

te Karaka

THE NGĀI TAHU MAGAZINE. MAKARIRI/WINTER 1998



Tribe & the Tribunal

Eleven years on from the Waitangi Tribunal Hearings at Tuahiwi

Eel Management Plan

Is the South Island eel population slipping through our fingers?

On the Verandah

Should Māori women be allowed to speak on the Marae Atea?

Stacey Daniels speaks out about Mai FM and Mai Time

Elizabeth Timua Crofts (nee Tau)

The needs of others were paramount and always put before her own. Her humility exalted all others, her home was your home and her hospitality unlimited.

(Te Waipounamu Māori Culture Council)

Not the clap of thunder nor the downpour of the rains acknowledged your passing, but the tears and words of many are a sign of the respect and love in which you were held. Your presence has brought dignity to many competition and festival stages throughout the country, your gracious smile an acknowledgement of the many achievements of your people.

(Waitaha Cultural Council)

Born around 1906 as Elizabeth Timua Tau, she was affectionately known as Tāua Flake or Lizzie Turner Tau. Being Māori meant everything to Tāua Flake – she worked for Māori in the prisons, took homeless Māori off the streets, fed them and gave them money. She fought for the welfare of Māori and lived her principles of whanaungatanga and manaakitanga.

Her family line was prestigious. Tāua was the great granddaughter of Paora Tau from Rapaki, who was at the siege of Kaiapoi Pā in the 1830s and great granddaughter of Rawiri Te Maire, the renowned Wesleyan Māori missionary of South Canterbury.

In 1926 Tāua married Hapa Ngaio Crofts of Tuahiwi, where she lived for the next 33 years raising her family of twelve children. Tāua Flake was active amongst Māori cultural groups and she was a life member of many Māori organisations including the Waitaha Cultural Council, Pounamu Ngāi Tahu and Te Kotahitanga Māori Club.

In 1959 when Tāua moved to Christchurch, her voluntary work increased and she was known in the community as a friend to everyone no matter their social or ethnic background.

Tāua Flake was a founding member of Te Rangimarie Catholic Church, the Tuahiwi branch of the Māori Women's Welfare League and Ngā Hau e Whā Marae. A working woman all her life, she was an employee of Lichfield Shirts for 25 years. In 1986 Tāua Flake was awarded the QSM for her services to the community. She was gifted with an ability to weld unity and consensus for the betterment of all in determining the correct pathway forward.

Tāua is preceded by 206 children, grandchildren and great grandchildren. She will always be remembered as a loving tāua who never stopped for herself and has left a cultural legacy that has become an important part of the fabric of Ngāi Tahu in Te Waipounamu.

Ka mate kāinga tāhi, ka ora kāinga rua. Life from one generation does not end with it but passes on to the next.

te Karaka

THE NGĀI TAHU MAGAZINE
Makariri / Winter 1998

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editorial

GABRIELLE HURIA

Tēnā koutou katoa. Ka nui taku mihi ki a koutou i tēnei makariri. Kua pahure atu te rā poto o te tau, ā, ka tatari tātou mō te kana kia kai ai i ngā inaka! Engari, he wā pai tēnei kia noho ai i te taha o te ahi, panuitia ai tēnei pukapuka.

It's been over six months since the last issue of **Te Karaka** due to budget cuts. However the time has been spent wisely and the editorial team has had the luxury of spending more time on this issue. Many thanks for all your contributions. If your piece is not in this magazine, do not lose heart because it will be in future issues.

There are many talented Ngāi Tahu involved in a wide range of activities, from television and radio, like our cover girl Stacey Daniels, to cooking in a first class restaurant like Jason Dell. I tried out Jason's muffins by the way and they are a perfect accompaniment to a cup of tea and this magazine on a cold winters day!

The tribe has recently participated in the Select Committee hearings for the Bill to enact the Deed of Settlement. For those involved it has been a fascinating and frustrating experience. For me, it has highlighted a need for some explanation – about 'Waitaha' and the origins of Ngāi Tahu whānui. Many people seem confused and the media coverage does not always have the depth to explain.

Although it is well past Waitangi day, Maatakiwi Wakefield's piece on women speaking on the marae is always relevant. The kawa needs to be revisited. There cannot be one rule for Pākehā women and another for Māori women. Must we wait until we have a Māori woman Prime Minister before we can have a voice on Waitangi Day? For Ngāi Tahu, the kawa is laid down in the chant from Tuahuriri:

'Ko Hine Matoria e tū mai rā i Turanga tō ariki tapu i Ngāi Tahu'

Hine Matoria stands at Turanga as the supreme head of Ngāi Tahu. Once again, everything comes back to whakapapa. ■

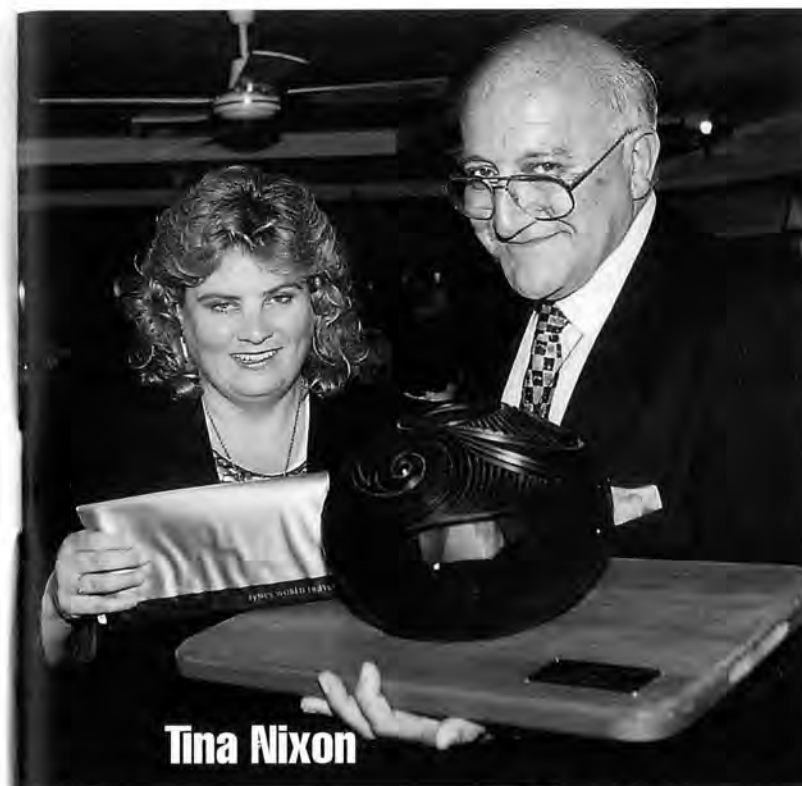
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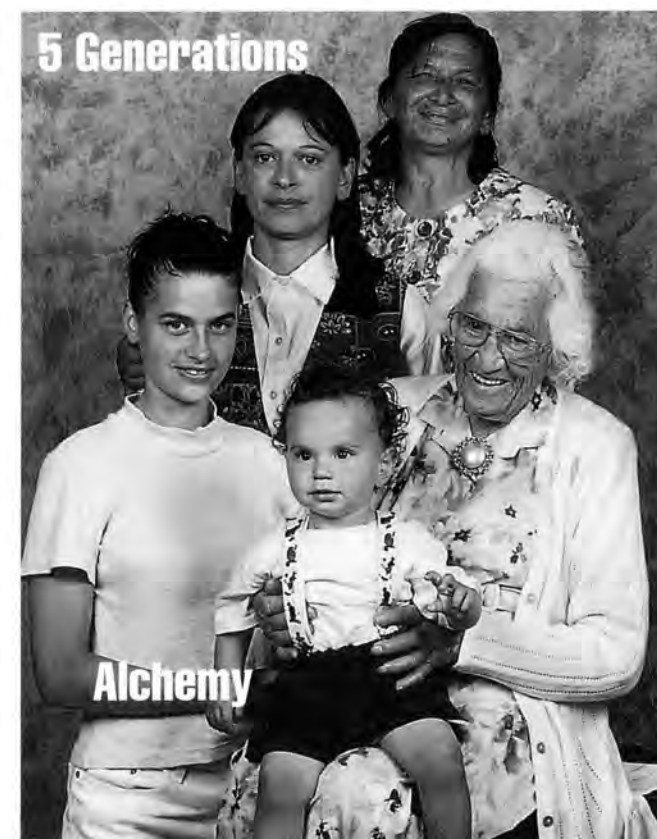
Cover photo courtesy of Publicity TVNZ: Stacey Daniels



Tina Nixon, winner of the 1997 Te Ohu Kai Moana award for Māori journalism presented by Sir Tipene O'Regan. Tina's prize was a trip for two to Hong Kong. Tina is employed as a journalist for the Southland Times and at the time of print, has accepted the position of Press Secretary to the Minister of Conservation, Dr Nick Smith. ■

Rick Austin

Fishing since he left school at 16, Rick Austin fulfilled a dream last year when at the age of 31, he gained his deep sea skipper's ticket. Rick is currently employed as a skipper on one of the Sealord's trawlers. ■



Merena Gray (Ngāi Tahu, Rangitāne) pictured below with Kristian Larsen, performing for the Wellington Fringe Festival in a recent production of 'Alchemy'. Over the past seven years Merena Gray has danced and choreographed her way to a world class reputation. ■



Celebrating five generations

Aunt Keita (Kate) Ruru is pictured here with her daughter Lucy Whariu Burke, (nee Ruru) her granddaughter, Miriama Whariu Burke, her great grand-daughter, Elana Marie Hart and she is nursing her great, great grandson Mohiotanga Wiremu John Talusi Masters.

Aunt Keita Ruru was born some 86 years ago in Onuku, a daughter of Nohomoki Hokianga and George Aaron Bunker. She married Wiremu Kerei Ruru from Koukourarata.

She is a grandchild of Hamiria Puhirere of the Kāika, Onuku, Akaroa Harbour who in turn was the grandchild of Puhirere and Tapuraki, and Puai Tuhaewa and Reka (Ngāti Irakehu of Ngāi Tahu).

Her grandfather was Peni Hokianga who was the son of Ohi and Kehoma Hokianga, originally from near Mohaka (Ngāti Pahauwera of Ngāti Kahungunu). She is the last surviving member of her generation of the Ruru Bunker, Puhirere and Hokianga families. ■

From the Kaiwhakahaere:

With the Ngāi Tahu Claims Settlement Bill now before Parliament, it is appropriate to recall the way in which the claim was brought before the Waitangi Tribunal. Over a decade has passed since August 1987 when the Tribunal opened its hearings into the Ngāi Tahu claim at Tuahiwi. Many of the kaumātua who had nurtured Ngāi Tahu to that stage – Wharetutu Stirling, Bob Whaitiri, Henare Robinson, Rima Bell, and others – have left us. Sir Monita Delamere and Sir Desmond Sullivan, two of the Tribunal members, have likewise passed away. Paul Temm and David Palmer, both untiring in their roles as legal counsel to Ngāi Tahu, are also gone.

The Ngāi Tahu claim was the first of the major historical cases heard by the Tribunal. It was only in 1985 that the Labour government gave the Tribunal jurisdiction to hear claims extending back to 1840. Orakei, (Bastion Point), had gone before Ngāi Tahu but the scale of that case – important though it was – was much less than that of Ngāi Tahu. No one expected the Ngāi Tahu hearings to last as long as they did (two years in the Tribunal) or to generate as much evidence as they did (some eight metres of shelf space) or to raise the profile of Ngāi Tahu as much as it was raised (no one says there are no Māori 'issues' in the South Island now). Everyone involved was aware that the hearings were making history. That imposed a serious burden on all participants: it was vitally important for Ngāi Tahu, for the Tribunal's credibility and for future claims, that the process be fair and impartial.

As claimants, Ngāi Tahu presented their case first. Each week of hearing opened with kaumātua and others from the relevant area presenting traditional and local evidence. This was followed by the historians' expert evidence: Harry Evison on Kemp's Purchase, the Banks Peninsula purchases, North Canterbury and Kaikōura; Ann Parsonson on Ōtākou; and Jim McAloon on Arahura and Murihiku. Others, in particular Atholl Anderson on mahinga kai, also presented expert evidence. The mahinga kai hearings were particularly notable for the way in which extensive local and traditional evidence was brought by the people of the various papatipu marae.



No one expected the Ngāi Tahu hearings to last as long as they did... or to generate as much evidence as they did... or to raise the profile of Ngāi Tahu as much as it was raised

implied that Ngāi Tahu had lacked foresight in what they selected. On some issues, such as the West Coast perpetual leases, the Crown argued strenuously against Ngāi Tahu. Particular attention was paid to the claims that the interior of Kemp's Block (the 'hole in the middle') and Fiordland had not been intentionally sold. With more time and perhaps greater resources, the Crown witnesses produced material of which the Ngāi Tahu team were unaware, which added to everyone's knowledge. Crown witnesses were in turn rigorously questioned by Tribunal members and Ngāi Tahu lawyers; Crown and Ngāi Tahu researchers also exchanged many long written criticisms of each other's arguments.

The Tribunal had commissioned Professor Alan Ward, an eminent New Zealand-born historian (whose book *A Show of Justice*, on government Māori policy last century is a standard work) to assess the evidence from both sides. He and his assistants produced their own report, which, in turn, was commented on at length by Ngāi Tahu and Crown lawyers and researchers. Following that, the Ngāi Tahu and Crown counsel made their final speeches, summing up the case. That was in September and October 1989; the Tribunal reported on the land claim in February 1991.

It is often said, by those either ignorant or careless of the truth, that the Tribunal did not cross-examine

The historians scoured the archives. Shortly before the opening of the hearings, Harry Evison located the Smith-Nairn papers in National Archives. These papers, containing the transcripts of the evidence of all the kaumātua (and of some high government officials) who appeared before the Smith-Nairn Royal Commission in 1879-81, were a priceless reinforcement of the case. The Ngāi Tahu research office, organised by Trevor Howse and Aroha Poharama, expanded considerably. By the time Ngāi Tahu finished their case, in June 1988, the Tribunal had sat at Kaikōura, Tuahiwi, Arowhenua, Ōtākou, Hokitika and Bluff.

The tribe's case was followed by the Crown. The Crown had four historians, as well as a considerable number of other experts in fields from fisheries management, to anthropology, to education. While the Crown admitted some parts of the claim, they were issues which no one could have sensibly denied. Thus, the Crown admitted that reserves in most of the purchase blocks were inadequate, but often

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Customary Fisheries

The mission statement of the Ngāi Tahu Customary Fisheries Management Team is:

"To secure and promote Ngāi Tahu customary fishing rights within a context of sustainable use of the fishing resource."



The Customary Fisheries Management team has been working towards fulfilling their mission statement. Extensive negotiations with the Ministry of Fisheries have led to the Fisheries (South Island Customary Fishing) Regulations 1998. These regulations were launched at Ngā Hau e Whā Marae on 2nd and 3rd of May 1998, with over 300 people from all sectors of the fishing industry attending. The Hui was seen as the first step in the successful implementation of the Regulations, which are a major achievement for Ngāi Tahu and other South Island iwi.

A video and information booklet were launched at this Hui also. Copies of both are still available – the information booklet is free but the video is at a cost of \$15.00.

The team is responsible for two contracts of service with the Ministry of Fisheries in addition to fulfilling the core mission statement. To help with the increased workload of these contracts, two new positions have been created – a Policy Support Officer and a Customary Fisheries Administrator have joined the Customary Fisheries Team. The team now consists of the 18-member Mahinga Kai Tikanga o Ngāi Tahu advisory komiti, 5 Kai Ārahi, a Policy Support Officer, an Administrator, a Kaitohutohu and a Customary Fisheries Manager.

Key projects for the 1998/99 year include the effective operations of the Fisheries (South Island Customary Fishing) Regulations 1998 and the training of the tangata tiaki that are gazetted through this process, the implementation of a GIS based data management system and the building of Ngāi Tahu's capacity in fisheries research. The Customary Fisheries Team are also busy in negotiations with the Department of Conservation for the promulgation of Customary Freshwater Fisheries Regulations. ■

It is a cold hard fact that for a variety of reasons, our South Island eel (Tuna) population under the first and present management is being rapidly depleted.

The Minister of Fisheries, in acknowledging the Treaty of Waitangi Fisheries Claim Settlement Act 1992, invited Ngāi Tahu to form a management partnership with the Crown and Industry to address these issues.

From this agreement a management partnership has been established between Ngāi Tahu, which includes the eight tribes of Te Tau Ihu o Te Waka a Maui and the commercial eel industry, which covers the entire South Island. A working group, Te

- to restore an abundance of the resource in their areas, and
- to provide fully for the non-commercial and cultural requirements of their communities.

Commercially, the eel fishery is very important yet relatively unknown. It has an annual total catch of approximately 1500 tonnes and an export value of many millions of dollars.

It is our most valuable fresh water fishery and exports include live, smoked and processed products, mainly to Europe and Asia.

The South Island eel fishery will be managed under the Quota Management System (QMS). TWM

- weed spraying
- ditch digging
- mechanical ditch cleaning
- riparian strip grazing and cleaning
- flood banks
- pollution
- pumping stations
- diameter of pump screens
- riparian clearing
- mining discharge
- gold dredging
- effluents
- Point and non-point discharges
- Effects from subdivisions

Is Eel Management slipping through our fingers?

It is a cold hard fact that for a variety of reasons, our South Island eel (Tuna) population, under the first and present management, is being rapidly depleted. *By Nigel Harris*

Waka a Maui me ana Taka Mahi Tuna (TWM) was formed to coordinate policies and develop an eel management plan for the South Island

Mahinga Kai Tikanga o Ngāi Tahu Kōmiti, formed under the umbrella of Te Rūnanga o Ngāi Tahu, to develop policy related to customary food gathering and management, has recognised the Eel Management Plan as a relevant document. Along with TWM, six catchment based Eel Management Committees have been established throughout the South Island.

These committees have been established under the provisions of the Ministry of Agriculture & Fisheries (Restructuring) Act 1995, as statutory advisory bodies to the Ministry of Fisheries. Our purpose is to provide advice, local knowledge and management ideas to Tangata Whenua and commercial eel fishers alike. Eels are considered Taonga and are a major source of food supplies for ceremonies of Tangata Whenua. Due to the depleted state of the fishery the aspirations of Tangata Whenua are:

has agreed that 20 per cent of the Total Allowable Catch (TAC) will be allocated to Māori via the Treaty of Waitangi (Fisheries Claim) Settlement Act 1992. The principles of all parties are resource sustainability and enhancement for both customary and commercial users.

Areas of concern are:

- Drainage of wetland and natural habitat, i.e. from pre-European to present time in Canterbury is approximately 90 per cent
- Migration obstruction
 - irrigation
 - hydro dams
 - stream diversion, and
 - hanging culverts
- Shingle and gravel extraction
 - water extraction from river and ground water for irrigation
 - rivers drying up
- Farming practices
 - farm run off
 - dairy discharge

Ways in which we may enhance our fishery are:

- the implementation of a quota system;
- modification of all poor quality habitats listed above, with many more to be addressed;
- enlist a vigilant compliance system, both in the field and at local government level;
- recruitment of elvers and transportation to safe natural environments.

The release of land locked breeding stocks for purposes of migration.

This is a unique opportunity for customary and commercial interests to unite and work as a team towards the fishery for future generations.

