

TE KARAKA

The Ngai Tahu Magazine

Ngahuru 1995

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TE KARAKA

The Ngai Tahu Magazine Ngahuru 1995

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Manu Manihera, Reriti Makei Te Kura Tau,
Mrs Jane Ismalia Manahi (Auntie Jane)
Insert
Kuao Robert Jason Kurukuru Duff
Right
Kelly Tikao



editorial



Gabrielle Huria

Why have a tribal magazine? Anei to matou kaupapa... We live in an information age and those who control their information will ultimately control their own destiny. Keeping the lines of communication open is the key to successful relationships.

As a tribe our takiwa stretches across Te Waipounamu. As a people our opinions are as wide ranging as our takiwa.

Treat **Te Karaka** as your magazine write in and tell us your views, keep us in touch with the events that touch your lives. **Te Karaka** is for everyone.

Te Karaka wishes to avoid becoming a public whipping ground. Rather it should be used as a forum for creative and productive debate of real issues.

Many thanks to all the contributors who freely gave of their time and abilities. And thankyou to Aunt Jane for her advice and support.

G Huria

letters

Kia ora

For the past 13 years or so I have been researching the various whakapapa of the families who pioneered Rakiura... The whakapapa of Wharetutu and George Newton has been the first of our whakapapa to be assembled to the detail and extent that it has. This has been a trail blazer for me to create a database and set of research procedures that are now a standard format which I am using for the other Rakiura descendants and their whakapapa.

In May last year I visited Auckland for the first time. I shared in the celebration of a 100th birthday of one of our kuia. On my way through I contacted whanau in Tauranga and we had an entirely informal evening with about 18 whanau of differing whakapapa - all Rakiura - mingling as though their kaumatua had kept in touch with each other over the intervening years.

At short notice in Auckland we held a pot luck family picnic at Piha. Due to pressure of time/

distance and the desire of many of the whanau to learn and know more and more about the life and conditions of the forebears, this was the only opportunity to meet more than one household at any one time.

In response to requests from so many I am now considering coming through to Auckland as part of a combined Family Picnic for all interested descendants of those pioneer families later this year.

This could be in sequence to smaller such hui at Dunedin, Christchurch and Wellington which would be held on preceding weekends, building up to the Auckland venue.

I would welcome hearing from any whanau who are interested in helping to coordinate such an event.

Kia ora ra

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May I speak on your Marae?



Amiria Reriti

Women speaking on Ngai Tahu Marae. What is the Kawa?

We know why we cannot speak on the marae. We are told often enough why we should not speak (largely by non-fluent speakers). Generally we have accepted that as part of our kawa, after all Ngai Tahu women can and do speak on political issues during hui.

The marae atea the domain of Tumatauenga is the place of men. Tumatauenga is the God of man. But we generally know that the ritual of whaikorero and powhiri is heavy on ritual (ought to be) and slight on substance (usual). The powerhouse of real politik takes place after the ritual.

The ritual like any religious ceremony is derived from a belief system designed to cloak reality. One suspects the ritual is designed by men. It is the art of men throwing bouquets or daggers at one another. The more

important the hui, the richer the ritual and whaikorero.

The journey to Temuka was pleasant enough my mother-in-law looked fabulous in her red and black ensemble with matching potae.

As we were to attend a fairly significant occasion for Ngai Tahu one expected the Deluxe model of ritual to be turned on as opposed to the Budget Special used to welcome lets say, D.O.C. As expected we were not let down.

The kai karanga were powerful and the kai korero have improved. Ngai Tahu performed well on Ngai Tahu's day. Except for one event. Why was it that a pakeha woman spoke on a Ngai Tahu marae?

My companion Moana Maniapoto-Jackson, asked me about the kawa of the Marae including the role of women speakers on Ngai Tahu marae. I confirmed for her how as a rule women do not have speaking rights

on the marae atea although I have heard that the MP for Southern Maori has on occasion spoken on the verandah of our Tuahiwi Marae and therefore didn't trample on our men's domain.

I spoke too soon. It was to my disappointment to find that this tribal ritual denied to Ngai Tahu women on our marae is allowed for Pakeha women. It is the privilege of the Runanga, Upoko, Kaumatua, whomever, to lay the kawa of their respective marae. But to witness this pakeha woman speaking on the marae atea whilst the women of the marae are not given the same privilege was disturbing. This demeans the position of Ngai Tahu women on the marae.

I assume the reason for allowing Dame Cath to speak on the marae was because as the Queen's representative she is therefore the Treaty partner and is entitled to speak on such an occasion and presumably the tapu ritual of no woman speaking on the marae was waived.

I would guarantee however that if the Governor General was a Maori woman, she would have been automatically included into the rituals of the marae and would not have been given the same speaking rights as was Dame Cath.

Do not be confused that I am against women speaking on the marae. I am not.

Even Pakeha have such rituals and places where particular people are not allowed to speak lest they commit some unspeakable cardinal sin.

The Queen and her family are not permitted to step foot into the Parliamentary debating chamber and that ritual has never been relaxed.

Dame Cath delivered a pleasant mihi and I enjoyed her oration. It would have been more acceptable to me that she speak under the eaves of the whare and on the porch as Whetu has done in keeping with kawa.

What now then boys huh?

I look forward to any responses perhaps in the letters to the Editor.

Send letters to the Editor to:

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"Te Kopaki Kino" - he kōrero pūmahara

an interview with Dr Maarire Goodall

Interviewer: In the light of the crown's intention to settle all Treaty claims under the "fiscal envelope", do you see a reason to scrap the Waitangi Tribunal?

Dr Maarire Goodall, Ngāti Mamoe, Ngāi Tahu: No I do not. It is very presumptuous for those people to assume the "fiscal envelope" Crown proposals would actually settle any major proven claims. There is no chance of that whatsoever. The Treaty has been gaining increased recognition by Parliament and the Courts and that's the way the law should continue to develop in Aotearoa / New Zealand. The Tribunal's jurisdiction should grow, not be abolished.

Interviewer: Why is the Tribunal still needed?

Maarire: Every claim under the Treaty deserves independent study by the Tribunal, to determine its nature and the issues involved. Research very often discloses matters not initially known to either the Crown or the claimants, affecting the scope of the claim and also the way it is finally resolved.

And don't forget there is a right now to have our claims heard and adjudged according to principles of the Treaty - the Crown's "fiscal envelope" scheme would take away that right.

In essence they are trying to abolish the Treaty, destroy all of its legal effect in our constitution and society. Then the Tribes can be abolished and we will all be One People. I am quite certain that is not going to happen. Our only chances for national unity, in ways not yet worked out, will come from mutual respect and partnership under the Treaty.

I oppose the suggestion reportedly

made by Wira Gardner that it would make sense to scrap the Waitangi Tribunal once Māori grievances are settled under the current "fiscal envelope" scheme (*Dominion* 23 Jan 1995, p2). What we need is the exact opposite. The Tribunal should be strengthened, not reduced, we need more independent research, not less.



Dr Maarire Goodall

There ought to be very little regard to the impact of judgements on the political ambitions of any current government, in favour of seeking a higher standard of Treaty-based justice. Political and social theorizing should not be on the Waitangi Tribunal agenda, there are too many other sources offering such stuff. But there are no other institutions beside the Tribunals and Courts where Māori Treaty rights can be defended and issues can be tested effectively.

Interviewer: What about the Tainui settlement directly made under the recent "fiscal envelope" scheme?

Maarire: Very confusing. Wira Gardner is quoted (*Dominion* 23.1.95 p2) as saying the Tainui settlement announced before Xmas was **not** part of this fiscal envelope

proposal but was "completely separate and considered on its own merits". I wonder why every other claim should not also be considered separately and on its own merits? Surely that is what we all expected of our legal system and independent judges? But that right is to disappear in this fiscal envelope thing. Tainui spokesmen as senior as Mr Mahuta also say, even after challenge in public debate on talk-back Māori radio, that their settlement is nothing to do with the "fiscal envelope", and affects no other Tribe, despite the obvious fact it actually is and it does.

Despite furthermore the fact Tainui have signed a document spelling out the exact proportionate relationship between the fiscal envelope and the Tainui settlement.

For those too tired to look it up, the Tainui Heads of Agreement signed by Graham and Mahuta states at clause 17.2 "Accordingly the redress represents 17% of the redress set aside by the Government for historical claims under the Treaty of Waitangi including the existing settlement of the fisheries claims (and approximately 20% of the redress for all claims excluding the said fisheries claims)." Eh, Bob?

Only some parts of the Tainui Claim, as I understand it, have been substantially litigated, with full evidence and cross examination in the Waitangi Tribunal and ordinary Courts. While there can be little doubt the Tainui Claim must succeed on its merits in any court of law, it is not certain without full litigation that all details of the Tainui Claim would finally be upheld, or just as significantly, that other major problems might be substantiated, to the benefit of Tainui, in a full hearing of

their Claim. For just one example, from independent valuation experts we are aware that, if the Tainui settlement at about \$170 million is accepted for the valuation agreed by Tainui & the Crown of \$12 billion for the 1.2 million acres of raupatu lands, then on the same basis settlement for Ngāi Tahu (3.4 million acres of Tenth's stolen) would have to be about \$500 million (incidentally giving the lie to several Government statements about "relativity").

