

te Karaka

THE NGĀI TAHU MAGAZINE. RAUMATI/SUMMER 1997

*"Kia ora e hoa - It's the
lazy, cray-sy, hazy days
of summer, ne."*



FILE COPY

**Whāngai
in Aotearoa**

DEED DAY
points way to future

Ngāi Tahu executes the Deed of Settlement

Christmas cheer

Wishing you all a merry Christmas and a happy
New Year



he poroporoaki

Kei Tamanui a Rangi
Kei a Hine Tuahoanga
Te Whatu o Poutini
Te Tatau o Te Pounamu

He puna whakarea
Na Rangi mai ano
Hau mai
Hau iti
Te Anu Mataotao
A Tangaroa

Kotia te toki o Tai Hauauru
Te Whatu o Poutini
Kei Tuhua
E hu mai ra
E piki ana ki Te Rangi

He urunga
O te tai
Kei waho
Kei Te Tonga
Kei Te Ara a Kiwa
E tarewa mai ra
Te Ihu o Te Waka
A Maui
Kei Piopiotahi

Titia e Tama Ahua
Ki Taupo Moana
Ki te Tai Hauauru
Ka tere ki waho
Ki te Moana nui a Kiwa
Ka huri ki te tonga
Ka tahi au
Ka tae kia
Tamatea Pokaiwhenua
Te Tapuwae
O Tuteuru
O Hauhau Te Rangi
I tapahia te Whatu o Poutini
Ko Te Uru Tarewa
Akina Te Ruawahine
Ka puta
Ki te Aitaka a Tiki
Ki Te Whai Ao
Ki Te Ao Marama
I raweketia
I te ringaringa
Te Anu Mataotao
Ki a Tangiwai
me ona tuahine



Waha Stirling

Aue!
Taku kura pounamu
Tikina mai ra
He whetu i te rangi
Wharikitia te
Whare o Rangiatea
Kia piki ake koe
Nga maunga hau hunga
Ka titiro ki Arahura
E ngaru mai ra
Te Tatau o Te Kura Pounamu
Hui o Te Rangi
Ka Kitea
He Tipua
Na Tamanui a Rangi
Nana I tokotokia
Te Whatu o Pounamu
Te Tatau o Te Pounamu

Aue!

Te wehiwehi e!

te Karaka

THE NGĀI TAHU MAGAZINE
Raumati/Summer 1997



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editorial

GABRIELLE HURIA

Ngā mihi o te wa ki a koutou

Our aim in Issue 8 of *Te Karaka* is to give you a variety of stories and activities for the Christmas break.

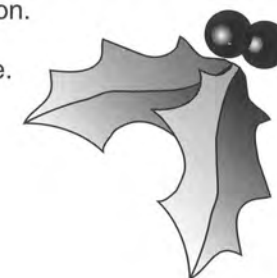
Te Karaka Crossword makes its first appearance in this issue for all the crossword fiends. Guess what's in Hana Koko's sack and be in to win a trip for two whale watching. If you have a sweet tooth, I can recommend Rose's Christmas Truffles on page 47. Mine turned out to be the size of golf balls but no one complained!

Claire Kaahu-White's story on whāngai adds an important dimension to the adoption debate. I for one have changed my thinking, having read her article and would be interested in your feedback.

The event for Ngāi Tahu this year has to be the execution of the Deed of Settlement at Takahanga Marae, Kaikōura. If you could not attend this historic occasion, read about it on page 9.

Christmas celebrates the birth of Christ – a man whose legacy brought light to the world. To my thinking, that light must have been dimmed during the two World Wars. Private Victor Spencer's story is a testament to the horror of war and the ignorance of man. Apart from the pardon it is only fair he receive, it begs the question: What are we doing today that in 80 years time will be deemed inhumane? A time for reflection.

Meri Kirihemete.



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Going for a Song in Rotorua



Congratulations to Timua (Doll) Brennan, daughter of Ramari and the late Hori Brennan, for winning the Māori song section of the Lockwood Aria Competition held in Rotorua over Labour Weekend. There were in excess of 700 entrants competing in a variety of sections. Doll took first place with "Aue Meri" and is now looking at competing in other aria contests including international ones.

Whāngai in Aotearoa

Te Hau Pounamu with his Grandfather

feature

Adoption or whāngai is a complex and emotional issue that, statistics tell us, affects one in ten New Zealanders. Indirectly, I suspect it affects most whānau in some way. There is a much used phrase, 'the adoption triangle', meaning birth parents, adoptees and adoptive parents. However, it goes well beyond these central players – to their respective whānau and friends as well. In the 1960s, I was only one of thousands of babies who were formally adopted in New Zealand. Until quite recently, it has been a subject rarely discussed or written about. Many would argue that adoption law is still archaic. It is an issue that affects many Māori families in all its various permutations. Latterly it has become a topic for debate and people have started talking about a 'Kai Tahu stance'.

With the settlement of the claim, Kai Tahu will have more time to debate issues other than grievance. There will be more opportunity to discuss and debate the status, participation and inheritance rights of whāngai within Kai Tahu whānui. It has already been raised at past Hui-ā-Tau. The opinions in this article are entirely my own, based on my own experience. However, my intention is not to cover everything but to touch on some of the complexities surrounding this issue in order to stimulate thought.

It is useful to understand the various processes of adoption, its legal status and some historical data as background to this discussion.

Formal adoption applies to children, like myself, who are placed by one or both of their birth parents into the temporary care of the state who then finds them suitable parents.

In the past, such adoptions were 'closed' meaning the birth parents never knew who was adopting their children. They signed papers agreeing to this. The child was then legally adopted and was given a new birth certificate in the adoptive parents' names. The old government departments like the Department of Social Welfare and Māori Affairs and semi independent organisations like Catholic Social Services, all had a significant role in the formal adoption process. Māori children were thought

Adoption or whāngai is a complex and emotional issue that, statistics tell us, affects one in ten New Zealanders.

to be harder to 'place' than Pākehā children because fewer Māori participated in the formal adoption process than non-Māori and therefore Māori children tended to be offered to older Pākehā parents, which perhaps wasn't the drawback that it was perceived to be at the time. For me, having older parents meant they had a wisdom and a maturity, particularly when it came to me finding out about my Māoritanga, that younger parents may have been threatened by. It also meant my wonderful adoptive father passed away when I was eight, at sixty-nine years of age.

Shrouded in the past by old fashioned 'protection' laws and family shame, over the last decade adoption is finally gaining exposure and acceptance through the media and perhaps, more significantly through more enlightened social attitudes as times change. Since the Adult Adoption Information Act in 1985, it is now legal for adoptees from the 'closed' era to apply for their original birth certificates on an information only basis. Although there is an option for birth parents to veto their information being revealed, not many have chosen to do so.

Since the seventies, the number of babies put up for adoption has dramatically dropped and more adoptions have become 'open'. Interestingly enough though, this is a result of departmental policy, not law change and interaction is still subject to the consent of the adoptive parents. Birth parents now have the



option to screen and choose the people they believe will be the best parents for their child.

Informal adoption was and still is very common for Māori whānau and differed significantly from other types of adoption in that the adoptee would often be a blood relation to the adoptive parents. Informal adoption is entrenched in Māori folklore, it has always been a part of Māori society. Quite commonly children would be raised by aunts and uncles or other members of their extended whānau as if they were their parents, but still retain their original birth certificate in their original parent's names. Because of the very nature of inter-whānau adoption it does not generally raise the issue of inheritance as land still remains within the same whānau or hapū.

However proud my sister and I are of our respective whakapapa, we will always be sisters. Adoption is like that. Nothing is ever black and white. The grey areas are many.

It is quite common for Māori parents to have formally adopted children of other iwi or nationality. This has engendered a new era of controversy and debate. More often than not the debate centres around the issue of status and inheritance of the adoptee. Adoptive parents often passionately fight for their whāngai to be formally recognised by their (the adoptive parent's) iwi and thereby receive all the same hereditary entitlements, including land and status, as if the adoptee had blood connections. At this stage it is important to note that Pākehā law recognises this. This includes Māori land law which allows for full rights of legally adopted children and further allows for informally adopted whāngai. Neither law provides any status for formally adopted children to connect with their hapū or iwi unless provision is made by the birth parent(s) on an individual basis.

Many people believe that adoptees should have the same rights as their adoptive parents for their lifetime. These 'life rights' would allow them to enjoy educational grants, have a 'voice' on iwi matters, and maybe benefit from income derived from land shares. There are many people too who are entirely against whāngai having any rights within their adoptive iwi. This seems

incredibly hard to me. Blood connections or not, I have always thought that to have status, it is entirely up to the individual to earn it. I challenge those who demand a fixed stance to think about all the people it would affect. Someone will always be hurt. In adoption, hard and fast mechanisms can often just lead to more pain as there will always be exceptions to the 'rule'. Primarily adoption may be a legal process but inherently it is about people.

Currently Kai Tahu do recognise anyone who can whakapapa back to an 1848 tipuna, even without the legal birth certificate. I fall into this category with several tipuna in the blue book.

I met my birth father, as a result of the Adult Adoption Information Act and some investigative

work on my part, six years ago. Since then we have formed a relationship that doesn't attempt to recapture and reinvent the past but looks towards the future. I call him by his first name but my children call him Grandad. We have got to the stage now where we can laugh at personality traits that we have in common. I am particularly fortunate too, that his wife has accepted the situation and talks openly and with pride to her friends about visiting her grandchildren when they come up to visit.

Twelve years ago I nervously made an appointment to see Terry Ryan who listened as I provided him with the skeletal facts I had about my Kai Tahu connection. I was the first of many who have trod that same path since the eighty-five bill.

I will always be grateful for the way Terry treated me, not just with dignity and respect but, as the file was revealed, he shared those first moments of excitement with me as I read aloud the names of my tipuna. This was my identity, I am them and they are me and no one can ever change that. My search for my Kai Tahu father was therefore as much a search for my Kai Tahu tipuna and whakapapa and I must add that we



cover and, although she is my mum, I cannot relate to her tipuna as my own, but I love them for being a part of her.

I am fortunate I have always known I was adopted, neither I nor my adoptive parents could recall the time that I was actually 'told'. I am doubly fortunate that they were strong enough to support my sister and my search for our Māori identities without feeling that our love for them was ever in jeopardy. I think Mum was secure enough about us coming to terms with our respective iwi, my sister is Rongowhakaata, Ngāti Porou and I am Kai Tahu, that neither of us got trapped in the guilt cycle for long. That is, 'But don't you think you're being disloyal to your parents?' However proud my sister and I are of our respective whakapapa, we will always be sisters. Adoption is like that. Nothing is ever black and white. The grey areas are many.

It is because of that I believe that it is really up to the adoptee to make their own journey to where they want to be. It is an issue that is already fraught with bitterness, anguish and often a sense of injustice. People don't just seem to have an opinion, they feel passionate about it. Certainly it can be discussed and debated in the public arena, but in a protected manner, as this is an issue pertaining to a person's wairua, their very essence of being. As babies there is no way the adoptee can make a decision regarding themselves or their future, however, as adults we are quite capable of acknowledging the identity that we believe is us. It has always seemed somewhat ironic that debate is often led by those other than the adoptee, while referring constantly to the adoptee's rights. Perhaps it would be more honest for people to lead from their own perspective and allow us the right to speak for ourselves.

nā Claire Kaahu-White

Pardon due for Private Victor Spencer

The British Government is seeking a blanket reprieve for soldiers shot during the First World War for desertion.

Of the 305 soldiers who may receive posthumous pardons, four fought with New Zealand Units.

Ngāi Tahu Private Victor Spencer was one of those soldiers shot at dawn in 1918. As he waited blindfolded and tied to a stake to be executed by his own side, his last words were:

"Are you there padre?"

The Army Chaplain replied, "I'm here lad."

Records show Spencer was 23 when he died but his family say he was a lot younger – like many Kiwi boys keen for adventure, he had lied about his age to join the forces.

It is now believed many of the deserters were suffering from post traumatic stress disorder.

In Private Spencer's case this was clearly the situation. He had survived Gallipoli and was admitted to hospital with shell shock in France after being in a German mortar attack. He went missing the day he was discharged from hospital. A fortnight later he was caught and jailed for 18 months. After leaving jail he again left his post, that time for four months and was executed.

In reality he was no more than a Southland teenager who had been pitched into bloody trench warfare. At his cursory court martial that probably lasted no more than 20 minutes, he said he'd never been right since the mortar explosion.

British historians now say that on occasions a man was shot to 'encourage the others'. Mental illness was not recognised; 'you were mad or sane'.

At the time, his family suffered a deep sense of whakama and were tormented by a jingoistic community because of the way he had died.

The late Bob Whaitiri and the Bluff RSA have campaigned to have Spencer's name cleared so he can be added to a war memorial. The case for pardon is being pushed by Invercargill MP Michael Peck.





*Coral Hammond (left) and
Tineka Smart (right)*

main event

Deed Day points way to future

"The main point is that the settlement of Treaty grievances is happening and will continue. No future government will be able to walk away from the process."

Tahu Potiki a Paikea would have been impressed by the directness and vehemence of the wero and the strength and melody of the waiata which rang out at Takahanga Marae on 21 November 1997.

Even the rain held off throughout the ceremonies. Then it came down in bucketfuls, to wash away the dust and the bitterness of past grievances shortly after the signing of the final document – the formal "business" of this historic day.

Dumping the long-held Ngāi Tahu grievance mode and shaping a new future were the themes which dominated "Deed Day" at Kaikōura's splendid Takahanga Marae, where more than a thousand gathered to witness the signing of the Deed of Settlement with the Crown.

It was a colourful day of posh frocks and jeans, of kids with blonde-dyed hair, a day of quiet satisfaction for all the members of Ngāi Tahu Whānui, as another step was taken towards ending the world's longest-running indigenous land claim.

Official speakers all noted the seven generations of Ngāi Tahu who had been caught up in pursuing Te Kerēme, since the initial elements were first put down in writing by Matiaha Tiramorehu in 1848.

The 200-strong group of crown representatives led by outgoing Prime Minister Jim Bolger, Treaty Negotiations Minister Doug Graham and Prime Minister-elect Jenny Shipley, had arrived late morning. Several copies of the 1,800 pages of Deed documents were carried onto the marae

at the rear of the Crown party by government officials. A party of North Island iwi leaders had arrived earlier, including representatives from Tainui and Tuwharetoa.

Putting the taniwha of Te Kerēme "to sleep", allowed the iwi to dream about its future prospects, Chief Negotiator Sir Tipene O'Regan told the assembled tribal members and official party.

In his speech, Sir Tipene signalled that part of the debate within Ngāi Tahu over the next two years will focus on the future structure which should control tribal asset ownership.

Challenging the old hand-out mentality of the iwi – and the community at large – he asked whether Ngāi Tahu could devise "new ways" to hold their "ownership stake in the assets of Ngāi Tahu".

"It is a fascinating challenge to consider how you will in fact turn what has traditionally been a a model of benefit distribution into a model of actual ownership. I think until we do that, the individual member of our people will not truly have his (or her) own rangatiratanga."

That "next great challenge" could take up to two years to resolve.

Prime Minister Jim Bolger described the signing as "an important step to healing the grievances of the past and moving forward into a new era of development and prosperity... the dawn of a real new beginning."

Mr Bolger said, since 1990 his government had progressed the settlement process like no previous government. He pointed to the Māori





For excerpts from Chief Negotiator Sir Tipene O'Regan's speech at the Takahanga Marae, Friday 21 November 1997, see Ngāi Tahu's exciting web page: www.ngaitahu.iwi.nz

"Our whole identity has been built around grievance and today we face the enormous challenge of deciding what Ngāi Tahu wants to be in the future, in the new millennium."

"...What should we dream ourselves to be – that is probably the greatest single challenge we now have. As a result of the execution of this Deed, we are putting to sleep this great taniwha, Te Kerēme, which has shaped us and with whom we have lived for so long."



"we have to start the ... challenging task of dreaming what we want to be"

fishing, Tainui and Ngāi Tahu agreements, the "big three" claims settled to date.

"The main point is that the settlement of Treaty grievances is happening and will continue. No future government will be able to walk away from the process."

He warned his successor, Jenny Shipley, that when the hard decisions on settlement matters arose, she would find herself alone, deserted by her friends. But he was sure she would face up to the challenges which such issues presented.

"The Crown has moved from ignorance about the depth of Māori grievance, to suspicion about the insistence of Māori leaders, to a willingness to work together to find solutions."

