being dubbed into Te Reo Māori.

The idea came from Auckland businesswoman Rhonda Kite, the managing director of Airforce Digital recording studios,who as a child missed out on the opportunity to learn Te Reo. She sees the project "as going some way to redressing a lack of positive reinforcement for the Māori language amongst today's generation". Voices on the video encompass a wide range of Māori language talent including Quinton Hita, Stephanie Martin and TV personality Pio Terei. The script was translated and written by Māori Language Commission Member, Waihoroi Shortland. Waihoroi was also the director of the project.

"The Adventures of Buzz and Poppy", created by Trevor and Jan Yaxley went on sale in 1998. The Te Reo Māori version will be available by calling 0800 4 Te Reo/0800 4 83730 at a cost of $34. 95 including postage and packaging.

Ngā Pakiwaitara a Huia Huia Short Story Awards

for new and established Māori writers
with support from Creative NZ and Te Puni Kōkiri

Win a computer, printer and software valued at $3000 and have your work published by Huia Publishers.

ENTRIES CLOSE 30 APRIL 1999

The Awards

Advisor to the Judges: WITI IHIMAERA

- **He pakiwaitara i te reo Māori mā ngā pakeke – He Māori te kaituhi**
judged by Timoti Kāretu
- **He pakiwaitara i te reo Māori mā ngā tamariki – He Māori te kaituhi**
judged by Katerina Mataira
- **Best short story in English by a previously published Māori writer**
judged by Trixie Menzies
- **Best short story in English by an unpublished Māori writer**
judged by Phil Kawana

Conditions of Entry

1. Entrants must be a descendant of a New Zealand Māori.
2. To enter, complete the entry form and send it with your story to reach Huia Publishers by **Friday, 30 April 1999**.
3. Stories must be original, not previously published and no longer than 3,000 words.
4. There is no limit to the number of stories any individual may enter.
5. All entries must be typed, double spaced and on one side of the paper only.
6. Writers must supply two copies of each story.
7. The judges' decisions are final and no correspondence will be entered into.
8. Huia Publishers reserves the right to publish any prize-winning entry without payment to authors.
9. Award winners will be announced in September 1999.
10. Award winners must be prepared to attend an Awards ceremony (at Huia Publishers' expense) and be involved in promotional activities as reasonably requested by Huia Publishers.
11. Huia Publishers staff, the judges, and their immediate families are not eligible to enter.
12. Prizes are not redeemable for cash.
13. **Entries will not be returned**. We advise entrants to photocopy their entries before sending them to Huia Publishers.

ENTRY FORM
Huia Short Story Awards 1999

Name _____

Iwi Affiliations _____

Address _____

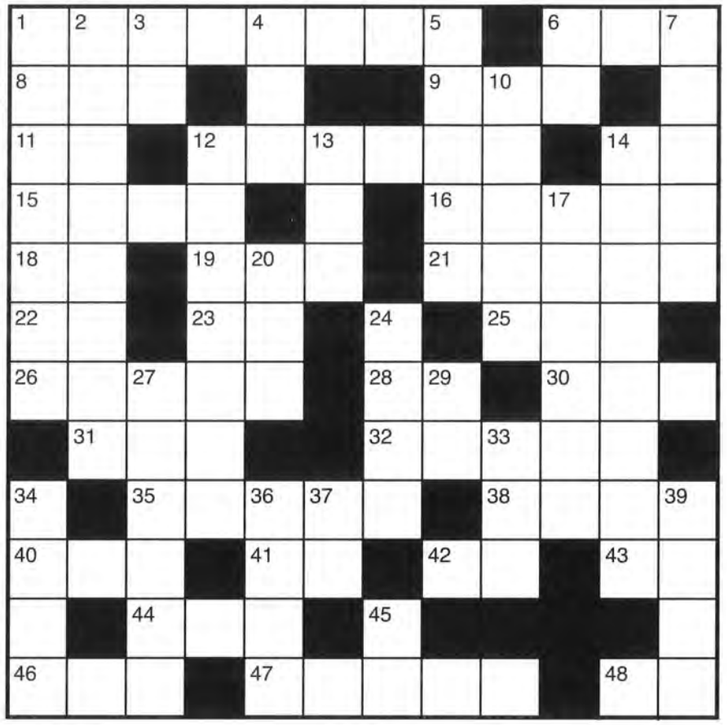
_____ Phone _____

I have had a story published before **YES / NO**
I have read and accept the conditions of entry. Signed:_____ Date: _____