On the other hand, it might be seriously unjust to the taxpayer that Treasury has accepted without trial the figure of \$12 billion for Tainui's 1.2 million acres (\$10,000/acre), with no evidence disclosed as to the basis for that figure, or any evidence or rebuttals and cross examinations done in an independent Tribunal (as was done in Ngāi Tahu's case). For all we know in our other capacity as

taxpayers, the Treasury and government may have sold us down the river on inflated Waikato land value estimates, because it suits the current political agenda or whatever dealing strategy is actually afoot here. Surely it is better these important questions be removed, as they were in the Ngāi Tahu case, to an independent Tribunal able to call its own experts in such matters, especially since it is beyond doubt that the vital interest of all tribes are affected by the Tainui agreement. The point here is that there are serious hazards for the Crown (and its taxpayers) as well as for Māori when the latest fashionable rush of blood to the head takes the parties away from the Rule of Law and an independent judiciary, as mandated by the Treaty of Waitangi, and moves instead into the realms of Arikitunga, mateship and mutual back-slapping, and the realisation we could all wear a crown if we really wanted to.

At the end of it (maybe as soon as May 1995) Tainui will be required to accede to the government pushing through law changes that remove all the rights of Tainui people

to sue and be heard in the tribunals and courts on any matter concerned with their very strong claims.

I wonder if Tainui would not be far better off to sue all these matters out in the courts, taking due process, and the time that goes with that, rather than taking a settlement which basically means agreeing to be paid right now in return for getting a smaller amount paid over fairly soon. I'm afraid their mokopuna are going to say "A quick fix is always a quick fix", and lo and behold, their claims have not been settled after all. Is that the plan perhaps? Government members and officials seem to be

We are tāngata whenua and we will still be tāngata whenua long after this present lot of politicians and Crown officials are reduced to dust. Long after the Crown itself is reduced to a few sordid paragraphs in history books, and we are rejoicing in a new republic, we shall still be tāngata whenua, and still asserting our rights under the Treaty of Waitangi, and our inherent tino rangatiratanga

claiming the Tainui matters in effect have been settled already, full and final. By contrast Tainui spokesmen have made it clear that Tainui will not bind future generations, major claims are excluded from their "Heads of Agreement", they do not accept major parts of the Crown proposals in the fiscal envelope, and settlement is not by any means "final", nor "full".

Meanwhile, senior government Ministers represent the Tainui settlement as evidence of common sense and the fiscal envelope already in action, and as settling the (supposedly) largest Māori Treaty claim (even though in fact it is only about one third of the land area defaulted in the Ngāi Tahu Claim, but who cares anything about facts these days? Now we are going for the majoritarian politics and taking it out of the courts, we can just say anything we like, with no fear of the judges!).

Such major discrepancies and contradictions look like an effort to mislead and confuse Māori and Pākehā alike. Why? What are we supposed to not notice?

Interviewer: Why is the Crown's

"fiscal envelope" proposal unjust and unable to finally settle any major claims?

Maarire: The government is claiming the right to say: "We will discuss particular patches of land only, which we ourselves will determine, but we will not discuss the economic problems in which your tribe is struggling, we will not consider any lands or resources in the "conservation estate" as available for settlements, we will not allow you to raise related legal or constitutional issues, we will not entertain any notion that there be compensation objectively related to the actual value of your lands lost,

there will be no normal reparation for wrongs inflicted on you, no accounting or recompense for the accumulated losses through being denied the use of your lands for the past century, no consideration for the disruption of your society and your families' lives since your footing was stolen from under you.

And if your own children are not to be landless also, you must go into the marketplace, with the pittance we intend to give you, and try to buy land in competition with wealthy foreign investors invited into this country by us to take over "our" Crown properties. And by the way, you must give up for ever your present legal rights to sue and be heard in the Waitangi Tribunal and Courts on anything related to this claim or the wonderful settlement you are being given."

No final settlement of just claims can emerge from such an unfair and inequitable process.

We are tāngata whenua and we will still be tāngata whenua long after this present lot of politicians and Crown officials are reduced to dust. Long after the Crown itself is reduced to a few sordid paragraphs in history books, and we are rejoicing in a new republic, we shall still be tāngata whenua, and still asserting our rights under the Treaty of Waitangi, and our inherent tino rangatiratanga.



Te Iwi Maori in partnership with Te Tuhono/The Alliance

Sandra Lee

The development of durable solutions to Maori grievances under the auspices of colonialism, republicanism or any other form of sovereign dictate will only be accomplished through the unified efforts and mandate of Te Iwi Maori.

Some Iwi will conclude negotiations with the Government independent of a collective Maori purpose and current evidence would even indicate some settlements would be based on commercial interests and political pressures.

Such settlements will deny legitimate access to many Maori people supposedly included under a tibal umbrella which incorporates among other things a promise of legitimate mandate.

We must all as Maori recognise first and foremost the Treaty of Waitangi version as signed by the majority of Maori signatories.

It is this document that will provide the basis and platform for developing effective policies from both a Government and Maori perspective. The recognition of this one document will avoid the complexities that have arisen because this, and past Governments have chosen to develop policy based on a Treaty version not universally accepted by Maori and frankly since it does not have a majority of Maori signatories, it's legitimacy is arguable.

This brief prelude identifies the key aspect which divides Maori in the manner in which settlements are to be accomplished. It is the key aspect in which a Te Tuhono Government will develop positive dialogue with all Maori claimants on an Iwi, Hapu, or individual basis.

Whether the Iwi is Tainui, Ngati Porou, Ngai Tahu or any other tribe, the advantage over current settlement negotiation processes is that the criteria in developing any negotiation is set from a fully accepted and uniform benchmark. Be assured, there is currently no other political party that has a Maori policy deeply entrenched in the long term economic and social wellbeing of the Maori people.

Would be self appointed "leaders" will have to accept that democratic processes are pivotal to effective development of successful economic policies for Maori. Te Tuhono policies recognise tribal boundaries and the need for localised decision making processes.

These policies also recognise the need for tribal input on National Maori policy development and control however at the end of the day Maori progress will depend entirely on grassroots acceptance, participation and involvement irrespective of where our people are located at any given time.

Maori ought to be given the opportunity to develop processes for democratic representation that can still encompass tribal leadership. It must also bring together the requirements for Maori rural and urban political participation, an area in which no one to date has attempted to resolve.

Land that is subject to a Maori land grievance or dispute will be enshrouded in sales prevention ordinances as will all state assets.

This is an issue in which many Iwi are in accord and in addition Te Tuhono will ensure that the owner-

ship, management and control of rural reserves, recreation and Maori land will remain in New Zealand ownership.

We will continue with reforms to the Maori Reserved Lands Act to ensure equality under Article II.

One of our goals is to avoid duplicating the bureaucratic structures that currently manage and monitor the Governments Maori fiscal vote.

We also consider it wiser and indeed a more effective solution to give Maori every opportunity to provide their own solutions in education, health, housing, employment and so on.

There is no doubt Iwi will play an important role in developing policy and managing implementation for their regions.

Article II of the treaty will provide political security for all of Maoridom including Iwi, hapu and whanau by ensuring Maori decision making engages a Maori perspective presently non-existent. In addition Te Tuhono will guarantee under Article III that Maori will participate directly in Government through proportional representation in the House of Representatives.

Our education and employment policies for Maori encourage regional participation where Iwi will once again come to the fore in policy and implementation.

In essence, Te Tuhono provides real solutions for all Iwi based on the only opportunity Maori have in overcoming poor health, education and employment levels.

Other political alternatives marginalise Maori by either political expediency or social differentials.

The following text was delivered by Te Aritaua Pitama on either 3YA or 3ZB during the 1930s. Te Ari was one of the more significant cultural leaders of Ngai Tahu from this century. He was tutored by Taare Tikao, Tame Kirini, Hoani Matiu, Teoti Pitama and his mother Manakore Te Hauraraka Pitama (nee Maaka). A biography of Te Aritaua is due to be published in early March by the South Island Arts Project Council under the title Tales Untold.

This extract deals with Ngai Tahu kawa as it was in the 1930s.

The first section is a simple narrative of a powhiri that most of Ngai Tahu should know. The second section deals with the kawa of tangihanga. The song to note is the Ngati Irakehu song "Mate Rawene" which is still sung by the Tikao family.

Overall the text allows a glimpse at Ngai Tahu kawa in the 1930s. It is a fleeting glimpse - a simple narrative. Te Ari was well versed in traditional karakia, tauparapara, haka and waiata none of which make it to the broadcast. In particular his sisters, Hutika and Wairemana were noted composers.

However the text should go somehow in allowing us to reconstruct traditional Ngai Tahu.

Finally it is worth noting from Te Ari's diary a comment he made in the 1930s. It is pertinent because too often kaumatua and rangatahi are too eager to blame the other over the decline of marae kawa. Te Ari lays the blame on both.

... the tangihanga is still carried on, but in a very different way... Rarely do you hear the apakura or lament - The mihi is also a rarity. The more valuable side of the tangihanga is fast falling into oblivion. Only the festive side is kept up. To my mind, the deterioration is due to a lack of cultural appreciation on the part of our youth, nay, more an ignorance of spiritual values as conceived by our Maori youth. The fault lies not en-



tirely with our young people, for after all it is the responsibility of those who are community leaders. (Te Aritaua Ms, emphasis added)

The Powhiri

Erau rangatira ma o nga Hau e wha tena ra koutou katoa: - Greetings from



Te Ara Pitama

the land of the Maori - New Zealand - Land of the Long White Cloud.