He paid tribute to Ngāi Tahu, to the dead and living of the Iwi who had carried the "heavy burden" of Te Kerēme, saying the "successful resolution" took away uncertainty "and allows the beneficiaries to focus on the future rather than the past."

"The journey of renewal and revitalisation for you all is just beginning."

The speech and Deed signing were among his last actions as Prime Minister. He left the country for the APEC conference two days later, followed by an official trip to China which ended only a week before Mrs Shipley took over his leadership position.





Te Waiau Mahika Kai Trust

kai tahu trust project

The Waiau Catchment

Undoubtedly, the Waiau Catchment is one of the most beautiful in New Zealand. The catchment encompasses lakes Manapouri, Te Anau, Monowai, the Mavoras and the Upper and Lower Waiau Rivers and their tributaries.

Kai Tahu has a long association with the Waiau Catchment. Waitaha, Kati Mamoe and Kai Tahu accessed all parts of the catchment utilising the many resources that were to be found on the coast, in the estuary, the river, streams, forests and the lakes.

• The impact of the Manapouri Power Scheme

Prior to the building of the Manapouri Power Scheme in the 1960s and early 1970s, the Waiau River in Southland was the second largest river in New Zealand. Only the Clutha River carried more water than the Waiau. The Manapouri Power Scheme resulted in the Lower Waiau River being dammed by the Mararoa Weir. Apart from flood flows being released to the Lower Waiau, there was little flow in the stretch of river immediately below the dam.

When ECNZ decided to apply for resource consents authorising the operation of Manapouri Power Scheme, Kai Tahu had the opportunity to voice their concerns about the effects of the power scheme.

The following effects were addressed during the resource consent process:

- the effect of low flows, variable flows and land management practices on the mauri of the Waiau River,
- the decline of mahika kai resources; and
- the need for the values and the opinion of the mana whenua to be acknowledged and accounted for in decisions concerning the Waiau River.

• Establishment of Te Waiau Mahika Kai Trust

One of the mitigation measures was the establishment of Te Waiau Mahika Kai Trust.

The Trust was resourced to undertake a number of initiatives that will, in the longer term, enhance mahika kai of the Waiau Catchment. The Trust was formally established in December 1996 when the Trust Deed was finalised, signatures were added to the Deed and the Trust was presented with the cheque of \$1 million.

• The Trustees of Te Waiau Mahika Kai Trust

There are five Trustees. Three trustees represent Kai Tahu while two trustees represent ECNZ:

Jane Davis
George Ryan
Murray Acker
Mark France
Mike Kedian

The activities undertaken by the Trust must be consistent with the objectives that are set out in the Trust Deed. The Deed requires the Trust to:

- provide an accessible mahika kai resource by protecting, restoring, creating or enhancing habitat;
- promote, restore and enhance the social, cultural and economic relationship of Kai Tahu with the resources of the Waiau Catchment;
- find such measures as may be needed to sustain native fisheries, mahika kai plant and wildlife species, e.g. trap and transfer programmes; and
- undertake research.

• The activities of the Trust during the first year

One of the Trust's main achievements was the preparation of the Trust's strategic plan for the five years to 2002. This document sets out the objectives of the Trust and the strategies that will be implemented to achieve these objectives. So that the performance of the Trust is transparent, the plan also defines milestones for each project together with performance measures and expected outcomes.

Other projects undertaken during the last six months include:

- Working with rūnaka resulting in enhanced



mahika kai values as an outcome of the Monowai resource consents process.

- Developing a mahika kai resource for release to primary, intermediate and secondary schools in Southland.
- Securing the participation of Kai Tahu field workers in research projects that are being undertaken by NIWAR.
- Developing a comprehensive environmental education programme for implementation in Murihiku.
- Working with a number of teachers groups to develop educational resources specific to Murihiku.
- Initiating liaison with schools in Southland for the purpose of establishing a partnership (consistent with the School-industry partnerships that are currently being promoted).
- Speaking to a number of groups including New Zealand Conservation Authority, water planners, University students, teachers and Career Advisers, setting out the projects planned by the Trust over the next five years.
- Investigating opportunities for securing access to small discrete areas of land in the Lower Waiau.
- Investigating the possibility of implementing a trap and transfer programme.
- Advocating successfully for the initiation of a research project to monitor the movement of elvers¹ (juvenile eels) within the Waiau catchment.
- Developing a research strategy that sets out the projects that the Trustees want to see implemented in the Waiau Catchment.

• The programmes proposed by the Trust

The following projects have been identified as priorities for 1997/98.

- Distribution of mahika kai resource kits to primary and secondary schools in Southland.
- Development and implementation of a programme that starts to address the problem of downstream migration of adult eels.
- Establishment of a 'Mahika Kai Club' for

young Kai Tahu living in Murihiku.

- Organisation of wananga, competitions and the preparation of a club newsletter for members of the Mahika Kai Club.
- Establishment of a partnership between the Trust and the school(s) in Murihiku.
- Enhancement projects in the Lower Waiau progressed.
- A planning hui for the preparation of the resource kit for secondary school will be held and commence drafting of the material kit.

• Summary

The water resources of the Waiau Catchment sustained successive generations of Waitaha, Kati Mamoe and finally Kai Tahu. While the Manapouri Power Station has adversely impacted on the values and resources of the Waiau Catchment, such values and resources remain of great significance. The challenge for Te Waiau Mahika Kai Trust is to work with Kai Tahu and other resource users to restore the catchment to its former glory.

• Further information

The plans of the Trust over the next few years are set out in the Strategic Plan, its Education Programme and the research strategy. You can obtain a copy of these documents by writing to:

Gail Tipa
Project Manager
Te Waiau Mahika Kai Trust
115 Main South Road
East Taieri, Otago

¹ The Manapouri Control Structure across the Waiau River is a barrier to elvers migrating upriver. Monitoring will ensure no mortalities from strandings.



Nutrition Award

NGĀI TAHU SEVENTH FORMER, Ceceleah Win (left), is the first recipient of a \$5000 scholarship award aimed at encouraging young Māori to study human nutrition.

Eighteen year old Ceceleah is a boarder from Arrowtown at Waitaki Girls' High School.

The scholarship was an initiative of the National Māori Heart Health Promotion Programme and the Nutrition Foundation and has been sponsored by Kellogg's.

Ceceleah will study for a Bachelor of Science degree majoring in human nutrition at the University of Otago next year.

She took a keen interest in nutrition after her father had a heart attack a few years ago and her family changed the way they ate.

Māoris make up less than two per cent of nutritionists yet suffer from many nutrition related diseases.



christmas competition

Guess what's in Hana Koko's sack.

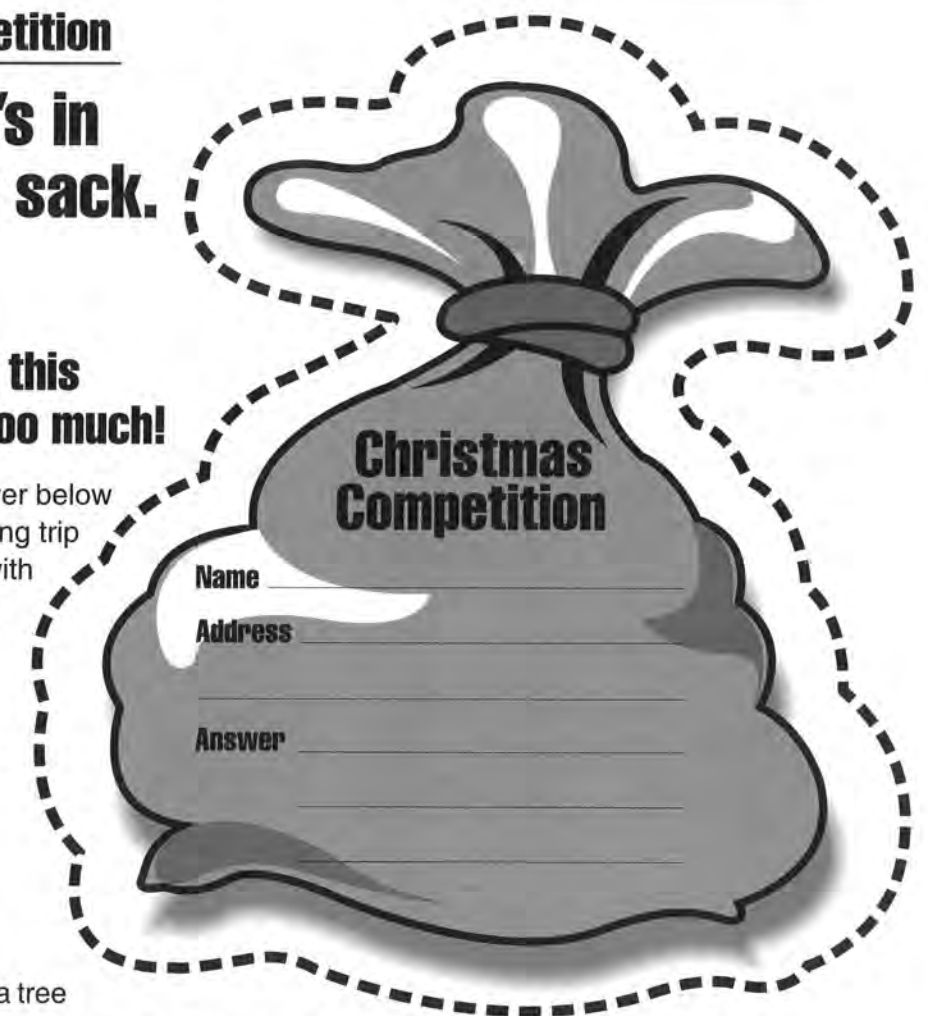
Clue:

Don't get sprung this summer taking too much!

Choose the correct answer below and be in to win an exciting trip for two whale watching with Whale Watch Kaikōura™.

- A: 25 kina
50 paua
12 crayfish
- B: 50 kina
10 paua
6 crayfish
- C: 2 turtle doves
3 french hens
1 partridge in a ponga tree

• Fill out the entry form and post it to **Te Karaka Christmas Competition, PO Box 13 046, Christchurch**, no later than 30 January 1998. For more interesting information about Whale Watch Kaikōura™, check out our web page: www.whalewatch.co.nz



panui

• research update

Te Wai Pounamu Maori Girls College

In the Winter 1996 issue of Te Karaka, a notice was printed which advised readers that I was researching the history of Te Wai Pounamu Maori Girls College (1909-1991). As that was almost a year ago, I thought I would take this opportunity to advise readers of my progress.

There has been a wonderful response by ex-pupils from the College and the research has come up with some very interesting information about the College along with comment on social history. The research incorporates factual elements such as dates, names and official documents, plus the life stories of women who attended the College. There have been both funny and sad tales told to me. Some letters written around 1917 have also come to light. They were found in the old vicarage, behind a wall. In one of them is a request for another pair of bloomers!

The research forms my Master of Arts degree thesis which is due to be handed in on 24th October 1997. Once marked, there will be arrangements made for the thesis to be distributed to libraries as required, so people can have a read of the final product. This does not mean however, that I do not want to hear from more people. I would very much appreciate it if anyone who is interested in this project could contact me on 09-828 8259, or write to 2/7 Hendon Avenue, Mount Albert, Auckland 1003. Feedback on the thesis would also be welcome, i.e. errors in the text, differing opinions on what I have written and so on. There is a possibility that the thesis may be converted into a book at a later stage, so those who don't have their say in the thesis, may get a chance in the book.

I would like to thank everyone who has helped me in this endeavour – there have been a lot of you out there who spread the word, provided more names and addresses for me to contact and generally put themselves out on my behalf. Your efforts are greatly appreciated. Kia ora.

Catherine Gudgeon.

He panui tēnei mo te maramara a Ngāi Tahu me te 'Roopu A'.

E kawē mate ana te whānau a Paora Temm me tana hoa, Tā Tipene O'Regan, ki te marae Onuku.

Nau mai

Haere mai

Ko Te Rā: 18 January 1998

• notice of hui

Ngāi Tahu ki Waho

THERE WILL BE A HUI in Wellington for all Ngāi Tahu Whānau who reside outside the rohe o Ngāi Tahu. The Kaupapa of this hui is to decide:

- 1) the future direction of Ngāi Tahu ki Waho
- 2) confirmation of strategic communication structures, and
- 3) to initiate and confirm directions for Ngāi Tahu representation as promised by Ngāi Tahu in a number of communications since June 1997.

Ruahine Crofts will be present to teach Kārainga, Waiata and Tikanga o Ngāi Tahu. We request representation from all Ki Waho Whānau groups and areas to contact us for further details.

Karen Meiklejohn/Tāki

Te Kaika Whare

54 Freyberg Street, Lyall Bay, Wellington

Telephone: 04-387 8352

Bill Williamson (Chair)

21 Hinatu Street, Maeroa, Hamilton

Telephone/Fax: 07-847 4554

Descendants of William HARPUR and PAKINUI intend to place a Memorial Stone at the Waimate Cemetery (Plot 507).

Enquiries to: Fiona Doolan (Mrs)
70 Hillcrest Avenue, Northcote, Auckland.

• accommodation

Te Kaika Whare

This Whare is available for Ngāi Tahu Whānau to stay for limited accommodation while in Wellington. We are situated in Lyall Bay, within easy transport distance between the Airport and the Ferry Terminal.

Traditionally, the area has extremely strong links to the Pā of Tuahuriri, which was situated on the slopes of Mt Victoria in Hataitai.

The Kaupapa of Te Kaika is the awhina of:

- 1) Ngāi Tahu people travelling between the islands, and
- 2) to provide emergency housing for those with a housing need.

In addition, to provide such services to Ngāi Tahu Ki Waho community. We also act as the Wellington Whānau Groups Centre. Information regarding Ngāi Tahu is received and disbursed

to the Whānau. Newspapers regularly call upon Te Kaika for comment regarding Ngāi Tahu issues and this offers us the opportunity to positively enhance the Ngāi Tahu Kaupapa.

As we are self-funding, we feel the pressure of not being able to do as much for our people as we would like to. However, our aroha has no limits for our people.

Nō reira e hoa mā, ngā uri o Ngāi Tahu, awhina mai, aroha mai, manaki mai te kaupapa o Te Kaika.

Tēna koutou, tēna koutou, tēna tatou katoa.

nā Karen Meiklejohn (Tāki)

Te Kaika Whare

54 Freyberg Street, Lyall Bay,
Wellington

Telephone 04-387 8352

• weekend hui

Kai Tahu ki Te Tai Tokerau

June 1997 saw Kai Tahu living in Te Tai Tokerau coming together for a hui at Terenga Paraoa Marae in Whangarei. The hui was a great success and the karanga has been issued by Nani Guest (nee Ellison) for Kai Tahu to gather again over the weekend of 3-5 April 1998 at Motuti Marae on the



Hokianga. The hui will be open to all Kai Tahu in Northland, the kaupapa is whanaungatanga and the result will be an enjoyable, relaxed weekend of kōrero, waiata and kai. Mark it on your calendar now! Contact Janet Hataraka on 09-438 1409 for more information.



education

*He mānawa mai ai te putaka a te ariki
He mānawa mai ai te putaka o te tauira
Ki Te Whai Ao
Ki Te Ao Marama*

*E ngā rangatabi
Piki mai ra
Kake mai ra
Kia whai i ngā whatu kua kua waibotia e ngā
tupuna o nehera.
Hei taonga mo ngā uri whakebeke.*

Te Whare Wānanga o Te Wai Pounamu

Ngāi Tahu have recently gone into partnership with Lincoln University, Christchurch Polytechnic and Christchurch College of Education to establish a Whare Wānanga. The intention of the Whare Wānanga is to offer a better quality Māori education at a tertiary level for Māori in the South Island than what is being currently offered in any other tertiary institution. It goes without saying that the Ngāi Tahu histories, traditions and language will be a core part of the courses being offered.

So why have Ngāi Tahu entered into this arrangement rather than establish their own Whare Wānanga? After all, isn't it better to follow the tradition of mana motuhake and tino rangatiratanga?

Dr Te Maire Tau, who will be heading the Whare Wānanga, believes that if we are going to offer young Māori a quality tertiary education, we will need to work with the existing institutions. That does not mean that Ngāi Tahu will not one day run its own Whare Wānanga. But for the meantime, what counts is that Ngāi Tahu are buying into a company and on that basis we will have control over the quality of the course content and the way the programmes are delivered.

Te Maire recalls the days when he was a student at Canterbury University, being taught the traditions and histories of Ngāi Tahu by Pākeha who had no real contact with Ngāi Tahu at all.