Name of story: _____

Award category: _____

Send your entries to: Huia Publishers, PO Box 17-335, Karori, Wellington
Phone: 04-473 9262 Fax: 04-473 9265 Email: huiapubs@huia.co.nz
by Friday 30 April 1999



ACROSS

1 Whaleway (8)
6 Plural (3)
8 Rise, wake up (3)
9 Arrive (3)
11 He, she, it (2)
12 Weaving plant (6)
14 Elder, Father (2)
15 Circle round (4)
16 Mild weather (5)
18 Night (2)
19 Chief (3)
21 Glow, red (5)
22 Canoe side boards (2)
23 Bark, howl (2)
25 Pelt, throw (3)
26 Adult whitebait (S.I.) (5)
28 Backbone, spine (2)
30 Fixed, settled (3)
31 Yellow Eyed Mullet (3)
32 Younger brother (5)
35 By violence (5)
38 Eight (4)
40 Oven (3)
41 From, belonging to (2)
42 Cordyline (2)
43 Beget (2)
44 Thing (3)
46 Courage (3)
47 Head (5)
48 More than one (2)

DOWN

1 First Ngāi Tahu Parliament town (7)
2 Sea road or path (8)
3 But (2)
4 Grow (3)
5 Love charm (5)
6 Tag question - "Isn't it" (2)
7 Halo (5)
10 Day following or before (5)
12 Fabulous bird (7)
13 Come, go (3)
14 Excrement (8)
17 Ancestor (6)
20 Hole or cave (3)
24 Finish, end (4)
27 Prolong (6)
29 Yes (2)
33 Tribe or Nation (3)
34 Sink, dive (4)
36 Ramble, wander (4)
37 Your (2)
39 Gleam, flash (4)
45 For (2)

Answers on page 37

Chocolate Caramel Slice

Base:
1 Cup Self Raising Flour
1 Cup Brown Sugar
1 Cup Coconut
125 gms Melted Butter
Mix and press in to greased tin. Bake at 180 C for 10 minutes
Filling:
1 tin Condensed Milk
1 tbsp Butter
2 tbsp Golden Syrup
Melt together and cool
Spread over the base and return to the oven for 10 minutes at 170 C
Topping:
Melt 150 g of chocolate buttons in a double boiler. Spread over the slice when cool and refrigerate until topping is firm

Te Karaka welcomes your recipes. If you have a favourite you would like to share with others, please send to us here at P O Box 13 046, Christchurch.

Ngāi Tahu Supports Millennium Project

Ngāi Tahu is to be one of the key sponsors of :*New Zealand: The Millennium*, a photographic exhibition and book to be produced as part of the Millennium project,"A picture speaks a thousand years". The book will be made up of over 200 pages of stunning photographic imagery and supporting text with a focus on showing the warmth, energy, diversity and splendour of New Zealand and most importantly, the people, in our greatest historical year.

The photographic exhibition will showcase in museums in Dunedin, Christchurch, Wellington, Hamilton,at the Auckland International Airport, APEC, the America's Cup Village and all the Westfield Shopping Malls throughout New Zealand. Photos selected for the exhibition and the book may include settlement, Waitangi Day 1999, eeling at Taumutu, WhaleWatch, Pipeline Bungy and any other relevant tribal photos. All Ngāi Tahu photos will be taken by our official photographer Lloyd Park.

Being involved in the project is an exciting opportunity to see Ngāi Tahu images around the country throughout 1999 and 2000 and to profile the tribe from settlement onwards. It also affirms Ngāi Tahu's commitment to Māori cultural recognition through positive and empowering imagery, capturing the essence of who we are.