It also must be realised, the enhancement of the fresh water eel fishery will be beneficial to all other fresh water fisheries. ■

Your customary representatives are:

- Trevor Howse
- Noel Hyde
- Nigel Harris



Māori Health Workers Janet Rueben (left) and Kim Manahi-Masterson (right)

Janet Rueben, Kim Manahi-Masterson and Wendi Crofts graduated last year with a certificate in Community Psychiatric Care from the Christchurch School of Medicine. All three are Māori Health Workers for Healthlink South.

Māori Health Workers are one of the 16 people who make up a mental health team. Their role is mainly to give advice to the other team workers on cultural issues that are sensitive to Māori. Between the three they cover the greater Canterbury region; Janet works in the rural sector which goes from Rakaia to Banks Peninsula and north to Kaikōura. Kim is responsible for the west and south sectors and Wendi covers the east and north sectors.

MĀORI HEALTH WORKERS

Giving advice to the other team workers on cultural issues that are sensitive to Māori

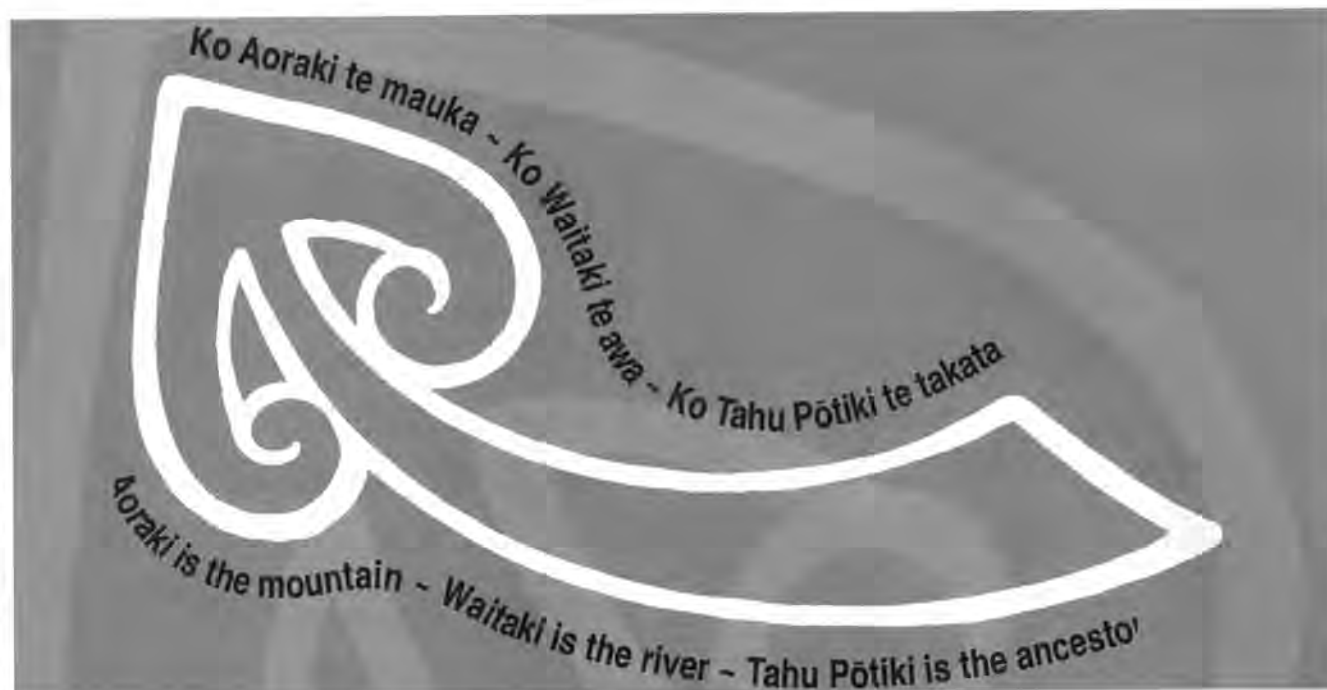
Drawing on their vast experience and networks in the Māori community they were able to develop their own structures and clinical skills. Completing the course and gaining the certificate has given them the accreditation in an area where there are many Māori clients and few Māori practitioners.

"We all had families and full time jobs so finding the time to study was not easy," said Kim.

For Janet, turning fifty and passing the course were two highlights of the past year. However as a mature student her advice for others is "go for it when you're young."

The team pay tribute to Dr Erihana Ryan who was part of the drive to establish the Māori Health Workers. In many ways the three have been pioneers in their work and plan to continue to raise Māori awareness in the area of mental health,

"It's not something to be shunned, it can be cured, just like the flu," says Kim. ■



Nā Wai Te Kī?

(Kā Pepeha o Kā Tipuna) By Tahu Pōtiki

This is a form of *pepeha* which is utilised by many Kāi Tahu as a way of identifying themselves to others. Upon hearing this declaration of identity, others are immediately informed as to which iwi and rohe the speaker comes from. It is a form of pepeha common to many hapū and iwi and they are recited in part and in entirety at Māori gatherings and during marae ritual throughout the country.

A pepeha is often likened to a proverb or *whakataukī* although many would consider this comparison far too restrictive. Hirini Mead says that "the term embraces also charms, witticisms, figures of speech, boasts and other sayings."¹ Pepeha can be seen to fit into the same broad category as whakataukī, whakataukā, kīwaha, waiata, mōteatea and other creative and

colloquial expressions. Despite this, the distinction is important. 'The essential difference between a pepeha and a whakataukī is that a pepeha is a tribal saying (that is a saying about a tribe) and a whakataukī is a proverb or a pithy saying.'²

The Williams Dictionary considers that the pepeha is equivalent to a boast, particularly a tribal boast.³ The above example would tend to support the Williams' definition but not all pepeha are as explicit as the Aoraki pepeha. Most are extracted from tribal history and allude to the deeds of our ancestors, tribal migrations, warfare and whakapapa. They endure the ages through continued retelling and ongoing application to contemporary events of significance. Following, are some examples of other Kāi Tahu pepeha.

During their migrations south, Kāti Kurī had arrived just north of present day Kaikōura. There were tensions between the new arrivals and the Kāti Māmoe and further conflict was imminent. Word had reached the Kāti Kurī that the enemy had *tetewhai*, a special and dangerous weapon, in their possession and morale was low. The people had lost faith in Pōhatu, their tohuka and a hui was called of the fighting chiefs. Those present included Maru, Rakaitauheke, Te Kaue, Tū Te Urutira, Te Rakiwhakaputa, Te Rakitaurewa, Mānawa and others.

Rakaitauheke stood to encourage the chiefs to speak of their past victories and bravery. But when no response was forthcoming he decided to lead and inspire the people himself. He leapt to his feet and cried:

"Karia kā puna. Āhua kā puke.
Kia raraka Tatare a Tānemoehehu"⁴

"Dig the wells and raise the hills.
Burst forth the Sharks of
Tānemoehehu"

Tānemoehehu was the matriachal ancestor of Kāti Kurī. Rakaitauheke attempted to inspire his relations by describing the gathering of chiefs as the sharks or dogfish of their great grandmother. There are a number of variations of this pepeha although they all retain the common 'shark' theme.

This is a good example of a 'boast'. Using this pepeha in a modern context could have many applications. The speaker could be identifying himself as a descendant

which had begun at Kaikōura. This battle is memorable firstly for the death of Te Matauira, the son of Te Ruahikihiki, secondly for a disagreement over resource distribution on the journey down and thirdly for the actions of Parakiore.

It was said that Parakiore was a very fast runner and that there was no other quicker than he. The northerners were losing the battle because the Taumutu contingent had stood back and refused to fight.

As the enemy approached Parakiore he responded with the above statement. He then promptly lifted his wife onto his back and piggy-backed her down the beach, so quickly that he still outran his pursuers.

This pepeha is one version of the statement made by Tūrākautehi and his *mōkai* as he laid claim to Kuratawhiti, a mountain peak in the Torlesse Range. The exclamation came as result of Tūrākautehi and other chiefs of the time competing to seize the neighbouring mountain peak of Whata-a-rama, reknowned for the prized *kākāpō* feathers required to create chiefly regalia for their daughters.

Aware that he was losing the competition to claim Whata-a-rama, Tūrākautehi sent his slave to the tree tops to sight Kuratawhiti and he subsequently uttered the above words asserting his mana over the peak and its resources.⁵

Tūrākautehi's action is a variation of

...the pepeha (can be considered to be) equivalent to a boast, particularly a tribal boast... and alludes to the deeds of our ancestors, tribal migrations, warfare and whakapapa...

of Tānemoehehu and therefore as one of her 'sharks'. He could be using the pepeha to relate a set of similar circumstances and subsequently as a way to inspire and encourage. It could also be used to make the point that there is a time for humility and a time to boast. This was a time for Kāti Kurī to boast and it paid off as Kāti Māmoe were beaten in the subsequent battle.

"Kia whati te tai, kia pao te torea,
kia ina te harakeke a Hine-Kakai"⁶

"When the tide recedes the torea
(oyster-catcher) strikes. The flax of
Hine-Kakai burns."

The above pepeha was recited by Parakiore, the son of Tūrākautehi and Hinekakai, on the beach at Katiki, just south of Moeraki.

A war party had travelled from Kaiapoi and Taumutu to do battle with some of their southern relations as the culmination of a series of insults

The pepeha is Parakiore's boast about his own speed. The first half of the pepeha is well known outside of Kāi Tahu. The torea works quickly and takes its opportunities as they arise. When the water recedes the torea collects the shellfish. The second half is Parakiore's personal interpretation, "I am as quick as the flames travelling along the flax dried by mother, Hine-Kakai."

Another form the pepeha takes is one which refers directly to an ancient tupuna and specific features of the land. It is generally used by the speaker to indicate his or her own personal connections to the said land or tupuna and in the past may have been used to lay claim or establish rights to collect resources from the area mentioned.

"Ko Kuratawhiti te mauka kākāpō.
Ko au te takata."

"Kuratawhiti is the mountain home
of the kākāpō. I am the man who
lays claim to it."

the custom known as *taunaha*. This is when a chief of considerable mana is able to claim an area or a geographical location by naming it after themselves and effectively claiming it as their own.

It is appropriate for those who trace descent from Tūrākautehi and who associate strongly with the Kaiapoi district to recite this pepeha as a way of identifying themselves.

"Ko Kuratawhiti te mauka kākāpō.
Ko Tūrākautehi te takata".

This is an example of a pepeha which is similar in form to the more modern mountain/river/ancestor style of identification but which has its origins in the historical recollections of our iwi. ■

(End of Part One)

¹ Mead & Grove, *Ngā Pepeha o Ngā Tupuna* (Wellington: Department of Māori Studies, Victoria University, 1991), v

² Karetu, T. *Language and Protocol of the Marae*, in *Te Ao Hurihuri*, (Auckland: Reed, 1992), 33

³ Williams, H.W., *A Dictionary of the Māori Language* (Wellington: Govt. Printer, 1971), 274

⁴ Hoani Maaka MS unpaginated; Carrington MS *The History of Ngāi Tahu*, 65

⁵ Beattie, J.H., *JPS Traditions & Legends*, Series XIII, 193; Hoani Maaka MS unpaginated; Carrington MS *The History of Ngāi Tahu*, 131

⁶ Canon Stack, *South Island Māoris* (Christchurch: Whitcombe & Tombs, 1898), 73; Rawiri Te Maire Tau, personal communication



nā Moana Wahaaruhe Jacobs Gemmell

Ko Tapuae o Uenuku te maunga

Ko Waiautoa te awa

Ko Mangamaunu rāua ko te Haumi te Whenua

Ko Hohepa te Wharenui

Ko te Pohatunui o te Umu Wheke te Urupā

Ko Ngāi Tahu Whānui te iwi

Tēnā Koutou Katoa

History:

The Mangamaunu Pā, built in the 1890s, is situated on the terrace above State Highway 1 as it meets the Coast and Te Pohatunui o Te Umu Wheke Urupā, north of Kaikōura. It lies on a traditional native land reserve called Te Haumi. In the early years it was surrounded by many Pā and was the centre of Māori occupation in the Kaikōura District. There is evidence today of the old battlements.

Māori have dwelt in the Mangamaunu district for many hundreds of years.

Activities:

These included the Waitaha, Ngāti Māmoe and Ngāi Tahu tribes. He ika, manu, bush clearing, sheep and

ko Ngāti Hine Te Wai Te Hapū

cattle farming and kai ngāhere were common.

In the 1940s, road and rail construction took place and the population soared. The native school built in 1877 was relocated at Mangamaunu where several generations of Whānau were educated. The school had a very high level of sporting successes and the trend was for the females to go on to Hato Hōhepa Māori Girl's College at Greenmeadows, Napier.

Roman Catholic History:

In the mid 1980s, descendants of Mangamaunu formed a building committee to restore the Wharenui 'Hōhepa' and the Whare Karakia 'Hato Francis'. The latter was consecrated on 18th May 1890 by the most Rev. Redwood, Archbishop of Wellington – the Rev. Father Melu S M assisting. In December 1937 it was reopened by Rev. Father Venning, Māori Missioner and assisted by Rev. Father Devlin. A welcome was given in the native and

European language by the Māori missionary and appropriate hymns were sung. Mass was celebrated.

Fifty pounds was collected towards the occasion and thanks extended to the people for raising funds for the church improvement. Eighty people were entertained in the Wharenui.

Present Day:

In 1985 restoration and repiling of the Wharenui commenced and total support was given.

In 1990 a dawn service was held and carvings were blessed by Father Cahill before being placed on the Wharenui. In 1992 the opening of Takahanga Marae was held and 2000 visitors attended. The Tainui and Ngāti Kahungunu tribes were represented. Te Haumi Pā at Mangamaunu welcomed many Rōpū, as did the Whānau of Maraea Waruhe Pohārama Jacobs.

*Ko mātou te iwi e noho ana
i raro i te parirau o tō mātou
Maungatapu, ko Tapuae-o-Uenuku* ■



Memorial to Pakinui (Mere) and William Harpur

By Anna Papa

On Sunday, April 12th, exactly 126 years since Pakinui's death, more than 250 descendants of her and husband William Harpur converged on the cemetery at Waimate in South Canterbury, for the unveiling of a memorial stone to the ancestral couple.

Erecting a memorial at the cemetery was the idea of direct descendant Fiona Doolan from Auckland. After travelling down to Waimate to visit the grave of her great, great grandfather William Harpur, Fiona was dismayed to find no markings at his burial site. While researching the subject, she was surprised to discover that the unmarked site at Waimate was probably the resting site of her great, great grandmother, Pakinui, as well. William died seven years after Pakinui and as the cemetery map shows that his plot is wider than normal for a single burial, it seems likely that William and

Pakinui share the same burial plot.

For many attending, it was the first time they had been welcomed on to the marae at Waimate. After the unveiling the extended Harpur whānau were welcomed onto the marae of their tipuna by local Kaumātua, Kelly Davis, who spoke of the 1868 eviction from the ancestral pā site. Later in the afternoon he showed many of those gathered, the site of the original pā and spoke of his hope that one day soon that land would be returned to the tribe.

The blessing of the memorial stone at the Waimate cemetery was performed by Kelly Davis and the Canon Reverend Richard Wallace, a direct descendant of Pakinui and William Harpur, who travelled from his home in Nelson for the occasion.

At the end of the ceremony and after the lifting of the tapu, all the

descendants of the ancestral couple were invited to come forward and place their hand upon the memorial stone. Everyone then returned to the marae for kai and to compare whakapapa.

Speaking on behalf of the Harpur whānau was August Harding. He expressed the universal feeling of those gathered for the day as he spoke of his ambition to travel to Waimate to acknowledge where his ancestors once walked.

It was a very special and moving occasion for all that attended. It was a day concerned with rekindling the whanaungatanga and keeping hold of the ancestral ties.

Special thanks must be extended to Fiona Doolan and her cousin John McIntosh – their enthusiasm and dedication made this memorable event possible. ■

through the eyes of a new born
I understood and knew
 that my Dad would beat my mum
 'til she was black and blue

now violence breed
 and violence born
 my mind confused
 my heart was torn
I tried to scream out the anger in me
 but so blind were they
 that they couldn't see
 and often did I know
 that they could not hear
I was alone
 they didn't know I was there

so I grew up with this anger
 deep in my heart
 blindly keeping me and society apart
 and strong were my beliefs that
 protected me
 so to hell with the world and all I could
 see

and along came the drugs and booze
 really hard and strong
 this was my friend
I didn't see anything wrong

every day it gave comfort to me
It gave me the courage I needed
others to see
It gave me the power
 to live for the day
It gave me the strength
 to keep those memories away

now for eleven long years
I've heard the turning of the key
 and the banging of the thick steel door
 and these cold grey walls around me
I don't want to see anymore

so change now lives within my heart
 no more will me and society be apart
 strong is this new belief that comforts me
 and now in my heart

I AM TRULY FREE

by Wayne Anderson

On a sunny summer day, the well kept gardens outside Rolleston Prison do not prepare the visitor for the overwhelming smell of men locked up. For 39 year old Wayne Anderson, prison is home. As a 13 year old he was first placed in a boys home. From there he graduated to petty crime involving drugs and alcohol and at 17 he was sentenced to Paparoa.

Wayne has been a constant offender ever since. Three years ago he lasted 72 hours on the outside. Now he's doing a five year stint.

Sitting at a table under a tree in the visitors courtyard, a tough and wiry looking Wayne Anderson rolls a cigarette with tattooed hands. He destroys any preconceptions of poets.

"Prison is my family. I don't want it to be but it's the only thing I have," he said.

Wayne has another family. He is Ngāi Tahu through his mother's whanau but doesn't know too much about it. He was raised in Oamaru and is one of eight children. His father was a severely violent man. He was Pākehā and did not allow anything Ngāi Tahu to be mentioned in the home.

"Dad was a heavy drinker and there was never any lee-ways. If I did something wrong I could always expect an extreme punishment," he said.

Wayne's mother was the protection in his life and even to this day he can feel her comfort within him. She was often overpowered by his father's control.

"The rules in our house were so severe that if my sisters didn't mimi at night they had to sit on a tin until their bums bled".

When Wayne was 10 years old the family split up. At the time there was no DPB and his mother, also the victim of violence, could not cope with eight children on her own. The family was divided and Wayne was placed in a home in Dunedin. He did not know where his brothers and sisters were. He never saw his mother again - she died when Wayne was 28 and in prison. His father died of an alcohol related syndrome in Sunnyside Hospital. Despite the abuse and the havoc it wrecked on his life, Wayne feels no bitterness towards his parents.

"My mother was a silent voice and my dad was my dad. I trusted him with my life. I didn't know he was giving me the wrong messages in life. He sent me on the wrong road and I didn't know any better," he said.

Wayne grew up confused, unsure of his identity and out of control. He soon learnt that no justice system could impose a harsher sentence than his father had.

He had no hope and when he entered prison he met many others like him, people who understood where he was coming from. As a young prisoner he was given an identity by the other prisoners and learnt to adapt very quickly to the kawa of prison.

"In my time I've seen so many young boys come in for small crimes. Their hearts are ripped open and they're made men overnight."

The world on the outside is very different. Everything is so controlled in prison that after long periods of time spent there, Wayne finds it difficult to cope with the freedom of the outside world.

"It feels like a time warp and its hard to explain to anyone why the door must be shut when I go to sleep at night. After the four walls of my cell the wide open spaces of the outside can make me feel insecure."

Wayne's story is common in prison. A recent study done in Christchurch has shown that children who are severely smacked or beaten by parents are twice as likely to turn into violent criminals and four times more likely to attempt suicide. Heavily disciplined children are twice as likely to become heavy smokers or alcoholics and four times more likely to have anxiety attacks. Wayne says that 90 per cent of all people who come to jail come because they have an addiction to drugs or alcohol.