While he learnt the technical aspects and methods of scholarship from Pākeha, his real

teaching came from kaumatua such as Rima Bell, Pani Manawatu and a whole host of Ngāi Tahu kaumatua that lived during the 1970s-80s. Te Maire recalls: "There was the University Library but I'd go to Auntie Rima's place and she'd pull all these old papers out that were written by Ngāi Tahu kaumatua, such as Te Aritaua Pitama, Hoana Maaka, Te Maihoroa, Matiaha Tira Morehu and Rawiri Mamaru."

Te Maire recalls a time when he had to write an essay on the migration canoes and his Auntie Rima had a manuscript by Rawiri Te Maire as well as a host of whakapapa books. "I was a 20-year old kid in a lolly shop and I spent the rest of the day copying those papers – I did that up until she died. It was obvious to me where the knowledge in things Māori lay – and it wasn't at University."

The only surviving kaumatua from that group now is Kera Browne from Te Muka. There is also communal knowledge that is not found in Universities that rangatahi need to learn. As Te Maire says, "What's the point in learning the theory of Resource Management when the graduate can't eel, catch tītī or even get watercress?"

At the same time, Māori staff will be expected to have suitable academic qualifications. In nearly all other Universities the minimum qualification is a MA – the standard should be no different for Māori lecturers.

"The answer," continues Te Maire, "is to produce graduates who learn our tradition under the

principles of the Whare Wānanga as well as modern academic conventions. This is captured in our vision statement:"

Me whakaturia he tohungatanga e whai ana i Te Ara o Tāwhaki i raro te kaupapa tahuu o Te Whare Wānanga o Te Ao Tāwhito me Te Ao Hurihuri kia puta ai tātau ki Te Ao Marama.

So where do Christchurch Polytechnic, Lincoln University and Christchurch College of Education fit into this? Christchurch Polytechnic will specialise in offering language papers. Lincoln University will deal with Social Sciences such as Resource Management, Whakapapa, myths and traditions. The Christchurch College of Education will develop a programme that will specialise in primary, secondary and tertiary education. Course quality and content will be co-ordinated by the Wānanga's Director, Te Maire Tau.

Hana O'Regan and Tahu Potiki will lead the language division at Polytechnic. Another staff member will be appointed. Students can enrol at Polytechnic or Lincoln University and take a series of language papers that will be assessed as credits to a Bachelor of Māori Studies held by Lincoln University. Developments are also underway to offer the language component as a module within a Diploma structure, to be run through Te Mātauranga Māori at Christchurch Polytechnic.


Tahu Potiki believes that the language division at Polytechnic will be an entry point for young Māori wanting to learn their language and who may then choose to enter University or the teaching profession. Unlike any other tertiary institution in the South Island, "... we will be offering Māori language courses that will be taught within a Māori context and within a Māori confine. It's our intention that the very nature of the Wānanga becomes synonymous with quality, accessibility and relevance for Māori. What makes the Wānanga exciting is that the staff are committed to the Wānanga because it will be directed at iwi needs."

Te Maire will be lecturing from 5–7pm on Monday nights at Te Wai Pounamu House on Ngāi Tahu whakapapa and traditions. The whakapapa and traditions of Waitaha, Ngāti Tumatakokiri, Rapuwai, Ngāti Wairaki, Ngāti Mamoe, Ngāti Kurii and Ngāti Tuhaitara will all be dealt with.

A timetable of these lectures will be available in the next edition of Te Karaka.

As part of the Wānanga's policy, all Ngāi Tahu will be welcome to attend. After all, if the people are not part of the Wānanga, then it's obviously not part of the tribe.

For further information on the Whare Wānanga, contact Te Maire Tau or Tahu Potiki at 0800 Kaitahu.



Types of Pounamu

Inanga	— pearly white or grey-green colour
Kahurangi	— light green
Kawakawa	— dark to rich green
Tangiwai	— olive-green to bluish-green
Auhunga	— pale green
Kahatea	— dark rich green with black flecks and streaks
Kokopu	— dark brown, olive green and yellowish colourings
Pipiwaharoa	— green and white
Raukaraka	— olive and yellowish shades
Totoweka	— green with small reddish spots and streaks



book reviews

Four Generations from Māoridom: The Memoirs of a South Island kaumatua as told by Joanna Orwin

Syd Cormack (University of Otago Press, 1997)

This is a difficult book to review, for two reasons. Firstly, the book attempts to deal with the life histories of Syd Cormack and secondly, it attempts to deal with the oral traditions of Ngāi Tahu as told by a Ngāi Tahu. On that count it is competing with far superior books, such as Herries Beattie's *Tikao Talks* and Ann Salmond's *Eruera* and *Amiria*. On these two counts, the book fails because the subject was not a learned kaumatua of Ngāi Tahu, Ngāti Mamoe and Waitaha traditions. Syd neither spoke Māori nor was he trained in whakapapa as his informants were, such as Harry Jacobs. Joanna Orwin, fails in any academic sense to place the traditions and life histories that Cormack gives under any form of academic scrutiny.

This review is harsh. But there is good reason – it involves Ngāi Tahu, Waitaha and Ngāti Mamoe

traditions – our whakapapa. We, as descendants of these iwi, must be involved in the assessment of published material that concerns us or else we lose a stake in the quality of our traditions which go out into the public domain. Our elders continually debated oral traditions amongst themselves and within a context where knowledge was known.

It becomes obvious that Syd worked outside of this context and Orwin made no attempt to place Syd's traditions within a historical or cultural context. What other reasons can there be for Cormack's reference to Wairua Tuatai, Uenuke's wife, as Wairua Tutae. Orwin blunders along and interprets Wairua Tutae as the 'Spirit of excreta'. In one silly act of verbal tutae, Cormack and Orwin relegate our ancestors to the lavatory. The reason for the mistake is that Syd was not

trained in a traditional manner – and he did not know the language. Orwin's excuse is naivete and a lack of academic ability in Māori tradition. Other mistakes include, Whatuia Te Ramarama being called Te Marama and who is confused with Nanaia from the Ngāti Porou whakapapa. These mistakes fall on Syd's misinterpretation of names and words.

Also running through this book is a tide of resentment. Nearly everyone and everything is criticised. Matenga Taiaoro, the Ngāi Tahu Māori Trust Board, Tu Ahuriri, Horomona Pohio and others, all fall under his critique. Criticism is fine if it contributes knowledge in a constructive manner. There are no traditions in this book that can not be found elsewhere. Syd's traditions can be traced back to a Pākehā source rather than to the writings of our kaumatua. Compare this book with the traditions in Salmond's *Eruera* or Beattie's *Tikao*

Talks, and you soon find that Syd provides no waiata, karakia, pepeha or proverbs.

The smouldering resentment that cuts through the book can be traced back to the lack of land allocated to Syd's family at Moeraki. Syd tells us that because of the lack of land his ancestors were given, his mother 'wouldn't have anything to do with Māoris'. At first glance, Syd blames the Native Land Court for not allocating his family land. However, it's soon apparent that Syd's resentment lays at the rangatira and kaumatua who said his family were not entitled to land – hence the subsequent bullets fired at tīpuna.

What Syd failed to acknowledge was the land allocation was determined by the rangatira with mana at the time. Like the manawhenua-manamoana argument today, allocation was made on tradition.

I suspect that Syd's endless hours of fighting in the Māori Land Court and whakapapa research, stems from economic deprivation and his lack of recognition of his whakapapa by our tīpuna. As a source on South Island Māori traditions and history, this book offers nothing. As a comment on a person, the book is revealing.

TE MAIRE TAU

The Long Dispute by Harry Evison

Book Review by DONALD COUCH

3-phrases were big at the 1997 Takahanga Hui-ā-Tau.

30 times a day for three days we heard the obligatory:

tēna koutou, tēna koutou, tēna koutou

When \$\$\$ kōrero became too dominating, we were reminded of:

he tangata, he tangata, he tangata

And then the effervescent Te Roopu Rangahau Hauora Māori o Ngāi Tahu produced their Hauora Rangatahi report where the leading need was identified as:

education, education, education

The largest outlay from our pūtea goes to assist individual Ngāi Tahu with the escalating costs of ever essential education. At all levels this is the case, but especially so at tertiary institutions where tuition is now in the thousands of dollars.

Textbook costs have always been a sore point with students. Mainly because required texts often have to be bought at exorbitant costs. A student's total textbook bill will be several hundred dollars. Attempts to bring down such costs are to be welcomed by all.

Harry Evison's monumental Te Wai Pounamu (1993) must be essential reading for any student of Ngāi Tahu history. It rightly won a national award in 1994 as the best non-fictional work published in New Zealand. But the \$58.95 cost, whilst perhaps not out of line with NZ publishing costs for such a work, set up another practical barrier to students, Ngāi Tahu and the general

public – needing, or wishing to read about our history.

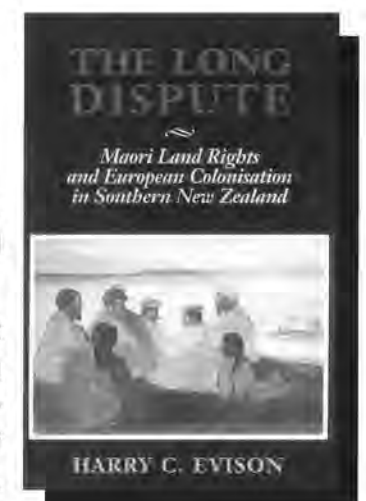
Evison's latest book – **The Long Dispute** (an abridged version of Te Wai Pounamu), has brought the cost down to the apparent minimum price for a substantive text book of \$40 – alright \$39.95!

The bad news is that the new publisher, Canterbury University Press, was not able to achieve its goal of a retail price \$10 lower than that.

The good news is that the abridged version may be 40 per cent cheaper, but it remains much more than 60 per cent of the original. Yes, the near-600 pages have become near-400, but the content still contains the essentials – and maintains the author's clear and readable style.

Some of the reduction comes from tighter editing, e.g. 'had acquired some knowledge' (p283 in original) is now 'learned' (p 193). Some of the finer details have been dropped, e.g. the 6 different Māori terms for 'map' given in the 10 official South Island purchase deeds (pp.313-4 in Te Wai Pounamu). Also, the details over 'signatures' on the Kemp Deed.

The excellent maps may be smaller, but all 34



Have your say ...
through a Remit!

The New Zealand Meat Board invites registered producers to submit remits for debate at your AGM to be held in Gore, March 18, 1998.

For remit forms:

Freephone

0800 626 748
0800 Maori Vote

Have Your Say...

RAKIURA

and the Surrounding Islands

Lost in the mists of time ... this happens to too many of our histories, myths, legends and whakapapa.

In an effort to pull back our histories from those mists, the whānau of the Waihopai Rūnaka made their first five-day hiko aboard the boat *Takaroa II* around Rakiura and the Surrounding Islands in the 1997 Easter holidays, led by one of our Kaumatua, Harold Ashwell from Bluff.

This landlubber booked the vessel for the Friday but was promptly told by Cyril Gilroy that '*Sailors don't sail on Fridays!*' so a frantic call was made to the Skipper who obligingly let us sail on the Thursday evening.

At 6.10pm on the 27 March 1997, the boat slipped her moorings and we were on our way. There were 15 of us.

The cabins all had made-up beds with colour co-ordinated linen, duvets, towels, facecloths and guest-sized soaps. Two cabins slept four, two slept two and the cabin up forward slept three.

We couldn't have our tea until we reached the shelter of Te Kiore (Little Glory) at 9.30pm.

We were up the next morning at 6.30am, lined up for the toilet/shower on the aft deck.

Harold voiced his concerns to me about a month before we departed that 'if we were to go ashore and get dirty he hoped that the whānau would get cleaned and tidied up before dinner!' I thought then that I would play a joke on Harold and said so to some of the passengers. The first night's dinner time arrived – I came up from below in an evening gown, make-up, flowers in my 'curls' – Harold could hardly believe his eyes.

On the third night out 'Cyrella' came for dinner, Cyril in the evening gown and wig, *kia ora Cyril!* The last night's dinner was best of all, we were treated to a visit from two 'little' pink pigs, worn by Treasure (Lottie) Maxwell and Suzy Sommerville.



Peggy Peek dressed for dinner



Harold Ashwell being interviewed by a television crew

Lots of photographs were taken as were videos, with tape recorders whirling like our minds while we were listening to Harold unfolding the histories and stories of our tīpuna and what a great feeling it was to actually be in the places that the tīpuna had lived in. It felt like they were with us at all times!

From Te Kiore we passed the Neck heading for Ka One Huka (Chew Tobacco) where we went into Oyster Cove and Abrahams Bosom then onto Whakamaru and into Raukawa, across Tikotatahi Bay, through Lords River Passage and into Tutae Kawetoweto (Lords River) for lunch which we ate on the foredeck in beautiful sunshine.

After lunch we headed to Pegusus, passing Orokeroke, and then most of us went below to sleep off our lunch. We arrived at Whale Passage about 4.00pm, threw some lines over and within an hour had caught a fish tub of blue cod and trumpeter. That night we anchored at Rikoriko (Twilight Cove). We actually ate that whole tub of fish for lunch the next day, barely leaving enough for the Skipper. It was great. We had fresh fish salad with pineapple, Cod heads and pan fried filleted fish, plus kina and paua!

Next morning we passed the Pelton Wheel which was used to generate electricity at the settlement and on to Horowai (Belltopper Falls) which was a majestic sight even though due to lack of rain, there was little water coming down. From the Falls we went by dinghy to a very well

camouflaged tunnel-like Cave which afforded our tīpuna entry from two ends, living and sleeping areas. A waka could have been pulled in one end and we had to get right down to crawl out of the other end which was surprisingly high above sea level.

From there we went to Albion Inlet and into Smugglers Cove. What a magical spot, with golden sand glistening in the sunlight, the water so sparkling and clear that even though it was about a meter and a half deep, the little fish swimming there still came up very clear on the video film. The plant life such a brilliant green. There is a small cave up and to one side of the banks. Ivan Peek climbed up and into it and thought that it had been enlarged – maybe the smugglers hid their silks and other treasures in there for safe keeping.

From Smugglers Cove we went down to South Lords, into Pakiwi where we anchored for the night but, after a snack, we walked over to Whakahorahia. The first part of the track to Broad Bay was very steep. I made it there (and back with the aid of Maru Reihana's leg to get down a steep drop!) and in a short while we were at Takotoraka Pakake beach, a beautiful place. The middens in that area are well covered with sand now.

On the return trip, Tracey Wright and I discovered two kiwi eggs which had been abandoned after their nest had been destroyed; the Museum and DoC were notified.



The next stop was Inlet Cove, to Cooks Shipbuilding site. Although not strictly Māori, it is part of our history and heritage. We went to Toka Ma Uru Arm where we had another long walk because of the falling tide, until we reached a small waterfall which we clambered up till we reached the top of the hill and then overland to the cave, Te Kowhatu Tauwhare Kai-Tina. Suzy Sommerville gave the karakia before we entered it. We went onto the next cave, Kimihia, disturbing a wasps nest on the way. Some of our party was stung, even down inside their trousers!

On our way again, this time to Taukihepa via the South Passage, past Whare Kukupa and into calm waters to see the site of the Urupa at Burial Cove in Whakahorahia.

The fog was thick as we rounded Whiore and on to Murderers Cove, arriving there at 5.00pm where we were met with a karanga from the landing and invited to a cup of tea at the Bull's home. Inside the house we were given a mihi by Norman York and Harold replied on our behalf. Our koha to the Birders were about 30 loaves of bread.

Our tipuna had utilized this passage for centuries, travelling to and from the Titi Islands and now we, their descendants, some for the first time, were travelling through it.



The 31 March, second to last day of our journey dawned with a fresh nor'westerly breeze in our anchorage. We sailed at 7.00am and had breakfast as we journeyed on to Masons Bay.

We landed at Masons Bay, walked along the beach where the Tauihu was found, Harold told us about the history of the Taiera. From there we travelled in a sloppy sea, rolling our way slowly on to Whenua Hou. When the Department of Conservation Staff, clad in wetsuits, got into the water to assist us to shore, the Skipper took the dinghy out to land a group of us, but unfortunately the surge was too great to get through.

We sadly waved to the DoC staff and turned and left the Island, travelling through Ruggedy Passage which is an awesome sight; our tipuna had utilized this passage for centuries, travelling to and from the Titi Islands and now we, their descendants, some for the first time, were travelling through it.

We rounded Te Tumu o Te Ure o Te Kaha (Saddle Point) with the intention of staying at Otakuku, but once again the seas breaking on the beach were too big for us to negotiate. We journeyed past the Bungaree Beaches to anchor at – but not land at – Pote Repo (Port William) for the night.