The exhibition will be launched in Auckland at the American Express NZ Cup Village on Thursday the 26th of August. It is on at the Otago Museum in Dunedin from the 11th-28th of November and in Christchurch at the Canterbury Museum from the 2nd-19th of December.

Property Company Scholarship Opportunity

The Ngāi Tahu Property Company is looking for graduates keen to have a career in property investment and management.

The 18 rūnanga have been approached to put forward for selection any appropriate candidates from their area. Preference will be given to those with a Property degree but Commerce and Law graduates will also be considered. The Property Company will make the final decision and will enter into a contract with the Rūnanga to provide a service using the selected person. Initially the successful applicant will be taken on for a three month trial after which time they may be offered a contract for a year.

Tony Sewell, General Manager of the Ngāi Tahu Property Group, sees it as a "brilliant opportunity for a young Ngāi Tahu to join the organisation". It is hoped to have all applications in by the end of April and to make a decision on the position soon after.

Women in Conservation

The women of the Waimakariri Area Office of the Department of Conservation have initiated a project to survey the roaroa (great spotted kiwi).

The survey will occur in early June 1999, and will involve three days and evenings of kiwi listening, lecture workshops and training for the twenty women selected.

This is an opportunity for women to involve themselves in work which will contribute to the National Kiwi Monitoring Programme and assist in assessing the current position and numbers of kiwi in the Bealey Vallley.

For more information and an application form, please contact Sarah Mankelow, phone (03) 3189086 or Jacinda Baker, phone (03) 3189087.

Norman Bradshaw, Ngawara Bradshaw and Robert Whaitiri - Re-enactment of the Sale of Southland at Riverton , 1950s.

Growing Up Māori

by Reina Whaitiri

I am the only child of a Māori father and Pākehā mother. My mother was the oldest of nine and the only one to marry a Māori. My father won the popularity stakes with her family, as he was best educated, the best looking, the most widely travelled, and a great hit with his mother-in-law, my Nanna (the two of them used to run away to the races together). And so, my earliest memories are of being treated as the favourite by my Pākehā aunts and uncles. We lived on Te Ika ā Māui then so I knew little of my Ngāi Tahu whanauka in Murihiku.

My father was the guide at Waimangu, just south of Rotorua, where, together with my mother, he established himself as a beautifully presented and knowledgeable man, and my mother, the finest cook for miles around. The visitors books from that time pay tribute to both of them. My mother's scones became legendary. I remember hoards of my mother's family coming to our house, which was way out in the country, and being entertained by my father's stories of the area, and his learned knowledge of the local fauna and flora. He often took the more adventuresome aunts and uncles out pig hunting with him. My mother would dish up enormous, delicious meals, put together on an old coal range. We had no electricity, no reticulated water, no sewerage, but people flocked to our house because my parents were such wonderful and generous hosts.

I was never really conscious of being Māori when very young. Not until I was taken south, to meet my paternal grandmother, was I made aware that I was Māori and somehow different. She called me her little Māori girl at which point, apparently, I burst into loud, offended, tears.

So, as the favourite grandchild of my mother's family, and the only child of an only surviving child, my father, I cruised through my pre-school years without care for who or what I was.

This changed radically when I was sent away to boarding school. It was a very English boarding school with a very English philosophy. Here, I was very soon made aware that I was Māori; I was favoured by the teachers, mocked and humiliated by my peers. For example, I was chosen to read the Lesson in church, I was singled out to meet Bishop Panapa, when he came to visit the school. (Much later, I learned that I was sent to St Mary's Collegiate School on Bishop Panapa's recommendation.) But, I was also called Hone Heke by my classmates (this being the only Māori they knew), and I remember not feeling very good about that. At our first elocution lesson, the teacher picked on me to speak, as being Māori, she expected me to have perfect vowel pronunciation. I'm afraid she was disappointed as I spoke just like everyone else in the class. I was a Kiwi kid after all. None of this perceived favouritism went down well with my class mates.