"Because I didn't have a family, booze and drugs became my best friends. They gave every bit of comfort to me."

The study followed over a thousand children for eighteen years and found that even occasional smacking had little effect, good or bad.

Looking back over his life Wayne wishes that as a young 17 year old someone could have shown him what he would be like at 39. He points to the tatoos on his forearms and says, "these arms tell the story of my life inside." It is only in the last year that he

has sat down and thought about where he went wrong.

"The justice system had no option but to take people like me who could not control themselves out of society. However the prison system will never change us, it just takes a boy and makes him into a hardened criminal and that is what breaks my heart."

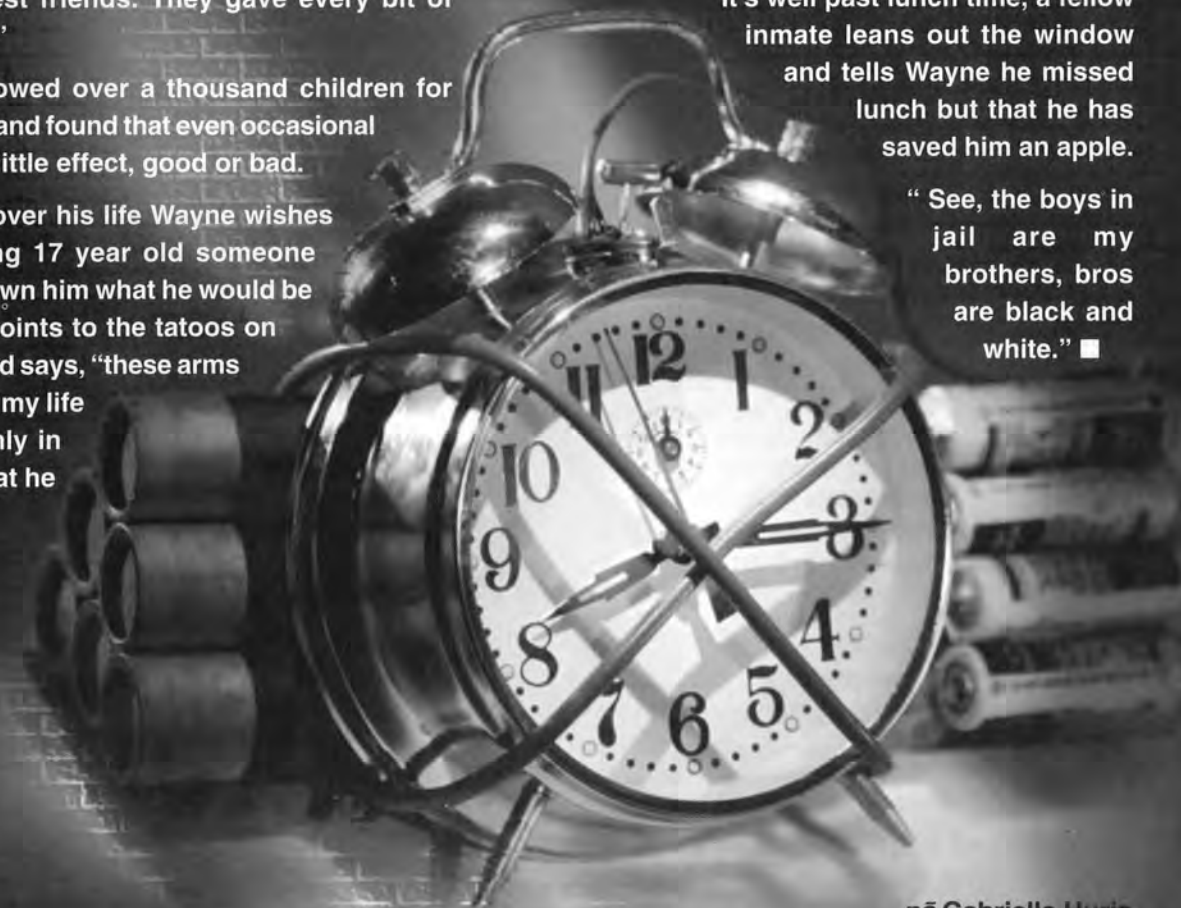
Wayne has witnessed an increase in the numbers of young Māori entering prison in the last decade. He sees himself in them and feels that if they don't change now they'll be 39 and still sitting in the same cell. He feels the answer lies in getting to potential offenders when they are still young and before they enter the system. His biggest regret is that the judge who first sentenced him didn't see that he was a young man who needed professional help. That first sentence was when the divide came between society and Wayne's own world. He could not let the resentment go and it followed him through his life.

He wrote the poem for Te Rito Arahī - the Māori Alcohol and Drug Resource Centre - in the hope that people will be able to identify with it and seek change in their lives.

He does a lot of bone carving these days. It feels good to be able to achieve something in a creative way and it gives him a great deal of pleasure to be able to sell his work in Christchurch and Dunedin.

It's well past lunch time, a fellow inmate leans out the window and tells Wayne he missed lunch but that he has saved him an apple.

"See, the boys in jail are my brothers, bros are black and white." ■



nā Gabrielle Huria

This year, Te Karaka will be awarding \$1000 to 3 young Ngāi Tahu achievers. The aim of the Rangatahi Awards is to find young Ngāi Tahu role models doing well in their chosen field, whether it be in sport, music, kapa haka, farming, whatever, as long as they are giving it their best and doing well.

If you know of a young Ngāi Tahu aged between 5 and 25 who is achieving in their chosen field, write in and tell us about them and their success in no more than 500 words.

In this issue we profile two young Rangatahi Award recipients.

Ngāi Tahu Rangatahi Awards

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AROHA TIMOTI - Ice Skater

*Kāi Tuahuriri
Kāti Irakehu
Kāti Wairaki
Kāti Māmoe*

Aroha Timoti is a 9 year old who's moving and shaking on the ice. In 1997 she became the National Juvenile Ladies Figure Skating champion when she won her grade at the National Championships held in Christchurch.

Aroha has been skating for five years. Totally dedicated, Aroha trains at the Alpine Ice Sports Centre in Christchurch for 44 weeks of the year and is a member of the Centaurus Club.

Aroha attends the bilingual unit at St Albans Primary School and this year will be sitting school certificate Māori.

Ambitious would be one way of describing this young woman. In 1999 she hopes to compete at the Australian Nationals, in 2001 she hopes to compete at the Junior Worlds and in 2002 the Winter Olympics.

Her mother Hine says that "the whānau are totally committed to helping Aroha achieve her goals". ■

The reason we are profiling two recipients in this issue is that there will only be two issues of Te Karaka this year - Ed.



LORI IVES - Basketballer

Ngāti Rakiamoa

Lori Ives is 21 years old and just over six foot tall. She is currently on a three year basketball scholarship in the States, at Butler, Indiana - "the home of basketball."

The scholarship involves playing competitive basketball as well as performing academically. This year Lori made an all American team, which is the pick of the best teams in the States and is also studying to become a qualified primary teacher with a Masters in Education.

Lori comes from an athletic family who have all been keen basketball and netball players including her mother, Mary Jane Moody, who plays and coaches.

"Lori grew up in an atmosphere at Tuahiwi school where the kids are encouraged to keep trying at the things they are good at; with this sort of positive reinforcement they develop a sense of achievement at an early age," says Mary Jane.

Lori first played in the under-13 team for Canterbury and went on to play for the New Zealand under-20 A team. She also represented Canterbury in netball for the under-16 team and the NZ Māori under-16 team.

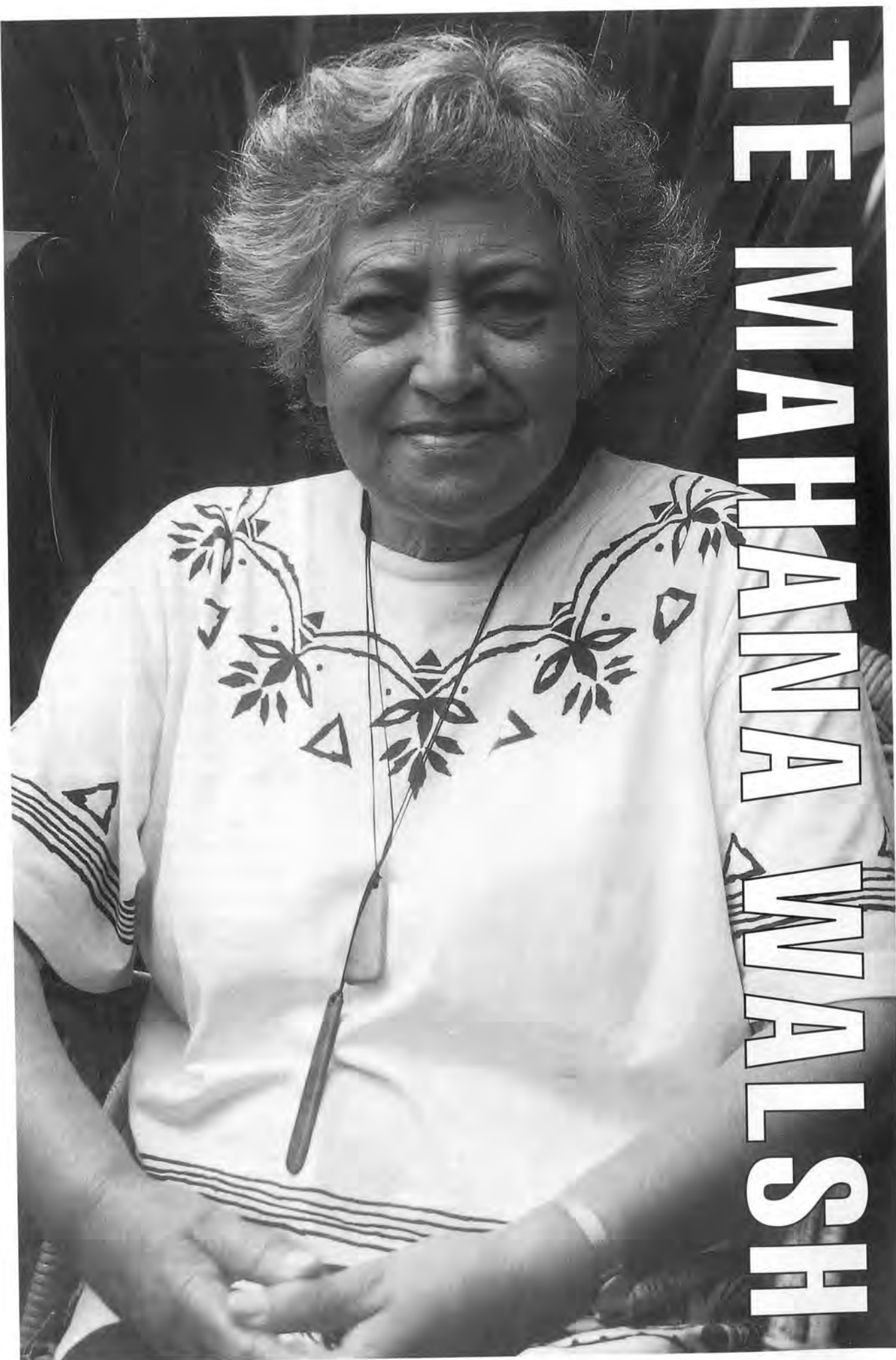
Lori has been living in the States since she was 18 when she won her first scholarship to Casper, Wyoming. On her trips back to New Zealand she coaches local clubs and visits schools to talk to students about basketball. She also has access to the key coaches in the States who are always on the look out for talented young players.

A strong focus and hard work have paid off for Lori. Her aim is to play for New Zealand at the Olympics in the year 2000 and to teach primary school when she returns to New Zealand.

So what is the secret to her success - "follow your bliss".

"Whatever you are good at, keep on doing it," says Mary Jane. ■





TE MAHANA WALSH

OVER THE LAST 30 YEARS, 74 year old kaumatua Te Mahana Walsh, of Kāti Huirapa rūnanga ki Puketeraki, has witnessed a remarkable cultural revival. More than that, she played a big part in it.

Like many Māori people of her generation, she grew away from her culture for 15 years after she married and left her spiritual home of Puketeraki for the Waitaki Valley.

Her culture was always with her, but Te Mahana recalls: "I always came back to the marae at Puketeraki to recharge the batteries". When her father died in 1974 and her mother in 1978, "they took a lot of their knowledge with them, which I deeply regretted."

In the mid 1970s she revived her interest in her culture and realised she knew a lot more than she thought. She helped set up a branch of the New Zealand Women's Welfare League in Ōamaru and became closely involved in the revival of the language and the arts.

Since then she has taught herself to speak Te Reo Māori, learnt ancient waiata and karanga, taught weaving and is comfortable performing a mihi or poroporaki on marae.

Hungry to learn more about her culture, she took every opportunity to attend hui all around Te Waipounamu - "hui hopping" as Te Mahana calls it.

"We spent a lot of years doing that, partly for our own information, partly for our spiritual needs and partly for the fun of it."

A decade later, she borrowed money for the chance to travel to San Francisco to visit the Te Māori exhibition as a supporter of the Ngāi Tahu contingent - the experience of a lifetime for Te Mahana - from which she learnt a great deal about herself, her tīpuna and gained an international perspective of her culture.

With growing confidence in her knowledge, she attended all the hearings of the Waitangi Tribunal, which built on the very strong networks established through involvement with the New Zealand

Māori Council and the Māori Women's Welfare League.

"Our strongest bonds as a tribe were formed during the Waitangi Tribunal hearings," she said.

In between all that, this sprightly, articulate great-grandmother has raised two families - her own four children and another seven she fostered when their own mother died. She is a Justice of the Peace and is actively involved in the running of her family's business interests.

"I'll be 75 this year and I want a big celebration," says Te Mahana. "It's time for me to let go and for others to take it up."

Te Mahana Te Tau was born at Arowhenua and was brought up in a strong Māori community at Puketeraki on the South Island east coast in the 1920s. Māori and Pākehā families had intermarried in the district for generations and were well integrated. There were few racial differences or stigma, Mrs Walsh recalls.

She loved her school at Karitāne, which was evenly split between Māori and Pākehā pupils. The Huirapa Hall was the focal point for the whole community.

The men were hard workers. They were ex-whalers, great seamen and fishermen and gun shearers, some had dairy farms and milked cows. They bred cattle, rode horses and raised poultry and geese.

There was always fish on the table, she said. The seafood diet was varied and plentiful - paua, crayfish, flounders, greenbone, blue cod and eels as well as pipis and cockles.

But the Great Depression of the early 1930s changed everything. Some continued fishing, but times were harder and the men were forced into other work, perhaps because of the lack of land. Te Mahana's father and uncles worked for the Railways.

She was almost 16 when the war broke out. Māori and Pākehā soldiers left together and she remembers the long years waiting for them to come home. As a teenager, she joined the Puketeraki

Māori culture party, which performed throughout the district at fund-raising events for schools and churches and for the war effort.

Te Mahana recalls her wonderful training in food preparation and the hospitality industry at the classy Savoy Restaurant in Dunedin. She married a Pākehā New Zealander of Scottish descent, Percy Smith and moved to the Waitaki Valley in 1956, where she easily stepped in to a job as a working mother, running the dining room for 100 boys and 50 staff at the Campbell Park special school at Otekaieke.

"It was good training for me," she recalls as she found herself working in a totally European environment. She also managed the sewing room and laundry, instructing young people in work skills.

During that time her family were growing up and her eldest son, Tama, was sent to Waitaki Boys High School and her three daughters to Te Waipounamu College in Christchurch.

In 1970 her first husband died. Her children were grown up, but Te Mahana was very lonely without him and her family. Later she attended a tangi for a Ngāi Tahu woman who had died leaving a young family of seven children behind, including two set of twins - the eldest was 12 and the youngest 18 months.

Te Mahana realised the family was likely to be split up, so she offered to foster them and reached an agreement with the Anglican Social Services. She gave up her job and stayed home to look after her second family.

"It was lovely having young children around me again," she says. "It kept me young too."

Eventually she married the father of her young family, Bernie Walsh. They had a lot in common. The children's natural mother was Ngāi Tahu, so Bernie took an interest in the culture and supported many of the things Te Mahana was doing.

"He travelled to hui with me and became quite a strength to me and the rūnanga," she said.

After becoming a stepmother, she became more involved in Taha Māori and the "hui hopping" became more intense once the Ngāi Tahu claim to the Waitangi Tribunal got under way.

"I thought it was a wonderful exercise really," she said. "It gave our people every chance to express their feelings. Ngāi Tahu made some wonderful friends during that time."

A lot of people desperately defended the Crown, but the evidence against some of its officials was damning, Te Mahana says.

"I wish a lot more of the public had experienced those hearings. The whole of New Zealand missed a great opportunity of learning. It would have been a good way of educating the public."

and fisheries for us and our children after us. We all want the same things."

There were strong lobbies against Ngāi Tahu gaining any interest in the Greenstone Valley and Elfin Bay and there is still a strong feeling of hostility over mahinga kai rights and fisheries which have yet to be resolved.

"Land is one thing – mahinga kai and fisheries is another," says Te Mahana. "The early settlers had a great run. They got away to a head start. They left behind (in Great Britain) a lot of restrictions that they didn't have to deal with here. In doing so, our rights as indigenous people were usually disregarded."

"We know we could have been better educated, better housed and fed, I suppose.

We could have become good farmers – our people loved the outdoors."

Today's generations of Ngāi Tahu have a challenge ahead in combining old values with new values.

"We have some distance to go to

be as strong as it was when I was young. Maybe we tend to do Māori things in a Pākehā way.

"There are heaps of things we have to catch up on, because they have been let go of a lot of my lifetime and they've only come back slowly. We need more visual things and to adapt the visual things of the past – like fashion shows and more Māori art works, sculptures and other craft works for public display."

"I'm delighted the way young people are grasping what has been given to them. I can see how they will use it in the future."

"They've started with no hang-ups. It's like teaching a kid to swim. Once they can swim, they can always swim."

"I think we have many problems to solve. The compensation we talk about will never become personal. I hope it never comes to that. We don't want Ngāi Tahu to become another handout group."

"We need funding to develop our own things in our own way. That kind of thing delights me. I think our people will become good business people."

Recently she joined four of her great-grandsons and her rūnanga on the Greenstone trail, the first of 14 events organised by her rūnanga with funding given by the Ngāi Tahu Development Corporation. Other events planned include workshops on whakapapa, fishing, weaving, carving, historical tours and hui for men, women and children.

Te Mahana has witnessed the whole of the Māori culture in the south, but she says it could not have happened without the Waitangi Tribunal. She says her spiritual renaissance has probably made her more assertive. Her daughter recently told her: "We're all strong mum because you're strong."

"I can now move more easily in and out of Te Ao Māori, but perhaps not with the ease of my parents and elders," Te Mahana says.

"I am now comfortable with my world and I'm comfortable that my family can go out into the world, earn their living, stand on their own two feet, enjoy what the world has and still value the things that I have given them."

"I feel my life has been greatly enriched by these challenges and my experiences. This world has much to offer and be enjoyed. At times my cup has overflowed with the good things and I am truly blessed."

"I am deeply grateful to all those who have helped to shape my way through this life, to my many treasured friends from all walks of life and, most of all, to my wonderful family." ■

Mā te Atua Kaha Rawa e manaaki, e tiaki tātou katoa.

na Rob Tipa



CELEBRATING GOLD

Ngāi Tahu's Southern-most Taua and Poua celebrated their 50th Golden Wedding Anniversary in April of this year. Noelene and George Fife are the oldest married couple on Rakiura.