1st of April, last day, we landed on the east end of Māori Beach where the sawmill used to be, then walked along the length of the beach, picking up lots of lovely shells. At the other end of the beach there had been a Pā known as Pā Whakataka.

Sadly, the time had come for us to return home, the Skipper stopping at Zero Rock to allow us to catch some fish to bring home.

Travelling with a good sea, we arrived at the Bluff Wharf at 4.00pm.

It was a great wānaka for us, Harold saying that we earned the name of 'Te Pahi Rakiura Tagata Pokai Whēnua' – 'The Rakiura Exploration Party', but for him, it was a journey of memories – the waterways that he had travelled with Whānau and friends long gone.

We have been able to record lots of history and Harold was a great leader and historian. Tēna koe Harold mo tou awhi kia mātou ma runga te waka, me aku whānau, mokopuna me te mokopuna ake ake tonu ake.

nā Peggy Peek

An excerpt from the Second Hikoi to Rakiura

Saturday 17th May

At last, we slipped our mooring this morning and headed out into the Strait, the crossing was fairly rough, but great.

We came east about of Rakiura and in the lee of land it was calmer, big rolling swells and oh so beautiful, so majestic.

We came through the Lords River Passage oh boy! that was truly magnificent, wild water, white caps, angry looking rocks, tino nui ataahua.

As we headed up Lords River to anchor for the night I was standing in the bow and feelings quite overwhelmed me, ko au e tangiweto.

Around midnight I woke and went on deck and just breathed in the peace and serenity, so calm, so beautiful, a poem was born:

Ngā Whakaata

Te Ranginui
Te marama
Ngā whetu
kua rere te kāpua mā
Marama ki runga te wai
Ngā whetu te Ao

Ngā whakaata
Ngāhere
Te Waka
Hinengaro Rangimarie

Maharatia
Wai tupuhi
Te riri hau
Te Waka hurihuri

Tika roopu
Arohanui koutou kātoa
Waimarie ngā hekene
Mahaki tauranga

Translation: Reflections

Sky, Moon, Stars
White scudding clouds
Moonlight on Water
Starlight Bright

Reflections
The Bush
A Boat
Peaceful Feeling

Recollections
Wild Water
Angry Wind
Rolling Boat

Good Company
Arohanui Koutou kātoa
Quiet Moments
Calm Anchorage

nā Alma Lennon



te take o ngāi tahu iwi

Ngāi Tahu Development Corporation

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

Ngāi Tahu Development Corporation has adopted the slogan, your place to belong, your right to participate. What does this mean to you? We know many of you are involved with papatipu rūnanga and the affairs of your various hapū. We also know that there are many of you who are unable to participate at this level because of where you live, your work or family commitments. We want to find ways for those of you who want to get more involved to do so. This may mean getting involved in ways that are not currently available.

• Sector Mailing Lists

You may have noticed an invitation to you, sent out with the annual report. The invitation was asking you if you wanted to get involved in things; either in an area of expertise or interest. We are trying to get those interested who have something to offer Ngāi Tahu, to let us know where they are so we can involve them in developing a future for the tribe. This may mean invitations to comment on new policy ideas or to come to hui to look at the various sectors we are becoming involved in such as health, social services or cultural development. It will hopefully allow you to contribute your experience and knowledge which collectively, will be vast. Thank you to those of you who have already responded to the invitation. We welcome others to complete the form included in this edition of *Te Karaka*.

• Te Panui

This publication, which has been produced for several years and was originally aimed at papatipu rūnanga, has recently been revamped. We want to build the circulation to include those of you who are actively involved in the Māori and Ngāi Tahu world, but don't have regular contact with your own rūnanga. It will be

particularly useful to send to those who have e-mail. Please let us know if this is you.

• 1998 Events

In the past we have received a bit of criticism about people not finding out about events in time for them to participate. We are publishing a list of planned events including reo rumaki, hui and wānanga. Hopefully by publicising a planned timetable early, there will be time for those interested to let us know so we can keep them updated about details as they are finalised closer to the time. Refer to the programmed events in this edition. Hopefully we will maintain a regular update in upcoming *Te Karaka* editions.

• new release

Ngā Pūtea

Ngāi Tahu Development Corporation has recently released a booklet entitled *Ngā Pūtea*. It has been posted to all adult beneficiaries. Details of all funding programmes for the year July 1997 - July 1998 are included.

This year's funding has been divided into several categories to provide more clarity for applicants and tribal staff.

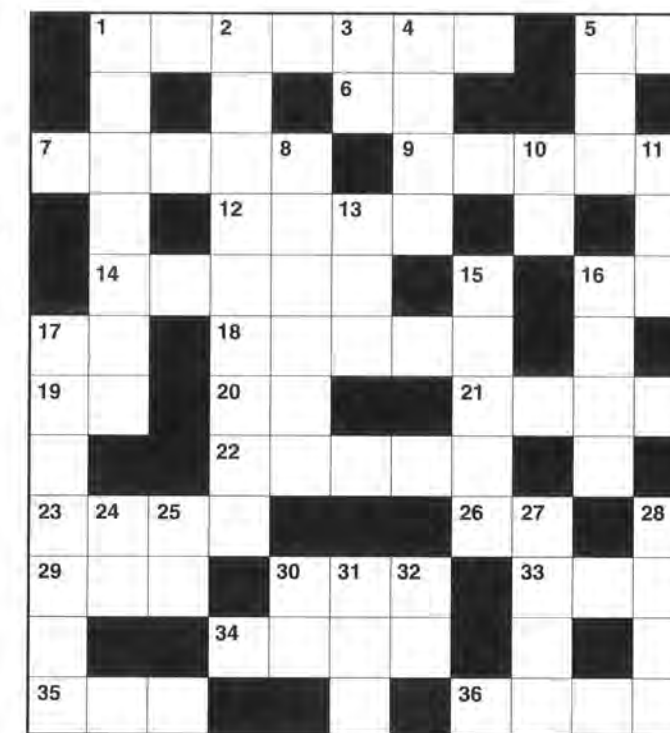
Pūtea Matauraka still has a focus on tertiary education but we are signalling a broader approach to education funding with resources across a wider spectrum. In years to come there will be more emphasis on tamariki and on broadening the base of support so that more people can benefit. **This year, \$541,00 is available.**

Pūtea Manaaki is a small first attempt to look at the social support needs of beneficiaries. The funding is no doubt inadequate but the policy makes a start. **This year, \$20,000 is available.**

Kai Tahu Crossword

ACROSS

- 1 Your iwi (3,4)
- 5 A stronghold (2)
- 6 Backbone (2)
- 7 High official in some Muslim countries (5)
- 9 Hat (5)
- 12 Division of an iwi (4)
- 14 Pig (5)
- 16 Gun (2)
- 17 World (2)
- 18 To boil (5)
- 19 To/with (2)
- 20 Well! (2)
- 21 Dress (4)
- 22 To weep (5)
- 23 Dolphin (4)
- 26 Shows habitual action (2)
- 29 Take hold of (3)
- 30 Two (3)
- 33 Free from tapu (3)
- 34 Ian Jones' hometown (4)
- 35 Down (3)
- 36 Sea-egg (4)



DOWN

- 1 Kai Tahu parliament town (7)
- 2 Queen (9)
- 3 Self (2)
- 4 Pregnant (4)
- 5 Bait (3)
- 8 A river (6)
- 10 Your (2)
- 11 Muddy water (3)
- 13 Horizon (3)
- 15 Clap (5)
- 16 Sow thistle (4)
- 17 Shortly (7)
- 24 He/she (2)
- 25 Spade (2)
- 27 To pray (4)
- 28 Sinew, muscle (4)
- 30 Day (2)
- 31 Oven (3)
- 32 Cloud (2)

The solution to the *Te Karaka* Kai Tahu Crossword is on page 48.

Pūtea Taoka Tuku Iho attempts to recognise the need to rebuild culture and heritage within Ngāi Tahu. It is hoped that a similar category aimed at other arts will be incorporated next year. **This year, \$10,000 is available.**

Pūtea Mahi Rēhia is set up as a small separate fund. Last year's Pūtea Matauraka had sports grants for elite sportspeople. This year's fund has been altered to reflect the large amount of feedback we have received in support of emerging sportspeople rather than those who have already made it. **This year, \$5,000 is available.**

For further information contact:

Ngāi Tahu Development Corporation
PO Box 13-046, Christchurch
Telephone 03-371 0198 or Fax 03-374 9264

• congratulations

Māori Health Commission

Congratulations to Erihana Ryan and John Broughton who have both been appointed to the recently established six member Māori Health Commission. The role of the Commission is to advise the Minister of Māori Affairs on health issues for Māori.

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How does Ngāi Tahu Development Corporation operate?

Ngāi Tahu Development Corporation is headed by General Manager, Paul White. Paul is responsible to the development board through Chair, Dr Erihana Ryan and also reports to the Chief Executive Officer of Te Rūnanga o Ngāi Tahu, Sid Ashton. There are currently 22 staff working for Ngāi Tahu Development Corporation the majority of whom are funded by government agency programmes. Staff are organised in the following way:

GENERAL MANAGER

OPERATIONAL SUPPORT

- management
- administration
- support services
- public relations
- board support

PROGRAMME DELIVERY

- health programmes
- social services
- employment and training

CUSTOMARY FISHERIES

- management
- policy development
- compliance

TAOKA TUKU IHO

- te reo
- tikaka
- other cultural development
- heritage issues
- pūtea taoka tuku iho

TRIBAL HUMAN RESOURCES

- tribal education initiatives
- pūtea matauraka
- pūtea mahi rēhia
- pūtea manaaki
- rūnaka development
- ki waho relationship

RESEARCH

- Ngāi Tahu Research Centre, Canterbury
- Ngāi Tahu Health Research, Otago
- other research

PROJECT DEVELOPMENT

- projects
- programme development

Kaiwhakahaere (He Oranga Poutama) Otautahi

In the near future, Ngāi Tahu Development Corporation, in conjunction with the Hillary Commission, Health Sponsorship Council, ALAC, Te Puni Kōkiri and CEG, will be employing a Māori Sports Coordinator (Kaiwhakahaere) to be based in Otautahi.

The position is a joint venture between Ngāi Tahu and the participating Crown agencies under the kaupapa of He Oranga Poutama. The overall objective for the programme is to facilitate the development of healthy lifestyle choices by Māori for Māori. This is to be achieved through promotion of principles of Manaaki Tangata and Auahi Kore, and participation in fitness and leisure activities from an inclusive Māori base involving complete whānau, from Kaumatua/Kuia to mokopuna. The Kaiwhakahaere will facilitate iwi and hapū based events as well as working with other Māori groups in the Canterbury region. It is expected that the programme will be developed to expand across the rohe of Ngāi Tahu.

Ngāi Tahu Education Plan

Ngāi Tahu Development Corporation has been holding workshops and hui across the rohe to discuss iwi aspirations in relation to education. These will continue and groups living "off-shore" will also be consulted. At these workshops we would like Ngāi Tahu people from each takiwa to identify their needs and aspirations in the area of education, culture and heritage. After the information has been collated a strategic plan for implementation will be prepared for further discussion. This will be featured in a subsequent edition of *Te Karaka* and a major tribal hui on education matters is proposed for August 1998. We look forward to your continued contribution.

Some Events for 1998

During 1998 there will be a number of events that you will be able to participate in. We have tried to programme something right through the year so that you have a choice of different activities.

January	Te Rūnanga o Ngāi Tahu bi-monthly meeting Reo Rūmaki: Beginners and Intermediate	January 17-18 January 25-30 Rapaki Marae, Otautahi
February	Intensive te reo programme aimed at university students and potential tutors	February 11-13 Dunedin (venue t.b.a.)
March	Cultural development hui Te Rūnanga o Ngāi Tahu bi-monthly meeting	March 6-7 Arowhenua Marae, Temuka Mar 21-22
April	Wānanga on contemporary issues	April 4-5 Moeraki, Te Tai Araiteuru
May	Social Services hui Te Rūnanga o Ngāi Tahu bi-monthly meeting	May 7-8 Tuahiwi, Otautahi May 16-17
June-July	Reo Rumaki: Intermediate and Advanced	June 28-July 4 Awarua, Bluff
July	Te Rūnanga o Ngāi Tahu bi-monthly meeting Contemporary issues wānanga	July 18-19 July 25-26 Wairewa, Banks Peninsula
August	Education hui	August 13-14 Te Tai Araiteuru, Dunedin
September	Intensive te reo programme aimed at university students Te Rūnanga o Ngāi Tahu bi-monthly meeting	September 16-18 Wigram, Christchurch September 19-20
October	Contemporary issues wānanga Wānanga for school students of te reo Māori Reo Rumaki: Beginners and Intermediate	October 3-4 Tai Poutini, Place/date t.b.a. Places/date t.b.a. October 18-23 Kaikōura
November	Te Rūnanga o Ngāi Tahu bi-monthly meeting Hui-ā-Tau	November 26-27 November 28-29 Onuku Marae, Akaroa

IMPORTANT: Please register your interest with Ngāi Tahu Development Corporation if you are interested in any of these hui. Details will be confirmed closer to the time and those who register an interest will be kept informed.

NGĀI TAHU FORERUNNERS IN CUSTOMARY FISHERIES DEVELOPMENT

Customary Fisheries Officers - Diana Beech, Kelly Davis, Tamai Sinclair, Miranda Cassidy and Greg Fife. Back left - right: Kelly Davis, Diana Beech, Front left - right: Rakihia Tau, Tamai Sinclair, Miranda Cassidy and Greg Fife



Eleven years of negotiation between the Crown, Ministry of Fisheries and Ngāi Tahu, has made Ngāi Tahu the forerunner in the regulation and protection of Mahinga Kai.

First, Ngāi Tahu has won the right under the Ngāi Tahu settlement to develop customary fishing regulations across Te Waipounamu.

This means the tribe need no longer wait for national regulations – a process which so far has taken five years and now appears to have reached an impasse as a result of disagreement between the Crown and Māori over key issues to be included.

The second saw the eight iwi of Te Tau Ihu o Te Waka a Maui join Ngāi Tahu in signing a ground breaking contract with the Ministry of Fisheries. The contract aims to establish a working partnership between MFish and the South Island iwi in the management of customary fisheries.

The contract covers salaries and equipment for five Regional coordinators appointed by Ngāi Tahu and headed by manager, Miranda Cassidy. The team will work closely with both honorary fisheries officers and ministry staff and report directly to Ngāi Tahu Development Corporation.

The need for customary regulations arose out of the passing of the Treaty of Waitangi Fisheries Claims Settlement Act 1992 which changed the status of customary fishing rights. Under the Act, if any aspect of customary rights is not provided for in regulations, iwi will have no recourse to the courts for claims on that issue.

The South Island Customary Fisheries regulations will give responsibility for sustainable fisheries management back to the people. They will enable the appointment of people with the power to specify conditions for the taking of customary catch.

Regulations will also emphasise the need for accurate record keeping to ensure Ngāi Tahu has a database of information so that it can argue for a strong role in developing sustainability policies and setting TACS (Total Allowable Catch). The regulations will provide for establishment of areas of mataitai reserves and for other areas to be temporarily closed down under rahui, for instance, stocks need to be rebuilt. Interpretation of customary regulations will remain flexible amongst hapū and iwi within Te Waipounamu so that kawa and tikanga of each rohe is maintained.

Customary Fisheries manager, Miranda Cassidy says Ngāi Tahu intends to re-establish relationships between customary and commercial fishing which Māori still see as one entity despite the legal separation into two bundles of rights under the 1992 Settlement Act.

"For instance, regulations allow for customary fishing to take place off a commercial vessel, but the skipper must keep the customary catch in a separate container. This allows the renewal

of the pataka concept while taking care to act transparently within fisheries law."

Trevor Howse, Chairman of Mahinga Kai Tikanga o Ngāi Tahu Advisory Committee, believes the initiative with the compliance contract is one Ngāi Tahu must be proud of. "We're taking a part of Ministry of Fisheries culture and placing it alongside Māori."

He was cautious however and issued a challenge to Ngāi Tahu to match the boldness of its MFish partner. "We've stood on the side of the road saying we want to manage our own fishery. We are now charged, the challenge is ours to do the work."

He recognises the intensity of the task faced by coordinators not only locally but across the country. "Sustainability is not a Māori issue, it's everyone's," he said.