My next memory of being made to feel Māori and different was when they decided to name our dormitories after the various waka. They came to me asking what my waka was. I had no idea and I remember thinking: "What are they talking about?".

It was about this time I decided that if I was Māori then I should learn the language. I must have been 10 or 11. Somehow, and from somewhere, I found a book on teaching yourself Māori. I used to read this book every night and managed to learn about tēnā tēnei, tērā, and that was it. With no-one to teach me and no-one to encourage and support my efforts, I soon gave it away. We were all taught French at this very English boarding school.

My parents moved back down to Bluff when my paternal grandmother died. It was at this point in my life, that being Māori and belonging to a large extended family became normal and positive. I discovered I had hundreds of cousins, aunts and uncles. There was a stage when I believed everyone in Bluff, in Southland, in Te Waipounamu, was related to me. Of course, we are, but I had a very Pākehā model in my mind, so was a little confused having all these whanauka. I was also trained to call anyone older than me aunt or uncle.

My father became involved in re-establishing te reo and cultural activities in the Bluff. Every Thursday we would all gather in a converted house (the very house where my beloved father lay in state at his tangihanga 45 years later) to learn te reo, waiata, kanikani, waiata ringaringa, haka. We gave concerts. We travelled to Invercargill and gave concerts. We were introduced to the Von Trapp family when they visited the city and put on a combined concert with them. We farewelled Queen Elizabeth II on her first visit to New Zealand. We grew strong in our culture, we knew lots of stuff which we were positive about, but we didn't really understand what it was we were doing. We didn't learn our history or hear about the terrible experiences of our old people. We weren't politicized in any way. But being Māori was a positive thing. We felt quite superior to those few in the Bluff who were not related to us.

For us kids, those nights learning our culture, singing and dancing, was really an excuse to meet members of the opposite sex. Not only were there the local boys, but all the beautiful young Māori men from the North Island. These young men were recruited for the freezing works and, to our limited experience, were exciting and exotic. They were different. The local boys were okay, but the North Island boys (as they were known) were the ones who held the greatest attraction. Many of us met our future husbands at the Māori House.

Many links with North Island people were formed, through marriage and subsequently through the children. The Māori women of the deep South and the men from up North were doing what our people had always done. Moving in, and through conquest and marriage changing the tribal makeup of the people. Our old people did not like this mingling of blood and warned against fraternizing with 'those North Island Māori', those 'head hunters', those 'Boongs'. I chose a descendant of Te Rauparaha, which went down very badly. I had no idea who Te Rauparaha was and was moved not at all by the objections of my old people. I always remember my father saying, when he learnt that the marriage wasn't going well and I wanted out: "What will Uncle Poku say?".

My father became more and more involved with Māori politics and was voted onto the Ngāi Tahu Māori Trust Board, a position he held for over thirty years. I also became more aware of what it meant to be Māori and all that that entailed. As time went on I began to read New Zealand history and non- fiction literature by and about Māori. I remember reading *Māori Girl* by Noel Hilliard, and *Green Dolphin Country* and for the first time finding Māori inside the covers of books. I was hooked.

I listened to, and observed, my father at work. He was always available to people who came knocking on our door, or ringing on the phone, asking about who they were and if they were eligible for this or that grant. Dad was always off to meetings in the Bluff, the tītī island meetings, which have always been cause of bitter whānau quarrelling – to the point where people used guns to ward people, their own relations, off their land. But from my father I learned about being committed to Māori and to Māori issues. I also learnt humility and respect for the past, for the old, for people.

I remember being taken to Ruapuke for the first time with my parents. We spent a Christmas there; with no power, no phone, no shops, no roads, no other people. It was really something and I got a real sense of what it must have been like to live on the island, two and a half hours steaming into the mainland. My father taught me how to catch weka the old way, with just a bit of bait and a piece of string. He taught me how to seek the pāua out on the

rocks beneath the heavy swell of the mighty southern ocean. At night, he told me stories about Ruapuke and what it meant to our whānau, our hapū our iwi. He took me over to the urupā – where he himself now lies – and showed me the graves of Topi Patuki, his mother, his brother, his father and sister and many more of our hapū

I remember standing on the hill looking back towards the Bluff and thinking about being stranded on the island forever. What would it be like? Would I miss school? Would I miss my friends? What would we eat if a boat didn't call in now and then?