George was born on the Bluff but his father came from Stewart Island. When he left school at fourteen, his family moved to Stewart Island and fishing became George's life.

Noelene first went to the island on a working holiday in 1948. She fell in love with the place and still remembers when she first arrived – it was January and the smell of the native flowers was overwhelming. Noelene grew up on the flat farm land of North Canterbury, so the native bush and the hills were wonderfully different.

"Where else could you live and have tuis in your back yard?" she says.

Noelene first met George at a dance. She had been dancing quite well all night but when George asked her for a dance...

"I was feeling so nervous, my feet wouldn't behave properly and I remember thinking what a

handsome guy he was," she said.

Things were different on Stewart Island in those days. The roads weren't sealed, there were very few cars and a lot more native birds. There was no electricity or even diesel power. The lights were run off a Briggs & Stratton Iron Horse.

Sometimes George would be at sea for two weeks at a time, out of contact with no radio. Noelene passed the time knitting, house-keeping, visiting friends and going for long walks in the bush. Because the environment was so beautiful she rarely felt lonely. The wives also did the garden while the men were fishing – everything was homegrown.

After 50 years, Noelene wouldn't live anywhere else.

George always went muttonbirding during the season. One day while out birding with his father on their family

ground, they heard a chopping sound through the bush. There was no wind and it seemed close by. Preparing to do battle with someone poaching off the Fife's ground, George's father asked, "Who the hell is that?". Next thing they heard a tree fall. Bursting through the bush to where the noise was, they found, to their dismay, there was nothing there, no chips, no fallen trees, only bush.

Fishing in the early days meant pulling all the fish up by hand. George would work two lines, hauling up and baiting one while the other sat on the bottom. The maximum catch was seven per line. George's biggest day's catch was one ton, hand hauling and by the end of the day, his hands were rubbed raw.

"I must have fished for half a century, it's a long time when you think about it like that", he says. ■



TE MAHANA WALSH

"However, public perceptions are changing, particularly as young children are learning the Māori language and values and they have no hang-ups about it."

"Parents once objected to their children learning Māori, but they don't object now," says Te Mahana. "There is a hard core of hostility that you come up against some times."

"I was quite affronted by some things that have been said. But we're not being confronted with the same hostility now – not openly anyway."

"People in conservation, fisheries and forestry have finally begun to realise that we want the same type of environment that they want. The Ngāi Tahu motto has always been the conservation of our land, forests



Jason Dell

25 year old Jason Dell is currently employed as chef at the Hotel d'Urville in Blenheim.

Born and bred in Christchurch, Jason was interested in cooking from the time he was a child. He was educated at Linwood High and then with the help of Māori Affairs, went on to Polytech where he completed a one year chefs course.

After graduating from Polytech, Jason worked in various well known Christchurch cafes and restaurants before moving to Auckland to seek fame and fortune in the world of culinary fare. After some time spent temping he landed a job at the exclusive Hotel du Vin just outside of Auckland. In 1996 he returned to Christchurch to work at the Piko Piko restaurant in the Millennium Hotel. It was while working at the Millennium that Jason designed the dish that won him the 1996 Chef of the Year award at NZ Culinary Fare. An award for which he was runner up in 1997.

In March 1997 Jason moved to Blenheim with his wife Tracey and their two children Olivia 7 and Xavier 4, where he took up his current position at the Hotel d'Urville.

Jason's dream is to have his own restaurant one day – a 50-seater dining room with sea views. For Jason, cooking is "not a job – this is his life." ■

Turn to page 38 for Jason's own Apple Crumble Muffin recipe.

Photo courtesy of The Dominion

MOST OF US ARE USED TO SEEING STACEY DANIELS on our television sets as one of the Mai Time presenters, however it seems entirely appropriate to be chatting with her on the shore of Whakaraupo, her moana. Stacey is on a brief visit to Christchurch, to Rapaki marae in fact, taking part in a reo rumaki hui, or total immersion Māori language hui.

Stacey Larissa Pirihia Daniels was born in Christchurch in 1973. Her parents are James Daniels and Sue Whalan (nee Walmsley). Her grandparents on her father's side are Montero and Katerina Daniels. Stacey affiliates to Kāi Tahu (Kāti Irakehu), Te Arawa (Tuhourangi), Tainui Tuwharetoa and Maniapoto.

Stacey spent most of her childhood and youth in Christchurch, with short stints in Blenheim and Timaru. She attended Aranui High School and spent a year in Japan on an AFS scholarship in her seventh form year.

Stacey now lives in Auckland and says that being Kāi Tahu up there, she is regarded as somewhat exotic! She is terribly proud that she is Kāi Tahu and adds wistfully that due to locality she spends more time these days being manuhiri than takata whenua.

When asked what inspired her to work on television she cites many factors. After involvement with her school theatresports team, at sixteen Stacey auditioned for 'What Now?'. After her year away in Japan, she felt ready to begin work in broadcasting – it was more of a natural progression than a major decision. Broadcasting had been a part of family life due to her father, James' work as a radio announcer, but acting was also present in her mother's family as well.

Once we start to talk about her work and about rakatahi, Stacey's eyes literally light up. Rakatahi and their enormous potential are her passion and her inspiration. Her career has focussed on them and includes an impressive list of programmes, starting with What Now, A-Z, Wildlife, Marae, Infocus and Takutai which is on Discovery.

Producer, Tainui Stephens, wanted



Stacey and the Mai Time team

Stacey to work on Mai Time because he knew rakatahi were her focus. Stacey believes that rakatahi need awahi because it is hard being young. She also believes that the potential of the formative years is just so exciting and she loves being a part of that excitement, that kaupapa.

Stacey loves Mai Time because she has lots of input. She is the associate producer, writes scripts, chooses video clips, liaises with the presenters as well as the day to day office work. She has also been working with Mai FM since 1996.

Stacey loves the contact with rakatahi through schools and feels privileged that because of her profile, many young people listen to what she has to say. She is more than comfortable with the reality that she is a role model for young Māori, but shrugs off the title of 'ambassador' with a smile.

Outside of 'work' she is involved with Auahi Kore (smokefree), Variety Club and Books in Homes. She believes these activities "refresh" her and reinforce her television work too.

Her role models are her parents and her close friend, Hinewehi Mohi, whom she admires for her strength in her Māoritanga, her mahi and her role as a mother. The latter, Stacey hints she is looking forward to, but not just yet!

Stacey has a public persona which often encroaches on her private life, however they are part and parcel of each other and she deals with it by living the values that she expounds. Stacey acknowledges that there are

pressures on young people in the industry, however she believes the way to deal with these is to remain professional all the time, no matter where she is.

Stacey doesn't smoke and feels genuinely concerned about the amount of Māori who do. She rarely drinks and tries in public just to be herself, no airs and graces, no star hype, just Stacey Daniels. When she needs to unload or just get away from the public side of her life she has her boyfriend, her close friends, her sister Tashya and her two younger siblings, Jesse and Jorgia to turn to.

Rugby, too, has enabled her to make friends outside of television circles. She laughs saying most people don't recognise her off the screen, the most common remark being, "God you're short, you don't look like that on TV!" "You've got to get past all that", she adds laughing.

Although she admits it's great being paid to be silly, the real highlight of her work is watching this "herd of young Māori people coming through and changing the stereotype." It isn't really surprising either to learn that one of her aspirations is to train to be a counsellor. The other things she is thinking about in the near and distant future are working as a producer "just because it would be great to see a Māori at the top", a mother, a writer and a university student. If her current levels of energy and enthusiasm are anything to go by, watch out. Aotearoa! ■

Interviewed by Claire Kaahu White

Members of Ngāi Tahu Whānui can be found all over the globe. World Watch invites Ngāi Tahu living overseas to send us a slice of life from their corner of the globe.

Rob Tipa has travelled extensively in the Pacific. On his last trip to the Solomon Islands as a BSA volunteer he wrote the following piece about the subtle art of communication.

The Subtle Art of Communication

When it comes to communication, Solomon Islanders are wonderful to watch.

Landing in the tropics, ex-patriates (as anyone who is not a Solomon Islander is known locally) learn very fast to economise on effort.

Many arrive here full of evangelical enthusiasm and run around like the proverbial mad dog in the midday sun, trying to move mountains – single-handed and before dark if possible.

Solomon Islanders are smarter than that. They are shy, patient people with manners that would put most Western cultures to shame.

The first major culture shock for expatriates comes with the discovery of how dependent Westerners are on spoken and written communication.

By contrast, Solomon Islanders do not waste words. That would be a waste of precious energy in such a hot climate. Here, the spoken word comes a distant second to much more finely tuned facilities.

Perhaps it has something to do with the 90 distinct languages spoken throughout this loosely connected chain of islands strung out between Papua New Guinea and Vanuatu.

Many Solomon Islanders speak four or five different languages. Neighbouring villagers may speak different languages. Pijin is the common language but it is limited in its range, so people use a lot of subtle body language to get their message across.

Perhaps Solomon Islanders have not been exposed to the same levels

of industrial noise as Westerners because their senses – especially eyesight, hearing and perception – are unusually acute.

Here it is quite possible to catch a bus into the capital of Honiara, buy your lunch, do your weekly shopping at the busy central market and catch a bus home again, all without a word passing your lips.

And you don't have to be in a bad mood to do it. In fact, you often felt like you have had elaborate conversations, a good laugh and made a few friends along the way.

To flag down a bus, you could discreetly raise one finger by your side, but even that is a bit flashy and a waste of energy. All you need to do is LOOK at the bus and the driver KNOWS you want a lift, even in a crowded street. Not a word is said as you step aboard.

Most bus stops are unmarked, because everyone seems to know where they are. The same goes for pedestrian crossings. They are invisible, but the drivers automatically stop as pedestrians bravely step into the mad traffic flow with all the confidence of the true believer.

Every bus has a 'bus boy' to collect fares, but he would not dream of asking you to pay. It cost \$1 (50 cents NZ) regardless of whether you want to go 100 metres or back and forth across town all day.

You pay when you feel like it and his hand will only extend to collect your fare when he hears a rustle of a

note or the clink of change. Very subtle.

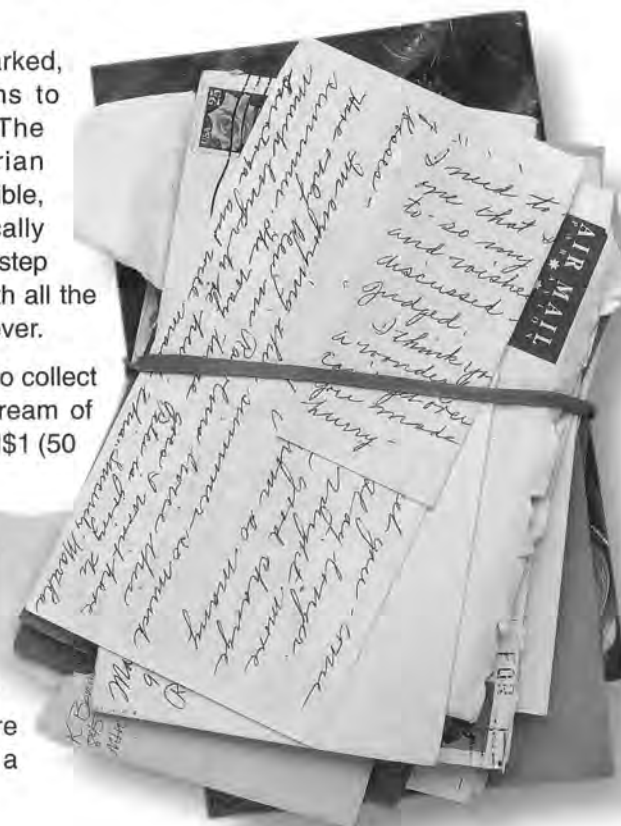
To stop the bus, the accepted practise is to hiss, barely above a whisper. No matter how loud the engine and road noise, or how vigorous the driver is dodging potholes, somehow he always hears that sound.

The first time I tried it, my 'Tsssss' was so loud I frightened everyone in the bus. The driver screeched to a halt to let me off. I think everyone thought a tyre had blown out.

Since that embarrassing experience, I learnt to pitch my hiss at local levels.

Months later I learned of an easier way to stop the bus. All you have to do is catch the driver's eye in his

continued on page 47



Have you ever wondered who your Rūnanga is?

TAUMUTU RŪNANGA COULD BE YOUR PLACE !!

Te Taumutu Rūnanga is centred at Taumutu, on the southern shores of Te Waihora (Lake Ellesmere). This Rūnanga is a member of Te Rūnanga o Ngāi Tahu and represents those Ngāi Tahu interests in the traditional takiwa of Ngāi Te Ruahikihiki ki Taumutu.

Membership to Te Taumutu Rūnanga is automatically bestowed on all persons who can trace genealogical descent from Te Ruahikihiki and may also be open to spouses of descendants from Te Ruahikihiki. It should be noted that the Rūnanga has a policy whereby all persons wishing to vote, may only do so at Taumutu. This, in essence, prevents multi voting and/or the 'stacking' of meetings.

The vision of Te Taumutu Rūnanga is a commitment to:

- Nurturing a Home
- Cultural Enhancement
- Promoting Growth
- Our Kaitiaki Role

To achieve this vision the Rūnanga has identified the following Key Result Areas:

- To have whanau participating in the Rūnanga and marae life and activities
- To identify and develop a skill base
- Management of Te Waihora and wider takiwa
- Development of Ngāti Moki Marae
- Economic interests

Te Taumutu Rūnanga are a proactive, fast developing and friendly whanau with a healthy mix of rangatahi, pakeke and kaumatua participating in a wide range of

activities. These activities include numerous marae based wananga such as eeling, whakapapa, te reo, raranga (weaving), and participation in community sporting activities such as the SmokeFree Māori Sports Festival.

We promote excellence in education by providing annual education grants and utilising Ngāi Tahu Development Corporation monies for the purposes of After School Tuition Programmes.

The Rūnanga has a firm commitment to establishing and maintaining honest communication mechanisms with it's members. It produces an Annual Report in August and distributes this to all persons on it's mailing list. Furthermore, the Rūnanga also maintains a more specific mailing list for distributing wananga fliers and other important notices.

Should you wish to become a valued member of this motivated, vibrant team, please drop a line to our Administration Office advising them of your contact details, relationship to Taumutu and the name/s of your 1848 Kaumatua who is a descendant of Te Ruahikihiki. Should you require any help regarding this please feel free to contact:

David O'Connell or Rose Nutira

Te Taumutu Rūnanga
Administration Office
PO Box 4532
CHRISTCHURCH
Phone: (03) 379 5680
Fax: (03) 365 3641
E-mail: david@ngaitahu.iwi.nz



HE WĀNAKA MOGI

Pictures etched into our identity many generations ago by our tipuna in the many caves around Te Waipounamu, depict the antiquity of the mogi (mōkihi) as a vessel used to traverse our many lakes and rivers and transport the seasonal food supplies along the way.

Until relatively recent times it was thought by many that the knowledge of making mōkihi had died with earlier generations. That was until Tim Te Maiharoa led a renaissance by holding a wānaka at Waihao Marae about 10-15 years ago and began to teach others and ensure that the knowledge of how to make mōkihi did not die with him.

Recently at Koukourarata we have benefited from his vision and foresight by having one of the people he taught, Awatea Edwin, coming to teach us how to make them.

Despite our distance from the traditional pathways of these waka, our close historic proximity to pa

raupo (raupo plantations) such as Whakaraupo and Ahuriri, provided a good base from which we could learn. As our tipuna were nomadic people, so are we today. Therefore it is beneficial for us to learn, if for no other reason than when we travel to our nohoaka sites on our lakes and rivers, to build mōkihi to transport our kai from the less accessible areas.

Other uses such as regattas were a secondary motivation for wanting to learn.

Our wānaka mogi was part of our whānau development programme, to enable whānau members, who are unable or uninterested in Rūnaka matters, to come home and participate in something that was a whānau effort – to know they have a home and to renew family connections.

We started with around 20 people at the pōwhiri on Easter Friday and by Saturday, numbers had reached

about 40. Some of our whānau had not been home for over 13 years.

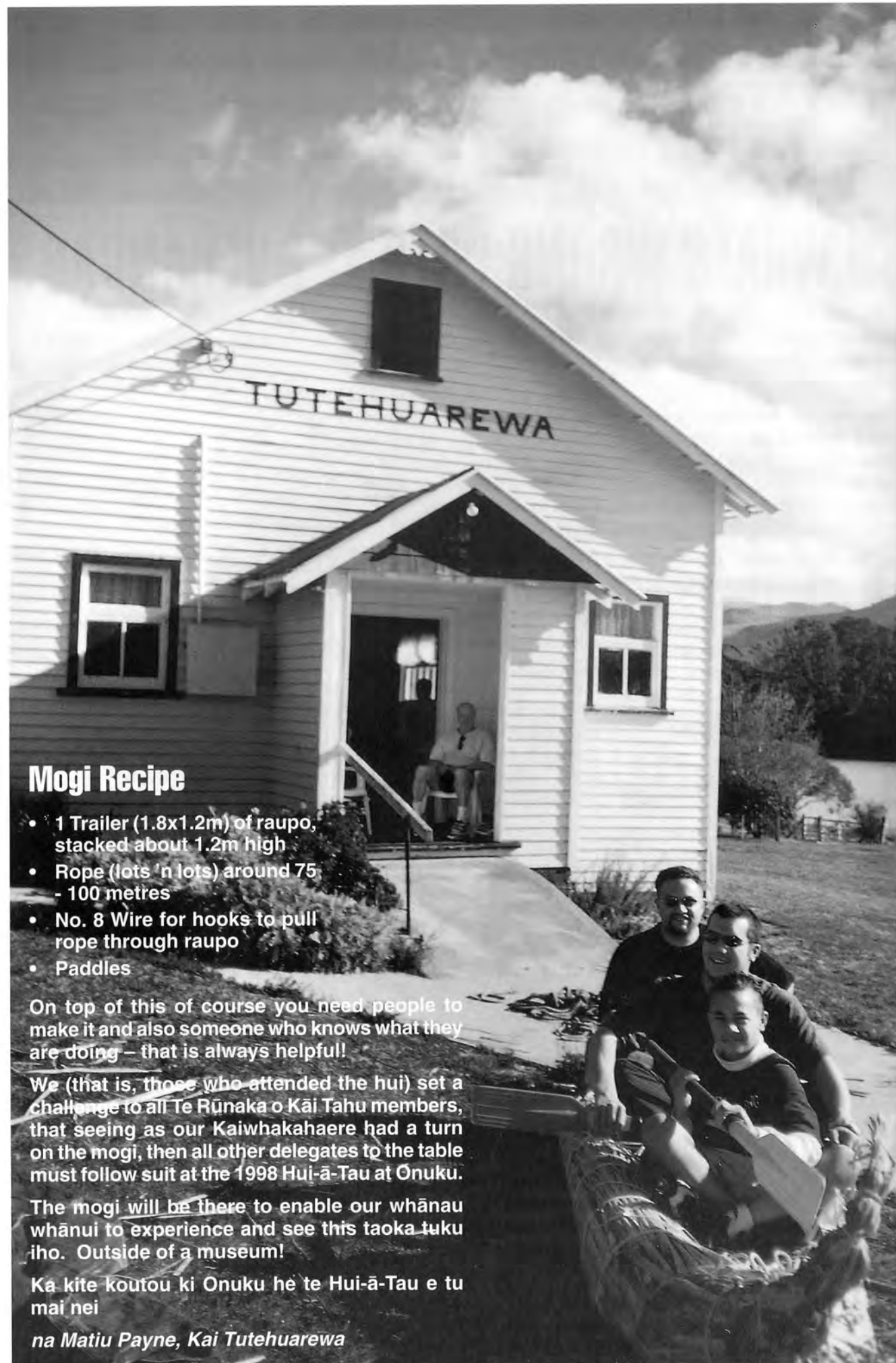
With so many hands, our mōkihi was finished by the Saturday afternoon and the trial was attempted after karakia was said.