Stan Crothers, Deputy Chief Executive Officer, Ministry of Fisheries of Wellington, affirmed the critical values of integrity, honesty and respect

Customary Fishing Regional Coordinators Appointed

A graduation ceremony held at Ngāi Tuahuriri Marae at Tuahiwi recently, marked the beginning of a new era in the management of customary Māori fishing practice as a result of the compliance contract agreement between Ngāi Tahu and the Ministry, signed in February this year.

The ceremony saw five Regional Coordinators graduate from a gruelling eight week training programme for the implementation of customary fishing regulations.

Each coordinator is responsible for a specific region: Rakihia Tau (Snr) for Kaikōura/Canterbury, Kelly Davis for Te Tai Araiteuru, Tamai Sinclair for Te Tai Poutini, Greg Fife for Murihiku and Diana Beech for Te Tau Ihu o Te Waka o Maui. They are supported by MFish District Compliance Officers in each area.

• continued over the page

"Our task now is to assist in the devolution of that management... so that generations after us have the opportunity and ability to feed themselves."

for self, colleagues and for sustainability. "Without those, we can't expect to protect a resource for future generations."

It's been an 11 year process to devolve Customary Fisheries management back to the people for Rakihia Tau and colleagues Bob Cooper, Jim Elkington, Trevor Howse, Kelly Davis and David Higgins, who in 1986 began negotiations with Ministry of Fisheries to devise a pathway for empowerment of local management.

For Rik Tau, the process went further back to 1972 while teaching his sons to spear eels, he was alarmed to find there were none around. He believes a generation has lost a lot of knowledge of fresh and saltwater fisheries. Loss was further compounded by privatisation of fisheries to quota management. "Our task now is to assist in the devolution of that management of our fisheries back to our people in the local community, ensuring that the fisheries from the mountains to the sea can be managed for sustainability, so that generations after us have the opportunity and ability to feed themselves."

nā Moana Tipa



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Intensively trained over an eight week period with weekly tests and mid and end course examinations in fisheries management and legal issues, the coordinators will work at district level with marae, iwi and Ministry of Fisheries. Their key task is to assist iwi to implement the regulations, supporting the election of Tangata Kaitiaki to protect the resource and enforce rahui and mataitai practices. They will also assist the Ministry in developing and managing a Honorary Fishery Officer network throughout the South Island. Their positions are one of management rather than enforcement.

The five will be in their regions by November and iwi are encouraged to make the most of this resource to help come to terms with customary fisheries management. Enquiries can be made to Miranda Cassidy on **03 366-4344** or fax **03 374-9264**.

TIMELINE

- 1986** Rahui over the entire Ngāi Tahu takiwa
- 1992** Fisheries Settlement resulted in changing the nature of customary fishing rights
 - (a) Commercial rights were finally settled
 - (b) Customary non-commercial rights were provided for in regulations
- 1992-1996** Discussions on national customary regulations produced no result.
- 1996** Ngāi Tahu Heads of Agreement and Deed ... resulted in decision for South Island Regulations
- 1997** Compliance contract with Ministry of Fisheries



The Future Distribution of Ngāi Tahu Resources

At the recently held Hui-ā-Tau at Kaikōura, the issue of the future distribution of Ngāi Tahu resources was presented. The hui started a formal debate which we hope will lead to wide ranging discussion among Ngāi Tahu people over the next year to 18 months. What do you think? How do you think Ngāi Tahu should spend its money?

- Should Ngāi Tahu concentrate on building up an economic base first?
- What should be done collectively?
- How can we encourage Ngāi Tahu people to participate in the future development of the iwi?
- How can we develop a hand up, rather than a hand-out mentality?
- Where do marae and papatipu rūnanga fit in?
- What benefits do you think individuals should get?
- Should papatipu rūnanga distribute benefits directly to their people?
- Should everyone benefit equally?
- Should particular groups be targeted? The old people, children.
- Should there be an emphasis on education, cultural development?
- Should your benefit relate to your links to 1848 tipuna?
- What about the need to fund the tribal structures?
- How do we balance all the aspirations of the tribe?
- What do we owe to the past and how should this be reflected?
- What provisions should we provide for the future generations?

Please write to us with your thoughts:

c/- **PAUL WHITE**
General Manager
Ngāi Tahu Development Corporation
P.O. Box 13-046, Christchurch

Ngāi Tahu Development Corporation Board Changes

Ngāi Tahu Development Corporation Board has recently undergone a few changes with the resignation of former chairperson Henare Rakihia Tau who left to take up a staff position within the structure.

We are pleased to announce that Development Corporation has its first woman chair **Dr Erihana Ryan**. Erihana is currently the Director of Mental Health Services at Health Link South and a member of the Māori Health Commission. Erihana is an active advocate of Māori health issues and has been the acting chairperson over the past two months. Erihana affiliates to Ngāi Tuahuriri of Tuahiwi.

Wally Stone is the newly appointed Deputy Chairperson. Wally has been a member of the Board for over a year and is perhaps best known for his involvement in Whale Watch where he is the Chief Executive Officer. Wally has had a long involvement with various private and public sector groups including the Venture Capital fund and the Youth programme (forerunner to the Hillary Commission). Wally affiliates to Ngāti Wheke of Rapaki.

Hekia Parata has recently been appointed to the vacancy on the Board. Currently based in



Ngāi Tahu Development Corporation Board Members. From left to right: **Montero Daniels**, **Wiremu Solomon**, **Erihana Ryan**, **Elizabeth Stevenson** and **Wally Stone**. Inset: **Hekia Parata**.

Wellington as a consultant Hekia brings a wealth of experience and skills to the Board. Having been involved with policy development at a national level Hekia has been actively involved in housing, the environment and Māori development within her several roles as a senior public servant. Hekia affiliates to Kati Huirapa ki Puketeraki.

Ngāi Tahu Development Corporation welcome our newest Board member and would like to congratulate Erihana and Wally on their respective appointments.



NGĀI TAHU DEVELOPMENT CORPORATION: Papatipu Rūnanga move ahead

Te Rūnanga o Ngāi Tahu Act has enshrined in law some very special responsibilities for papatipu rūnanga. It is this collective of papatipu rūnanga that determine the direction and policies of Ngāi Tahu Group Management, Ngāi Tahu Holding Corporation and Ngāi Tahu Development Corporation (NTDC).

NTDC is committed to the empowering and resourcing of papatipu rūnanga so that they may identify and pursue their aspirations. To give effect to this objective, NTDC have focused key resources and resource people on the papatipu rūnanga.

Rūnanga receive annual grant funding that helps them meet general running expenses; training for those with responsibility for the running of the rūnanga is provided; training to increase the effective participation in the affairs of the rūnanga by the wider membership is supported by NTDC. Another key project for NTDC and papatipu rūnanga is the Rūnaka Futures project which is assisting rūnanga to review their present situation and develop planning so that rūnanga can make the transition to meet their needs now and in the future.

Cultural needs have not been overlooked with

funding available for whanau development wānanga accessed through the Community Funding Agency; the development of te reo programmes and contemporary issues wānanga. 1998 will see a great deal of planning in these areas come to fruition with activity at an intense level; 1998 will also see rūnanga allocating one scholarship at the tertiary level to the tauira (student) of their choice; and, a plan to improve communication with rūnanga will swing into action in 1998 with the Kōrero Project which will see papatipu rūnanga come "on-line".

Since the beginning of the year, Papatipu Rūnanga have had the opportunity to employ a full-time administration and communication worker whose salary is funded by NTDC. Twelve papatipu rūnanga now have these administration officers in place, with four more rūnanga almost ready to employ someone. Two other rūnanga are considering how they might tailor the position to match their particular circumstances.

Having a paid administration officer at the rūnanga is already making a major difference to the work that the rūnanga carry out. The rūnanga executive/core group and Te Rūnanga o Ngāi Tahu representative are supported in their many tasks and communication is increasing with the wider group of Ngāi Tahu who have whakapapa and links to the rūnanga. Rūnanga mailing and contact lists are expanding, information is being effectively utilised and the ability of the rūnanga to "follow-through" on its plans has been greatly increased.

Already, many administration officers are finding the demands of their job are immense. Some rūnanga have been able to use NZ Employment Service job subsidy programmes to employ a second worker to now have an effective administration unit. Contact your papatipu rūnanga to be involved at the flax roots.

nā Suzanne Ellison
Rūnanga Development Manager

Discovery of Important Southern Māori Rock Art

An important new find in southern Māori rock art has come to light in South Canterbury.

The South Island Māori Rock Art Project (SIMRAP) has found an almost complete portrait of a human face among the ancient rock art at Craigmere in South Canterbury.

The areas surveyed and photographed by SIMRAP so far have revealed twice the number of rock art sites than is listed on the New Zealand Archeological Association site record forms (the most complete national register of archaeological sites). In addition SIMRAP has developed a track record of finding previously unnoticed figures in sites that were already well known.

This is an amazing find that adds a whole new dimension to the Iwi's and archaeologists' understanding of ancient South Island Māori rock art. The rock art is usually very stylised representations of people, animals and abstract forms. Finding such a naturalistic portrait of a person's face was totally unexpected. The art work is undoubtedly of Māori origin but it is most unusual for any pre-European Māori art to be so naturalistic.

The figure has been known for almost a year. In the course of recording the site Brian Allingham, the South Island Māori Rock Art Project officer, noticed some trace of pigment. A closer inspection showed up more pigment and what at first appeared to be a common "tiki" figure. However, with a change in the daylight and moisture as a cold front came in it became apparent that the painting was something greater.

The full impact of the portrait was not totally realised until a "dot for dot" of all the visible pigment was made. At that point the Project was able to confirm that what it was looking at was a portrait of a face with a moko (facial tattoo).

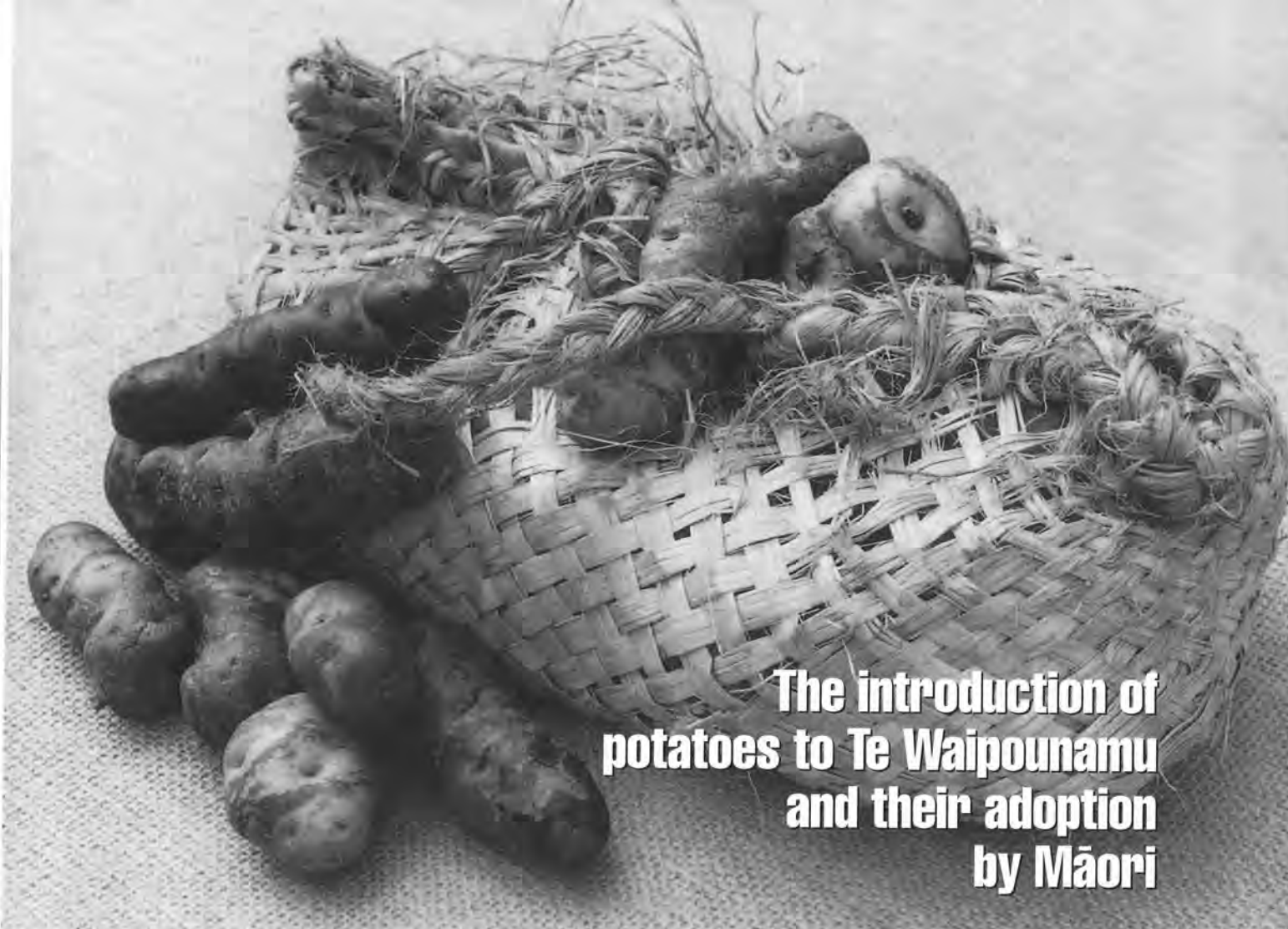
The portrait is so faint that visitors to the site cannot expect to see it for themselves. For those with an untrained eye, the figure is almost unnoticeable. Even for those experienced at recognising rock art, the portrait is barely visible and only in some light conditions and when "wetted" (sprayed lightly with a mist of distilled water). What was originally black paint has weathered over time to an ash-grey remnant. This grey remnant does darken with moisture which explains why the portrait was more noticeable as the weather changed and a moist cold front came through.

Brian Allingham notes that finding this art could not have been expected in normal circumstances. Most people would have noted a faint bit of remnant black pigment and possibly

ignored further investigation. It was only because SIMRAP has had the opportunity to spend more time in the field than previous recorders (taking advantage of different seasonal light conditions) that the full extent of this portrait was able to be identified.

SIMRAP is now almost three years into its nine year full-time project plan that proposes to survey for and record all Māori rock art in the South Island. Given the recent find, it is highly possible that further such treasures will come to light. SIMRAP is made possible through the generous support of ECNZ and the New Zealand Lottery Grants Board Te Puna Tahua. For more information about the project contact Gerard O'Regan, SIMRAP Project Director, phone/fax 03-476 1068.





The introduction of potatoes to Te Waipounamu and their adoption by Māori

Mahetau

Potatoes were first reported to have been introduced into New Zealand by the French explorer de Surville in 1769. However, it appears that the first successful introduction may have been those planted in the Bay of Islands by members of Marion du Fresne's expedition in 1772. The first recorded planting of potatoes in the South Island where those made by the crew of the *Adventure* captained by Furneaux, the ship that accompanied Cook during his second expedition to New Zealand in 1773. It is recorded that they made several plantings of potatoes (brought from the Cape of Good Hope) at Queen Charlotte Sound and also at Dusky Sound in Fiordland. Following these early introductions many more were introduced by sealers, whalers and colonists.

Māori were quick to recognise the advantages of the introduced potatoes over the kumara. They were easier to grow, yielded more heavily and were easier to store. Because the method of propagation and production of the potato was similar to that of the kumara, it was able to fit into the existing agricultural system of the Māori with little modification. Potatoes were particularly welcome in the southern regions of the South Island where kumara would not grow. Records show that the early potatoes grown by Māori in Otago and Southland, were grown on mounds according to traditional kumara culture, and it is suggested they were introduced to the south by Ngāi Tahu from the Kaikōura region who were known to raise kumara. It seems that Cook's earlier plantings at Dusky Sound were not

successful, as European explorers who visited the area in 1893 could find no evidence of European plants.

Potatoes soon became the staple item in the diet of the Māori and also became an important trade commodity, not only within the Māori communities, but also with European colonists and for provisioning European ships. By the early 1800s, Māori were growing large crops of potatoes and an area of 50 hectares in potato production was not uncommon at the time.

In *Historical Records of New Zealand South*, the Sydney Gazette, September 1813 records the visit that year of Williams – a flax dresser, to the Bluff who noted:

The natives attend to cultivation of the potato with as much diligence and care as I have ever seen. A field of considerably more than 100 acres presented one well cultivated bed, filled with rising crops of various age, some of which were ready for digging, while others had been newly planted. Dried fish and potatoes form their chief support.

