

te Karaka

THE NGĀI TAHU MAGAZINE WINTER/MAKARIRI 1999



He Ara Tika - Vision Ngāi Tahu 2025

Te Rūnanga o Ngāi Tahu 25 year plan

Looking After the Money

Ngāi Tahu Holdings Corporation
Governance

Party at Tony Brown's: Carisbrook

TANGATA TIAKI
TUA TAHI

NG.
TAHU



Monica Marunui
31st May 1959 – 11th March 1999

Monica Marunui was the daughter of Karia Pera (Whakatōhea) and Ngaire Hanning, who was a descendant of Esther Pura (Ngāi Tūāhuriri). Monica was a member of Te Rangimārie Cultural Group in Bluff for 25 years and a very active member of Te Rau Aroha Marae, Awarua Māori Women's Welfare League and Te Rūnaka o Awarua. During the late 1980s Monica was a trainer for our ACCESS courses and the rapport she had with her students contributed greatly to their development. Her love of food made her one of the best hosts on the marae. She actively demonstrated the principle of "aroa ki te iwi".

Monica was a larger than life person who loved people, she showed this in the way she communicated and interacted with others. Her ability to lift people's spirits, particularly in times of sadness or pressure, was a gift. If you needed a boost, Monica would give it. Her humour and laughter were infectious.

While she and her husband Vance had no children of their own, "Auntie Moc" played a huge role in the lives of all our children at the marae, including her own nephews and nieces. She was wonderful with

them, taking the time to play, laugh and talk with them. She provided guidance and supported many of our teenagers through their turbulent adolescent years. For those of us closer in age to Monica, she was a loving and caring sister and friend who was always there to support in good times and bad.

During her illness, she battled her cancer with a vengeance and remained positive right to the end. She gave hope and support to people who were unwell and, even when dying, was concerned for others. Monica accepted that she was dying and insisted on saying goodbye for herself. As a result, whānau and friends from across the Tasman, from the North and all over Te Waipounamu came to see her in the last two weeks and reminisced, laughed with her and bid their farewells to her. She had no fear of dying, rather she looked forward to seeing and being with her mother and whānau on the other side.

Her passing leaves a void in our lives, however her memory and her deeds, along with those of Rihiri Ryan and Nora Kaio, will remain forever in the hearts of the Marae and Rūnanga whānau.

Ki a koe te tuahine, ko koe te wahine toa, te wahine tino pai
Haere e hine, haere ki tō whaea, ki ō tātou tūpuna
Moe mai rā i roto i te manaakitanga o tō tātou Atua
Haere, haere, haere atu rā.

te Karaka

THE NGĀI TAHU MAGAZINE
 Makariri / Winter 1999

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editorial

GABRIELLE HURIA

Tēnā koe,

Everyone seems to be talking about the millennium – are our computers Y2K compatible and will it be safe to go on a plane? Some are preparing for electricity cuts and the resulting shortages of supplies and water. Ngāi Tahu are also busy, but our planning goes beyond the click over to the new century to the year 2025. Within the next twelve months Te Rūnanga o Ngāi Tahu plans to present the 25 year strategic plan to all tribal members. Over the past two months hui have been held throughout the country to get some tribal feed back as to future directions. *Te Karaka* looks at some of the average tribal statistics and talks to some of the women that these figures represent. What is their life like and where would they like to see the tribe heading in the future?

On page 8 we provide a laymans guide to Ngāi Tahu Holdings Corporation governance framework. As tribal members we have a right to know how the assets are being managed. The governance procedures are not just a set of bureaucratic rules they are a framework that drives staff performance and accountability as well as allowing the structure to know what is going on in any part of the corporation.

In the heart of winter we tend to be more aware of our health and John Broughton's piece provides us with an overview of the Māori health issues that the Ngāi Tahu Māori Health Research Unit have studied. Dr Erihana Ryan, Chair of Ngāi Tahu Development Corporation is also profiled. As a Ngāi Tahu woman she is a role model of achievement and perseverance.

Speaking of role models southern rugby is not complete without the Ngāi Tahu contribution. All Black Tony Brown talks about his background and his direct connections to Tūhawaiki.

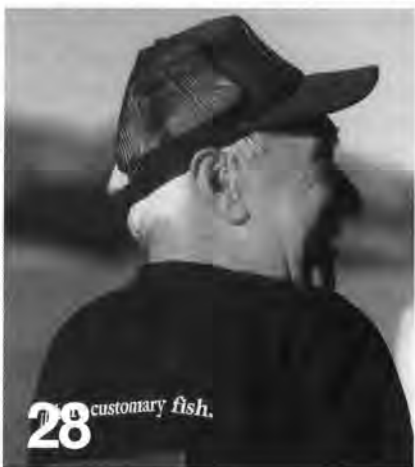
Ngāi Tahu can also be proud to lay claim to one of the most qualified pilots in the Southern hemisphere. From an early age Steve Gunn pursued his dream of flying. He is living proof of what a person can achieve when they follow their bliss.

Tā Tipene O'Regan's paper on tribal connections to the landscape provides us with an often lyrical view of what differentiates Ngāi Tahu from the rest of the world when dealing with associations to our rohe.

Thank you very much for all your letters and articles. The anecdotes and the connections that are made from your contributions are the heart of the magazine. If your piece is not in this issue it will be in the next so keep writing. We are also interested to hear your feed back and any suggestions to improve *te Karaka*.

In the meantime read and enjoy and be sure to ring 0800 kai tahu to follow up on any of the requests for further information.

Cover Photo: Bill Gillies of Rāpaki – the first Tangata Tiaki to be appointed in New Zealand. Photographer: Lloyd Park



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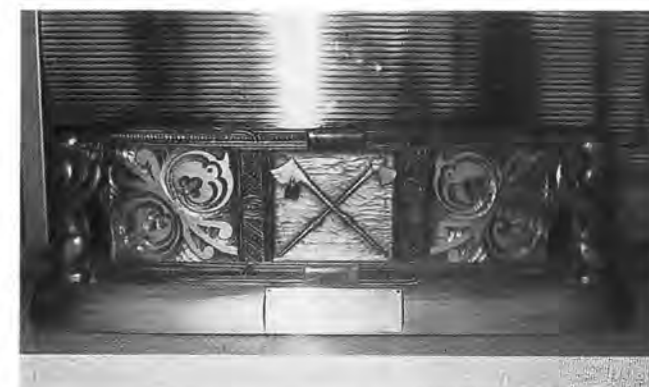
Tony Tikao-Barrett Memorial Trophy

Some time ago during a conversation with my relation, Aroha Reriti-Crofts, mention was made of the Tony Tikao-Barrett Memorial Trophy and the fact that many people were unaware of how it came about or its meaning. Because I had carved the trophy, I thought an article in *te Karaka* might be the best way to explain it.

We lived in Auckland for many years after the war and during that time I was a member of the 28 Māori Battalion Auckland Branch Committee. Shortly after Tony Tikao died, Matiu Te Hau, a fellow member of the Auckland Committee and a man many of you would remember, suggested to me that it might be a good idea to do a carving as a memorial to Tony, to be used for some worthwhile competition.

In deciding what form the carving should take I cast my thoughts back to when I joined the 28 Māori Battalion in Italy and, as most reinforcements did, I liked to listen to the stories of the "old hands", those that had served during the earlier campaigns. One of them, whose name I can no longer recall, talked about Tony as having been an excellent officer who won the Military Cross during the battle of Alamein at Deir El Munassib Depression, where he was severely wounded. During another battle he became very ill and should have been relieved and sent out, but he refused to leave his men until they were relieved by other troops. His men then had to carry him out because he was too weak and ill to walk.

Looking at the carving, the figure at each end represents his men carrying and guarding him. The centre section represents the 28 Māori Battalion monogram of crossed tewhatewha and taiaha, I have replaced the taiaha with a tōki rākauroa. The wooden shafts of the tōki rākauroa and the tewhatewha represent his Māori ancestry while the iron axehead represents his European ancestry. The side panels have the kiwi



embryo as their main symbol and are based on South Island Māori Rock Drawings, found I believe on some Ngāi Tahu meeting houses. Tony's wife Nancy told me that the same design had been used on the cover of a book produced for an anniversary celebration at Rāpaki, so I felt that it was an appropriate design considering that Tony is buried there. Because the carving can be viewed all round, the designs are repeated to give the whole thing balance and symmetry.

The pītau design on the top surface seemed appropriate, being one of the main designs found in kōwhaiwhai and used in rafter decoration patterns and also as a surface decoration, as it is in this case.

We took the carving to the 28 Māori Battalion Reunion held in Christchurch in 1972 where it was presented to the Reunion Committee who were then to decide what it would be used for. I am pleased to know that it is being competed for by the South Island Māori Women's Welfare League for best Annual Report, written and oral and also mihi. I could think of nothing better and I am sure that if Matt Te Hau whose idea it was, was still alive he too would approve.

By Don Barrett

Private Victor Spencer

Readers will recall the tragic story of Private Victor Spencer featured in the Raumatī 1997 edition of *te Karaka*. Private Spencer, along with four other New Zealand soldiers, was court-martialled and executed in Europe during World War One. The five soldiers were accused of desertion. They were in fact suffering from shell-shock, a term coined during the First World War initially for soldiers who were found dead without physical injuries but later used to describe soldiers suffering from what is known today as Post-traumatic Stress Disorder.

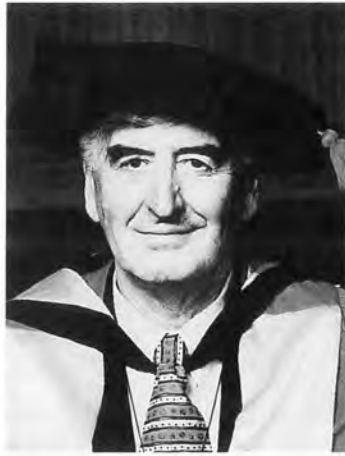
In 1998, more than eighty years after the executions took place, Invercargill MP Mark Peck introduced a bill to Parliament to have the five soldiers pardoned. The bill has been referred to a Select Committee who have appointed retired Court of Appeal judge Sir Edward Somers to conduct an independent review of the cases. His report is due in September of this year. No outcomes will be decided until the findings of that report are known.



Thank you to George Te Au who resigned as Te Rūnanga o Ngāi Tahu representative for Waihopai Rūnanga in March. George had been the representative since Te Rūnanga o Ngāi Tahu was established in 1991 and prior to that was the delegate for Rūnaka Nui o Tahu. George says he learnt a lot during his time with Te Rūnanga o Ngāi Tahu under the chairmanship of both Charles Crofts and Mark Solomon – "they were both very good chairmen". When asked how he would describe his time with Te Rūnanga he expressed all with one word – "awesome!" George's replacement is Michael Skerrett.

Enjoy your retirement George.

International Recognition for Ngāi Tahu Surveyor



William Alexander (Bill) Robertson has been awarded an honorary doctorate in surveying from the University of Melbourne.

The doctorate is in recognition of his surveying work, both in New Zealand and overseas. Bill's career highlights include managing the restructuring of the Department of Survey

and Land Information and his appointment as a Commissioner on the UN Iraq/Kuwait Boundary Demarcation Commission at the end of the Gulf War. He is also actively involved in international affairs, particularly for the United Nations and the World Bank.

Bill has a special interest in indigenous land issues. He attributes this to his Ngāi Tahu heritage. Bill affiliates to Rakiura through his paternal grandmother.