It floated magnificently and was unofficially named 'Hinetewai' – the maiden of the water, and also after an ancestor of the same name.

Everybody from our Poua and Taua right down to the taitamariki all had a go – and loved it. Preparation is now currently underway at Rapaki for their wānaka mogi later this year.

Next year it is hoped that we will have enough mogi to have an inter-marae mogi regatta – at this stage it's only a thought, but a good one.

For those who are interested in making mogi, we have devised a very loose recipe (see adjacent page) for a mogi capable of carrying 3 people. ■



Mogi Recipe

- 1 Trailer (1.8x1.2m) of raupo, stacked about 1.2m high
- Rope (lots 'n lots) around 75 - 100 metres
- No. 8 Wire for hooks to pull rope through raupo
- Paddles

On top of this of course you need people to make it and also someone who knows what they are doing – that is always helpful!

We (that is, those who attended the hui) set a challenge to all Te Rūnaka o Kāi Tahu members, that seeing as our Kaiwhakahaere had a turn on the mogi, then all other delegates to the table must follow suit at the 1998 Hui-ā-Tau at Ōnuku.

The mogi will be there to enable our whānau whānui to experience and see this taoka tuku iho. Outside of a museum!

Ka kite koutou ki Ōnuku he te Hui-ā-Tau e tu mai nei

na Matiu Payne, Kai Tutehuarewa

When our men allow non-Māori women to stand and speak on our Marae Ātea, they not only belittle all the Māori women present on that day, but they also belittle the Māori women in their whakapapa – their Tupuna Wāhine, their Taua, their Hākui, their tuahine, their Kōtiro and their mokopuna hinehou - all of us.

By Maatakiwi Wakefield

SO WHATS WRONG WITH THE VERANDAH?

Another Waitangi day has passed and rising from the ashes comes yet another controversy.

"The right of non-Māori women being allowed to speak on the Marae Ātea..." Many Kāi Tahu will see this as being a North Island issue and not really pertaining to 'us' in the South.

But hold on a minute, didn't Amiria Reriti address this same issue three years ago with her article "May I speak on your Marae?" (*Issue 1, Te Karaka, April 1995*). Where she cites Dame Cath Tizard speaking on the Marae Ātea at Arowhenua and asks the question "...women speaking on Kāi Tahu Marae. What is the Kawa? Amiria tells Whetu Tirikatini-Sullivan, "... when M.P. for Southern Māori had spoken from the verandah of Mahanui at Tuahiwi Marae and therefore didn't trample on our men's mana..."

So can someone please tell me, why is it okay for one lot of women to stand on the Ātea and not the other?

I am fully aware of the **LORE** that governs the Marae Ātea, of the rituals that **once** occurred in respect to Pōwhiri and Whaikōrero (rituals, may I add, that have vastly diminished since the coming of the Missionary and the word of the Bible). So why do our men **whakaiti** one group by their **whakamanatanga** of another?

Perhaps it is because 30-40 years ago there was no such thing as women Prime Ministers or Governor-Generals, let alone women M.Ps. It was truly a man's world in all walks of life and culture. Now as we race to the year 2000, it has begun to blow

up in their faces in the form of 'radical action'.

In my opinion, when Titiwhai Harawira challenged Helen Clarke at Waitangi this year on her right to speak on the Marae Ātea of Titiwhai's marae, she was not challenging Ms Clarke, but the 'Old Boys Club' that seems to exist among some circles of men. It is just unfortunate that Ms Clarke has borne the brunt of an argument which many Māori men refuse to acknowledge let alone discuss. Don't get me wrong, I am not a supporter of Titiwhai Harawira's past actions. However, when she stood and issued her challenge at Waitangi, she was challenging the continual whakaititanga of **all** Māori women by **some** men.

We as Māori women are taught from birth that women **do not** stand and speak on the Marae Ātea. This is and always will be the domain of the men and the men alone.

Well that's if you're not a non-Māori woman who is the Leader of a Country or the Leader of the Opposition or the Governor-General. Then and only then will they change the **LORE** to allow you to stand and speak on the Marae Ātea.

Now you ask me what is the difference between **LORE** and **LAW**.

LORE: is handed down from the Atua to our Tupuna and then finally down to us – **IT DOES NOT CHANGE**

LAW: is man made and changes like the wind

So which one governs the Marae Ātea now? Long ago it was **LORE**, what is it now? When our men allow

non-Māori women to stand and speak on our Marae Ātea, they not only belittle all the Māori women present on that day, but they also belittle the Māori women in their whakapapa – their Tupuna Wāhine, their Taua, their Hākui, their tuahine, their Kōtiro and their mokopuna hinehou - all of us.

Don't be fooled – even the most colonised Māori women take a second look when they see a non-Māori woman standing to speak on the Marae Ātea.

As Amiria stated in her article "... even Pākehā have such rituals and places where particular people are not allowed to speak least they commit some unspeakable cardinal sin..." Amiria also states "... I would have been included into the rituals of the marae and would not have been given the same speaking rights as Dame Cath..." I guarantee that if Helen or Jenny were Māori, they too would be swallowed up into the 'rituals of the Marae' – there would be no room for discussion at all.

For the last 158 years, Māori have learnt about the Pākehā culture and have adapted quite readily to the way of life. So perhaps it is time they learnt about our culture and our way of life. Perhaps too it is time to ask our non-Māori counterparts to step up on the verandah with the rest of us. You never know, they might just like it, after all we've been doing it for hundreds of years.

And now you ask me where I stand on the issue of Māori women speaking on the Marae Ātea... Well lets just say I'm still doing the dishes in the kitchen... ■

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HURA KŌHATU

An Invitation to Ngāi Tahu Whānau to attend the unveiling of the stone for

Robert Tuakana Pere Karakia Brown

at the

**TATARAHAKA URUPĀ
TOLAGA BAY, EAST COAST**

on Friday 23rd October 1998 a.m.

HAUITI MARAE, TOLAGA BAY

Naumai, Haeremai te whānau -
o Ngāi Tahu

R.S.V.P: T Brown, Ph 03-366 7663

There will be a Russell Reunion from
29 December 1999 until 2 January 2000
at the Kaik (Otakou, Dunedin).

All descendants of:

Horo Papara - Rotu

Toporī + John Russell

George Ashwell + Harawinea

Teone + Koreana Te Horo

For all those descendants interested
in registering their names, please write to:

Elliott Russell
292 Middleton Road
St. Clair
Dunedin
Phone: 03-487 7099

Nau mai. Harae mai – Elliott

Pounamu What does it mean to Ngāi Tahu?

Kai ora koutou

My name is Belinda Vial, I am Ngāi Tahu through my father, Trevor Howse. I am currently studying for Post Graduate Honours in Social Anthropology at Massey University, Palmerston North.

My research is investigating the value of pounamu to you – as a member of the iwi Ngāi Tahu. If you would like to take part in this research, please either write, phone, fax or email me at the below address and let me know what pounamu means to you. I would appreciate hearing from as many of you as possible.

All information will be treated in confidence, no-one will be named or referred to in such a way that they could be recognised – but I would appreciate your help to find out what value Ngāi Tahu people place on pounamu.

My address is: Dalgetty's Road
R.D.4, Taihape
Phone/fax: (06) 382 5518
Email: vialfamily@extra.co.nz

Cockles remain tight-lipped

Koukourarata Rūnanga have ruled that the Port Levy cockle beds will remain closed for a further three years due to a recent decrease in numbers.

Following the closure of the Port Levy cockle beds in late 1995, the Koukourarata Rūnanga and local residents initiated a survey of the cockle beds in 1997 to provide a baseline population estimate.

Another survey of the Port Levy beds was recently completed by an enthusiastic group of thirty eight people from the Rūnanga, local residents and the Christchurch

based community training organisation, Ngā Peeke te Matauranga o Otautahi.

Results from the survey show the beds have had a small increase (16 per cent) in harvest sized cockles (> 3.5cm long), but an almost 50 per cent decrease in smaller (non-harvestable) sized cockles. The Koukourarata Rūnanga has therefore recommended that the

cockle beds at Port Levy remain closed for a further three years. This will allow the numbers of small cockles to rise and ensure a good supply of large cockles to sustain the cockle beds in future years.

Also recommended is that the monitoring of the beds continues on an annual basis over the next three years so that the state of the cockle stocks can be assessed. ■

The Ngāi Tahu website is proving to be extremely popular and was awarded site of the week in the June issue of Computaworld magazine. The Toi Rakatahi pages on the site have increased the youth audience and the soon to be added Ngāi Tahu Development section will provide browsers with an in-depth overview of the Corporation's programmes and tribal activities.

Comments and requests for more information are flooding in from all over the globe, including the following:

- **From Ireland** - "You must keep your tribal heritage alive. All heritage is sacred... Na nGeal (tribe of the Geals) Eire

Ngāi Tahu Website

<http://ToiRakatahi.ngaitahu.iwi.nz>
www.ngaitahu.iwi.nz

- Hundreds of requests for information from students in the States studying Māori
- **From Canada** - "I saw 'Once Were Warriors' yesterday and I wanted to learn more about your extraordinary culture."
- **From Norway** - "...we look forward to updates of the tribal news but also updates to the

children's page as I have 2 kids that are missing home real bad and look forward to more stories."

- **From Hawaii** - "I have registered with our tribe and I would like to thank you for the regular updates and the children's books."
- **From Aotearoa** - "Excellent info on Kai Tahu... Keep up the good work." ■

New Zealand: The Millennium PHOTOGRAPHIC COMPETITION

Over 7 days in February 1999, a select group of photographers will venture into the heart of our nation, capturing thousands of images of New Zealand and its people. The best of these images, together with photographs selected from this competition, will be encapsulated into an unrivalled book and companion exhibition entitled **New Zealand: The Millennium**

The winner of the competition will join this select group on an all expenses paid assignment for one week within New Zealand during February 1999. ■

- **Entries close 5pm 20 September 1998.**
- **Winners will be announced in the October issue of The Photographers Mail.**

RULES & CONDITIONS
Entrants must supply 10" x 8" unmounted prints or mounted transparencies. A maximum of six (6) prints per entry only.
Each print must be clearly marked with the entrant's name, address & day phone number on the back.
Each entry must be accompanied by a separate, signed entry form (photocopies are acceptable).
There is no limit to the number of entries submitted. Entry is free.
Entries must be the original work of the entrant, who must own the copyright.
Composite images must contain only original work of the author.
Entries must be sent prior to 20 September 1998 to be eligible.
Entries will not be returned unless a stamped, self-addressed envelope/packaging of appropriate size is provided.
NZ: The Millennium reserves the right to publish and/or exhibit any prize winner's entries.
NZ: The Millennium will not accept any claim or complaint from models or other parties who consider they have claim to the right of use of any image published or exhibited.
Model release statements may be requested before any prize is awarded.
No liability for loss or damage will be accepted by NZ: The Millennium.
Staff and immediate families of NZ: The Millennium are not eligible to enter.
The judge's decision is final and no correspondence will be entered into.
Any entry which does not comply with these rules will be excluded.



I HAVE ENCLOSED A MAXIMUM OF SIX (6) 10" BY 8" UNMOUNTED PRINTS AND/OR MOUNTED TRANSPARENCIES

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SURNAME _____

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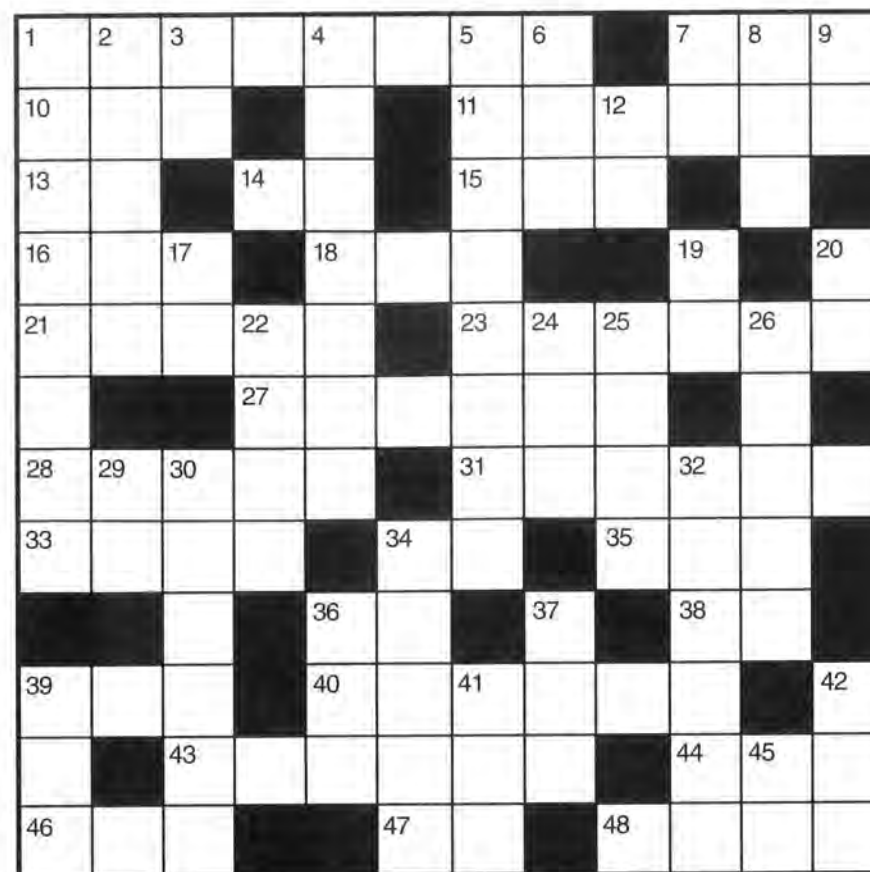
TELEPHONE (DAY TIME) _____

FAX (IF APPLICABLE) _____

SIGNED _____

I hereby certify that my entry fully complies with New Zealand: The Millennium Photographic Competition rules & conditions and I agree to be bound by these rules.

SEND YOUR ENTRIES TO: NEW ZEALAND: THE MILLENNIUM
BOX 19625, AUCKLAND 1230. FAX 09-828 2043



ACROSS

- | | |
|-------------------------------------|--------------------------------------|
| 1. Southern South Island (7) | 31. Basket (6) |
| 7. Mountain Parrot (3) | 33. Then (4) |
| 10. What (3) | 34. Particle before proper nouns (2) |
| 11. Drive away (6) | 35. Alive, life (3) |
| 13. Belonging to (2) | 36. Bunch, bundle (2) |
| 14. Shudder (2) | 38. Smoke, fog (2) |
| 15. Back, behind, number prefix (3) | 39. Calabash (3) |
| 16. Land - not sea (3) | 40. Vigorous (6) |
| 18. Spear (3) | 43. Viscera (6) |
| 21. Flax cloak (5) | 44. Lung (3) |
| 23. Fruit of N.Z. Fuchsia (6) | 46. Embark (3) |
| 27. Red billed gull (6) | 47. Expressing surprise (2) |
| 28. Raise, lift up (5) | 48. Look away (4) |

DOWN

- | |
|-------------------------------------|
| 1. Visitor (8) |
| 2. Pith of a tree, soaked (3,2) |
| 3. Sun (2) |
| 4. Pounamu ornament (7) |
| 5. Pluck leaf by leaf, a kumara (8) |
| 6. Ransom, reward, reply (3) |
| 7. Particle denotes new action (2) |
| 8. Thicken, cooking (3) |
| 9. Beget (2) |
| 12. He, she, it (2) |
| 17. Calm (2) |
| 19. Cordyline Australis (2) |
| 20. To (2) |
| 22. Parrot (4) |
| 24. Wooden bowl (3) |
| 25. Tooth (4) |
| 26. N.Z. Palm (5) |
| 29. Current, rushing stream (2) |
| 30. Sharp (6) |
| 32. Trevally (6) |
| 34. Godwit (5) |
| 36. Seafoam (3) |
| 37. Wade or swim (3) |
| 39. You (3) |
| 41. Food (3) |
| 42. Fixed, established (3) |
| 45. Canoe thwart, sideboards (2) |

Answers on page 47

Mark Solomon is the representative on Te Rūnanga o Ngāi Tahu for the Kaikōura Rūnanga. If you have any enquiries, he can be contacted on Christchurch 03-359 9303.

On 15 August 1998, Taua Flake's kawemate will return to Waihao (Morven). For further information contact James Brennan - 03-389 6485

Over 21,000 people have registered with Te Rūnanga o Ngāi Tahu. If you would like further details on registration contact: WHAKAPAPA Ngāi Tahu Group Management PO Box 13 046, Christchurch or phone 03-366 4344

Congratulations go to Dylan Thorpe of Lyttelton who is the lucky winner of the "Guess What's in Hana Koko's Sack" Christmas Competition. The correct answer was 50 kina, 10 paua, 6 crayfish. Dylan has won a trip for two whale watching in Kaikōura. Dylan, please contact the Editor for your tickets.

NGĀI TAHU DEVELOPMENT CORPORATION

tō iwi, tō mana; tō tūranga, tō mahi

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

Planning is underway for the impending settlement of the Ngāi Tahu claim against the Crown. It is expected that consultation will continue during the year ahead, and with it will come an increasing number of challenges. These can be grouped into four areas:

- There is a need to balance the short, medium and long term expectations of Ngāi Tahu whānui
- There is a need to put a strong policy and planning framework in place
- There is a need to develop papatipu rūnaka to enable them to meet future demands. If the papatipu structures are not

strong then the whole tribal structure will not function well

- There is a need to clearly focus the roles of the various parts of the Ngāi Tahu corporate structure

1997-98 was a gearing up year for Ngāi Tahu Development Corporation. The work is really just starting. A most important part of this is to make decisions about the way Ngāi Tahu will spend its money in the future and more importantly for Ngāi Tahu whānui to answer the question, "what do we want Ngāi Tahu to look like in 25 years time?" We thank all of you who have already written to us with your views and urge you to continue giving your

feedback throughout the year.

Papatipu Rūnaka are facing major growth in activity levels. There is an urgent need to resource the organisational development and infrastructural support needs of these rūnaka. Resources are to be put in place now to avoid risks in the future.

There are an increasing number of opportunities for you as Ngāi Tahu people to participate in the affairs of the tribe. We urge you to take up these opportunities. Unless the work that Development Corporation undertakes is driven by an understanding of the needs of Ngāi Tahu whānui, it will not fulfill the dreams and aspirations within all of us. ■

Recruitment for Management Project

Ngāi Tahu Development Corporation is about to launch a project to ensure Ngāi Tahu has the necessary people to manage our various activities in the future. Unless we plan for the development of tribal members, there are no assurances that we will have the right people with the skills and experience to run our operations in years to come.

It is our plan to recruit five young Ngāi Tahu university graduates annually and place them on a five year programme of personal development. These recruits will need to be all-rounders, and a programme aimed at professional, organisational and cultural development will be designed for each of them. The

recruits will work in the private and public sectors and in Ngāi Tahu organisations over a five year period, spending time in each area to give them a solid base of experience. After a period of time we should have developed a pool of highly skilled potential managers, who can foot it both in the private and public sector as well as in the Ngāi Tahu environment.