That unusual chant of welcome is an invitation for us to enter the sacred precincts of the Courtyard of the Maori. In front of us is the majestic carved but simple meeting House. The elderly women have raised their cry of welcome - a chant of Farewell to their loved ones who have passed within the veil - and now the beauties

of the tribe together with the warriors, make their way towards the front of the meeting House. Suddenly from the flanks emerges the leader of the Haka or Posture Dance. With facial grimace, protruding tongue and gesture wild - he raised his stentorian voice in this warlike dance of welcome.

The words of that posture dance likened the visitor to the most valued asset of the tribe - the waka or canoe. Draw hither the canoe - to its resting place the canoe; - the warriors retire four steps back and carrying in one hand a staff or tiaha (sic), the paramount chief of the tribe makes his speech of welcome. He first recites his patere or tone poem, Whakarongo mai etc. So fraught with alliteration. His love of simile is expressed in the following words - "We welcome you o Rare White Crane of Simple Flight; we greet you O Stranger from beyond the Skies," When the speech is concluded, another tone poem follows, sung by those around the meeting house. It is the story of praise for that plant known to him as harakeke or flax. Flax played the most important part in his economic life, his mats, baskets, rugs, clothing and even his cooking utensils.

Yet another tribal chief stands and he too must supplement the speech of the first speaker. - But the speech is unfinished unless relish is added to sweeten (sic) it.

At this point the visitor stands and makes his speech in reply. Then follows the usual form of greeting. It is the pressing of noses, - rather odd - but more hygienic than the way of some races.

The visitor is then escorted to the dining room where he is feasted to a most sumptuous meal. The western world provides dinner music to aid the digestion, so did the primitive Maori. He chanted love songs. The language of the Maori is divoyed (sic) of terms of endearment, well might you ask what were the methods he resorted to.

Te Runaka o Awarua

Jan Sooalo

Historical overview

Awarua is located 30 km southeast of Waihopai (Invercargill) in the district of Tarere ki Whenua Uta, encompassing the coastline from Omaui to Bluff and up the northeast coast towards Otakou.

The name of the district is reputed to have been derived from a helmet-order given by Tamatea during his voyage of discovery in 1300 although the 'journey into the hinterland' did not actually take place.

The local Marae at that time was located at Omaui, some 12 km north of Motu Pohue or Bluff Hill as it is known today. However the history of Bluff Hill is steeped in Waitaha, Kati Mamoe and Kai Tahu tradition as it is known as the taurapa of the sacred canoe Te Waka O Aoraki - the sternpost of the South Island.

Europeans arrived in 1813 and proceeded to introduce trading activities particularly in flax, whaling and sealing.

Early Maori Committee

Following the introduction of trading and local industry Bluff developed into a thriving commercially-based township.

A committee was formed to administer 'hostel' activities pertaining to the Waitaha hostel which had been built to accommodate the many travellers en route to their annual titi harvest expedition.

The hostel committee were in turn succeeded by the Awarua Maori Committee who appointed trustees for the 'Little House' and land acquired through an exchange between Chief Topi and the Harbour Board for the original site and the area in Henderson and Bradshaw Streets, where the Marae is located today.

Te Rau Aroha Marae

The 'Little House' remained the

centre for local Iwi until the vision and diligence of a few dedicated individuals resulted in a large-scale project being undertaken to provide more facilities for whanau activity.

The Wharekai of Te Rau Aroha Marae was erected in February 1984. It was built debt-free by many dedicated volunteers, and stands as a tribute to their commitment to their people.

The name was conferred by the elders of that time and may be translated to mean "The Plume of Love" (Ohoto).

Special Features

Bluff Hill stands as a sentinel to the islands of special significance to Rakiura descendants, many of whom still reside in Awarua.

The Titi Islands, Rakiura (Sterwart Island), Whenua Hou (Codfish) and numerous others are located in Foveaux Strait and played a large part in the lives of our tupuna.

Runaka and Marae Activities

As well as providing a spiritual base for the people the Marae is the centre of many other activities.

Runaka meetings are held monthly or earlier if required where a myriad of issues are addressed - Resource Management, DOC issues, Social, Traditional, Cultural etc - what they mean and how they impact on the people.

Other activities include:

- * Mini health days, when Plunket provides a comprehensive health programme targetting mothers and young children but also encompassing all health issues;
- * Wananga, hui, tangi, meetings etc;
- * Social Service group - investigating the current status of Iwi/Maori within the community, targetting their needs and focussing on the betterment and well-being of our people.

- * T.O.P.S. Training Programme -

Marae-based Horticultural course,
* Homebuilders - counselling service for families under stress.

Contemporary issues

The preservation of our culture and tradition is clearly an ongoing challenge and of paramount importance. Accompanying this is the urgent need for the development of a skills resource base; the large majority of work undertaken at Runaka level is becoming increasingly complex and technical in nature.

A major hurdle facing our people is in accessing the pakeha decision-making process at a local (and national) level where we can effectively participate. In spite of legislation providing for Iwi consultation to occur this is not taking place in many instances. Representation on local bodies such as Council is an example.

Unemployment in the district is also a problem. The closure of Ocean Beach Freezing Works and the downturn in oyster and cray fishing, along with restricted wharf activities are all factors which are impacting on the community.

Overriding this though is the concern of depleted mahinga kai sources. The people are resilient and have demonstrated over time they will endure; not so their traditional resources. In spite of strenuous efforts, attempts to introduce rahui and taiapure areas have been over-ridden in favour of the larger Marine Reserves.

Ongoing struggles are also taking place over ownership and management of the (Crown-managed) Titi Islands, Whenua Hou. Disputes involving beneficial rights with DOC, Forest and Bird Society and various other parties are placing increasing pressure on Iwi. By using the technology and resources of today we may accomplish our goals of retaining our past and regaining our future.

Let me give but two examples.

1. The art of winking. In a concourse of people the male would secretly cast his eyes around until he found some damsel that attracted him, having found his prey he would wink and if she winked back they would both click.. - a reminder of words once uttered by Ronald Coleman. He cocked his eyes at her. She cocked her eyes at him and for one breathless moment they were both cock-eyed.

Secondly - the method known as pinching.

2 The male would get as close as possible to the female and he would pinch her in the most sensitive part of the human anatomy - and I'm not going to tell you where that is. If she pinched back OK both went bush.

The Tangi - Obsequies of the Dead

Tenei Kura hinga te Pou - tokomanawa o te whare. - Alas the main support of the House has fallen. - Papa te Whatitiri - Haruru ana te whenua - The Heavens do clash - the Earth doth quiver - Haere e Pa - Haere Haere Haere. Pass on, O Sire, along the quiet way that Knows no return.¹

Such is the solemn panyghenic that is made on the passing of a distinguished tribal elder. - Let me but for a glancing moment take you to the Marae where a tangi or wake is taking place. Let us approach this sacred precincts in the spirit of reverence. A great concourse of people both Maori and Europeans have gathered to pay tribute to this once great leader. As we draw nearer the meeting House, the elderly women dressed in black, - their heads garlanded with a circlet of green leaves - tangi their chants of welcome and grief.

Haere atu ra
E kui ma
E koro ma
Hoki atu ki te kororia [a]
Te Kahui Ariki Wairua

Haere atu ra
Hoki wairua mai ra
Hoki wairua mai ra
Ki runga i o marae maha e
Haere mai

As I look around I see pain - sorrow grief in the faces of those in front of me. The casket is in a tent adjacent to the carved meeting house. - The women folk are weeping - to me their is something deeply spiritual - that is hardly the best word at least it is something that stirs something within. Around the wailing tent are photos of all the close relatives who have already passed within the Veil. Squatting beside the bier is the young widow - with a woollen rug over her shoulders and with her arms outstretched towards us she chants her love and devotion for her late husband. Soon the wailing subsides and from the portal of the meeting house approaches the elder of the tribe. First he speaks to the deceased, then he addresses the Kiri - mate, or next-of-kin and then the crowded assembly. - His speech is followed by a *Pazent* or apakura. P'raps the best known is this one, set to a modern arrangement.

E Pa to Hau.

E Pa to Hau he wini raro
He homai te aroha
kia tangi atu au i konei
He aroha ki te iwi
ka momotu ki tawhiti ki Pairau
Ko wai e kite atu
Kei whea aku hoa o mua ra
I te tonuitanga
ka haramai tenei ka tau wehe
ka raunga iti au

Preceded by a cross bearer or crucifer, a priest of the church recites the last sacred rites of the burial of the dead.

1. Whakatuwheratia...

From the burial ground the people return from the marae, where they sit down to a most sumptuous banquet. During the meal speeches are

again made to remind the people of what a splendid example the late deceased was in the community. After everyone has been fed the entire populace assembles in the meeting house for the first time since she has lost her husband, the widow leaves her tent and she is greeted with chants of welcome as she enters the meeting house of her ancestors.

Mate Rawene Aue hiki e
Noho ana ahau whare kura e
Ka kake au ki a Hemi ite e
Ki te ka kane ka kai hau
No te urunga i te wai rama
Haurangi kei au i ki konei i e

Now the entire evenings entertainment is provided in order so that she may forget her sorrow. Already the matchmakers are at work hoping that she will fall once more quickly and forget her loss. And so a variety of love songs are provided for the evening entertainment.