By the 1840s, Māori agricultural production, based mainly on potatoes and wheat, was thriving in Otago and Southland and several Māori groups were operating their own sailing vessels to transport their crops. Murihiku potatoes were regarded as being of particularly good quality and were in demand in the population centres further to the North.

The Chatham Islands also became an important region for potato production. When the Taranaki tribes, Ngāti Tama and Ngāti Mutunga sailed on the ship *Rodney* to colonise the Chathams in 1835, 78 tonnes of seed potatoes were included in their provisions. During the 1850s and 1860s they were producing "hundreds of tons" – much of which were exported to Australia.

Further evidence of the adoption of the potato by Māori was in the conferring of generic and varietal names. In the South Island they were generally known as *Mahetau* – (like a string of fishing sinkers), while in the North Island they were referred as *Riwaia* or *Taewa*. In Muriwhenua another general name for potatoes was *Peruperu*, although this name is now used for a specific variety. *Peruperu* means – the white feathers at the throat of the Tui, although some believe it may refer to Peru – the country of origin of the potato.

Individual varieties were also named. Some with European cultivar (cultivated variety) names were given Māori names, for example the English variety 'Derwent', which was popular in the South Island, became 'Katote' and 'Old Red' became 'Pawhero'. Some, like 'Early Rose' and 'Skerry Blue' – an early Irish variety – retained their original names. Some varieties became known by different names in different areas, for example, the commonly grown 'Urenika' is also called 'Keretewha', 'Tuarua', 'Waikato' and 'Ringaringakatira'. Many of the names are descriptive, for example, 'Karupararera', a variety which has a chocolate brown skin and yellow eyes – means 'the eye of the duck'. Other common grown varieties include 'Moemoe', 'Poiwa', 'Nga Outi Outi' and 'Raupi'. Some variety names that appear to be specific to the South Island include 'Kopara', 'Papaka', 'Kariparoa' and 'Waitaha'. In many cases, the connection between the original European variety names and the given Māori names has been lost.

Some of the early potato introductions appear to be *Solanum tuberosum* var. *andigena* types which are characterised by very deep set eyes compared to the modern *S. tuberosum* var. *tuberosum* cultivars which have smooth skins. Varieties such as 'Urenika' which have been



Māori who are growing the old varieties claim that they have a better taste than modern varieties and there is some evidence to suggest they are more disease resistant than modern types.





... sixteen varieties of Māori potatoes are being grown in the Wairarapa and in Whangarei.

described as 'undeveloped' types, tend to set tubers late in the season when days are becoming shorter.

Many of the original varieties which were selected and perpetuated by Māori, are still grown today, even though modern varieties produce a significantly greater yield. Some have been passed down through families for many generations. Māori who are growing the old varieties claim that they have a better taste than modern varieties and there is some evidence to suggest they are more disease resistant than modern types. 'Urenika' appears to be the most widely grown variety – it is grown by Māori people from Northland to the Bluff and on the Chatham Islands.

It is generally accepted that many of the so-called Māori potatoes were introduced to New Zealand via Britain and Europe. It is possible that others were selected and developed by Māori from seedlings raised from these introductions. It is, however, a widely held belief among Māori that they grew some varieties of potatoes before the arrival of Europeans and while there is some anecdotal evidence passed down in proverbs and oral history, this has not been scientifically proven. In *Song of Waitaha*, Brailsford records Māori as bringing the potato to Aotearoa with the kumara, taro, karaka and other introductions.

He refers to – 'the small black potato, the old one named peruperu, the little yellow and the big red potato called parete.' Other publications refer to the variety 'Tatairongo' that was said to have been grown by Māori in South Taranaki before the arrival of Europeans. Because of the existence of such a weight of anecdotal

evidence, the possibility must be seriously considered.

Some Māori believe that the widely grown 'Urenika' is of pre-European origin. This potato appears to be similar to a type grown in the Andes of Peru. The growth habit and appearance of the plant and the long purple tubers with purple flesh, set them apart from most of the others grown by Māori. 'Urenika' is sometimes found growing wild on uncultivated ground – possibly remaining from those grown in old Māori gardens. In Northland, it has been found growing in the vicinity of old Kāinga sites.

Some scientists believe that 'Urenika' could be synonymous with the early European variety 'Congo'. Another possibility is that it could have been brought directly from South America, as the port of Callao near Lima in Peru was one of the main provisioning ports for early whaling vessels. Other varieties that are grown by Māori today that some believe could be of pre-European origin are: 'Kowiniwini', 'Uwhiwhero', 'Peruperu' and 'Karoro'.

In cooperation with the *Scottish Crops Research Institute*, Open Polytechnic staff are undertaking a project to attempt to match some of the Māori potato varieties with 18th and early 19th century European varieties that are grown in the Scottish collections. As part of the project, a collection of 16 varieties of Māori potatoes are being grown in the Wairarapa and in Whangarei. The project will also compare acquisitions of the variety 'Urenika' collected from various parts of the country, as it appears to be a very variable type with some strains producing much larger tubers than others, while some produce better crops if the tubers are planted late in the season.

Matching of varieties will be done by DNA 'fingerprinting' after initial possible matches are made from historical records, anecdotal evidence and by comparing and matching botanical characteristics from descriptions published by UPOV (Union for the Protection of Plant Varieties). 'Urenika', 'Uwhi' and 'Kowiniwini' are three that are being tested initially. While this procedure won't necessarily provide evidence of pre-European potatoes, it may well provide some useful leads.

The writer, Graham Harris, is a lecturer in the Natural Resources Centre at the Open Polytechnic of New Zealand and is currently undertaking research on the history and origins of the Māori potato. He is being assisted by Sonny Niha from Whangarei. Graham's wife Lexie is Ngāi Tahu, Ngāi Tuahuriri (Te Karaka Issue 4).

El Niño is about to bring you a long dry summer.



It might want something precious in return.

**Summer means sun. Sun means risk.
Never more than this El Niño Summer.**

**That's because the sun will be
accompanied by strong winds over the
whole of the summer, over the whole of
the country, with very little rain. This
dries out vegetation and means that fires
will spread quickly.**

**That cigarette butt carelessly thrown
away, that unattended barbecue could
put you, your family and your property at
extreme risk.**

**Please read and remember the Ten Rules
of a Fire-free El Niño Summer. Ignore
them and this El Niño Summer could be
the summer you never forget and never
get over.**

- 1** Be careful with outdoor fires, including BBQs. Make sure they are controlled and properly extinguished.
- 2** Do not burn rubbish - take it to the Refuse Station.
- 3** Do not throw away lighted cigarettes.
- 4** Take notice of fire warnings, including Fire Weather Warning Signs on the side of the road and publicised Fire Bans.
- 5** Clear vegetation from around homes, there should be at least a 10 metre break.
- 6** Do not allow rubbish to build up around your home.
- 7** Install smoke alarms in your home, beach house etc.
- 8** Particular care should be taken if camping outdoors or holidaying in caravans. Take special care when cooking, using gas or open fires and with electrical connections.
- 9** Have your garden hose connected and ready to use at all times so that it can be used in the event of a fire.
- 10** If you notice a fire and see smoke, call the Fire Service immediately by using the 111 system.

NEW ZEALAND
FIRE



Whakarātonga Iwi

DEAR GABRIELLE

I thoroughly enjoy reading the *Te Karaka* magazine and have noted that you do include short stories and autobiographies. My cousin Maurice Skerrett sent me this story that he had written about his twin brother and himself. I personally found it most enjoyable and as he is of Ngāi Tahu descent, I thought that you might be interested in including the story in one of your issues of the magazine. Maurice provided a lot of the photos illustrated in the book *Bluff Harbour* written by John Hall-Jones. He has written a book about the Bluff Port which is soon to be published and is also compiling a book of short stories in which the enclosed will be included.

Possibly of interest to you also is a book called *Southern People* which will be issued next year to commemorate the centennial of Otago and Southland by the Dunedin City Council. Included in the book will be a photo of my father's sister Eva and the following article:

Skerrett, Evaline Jane (1890-1946)

Known in England as 'Princess Iwa' she was one of the first Māori singers to have a successful overseas career.

She was born on 30 October 1890 on Stewart Island where her father George Skerrett was a bullock driver, hauling logs to sawmills. Her mother was Hannah, née West, from Ruapuke. They later moved to Bluff where her father became a general carrier.

The family all enjoyed singing and people came to hear Iwa from the time she was very young. A contralto, she had a deeper voice than her brother, George, who was a tenor. Her early training was from nuns in Bluff. She took part in amateur musicals in Bluff, sang in variety concerts in Invercargill and competed successfully in the Dunedin Competitions.

After leaving school Iwa was her father's office girl but in her late teens she joined a Māori Concert Party to tour Australia and England.

A great success, she stayed in England when the tour ended, never returning to New Zealand. Touring all over Britain, she sang mainly in music halls and also taught singing.

Iwa married twice and had two sons from her first marriage. Her second husband was Wilson Thornton, also a singer. For years she wrote long letters home, but after her mother's death the family did not hear from her again.

The editor of *Southern People* has asked for any additional information anyone can supply and I do have a little more data that I can send them. This is from the book *The Life and Times of George (Sonny) Skerrett. 17 Sept 1892-17 Sept 1992. The First Hundred Years*:

'Here I was singing in the concert, and it was packed with people. All my aunties and uncles were there. I think I sang *Grandfather's Clock*, and I remember I got a good hearing.' George's sister Iwa was a good singer as well. 'My sister Iwa was born on Stewart Island, she was an outstanding singer. When she was twelve or thirteen she went on a tour of Scotland with a Māori concert party. One of the party died on the ship on the way over to England and Iwa sang *Abide With Me* at the funeral. Some chaps who had been there came and told me later that her singing was very moving. They cried. She had a magnificent voice.'

Excerpt from the book *Stewart Islanders* by Olga Sansom:

Both Eric Thomson and Iwa Skerrett made a name for New Zealand as distinguished singers. Eric, a contralto with a 'velvet' voice and Iwa, a soprano discovered at Bluff by (as he was then) Dick Seddon, later premier of New Zealand and known universally as 'King Dick'.

(The writer has the two names mixed up. Iwa was the contralto.)

Iwa travelled with Maggi Papakura's well-known concert party. 'The New Zealand Bellbird' this eighteen-year-old girl was called overseas.

Iwa and her mother both died about the same time in 1946. The letter to Iwa informing her of her mother's death passed the letter from Iwa's family informing us of Iwa's death in the post. Iwa did a command performance for the late King's father.

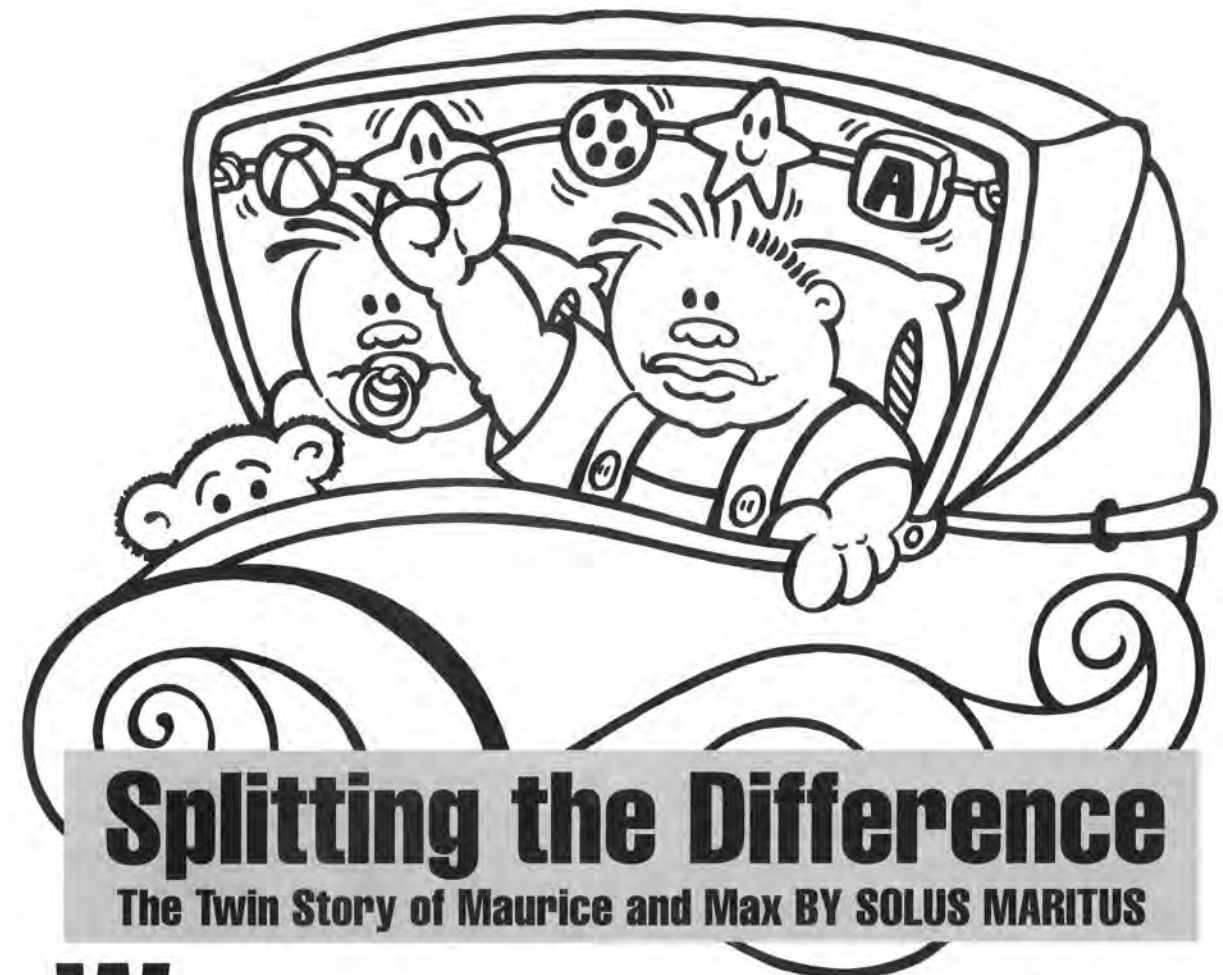
Iwa's son Jim Barclay and wife Milly, both in their 80s and housebound, are living in London. Jim has suffered a slight stroke. The other brother John resides in Australia.

I was in contact with Jim recently when I sent him a Ngāi Tahu registration form, also one for his brother.

I sincerely hope that Jim survives long enough for the book *Southern People* to be published as I would like to send him a copy.

Hoping this has been of some interest to you.

Yours,
Lorraine (Skerrett)



Whether identical or not, it is believed that twins share a common bond on some level which unites them throughout their lives, but this true story shows that the tie can be loosened occasionally.

My twin brother Max and I were inflicted on the world in rapid succession during a calm period between two great world wars, when such a minor disturbance would have the least impact. It has been said that one twin is more dominant than the other in their formative years. My earliest memory confirming this notion is of a pram built for two, with little tassels hanging overhead within reach of baby hands. Every time I reached up to play with those that were on my side as small type people are prone to do, my hand was violently knocked aside and replaced by Max's free hand, while he used the other to jealously guard his territory and prevent invasion of his side of the pram.

Long before I could talk, I gained a dim understanding of the conversation coming from those big faces that were always peering down at us to study the twins who were expected to be exactly the same. Differences were soon noticed however, when our identities became known.

'Look at that! Max is going to be a thinker who will reason things out before he acts, but Maurice will be the destructive one who will dive in first, see how the tassels are pulled to pieces on his side, while Max's are hardly touched ... we should give Max an extra ice cream.'

It was the story of my early life as my counterpart gradually asserted his super power within the confines of the pram and he would smile happily at admirers while I would withdraw from the sight of the battered tassels above me which symbolised the world as I knew it then. Once a firm enough grip was gained on the ground to stay upright most of the time, we left the pram behind for good because I wanted to escape from it as soon as possible and Max wanted to explore the world.

Life's challenges were only half as hard to face as a two part team so we met them with a united front for a start, even though I was usually one step behind, him being the dominant one. Our mental faculties and memories were closely interwoven at that time, having originated together and we were eager to learn all we could about life's mysteries as quickly as possible within the limits of our childish brain power. As we gradually gained size and experience, we



sought in vain for other twins of our age among the opposite sex so that we could compare things, but none seemed to have been made in our part of the town. Any information gained would have been over a decade too soon to have been of any significance anyway.