Kia ora Bill.



Positive Move For Māori Tourism

The recent appointment of Wally Stone to the New Zealand Tourism Board is a positive move for Māori tourism. Wally has been the CEO of Whale Watch Kaikoura for the past seven years and has made a significant contribution both to tourism and to the Kaikoura community over that time. Congratulations Wally, may your time on the Board be rewarding and prosperous.

Erratum

Te Karaka wishes to apologise to Lynden Barr, a past Chairman of the Board of Te Reo Iriraki ki Ōtautahi and Tahu FM, who was inadvertently omitted from the list of Kaumātua and Past Board Members in the article "Tahu FM becomes Mai FM" featured in the last issue.

Inuit Students Visit Te Rūnanga o Ngāi Tahu

Fifteen Inuit students recently visited Te Rūnanga o Ngāi Tahu. The students were visiting as part of a "future leaders" training programme based in Ottawa. The Inuits, (previously known as North American Eskimos) have been negotiating substantial land claims in Canada for more than thirty years. On 1st April 1999 they took control of 20 percent of Canada's total area with the creation of the new territory of Nunavut – an area about eight times

the size of New Zealand - as part of their settlement. Other aspects of the settlement included a cash payout of more than 1 billion over 14 years, title to 18 percent of the land, and sub-surface mineral rights over wide areas. While in Te Waipounamu the students visited Ngāti Moki Marae, Taumutu, Takahanga Marae in Kaikoura, Kaiapoi Pā, and met with staff at Te Waipounamu House.



Inuit students at Ngāti Moki Marae, Taumutu
Photo by Anake Goodall

Skippers Canyon Launch

Ngāi Tahu Holdings Corporation recently launched their joint venture with the Pipeline Bungy operation in the Skippers Canyon. It was a magnificent day for Ngāi Tahu whānui and manuhiri who made the arduous journey into the canyon for the day.

A particularly special moment was the presentation of a koha to Jerry and Winky Hohneck by the Ellison whānau to commemorate their connections with the canyon. The koha is a photo of Raniera Ellison, who discovered gold in Skippers Canyon in 1862. It will be hung in the visitors' complex.

Photos (L-R):

Sir Tipene O'Regan, second only to April Ieremia, tries out the flying fox.

Edward Ellison, receiving his instructions from Jerry Hohneck, was out for a bit of adventure on his birthday.

Members of the Ellison whānau with Jerry and Winky Hohneck.

Photos courtesy of Odele Stehlin, Ngāi Tahu Development Corporation





He Ara Tika

Vision Ngāi Tahu 2025

If Ngāi Tahu were to look back over the twentieth century, the dominant themes would be adaptation and adjustment to a new order that was no longer in tribal control. Settlement of the new millennium, we found an answer to that long search for justice.

We have the \$170 million - including the "bolt-ons" and some prudent investment we have grown that settlement figure to over \$200 million. Today's economic position has been hard won; there are no second chances and no room for mistakes, hence the well-developed governance procedures for Ngāi Tahu Holdings Corporation on page 8.

Two questions tribal members may be asking are: what impact will settlement have on my family's life?

Will being Ngāi Tahu be any different next century than it has been this century? The former is probably the biggest challenge that Te Rūnanga o Ngāi Tahu faces. Settlement of the Ngāi Tahu claim was the stake in the ground from which our future success as an iwi will be measured.

To understand where Ngāi Tahu are heading and to determine priorities for spending we need to measure our present well-being in terms of the average Ngāi Tahu and health, employment, cultural competency, education, economic positioning and housing. Awareness and understanding of their current situation will give us the opportunity to measure future success.

The 1996 census provided some interesting statistics. The average Ngāi Tahu is under 30 years old. They are urban Maori living in a single family household with four or more people. If they are female, they have an annual income of about \$11,600 and about \$20,000 if they are male. Compare this to the average New Zealand wage of \$24,000! The majority speak only

English and 36 in every 100 have no formal qualifications whilst one third of the total Ngāi Tahu population smoke.

Over the next twelve months Te Rūnanga o Ngāi Tahu will be developing the 25 year strategic plan. The aim is to seek your input to marry financial and social elements - to provide a map for our future development. Over the past two months, representatives from the tribal organisation have embarked on a roadshow to give tribal members the opportunity to contribute to the planning process. The information provided by you the tribal member will help develop the strategic plan. It is important to have your say. If you have not been able to make it to the roadshow hui then write a letter outlining your ideas:

Mark Solomon
Kaiwhakahaere
Te Rūnanga o Ngāi Tahu
PO Box 13046
Christchurch



Ngāi Tahu women at Ōnuku.

Ngāi Tahu women at Ōnuku.



What is life like for the face behind the 1996 census statistics?

To find out, *te Karaka* interviewed several Ngāi Tahu women that 'fit' the average statistics from the census and came up with a composite Ngāi Tahu woman we've named Mere.

The average Ngāi Tahu woman interviewed was on about \$12,000 a year supporting two children. Talking of her life and her present state trying to make ends meet and keep ahead of the constant needs of her children left little time for star gazing.

Her education had been minimal, attending a local high school and leaving with two subjects passed in School Certificate. Achieving the two subjects was considered a fluke because Mere had very little interest in the school system. Learning about "dead white guys" had little relevance to her family and community and any Māori education was limited due to a shortage of trained teachers. School was a place where you met your friends and found interesting and ingenious ways to escape. During the early eighties she had briefly attended the after-school training offered by Ngāi Tahu but the lack of parental supervision over a rebellious teenager meant the classes were more often wagged.

After a series of short-term jobs, Mere was hapū at 17. Being pregnant was exciting and accepted as part of daily life in her family. Mere saw the birth of her first child as an entry into adulthood. She tried living with the father of her children for a short time but he could not adapt easily to the responsibilities of parenthood. He had a job and they planned to buy a house however two years and another child later he left seeking a single life.

Mere went on a domestic purposes benefit and has been juggling finances ever since. As her oldest child is asthmatic, a trip to the doctor's can cost up to \$30 with a community services card. This is enough to blow the \$231 weekly budget. Mere flats with a cousin and they share the bills. Her house is small and tidy. In the summer she plays in the local touch team and really enjoys the social interaction. In the winter she goes to housie every now and then with her cousins. She loves helping out at the marae and enjoys the support that her wider family offers. Even if she doesn't get on with some members of her family

when she is at the marae everyone pitches in and gets on. The kids also run around with their cousins and she feels it's good for them to know where they come from and who their relations are.

With all the publicity in recent years about the claim, Mere feels her children will know a lot more about who they are than she did. As a child she was at the marae every weekend doing kapa haka but it wasn't until she was having children herself that she realised she came from Ngāi Tahu. These days Mere feels the emergence of a strong Ngāi Tahu identity will help her children accept and feel good about themselves.

For the future, Mere does not expect to benefit from the settlement until much later in life. Because it has taken so long for Ngāi Tahu to achieve, she feels it will take time for people to decide what to do with the benefit. However, she does expect her children and her grandchildren to benefit. Like her parents she wants to see her children grow up and have the best opportunities available to them. Access to education is the essential area where the tribe can add benefit. As a parent on a low income, she can only do so much and if they need help in education, she would like them to be able to get help from Ngāi Tahu.

In the short term rather than anything financial she would like to see more support for single parents. Mere would like to see more parenting courses, advice networks and organised time out for parents during times of stress. Mere knows many young Ngāi Tahu girls who are kids having kids and do not know about child health and nutrition. They often have no pre-natal care because they do not feel comfortable about going to a Pākehā doctor. They turn up at the hospital when it's time to have the baby and manage while they are breastfeeding but have no idea what to do when the baby moves onto solids. Access to free marae based medical care was one suggestion. Ngāi Tahu is well positioned to provide a helpful network and to educate.

"The future influences the present as much as the past." - Nietzsche. Ngāi Tahu has spent the last one hundred and fifty years rectifying the past. The present must be a springboard into a future where Ngāi Tahu members like Mere and her children have access to quality Ngāi Tahu resources.

by Gabrielle Huria

Looking After the Money

Ngāi Tahu Holdings

Now that the government has settled the Ngāi Tahu claim what happens to the money? How do we make sure that the money grows and that iwi members will benefit fairly and equally? The Ngāi Tahu Holdings Corporation Limited Group of Companies guard and grow the money, passing the profits on to Te Rūnanga o Ngāi Tahu and Ngāi Tahu Development Corporation (NTDC). NTDC spends their funds on education, health, rūnanga and cultural development, and customary fisheries. This article discusses how Holdings Corporation works, and how we ensure that the money is properly looked after.

Holdings Corporation is the parent company responsible for the subsidiaries. The subsidiaries are the companies that actually run the various businesses for example, Ngāi Tahu Fisheries and Ngāi Tahu Property Group. Te Rūnanga o Ngāi Tahu is the ultimate shareholder – the 18 representatives from the marae appoint the directors of Holdings Corporation, approve the business plan, check off the major investment decisions and OK the appointment or removal of the directors of the subsidiary companies. In this way we ensure that the really important decisions are made by the iwi, while the managers of the Holdings Corporation and its various subsidiaries can get on with the day-to-day running of the businesses.

This article is based on the NTHC governance document recently used to publicise how the Ngāi Tahu business structure will work. For the magazine, we've simplified the document considerably. If you'd like to know more, you are entitled to a copy of the full document. Dial 0800 KAI TAHU (that's 0800 524 8248) and we'll send you a copy.

The subsidiary companies are run by boards appointed by Holdings Corporation. At least two of the board members of each company must be experts in that particular industry - whether or not they are Ngāi Tahu. Their job is to ensure that the business runs effectively. There must also be a Ngāi Tahu member, with some management or business experience there to gain valuable senior governance experience.

The board of the Holdings Corporation has to ensure that the subsidiary companies are well run and comply with the law. Each subsidiary company reports to them every three months saying it has complied with the management standards of the Corporation. For example, the fishing company might have to report that it has completed work on all legal requirements in respect of the fishing quota it owns or leases. The subsidiary boards have to think carefully before they make decisions that might risk Ngāi Tahu funds - their written reports will make them responsible for the consequences.

There is also a system of manuals and procedures that dictate how executives and the boards of the

subsidiaries should perform their tasks. Among other things, the manuals discuss how the boards themselves are appraised. Who checks their performance? What happens if the budget is overspent on a particular project? Who is responsible for ensuring that this doesn't happen? The manuals also set the accounting standards for every company in the Corporation - what records should be kept, and how.

There are procedures for buying assets. What is the asset worth? What will Ngāi Tahu get out of it? How long will it take for the asset to make money? If the asset is being bought for some social purpose, how is it to be measured and who is accountable for the non-commercial outcome? Who can approve the purchase?

The more the asset costs, the more senior the manager must be who approves it. As we said at the beginning of this article major purchases have to be approved by Te Rūnanga - the elected representatives of the iwi - rather than just by Holdings Corporation.

Under the settlement deed, the iwi also has rights to acquire assets and land from the Crown. The procedures lay down how they should go about this. There are human resources policies - how do companies in the Corporation find the people they need to do the job? How do they recruit these people? How do they train them? What salaries do they pay? What happens when someone doesn't perform? All of these issues need to be thought through in advance.