He poroporoaki
Hei konei te iwi
He ara whanaunga
Kei mamao roa

1. Te Ari had a number of apakura, mostly simple four line dirges.

Ma waka e whitu
E taunei te marae e
Ko te karanga pae . . .
Hei hine e

Now in gathering of this kind, many of the songs are composed on the spot. But before we leave, let us pay a brief visit to the huge kitchen where for some days now the large populace has been fed. Sacks of potatoes, carcasses of beef and tons of vegetables have been cooked in the old time umu as well as in huge steam boilers, containers. The cooks of the marae are perhaps the most important people.

Supplied by Te Maire Tau

¹This is a shorter version of the tauparapara Te Ari delivered at Taare Tikao's tangi.

Tuhituhi tawhito - Rock art

Gerard O'Regan

With the rock drawing rich limestone valleys of North Otago and South Canterbury Ngai Tahu whanui has inherited the great bulk of this nation's rock art. Unlike the elaborately carved meeting houses of Te Ika a Maui, the rock art often defies interpretation of either its design or its intent. Nonetheless Ngai Tahu, who have not maintained a strong carving tradition, do have this notable art painted onto and inscribed into our landscape.

These taonga, though, are at risk. Many are at the end of their natural term with stock damage and visitors - not all with good intentions - adding to the threat. Yet we are not at all sure of what art actually exists.

With this in mind, in 1990 Atholl Anderson and Brian Allingham initiated the South Island Maori Rock Art Project (SIMRAP), a project that seeks to find and photograph every piece of rock art in the South Island.

Atholl, a member of Otakou Runanga and University Professor, directed the Project in its first stage with support and funding from the 1990's Commission, the NZ Historic Places Trust and the Anthropology Department of the University of Otago. Brian, a Pakeha archaeologist, is one of the most experienced archaeological field workers in the country. Having spent the past few years working as a contract archaeologist, he undertook to be SIMRAP's Project Officer. After the initial funding was depleted, the NZ Historic Places Trust continued to fund the Project sufficiently to keep it ticking over but this would not have been possible if not for the huge personal commitment of time and money by Brian himself. To those of us in Otago, his little blue - mostly blue - truck plodding along

the highways has been a familiar site, although saddening in the fact that this person working on our taonga was not properly resourced even with an adequate vehicle. If the ambitious project was to be realised it needed to enter a new phase of operations. In 1993 Atholl accepted a university position in Canberra. I inherited the role of Project Director, which coincided with the completion of analysis of the pilot study results. The pilot study set out to determine the scope of the programme and the likelihood of discovering further rock art. The area extending between Awamoa Creek and Kakanui River revealed a 300% increase

in recorded sites in addition to a dramatic increase

in the number of unrecorded figures in already known sites. A shelter at Totara Terrace of which scholars had written that all the recognisable art had been illustrated was inspected by SIMRAP to find over 400% more figures than previously recorded. Given the proximity of the pilot study area to Oamaru and the relative density of population nearby, these results were startling.

The study confirmed beyond doubt that the Project is necessary, and that the present record of our taonga is grossly insufficient. At about the same time a most illuminating illustration of what we are at risk of losing was found by SIMRAP in upper Waipati Creek. Brian discovered a stunning one metre wide, complete but faded 'birdman' motive in an already very well known and visited site.

Brian and I developed a plan for the project. There are two principle goals. The first is to survey for all the rock art we can reasonably expect to find so that the tribe and others can make properly informed heritage and resource management decisions. The second goal is to produce an archival standard photographic record so that at least the images of the art will always be available to the iwi and community even if the original works themselves perish. In 1994 Te Runanganui o Tahu formally adopted SIMRAP as an iwi project in order to ensure its completion, the first time the tribe has ever taken such a role in heritage management. When completed in July 2003, nine years from now, the Project will have cost some \$590,000.

Without funding available at present Ngai Tahu needed to find outside support for the work to see us through to times of greater iwi prosperity (ie, 'Post-Claim').

ECNZ have generously agreed to sponsor Ngai Tahu in this endeavour, initially providing the set up costs for all the proper equipment (including a vehicle!) and half of two years operation costs. The NZ Lottery Grants Board, through their Lottery Environment & Heritage committee, also agreed to fund the Project providing the other half of the \$60,000 p.a. operational costs for the first three years. This support has allowed the SIMRAP to go into full production from the beginning of this year.

Given that it is our heritage, our mana determines that Ngai Tahu whanui must carry some of the financial responsibility ourselves, and so by way of the NTMTB the tribe has made a forward commitment of \$120,000 towards the operational cost for the years 2000 on. By that point we are confident that the iwi will be sufficiently resourced to pay,

and it illustrates how important these taonga are to the iwi and our intent to see them properly managed.

Provided the Project is on track with its objectives, and Brian hasn't gone delirious in the South Canterbury sun, both Lottery and ECNZ will consider funding the project further after the first three year period.

Brian is the only paid member of the Project Team, but the iwi has recognised the need to see some of our younger people coming through and being trained in this line of work. While in the oncoming years we expect that we might be able to offer



a fully paid trainee-ship, at present Rachel Palmer is joining the team as the voluntary parttime Assistant Field Officer. Rachel, a Palmer from Taieri Mouth, is starting a masters degree at Otago University in archaeology.

If you would like to support SIMRAP more by way of a financial contribution, we would welcome any donations towards setting up a fund to get a fulltime paid Ngai Tahu trainee aboard. Finance aside, developing this skill base among our own is the key to being able to fully manage our own rock art taonga in the future. It is a prerequisite to exercising our kaitiakitanga over these taonga, taonga we inherit from our tupuna and treasured by the Nation.

** Contributions to a putea for a trainee can be sent to SIMRAP, Roger Wyeth, Ngai Tahu Maori Trust Board.*

70th anniversary of Ngai Tahu whakapapa files

Russell Caldwell

This year marks the seventieth anniversary of the Maori Land Court sittings at Tuahiwi. After years of use, the Whakapapa files are about to be retired and placed into safe keeping. In some cases the files are up to 72 years old. It has been decided that the primary documents will be copied and taken out of daily use. While Ngai Tahu are investigating ways to preserve their Whakapapa record, there is a belief in some quarters of Maoridom that the Ngai Tahu system of maintaining a beneficial register is too anglicised and it is preoccupied with counting heads.

Ngai Tahu have been involved in the collation of historical information for over 150 years. Since the first dealings between Ngai Tahu and the Crown, it has been necessary to keep a register of tribal members. By 1849 it was clear that the Crown had no intention of meeting its commitments to Ngai Tahu as required of them by the various land purchase agreements. Since the 1840s the Ngai Tahu claim was pushed backwards and forwards between the judicial and political arenas.

As each subsequent body or au-

thority investigated these issues, the general consensus was acceptance of the complaints. The dominant question arising from these reviews was one of identification - who should benefit from any reparation?

The Government sponsored investigation into the plight of Ngai Tahu was most extensive between 1848 and 1929, and unfortunately, still continues to the present day. The purpose of the 1925 Tuahiwi hearings was to ascertain the persons entitled to participate in any relief in respect to the Kemp purchase. The resulting Court Order of 12 March 1925 listed the original kaumatua and their descendants. The Trust Board published this list in 1963 under the title of "Ngai Tahu Maori Trust Board Original Beneficiaries". This became more commonly known as the Pink Book.

After 1925 those who resided outside of the boundaries of Kemp's purchase began to complain. They had not been included on the 1925 list. So in 1929 the Court sat again, and in conjunction with the Ngai Tahu and Ngai Mome Census Committee, determined the extent of the admissions. The completed 1929 lists were given the combined

title of "Ngai Tahu Kaumatua Alive in 1848 as Established by the Maori Land Court in 1925, and the Ngai Tahu Census Committee in 1929". This list is commonly known as the Blue Book. Since 1966 legislation has required that those wishing to enrol as Ngai Tahu beneficiaries must trace their Whakapapa to at least one of those Kaumatua in the Blue Book.

During the 1960s the beneficial role and Whakapapa files were administered by the Maori Affairs Department in conjunction with the Maori Land Court. However due to increased powers under the 1966 Maori Purposes Act, Whakapapa record and beneficial register were placed under Ngai Tahu control.

In 1974 Terry Ryan, who at one time had been an officer of the Maori Land Court, was employed for six months to maintain and update the files. This task was a mammoth one and 21 years later is far from complete.

In accordance with the system used in 1925 the files are still kept in whanau groupings. The starting point of each file is an individual or individuals alive at, or before, 1848. In all there are 355 such files.

The 1993 Privacy Act poses something of a dilemma in respect to Whakapapa. The Privacy Act was designed to control the availability of personal information. Often the files contain sensitive information. According to Polynesian philosophy,

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Kaumatua rangatira

Riki Te Mairaki Ellison

RIKI TE MAIRAKI ELLISON died in 1984. He was widely regarded as a kaumatua rangatira of the Waitaha, Kai Tahu and Kaati Mamoe people of Te Waipounamu.

Riki Te Mairaki Ellison was a modest man, his home at Taumutu was always open to everyone. He was regarded and respected for his knowledge of local and South Island history.

The following is an extract as told by *Riki Ellison* to *Haare Williams* at the 1982 Maori Womens Welfare League annual hui.

Haare: What does Waitaha mean?

Riki: Waitaha it means literally the side of the water- the side of the ocean. In the Canterbury area it refers mainly to the land and also the very early tribe that arrived here more than a thousand years ago.

The full name is Te Pakihi Whakatekata Waitaha and it includes the area of flat land that runs parallel with the mountains, that area that runs from the coast to the mountains.