We weren't really identical twins but we were certainly made to look and act as if we were. From a short distance, some casual observers may have thought that they were suddenly smitten with double vision, as every eyebrow was trained with somebody's spit to form a neat row of four and every hair curl was duplicated by the same method. It was drummed into us that we had to look the same because we were twins. We were so brainwashed that if a slight stain appeared on one little white suit, we pencilled it in on the other until wash day on Monday.

Our big sister Elsie, who was three years older, mothered us as if we were her two little prized dolls, so we escaped from under her protective arms whenever possible unless we had something to gain.

When Elsie discovered how to work knitting needles in a casual sort of way, she noticed that we were so fascinated by the endless multi-coloured scarf which was slowly growing along the floor each day, that she offered to teach us too. In a way that we would have comprehended then, it was obvious by our sister's total concentration from her tongue in the corner of her mouth, that this important training must be gained at all costs and we knew where to get the tools for nothing too.

Max hurried over to the friendly local butcher for: 'Two meat skewers so my sister can learn me knitting.' I followed soon after with the same request. The butcher looked at me and claimed that I had been there before, but I convinced him it wasn't me and fled home again before Max could get too far ahead of me as usual. This was repeated so often as the skewers became lost or broken that the butcher was convinced that all children looked the same and had to knit their own clothes, having had none of his own. Our tiny hands never did get the hang of it, so when the butcher ran out of meat skewers, Mum ran out of wool and our big sister ran out of patience, we decided that knitting wasn't so important anyway and looked for constructive interests which were more befitting

growing men when not at kindergarten.

In those early years we soon learned many common childhood practises, such as bowling a large car tyre along the road with one kid jammed inside (usually me), how to swing a syrup tin full of milk overhead without disaster and tips on other standard procedures such as eating the bulging ends out of hot bread between the baker and the kitchen. The agony experience when slipping off the pedals of a fixed wheel bike and the collapse and embarrassment when the front wheel got caught in the tram lines was to come much later. During this time, we also devised a plan to shift the blame for any suspected wrongdoings away from our own small shoulders.

The Creation of Arny

With childlike simplicity, we invented a fictitious entity who we named 'Arny'. It was easier than struggling to maintain a look of innocence like that of the twin who wasn't guilty and removed all fear of punishment. Unfortunately, misdemeanours multiplied as we discovered how well the idea worked with big type people, particularly in the garden where dad proudly grew carrots, peas, etc. of excellent quality, but many of them never reached the kitchen. (I have a vague memory of trading some of them for marbles.)

Our mother was an artist and it was significant that the trail of carrot tops and pea pods were always left behind by Arny while she absorbed painting in her studio, making it obvious that a raid was carefully planned. We never thought of it as being really wrong, as it was ours anyway, we were just eating it a little earlier. When dad arrived home from work we would be waiting at the gate and before the disturbance was discovered we would say together: 'Arny's been in the garden again dad.'

Arny was never caught, but I don't think our father was ever made aware that Arny was a figment of our imagination, although I have a suspicion that he may have always known but didn't like to punish us.

Many of life's early illusions were gradually shattered as we grew upwards, not the least of which was the mistaken identity of he who filled the two little stockings with duplicate goodies at Christmas. Of course, Max made the momentous discovery first but he had extreme

difficulty in convincing me. It was hard to accept that closely inspecting the inside of the chimney for cleanliness the night before was all in vain. There was another ingrained belief destroyed when a skeleton was drawn out of the cupboard some time later.

Our maternal grandparents brought their family to New Zealand from Tasmania long before the world was burdened with our arrival and our lovely and honest grandmother who probably never told a genuine lie in her life but just missed out bits of the truth, often filled our heads with stirring tales of the days when 'Tassie' was once a penal colony. She tossed in references to her own family history now and then and planted the story firmly in our minds that her father was a respectable English gentleman and professional coffin maker, who came to Tasmania with a shipload of people and helped to get the country on its feet. No other kids could match that, so we were proud to tell them about this great ancestor who also built beautiful boxes for people to leave in.

It was revealed eventually that he was a rather refined convict who learned his trade after being deported to Tasmania for stealing a rabbit! Another claim to fame was that this seemingly remote ancestor had once been held up by Ned Kelly, the notorious Australian bushranger ... this distinction now seemed to be of far more importance and the other story was never again included when boasting to others about family greatness.

During our early school days we did share a common bond of sorts but different personalities were forming within, although we were still being moulded to look the same without. At this point, Max decided that it was time for him to assert his superiority again.

I don't know if he bribed the teacher with some of dad's garden or not, but Max suddenly leaped a class, leaving me behind among those of average intelligence. This was the first major event to loosen the tie and the head start eventually earned him the right to wear long trousers well before me. The overwhelming desire to force us into a common mould was now starting to disintegrate.

I hasten to add that I wasn't backward at school, it was just that Max was so far forward with an extremely high IQ. In fact, I am proud to remember that I always received high marks in

such subjects as composition, English, comprehension etc (the rest of the class may not have been very bright), although I am ashamed to recall that I was about as close as you can get to the bottom in arithmetic and allied subjects.

When we were eight years old, we became the victims of a broken marriage as those who brought us into the world decided to separate and ultimately divorce. With remarriage to other partners on both sides, our lives were further complicated by eventually gaining two half sisters who were no relation whatever to each other and one of them was blessed with an older brother who boasted to his playmates that he had one big brother who was made out of two half brothers. He formed this conclusion because there was only one cake at our birthday parties, but discarded this theory later when he discovered that Max was 20 minutes older than me, giving him a greater claim on the candles. (We did live in different homes of course.)

When our parents parted, a spinster aunt accepted the double responsibility for our care and a period of strict upbringing followed. As a result of a childhood affliction, our aunt used a walking stick as an essential means of support. The walking stick was also a symbol of her authority and it could deliver some solid whacks to any unruly boy who was foolish enough to misbehave within its reach, combined with a pussy willow stick kept on the table beside her during meals. Each week's hard labour consisted of scrubbing and polishing floors until we could see the reflection of our over-washed shiny faces and many other household duties which were performed after school repeatedly until they passed inspection. The last major job for the week was cleaning the family cutlery with Brasso and breath and by then we had earned the privilege of going to the pictures on Saturday with six pence each to get in, tuppence for the tram, and a penny to buy lollies. We weren't alone in this life style as many other young people were brought up in this way, but we did have the advantage of two pairs of hands to perform the tasks.

Apart from the traditional midday roast, Sunday was almost entirely devoted to religion, starting with church in the morning, Sunday School in the afternoon and church again at night, but all this religious over-indulgence didn't produce the



little angels that our aunt had prayed for. However, I did receive the highest marks in the Sunday School one year and still have the Bible which was presented to me to prove it. On the inscription within, an X had been covered by a U with rice tacked onto it – further evidence of initial difficulty in separating twins concerning matters of prime importance. I have never been quite sure if I am the rightful owner of the Bible or not but nevertheless, I have treasured it ever since as a mark of dubious achievement.

We weren't bad children, but about this time we discovered that after dark, a car which was stored in our garage could jerk round the block on the starter motor in low gear. The mystified owner never did detect the cause for his car to be the only one to require so many new batteries as he was the only one who held the key to start it!

We were growing up during the depression years and that gave us certain duties to perform together such as helping to make soap produced from fat in the wash-house copper. Most families improvised by using recycled materials found in the home. We didn't mind queuing at a nearby factory to buy a home-made pillowcase full of broken biscuits for three pence, because it was a lot lighter by the time we got home, but stowing tissue paper wrapping from apples into half a sugar bag for use in the little room seemed belittling for growing men.

We protested strongly about most of this unmanly stuff as we moved into our teens, including the branded flour bag underclothes which were made by our aunt. It was very undignified to be seen undressing at the public baths with 'The Finest Flour' written across our chests. A little later, our insignificant existence was of little consequence when the war intervened and touched everybody's lives. We became separated by the world shattering events that occurred during that period, so the details of our lives then are not necessary for the telling of this story about the relative closeness of twin brothers.

In the ensuing years, marriage and the raising of families that we are both proud of, kept us further apart in common with many other twins. I have lived for over fifty years now in a port town a little distance from the city where Max has a higher profile, although I make frequent visits there where we were born.

I am generally accused of looking younger than Max, whose hair has long since turned grey under the pressure of local body affairs, because mine is still streaked with touches of brown, probably due no doubt to the regular addition of beer in the diet.

When asked if I am related to Max my stock reply is:

'I am as closely related to him as it is possible to get.'

'Oh, you are brothers then?' I am usually asked.

'Well, even closer than that,' I say smugly noting how few people who know Max well can grasp this trivial bit of nonsense.

As a rule, it has to be explained finally that we are twins, but there was one occasion when a character of dubious intelligence and possibly a little blind also, asked me if I was related to Max who he knew well. He obviously had enough dim insight to perceive some likeness, so I gave him the usual smart aleck reply, combined with the smug grin which I was shortly to lose. After I said: 'even closer than that,' you could read the revelation in his face as the answer hit him. 'I know, you're Max's father!'

I didn't enlighten him, but accused him of spoiling the rest of my day as I skipped lightly away. I am proud to be my father's son but resent the suggestion that I look well over a hundred years old. This bloke is probably still telling people that he met Max's father recently and Max is elated to discover that there is somebody who thinks that he looks so young.

The Last Chapter of our Lives?

There are still a number of goals to reach and my brother and I will always be bonded together in some way, until time runs out and the final wedge is driven between us, but we do not see eye to eye in most things. To me, the ladder to higher things is found among the arts and classic literature with the addition of a few other interests and hobbies of a non pseudo-intellectual nature and I have endeavoured to place a foot on the bottom rung.

Max has followed a different path based on materialism, the law of physics and logical reasoning as dictated by the science of man. On observing our differences of opinion in matters of discussion, my son David, who owns a computer business, claims that you don't have

to reach far into the internet to seek a reason for this. He says Max has developed the left side of the brain more and me the right, to explain the reason why Max never loses in a challenge for a battle of wits between us and I never win! The intuition of a romantic dreamer doesn't stand a chance against the exercise of pure logic.

As an example, if I casually mentioned that the world revolved in the direction that we all thought it did, he would muster all the powers of science to prove that it went the other way, leaving other listeners totally bewildered with their belief system regarding the natural law of the universe in tatters. Applying pressure from the outside, he has the same effect on local councillors in the city in which he lives, until they lose track of the direction in which they are heading and collapse in confusion until the next local body

elections, but nobody can prove him wrong!

My twin brother and I have both been reasonably successful in whatever who chose to accomplish. I observed before I could walk that things will come your way if you pull the right strings, but experience soon proved that this is only truly successful when it is done in such a way that it will bring benefit to others.

We are now in our seventies and hurtling towards old age and all the fun that goes with it after living life to the full so far, but this story may strike a chord among others who went in different directions after starting life in tandem ... under a row of tassels in a pram built for two.



NOTICE OF ELECTION

ELECTION OF PRODUCER REPRESENTATIVES
TO THE NEW ZEALAND MEAT PRODUCERS BOARD

Notice is hereby given that direct elections will be held in 1998 in relation to the following wards.

Northern North Island Ward **One Position**

Northern South Island Ward **One Position**

Election day will be **4 March 1998**. Elections will be conducted by postal ballot. Producers carrying on business as sheep, goat or beef cattle farmers in either of the above wards may apply to the Board for a voter registration form. The Board is not required to accept voter registration forms postmarked after **20 January 1998**. A copy of the roll for each ward will be available for inspection at:

**The New Zealand Meat Producers Board,
6th floor, Seabridge House,
110 Featherston St, Wellington.**

INVITATION FOR CANDIDATE NOMINATIONS

Nominations for candidates to stand for election for the Northern North Island and Northern South Island Wards are hereby called. Nominations must be made on the official form obtainable from the Returning Officer. Completed nomination forms must be received by the Returning Officer by 5pm, 17 December 1997. For further details contact:
**The Returning Officer,
New Zealand Meat
Producers Board,
PO Box 121, Wellington.**

**election
0800 109 150
hotline**



are still there. The opportunity has also been seized to tidy up some of them with minor spelling, arithmetic or definitional changes. Others have greater impact, e.g. The French at Banks Peninsula map (p106) now refers to the recently politically contentious Takapuneke - rather than Red House Bay.

Amongst other values which come with this book, is the example of a diligent researcher and author who has pursued all known sources and unearthed some suspected and vital ones thought to be lost (especially the Smith-Nairn Commission submissions). The sheer industry involved induces words such as *assiduous* and *meticulous* but also there is an admirable control of the narrative. Although positions and interpretations are stated, there are also key areas where the reader is challenged to make his/her own judgement from the evidence presented. Evison has the classic historian's approach and style - not those favoured by some of New Zealand's more fashionable contemporary academic historians.

And yet it is not just a dry history - it can arouse strong emotions as well! At the 1996 Tuahiwi Hui-ā-Tau, when a special evening of recognition was provided Harry and his wife Hillary for their contributions to Ngāi Tahu, more than one speaker acknowledged how they became aroused and angry in reading his book. Not at the author - but at the story he had to tell us.

Sampling of selected chapters suggests that substantive losses are few and the key elements retained. Interestingly, the sequence of events has been changed in some places. Some new material has been included e.g. reference to Mabo and the Ngāi Tahu settlement. Both the full bibliography and glossary have been retained - indeed added to.

One Evison idiosyncrasy can be an irritant. He insists that Māori words be anglicised. Thus the plural is Māoris. Macrons are not acceptable but curiously, French accents are - welcome to *také* (p348).

There are still 20 chapters - most with the same titles. The changes are minimal but suggestive: e.g. Chapter 1 now refers to The Māori World of Southern New Zealand rather than Te Wai Pounamu; and Chapter 12 was The Advance Guard - it is now Commissioner Mantell. Each

chapter is somewhat shorter and been subject to revision and reassessment whether because of additional research or reconsideration. The specialist's concern whether 'Southern Māori' includes only Murihiku and Otago - or extends to Kaiapoi, or perhaps even Kaikōura - is also taken into account.

The major refocus is to emphasise the economic context under which issues of land rights and tenure were resolved - temporarily as it has turned out 150 years later. Evison's long held position is summarised here in the sentence: "... In recent centuries, the use of land and natural resources for community livelihood, whether based on law or custom, has been steadily eroded by state control and privatisation..." (p10).

Evison has responded rather subtly to the growing international interest in indigenous peoples' perspectives and interpretations of European colonisation by positioning this book to be of potential interest to that wider market. A University Press publisher and major distributor will help with this.

The Long Dispute is important and now more accessible to Ngāi Tahu, but it also deserves a much wider recognition and distribution - nationally and internationally.

CURRIED EELS

4 garlic cloves, sliced
1 inch fresh ginger, chopped (fine)
1 onion, chopped (fine)
4 green chillies, chopped
2 sticks lemon grass, chopped
2 teaspoons ground coriander
2 tablespoons curry powder
Juice of 1 lemon
1 cup coconut cream
1 cup water
1/4 cup fresh coriander chopped
2 eels cut into half inch round chunks

- Heat oil and sauté garlic, ginger, onion, chillies and lemon grass till aromatic.
- Add ground coriander and curry, cook for 2 minutes.
- Add lemon juice, coconut cream and water - boil.
- Add eel and simmer for 40 minutes.
- Add fresh coriander and serve.



Aoraki Festival of The Arts

FRIDAY 6 - SUNDAY 8 FEBRUARY 1998

Craigmore, South Canterbury



festive fare

ROSE'S CHRISTMAS TRUFFLES

100g butter
1/2 tin condensed milk
1/2 cup brown sugar
2 tsp cocoa
1 tsp vanilla
1 1/2 cups sweet biscuit crumbs
marshmallows

Melt butter, condensed milk, vanilla, sugar and cocoa in a pot. Add crumbs and mix. With wet hands, mould mixture around marshmallow. Roll in coconut and store in the freezer.



Letters to the Editor

CONGRATULATIONS

I would like to congratulate you on another fine edition of Te Karaka magazine received recently. Your pictures and articles are always interesting and tell us a lot about our past history, which I trace back to 1827 on Ruapuke, Codfish and Stewart Islands.

DORIS ARROWSMITH
Lower Hutt

KAI TAHU IN TASMANIA

I was given a copy of your magazine by my cousin, Geoff Asher and was delighted by all that was printed in it. Being so far from home, it was like hearing all the news from a close relative. Being of Kai Tahu descent, I was able to relate to many of the articles.

My name is Erihapeti Myra Mommers, nee Langsbury. My only living brother is Kuao Langsbury of Dunedin, whom I am sure is well known to you.

My husband Bas and I, with our family, have lived in Australia for 26 years, but still have strong ties with New Zealand.