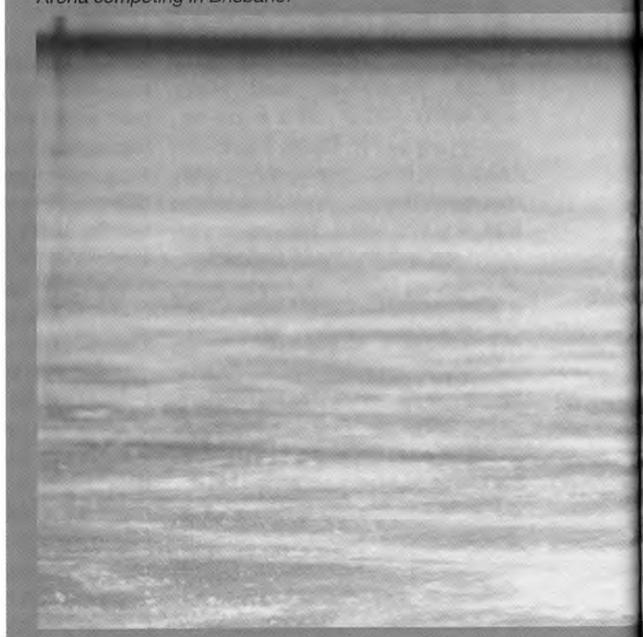
When the time came for us to return to the mainland I remember feeling very sad. On the day we were meant to leave, the weather came up rough. When it decides to play up on this stretch of water, believe me, there is nothing to compare. The huge seas and howling winds proved too much for my mother, who was petrified and cried to be taken back to land. My uncle's small fishing vessel was forced to turn back even though the men had no such concerns and were happily riding the boat as though nothing untoward was happening. The men who fish in these oceans know and respect the sea but have no fear of it. I too was very happy to return to Ruapuke.

We were forced to land at Caroline Bay, on the other side of the island from where we had been staying. When safely ashore again, my father told me the story of my great aunt Caroline who lived on Ruapuke when she was young and after whom the bay was named. When only 14 or 15, someone on the island fell very ill. Aunt Caroline rowed a dingy all the way back to Bluff by herself to fetch help. This story stayed with me for a long time. As had just been proved by our forced return, Foveaux Strait is notoriously rough, with the wind sometimes reaching cyclone proportions. I imagined her, struggling with gigantic waves breaking and washing over her tiny boat. I imagined her hair, wet and stringy, being swept wildly this way and that. Rowing the 22 miles back to the mainland over the roughest stretch of water in the Southern Hemispere. This was a herculean feat for a solitary teenage girl. I was, and still am, fiercely proud of belonging to the same whānau as her. When I met aunt Caroline in real life, I found, instead of the brave young woman of the story, a frail old lady of ninety plus years. I still hold her and what she did in enormous respect.

With so many uncles and cousins at sea there were always stories of those who went missing, of people being washed overboard, of boats being found with no one on board, of the brave and courageous acts at sea. The sea is in our blood and I have no doubt that that same courage enabled us to travel from our island homes further north in the Pacific and to return with the stories of this long and beautiful country.

Reina Whaitiri – excerpt of Reina's story from Growing up Māori, a collection of 36 personal stories collected by Witi Ihimaera.

Aroha competing in Brisbane.



FURTHER SUCCESS FOR RANGATAHI AWARD RECIPIENT

Nine year old Aroha Timoti, one of our 1998 Ngāi Tahu Caltex Rangatahi Award recipients recently achieved international success in Brisbane, Australia, by becoming the first Māori to ever win an Australian figure skating competition. Aroha won the Preliminary Ladies 10 and Under section of the Brisbane Summer Trophy skating competition.