The Waitaha people are probably the descendants of Rakaihautu. I believe he was renowned as the captain of the Uruao canoe. The canoe arrived here in 900AD. I've been told we look at a lot of land marks that follow this same name Rakaihautu - his footstool, his table, his mount and his footsteps.

So that's where Waitaha comes from.

There was also a second invasion - a second lot of people who came after the first were also called Waitaha. They arrived before Kaati Mamoe and

I think they came from Tuwharetoa - on the side of the lake there. However I'm not sure about that.

After that the Kaati Mamoe people

came and that would be only about 400 years ago and following them Tahu's people came about 300 years ago.

Haare: Who was Tahu Potiki?

Riki: If we go back to Uenuku, to Paikea there's another break that goes to Tahu Potiki and then to Whatiua.



Riki Te Mairaki Ellison

In our way there may be a clash here with Ngati Porou. Whatiua being the elder married Hemoterangi or Hamoterangi and they had three

children, the eldest being Porourangi. Whatiua died and the youngest brother of Whatiua (Tahu Potiki) returned back and took Hamoterangi/Hemoterangi for his wife and had three others Ira a Tahu/Ira Tuhoe, Ira Aparoa and Ira Manawapiko.

So Tahu then became a descendant from the Takitimu canoe and through Paikea - the connections I'd have to fathom out myself. That's where Tahu comes from. I think Tahu came down as Porourangi still being the elder - through his father stayed in the area where he thought he should be and Tahu had to find another field.

I don't really believe that he ever got as far as the South Island.

But it's from his offspring who moved down here through the Kahungunu area that found themselves working their way down to the South Island. I can't explain it any clearer.

I believe at one stage that he was in command of the Takitimu canoe that moved down south but somehow or other the Takitimu canoe was meant to have reached as far as the Invercargill-Mataura area but there's said to be a grey area that we don't know who commanded it.

I understand also that they drew the canoe up into the Takitimu mountains which is up the back of the Riverton area and it's still there. That's as tradition has it and I've no

doubt that it still really is there.

If we suddenly find it it'll be great history wouldn't it.

Courtesy of Nga Taonga Korero

Haki Te Kura

Te Ahi a Haki Te Kura

A long time ago stood a Pa called Tahuna. The chief of this Pa was Tu Wiriroa, his tribe was Ngati Mamoe.

Tu Wiriroa had a daughter. Her name was Haki Te Kura. She was not very pretty. When she was young she had a sickness. It made her skin red and spotty.

Often the people of the Pa would swim in the waters of Whakatipu. Haki Te Kura would hide and watch from the grassy slopes of the hills - Nga Puke Maeroero. The people believed that the fairies lived in these hills. Haki Te Kura decided to swim further than the people. Early one morning she rose and made a raft from dried raupo. As she slid into the waters she turned her raft towards Tapuacuenuku - Walters Peak - and she started to swim across Whakatipu.

The waters were cold. But Haki Te Kura swam on. When she reached the other side of the lake, she lit a

fire to warm her body. She was very cold. The rocks of this point were blackened by her fire. These rocks are called Te Ahi a Haki Te Kura - the fires of Haki Te Kura. Her father was greatly pleased and his daughter Haki Te Kura was the first person to swim Lake Whakatipu.

Kokiri Whiti

This is another story of Haki Te Kura. Tu Wiriroa, Haki Te Kura's father, decided that his tribe should move to the Taieri River. However another warrior came with his people to live here too. He was called Tukiauu. Tukiauu had been beaten at a battle in Kaikoura by another tribe called Ngai Tahu. Tukiauu had a son, Kokiri Whiti. Kokiri Whiti was very handsome. Kokiri Whiti met Haki Te Kura. They fell in love. The parents of Haki Te Kura and Kokiri Whiti were angry with their children. Tu Wiriroa told Haki Te

Kura that she was not to see Kokiri Whiti, but Haki Te Kura and Kokiri Whiti met secretly in a cave near the Taieri River - where they would press noses. One day Tukiauu heard that enemies from the north were coming to take him. Tukiauu decided to take his people to Rakiura, Stewart Island, where they would be safe. Kokiri Whiti had to go with his father. Haki Te Kura was sad. Haki Te Kura stood on a cliff watching the canoes set off southwards as Tukiauu and Kokiri Whiti passed beneath the cliff in their canoes. Haki Te Kura decided to jump into the sea from the cliff. Kokiri Whiti could then fetch her in his canoe. Kokiri Whiti watched as Haki Te Kura jumped from the cliff into the sea. Kokiri Whiti waited for Haki Te Kura to swim to his canoe. Kokiri Whiti was frightened, he rowed his canoe to where Haki Te Kura had dived. He found her lying dead on the rocks. Kokiri Whiti was frozen with horror and cried out in pain. Tu Wiriroa had also seen what happened and was very angry. He called his warriors from all the villages to kill all of Tukiauu's tribe and Kokiri Whiti. The warriors and Tu Wiriroa chased Tukiauu and Kokiri Whiti all the way to Rakiura. Tukiauu and Kokiri Whiti were killed. This was the only way that Kokiri Whiti was able to join with Haki Te Kura - behind the greenstone door.

The Haki Te Kura stories above were supplied by **Te Maire Tau**

If you know other stories that tell Kati Mamoe / Ngai Tahu history send them to the editor



Panel - Takahanga Marae

Raw bone Warrior

Moana Tipa

When Jason Duff was selected for D.B. Bitter Auckland Warrior reserves last November, aged 22, it was a long time goal achieved, and the first major challenge of his professional career.

However, some would say Jason's Matua Tipuna, Herewini Kahaki and Witurora (Wi) Duff (patron and founding member of the Dunedin Kia Toa Rugby League Club in 1957), seeded in Jason their challenge, respect and knowledge of the game during his very early years.

Caretaking was the day to day business of parents Kuao and Tangiora Duff. When Jason was five years old, moved from his birthplace at Murupara to hapu and iwi at Otautahi.

"We started him off in league, and we were just lucky that was what he wanted. He was six then, so from that time to when he was 15, come rain, hail or what, we never missed a game. There was always one of us on the sideline."

Without doubt, that support helped him lay claim to the game at the outset. From seven until he was twelve, he represented Canterbury age-group teams.

At twelve, he played his first national tournament representing Canterbury for the Southern Zone team.

Nearly two years later, at fourteen, he reached his first turning point.

"I was reserve in the Kiwi School Boys national tournament. I felt I should be in the starting line up and I wasn't. So I didn't want that to happen again. I realised one of my goals then," he said.

In his 16th year he was selected for Provincial Secondary Schools against Australian High Schools, picking up Hagley High awards for 'Best For-

ward', 'Player of the Year' and 'Iron Man' on the way through. The following year it was New Zealand Under 17's and selection for the Elite Youth Squad.

Doing the work, grafting the hard yards, putting in the mental and physical work was his style of game. Many years of karate would keep motivation intact and just as importantly, instil principles of self discipline to manage potential flare-ups that he'd be facing as he moved into 1990 /1991 and his win of premiership league with Addington Premiers. Later that season he represented Canterbury under 19's at national level.

In 1991, the pressure was on, Addington Premiers, Canterbury Emerging Players, Junior Kiwis, Canterbury 19 Years Rep and the win of a Training Scholarship with Brisbane Broncos.

There were some great highlights through this time. 'Player of the Day' in his first televised game in the quarter finals Canterbury Cardinals against Waikato Cougars. In the Southern Zone Selection against Australian Eastern Suburbs in Christchurch, 1992.

Selection in 1993 to tour Great Britain and France - was hampered because of injury. In 1994 he was selected for Canterbury Cardinals in the Lion Red Cup Superleague.

"We watched him go from strength



Kuao Robert Jason Kurukuru Duff - Mokopuna of Herewini and Robakino Kahaki, Witurora and Jean Ellen Duff of Whanau Apanui, Ngati Porou, Ngati Kahungunu, Waitaha, Kati Mamoe, Kati Kuri, Te Ati Awa, Huirapa, Ngai Tahu

to strength - we just had to be there, the main reason behind it was to give Jay a lifestyle we didn't have access to - that was the guts of it," said Kuao.

D.B. Bitter Auckland Warriors, Football Manager Laurie Stebbing is pretty clear on what Jason brings to the game. He calls him "a typical South Island performer - with rawbone, never say die, uncompromising style".

When asked what the Warrior investment in Jason was based on, he replied: "In that position (reserve) they keep pressure on the players to perform. We believe he'll do that".

In the meantime, how does he stay focussed?

"Realizing I'm in the reserves," he says, "and I take a lot of strength from being Maori. When I've got a hard game, I like to think of my grandfathers. They were wise men. When they were young they went to war. This is my war. When I go into it, I go as hard as they would have".

TE KARAKA

History most readable

Te Maire Tau

Te Mamae me Te Aroha

by Bill Dacker

1994 University of Otago Press and Dunedin City Council

Bill Dacker is well known to Ngai Tahu. He has been presenting the history of the Otakou Ngai Tahu to Pakeha for sometime. Bill's great strength as a historian is that he has worked among Ngai Tahu during their non-profile years. He has gained the confidence of the few remaining Ngai Tahu kaumatua that hold their histories. His acceptance among Ngai Tahu is due to working with the people in the cookhouse or at the

back washing dishes. Dacker follows in the tradition of Salmond and Binney. Dacker does not sit in the Ivory Tower, content with pillaging the local Hocken Library for Ngai Tahu manuscripts.