Instructions are given to managers on a special form that records the date and how much money is to be spent. The form is signed by the person giving the instruction and by the person receiving it. Every time they sign, they are promising to carry out the instruction in accordance with the policies and procedures of the Holdings Corporation. It should be absolutely clear who is responsible for what, so we can ensure that the managers deliver. Holdings Corporation also has a treasury management department, that manage the money for all the subsidiary companies and for Te Rūnanga's other financial activities. They make sure that when the Corporation borrows money it gets the lowest possible interest rate. If the Corporation lends money then they make sure it earns the highest possible interest. They ensure that the money is not used to speculate on the stock market or the foreign exchange markets. The treasury also manages foreign currency and makes sure the Corporation can always pay its debts. As well, they keep an eye on how the money is handled in the subsidiary companies. The board of Holdings Corporation has an audit sub-committee. This committee conducts inquiries into how the subsidiaries have been doing business. Any director on the Holdings Corporation board can ask for this sub-committee to run a spot check on any of the companies at any time.



Brian Kennedy

The money will not be spent unwisely or unfairly. There is a plan and a structure to ensure that the settlement funds are a base for the future development of Ngāi Tahu. The structure will allow us to run a tough, commercially sensible operation that still has the best interests of the greatest number at heart.

Our objectives in putting together the NTHC Group governance framework were:

- To focus on operational performance not merely compliance with a management system;
- To reasonably ensure that the Group is operating on a basis that is documented, understood and approved;
- To ensure that decisions are made in accordance with understood principles and at an appropriate level of seniority;
- To ensure that decentralised individual enterprise is encouraged and not stifled by centralised bureaucratic control.

This involves a fine balance of process and procedures and we believe that we have substantially achieved our objectives. The framework is always capable of improvement and all suggestions are encouraged.

Brian Kennedy

Ngāi Tahu Register

For all Ngāi Tahu Contractors, Sub-contractors and Suppliers

If you are on the Ngāi Tahu roll and are interested in submitting your name to the Ngāi Tahu Register of Contractors, Sub-contractors and Suppliers, please complete this form and return to:

Ngāi Tahu Register, Public Affairs, Ngāi Tahu Group Management, PO Box 13-046, Christchurch.

Name (as it appears on the Ngāi Tahu roll) _____

Date of Birth _____

Occupation _____

Partnership or Company Name (where applicable) _____

Details of Partnership or Company Ownership _____

Business Address _____

Phone _____ Mobile Phone _____

Fax _____ E-mail _____

by Gabrielle Huria

I/We, _____

give permission for my/our details to be published in the Ngāi Tahu Register of Contractors, Sub-contractors and Suppliers and for those details to be made available to contractors or suppliers who are preparing tenders for Ngāi Tahu Holdings Corporation or any of its subsidiaries.

Signature _____ Date _____

Congratulations to Alan Russell from Hokitika who was the winner of the trip to Queenstown to experience the Skippers Canyon Bungy. Thank you to all those who have sent in forms so far.

Harriet Belsham

Justice of the Peace

In the last issue of *te Karaka*, Aunt Magda's poroporoaki mentioned her as the first Māori Woman JP in the South. It was in fact Harriet Belsham, who received this honour in 1946. The following article was submitted to *te Karaka* by Harriet Belsham's daughter, Fay Haig of Invercargill.

One of Southland's most distinguished Māori women was Mrs Harriet Belsham JP. Born in 1889, Harriet was the daughter of Ratimira and Susan Te Au. Ratimira, a descendant of Thomas Te Au, was born in 1815 and lived at Colac Bay. Harriet's mother Susan was born at The Neck, Stewart Island, and was the daughter of Robert Lowry Ballantyne and Susan Newton (a descendant of Wharetutu and George Newton).

Susan Newton was about fifteen years old when she married Ratimira Te Au and went to live in Colac Bay. After landing at Riverton they walked over the Longwood Hill on the cattle tracks, where Ratimira pointed across the bay to where their new home would be.

Harriet Violet was one of Ratimira and Susan's eleven children. She married Francis James Belsham, a steward on the "English Star". They settled in Colac Bay and had six children: Mani, Hākui, Fay, Gordon, Iwi, and one who died in infancy.

Muttonbirding was a way of life for the Te Au family and Harriet was taken down to the Muttonbird Islands from a young age. In her day, there were no permanent dwellings and they simply built maimai for themselves on landing. Three parties would row down in a whale boat complete with kelp bags and totara bark for use in bringing the muttonbirds back.

Harriet eventually became a supervisor on the Muttonbird Islands. She was renowned for her kindness to fishermen, who during the muttonbirding season would come from the eastside to fish. At the end of the day they anchored at Rerewhakaupoko (Solomon's Island). There was a story told many times about a fisherman who had been ashore for dinner and whom Harriet had given a batch of scones on his departure. As he was rowing back to his boat he called out: "I may use them for sinkers tomorrow Auntie Pat".

Harriet was a talented singer and formed a Māori concert party that toured around western Southland and performed in the local Murihiku Hall. Bob Te Au led the haka. Their concerts were well patronised, with people coming from as far away as Invercargill. The evenings would end with supper and dancing. The Ka Pai Māori Dance Band and, occasionally, the Syncopator Dance Band, led by Bertie Beadle on the drums, Tassie Goodwillie at the piano and Alex McKay on the violin, provided the music.

In 1934 Harriet Belsham was nominated by Eruera Tirikatene to be the South Island Māori Representative to go to Wellington and meet the Duke of Gloucester on his official visit to New Zealand. The Duke presented her with a walking stick cut from Royal Oak and inscribed in Latin with the motto of the Order of the Garter: "Evil be to him who evil thinks". She was to cherish and use the walking stick for the rest of her life.

In 1946 in recognition of her work in the area for her people she was made a Justice of the Peace – the first Māori woman to have this honour conferred on her.

Toward the end of her life she became a patient at the Riverton Hospital. Known widely by this time as Auntie Pat, she was revered by staff and patients. She was a person of great dignity and had earned the respect of her people. On her seventy-seventh birthday the matron informed her that she was about to have an important visitor. The visitor was the Governor-General, Sir Bernard Fergusson on his first official visit to Southland. Upon his arrival he began conversing with Harriet in Māori. They chatted for a while and as he was leaving he turned to her and said "kia ora Patty", at which point Harriet began to sing "Now is the Hour" in Māori. All those who had gathered joined in. Sir Bernard Fergusson came back to her bedside and waited there until she had finished by which time many of those present were in tears. It was a birthday that Auntie Pat remembered for the rest of her days.



Nohoanga and Cultural Redress Properties

Part of the cultural redress received by Te Rūnanga o Ngāi Tahu from the Crown includes various property interests. These include 72 nohoanga (camping) entitlements on Crown land and 35 "tribal properties", over which Te Rūnanga o Ngāi Tahu has various forms of ownership and control. These property interests are to be managed primarily for their cultural, historical, mahinga kai and conservation values.

Currently the Settlement Implementation Unit is managing these property interests on behalf of Te Rūnanga, pending policy decisions on how they should be managed in the long term.

During May the Settlement Implementation Unit held a series of hui with papatipu rūnanga to discuss issues relating to development and implementation of policy for cultural redress properties and nohoanga. A series of questions were put to those hui to encourage discussion on the key issues. Responses will now be used to provide direction in formulating an options paper to be put before Te Rūnanga at the July meeting.

In addition to this, a pānui summarising the key questions has been sent to papatipu rūnanga so that they may discuss the issues themselves prior to the Te Rūnanga meeting, and forward any further feedback to the Settlement Implementation Unit.

Some of the key questions relating to the management of the use of nohoanga were:

- How and by whom should nohoanga be managed?
- If management of nohoanga is to be devolved, how should this occur?

- Should a permit system be used?
- Who should fund the use and development of nohoanga?
- Should nohoanga sites be developed?
- What nohoanga sites should receive priority in being made operative?

Some key trends have already been emerging from the hui:

- That in the short term the central structure, being Te Rūnanga itself or a unit within Te Rūnanga, should continue to manage the property interests for Ngāi Tahu, with devolution of responsibilities to papatipu rūnanga over time where appropriate.
- That papatipu rūnanga should be involved in the management of property interests to fulfil their rights and responsibilities as kaitiaki.
- That management of nohoanga should involve both Te Rūnanga and papatipu rūnanga.
- That a permit system should be adopted to control access to and the use of nohoanga entitlements.

As nohoanga are theoretically available for use as early as August of this year, that is assuming resource consent and related management issues can be resolved that quickly, the Settlement Implementation Unit is making issues relating to the management of nohoanga the first priority for the development of policy.

For further information or comments contact Wade Hill of the Settlement Implementation Unit, phone: 03 3712 756, fax: 03 3777 833, e-mail: wadeh@ngaitahu.iwi.nz.

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Māori Identity in the Aotearoa Landscape *an old Culture in the New Century*

The following is an excerpt from an address given by Sir Tipene O'Regan in Canberra to an Australian Federal Government Conference on "Visions of Future Landscapes".

Over the last three decades it has become almost conventional in Aotearoa for Māori interests to assert a particular identification with the landscape at a level distinct from that asserted on behalf of the general population by environmental lobbies of different shades of green and other non-Māori heritage lobbies.

This assertion has been recognised to some degree in a variety of statutes and has been

more or less reflective of varying perceptions of Māori interests secured and guaranteed by the Treaty of Waitangi. The now defunct Town and Country Planning Act provided for the recognition of Māori identification with the natural environment in a range of respects as a "matter of national importance" which tribunals and planners were required to take into account. This provision was carried forward by the new and much debated Resource

Management Act. The Conservation Act contains the most powerful statutory provision on the Treaty in law where it requires the Act to be "administered so as to give effect to the principles of the Treaty of Waitangi"—a provision which has yet to be adequately tested by the courts. The New Zealand Geographic Board Act accords extensive priority to the status and recording of original Māori names and is structured to maximise its capacity

to do so. There are numerous other statutory references and provisions aimed at recognising Māori associations with the landscape and with heritage on mountain, plain and coast.

I would not like to assume, however, that these statutory references are much more than footholds of identity recognition. Generally the ground remains fiercely contested and there is substantial political and bureaucratic

resistance to any generosity of effective accommodation of the Māori heritage interest in either the coastal zone or in the landscape. This is particularly so when that Māori interest is articulated as being on the basis of Treaty derivation, different from that accorded groups or interests within the general population. To be fair, though, I am bound to say that there is nowadays no shortage of perfunctory "cap doffing" to Māori consultation. One

encounters, from time to time, sincere effort to secure Māori inclusion in both the consultation and planning processes. This does not prevent the ground from continuing to be contested.

In summary then, there is in contemporary New Zealand far more provision than there was thirty years ago for the recognition of Māori heritage interest, identification with landscape, customary use rights—in the coast at least, and in con-

Parinui o Whiti, White Bluffs, Kaikoura. Photo by Anne Noble.

"How then are Ngāi Tahu going to walk through this ancient landscape in the new century – this landscape scarred by memory?"

ervation management. This change has not come about from New Zealand having been overwhelmed with brotherly love, cross-cultural tolerance or public devotion to the principles of the Treaty of Waitangi. It has been built on a base of dogged and persistent litigation, grinding negotiation and debilitating cost. The statutory provision for protection of the Māori interest that exists today is the detritus of that glacial process.

I set to one side the question of Māori capacity for effective contribution in the structures within which they have now secured some voice. I leave aside as well the question of the appropriate representational base for the Māori voice, questions of mandate and intra-Māori conflict. Most of those questions reflect relative stages of development, education, tribal organisation and financial cost. They are essentially evolutionary, although, a major question of cultural difference in approach.