Aroha was rapt with her win and sees it as the first step on her road to achieving her long-term goal which is to be the first Māori woman to skate in the Winter Olympics. A goal she hopes to achieve in 2001. "I just love skating. I want to be to the first Māori woman to skate in the Winter Olympics."

First up though she is focusing on three big domestic competitions this year including the New Zealand Nationals, which if she wins will gain her automatic selection into the 1999 Australian Nationals.

Eventually Aroha would like to train and skate in Europe as that is where the best skating opportunities are.

Skating at international level isn't cheap. Aroha was fortunate to have good sponsorship support for Brisbane from the Crown Public Health Promotion Unit, Ngāi Tahu Development Corporation and Sport Canterbury, but her mum Hine would appreciate any ideas for fundraising for the future that anyone may have. If you do have suggestions, please send them to us here at Te Karaka so that we can pass them on.

GREAT YEAR FOR SQUASH PLAYER

1998 was a great year for seventeen year old Nathan Graham (Ngāi Tahu/ Kahungungu/ Raukawa).

Nathan, who attends South Otago High School, leapt five grades in one season, was named the Otago Player of the Year and is also part of a 30-member training squad of junior players picked for the World Under-19 SquashChampionships to be held in Pakistan in 2000. Eventually, a squad of ten will be selected to go to the champs– all the best Nathan!

Nathan Graham (left) with team-mates.

LETTERS TO THE EDITOR

Ngā Reta

Dear Gabrielle

In the recent issue of Te Karaka, page three, I was very surprised to see a very interesting photograph of a Troupe entertainers the Royals.

In this photo is Gaynor Kaye's father Richard Green (deceased) who was related to Joe Moss.

After checking my Ruapuke Baptism Register copy I discover Joseph Robert William Moss born 18 January 1867; the Godparent is Walter Joss.

Joss is a name that's actually on my whakapapa.

I suspect there may be a connection here and would like to pursue it further.

I thank Gaynor for submitting this photograph to Te Karaka, which is of interest to me.

Since receiving Te Karaka, I without fail read every issue from cover to cover.

At times it's amazing what articles appear in the magazine of interest.

I look forward to hearing from you.

Yours faithfully
John Bungard

Tēnā koe Gabrielle
Tēnā koutou katoa

This letter has been a long time in coming. I greatly wish to acknowledge the huge effort and emphasis our Development Corporation places on reaching out to the whānui.

My whānau and I live on the tail end of the tail of Te Ika a Māui. Yet we have been given the opportunity to be involved and our KāiTahutanga greatly enhanced. My journey of discovery has been exciting and of true value. Intricate patterns for my family.

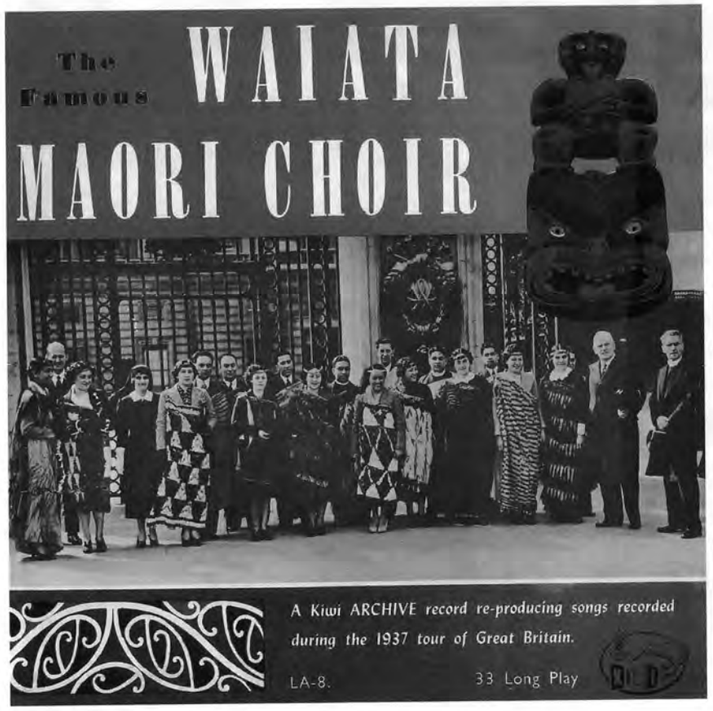
He mihi nui ki a koutou, Rangatira mā, Ko Terry rātou ko Ricky, Paul, ngā kuia me ngā whaea, Koa, Flo, Nani, Te Ana, Suzanne. Tēnā koutou!