This strength is evident throughout this book where the personal experiences of local Ngai Tahu are woven into the text. Magda Wallscott a principle kaumatua of Ngai Tahu, is often referred to as are her major roles in the formation of the Maori Woman's Welfare League and cultural groups in the city.

Dacker's use of reminiscences is probably at its best whenever he discusses mahinga kai. Another good

(continues page 23)

Christchurch Arts Festival

The first full scale arts festival to be held in Christchurch in a number of years is being organised for July 21 to August 6 this year (and biennially from then on).

The Christchurch Arts Festival will present a broad range of arts programmes to residents and visitors of Christchurch. Around 90% of the programme will be NZ artists especially those not often seen in the South. The remaining 10% will be international artists.

The Festival will be a combination of independent events organised by arts groups in Christchurch such as Canterbury Opera and the Court Theatre and events commissioned by the Festival itself.

One of the commissioned events for the first festival will be a theatre initiative coordinated by Burnside High's Craig Fransen and theatre director Jim Moriarty with Festival Director Briony Ellis.

The kaupapa of this project is to give new and emerging Ngai Tahu actors and theatre workers the opportunity to work with professional actors, directors, technicians and arts administrators to create a theatre production for presentation in the Arts Festival.

"We are very excited by the progress being made with this initiative. The festival hopes to renew the project for future festivals and ultimately develop a core contemporary theatre group in Otautahi," says Briony Ellis.

The Christchurch Arts Festival is a Charitable Trust. Patrons of the Trust are Vicki Buck, Mayor of Christchurch and Ngai Tahu Trust Chairman Sir Tipene O'Regan.

Two Plays

Brian Potiki

In June last year a number of us travelled north to the 21st annual Nga Puna Waihangahui.

Some made the journey to Parihaka Taranaki from as far as Murihiku. Another roopu, lead by Cath Brown, went from Christchurch.

They took with them a story from Onuku and presented it to a very appreciative audience in the old hall at Pungarehu (the concert venue for the hui)...like the titi crossing the great oceans a story of Te wahi Pounamu went to Te Ika A Maui.

This was followed two months later by **Pilot Driver's Ivory Headed Walking Stick** written and directed by Briar Rose Middleditch at the Early Settlers Museum, Dunedin.

In the early 1800s Richard Driver was saved from certain death by Motoitoti, a young woman from Whare Ake Ake when she threw her cloak over him. (They were later married by Bishop Pompallier). Driver's reputation as a consummate leg-puller who played tricks on the tourists arriving in Otago may well have sprung from this lucky act.

In the performance two girls - Maori and Pakeha - told of Driver, the first pilot of the Otago Harbour, and his family. Berenice Rose Ruifrok Maria, one of Driver's daughters, gave a thrilling performance indomitable and innocent at the same time.

Briar Rose Middleditch fashioned a production about the early highway - the scary, vast sea - as full of adventure as "Indiana Jones".

If the portraits on the walls of the new exhibition hall of the Early Settlers Museum could talk they'd probably tell stories like this one.

Te Ao o Ōku Tūpuna The World of my Ancestors

Kuhu mai ki roto i rōku ao, te ao e pōkaitia ana e ngā kupu a ōku tūpuna. Ko rātou i tapaina ngā pito o te rohe pōtae o Kai Tahu, mai i te Parinui-o-whiti i te pito whakarunga, ki Motu Pohue, ko te taurapa o te waka o Aoraki i te pito whakararo. Nā rātou i whakatō te kākano o te iwi i roto i ēnei oneone tūpuna. Nā rātou i hoe ki runga i ngā ngaru whakateo o ngā tai manaaki i tauawhi i ngā rauawa o tēnei waka. He ingoa rō ia haemanga, tō ia riu, tō ia puke, tō ia ara. Ko ngā ahi kouka o ngā papatipu marae te mātāpuna o tō mātou kaha, o tō matou moemoea. Ko tēnei te ao kei te pūtake o te ahi kua kā ki roto i te manawa o te iwi, nā Te Kereme o Ngāi Tahu i whakatinana te wairua o taua ahi, anō nei ko tō mātou manawa pou aho.

Ānei he waiata e pā ana ki taua ao, arā ki te rohe pōtae o Kai Tahu whānui. Nāku tēnei waiata i tito i te tau 1991, mō te whakapōtaetanga o rōku matua i te whare wānanga o Otautahi. He haerenga tēnei ki ngā pito o tō tatou nei rohe, ki ngā wāhi i whakairohia e ō tatou matua tūpuna mō tatou o tēnei ao.

Te waiata mō te whakapōtaetanga o tōku matua

Ka rū au...
Ka tū au i te pito o te whenua
o Tuahuriri, o Rakiāmo i tauawhitia nei e te Tai-o Mahanui e...
Ko Tēnei te karaka o Rakiāmo ki te papatipu marae e takoto nei.

I hara mai au nō te Parinui-o-Whiti
Ki te Tai-o-Marokura
E rere ana te wairua
o tōku whakapapa ki te toka e,
Ki Irakehu, Waihora, Te
Ruahikihiki,
Huirapa, tae noa ki Moeraki e...

Aru tonu au i ngā kare o te wai
ki te Tai-o-Araiteuru
Ki te moana Tapokopoko-a-
Tawhaki e
Tae atu ki Rakiura
Kei reira e tū ana te puke o
Motupohue
Ko te urupā o tōku taua e...

Ka tauri au rere atu ki Piopiotahi
I mahora ngā mahi a Tu-te-Rakiwhanoa
Whakamakariri ōku waewae
e ngā puna a Rakaihautu e

Hikitia ōku whatu ki Aoraki
e tū mai nei, he tipua, he atua...
Aru tonu tōku haerenga
Ki te Tai-o-Poutini
Ko te rohe o Kati Waewae,
ā, tua atu ki te Rae-o-Kahuraki,
ki te Tai-o-Rehua e.

E rere ana au, e rite ki te manu
ki te Pakihi-whakatekata-o-
Waitaha e,
ā, heke iho ki raro
i te mana o Tuahuriri nei.

Ka taea au i te kahakore
ā, puta mai te whakahihī
o tōku haerenga ki ngā pito
o te Waipounamu, i
whakatakotoria ai
e ōku tūpuna, mōku e...i.

Enter into my world, the world surrounded by the words of my ancestors. They who named the points of the Kai Tahu tribal territory, from Te Parinui-o-Whiti in the North, to Motu Pohue, the stern post of Aoraki's canoe in the South. It was they who sowed the seed of the people into these ancestral soils. It was they who rode upon the crest of the waves of the welcoming tides that embrace the sides of this canoe. Each streamlet, each valley, each hill, each path has its name. The home fires of the marae from which we grew are the source of our strength, of our dream. This is the world at the base of the fire that has been lit inside the heart of the people, the Ngai Tahu Claim has embodied the spirit of that fire, as if it is our life blood.

Here is a waiata pertaining to that world, that is, the tribal territory of Kai Tahu Whānui. I composed this waiata in 1991, for the graduation of my father at Canterbury University. This is a journey to the points of our tribal boundaries, to the places that were carved by our ancestors for us of this world.

The song for my fathers graduation

Here I stand...
Here I stand in the belly of the
land of Tuahuriri, of Rakiāmo embraced by the coast of Mahanui...
This is the call of Rakiāmo to the ancestral marae lying here.

I have come from Parinui-o-Whiti
To the coast of Marokura
The spirit of my whakapapa
is flying to the South,
To Irakehu, Waihora,
Te Ruahikihiki,
Huirapa, until arriving at Moeraki...

I follow on upon the ripples of the
water, to the coast of Araiteuru
To the turbulent waters of
Tawhaki.
I arrive at Rakiura
There stands the hill of
Motupohue
The burial ground of my taua...

I turn and fly to Piopiotahi
The works of Tu-te-Rakiwhanoa
and spread forth
My feet are cooled
by the springs of Rakaihautu.

I raise my eyes to Aoraki
standing here, a beast, a god...
I follow on my journey
To the coast of Poutini
To the area of Kati Waewae
and beyond to the Headland of
Kahuraki, to the Tasman Sea.

I fly like a bird
to the Pakihi-whakatekata-o-Waitaha,
and, descend below
the mana of Tuahuriri here.

I am overcome with tiredness
but I am proud
of my journey to the points
of Te Waipounamu,
that was laid down by my
ancestors, for me.

by Hana O'Regan



'Uha' by Pounamu
Reviewed by Raina Tutaki

Pounamu is Liane Tikao and Jacquie Hanham. **UHA** is the second cassette recorded by 'Pounamu'.

UHA is an acknowledgement of the essence of being female.

The tape consists of four songs, two old and two new. 'Kia Tupato' and 'Faces in the Water' are more upbeat interpretations of past recordings. By contrast, 'I ka Ra o Mua' written by Liane, is sung without instrumental accompaniment. It brings the listener back to the present by the clear instructions at the end: "...now don't go wandering, wandering now, and don't go plundering, plundering about...". For me, there are echoes of the Intellectual Property Rights issue in there.

The fourth song 'Papatuanuku', described on the cover as a spiritual odyssey, set when the Patupaiarehe roamed freely around Te Wai Pounamu, is a classic number by Jacquie Hanham. It is a lyrical, ethereal, melodic song enhanced by the musical accompaniment of James Wilkinson. The cassettes cost \$10 each from U.B.S (University Bookshop) at Ilam, Galaxy Records, or by contacting 'Pounamu' directly, by writing to 35 Avoca Valley Road, Christchurch (ph 323 7025).