There has been much academic observation of the fact that many of the more significant Treaty claims heard by the Waitangi Tribunal feature environmental and resource issues as major or central elements. These have related to rivers, lakes, forests, geothermal resources and coastal fisheries. Some have focussed on the effects of landuse policy in the early colonial period and subsequently. In the case of Ngāi Tahu people, the destruction of wetlands and the consequent diminution of our mahinga kai were a major feature of complaint before the Tribunal, as was the depletion of sea fisheries resources. Although

much of the heritage and identification discourse was essentially supportive of direct ownership claims it has been sufficiently prevalent to have a life of its own – beyond the ownership Treaty property rights issue.

The articulation of these concerns about cultural identification, historical association and emotional attachment to place had meshed quite usefully with heritage interests of the wider society. Consequentially, in the early stages at least, the New Zealand Historic Places Trust and archaeological site protection programmes provided a welcoming base from which Māori concerns and aspirations could be promoted. The Pākehā majority within such structures saw the Māori presence as supportive rather than as threatening or competitive. The welcome began to wear thin however as Māori became more assertive in their desire to control their own tribal and regional heritage and as the heritage and cultural identification dimensions began to become more aligned with Treaty property rights claims. This thinning of the welcome resulted as one would expect, in "restructuring" and funding reviews and eventually in some form of separation which "recognised" Māori "autonomy".

What then, is the substance of this Māori cultural identification with landscape and the coast, with water and mountain, with species and resources? What is its nature and extent? Is it for real?

At the core of the Māori view of landscape is whakapapa or

genealogy. It is whakapapa which connects people to each other and which connects people to the land. Our whakapapa connects us to our mythology and our mythology is rooted in the land and in the sea. Ultimately we descend from our gods – whatever Darwin might have concluded. Our beliefs about how our mythical ancestors shaped the land for occupation by our mortal and then our historic ancestors are central to our songs and our songs are central to our identity. The root of whakapapa in the landscape and in the coast ties us to the land and to the sea. Our forbears explored and mapped the land in their oral atlases, they systemised their observation of nature by creating a taxonomy based on whakapapa and they locked their view of creation onto that taxonomy. I recall talking one night to a Ngāi Tahu meeting house full of youngsters who the next day were going to visit our tribal mountain Aoraki – many of them for the first time. I told them of the creation and of Aoraki the ancestor, son of the first marriage of Raki, our sky father. I told them of our descent from them and from Aoraki's brothers and sisters. I concluded by saying to them: "and when tomorrow you look upon Aoraki, you won't just be looking at a mountain, you'll be looking at yourself in the face!".

When I come to a place within our huge Ngāi Tahu domain and I think about its name and those who named it I'm not playing Tipene the scholar and dwelling on the systems and the categorisations of the New Zealand Geographic Board. I'm much more likely to be thinking about

how that name has been shifted through the Pacific over centuries, of the minds that carried and replanted it in this remote place, of the associations with my ancestors, of the battles, the marriages, the deaths and the lovemaking. The hunger they knew and how they coped with heat and cold. I am the Upoko of the marae Awarua in the far south of New Zealand. I know that Awarua is the capital of Rarotonga and that the small island outside of my Awarua is called Rarotoka. This is only of passing interest. What is important is that my grandparents and my uncles are buried on the hilltop above the port. That my grandfather fished from that port under sail and that for centuries my mother's people lived there and left annually from here to go to the islands still further south and that my cousins are on those islands today muttonbirding.

There is a difference, not of kind but of degree. When I voyage the southern coasts to Fiordland and look upon that incredible landscape and stand awed by its raw and terrifying beauty, I know the traditional stories and placenames of those regions and I love telling them to our young. They are more distant, not so personal in the sense of my grandparents' graves, but in telling the stories there is a sense of possession and of being possessed, of belonging. That sense is viewed through the prism of descent – whakapapa that goes back to the gods that made that landscape and the ancestors who dreamed them into existence as their way of coming to terms with it. To know that my grandfather and his sons sailed that

coast just makes it the more personal. It enhances the sense of possession and gives it more immediacy.

How then are Ngāi Tahu going to walk through this ancient landscape in the new century – this landscape scarred by memory? How will the coming generations of our tribe see this land and this coast? Will they sing to it? Will they sing the old songs or will they sing their own? Will they sing of the same things?

If they are to know the memories and identify with the heritage. If they are to lock their identity to the old places with the chains of whakapapa, then it will only be because we in our time have been successful in delivering those memories and that whakapapa to them. If we have been successful, then the tourist values and the beauty and all the eco-speak of the lobbies will be as incidental to them as they are to us. If we have been successful in our delivery they will look upon a river and know its name and who died there. They will look at a rock and know who was born there and where battles were fought and where peace was made. Most of all, they will care that it was so and cherish the knowledge that those memories are part of their being – of who and what they are as Ngāi Tahu people.

And what of all the stuff I started with. The statutory provision, the protections in the planning law, the right to be consulted by Parliament, the right to fish in a given place, to eat tīti in season and the recognition of Treaty rights – all those things that we have ground out from the power

culture in my generation. It will all be residue with no meaning, laws without substance, hollow things, husks of an older generation's history.

If we have failed to ensure that they have the capacity to walk the coast and the mountains of our island, to fly over its chiefly cloak of snow and look upon our place and know and care that, that is the womb from which we spring as a people. That this is the source of who and what we are – Ngāi Tahu.

They will still be people and I hope that they will be happy. But the ever-running brooks of eco-babble will have triumphed and the dull green bureaucrats of protection will be supreme. The mountains will still be there, and the coasts will still thunder and the rivers will run and the rocks will stand. But the scars in the land will have no memory and there will be new names. The histories will sleep in catalogues and data banks and no one will sing to the land.

They will have legal standing but in terms of cultural and tribal identity they will have nothing to stand on. They will no longer be possessed by their whakapapa to the place. As a consequence they will no longer possess the heritage that it carries – they will no longer be Ngāi Tahu.

Whilst failure may be contemplated, that is why it is unthinkable.

Sir Tipene O'Regan

News from the Whakapapa Unit...

NGĀI TAHU PEOPLE CAN BE FOUND ALL OVER THE WORLD

Our ancestors, whether Māori or European, were great travellers and it seems that tradition still holds today. A quick glance at the enrolment database shows that our tribal members are spread across many parts of the globe. They can be found in America, Bolivia, Cook Islands, England, Germany, Holland, Indonesia, Italy, Romania, Singapore, South Africa, Switzerland, Tonga, Wales, Australia, Canada, Denmark, France, Hawaii, Iceland, Ireland, Papua New Guinea, Scotland, Sweden, Thailand and Vanuatu.



WHY HAVE YOU NOT BEEN RECEIVING YOUR NGĀI TAHU MAIL?

With the roll now standing at nearly 25,000 maintaining the currency of the database for the tribe continues to be a high priority for Whakapapa Ngāi Tahu.

Every time mail is sent out to tribal members we receive a large number of returns. These returns are added to the growing list of people whose address details are now out of date.

When this happens we note it on the enrolment database and until you notify us with your new address you will not receive any mail!

This means that people will be missing out on information they are entitled to receive but won't because

we do not have their current address. So if members of your family have not been receiving mail or if you have recently shifted then please give us a call or drop us a line so that we can update your details.

Help us to keep you informed:

Phone 0800 KAI TAHU (0800 524 8248)

Or write to Whakapapa Ngāi Tahu PO Box 13 046, Christchurch.



HUI-Ā-TAU

Te Rūnanga o Waihao would like to invite Ngāi Tahu iwi members to the Hui-ā-tau (annual meeting) at Waihao Marae from Friday 26th to Sunday 28th November.

Accommodation will be provided for those wishing to stay at the marae: however if you require accommodation outside the marae you will need to book in either Timaru or Oamaru.

For those of you who wish to come and have never been to Waihao before, you can find us off the Main South Road on the turn-off to Morven.

If you have any enquiries please contact administration and communications officer Parris Heath, phone: 03 684 6206, fax: 03 684 6795, email: waihao@xtra.co.nz.

Nō reira, nau mai, haere mai!

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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.

Ngāi Tahu Development Chair Dr Erihana Ryan

Dr Erihana Ryan, Chairperson of the Ngāi Tahu Development Corporation's Board of Directors, is also a practising psychiatrist, Clinical Director of Māori Mental Health for Healthlink South, Director of Area Mental Health Services for Canterbury, and a Māori Health Commissioner. Married to lawyer Michael Ryan, Erihana's whānau are the Reubens from Tuahiwi.

Erihana is the fourth child in a family of eight. A post-war baby boomer, part of a very close whānau, she was brought up in a Māori Affairs house at Tuahiwi in the fifties and sixties. Her father, Te Marino Mars Reuben was a freezing worker, who had, through necessity, abandoned his own education at an early age. Nevertheless he always stressed the importance of a good education to his children. A stalwart of the Anglican faith, Mars Reuben was the kaiwhakahaere of Tipene, the church at Tuahiwi. His great-grandfather, Te Muru, was the last Tūāhuriri

to be converted to Christianity.

Erihana's childhood was filled with whānau, siblings, cousins, aunts and uncles. Her mother Bernice Creamer did not go out to work, so often it was at the Reuben's house that the local kids would gather after school. Auntie Bernice still lives in

the old family home, her background of Christianity and education were similar to her husband's. Erihana acknowledges her mother as "a key mentor in my life".

Erihana's parents lived with her tāua until their second child was born. Tāua Jessie Rickus passed away when Erihana was just a baby; however her legacy to the infant was her name. "Mum couldn't believe she would have a fourth daughter and proclaimed that if I were to be a girl I would be named after her. I was duly named Allison Bernice. Tāua stated: 'Her name is Erihana'. I didn't use Erihana until I had proved myself worthy of that name. I treasure that story."

From the safety of her close knit whānau and her active involvement both with the church and the marae at Tuahiwi, Erihana began a new phase in her life as she started to become involved in the wider community. "After four years at high school I had seven years as a lab assistant at the hospital before asking the Ngāi Tahu Māori Trust Board to support my application to Medical School. Dad was a bit ambivalent, he was really clear with me before we entered the building that if I went ahead I would owe Ngāi Tahu forever. All through med school his response to my activities was about my duty to iwi, even when I failed exams. He was delighted to have a doctor daughter, but a bit ambivalent about the role of women. It must have been a bit of a challenge for him when Michael and I got married. On one hand he wanted a normal life for me (ie as a wife at home), on the other he didn't really see it as acceptable for me to leave medicine."

Having completed her studies Erihana and Michael moved to Wellington, where she was almost surprised to realise that she really enjoyed general medicine. "I used to walk around the hospital in the middle of the night

thinking that I could do this forever." However, it was the work, not the medical fraternity, which Erihana quickly felt a part of, having more in common with Michael's union workmates than her own. It was during this time that Erihana discovered her interest in psychiatry. "It seemed to me that this was the only branch of medicine that made any sense. I was able to explore who this person was rather than focus on an organ that had gone wrong".

In the early eighties Erihana found herself part of an emerging group of Māori health workers who were promoting change within health services for Māori. "Emerging from that activity I was given the opportunity to participate at a national level in Māori mental health. I was part of the first of the Mason Inquiries, and for a year, focussed on forensic psychiatry, with Ken Mason, Henare Bennett and kaumātua, John Turei. John taught me a major lesson about the interface between orthodox medicine and tikanga: "Erihana you do the pills and I'll do the prayers". With 65% of the forensic patients being Māori the focus was on Māori health. Erihana was under the psychiatry spotlight.