Also I have found the tapes from Te Hā o Tahupōtiki awesome. One of my sons in particular shows real pride in the waiata. We have four tamariki who are also from Te Tai Tokerau. They are speakers in Te Reo Māori, steeped in Ngā Puhi – Te Rarawatanga - but are also adding Kāi Tahu waiata to their repertoire! Tēnā koe Mason.

I have very much enjoyed this issue of Te Karaka.

Ka rawe.

Noho ora mai
Juanita



The photo of the Māori troupe on page three of the last issue of Te Karaka has sparked a good deal of interest from our readers. Bert Harden from Rapaki sent us in this record cover which features the full troupe and who they are. According to Bert six of the twenty member troupe were from Ngāi Tahu.

From left: Front: Ane Tangaere, Hinemoa Karenera, Sister Olive, Airini Grennell, Hinerangi Hikuroa, Mereana Kaitaia, Weno Tahiwi, Mihi Waikare, Mori Erihana, Rangipeka Moerua, Marama Muriwai, Sir William Jordan, the Rev. A.J. Seamer

Back: Alan Fife, Tamati Maihi, Hori Erihana, Tony Tikao, Tuteao Manihera, Tutu Keepa, Hiriona Wikiriwhi, Enoka Tuau, Ripene Matoe

Absent: Taka Ropata, Tutawhiao Moss

Answers to Crossword

Across
1 Kaikoura
6 Ngā
8 Ara
9 Tae
11 Ia
12 Pīngao
14 Pā
15 Amio
16 Hātai
18 Pō
19 Uru
21 Ūkura
22 Oa
23 Au
25 Epa
26 Inaka
28 Ua
30 Upa
31 Aua
32 Teina
35 Kiatu
38 Waru
40 Umu
41 Nō
42 Tī
43 Ai
44 Mea
46 Ure
47 Upoko
48 Mā

Down
1 Kaiapoi
2 Aramoana
3 Ia
4 Ohi
5 Ātahu
6 Nē
7 Amaia
10 aoake
12 Pouakai
13 Nau
14 Parapara
17 Tupuna
20 Rua
24 Mutu
27 Aukume
29 Āe
33 Iwi
34 Ruku
36 Ānau
37 Tō
39 Uira
45 Mō

TAMARIKI MĀ

SOME INTERESTING FACTS ABOUT THE NEW ZEALAND FUR SEAL

- The fur seal's scientific name is *Arctocephalus forsteri*
- They are excellent divers
- They eat mostly at night
- Their favourite food is squid, octopus and barracuda
- They can dive for up to 11 minutes at one time
- They breed from mid November to mid January
- They have thick fur and lots of layers of fat to protect them from the cold sea (cold water sucks heat from bodies 20 times faster than air)
- Their flippers have the same bones as a person's limb
- They have keen night-time vision, touch-sensitive whiskers and acute hearing which means they can easily find and catch their prey at night
- It takes five years for a female fur seal to be mature and eight years for a male
- Female fur seals can live up to 16 years old and males to 13

DID YOU KNOW?
There are 34 different species of seals

Seals come onto land or ice to give birth. This is called hauling out

COMPETITION
What is the Māori name for the New Zealand Fur Seal?

If you know the answer, send it in to Te Karaka and be in the draw to win a really cool book about marine life and the creatures of the deep. Our address is: Te Karaka, PO Box 13-046, Christchurch.