My whakapapa is through my mother, who was married to Sydney Langsbury, who died during World War 2 and is buried at the cemetery at the Otakou Marae. My mother was Roimata Karetai (Kati Mamoe) (Kai Tahu). Most of my ancestors back to Rangitira Karetai are buried at Otakou Marae.

I grew up in Otakou and have fond memories of going to Otakou Primary School with my cousins, the Taiaroas and the Russells and being taught by my aunt, Magda Wallscott.

During the war years, we had soldiers billeted at the marae and they used to train in our school grounds. They had some very interested spectators and we were all very sure that our soldier boys would win the war.

If you could send the Kai Tahu ex-patriot a copy of Te Karaka, I would be most grateful.

ERI MOMMERS
Tasmania, Australia

RANGITOTO

A truculent young chieftain
(new kakahu spread loosely round him)
sits upon the paepae
of the day, waiting
his turn to speak.

Once, before his time,
he claimed the right
and, with a flourish
of fiery tokotoko
rose.

At once the great marae
was ash and flame!
But he was hushed
by careful tōhunga
skilled in dealing with gods
and the manifestations of gods,
wai-ed down by adept kuia.

Now he waits dangerously
calm;
For the tōhunga are gone,
and the waiata of elder control
are buried deep under
speeches of confused purpose.
His time has almost come.

Tihei mauri ora!

JOHN W. WILSON

Solution to Crossword on page 27

ACROSS	DOWN
1 Kai Tahu	1 Kaiapo
5 Pa	2 Irihapeti
6 Ua	3 Au
7 Vizir	4 Hapu
9 Potae	5 Poa
12 Hapu	8 Rakaia
14 Poaka	10 To
16 Pu	11 Ehu
17 Ao	13 Pae
18 Paera	15 Pakia
19 Ki	16 Puha
20 Ei	17 Akuanei
21 Kahu	24 Ia
22 Tangi	25 Ko
23 Aihi	27 Inoi
26 Ai	28 Uaua
29 Nao	30 Ra
30 Rua	31 Umu
33 Noa	32 Ao
34 Kamo	
35 Iho	
36 Kina	

entertainment



AN INNOVATIVE WHĀNAU – Te Karito Kura Wānanga – will be touring Te Waipounamu from February through to May 1998, entertaining groups of young school children with its tales of Māui the superhero peppered with Smokefree healthy-living messages.

Over the past two years, they have delivered the healthy-living messages to over 25,000 children. Such was the success and the impact of the show, that it was decided to tour Te Waipounamu. The tour opens in Nelson in February, moves on down the West Coast to Greymouth, Queenstown, Invercargill, then heads back up to Dunedin, Oamaru, Timaru in April and finishing in Christchurch in May.

Te Karito Kura Wānanga is a young Māori family who present their 40-minute, high energy package of entertainment in a bilingual and bi-cultural setting. Māui Smokefree Warrior combines song, dance and drama in a performance that has entranced audiences ranging from kōhanga reo to health professionals.

Lloyd (Waikato/NgāPuhi) and Hinga Whiu (Waikato/Ngāi Tahu - Te Rūnanga o Puketeraki) have taken to the road with their five children –

Te Atamira (11), Hohaia (10), Takukoha (7), Te Auripo (3) and baby Te Mihinga who will be one year old when the tour commences. They believe it is important for young New Zealanders to learn about the stories of Māui and, through these stories for them to understand the importance of being fit and healthy and so choose to stay Smokefree.

Lloyd and Hinga home-school their children in Kawhia, a small (pop.620) northern King Country town, west of Otorohanga.

Their Smokefree Māui show has gained sponsorship from Smokefree. It targets the parents of the future with a simple and dramatic message, says Hinga Whiu.

“Our children come into contact with the dangers of tobacco smoking and its inherent illnesses at a very early age – often before they are able to defend themselves. So if they are to reach their true potential as unique, healthy individuals, they must do as Māui did – take charge of their destinies and shape them in a way that establishes them as Smokefree.”

For further information please contact:

Mrs Hinga Whiu, Box 67, Tahuri Street, Kawhia 2451.
Phone 07-8710 755, Fax 07-8710 109

Kia koutou e te whānau, i Te Karaka Tēnā koutou te whānau o Te Karaka

*Ko Aoraki te mauka
Ko Waitaki te awa
Ko Takitimu te waka
Ko Kai Tahu, Kati Mamoe ka iwi
Ko Erihapeti Rehu te taua
Ko Malcome Murchie te poua
Ko Rehu raua ko Ataahua ka matua
Ko Kezia Taunui Ate Rehu Murchie ahau
No reira tēnā koutou, tēnā koutou
Tēnā koutou katoa.*

Kia ora
He 13 ōku tau
Ka haere au ki te kura kaupapa Māori o Te Ātihaunui A Paparangi.
Ko tōku kāika kei Whanganui.
Anei ētahi poems kua tito e au ko tōku tino hiahia kia tuhi e koutou,
Kia pānui e koutou ki roto i tō koutou
Pukapuka ataahua, tō koutou pukapuka mo te iwi whānui Te Karaka.
He mihi nui ki a koutou katoa mo tēnei pukapuka tino whakahirahira.

Kia ora

Anei etahi kohinga kōrero kua tito e au.

Māoritanga
Māoritanga
It is more than just a word
Keep it real
Don't let it die
And sink in to the Earth
It has meaning
It has power
Its inside of me
Blooming like a flower.

Ngākau nui
Ngākau aroha
Ngākau mahaki
Ngākau wairua
Ne ka pai ka ora e
Te kaupapa tangata
O te ao whānui e.

He kōrero kei ngā maunga
Me ngā ngahere e
He kōrero pono mo ngā rā mua ke
Noreira whakarongo kaha
Ki to ratou ake mana
He mana tu
He mana kaha
Hei aue aue.

nā Kezia Murchie

Ngai Tahu Development Corporation

Do you want to get more involved with Ngai Tahu?

Ngai Tahu Development Corporation has been established by Te Rūnanga o Ngai Tahu to manage the people development side of tribal affairs. The mission of the Corporation is to create an environment of opportunity for Ngai Tahu whānau, hapu and iwi that allows them to attain cultural, economic and social self sufficiency.

There are many Ngai Tahu people with skills and passion. Do you want to be a part of our sector networking? We are looking for people to identify themselves for inclusion on a variety of mailing lists relating to specific areas that Ngai Tahu Development Corporation is involved in. By being part of each network you will receive discussion documents by mail; can be linked up by e-mail; and be invited to relevant hui.

If you are interested please fill in the following form and forward to:

Attention: Dion Williams
Ngai Tahu Development Corporation
PO Box 13-046, Christchurch
Phone: 03-371 0198. Fax: 03-374 9264

10
prizes to be won

NAME: _____

ADDRESS: _____

PHONE: (0) _____ FAX: (0) _____

EMAIL: _____

AREA OF EXPERTISE	TICK ONE OR MORE	QUALIFICATION, EXPERIENCE OR INVOLVEMENT
Te Reo (including karanga, whaikorero)		
Nga Toi Māori (Māori Arts)		
Waiata; kapahaka; visual and performing arts		
Education (early childhood; primary; secondary; tertiary)		
University Graduates (all disciplines)		
Employment and Training		
Kaupapa Mahika Kai		
Cultural and Heritage		
Hauora (Health)		
Social Services		
Business		
Other		

(All details will be used for Ngai Tahu Development Corporation purposes only)

Ngāi Tahu Development Corporation

Product Order Form

- **Ngāi Tahu Development Corporation T-Shirts:**
Black – \$18.00
White – \$15.00
Both with Ngāi Tahu Development Corporation logo/slogan
- **Sports Bag:**
\$25.00
Black with orange Ngāi Tahu Development Corporation logo
- **Caps:**
\$15.00
Black with Ngāi Tahu Development Corporation logo
- **Beanies:**
\$18.00
Black with Ngāi Tahu Development Corporation logo/ slogan
- **1998 Calendar:**
\$12.00
Ngāi Tahu people and places includes over 150 anniversaries of significance to Ngāi Tahu
- **Tamariki Number Wall Frieze:**
\$5.00

ORDER DETAILS: Complete the order form below and mail, fax or phone your details to:

Product Orders, Ngāi Tahu Development Corporation, PO Box 13-046, Christchurch.
Telephone: 03-366 4344. Fax: 03-374 9264

NAME: _____

POSTAL ADDRESS: _____

PHONE No: _____

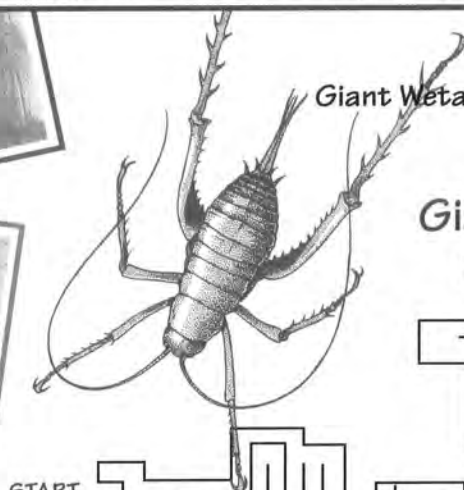
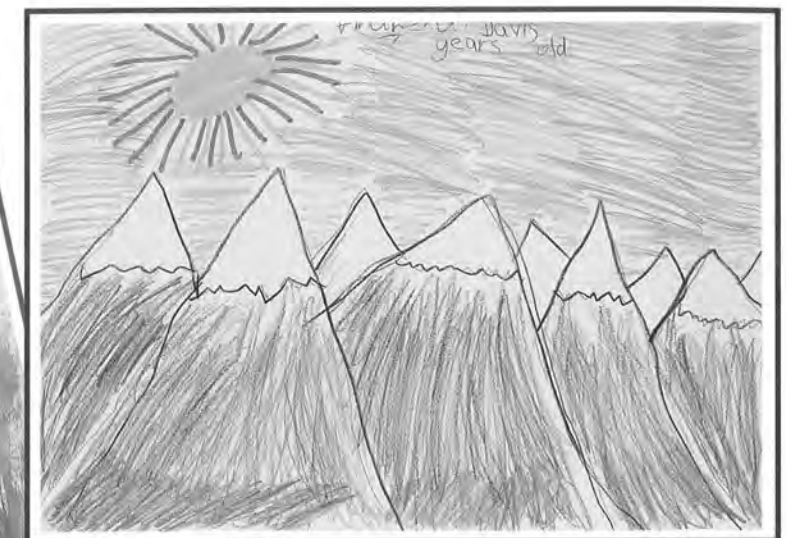
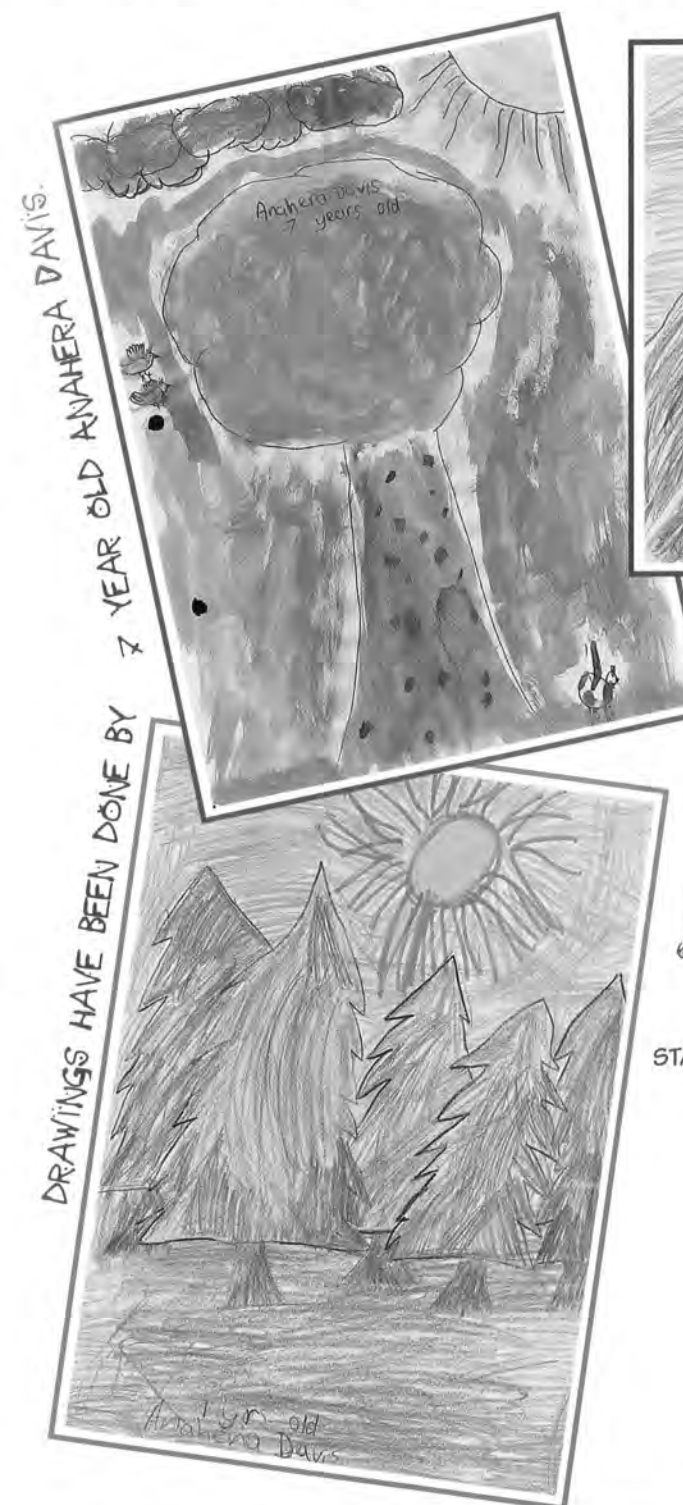
PRODUCT	COLOUR		SIZE		QUANTITY	PRICE
	Black	White	L	XXL		
T Shirts						
T Shirts						
Sports Bag						
Caps						
Beanies						
1998 Calendar						
Tamariki Number Wall Frieze						
Postage and Handling						\$5.00
TOTAL PRICE						

PAYMENT OPTIONS: ☐ Cheque attached (Make payable to Ngāi Tahu Development Corporation)
Credit Cards: ☐ Visa ☐ Mastercard ☐ Other _____

CARD NO: _____

EXPIRY DATE: _____ / _____ **SIGNATURE:** _____

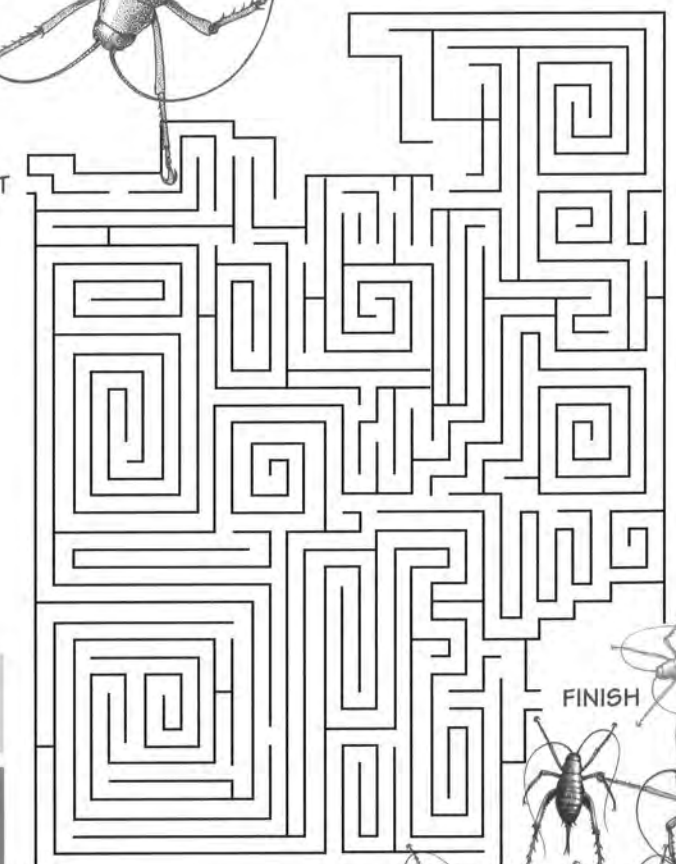
TAMARIKI MIA



• **DID YOU KNOW:**
Giant Wetas are armour-plated

Help the
Giant Weta find
his friends.

START



FINISH

DID YOU KNOW: A Giant Weta's ear is on its front legs

DID YOU KNOW: Female Wetas have a 'sword' at the back - it's the egg laying tube.