Matiu Pane - Tipene head boy

The tree lined drive and white washed buildings of St Stephens School at Ramarama are a long way from Te Waipounamu. But for Matiu Pane from Port Levy, St Stephens is his second home. Matiu has boarded there since the third form and with four years of academic, sporting and cultural successes behind him - this year Matiu is Head Boy. Its a great tribute to Matius whanau the Tikao family especially his mother Airini Hinemoa Lewis.

At first the schools tight routines and strict discipline seemed very strange for a young third former and he missed home. It helped having an older brother as a prefect and as Matiu got more involved in sport he came to adapt well to school life. "After the initial shock I found alot of support from older boys and staff. Theres a real whanau atmosphere here that I liked."

Matiu found his whole world has changed since hes been at school. "I think by coming here I've become more aware of myself as a Maori and stronger for it."

The school encourages independent thought. The movie "Once were Warriors" left its mark on Matiu - he was unable to speak for two hours after the screening.

"Young Maori men have alot of potential its just a matter of aiming it in the right direction. Drugs and alcohol are the biggest problems we have to face. As a result I'm against them and don't drink. It can be very hard socially but I do my own



Matiu Pane

thing." Matiu cites the example of potential being lost by a young schoolmate who had a great voice and was a good rugby player. In the sixth form he was expelled for drugs and a year later he was in prison.

As head boy his duties involve organising rosters and being the link between the staff and the boys. Keeping the lines of communication open is very important and korero is the tool to settle disputes.

One of the perks of the position is his own flat complete with kitchen and bathroom. Its a big step up from the more austere cubicles the other boys share.

For Matiu there are less distractions at boarding school, "...you tend to do your homework instead of spacies and nightclubs, and of course theres no girls although I wouldn't say thats an advantage."

Theres no doubt in Matius mind that the Ngai Tahu boys who have been to St Stephens have all achieved something in the school. He puts it down to the family support the boys receive, its such a long way from home that the families don't want to waste their money.

The future for Matiu looks good. He'll definitely be returning to the South Island when he leaves school and plans to do a forestry and Maori studies degree at Lincoln College.

Until then its the busy year of a head boy at St Stephens School.

Eel 'A La Willy Tau'

Make sure the eel is from an estuarine lake such as Wairewa, Waihora or Wainono. The large inland eels are too muddy. If the eel is from the inland, prepare it first by either boiling and drying or smoking it.

Take one large bull dog eel (matapo) and make your favourite stuffing. I like to add orange juice, apples or carrots, tomatoes - anything you have in the fridge.

Lay the eel out with the flesh facing upwards. Spread your stuffing out over the eel and roll up lengthways. Secure the roll with either skewers or string or netting.

Place the eel in a roasting dish with a little water and roast for up to 45 minutes and then leave to set for half an hour. After it has set, slice the eel and eat with fresh green salad and a 1993 Sauvignon Blanc - or a chocolate milkshake with ice cream.

Eel 'A La Maru Tau'

You will need:

Two eels or one big one
A hot smoker (the kind you get at Warehouse and Deka)
Fresh garlic cloves and root ginger
Honey
Soya sauce

Take one or two pawhara eel (depending on size) Lay the eel on the smoker rack. In a jar or mug mix together freshly grated root ginger, crushed garlic cloves, honey and soya sauce in amounts according to your taste.

Liberally paint the mixture onto the eels.

Place the smoker lid on top and light your fuel. Allow 20 minutes for cooking time. Use manuka dust or wood shavings. Do not use pine or bluegum shavings.

Slice, eat and enjoy with a lovely 1995 Chardonnay or a banana milkshake.

Some of the main items used in herbal medicine are listed below. For additional information or a copy of Maori Medicinal plants, contact Raewyn and Steve Thompson, PO Box 32 Arthurs Pass.

Decoction:

The extraction of active ingredients by boiling. Place dried herbs in a pan with cold water and slowly bring to boil. Reduce heat, simmer until reduced to a quarter of original volume (about 10 minutes). Steep until cool. Used for bark, roots and seeds etc ...

Infusion/tea:

To extract the active qualities of a plant by pouring hot but not boiling water (occasionally cold water) over the plant. Boil the water, let cool for 30 seconds and sprinkle the herb onto the water. Let steep for 10 minutes, or overnight, stirring occasionally. Preferable method for leaves and flowers that give up their vital ingredients easily.

Poultice:

Plant parts applied in a soft cloth to affected parts of the body. Mash or crush fresh plant parts and either heat in a pan over boiling water or mix with a small amount of boiling water. Apply directly to the skin, hold in place with a gauze bandage.

Internal applications:

Chest complaints:

Kohekohe Pulped bark to counter

blood spitting of TB: decoction of leaves and bark for coughing

Kumarahou Decoction of leaves for bronchitis and TB

Mingimingi Decoction of leaves for asthma

Colds and fever

Kanuka Decoction of leaves to reduce fever, decoction of bark as sedative -

Karamu Decoction of leaves to reduce fever

Kawakawa Decoction of leaves as mouth gargle

Kohekohe Decoction of leaves as mouth gargle

Mingimingi Decoction of leaves for influenza

Tawa Decoction of leaves for colds

Stomach pains

Tatarmoa (bush lawyer) -bark decoction

Horopito Decoction of leaves

Karamu Decoction of inner bark

Kawakawa Decoction of leaves and twigs

Korokio Decoction of leaves

Miro Infusion of bark

Tawa Decoction of bark

Whakapapa files *continued*

Whakapapa is an entity that must be whole. Information cannot be sectioned off because it is private or sensitive.

Some have criticised the Ngai Tahu system for being too Anglicised. In reply, it is obviously true that Ngai Tahu people did adopt certain pakeha systems to their needs. It would be naive to suggest there were any Maori that did not make such adaptation. However, the rangatiratanga of this Taonga is firmly grounded in tradition and further enforced by Article

2 of the Treaty of Waitangi.

The Ngai Tahu system is unique in Maoridom and indeed the world. No pakeha or indigenous organisation has anything to parallel it to. It attracts attention because of this.

As Ngai Tahu Whakapapa files approach their seventieth birthday, the task of collecting Whakapapa information must continue. Like the information collected last century, the purpose of collecting present details is to maintain the tribal genealogical history. Furthermore it helps in the present and forward plans of the iwi.

Loud, Proud and On-Air



The Rampage Radio Show reflects youth culture of Aotearoa. It is the vehicle for rakatahi to have their say.

The Rampage Radio Show is a one hour radio show funded by NZ On Air - airing items made by school and tertiary students, individuals and the Rampage reporters.

The show has a high music content which staunchly supports sounds from Aotearoa. Blended sweetly to this are the items we receive from rakatahi (five or six per show).

Add to this some seasoning such as album/film festival reviews and interviews and you get a "pumpin funky show" especially for you the rakatahi of Aotearoa.

Heres how you can be part of the



Kelly Tikao

Rampage Radio Crew.

To submit items:

1 Use one of the following, tape recorder, quarter inch reel to reel,

video or DAT.

2 If able record with handheld microphone and use high quality chrome tape. (Although expensive they give a good sound and can be reused.)

3 Do not record using "Dolby".

4 Start with your name and the name of your item.

5 Start your interview/straight read.

6 Label your cassette/reel/video/DAT with your name, address phone number and where the item can be located on your disc... use a stop watch rather than the counter, ie side one, 2 minutes in.

7 Write clear instructions (paper edit) for the Rampage editors on how you would like your item produced ie, sound effects, backing music and any changes you want to make.

Send it to: RAMPAGE RAD10 SHOW, PO BOX 33644, TAKAPUNA, AUCKLAND.

If your item is played we will send you \$20.00.

For more information call, Kelly Tikao, Kai Tahu, Kati Irakehu. 09 6300561,

Co presenter and co ordinator for Rampage Radio Show

Auahi kore smokefree

We hope to have all Ngai Tahu marae smokefree, for the sake of everyone's health. Our mokopuna are sick of only knowing their Taua and Poua through photographs as they have long since died of some tobacco related illness. This colouring competition is for all rangatahi to enter and will be judged in two sections. Section one: for ages from 0 - 10 years of age and section two from, age 11 years upwards.

Please ensure you give your name and address and phone number.