More details will follow, however if you are interested in a long term future in management, this may be a career path for you. Please contact Paul White, Ngāi Tahu Development Corporation, if you want to receive more information. ■

Situations Vacant

Development Corporation is looking to make several senior appointments.



An **Operational Support Manager** will be required to take responsibility for planning and policy development. This will include financial planning and responsibility for a small administration team. We are looking for someone with a suitable tertiary qualification and experience in strategic planning, financial management and teamwork. Suitable applicants will have excellent communication skills and an ability to work with Ngāi Tahu people. The position will be a key part of the management team of Ngāi Tahu Development Corporation.



There is also a need to take on a **Heritage Development Manager**. There are an increasing number of challenges relating to iwi heritage issues and a range of policy development work is required to put in place a robust heritage framework for Ngāi Tahu. The Pounamu Development Project will be an important part of this new position. We are looking for someone with a broad understanding of heritage and taoka issues as they impact upon iwi. The suitable applicant should have a relevant tertiary qualification, strong analytical skills, excellent communication skills and the ability to work with the various groups within Ngāi Tahu who are involved with heritage matters.



Expansion of programmes has led to the need to find a **Cultural Development Manager**. This person will be responsible for planning and implementing a range of cultural development activities aimed at maximising cultural growth and participation. This will include te reo, waiata, the arts and Kāi Tahutaka in general. The suitable person should have excellent communication skills including some fluency in Māori, as well as good organisational skills. They should be a team worker who is comfortable in the Ngāi Tahu grass roots environment.

If you are interested in any of these positions, please send your details to Receptionist, Riria Pirika. She will ensure that you receive detailed information and are put onto the appropriate person. ■

Te Reo Update

Kia Kūrapa

The need for a bridging course towards total immersion language programmes has become increasingly evident in recent times. We have therefore created a programme entitled **Kia Kūrapa** that will prepare beginners of te reo to cope with the total immersion environment. Although we have not yet finalised the date, the first course will be held between September 28 and October 9 at Te Maturanga Māori (the Christchurch Polytechnic Māre). The hui will be two full days in duration.

Reo Rūmaki

A reminder regarding the next **Reo Rūmaki**. It will be held at Takahanga Marae in Kaikoura 18-24 October.

The number will be fixed so early registrations will be given preference. At least a basic understanding of te reo is essential.

If you are interested in either of these, please phone Mason Ngawhika on (03) 371 2648 or e-mail me on MasonN@ngaitahu.iwi.nz.

Kāi Tahu Education Hui

A reminder that there is an education hui planned for **13-14 August at the Ōtākou Marae, near Dunedin**. The focus for the hui will be: How will Kāi Tahu at all levels and of all ages engage in education? What is the responsibility of Kāi Tahu? What model do we want for the establishment of Kāi Tahu kura? What resources do we need to develop to support our education initiatives? What is the best process to include Kāi Tahu whānui? What should the Kāi Tahu Education plan include? What are our priorities?

A pānui with all the necessary details will be sent out in July. Please register your interest with Mason Ngawhika by phoning, 0800 KAITAHU, or send details to Te Waipounamu House, PO Box 13-046, or email: Mason@ngaitahu.iwi.nz for your copy. ■

Whaia te matauraka! Seek the knowledge!

Kōrero Project

It has become something of a catch cry over the past year. At rūnaka meetings, at Te Rūnanga o Ngāi Tahu table and at just about every other forum where Ngāi Tahu Development Corporation meet with rūnaka members, we have been constantly quizzed about the 'Kōrero Project'. The Kōrero Project is going to change how we communicate within Ngāi Tahu. It will see all papatipu rūnaka with the equipment and training to make the most of technology as a means of overcoming barriers to communication. We are all looking forward to the possibilities that this wide spread access to and use of technology will bring to Ngāi Tahu. It will allow all parts of the tribal structure to be on e-mail and access the internet. If you are 'on-line' let Suzanne Ellison know and we can put you on appropriate mailing lists. ■

Te Hā o Tahupōtiki

Tēnei te mihi atu ki a koutou huri noa i kā motu ahakoa kei te noho ki tēnā pito, ki tēnā pito o te ao nei. Tēnā koutou katoa.

He aha tēnei mea Te Hā o Tahupōtiki? It is the waka in which we place our waiata, whakapapa and kōrero for our Kāi Tahu whanau. It is a tohu which reminds us of our links and it is what binds us together.

Te Hā o Tahupōtiki was born of a desire of Kāi Tahu whānui to strengthen and promote a Kāi Tahu identity through waiata and kōrero.

Ngāi Tahu Development Corporation was asked to act as a Kāihautu to

steer this waka through its journey of discovery. It is a journey well worth taking and Ngāi Tahu Development Corporation is proud to add its hoe (paddle), its kaha (strength) and its hā (breath) to this kaupapa.

The first two sets of tapes and booklets with words and photos are koha to Kāi Tahu whānui. If you require further copies there will be a small cost of \$5-\$6 plus postage, so this project can continue. If you would like to purchase a copy see below for details.

We thank our whānau who have gifted waiata to Kāi Tahu whānui. These waiata, kōrero and whakaaro

are taoka unique to Kāi Tahu. They contain our whakapapa and our tribal histories. They are your taoka, they are our taoka, treasure them, nurture them and care for them.

Nō reira, maraka mai Te Hā o Tahupōtiki.

nā Ripeka Paraone
Projects Manager
Education & Cultural Development

For a copy of this taoka contact:

Mason Ngawhika
Te Waipounamu House
PO Box 13-046
CHRISTCHURCH
Phone: 0800 KAITAHU
E-mail: mason@ngaitahu.iwi.nz

At a recent hui held at Rauhoto Marae, Taupo, on 4-5 April 1998, the formation of a national Māori Touch structure inclusive of Marae, Waka, Hapū, Iwi, rohe, Rūnaka and takiwa was mandated. An interim Executive for Māori Touch was appointed headed by Gerard Ngawati (Ngā Puhi, Ngāti Hine, Te Atiawa, Ngāti Pikiao, Ngāti Porou), who is also employed as He Oranga Poutama Kaiwhakahaere for Sport Waitakere and Sport North Harbour.

The vision statement for Māori Touch is, **'To be recognised for our tikanga and professionalism at every level of the game of touch and to ultimately be World Champions'**. The mission statement is to ensure Māori will be empowered and strengthened, through Māori Touch, in:

- tikanga Māori
- te reo
- whakawhanaungatanga
- Te Hauora

The concept of a National Māori Touch body is supported by Associate Minister of Sport, the Hon. Tau Henare. He believes there is an obligation under Te Tiriti o Waitangi to provide for Māori initiatives and economic development for the indigenous culture of this country.

It has been agreed to hold an inaugural National Māori Touch tournament on 5-6th December, 1998 at Hopuhopu (Tainui). The tournament will be open to all Māori with grades consisting of Open Mens, Open Womens, Open Mixed, Youth 20s and Under 18s, Masters Mixed 30/30. The kaupapa of the National tournament will be auahi kore (smokefree) and alcohol free. In addition each competing province will perform kapahaka and waiata during a cultural evening on the night of 5th December.

It is hoped that representation from Te Waipounamu can be organised for the inaugural National Māori Touch tournament. The National Māori tournament offers an alternative to the National tournament, whereby specific tikanga Māori and whakawhanaungatanga are developed and enhanced as an integral part of the tournament.

Anyone interested in registering their interest or simply gaining further information regarding the development of Māori Touch in Te Waipounamu should contact:

Dion Williams
Ngāi Tahu Development Corporation
PO Box 13-046, Christchurch
Work phone: 03-371 0189 or 0800 524 824
Home phone: 03-385 1569

Māori Touch

Pūtea Mātauraka Scholarship Recipients

Te Rūnanga o Ngāi Tahu, through its distributive arm, Ngāi Tahu Development Corporation, offered tertiary assistance of \$226,000 for the 1998 year. This included 40 tertiary education scholarships. Each scholarship is worth \$1500 to assist Kāi Tahu tribal members with the increasing cost of tertiary study. Eighteen of the scholarships available were selected by Kāi Tahu Papatipu Rūnaka; one per Rūnaka and to date, 14 of the Rūnaka have finished their selections.

The remaining 22 scholarships were chosen with the assistance of Ngāi Tahu Development Corporation staff and Kaumātua. In excess of 180 applications were received for Kāi Tahu scholarships. Due to the high quality of applicants and the delay in finalising all Papatipu Rūnaka scholarships, a final pool of 30 applicants have been selected for scholarship consideration. The remaining 150 applicants have been awarded base grants. From the 30 applicants short-listed for scholarships, 20 have been awarded a scholarship. Once Papatipu Rūnaka scholarships are finalised, remaining scholarship recipients will be selected.

To date, approximately 320 Kāi Tahu tribal members have applied for and received funding from pūtea matauraka. In addition to the 180 scholarship applicants, we have received at least another 140 applications solely for base grants. Ngāi Tahu Development Corporation will continue to make available base grants for the remainder of 1998, to the value of \$250 for first year students and \$500 for second and subsequent year students.

35 Scholarship recipients are profiled in this edition of Te Karaka. A full list of all tertiary funding recipients (scholarship and grants) will be published in the next issue of Te Karaka, due for release in October/November 1998. In addition, Ngāi Tahu Development Corporation will distribute a copy of the 'Ngā Pūtea' funding assistance guide for the 1998/99 financial year, for the information of Kāi Tahu tribal members. ■

Application forms for tertiary education funding for the 1999 academic year will be available on request from October 1998.

Papatipu Rūnanga Scholarships



Rūnaka: Puketeraki • Scholarship Recipient: Kelly Holmes

Kelly, who affiliates to Kāti Huirapa ki Puketeraki, is into his seventh year at Otago University working towards a Master of Arts and a Post Graduate Diploma in Clinical Psychology. As well as his studies he tutors Māori Psychology students. Kelly's family are active in iwi life and as a result Kelly has spent a lot of time on the marae. His sporting interests are varied, including rugby, boxing, tennis and badminton. Kelly's vision for the future would be the establishment of an iwi based Māori mental health unit here in Te Waipounamu, meeting the needs of those who are falling through the cultural gaps in our present day psychiatric services.

Rūnaka: Oraka-Aparima • Scholarship Recipient: Perita Ellen Suddaby

Ellen is in her first year of studying for a Diploma of Teaching in Primary Bilingual at the Dunedin College of Education (Southland campus). Although her hapū is Ngāti Wheke, Ellen has been involved with the Oraka-Aparima Rūnaka since 1994, participating in hui and fundraising for marae projects. Outside of study Ellen's sporting interest is netball and she is involved in the Polytech kapahaka group. Her vision is to see rakatahi Kāi Tahu preserve and develop their cultural and linguistic heritage.



Rūnaka: Kaikōura • Scholarship Recipient: Christopher Tickell

Chris who affiliates to Kāti Kuri, is in his second year of Te Rangakura ki Waitaha Teaching programme through the Whanganui Polytechnic. Chris has been involved in kapahaka, fundraising events and hui on behalf of his hapū. On section he is currently teaching te reo me ona tikanga as part of his bi-lingual training. He has participated and gained placings in two manu kārero competitions. Since 1990 he has been studying Te Mau Taiaha. Chris has also participated in inter-tribal sports tournaments.

Rūnaka: Ngāi Tuahuriri • Joint Scholarship Recipient: Manu Manihera

Manu is currently in his first year studying Te Reo Rakatira through Te Whare Rūnanga o Otautahi (Christchurch Polytechnic). Manu has been involved with culture groups all his life and has just competed with Te Kotahitanga in the National competitions. He is also helping Manning Intermediate Culture Club, particularly with Ngāi Tahu waiata. He has played representative level rugby league.

**Rūnaka: Hokonui • Scholarship Recipient: Ann Maree Cairns**

Ann, who affiliates to the Kāi te Pahi hapū, is in her first year at Southland Polytechnic, studying extramurally for a Bachelor of Commerce from Otago University. Ann, a Te Wai Pounamu College 'old girl', has been involved with several cultural groups and lists a really awesome array of sporting interests, both current and past, including the Murihiku Marae Softball Team, karate and accredited training in 9 Kiwisports activities. Ann has been involved with Te Kohaka Reo o Murihiku and Te Kohanga Reo o Hokonui. Her vision for the future is a secure base in te reo for Ngāi Tahu kohanga reo graduates as they move from primary through to secondary education and beyond.

Rūnaka: Otakou • Scholarship Recipient: Brett Ellison

Brett is in his second year studying Geography at Otago University. He affiliates to Te Ruahikihiki, Kāti Moki and Kāi te Pahi. Brett has been involved with his marae at many hui and recently was part of a roopu identifying sites for the Deed of Settlement. On the sporting side of things, Brett has been in several representative rugby teams including the Otago Māori team, and has been involved in coaching the game as well. Brett's vision for Ngāi Tahu would be for all the resources and expertise within the iwi to be harnessed so that the iwi can grow and prosper.

**Rūnaka: Kāti Waewae • Scholarship Recipient: Karen Coakley**

Karen is in her first year studying for a Diploma of Teaching through the Whanganui Polytechnic, and is currently on section at Arahura Kohanga Reo in Hokitika. She has three children and four mokopuna. She is active in runanga life, catering for, and attending hui. As a taua and a teacher Karen sees the loss of identity for Ngāi Tahu as a thing of the past, and believes that we have the strength to immerse ourselves in our language and culture to instil a sense of pride and belonging into today's tamariki.

**Rūnaka: Arowhenua • Scholarship Recipient: Winsome Murchie**

Winsome, who already has a BA in English and a BSc in Psychology to her name, is in her sixth year studying medicine at Te Whare Wananga o Otago. Winsome has had lifelong and extensive involvement with her people at Arowhenua and Moeraki. She has been a member of the MWWL for 25 years. She was a tutor in the University Māori Department and more recently, tutored Māori nurses and midwives at the Otago Polytechnic. Winsome enjoyed introducing te reo to Playschool in her role as presenter from 1980-87. Winsome's vision for the future is regaining lost ground so that Ngāi Tahu can fully participate in all areas of society, particularly at a professional level, enabling us to become 'a proud, confident people.'

Rūnaka: Waihao • Scholarship Recipient: Andrew Herd

Andrew, who affiliates to Kāti Huirapa, is in his second year studying for a BSc at Otago University. Since his high school years Andrew took an interest in his Māori heritage which included whanau wananga at Waihao. Andrew has excelled in his sporting endeavours, representing Otago in tennis and basketball and was chosen as the Green Island 'Sportsman of the Year' for soccer. Andrew sees a need for Ngāi Tahu to upskill en masse, not only in terms of Pākehā education but in tikanga Māori too, for the sake of future generations.

**Rūnaka: Waihopai • Scholarship Recipient: Shannon Goldsmith**

Shannon, who affiliates to Kāti Huirapa, is in his second year studying for a New Zealand Diploma in Management/Business Studies at Southland Polytechnic. Shannon has been involved in voluntary work with Murihiku Marae and with the Māori Wardens there. During his high school days he was in the SBHS Māori Culture Group. His sporting interests include touch, rowing and rugby and last year Shannon captained the Southland Māori Colts XV.

Rūnaka: Te Taumutu • Scholarship Recipient: Darryl Stuart Mc Queen

Darryl, who affiliates to Taumutu - Ngāi Te Ruahikihiki, is studying at the National College of Design and Technology (Christchurch) for a Diploma of Multi-media. Darryl's been involved with hui and wananga at Taumutu and in the future he hopes Ngāi Tahu will be able to utilise his computer and graphic design skills. Darryl's sporting interests include soccer, softball, kickboxing and taiaha.

**Rūnaka: Moeraki • Scholarship Recipient: John Harpur**

John (Hone) is in his second year studying Tikaka Māori at Aoraki Polytechnic. John is married to Joy and they have four children and five mokopuna. He affiliates to Moeraki and Waihao. John has had a lifelong involvement in visual arts in a variety of media. More recently he has photographed places and events of significance to Kāi Tahu at hui and noho marae. John has a specific interest in photographing rock art, making it accessible to all iwi members.

Rūnaka: Te Hapū o Ngāti Wheke (Rapaki) • Scholarship Recipient: Patricia Mare Lake

Trish is in her third year studying for a B.Ed at the Dunedin College of Education and a B.A. in Māori at Otago University. She affiliates to Kāti Wheke, Kāti Ruahikihiki, Kāti te Pahi, Kāti Moki, Kāti Irakehu and Kāti Kahukura. Trish has been involved in cultural competitions and groups including Te Kapa Haka o Te Whare Wananga o Otakou and Te Ata o Tu Mahina. Last year she travelled to Canada as part of an indigenous people's conference there. At home she has been involved with rūnaka hui and noho marae. Her sporting interests include hockey, touch rugby and Tae Kwon Do.

**Rūnaka: Awarua • Scholarship Recipient: James Paul Whaanga**

James who affiliates to Awarua Rūnanga and Ngāi Tuahuriri, is in his fifth year of study for an M.A. at Waikato University having completed a B.A. in linguistics (bi lingual) last year. James hopes that upon the completion of his studies at Waikato, he will be able to return home, although living up north hasn't stopped him from being a member of Te Kapa Haka o Te Whare Wananga o Otakou and the Murihiku rugby team!

Rūnaka: Makawhio • Scholarship Recipient: Athena Te Koeti

Athena Te Koeti is in her third year studying for a B.A. in Māori at Canterbury University. Athena affiliates to Kāti Māmoē, Kāti Mahaka and to Te Rūnanga o Makawhio. Athena is involved in many university clubs and societies, including the Sport's Union Review Board, Club's Development Officer, Performing Art's Committee, Te Akatoki, Te Mana Akonga, Te Poari and she has been nominated to be part of the Ngāi Tahu Research Centre Board.

**Saunders & Co (Barristers and Solicitors) Scholarship for Law Students Recipient: Mason Fitzgerald**

Mason, who affiliates to Ngāi Te Ruahikihiki, Ngā Rūnanga o Awarua and Murihiku, is the first student to be awarded this prestigious scholarship by the Christchurch law firm, Saunders & Co. Mason is in his sixth year at Canterbury University studying for an LLB (Hons). He is currently a member of the Canterbury Under 23 golf team. Mason sees the need to attain and develop tribal identity through participation by all iwi members in iwi life.

Ngāi Tahu Scholarships

Dean Fraser

Dean affiliates to Ngāi Te Ruahikihiki and Te Rūnanga Ōtākou and is currently studying for a B.A. in Community and Family Studies and a Postgraduate Diploma in Psychiatric Health. Dean's passion lies in 'the health and well-being of Māori' and to this end he has studied occupational therapy, te ao Māori and residential rehabilitation with a bi-cultural focus. He works with the CHE within a kaupapa Māori service for Māori who require psychiatric services in the hospital. Dean is a regular member of the Kāi Tahu Whanau culture group and has helped in cultural performances fundraising for the Arai Te Uru marae.





Amos Kamo

Amos, having completed his BA last year, is now studying History (Hons) and Māori at a postgraduate level. He affiliates to Ngāti Huirapa and to Te Rūnanga o Arowhenua. Amos has been involved with several culture groups including Te Whatumanawa o Rehua, Te Kotahitanga (Juniors), Aranui High School and Pounamu Ngāi Tahu. He lists Te Awa Haku (waka ama) as a particular interest. From an early age he has attended Ngāi Tahu land court hearings, ka hui kaumatua and Te Rūnanga o Ngāi Tahu meetings.