Formative time was also spent with the Waitangi Tribunal enjoying the work there as well as interacting with people whose opinions she deeply valued. Erihana was involved in the broadcasting claim in the late eighties, "but the fact was it was hard to fit a young Māori psychiatric registrar into the Tribunal's activities at a time when the major hearing was the Ngāi Tahu Claim".

By now Erihana was spending a lot of time on committees and juggling time to come back home and visit her father, who was dying after a long struggle with diabetes. With the passing of her father's generation, Erihana reflects: "I had and still have a sense of exposure and a gap in my life that doesn't heal".

While they were in Wellington Michael had completed a law degree, and they moved back down to Christchurch eight years ago. Michael went into a law firm in the city and Erihana became involved in rūnaka and iwi life. It was a time of getting close again to her aunts. During their lifetimes "Auntie Bec and Auntie Jane Manahi were very supportive, and now I have the pleasure of working daily with Ruahine Crofts, my primary cultural support, and with Tahi Takao of Tūhoe. Getting to know pōua and tāua from Ngāi Tahu is part of my life journey".

In 1996 she was appointed to the newly formed Ngāi Tahu Development Corporation's Board of Directors. In 1997 she became chairperson. "I am very committed to the generations of the future when I see the task of Ngāi Tahu Development. I am also very concerned that we can establish a direction that will make a real difference, and that will take time. We need time



Dr Erihana and Michael Ryan

to recover from the impact of the last seven generations, time to reverse the disparities, and time to develop the confidence to dance into the future together." When asked about her "vision" for what Ngāi Tahu Development can achieve, Erihana laughs, commenting wryly: "survival would be good!". Seriously though, she considers this for a while: "I think it's about preserving and nurturing the unique personality that is Ngāi Tahu. It's a combination of quiet humility and political strength. And the style! I want to preserve our style. If it's tied to reality then it's about those sixty percent of our iwi who are under thirty being a part of that".

Erihana's work in mental health over the past twelve years has been primarily in development of new services and programmes, for both Māori and mainstream. She carries statutory responsibility for mental health services in Canterbury as the Clinical Director of Te Korowai Atawhai, the Māori mental health team in Christchurch, which provides both clinical expertise and leadership. As a Māori Health Commissioner, Erihana has particular responsibility for mental health, but participates in all the Commission's activities in the national arena. She is at the moment, the only Māori psychiatrist in Te Waipounamu. She readily admits life is at times chaotic. Because she believes in giving equal attention to all that she undertakes, there are, more often than not, appointments and commitments that require a bit of juggling. She worries that she doesn't see enough of her immediate whānau, but this is the reality of her life.

The fact that she and Michael have not had children is a source of great sadness. They cherish, therefore, their roles as aunty and uncle to the children in their families and have felt sustained by their love in return.

Michael, who is more often than not at Erihana's side at hui, is credited as being the cornerstone in Erihana's life. Erihana describes him as committed to Ngāi Tahu as well. "Where as the land and the sky draw me to their embrace, and are the tangible evidence of my identity, Michael is the cornerstone of my stability in a turbulent world. He both supports and challenges me to maintain my integrity and focus.

By Claire Kaahu White



A young Erihana

Papatipu Rūnaka Scholarships

These are the first eight Papatipu Rūnaka scholarship recipients and the first five profiles of the Pūtea Mātauraka postgraduate scholarship recipients.

The others will be featured in subsequent issues.



Mate Kino Stone-Rapana

Mate Kino Stone-Rapana is in her fourth year of study for a LLB/BA at the Auckland Institute of Technology. **Rāpaki (Te Rūnanga o Ngāti Wheke)** has selected her to be their scholarship recipient this year.

Mate Kino, who also affiliates to Ngāti Kahungunu, Ngāti Porou and Ngāti Mutunga, is a mother of three. For the past few years she has been involved with both kōhanga and kura kaupapa in Manurewa. Mate Kino has been involved with culture groups since she was a child, and has been actively involved in sports, particularly netball and basketball. She is still playing competitive netball and is currently playing basketball socially for Te Rākau Ture, the Māori Law Students Group. Mate Kino is also a member of Ngā Taurā Māori (The Māori Students Association) and Kāi Tahu Whānui ki Tāmaki Makaurau.

Nigel Taylor

Nigel Taylor was selected as **Te Taumutu Rūnanga's** papatipu scholarship recipient. His tipuna include Te

Maiharoa, Kārara Kaurehe, Tiemi Rickus and Korako Kiwi. Nigel acknowledges that because he lives in Auckland he keeps up with whānau, hapū and iwi events through his family and *te Karaka*.

Nigel is majoring in a Diploma in Travel and Tourism at the AIT (Auckland Institute of Technology). Nigel is well aware of the benefits tourism has to offer Kāi Tahu and vice versa. His vision is of the ultimate tourism 'package deal' involving Kāi Tahu.

"Travel and tourism have so much to offer everyone in New Zealand, but the prospects for the future for Kāi Tahu are very exciting in relation to the new investments that have been made in the Queenstown and Lake Wakatipu areas, alongside established attractions such as Whale Watch, Kaikoura".

Andrew Herd

For the second year running **Te Rūnanga o Waihao** has selected Andrew Herd for their papatipu rūnanga scholarship. Andrew is in his third year studying for a Bachelor of Science (Honours) at Otago University. He is majoring in Biochemistry.

Andrew believes biochemistry plays a major part in the health industry and will continue to do so in the future. It has helped whānau to detect early signs of cancer through genetic testing. Andrew sees himself furthering his knowledge in the area of cancer research and hopes that one day he will be able to work with Māori communities in developing this research further.

Andrew keeps in touch with his hapū through hui, and at University has established Māori networks, including the opportunity to tutor Māori students at the Polytechnic in Biochemistry. A keen sportsman, Andrew recently took part in a cycle tour around Te Waipounamu.

Anna Miller

Anna is the recipient of the **Kāi Huirapa ki Puketeraki** scholarship. Anna's whānau are the Millers (Mira), descendants of Tiaki Mira from Pūrākaunui.

Anna is in her third year at the University of Otago studying Anthropology and Zoology for a Bachelor of Arts and a Bachelor of Science (Hons). Anna admits that during the course of her anthropological studies she has become interested in the debate surrounding where Māori came from prior to the waka migration to Aotearoa. In her zoology studies she has been able "to study areas of concern to Kāi Tahu, especially over collecting rights, where kai collection and management is sustainable, retaining enough for future generations".

Anna is involved with her marae at Puketeraki and has been assisting her whānau in Pūrākaunui in sorting out wāhitapu land, including the mapping of sites. During her high school years Anna was involved with Kavanagh College's culture group and was the national Tae-Kwon-Do champion in 1991 and 1996.

Papatipu Rūnaka Scholarships



Rubeena Mason-Herewini

Rubeena is the joint recipient of **Kāi Waewae's papatipu rūnaka** scholarship. Rubeena is in her second year studying Law at the University of Waikato. She has already completed a Diploma of Rehabilitation. The research paper put forward during the course of her work on the Diploma was entitled: "Delivery service of Homehelp assistance to our kaumātua by the ACC"; many of the recommendations from this paper have subsequently been adopted. Last year Rubeena was the Māori liaison representative of ACC case managers in Tauranga. This involved ensuring that local clinics were kept up to date with changes in ACC regulations, and attending health hui in the Bay of Plenty.



Karen Coakley

Karen is **Kāi Waewae's** other joint recipient for the second year in a row. Karen is in her second year of Te Rangakura, studying for a Diploma in Bilingual Teaching through Wanganui Polytechnic.

Karen is very involved with rūnaka life. She caters for hui, and is an executive member of the **Kāi Waewae rūnaka** committee. She is also involved as a trustee on the Teteraki Whānau Trust. Karen has attended many te reo wanaka over the past few years and is committed to passing this knowledge on to her mokopuna.



Marlene McDonald

Otākou Rūnanga has selected Marlene as their papatipu rūnanga recipient. Marlene is currently in her final year studying part-time at the University of Otago for a Bachelor of Arts in Māori studies.

In 1997 Marlene was a member of the **Kāi Tahu Whānau** Group that travelled to Canada. This year Marlene has been working part-time at Te Waka Hauora-a-rohe (Public Health Services). She also represents Otākou Rūnanga on the University of Otago Ethics Committee, where she is able to give input from a Māori perspective on the research and teaching proposals being considered for ethical approval.



Tania Maguigan

Te Rūnanga o Moeraki has selected Tania Maguigan as their papatipu rūnanga scholarship recipient. Tania is from the Tira whānau. Both her tāua and her mother are actively involved in rūnanga life, and Tania attends hui and wānanga held there whenever she can.

Tania is currently studying Hairdressing and Beauty Therapy at Aoraki Polytechnic in Timaru.

KA PŪTEA: POSTGRADUATE SCHOLARSHIPS 1999

Pūtea Matauraka Postgraduate Scholarships



Gail Tipa

Gail is in her first year studying Geography for her PhD at the University of Otago. (This is her sixth year of study). Her thesis relates to contemporary resource management, particularly in relation to water resources. She hopes that this project will enable Kāi Tahu to be active participants in the management of freshwater resources.

Gail's rūnaka is Moeraki and she is from the Tipa, Horomona and Huriwai whānau there. She is well known and was recently elected as Moeraki's Te Rūnanga o Ngāi Tahu delegate. Gail is currently working for Te Waiau Mahika Kai Trust while studying for her PhD. As well as this she is involved with Ngāi Tahu in the areas of mahika kai, conservation and resource management, which includes representation on several local conservation boards.

Gail says her interests include sport: "I still play hockey (albeit very slowly), I enjoy playing golf with my family and I love the beach - when I get time to be there!"



Benita Wakefield

Benita is currently in her first year at Massey University studying for a Master of Philosophy; her papers this year include: Strategic Māori Development, Tribal Research Methodologies and Rehabilitation Counselling. Benita already has a Bachelor of Social Sciences from Waikato University.

Benita affiliates to Ngāti Irakehu and Onuku marae. Her whānau are the Wakefields/Wekepiri. Benita also affiliates to Ngāti Kahungunu. She has represented her rūnaka on various committees. Her interests lie in the health sector - Benita has been actively involved in helping to formulate the Ngāi Tahu strategic health plan. She makes the following statement: "Over the years I have had the privilege and honour of working with our Māori people to improve their health and wellbeing. I am thankful for the experience and acknowledge the many pōua, tāua and kaumātua who supported our work and commitment in the pursuit of tino rangatiratanga - Māori solutions to Māori health problems".



Kevyn Harris

Kevyn affiliates to Makaawhio through the Clark whānau. He is currently in his final year studying for a Masters of Business at Massey University. Kevyn already has a Bachelor of Theology degree from the Melbourne College of Divinity and a Diploma of Business Administration from Massey.

Kevyn's papers this year include dispute resolution and conflict management, using Ngāi Tahu as the model. Areas include organisational conflict, potential and actual disputes between rūnanga, and between Ngāi Tahu and other iwi, and the development of processes to manage conflict and disputes.