Conditions of Entry

1. Prize winners will be notified by either phone or by mail.

2. Any number of entries may be made.

3. Winning entries will feature in the next issue of Te Karaka.

4. The judges decision is final so feel free to keep any complaints to yourself.

5. Entries close 5.00 pm Friday 30 June 1995.

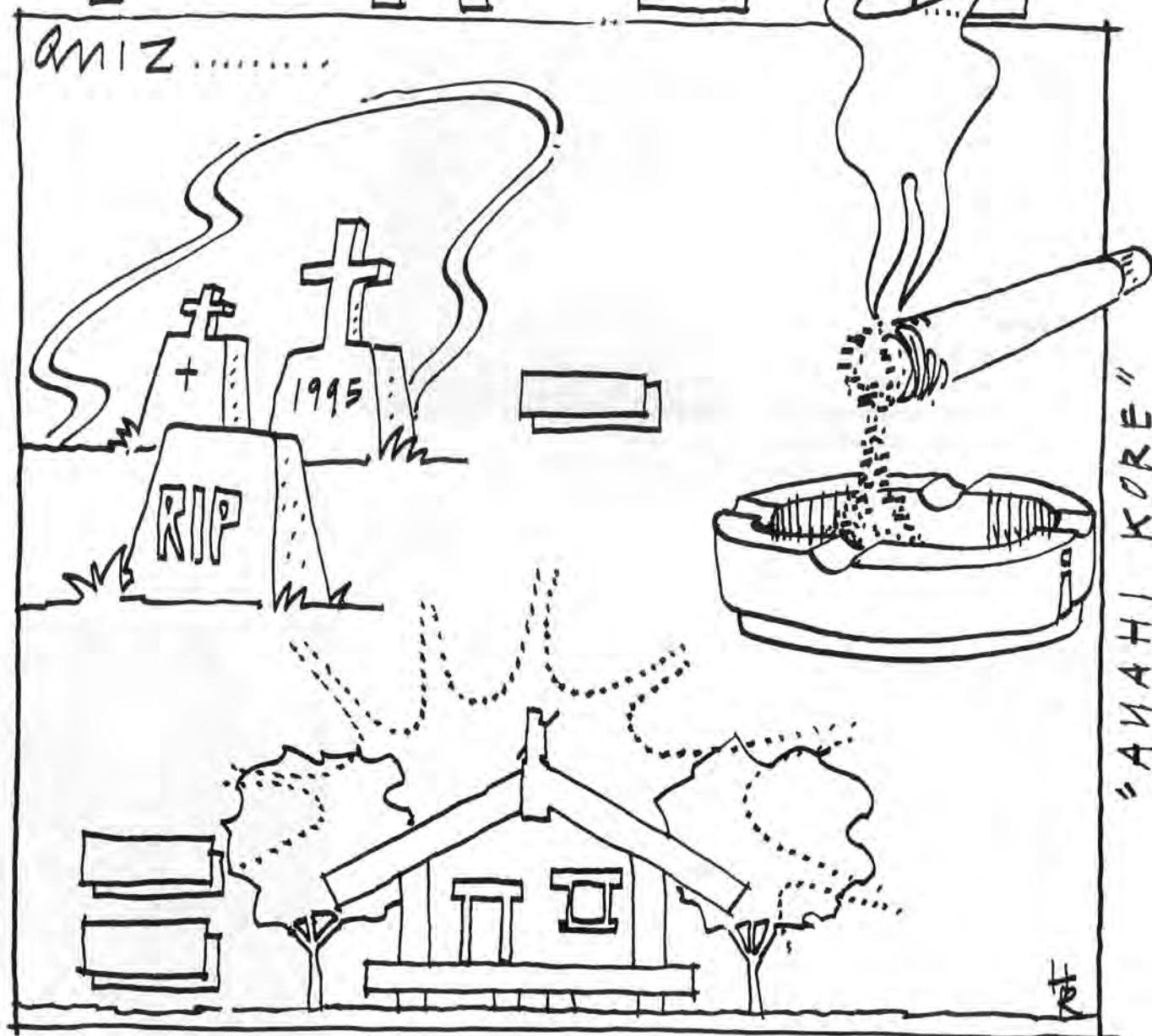
6. Forward all entries to: SMOKEFREE MARAE COLOURING COMPETITION Ngai Tahu Maori Trust Board CHRISTCHURCH

• Acknowledgements to Moana Maniapoto-Jackson and Tangata Records for the tapes and C.D's and T Shirts and to Te Ropu Whakatairanga Hauora for the supply of Smokefree prizes.

See page 22 for the colouring competition poster
colour it in and send it without delay



S M O K E F R E E



M • A • R • A • E

Te Mamae me Te Aroha

section deals with the 'rangatahi' generation of the sixties such as Kuao Langsbury and Marire Goodall who refired the cultural development of Ngai Tahu evident today. This redevelopment directly led to what was to be the first annual Ngai Tahu hui in 1983, last held in 1928.

However Dacker's strength of being close to Ngai Tahu is also a weakness. Often he could have made more direct statements rather than the balancing act he plays with words. Dacker carefully plays with the word 'mismanagement' when referring to the scandal within the Ngai Tahu Maori Trust Board during its formative years. "Theft" would have been a more accurate word. Twice in the first 10 years of its beginning the Ngai Tahu Trust Board was verging on bankruptcy due to the relaxed management of past secretaries.

Dacker's section on Kemp's Deed is also weak. Taiaroa and the Otakou chiefs (excepting Karetai) signed the

Canterbury Purchase Deed which forced the hand of the Canterbury rangatira who had left Kemp's ship. Kettle, an assistant surveyor for the New Zealand Company who accompanied Kemp recalled:

About 10 A.M. went on board the "Fly" whither we were followed by the principal chiefs Mr Kemp drew out the deed in the Maori language and I executed a plan to connect with it the northern boundary to be at Kaiapoi, adjoining the Nelson Crown Grant, and access across the island to the west coast - the southern boundary a line from the Kaibiku range to Milford Haven on the West Coast ... Taiaroa and the Otakou natives were quite ready to sign the deed, but Tikau [Tikao] made a long speech and hesitated for some time - but on seeing Taiaroa and others signing the deed Tikau and his party came forward and subscribed also. (Wai 27 L-9) ¹

Taiaroa's quite selfish act cost Ngai Tahu dearly. Did Dacker's personal

connections to Otakou soften his approach?

One serious criticism concerns the lack of footnotes. This is a historical work and should be referenced - anything less is storytelling.

Ngai Tahu will I suspect ignore the lack of discipline in this book and will enjoy the book for what it is - an oral recollection of Ngai Tahu's relationship with its local community. Many will recognise Poua and Taua who appear throughout this book. It was refreshing to see photographs of Ngai Tahu that were not from the standard Hocken Library or Canterbury Museum. The photographs of the eel drive at Wainono, Sandy Te Maiharoa, Tarewai Wesley and Hastings Tipa tended to stick in the writers mind simply because they were not 'studio shots'.

Dacker's Mamae me te Aroha is bi-cultural history in its most readable form. For Ngai Tahu it is a book that belongs with the tribal history section on the book shelf.

¹ Supporting Papers to the Evidence of Dr Donald M Loveridge on Kemp's Purchase Wai221.9

Art award

Christopher James Heaphy is of Ngai Tuahuriri ki Murihiku, being a descendant of Mere Pi and Capt Louis Ackers. This year he has been awarded the Olivia Spencer Bower New Zealand National Art Award, administered by Price Waterhouse, for one years further training and experience in the field of Art.

New food bar

Peter Brunton is of Ngati Huirapa, a direct descendant of Tihema Huruhuru, Waihao Runanga. He has established a Food Bar in the Armagh Food Fair, 100 meters from the Trust Board. I am asking that we all patronise Peter in his endeavours to feed all those of Armagh Street

Current publications on Ngai Tahu

"Te Whakatau Kaupapa" Ngai Tahu Resource Management Strategy for the Canterbury Region by Te Maire Tau, Anake Goodall, David Palmer & Rakihia Tau. (Aoraki Press PO Box 11- 699, Wellington)
 "Ko Waitaki Te Awa Ka Roimata na Aoraki Ikirangi" Kai Tahu perspective on the proposed development of the Lower Waitaki River by Anake Goodall. (Aoraki Press)
 "Ngai Tahu Report" - Wai 27 1991. (Brooker and Friend Ltd.)
 "Ngai Tahu Sea Fisheries Report" - Wai 27 1992. (Brooker and Friend Ltd.)
 "Ngai Tahu Land Rights" by Harry C. Evison. Ka Roimata Whenua Series: No. 1 (Ngai Tahu Maori Trust Board)
 "The Treaty of Waitangi & the Ngai Tahu Claim" - A Summary by Harry C. Evison. Ka Roimata Whenua Series: No.2 (Ngai Tahu Maori Trust Board)
 "The Treaty of Waitangi and The Waitangi Tribunal FACT and FICTION" by Harry C. Evison. (Ngai Tahu Maori Trust Board 1990)
 "Te Wai Pounamu" The Greenstone Island by Harry C. Evison (Aoraki Press)
 "Maori Perspectives on the Treaty of Waitangi" - Tipene O'Regan Chapter "The Ngai Tahu Claim" (Oxford)
 "Maori Dunedin" by Maairi Goodall & George Griffiths. (Otago Heritage Books, PO Box 5361, Moray Place Dunedin)
 "When All the Moa Ovens Grew Cold" by Atholl Anderson. (Otago Heritage Books)
 "Moeraki" by Gavin McLean. (Otago Heritage Books)
 "Te Puoho's Last Raid" by Atholl Anderson. (Otago Heritage Books)
 "Tikao Talks - Ka Taoka o te Ao Kohatu" Told by Teone Taare Tikao to Herries Beattie. (Penguin Books (NZ) Ltd, 182 - 190 Wairau Rd, Auckland 10)
 "Traditional Lifeways of the Southern Maori" by James Herries Beattie, Edited by Atholl Anderson. (University of Otago Press, PO Box 56, Dunedin)
 "Te Mamae me te Aroha The Pain and the Love" by Bill Dacker (University of Otago Press)



Bill Soloman at work, Takahanga Marae



Nga Tahu contingent,
Sir Hepi Te Heuheu Hui,
Hirangi Marae,
28 January 1995



Raewyn and Steve Thompson
- suppliers of Southern Alps
Harakeke Papers,
PO Box 32 Arthurs Pass



Kati Huirapa Runanga Ki Puketeraki - hui dedicated to whanaungatanga, Waitangi weekend 1995