Damon Bell

Damon, who affiliates to Te Ruahikihiki, Huirapa and Tuahuriri and to Oraka Aparima Rūnaka, is in his fourth year studying for a MBChB at the Otago Medical School. Damon has a special interest in mate huka (diabetes) and has been involved in research with Te Rangahau Hauora Māori o Ngāi Tahu and with Healthcare Otago's Māori Health worker. Damon is committed to helping devise strategies to deal with this illness, both now and in the future.

Jonathan Kilgour

Jonathan is in his fourth year studying for an LLB and a Bachelor of Social Sciences at Waikato University. Jonathan affiliates to Ngāti Irakehu and to Wairewa Rūnanga. During his time at University he has been a member of the Māori University Student Support Group and the Māori Law Student Support Group as well as the kapahaka groups, Ngā Pumanawa and Mauri Taiaho. His sporting interests include volleyball, hockey and indoor netball.



James Hardy

James is in his fifth year of study for an LLB and a BCom at Otago University. James affiliates to Kāti Huirapa, and to Te Rūnanga Ōtākou. He is a member of the Kāi Tahu Whānau rōpū (last year touring Canada), and is a voluntary worker at the Kāi Tahu Māori Law Centre. A keen sportsman, James has been an Otago University representative in both rugby league and touch rugby.



Tamara Mutu

Tamara is in her fourth year studying for an LLB (Hons) and a Bachelor of Social Sciences at Waikato University. She affiliates to Kāti Māmoe and to Awarua Rūnanga. She has participated in manu kōrero competitions and is the recipient of several academic scholarships, including one from Te Ohu Kaimoana in 1995. Last year Tamara won 'Best Netball Player' in Te Whakahiapo (Māori Law Student's Association of Waikato University). Other sporting activities include Te Papa Takaro o Te Arawa, Marae Fun Run and the Maniopotō Sport's Festival.

Matthew Prebble

Matthew is in his fourth year at Victoria University studying for a BSc (Hons). Matthew affiliates to Kāti Tuahuriri and to Wairewa Rūnanga. He has latterly been involved in hui such as reo rumaki and Wairewa wanaka. He was a member of the New Zealand Underwater Hockey Men's Team from 1993-1995.



Rachel Palmer

Rachel is in her second year studying for a PhD in Anthropology at Otago University. She completed her BA with honours in 1995 and her MA with distinction last year. Rachel affiliates to Kāti Huirapa and Te Rūnanga Ōtākou. This year she is recording archaeological sites in the Taieri Mouth Area and working with a team who are re-vegetating Moturata Island, one of her Poua's favourite places. In the past she has been involved with the Kāi Tahu ki Otago Natural Resource Management Plan.



Eruera Prendergast

Eruera is in his third year studying for a BA in Māori at Canterbury University. Eru affiliates to Tuahuriri, Irakehu and to nga rūnanga o Koukourarata, Te Ngāi Tuahuriri and Otautahi. He has been involved in several culture groups including Te Kotahitanga, and Pounamu Ngāi Tahu. Eru has also participated in several reo rumaki (total immersion hui). His interest in art, particularly carving, has seen him included in many Māori art festivals. He is a member of Te Awa Haku waka ama club. Eruera has been selected as joint rūnaka scholarship recipient for Ngāi Tuahuriri as well as a Ngāi Tahu scholarship.

Manawanui Parata

Manawanui is in his third year studying for a BCom in Telecommunication Technology at Canterbury University. He affiliates to Te Hapū o Ngāti Wheke, Rapaki. Manawanui has performed globally as part of Māori performing art groups and even as a back up singer for Crowded House! He is currently a member of Te Ahikaaroa. Manawanui is very much involved with his marae and is currently involved with Te Toi Rakatahi project, a computer web site for rakatahi Kāi Tahu.



Charisma Rangi

Charisma is in her third year studying for a BA in Māori and Sociology and an LLB at Canterbury University. She affiliates to Kāti Irakehu and to nga rūnanga o Wairewa me Ōnuku and Te Atiawa on her mother's side and Ngāti Kahungunu on her father's. She has participated in several Korimako speech competitions and is currently an executive member of both Te Putairiki (Māori Law Student's Association) and Te Roopu Kapa Haka o te Whare Wananga o Waitaha. This year Charisma is tutoring in the Māori Department. Her interests include tennis and volleyball, painting and playing guitar.

Nola Richards

Nola is married with two children and is in her second year of studying for a Diploma of Teaching through the Christchurch College of Education. She affiliates to Ngāti Hateatea o Moeraki. She has early childhood qualifications and is the convenor of Rosebank Primary School (Balclutha) Taha Māori Committee. Outside of teaching her interests include coaching netball, supporting South Otago junior cricket, catering, Riding for the Disabled and learning te reo.



Hine-te-Wai Roseanne Robinson

Roseanne is a mother of two in her third and final year of studying for a Diploma of Teaching through the Christchurch College of Education. She is also studying Māori at Canterbury University. Roseanne affiliates to Kāti Taoka, Rakiamao, Huirapa and to Te Rūnanga o Arowhenua. She has been involved with kapahaka groups, Kapahaka Te Aitakihi and Pounamu Ngāi Tahu as well as reo rumaki, treaty workshops and taiaha wananga.

Aroha Rogerson

Aroha is in her first year of teacher training in Invercargill on Te Rangakura for a Diploma of Teaching through Wanganui Polytechnic. Aroha affiliates to Ngāti Huirapa, Ngāi Te Ruahikihiki and to Hokonui Rūnaka. Previous work experience includes her role as Kaiawhina at Te Kura Kaupapa Māori o Arowhenua.



Herena Stone

Herena is a mother of one, in her second year of study for a LLB at Waikato University. Herena affiliates to Kāti Wheke, Ngāi Tuahuriri and to Te Hapū o Ngāti Wheke Rūnanga. Herena is very involved in her marae with MWWL work there, reo rumaki, Te Rangatahi o Rapaki as well as Wahine Tukaha and Te Kurawhakapumau i te reo tuturu ki Waitaha. She was an original member in the cultural groups, Te Whetu Ariki o Kahukura and Pounamu Ngāi Tahu.



Anoushka Ude Shankar

Anoushka, who affiliates to Kāti Huirapa, is in her second year studying medicine/pharmacy at Otago University. Anoushka's family are involved with Nga Hau e Wha marae, Anoushka herself, has been networking with other Ngāi Tahu involved in health. She is also part of the Māori University Student's Association. Anoushka sees the need for Māori to be treated using both western medicine and traditional rongoa Māori.

Juliet Tainui

Juliet is in her sixth year studying for an LLB and a BA(Hons) in Māori at Canterbury University and affiliates to Kāti Irakehu and Kāti Waewae as well as to Onuku Rūnanga. Juliet has been working part time with the Claim's Team over the last two years and is a member of the Board of Trustees for Māori Legal Services. Whenever possible she is a kaimahi back at Onuku. She has tutored Māori language and law. Juliet is a current member of the Canterbury University Women's Touch Team.



Pamela (Suzy) Waaka

Pamela, mother of two, is in her third year studying for a Bachelor of Health Studies (BHS) through Te Wananga o Raukawa. Suzy affiliates to Kāti Huirapa and to Awarua Rūnanga. She is currently the secretary of Te Rau Aroha Marae komiti and president of the Arahī Māori Women's Welfare League as well as being the health representative for Awarua Rūnanga.

Ceceleah Win

Ceceleah is in her first year of study for a BSc in Human Nutrition at Otago University. Ceceleah affiliates to Kāti Huirapa and Kāti Waewae Rūnaka. She is a past member of He Rangatahi o Te Waitaki and was a korimako participant. Ceceleah is well aware of the cultural factors in good and bad diets and hopes that through her studies she will eventually be able to address these issues in a way Māori can relate to.



Maatakiwi Wakefield

Maatakiwi is in her first year studying for a BA in Māori at Canterbury University. Maatakiwi affiliates to Kāti Wheke, Kāti Irakehu and Kāti Tuahuriri and to kā rūnaka o Rapaki, Taumutu, Ōnuku, Mako and Tuahiwi. Maatakiwi has already completed a Diploma of Māori at Christchurch Polytechnic and tutors Māori part time. She is a keen weaver and a member of Te Ahikaaroa culture group and Te Roopu Waiata Māori (NZ Māori choir). In the past she has tutored kapahaka groups.

Jason's Apple Crumble Muffins

2 litres milk
700 gms wholemeal flour
700 gms white flour
600 gms bran
600 gms brown sugar
400 mls maple syrup
50 gms baking powder
25 gms baking soda
8 eggs

10 medium apples, coarsely grated
600gms butter, melted
100 gms butter
150 gms pecan nuts - ground
150 gms brown sugar

} rub to a sandy texture, crumble mix

Boil milk and add to dry ingredients, adding melted butter last.
Pipe into buttered muffin tins and sprinkle crumble mix on top.
Bake for 40 minutes at 180° (150° our oven).



TOI RAKATAHI – Oho Ake - Charge Up!

This project is being driven by a dynamic team of taiohi/rakatahi who are visionary, energetic and pioneering. Ripeka Paraone as the Project Manager with Manawanui Parata, Eruera Prendergast and Aslan Consultants Limited have been responsible for working with a supportive project team to get the job done.

Toi Rakatahi is an awesome Kāi Tahu website for youth. It went on the worldwide internet on the 15th June 1998. Events to celebrate Toi Rakatahi were held in Christchurch and Dunedin.

It's a fun, colourful, interactive learning resource to assist the revitalisation of Kāi Tahu reo and tikaka. It provides a cyberspace marae/whare wānaka for Kāi Tahu rakatahi that has input and ownership from kaumātua, Rūnaka, Te Rūnanga o Ngāi Tahu and rakatahi. The bright graphics, children's games, waiata and stories will entertain and delight people of all ages. The site will be updated bi-monthly.

Book, audio and CD Rom resources of the content on the website will be produced and made available at cost price through Ngāi Tahu Development Corporation by August/September 1998.

Link up with our site at:
<http://ToiRakatahi.ngaitahu.iwi.nz>
and look out for the mischievous patupaearehe 'Taiohi' as he goes through hair raising adventures and pops up in the most unexpected places.



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The Origins of Waitaha

NGAI TAHU WHĀNUI

There are at least three distinct groupings of 'Waitaha'. The first of these is a grouping that claims that the North and South Island Waitaha tribes are one and the same and is on the internet proclaiming a 500,000 year whakapapa. This places its origins some 100,000 years before Neanderthal man.

The second Waitaha grouping are those people who are part of the Arawa Confederation of tribes.

Polynesia, is associated with the earliest naming traditions of Te Wai Pounamu. It was Rakaihautu's kō (digging tool) that formed the lakes and mountains of the South Island. One example of his work can be seen in the name of Lake Ellesmere – Te Kete Ika a Rakaihautu (Rakaihautu's food basket).

Individuals involved in the Ngāi Tahu claim have

The Waitaha that Ngāi Tahu acknowledges are those people with legitimate interests, in Māori terms, within the Ngāi Tahu takiwa and who are members of Ngāi Tahu whānui as a matter of whakapapa.

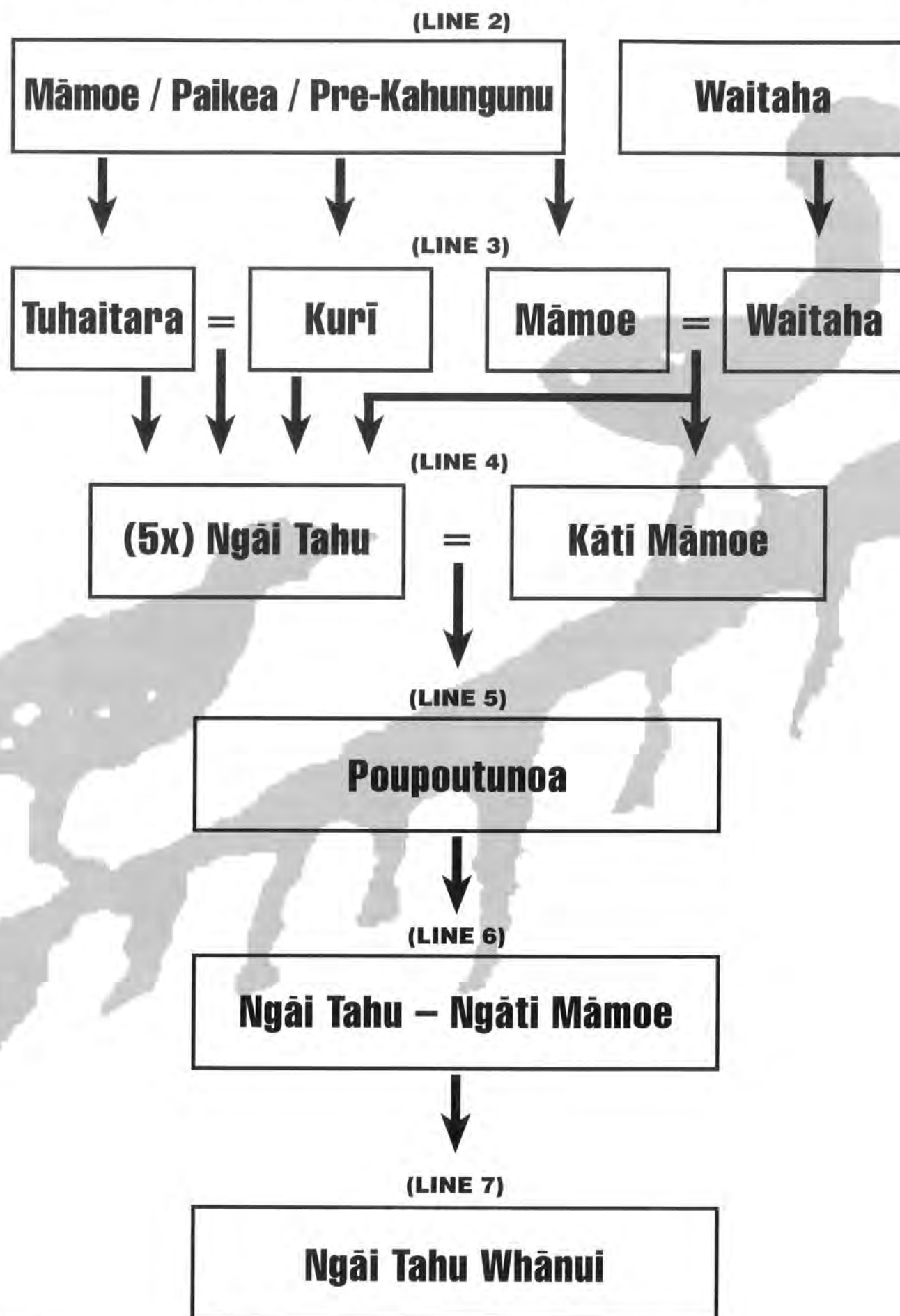
These people do not descend from one of the three streams of descent of the Ngāi Tahu iwi. Te Waipounamu Waitaha descend from Rakaihautu, while the Arawa Waitaha descend from Waitaha, a son of Hei, who was the brother of Tamatekapua of the Arawa canoe.

The Waitaha that Ngāi Tahu acknowledges are those people with legitimate interests, in Māori terms, within the Ngāi Tahu takiwa and who are members of Ngāi Tahu whānui as a matter of whakapapa. These Waitaha were amongst the earliest occupants of Te Wai Pounamu. It is a generic term and is also sometimes used to describe a specific tribal group said to descend from the exploring ancestor Rakaihautu of the Uruao canoe. This ancestor, who also features in the whakapapa of Rarotonga and other parts of eastern

worked for years on many 19th century manuscripts in which the oral traditions and whakapapa of Te Wai Pounamu are recorded. They have had the opportunity to study the origins of the three major streams of descent which have historically gone to form the present day Ngāi Tahu Whānui. Those streams of descent are Ngāi Tahu, Ngāti Māmoë and Waitaha. As mentioned earlier, the term 'Waitaha' is generic and denotes a variety of ancient Te Wai Pounamu tribes such as Hawea, Te Rapuwai and Kahui Tipua, amongst others.

The following pages briefly examine the origins of Waitaha. The views are largely those of many of our Kaumātua alive between the 1960s and the 1980s and are based on the old historical manuscripts from the last century.

(LINE 1)
Tairawhiti / Heretaunga Rarotonga / Tairawhiti / Taitokerau



The Origins of Ngāi Tahu Whānui

The adjacent diagram is designed to show the tribal origins of Ngāi Tahu Whānui in the form of 'blocks' of whakapapa flowing over time, from the earliest known ancestral sources to the present. It is numbered by 'time layer' or period.

Line 1

This illustrates the regions in which the early ancestry coalesced into the early tribal groupings named or identified in the traditions. Numerous ancestors named in this phase are the same as persons named in Pacific Island whakapapa especially from the Cook Island and Society Island groups. This suggests that they were either regarded as migrating ancestors or names, the traditions of which have been imported into New Zealand. This 'migration of tradition' (as distinct from the traditions of migration) is a well recognised usage in cultures reliant on oral tradition.

The source of all of the *non-Waitaha* whakapapa is Tairawhiti and Heretaunga (East Coast and Hawkes Bay respectively) with a particular emphasis on Turanganui-ā-Kiwa (Gisborne region). These origin whakapapa are well known and commonly shared, in part, with tribes such as Ngāti Porou, Rongo Whakaata, Te Aitanga-ā-Māhaki, Ngāi Tamanuhiri, Rongomaiwahine and Ngāti Kahungunu.

The source of the Waitaha tradition is a more complex issue but has a large measure of congruency in the form of common traditions and place naming with Rarotonga, Mauke, Western Tai Tokerau (Northland) and Tairawhiti (East Coast). Traditions and whakapapa of Rakaihautu, the eponymous ancestor of Waitaha, in particular, are well known in Rarotonga. There is some linguistic and archaeological evidence which suggests links to the Marquesas Islands but that is fragmentary and not relied on in this context.

Internal evidence within traditions

commonly ascribed to Waitaha within Te Waipounamu suggests that the latest departure point for that tradition was from the Tairawhiti (East Coast) region of the north island. This may be seen in consideration of eg. the Arai-Te-Uru traditions, the Tawhaaki traditions and the Maori traditions. In these traditions there is marked similarities with the Tairawhiti versions as distinct from the Taitokerau and Rarotongan versions.

Line 2

Describes a period judged to be centered on the 14th century. In this period the Tairawhiti tribes, characterised by their ties through the ancestor *Paikea*, were beginning to become dominant in what is now the Gisborne region and other groups now widely recognised as distinct tribal entities in that region and southwards to the Mahia Peninsula, were beginning to take their earliest formation, for example Rongo Whakaata, Ngāi Tamanuhiri, Te Aitanga-ā-Māhaki and Ruapani.

At broadly the same time, other groups belonging to the *Kurahaupo Waka* tradition were beginning to coalesce in the Mahia and Wairoa areas. These peoples may be characterised as being linked by their ties to the Kurahaupo ancestor *Whatonga*. These tribes were to become in time known as Ngāi Tara, Rangitāne Ngāti Apa and Muaupoko, however, in this period they are unlikely to have carried those ascriptions and are more generally described as 'Te Tini o Toi', Whatonga having been a son (or grandson) of Toi. It should be noted that the earliest known Kurahaupo traditions within New Zealand are in the northern parts of Taitokerau.

With increasing population in the Gisborne and Mahia centres, these two groupings of people undertook a gradual diaspora into the 'Napier' region and into the Heretaunga Plains. It should be emphasised that

generally only the 'surplus' population moved, the greater proportion remaining to form the foundations of the iwi that we today associate with those areas.