Mason Fitzgerald

Mason is studying for a Master of Law at the University of Georgia, having successfully completed his Bachelor of Commerce and Bachelor of Law at the University of Canterbury. Last year Mason was awarded the prestigious Saunders & Co (Barristers and Solicitors) Scholarship for Ngāi Tahu Law Students.

Mason is hoping to study International Law when his year-long course begins in August. The course itself is specifically designed for international students. Mason believes that the courses he has selected contain issues that are of direct relevance to Ngāi Tahu. Mason affiliates to ngā rūnanga o Awarua and Murihiku.

Keri Lawson Te Aho

Keri is currently studying for her PhD in Strategic Planning in Indigenous Health at Massey University. Keri was conferred a Master of Social Science (majoring in Behavioural Psychology) in 1995 from the University of Waikato. Her aim upon completion of her PhD is to utilise it for the future development of Ngāi Tahu, and to contribute to Māori health advancement generally.

The course of Keri's study has seen her work with Native Americans, and she has been offered a research fellowship with the Institute for Scientific Analysis in California. She is a visiting scholar at the University of California in San Francisco.

Keri affiliates to Onuku rūnaka through the Tuhaewa, Karaweko, Whariu and Te Aho whānau. She also affiliates to Ngāti Kahungunu. Keri is married with two children and lives in Taranaki.

Ngāi Tahu Adopt Strategy on Health and Social Services

Te Rūnanga o Ngāi Tahu approved a broad health and social services strategy at its May meeting. Ngāi Tahu Development Chief Executive Paul White says that the approval of the strategy reflects nearly two years of consultation aimed at improving Māori health and social services provision in Te Waipounamu.

The strategy has two key parts. The first is to establish Treaty based relationships between Ngāi Tahu, the Crown and its agencies to influence the strategic directions of health and social policy sectors by participating at a governance level as Crown treaty partner. This will enable Ngāi Tahu to influence strategic directions in Māori health, employment, justice and welfare in partnership with the Crown. This in turn will enable Ngāi Tahu to influence the design and provision of services within the rohe. Secondly, Treaty-based relationships will require Ngāi Tahu to evaluate and monitor the performance of the Crown in addressing disparities on all social indicators in its rohe. These relationships will require proper servicing and support. A health and social services Treaty relationship unit is to be established within Ngāi Tahu Development Corporation.

The second part of the strategy provides for the development of a vehicle to better coordinate and integrate the provision of health and social services. A rohe-wide organisation, He Oranga Pounamu, is being established for this purpose. This organisation will work



L to R Riki Pitama, Tim Reriti-Crofts, Keri Lawson-Te Aho, Maire Kipa, Dr Erihana Ryan, Paul White

to integrate health and social services within the Ngāi Tahu rohe. Existing Māori health and social service providers have been invited to affiliate with the organisation. There are opportunities for papatipu rūnaka to become involved in service provision. He Oranga Pounamu will be a joint venture organisation with a Ngāi Tahu majority interest and governed by a board reflecting this.

Overall, the Ngāi Tahu health and social services strategy is designed to achieve improvements in the wellbeing of Ngāi Tahu whānui and all Māori resident in the rohe by maximising opportunities for Ngāi Tahu to lead health and social services development. As part of this, Ngāi Tahu will need to establish standards and guidelines for health and social service provision and a cultural auditing, monitoring and evaluation role to ensure these are met.

Ngāi Tahu Development chair, Dr Erihana Ryan hopes that the adoption of an iwi strategy for health and social services will allow Ngāi Tahu to provide leadership to enhance whānau wellbeing.

Aoraki Summit

"Ehara taku mauka i te mauka nekeneke, he mauka tū tonu e"

As part of developing a Ngāi Tahu strategy for health and social services, Ngāi Tahu Development Corporation recently hosted the Aoraki Summit. The purpose of this important series of workshops was to strategise for the improvement of the health and wellbeing of Māori in the Ngāi Tahu rohe. The summit was held at The Hermitage, Aoraki Mauka from 30 April to 3 May 1999.

The summit enabled the collective experiences and expertise of representatives of Ngāi Tahu, Māori health and social service providers and local Māori communities to achieve unity of purpose and strengthen Ngāi Tahu leadership in this arena.

The Aoraki summit was geared to spearhead current opportunities within the health and employment and training sectors. This was specifically in relation to



Tama Robson-Crawford, Kaharoa Manihera

proposing and lobbying for health and employment initiatives to support more effective service provision by Māori for Māori.

The Aoraki Summit had four workshops focussing on the following objectives:

- Formulating a proposal to maximise health gains for Māori children in Te Waipounamu
Develop a model for Māori Wellchild Services
- Improving the quality of health services to Māori
Discussion and debate about Cultural Audit
Developing guidelines for cultural audit for Te Rūnanga o Ngāi Tahu
- Maximising benefits from mainstream health services
Māori Public Health – Toward Tino Rakatirataka

- Develop a strategy for employment and training
Feasibility of a Māori Employment Service Pilot
Formulate process to develop an Employment & Training Strategy

Ngāi Tahu Development social service planner Maire Kipa was excited by the summit. It was one of those rare opportunities where a whole range of skills and experience were brought together to produce some impressive results.

For further information please contact Maire Kipa or Tama Robson-Crawford.
Ngāi Tahu Development Corporation
Phone 03 3710 190 Fax 03 3749 264
Email mairek@ngaitahu.iwi.nz

Kāi Tahu Doctor is Awarded Harkness Fellowship

Kāi Tahu doctor Sue Crengle will soon be leaving her job as Senior Lecturer and Director of Tomaiora Research Group at Auckland University's Department of Māori and Pacific Health to embark on a twelve-month Harkness Fellowship at Johns Hopkins University, Baltimore, USA. Sue is disarmingly modest about her achievement, simply commenting that she "feels quite honoured".

The Harkness Fellowship was founded by philanthropist Emma Harkness eighty years ago and is administered by the Commonwealth Fund of New York. The countries involved are New Zealand, Australia and the United Kingdom. Three Harkness Fellowships are awarded in New Zealand every year, two focussing on healthcare policy. The selection process is rigorous. The applicant is nominated by an organisation, in Sue's case The University of Auckland, and must then present a proposal. Sue's project was: "Access to primary care and how policy changes that affect access to care are evaluated". Applicants are shortlisted to six people. The final interview panel was made up of no fewer than nine people! Sue adds that she was very grateful for the support of Dr Erihana Ryan who acted as a referee.

Sue arrives in Baltimore in August, selecting Johns Hopkins University because it is one of two major schools of public health in the United States and has a particular interest in indigenous health issues, including a Centre for American Indian and Native Alaskan Health.

Sue's whānau are from the Ōraka/Murihiku areas. They include the Crengle, Cleavers, Dallas and Maikaneera families. Sue was brought up in Wellington and Auckland, as the whānau followed Sue's father around

his various naval postings. Sue studied medicine at Auckland University. Her Master's thesis was a case study of Te Whānau o Waipareira's well-child services. In fact she was working as a General Practitioner with Te Whānau o Waipareira until moving to her current job with the Department of Māori and Pacific Health at Auckland University in 1997. Tomaiora was established about twelve months ago. Her focus there is on tamariki, rangatahi and whānau. Some of her current projects include looking at asthma, the health of rangatahi, and iron levels in children under two years of age. Tomaiora is also undertaking work in the area of increasing tamariki safety awareness.

Sue has been a regular participant and adviser at Ngāi Tahu Development health and social services hui. Her input has been most valuable in establishing policy and direction in these areas. Sue hopes that, upon her return, she will have many more new ideas to share from her work and research overseas.

by Claire Kaahu White



Dr Sue Crengle

Te Ara Hauora

John Broughton is the Kāihautu of the Ngāi Tahu Māori Health Research Unit based in Dunedin. If you would like to know more or would like to receive a copy of any of their publications write to: Department of Preventive and Social Medicine, Dunedin School of Medicine, PO Box 913, Dunedin, Telephone: (03) 479 7268, Fax: (03) 479 5611 harriet.belsham@stonebow.otago.ac.nz john.broughton@stonebow.otago.ac.nz

The Ngāi Tahu Māori Health Research Unit

The Ngāi Tahu Māori Health Research Unit is a partnership between Te Rūnanga o Ngāi Tahu and the Dunedin School of Medicine. It was established in 1995 as part of a strategy by the then Social Services Unit to provide essential information on health issues, not only for Ngāi Tahu, but also for iwi Māori katoa ki te rohe o Ngāi Tahu. The Unit was officially launched at a Māori Health Research hui at Moeraki in March 1996, and the Unit facilities opened and blessed on 19 July 1996. The Unit has an advisory board made up of four members nominated by Te Rūnanga o Ngāi Tahu and four members nominated by The University of Otago. Sir Tipene O'Regan is Chairperson of the Advisory Board and the other Ngāi Tahu representatives are: Dr Erihana Ryan, Ms Maire Kipa and Ms Koa Mantell. Ngāi Tahu Development Corporation provide an annual grant to assist the Unit.

The Unit is committed to providing quality information that will contribute towards the improvement of our health, not only for Ngāi Tahu, but for iwi Māori katoa. We have developed a varied portfolio of projects which have been funded by the Health Research Council, The Health Funding Authority Southern Region and ACC. Some of our current projects include:

Oranga Niho (dental health)

A new dental health promotion resource for our tamariki was developed by the Unit and launched by Otago and All Black Captain, Taine Randell. Another very important outcome of our mahi was the announcement in the Budget on 19 May that a new Māori pilot

programme called Oranga Niho will provide integrated dental services for children and emergency care to low income adults...

Injury to Māori: Does it really have to be like this?

This book presents an innovative approach in that the Māori stories were written to highlight the seriousness of the issue. It was launched by the Hon Tau Henare, Minister of Māori Affairs, at Parliament on Thursday 18 March and a large contingent of Ngāi Tahu whānau were there to support the occasion. The response to this publication from both Māori and mainstream providers has been overwhelming. Copies are available from the Unit.

Ūkaipō: Māori women and childbirth.

The demand for this publication from whānau, Māori providers and mainstream from throughout the country has been such that the whole print run has run out and we are now organising a reprint. In Whangarei for example, a Māori health community worker was discussing the book at a hui when she was challenged by a kaumātua who said: "You can't tell me that a book can do anything; what can that book do that we can't do by hui kōrero!". She replied: "Well here is a copy, take it home and read it and see what you think.". The kaumātua did that and came back the following week and said: "I have to apologise. Everyone must read this book, rangatahi, our young mums, parents, grandparents, and especially the dads - the whole whānau. Get more copies as

soon as possible!". Yes, we will be sending more copies North as soon as they come off the press.

Hauora rangatahi

The resource Ko Tēnei Ahau: Ngāi Tahu! was developed as a direct outcome of the surveys that we conducted at our Hui-a-tau in 1996 and 1997 where whānau recognised that one of the most important aspects of hauora and wellbeing was to have a strong sense of Ngāi Tahutanga. If you would like your photograph taken and placed in this resource for you, your whānau, and most importantly, for your mokopuna, then come to this year's Hui-a-tau.

Staff in the Unit include: Christine Rimene, Melanie Sargent and Andrew Sporle. We also have linkages with other research units where we collaborate on projects and tautoko the other Māori health researchers in their mahi. We are all in this Waka Hauora together and our collective mahi will make a difference for us and our children after us.

Kia ora, John Broughton



Mātauraka Kāi Tahu

Hot on the heels of the very successful Te Hā o Tahu Pōtiki tapes and the Toi Rakatahi website, the Projects Team (Ngāi Tahu Development) are currently designing and producing a wide range of bilingual resources, designed to educate and inform Kāi Tahu people about a variety of things that are relevant to us. These include activity and storybooks, tapes, games and comprehension cards.

The first are almost completed, and Projects anticipate that up to forty different resources will be made available over the next twelve to eighteen months. Resources that are currently in the pipeline are:

- 4 Storybooks: Aoraki, Tūterakiwhanoa, Peketa, and Tuna.
- Comprehension cards using Kāi Tahu stories.
- Te Pou Hereka Kōrero o Kāi Tahu: a practical te reo resource for whānau.
- Mana Kāi Tahu: question and answer cards about Kāi Tahu history, people, places and reo.
- Early childhood resources.

- Te Hā o Tahu Pōtiki: book and cassette no 3.
- Learning resources: including a board game, illustrated storybook and an activity book on: Matau, Mōkihi, Kūmara, Manutukutuku, Kurī and Titi.
- Te Kerēme/the Claim: an interactive social studies unit for rakatahi.
- Kids song tape: waiata Kāi Tahu suitable for tamariki.
- CD rom: from our website.
- Toi Rakatahi: The website will be updated three times during the year.

The following images are examples of these resources. Mātauraka Kāi Tahu resources will be made available at cost to those interested in accessing them. If you are interested, and would like to be kept informed please contact: Projects Team, Ngāi Tahu Development Corporation, PO Box 13-046, Christchurch. Phone (03) 366 4344. Alternatively you can look us up on the website: <http://toirakatahi.ngaitahu.iwi.nz>



Images from upcoming resources from Development Corporation



L-R Te Whiu, Mereti Taipana and Ngaio

Celebrating Difference: Kāi Tahu and Disability

Disability is something that, in varying degrees, affects many Kāi Tahu whānau. One such whānau lives in Whangarei. Mereti Taipana has whakapapa links to Arowhenua through her father, Te Hape Taipana and to Rangitāne and Ngāti Raukawa through her mother Kahu Taipana, (née Durie). She has two children, Te Whiu, who is 14 and Ngaio, who is 11. Ngaio has been diagnosed with Autism Spectrum Syndrome (ASD). In recent months autism has had a high public profile, much of it negative, a lot of it ill-informed. Mereti has made her own observations:

Tēnā koutou te whānau e noho mai i tēnā wā kāinga o Te Waipounamu. Ka huri ngā mahara ki a rātou kua whetūrangitia, haere koutou, haere, e moe, e moe i roto i te Ariki. Tātou te kanohi ora, Tēnā tātou katoa. Ngā mihi aroha ki a koutou.

I am the parent of two beautiful children, a son and a daughter. My daughter was born with autism. It didn't become apparent until she was two and a half, and wasn't properly diagnosed until she was seven. Having said that, I don't see my daughter as disabled. She looks at the world differently and her gift to us has been to help us see things differently.

Autism is a communication and developmental disorder, so while my daughter may not hold a conversation, she can read body language, and

while she may not be able to read words too well she has great problem-solving skills. She has the same capacity for emotion as anyone, but cannot articulate them as we do. Nevertheless they are there and we understand each other well. Our journey has been a challenging one and I guess it will continue to be so. It seems that this is the way it is when there is a person with a disability in the family.

In my work I've found that support for families is very important. From my own experience and working, at times, with people with disabilities, I've found that when there is an acceptance of difference, families benefit in positive ways and this creates a healthier, more diverse, community.

A huge bunch of roses to the special people at Ngāi Tahu Development for having the foresight to implement a disability policy. Pūtea Manaaki gives people the financial help to make life a little bit easier. Kia ora koutou. And lastly to my whānau, especially my mum, sister, brothers and their families, and to my dear son, all who have been there for us. Aroha tino nui ki a koutou. Nō reira tēnā koutou katoa.

Mereti

When she's not studying – five papers this year to finish her degree and complete a double major in Social

Sciences – Mereti works part-time as a family counsellor for a social services agency in Whangarei. For the past year Ngaio has been attending Hohepa, a Rudolph Steiner school in Hastings, where she boards during term time. In the holidays Ngaio is able to help with the housework, join in with whānau karakia and her speech is developing well.

For Mereti her immediate and extended whānau are very important. Although she lives in Whangarei, Mereti affirms that whenever she gets the chance to visit Arowhenua, she enjoys visiting her whānau there. “Dad was born and bred there, that is his tūrangā”.

Pūtea Manaaki

The Ngāi Tahu Development Corporation Board of Directors approved a fund for disability and welfare in 1997. This was a result of several submissions received by Ngāi Tahu, highlighting the special needs of whānau coping with disability. One of these submissions came from the Taipana whānau. A fund of \$20,000 was established to assist Ngāi Tahu tribal members who are disadvantaged in the form of a disability or who are facing considerable hardship. Last year the Board agreed to broaden the Pūtea Manaaki fund. Disability funding and welfare funding were split into two separate funds of \$10,000 each.

Although it is the responsibility of the Crown to meet the needs of all New Zealanders regarding disability and welfare, it is widely accepted that government funding

falls short for a number of individuals and whānau. Bearing in mind the Crown's responsibilities to Māori under the Treaty, it is expected that Ngāi Tahu Development will not be an applicant's first port of call. This may not be the reality however; Māori are often put off by Pākehā bureaucracy and come to their iwi first. To successfully apply for Pūtea Manaaki however, an applicant must prove that they have exhausted other avenues.

Ngāi Tahu Development is currently establishing networks with other agencies that may be able to assist applicants. Although the pūtea is distributed on a case by case basis, most commonly disability funding augments other forms of assistance or funding. Frequently the pūtea is used for the purchase of equipment, although as it stands currently, it is sometimes difficult to differentiate between the welfare and the disability parts of the pūtea. The use of loans, as opposed to grants, to alleviate applicants' short-term difficulties has been a successful means of meeting need. Loans are given for a range of things, including the purchase of equipment and disability aids.

It's a difficult call. There is the requirement that there is genuine need and that has to be established. There is also a need, in some cases, to expedite the process. For many whānau though, although it may not be the starting point in their search for assistance, Pūtea Manaaki is 'the final hand up.'

By Claire Kaahu White

Customary Fisheries - Tāngata Tiaki Wananga

Bill Gillies models the tee shirt presented to him at the Tāngata Tiaki wānanga. Photograph: Lloyd Park



Over 120 people attended a wānanga at Rehua Marae from the 5th to the 7th of March. The purpose of the wānanga was to discuss the role of Tāngata Tiaki under the South Island Customary Fishing Regulations, which came into effect last year. Over eighty Tāngata Tiaki have been appointed since the regulations came into effect. The wānanga was opened by Rakihia Tau, who talked about the “credible use of the tools that have been negotiated for tāngata whenua”. Bill Gillies then shared Rāpaki's experiences with setting up their mātaimai reserve, at which point Kelly Davis presented Bill with a tee shirt acknowledging Bill's status as the first Tāngata Tiaki in New Zealand and Rāpaki as the first Mātaimai. Finally, representatives from the Ministry of Fisheries gave a presentation from a historical perspective, before the group went off to their various workshops.

The wānanga, a huge success, was the first of its kind and was established to aid the education and empowerment of the Tāngata Tiaki. It was structured around seven key workshops designed to provide a broad range of information to the Tāngata Tiaki. The feedback on all workshops was positive and encouraging. The Tāngata Tiaki are now better equipped to educate others about how customary fisheries management works. The more people that understand the tools available, the better the system will work.

Left: Nigel Scott and Donna Lewell facilitating wānanga workshop



New Customary Fisheries Manager



Piripi Grimshaw (Ngā Puhī) is the new Ngāi Tahu Customary Fisheries Manager, taking over from Miranda Cassidy, who left at the end of March. Piripi comes to the position after four years of studying Resource Management at Lincoln University. He is currently finishing off his Masters in Applied Science with a thesis on traditional ecological knowledge and co-management. Prior to his university career Piripi spent many years overseas living in a variety of countries and working in a number of outdoor-roles, including conducting safari tours through Africa and working for diving companies in Egypt and Kenya.

When Piripi returned to New Zealand in 1995 resource management was a burgeoning area and one that he was interested in working in. Having spent a lot of time in third world countries he had observed how difficult it was for local people to access their natural resources.

Piripi believes that Ngāi Tahu are at the cutting edge of customary fisheries and sees them as having the ability and infrastructure to move ahead and “establish a model that may one day benefit all Māori”.

Akaroa Project

It is a little over twelve months since the Fisheries (South Island Customary Fishing) Regulations came into effect. These regulations recognise and provide for customary food gathering and input into the management of fisheries resources by tangata whenua. Customary fishing management practices focus on the sustainability of fisheries resources not just for Māori but for all New Zealanders. We must look after our fisheries so that everybody can benefit from abundant, healthy levels of kaimoana.

A number of area management tools are available to tangata whenua for managing their resources. They are taiāpure, mātaihai and rāhui. A taiāpure identifies an area that customarily has been of special significance to an iwi or hapū. This may be as a source of food, or for spiritual or cultural reasons. Taiāpure provide for a management committee to be established to give advice and to make recommendations to the Minister responsible for Fisheries on regulations that will provide for the integrated management of fisheries in that area.

A mātaihai reserve identifies an area that is a place of importance for customary food gathering and allows for tangata whenua to manage these areas. Mātaihai can be declared over any

area of the New Zealand Fisheries waters of the South Island. Tangata Tiaki are appointed by tangata whenua to manage the reserve by making by-laws. A mātaihai Reserve prohibits commercial fishing within its boundaries, unless otherwise authorised by the Tangata Tiaki. A Rāhui or temporary closure allows for the closure or restriction of a fishing method in an area in order to improve the size or availability of fish stocks or to recognise the use and management practices of tangata whenua. Rāhui can be applied on an area for up to two years. They apply to everyone, including customary fishers.

More than eight years ago members of the Onuku Rūnaka, on behalf of the beneficial owners of coastal land around Akaroa Harbour and the outlying bays, began the arduous task of putting together an application for a Taiāpure to be placed over the Akaroa Harbour. At the beginning of this year the Ngāi Tahu Customary Fisheries team got together a committee to extend the proposal to include a wider boundary. The committee comprises members of Ngāi Tahu Customary Fisheries and Natural Resources Unit, Onuku Rūnaka, Koukourarata Rūnaka and Wairewa Rūnaka, and the project has become known as the Akaroa Project.

The aim of the project is

two-fold. Firstly it will use the Akaroa Harbour Taiāpure as a model, or practical example for educating Ngāi Tahu whānui and the general public about customary fisheries area management tools, and how they can be used to empower the entire community to have a more active role in local fisheries management. Secondly, because the Akaroa Harbour Taiāpure will border on to the recently established Pōhau Marine Reserve, it will provide a good example of how a marine reserve can provide valuable support for area management tools. And also how the information generated from the scientific study of marine life within the marine reserve assists the decision-making process in the fisheries management area. They also act as a kōhanga to replenish fish stocks adjacent to the reserve.

An education and promotion package has been developed for the Akaroa Project that can be developed and adapted for use anywhere in the Ngāi Tahu rohe. Included in the package is a pamphlet on area management targeted at the general public to provide them with an insight and understanding of customary fishing, an educational resource package to be used in schools, and an area management video.