By way of example, Tahupotiki, the eponymous ancestor of 'Ngāi Tahu' was a Paikea descendant who was born at Whangara, north of Gisborne. He lived his latter life in the Mangatu area near Gisborne and by the time of his grandson, Tahumurihape, his line is at Iwitea (Mahia). Within another two generations, his line has shifted to the area near Cape Kidnappers and within a further two generations to Te Whanganui-ā-Tara (Wellington).

One of the groups who coalesced into an iwi around the ancestor Hotumamoe in the Otatara, Heipipi and Ahuriri areas (Taradale/Napier) was a group which was to become known as Ngāti (Kāti) Māmoe. They were to become reasonably numerous. This phase of Kāti Māmoe development was a coalition of descent from Tairawhiti-sourced Waitaha together with Ruapani and Kurahaupo groupings. This block of descent continued through generations of different ascriptions and survives today as one of the contributing sources of modern Ngāti Kahungunu. A section of them was later to migrate southwards into Te Waipounamu.

The last group in this time layer, is a group designated as 'Pre-Kahungunu'. This is the admixture of peoples, very largely of Kurahaupo descent, who 'laid the seed-bed' of modern Ngāti Kahungunu in the Heretaunga and Wairarapa areas in particular (although that modern ascription now includes the people of the whole area from Mahia to Palliser Bay).

This grouping which assembled and divided and re-assembled in the Heretaunga/Wairarapa area over the next two centuries, featured such groups as the powerful Ngāti Ira who were sourced from Tairawhiti, the people who were to become Ngāti

Whatia-apiti of Te Hauke and the emergent Ngāi Tara and Rangitāne tribes. The Kāti Māmoe element had a strong presence amongst them and it was their connections with Waitaha which inserted the latter into the mix.

It was in this time layer that the breakaway sections of Kāti Māmoe carrying their Waitaha descent within them began the process of migration into Te Waipounamu. The traditions suggest that some migrants of Waitaha descent preceded this movement and it is regarded as an open question as whether these came out of the same sources or migrated directly from some of the other Waitaha sources in the Pacific or, as appears more likely, from Taitokerau. Most of the evidence for this Māmoe - Waitaha migration is fragmentary and derived from fairly narrowly based whakapapa. The evidence relating to the other groups on this time layer is much stronger and more extensive.

Line 3

This time layer covers a period judged to be from roughly the late 15th century to the early 17th century. It saw the formation into distinct descent groups of the tribes which were to undertake the migration into Te Waipounamu and the interconnections between these groups, the marriages, warfare and migrating traditions are well recorded in the 'main-frame' whakapapa of modern Ngāi Tahu.

It is important to note that the two main migrating 'blocks' (Tuhaitara and Kuri) were very substantially of Māmoe descent in their North Island origins.

To illustrate, the ancestor Tuhaitara, after whom those migrating were called at the time of the migration, was of half Māmoe descent and her husband, Marukore, was full Māmoe. The Paieka and Ngāti Ira lines which fed into the migrating group of Ngāti Tuhautara were relatively narrow. Again, the ancestor Purahonui, who led the Kāti Kuri migration into Te Waipounamu, was married to a full Māmoe woman,

Hinepaka and his son, Maru, married sisters who were of Ngāti Ira and Māmoe descent.

Line 4

This time layer is judged to cover approximately the 17th century. It contains the evolution of the 'five primary hapū' of Ngāi Tahu from their early mixed origins, chiefly the intermarriage between themselves and the warfare and intermarriage with the Kāti Māmoe (comprised of a Māmoe - Waitaha mix) who had migrated into Te Waipounamu previously.

Some of the migrating ancestors from within this group migrated directly from the Gisborne area into Te Waipounamu, although most reflect in their descent the slower diaspora process referred to above. An example of the former is Tuteahuka who was born in Tūranganui (Gisborne) and died in Kaikōura.

It is fair to say that this time layer reflects a process which was complete within three to four generations. In that time the five major *hapū* blocks had become distinct with distinct southern identities and acted very much as an *iwi*. It is not clear at which stage that *iwi* began to be identified as 'Ngāi Tahu' as distinct from the 'blocks' of descent of which it was comprised. By the early 18th century, this group had become dominant within the present Ngāi Tahu *takiwa* but this dominance was by no means unchallenged.

Line 5

This time layer is characterised as an event – the *Rokopai* or peacemaking at Pouputunua near Clinton in Southland. That event is a defining one in the evolution of modern Ngāi Tahu Whānui. It is believed to have occurred in the late 17th or early 18th century.

After a long bout of vigorous warfare between the Ngāi Tahu *iwi* and the Kāti Māmoe *iwi*, a peace was negotiated at Pouputunua in which

the leader of Ngāi Tahu, Te Hautapuniu and the leader of Kāti Māmoe, Te Rakihia, married into each other's families and locked the chiefly descent in Te Waipounamu together.

A section of Kāti Māmoe dissented from the *rokopai* and the new allies turned on them and defeated them utterly. Since that time, the two tribes have continually reinforced their common descent to the point where today they are indistinguishable. It should be noted that Māmoe carried their Waitaha descent into this union. There are some few important marriages in the whakapapa in which a Waitaha ancestor of 'unmixed' descent married directly into the Ngāi Tahu *iwi* grouping made up of the five primary hapū referred to above. An example is the marriage of *Punahikoia* of Waitaha to the migrating ancestor Te Rakitamau

Line 6

This time layer covers the mid-19th century to the late 20th century and reflects the fact that the evolution of what might be called the heritage of *Te Kerēme* (The Claim), which dates from its earliest articulation in 1849, has featured the ascription 'Ngāi Tahu - Ngāti Māmoe'.

This duality reflects the ongoing consciousness of these two streams of descent in the identity of the tribe. It has further been consistently acknowledged that the older tribes mixed in with Māmoe such as Rapuwai, Hawea and Kāhui Tipua are part and parcel of that identity. Whilst not distinct, the presence of that older descent within modern Ngāi Tahu is accorded varying values by different members of the tribe.

Line 7

This reflects the present phase. The term 'Ngāi Tahu Whānui' is a contemporary usage resorted to for the purpose of describing and defining the total inclusive collective of the *Ngāi Tahu iwi*. ■



The Launch of the South Island Customary Fishing Regulations 1998 Ngā Hau e Whā Marae 2nd-3rd May 1998



Ngā Reta

KARAWEKO

I was pleased to read Moana Tipa's article 'Let the House Speak' (Te Karaka, Spring 1997). Two small errors though, firstly (a typo?) the article refers to "...Te Puhirere, Mere Whariu and their son Karaweko". (1820 - 1886) Karaweko was the husband, not son, of Mere Whariu (c 1830 - 1887). Karaweko's parents were Te Puhirere and Tapuraki.

Secondly, the article claimed that Amiria Puhirere, Karaweko's daughter, was over 100 years of age when she died in 1944. Much as I would like to believe this family legend, baptismal records prove otherwise - the Canterbury Baptismal Register shows that Amiria was born in November 1855. She died 27th July 1944.

I am a direct descendant of all these people.

Mr Cheyne C McDowall
ROTORUA

NZ COCKLES IN ITALY

On reading your article on the Koukourarata cockle beds I was reminded of my resolve to protest or make known my concern about being served "NZ scallops" in an Italian Restaurant earlier this year in Boston.

An enormous price was paid for these thumb-nail size cockles. I asked to see the package and was not pleased to see these were local - (Dunedin/Peninsula) cockles. The beds must be getting depleted if this is an example of the product. Your article suggests getting in contact with the policy team in Dunedin but I do not know how to contact this group. Could you please advise.

Who profits from these ventures? The Processors or the Restaurants or Ngāi Tahu.

Wendy Silva
DUNEDIN

PLEASE HELP

I believe I am a descendant of Te Wharerauaru (Koki) and Mathew Hamilton who were married in Akaroa, September 1845, most probably by the Reverend Charles Creed, the Māori missionary visiting there at the time.

They had three children, Thomas, Marguerite Elizabeth and Jane. I would like to know what happened to Jane, also where Te Wharerauaru was born, died, tribal affiliations etc. The mother of Te Matenga Taiaroa was also named Wharerauaru and I feel there must be a connection between the two.

If someone could enlighten me on this subject, I would greatly appreciate it.

Noho ora mai koe

Naku na Gillian Kaka
Paraha Road, RD1, Kawakawa
BAY OF ISLANDS

THE "ANCIENT NATION"

Modern discoveries of an ancient people which suddenly emerge from the "mists of time" and burst into print 5,000 years after they allegedly arrived in the country, take some understanding. But more than that, if there is little or no evidence to support those discoveries, they take a leap of faith. Yet in the case of the "Ancient Nation of Waitaha", this blind and potentially dangerous leap is what the media and others suggest we all need to take.

Using ancient whakapapa and tradition to determine historical fact is a complex business. It requires straddling a traditional Māori world view and a western scientific world view.

This straddling has been attempted often over the last century with whakapapa being poked and prodded by many scholars, both Māori and Pākehā, in an attempt to determine its usefulness within anthropological, archaeological and historical thinking. But whakapapa is neither science nor history, just as the tohunga (priests) of last century, our most reliable source of authentic tradition, were neither scientists nor historians. Whakapapa is the chronicle of our origin.

A chapter within this chronicle talks of the Waitaha people sailing here upon their canoe, Uruao. It talks of their leader, Rakaihautu, trampling the land, digging the lakes of central South Island and settling here with his people. The Waitaha narrative is one of many which serve to explain, through ancient eyes, who we were and how we got here, how the land was formed, named and settled and how we are connected with other iwi and with our homelands.

But tradition needs to be read in its entire context. This includes fantastic stories of canoes which turn into mountains, ancestors travelling on rainbows, packs of two-headed dogs and gigantic birds consuming innocent villagers. This is the tradition that western academics find a little hard to swallow. It is these same academics who have the need to determine precise historical moments in time and to calculate exact boundaries between myth and reality, between *acceptable* and *non-acceptable* Māori tradition. They selected the Waitaha story some time ago as inhabiting the outer reaches of *acceptable*.

The present limits of archaeological technology allows us to paint a hypothetical picture of the antiquity of man within the South Island. According to this picture, an Eastern Polynesian people arrived in the South Island some time in the 9th or 10th Century. We know this through the excavation particularly of ancient moa butchery sites and the subsequent carbon dating of the material discovered within them. There is an accepted degree of error within this dating process but it certainly does not extend to a millennium either side.

There is also no need to impose the findings and understandings of one discipline on top of the other. These 9th Century arrivals and the Waitaha are not necessarily one and the same people but we appear to accept without question that they are. Subsequently as new archaeological evidence presents itself, further permission is given to Waitaha to expand their story. New scientific evidence equates to a new chapter in the history of Waitaha. These recent claimants, to previously unimagined antiquity within Aotearoa, have had a rapid rise to credibility.

In reality, the "Ancient Nation's" claims exist in a vacuum. They are standing alone in a fictitious wilderness devoid of accepted historical research, scholarship or fact. The "Waitaha Nation" as such, does not and did not exist.

The balanced seekers of Pākehā justice have meticulously sifted through the historical information surrounding the Ngāi Tahu proposal for settlement, but have not so much as raised their magnifying glass to the ludicrous claims of the "Ancient Nation". These scholars of convenience have been laughably seduced by the opportunity to collect further fuel for the anti-Ngāi Tahu fire.

Ngāi Tahu has many tribal historians and archivists. They are the storehouses of knowledge and the analysts of tribal tradition. They are our elder kaumatua and our younger academics. The Ngāi Tahu, Ngāti Māmoe and Waitaha ancestors who first mastered literacy, left behind an invaluable written resource. Some found its way to the publishing houses although much has remained in tribal hands and is as yet unpublished. These written remnants have been coupled with the traditions transferred by word of mouth to give us a comprehensive understanding of who we are and where we come from.

There are no longer any surprises when it comes to our whakapapa. From time to time we receive a jewel of enlightenment, particularly when we gain a new understanding about an old problem. But the present extant of our knowledge and its parameters are well understood. So when a very obvious *square* shows up claiming to be a *circle* we are suspicious and we discard it.

Similar to Bob Jones' New Zealand Party, the 'Ancient Nation' are no more than a flash in the pan. A keen eye for sensationalism and a gullible audience, they will provide the media with a few months of controversy. But we are satisfied that the 'Ancient Nation' will ultimately dissipate and its constituent members will return from whence they came. For many this means returning to their home marae and whanau. We will accept them. We can do nothing else. At the end of the day they have nowhere else to go.

Tahu Pōtiki
CHRISTCHURCH

continued from page 4

tribe & the tribunal

witnesses, and approached the inquiry with preconceptions. On the contrary, searching questions were asked of witnesses by Tribunal members and by Crown counsel. Ngāi Tahu had the burden of proving every claim made, which was entirely proper, in view of what was at stake for all parties. If argument and debate form the path to truth, then it should be remembered that every part of the Ngāi Tahu claim was considered and argued over four times: by the Ngāi Tahu team, by the Crown team, by Professor Ward and finally by the Tribunal members themselves.

The Tribunal upheld many claims relating to the conduct of the Crown purchase agents, to the total inadequacy of the land left to Ngāi Tahu, to mahinga kai, to the Crown's minimal attempts to make redress since the purchases, and to the way in which the Crown has dealt with Ngāi Tahu land since the purchases.

**...every part of the
Ngāi Tahu claim was
considered and argued
over four times...**

However, the Tribunal rejected some claims; most importantly, that the interior of the island - the hole in the middle - and Fiordland had not been part of Kemp's Purchase and the Murihiku Purchase. The Tribunal also found that the Tenth had not been part of the agreement in Ōtākou. These matters can be debated in historical terms, but Ngāi Tahu has accepted the Tribunal's findings as the basis for a settlement with the Crown. Whatever else might be said, the Tribunal's enquiry was the most exhaustive that had ever been made into the Crown's dealings with an iwi group. And if the length of the Tribunal's report is any indication, it is a record which looks likely to endure for some time. ■

continued from page 22

world watch

rear-vision mirror and raise your eyebrows. Simple, quick and energy efficient.

If you spot someone you know in town, naturally you raise your eye brows. That means "Hello". If you hold your eyebrows a split-second longer, that means "How are you". If you are feeling particularly chatty, you could ask "Hao?"

Two people travelling in opposite directions on the back of open trucks can have a rich and rewarding conversation with a combination of flashing eyes and teeth and waving arms and legs. Not a word is said.

Western visitors often complain about the lack of service in the Solomon Islands.

For a start, it is not easy to tell who is a shop assistant and who is just leaning against the counter waiting for something to happen. No-one would dream of asking if they can help you. It is up to the customer to make contact. When you have decided what you want to buy, you catch the assistant's eye, naturally enough, by raising your eyebrows. A direct stare may be considered confrontational, even rude.

If you want to know how much an item costs, you could ask "Hao mus?", or you could save the effort by pointing to the item and raising your eyebrows in a questioning way.

The shop assistant will probably point at a price tag you should be able to see for yourself, but really, you should know how much a can of tuna (or whatever) costs. Money changes hands. You could say "Tanggio too mus," but it is not really necessary. A polite nod of the head is sufficient, so why waste words and valuable energy.

As one astute observer of the culture here put it: "Melanesians are minimalists." Three words. Very economical.

Welcome to Melanesia. ■

Answers to Crossword, page 29

Across

1. Murihiku
7. Kea
10. Aha
11. Atiati
13. No
14. Ai
15. Tua
16. Uta
18. Tao
21. Hieki
23. Konini
27. Akiaki
28. Riaki
31. Tohake
33. Iana
34. Ko
35. Ora
36. Pu
38. Au
39. Kia
40. Uakaha
43. Ngakau
44. Roa
46. Eke
47. Ai
48. Taaui (Tau)

Down

1. Manuhiri
2. Uho Ti
3. Ra
4. Heitiki
5. Katokato
6. Utu
7. Ka
8. Ete
9. Ai
12. Ia
17. Ae
19. Ti
20. Ki
22. Kaka
24. Oko
25. Niho
26. Nikau
29. Ia
30. Aneane
32. Araara
34. Kuaka
36. Pua
37. Kau
39. Koe
41. Kai
42. Mau
45. Oa

AORAKI

MT COOK

SOME CLOUDS look like they're made of cotton wool, but they're not!

Clouds are made up of billions of tiny water droplets and ice crystals. These are so small and light that they float in the air and when they bunch up together, we see them as clouds, of all shapes and sizes.

AORAKI / Mt Cook is the highest mountain peak in Australasia. It is part of the Southern Alps and stands at 12349 feet, or 3764 metres high.

The Legend of Aoraki

The story of Aoraki is about four brothers who made a huge mistake and that mistake became the mountain range known today as Te Tiritiri o Te Moana (The Southern Alps).

The story begins when there was only darkness. Out of the darkness came Maku (moisture), who married Mahoranuiatea and they had a son called Raki. Raki married Pokoharua-te-po and their sons were Aoraki, Rakiroa, Raaraki and Rarakiroa. They all lived in a special place in the heavens, where they had everything they could ever want. Until one day, Pokoharua-te-po became upset because Raki had fallen in love with another woman, Papatuanuku (Earth Mother). Raki descended from his home in the heavens to the earth, where he married his new love. Pokoharua-te-po just cried and cried.

Aoraki and his three brothers became angry because of what their father had done to their mother and they decided to visit Papatuanuku. They climbed into their magical canoe called Te Waka o Aoraki and descended from their home in the heavens, sailing across a great ocean called Te Waonui o Takaroa (The Great Ocean of Takaroa). Aoraki and his brothers journeyed for a long, long time until they found the new wife of their father. They gazed at Papatuanuku as she lay across the ocean with their father and realised that their father was really in love with her.

Aoraki and his brothers decided that they should return home to comfort their mother who had remained in the heavens.

Aoraki stood in the magical canoe and began the sacred chant that would make the canoe rise back into the heavens. But he made a mistake in the chant and instead of returning to the heavens, Aoraki and his brothers remained on earth. Strong winds began to blow and the sea began to rise. Aoraki and his brothers panicked when they realised they were stranded on earth. The storm became stronger and the canoe turned on its side. Aoraki and his brothers climbed onto the side of the canoe and waited for someone to come and rescue them. They waited for a long, long time, but no-one came. Slowly, as the time passed, their hair turned white and their bodies became as hard as stone.

Finally, Aoraki and his brothers became snowcapped mountains. Aoraki, the eldest of the four brothers, was the tallest peak of the mountain range and is known today as Aoraki or Mount Cook, with his brothers sitting on either side of him. Their canoe became the land we live upon today, known as Te Waipounamu (The Greenstone Waters), but the ancient name our ancestors gave the South Island was Te Waka o Aoraki.

CD COMPETITION

Name Aoraki's 3 brothers

1 2 3

& go in the draw to win PULSE's latest CD.

Mail your entry to:
Pulse CD Competition, PO Box 13-046, Christchurch

TAMARIKI MĀ

TOI RAKATAHI

Hi, I'm Taiohi, the patupaearehe.

Meet me at our new Toi Rakatahi website:

<http://toirakatahi.ngaitahu.iwi.nz>

This website is specially designed for you rakatahi. It's packed with Maori heroes, history, age old legends, modern day stories and exciting games. Plus, heaps of courageous warriors, beautiful heroines and me!

Join us on the quest to learn more of our own iwi tikanga.

Look forward to meeting you.

Win!

All you have to do to win this cool Toi Rakatahi T-shirt is enter the following password in the 'comments' box of the 'Investigation Report' on the website:

Tamariki Mā

and we'll put your name into the draw.

Ka kite anō Tamariki Mā!
Please send in any of your ideas, jokes and stories to: 'Tamariki Mā Page'
PO Box 13046, Christchurch



<http://toirakatahi.ngaitahu.iwi.nz>