Party at Tony Brown's: Carisbrook

A Tiger Moth chugs slowly across a crisp Highlander blue autumn sky above Dunedin city towing a banner advertising the biggest party the city has ever thrown.

For a modest, level-headed young man who grew up in the sleepy coalmining village of Kaitangata, it was just the beginning of the biggest week in his rugby career. There was no escaping the hype and expectations of southern fans.

The moment the Otago Highlanders toppled South African giants the Stormers on their home turf in Cape Town 33-18 to secure a home final in the Super 12 against arch-rivals Canterbury, the normally staid city of Dunedin went certifiably crazy. Thousands of people queued up to 25 hours for the 40,000 tickets to the game that sold out in a single day. Organisers could probably have sold as many tickets again as passionate supporters paid three or four times the face value to witness a piece of Southern sporting history.

City businesses seized the moment, decorating shops and businesses in the blue, gold and maroon colours of the Otago Highlanders, to cash in on the multi-million dollar windfall. It was a marketing manager's dream.

And right in the middle of it all was Tony Brown, a home-grown Southern boy with a growing reputation on the rugby field for a cool head under pressure and two feet firmly placed on the ground. He has become a pivotal player in the Highlanders explosive backline, alongside Byron Kelleher, Pita Alatini and Jeff Wilson. The experts say, when Brown plays well, the Highlanders play well.

"You have to block out a lot of the public pressures and focus on

the game coming up," Brown explained in an interview a few weeks before the final. "You can easily fall flat on your face in your next game if you don't play well."

Before he stepped on the plane to fly home from Cape Town, Brown along with eight Highlanders' teammates was told he had been selected for the All Blacks, the pinnacle of an extraordinary season for him and the realisation of a childhood ambition.

He started playing rugby for the Crescent club in Kaitangata when he was five years old and represented South Otago in age group teams. At 17, he moved to Dunedin for his final school year at Kings High School and went on to play for the Harbour club for five or six seasons.

He first represented Otago in 1995 and has been a professional player ever since. "It's a great life," he said. "It's always been a dream of mine to play for Otago and now I'm doing it for a living. It's amazing doing something you love so much and getting paid for it."

Tony (24) is a direct descendant of the Ngāi Tahu chief Tūhawaiki, of Ruapuke Island. "I'm just learning about my family nowadays," he said. "I didn't have much to do with it when I was younger."

Brown's selection for the All Blacks is the pinnacle of his achievements in the game to date, although he has had some exposure to international rugby on three tours with New Zealand Māori to Fiji, Tonga and Scotland. "It's just a great team to play for - just the mana and pride that comes with the New Zealand Māori jersey. Everyone goes out there and plays a unique style of rugby. It's always been the Māori way to play with a lot of passion, style, flair and a lot of pace."

However, returning to play a



Tony Brown goes for the gap
Photograph supplied by Otago Daily Times

home final in front of a parochial home crowd at the House of Pain, is another story. "Carisbrook is a unique ground," Brown says. "It's great to be part of an Otago team that comes out here to a packed house. It just lifts you a little bit extra and players lift themselves a little bit more to play for the crowd, for themselves and for the team". But after 80 minutes of brilliant but bruising rugby, the Crusaders grab the Super 12 final 24-19. The Highlanders have run themselves off their feet and their faces say it all. Their fans are naturally disappointed to lose, but happy it was a victory for the South Island.

For Tony Brown, the focus now is on the next game - "to play as well as I can for as long as I can" - probably for his country in an All Black jersey.

By Rob Tipa

Book Review

By Donald Couch

How tempting it is! Ngāi Tahu now has its own legal status.

We have our Deed of Settlement with the Crown – confirmed by the New Zealand Parliament in the Ngāi Tahu Claims Settlement Act 1998.

Why don't we simply get on with our own massive challenges ahead and leave others to sort out their

particular problems with the Crown and Treaty breaches and infringements?

These two recent books, added to the dozens now published on the Treaty of Waitangi, show why we must keep a weather eye on what is happening, or not happening, with others and how it may impact on us in years ahead.

Coates & McHugh's *Kōkiri Ngātahi / Living Relationships: The Treaty in the New Millennium*.

The Introduction sets the scene: "...When the Ministry of Justice came into being in October 1995, one area where there was room to do some fresh thinking was the relationship between the Crown and Māori..."

Two major papers were sought, one from each of the authors of this book.

Both are widely experienced internationally regarding relationships between indigenous peoples and governments and this is the particular value of *Kōkiri Ngātahi*.

McHugh is a New Zealander based at Cambridge who has written in-depth about legal aspects of the Treaty and its subsequent interpretation.

This comparative analysis is useful not least because the focus is on the future – rather than the historical claims which so dominate most current Māori/Crown relationships.

In addition there is the bonus of commentaries by nine knowledgeable New Zealanders (both Māori and Pākehā), in reaction to the Coates and McHugh papers. In *Casablanca* Peter Lorre was able to "round up the usual suspects". A number of the names here one would expect to see, but there are some perhaps less expected and the resulting diversity of views retains the interest.

This reviewer's former university English lecturer,

turned historian, Bill Oliver, keeps the writing sparkling with his reference to "...the apostle of tribal capitalism, Tipene O'Regan, and...the exemplar of atavistic tribalism, Tame Iti...Two faces, often seen on television (but not together)..." (page 230).

Then there is the commentary by Roger Maaka, head of Māori Studies at the largest university in our rohe, Te Whare Wānanga o Waitaha. It is brief, but informed.

Since the 1994 Ika Whenua judicial decision recognising aboriginal/native title, we have become much more conscious of parallel international developments affecting indigenous peoples. They aren't always identical, but it is an area for increased awareness. *Kōkiri Ngātahi* meets the need for such information in the area of government relations and responsibilities.

Alan Ward, *An Unsettled History: Treaty Claims in New Zealand Today*

An additional \$1 billion for Treaty settlements! Historians rarely rate headlines, but Alan Ward certainly did with this suggestion (page 177) in his just released book, *An Unsettled History*.

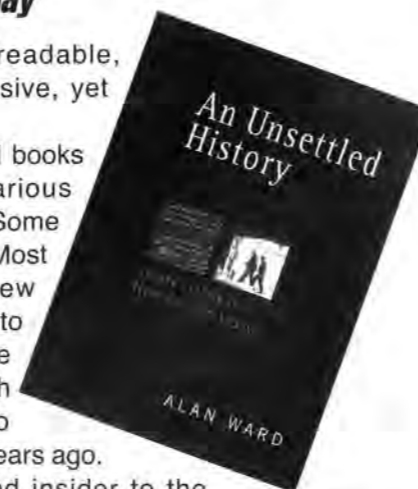
Ward grew up in Poverty Bay, is happy to be called Pākehā, has an interesting mix of related experience outside New Zealand and in recent years has independently researched and written for the Waitangi Tribunal. He also wrote the important *Show of Justice* (1974).

This well-informed historian has chosen to join the ongoing Treaty of Waitangi debate. Ward's insightful analysis of how we all got to this stage in recognising and implementing the Treaty as "...a compact between the first occupants and the subsequent occupants of the

one nation..." is readable, sufficiently comprehensive, yet blessedly brief.

Every year several books are published on various aspects of the Treaty. Some are strongly opposed. Most try to assess how New Zealand may continue to build this nation on the basis of a partnership with reciprocal roles agreed to one hundred and sixty years ago.

As an experienced insider to the process, Alan Ward's thirteen specific suggestions for



BOOK REVIEW CONT...

improving that process (pages 176 to 178) are deserving of consideration by all. Two are immediately relevant to Ngāi Tahu.

Following up his justification for extending the 'fiscal cap' to \$2 billion (from \$1 billion), Ward says that: "...over 20 years [this] would not be unreasonable. It can easily be afforded, and returns to the economy would be considerable..." (page 177). (He points out that the settlements are currently costing about \$100 million a year – half the government's annual provision for unforeseen contingencies).

Our settlement negotiators rightly insisted on a relativity clause. But Ward suggests that the Government should negotiate a replacement one-off payment with Ngāi Tahu (and Tainui), to avoid (others!) concerns that we would get an additional \$170 million.

Second, Ward follows up his comment: "...It is important to note that the Ngāi Tahu settlement very nearly did not become law, because of the bitter opposition of several hapū..." (page 59), by noting that the whole settlement process is getting bogged down because of inter-hapū and inter-whānau rivalries (page

178). "...Many hapū, quite reasonably, want their day in court. But ... a day in court does not have to become weeks or months..." says Ward.

Two concerns, the book is concise, about two hundred pages, but largely so because the print is quite small. Make sure you have strong lighting when you read it!

Second, in an otherwise excellent section on Treaty fishing issues, Ward has allowed concentration on the commercial aspects to dominate customary fishing – which impacts on many more of us. Elsewhere in the book, much of the content is quite current with 1999 developments, but for some reason this is not so in references to Customary Fishing. The official regulations are in place – in the case of the South Island, since April 1998. One suspects that the statement: "...There is need for greater precision about the nature of customary rights..." (page 51) was written in the context of the (dated) John Hikuwai actions.

Otherwise a book well worth reading. Check out the two Ngāi Tahu identities on the cover!

Keeping Te Reo Alive

Te Ataarangi ki Te Waipounamu will host Te Ataarangi Hui-ā-tau at Ngā Hau E Whā Marae later this year. Eight hundred to a thousand people are expected to attend the three day total immersion hui which begins on Friday the 12th of November with the AGM. It is the first time the hui has been held in Ōtautahi and only the second time ever in Te Waipounamu – it was held in Waikawa in 1987.

The hui will bring together people from all areas of Te Ataarangi – teachers, students, the local body and the National Governing Body (Kōmiti Matua) to exchange ideas, knowledge and experiences. It is also hoped that the hui will create greater awareness of and renewed interest in Te Ataarangi within Te Waipounamu.

Te Ataarangi, also known as the rākau method, is a total immersion Māori language programme. The method uses cuisenaire rods as a tool for teaching and maintaining a language through writing, listening, reading and speaking. Te Ataarangi was introduced into New Zealand in 1972 by Katerina Te Heikoko

Mataira.

Katerina along with Ngoingoi Kumeroa Pewhairangi brought the concept of Te Ataarangi to Te Waipounamu in 1980. From that point on it was eagerly sought after and has become a very popular and successful method of teaching Te Reo Māori and is now used in a wide variety of institutions and community groups throughout Te Waipounamu.

The theme of this year's hui is Pounamu. The hui aims to provide participants with the opportunity to accelerate self-development through the acquisition of te reo Māori and to promote the on-going development. It also aims to increase the number of speakers of te reo and to provide an environment where Māori can be spoken without restriction. It is also hoped to foster positive attitudes of non Māori towards acceptance of te reo Māori as an official language of Aotearoa, and to increase the number of non formal and formal Te Ataarangi learning groups to insure a wide variety of options are available to meet learners needs.

The hui organising committee,

along with a strong support team, are working hard to bring the hui together and achieve the level of funding necessary to host a hui of this size. They would welcome support and input from any interested groups or individuals.

If you would like any further information about the Hui please contact:

Lisa Tumahai
Secretary – Te Ataarangi Ki Te Waipounamu
25 Ebony St
Christchurch 5
Ph 03 359 4247

Or

Patricia O'Sullivan
Takawaenga – Te Ataarangi Ki Te Waipounamu
on 03 349 6689 or write to her at
39 Kathleen Crescent
Hornby
Christchurch

When Dreams Come True

Steve Gunn is of Ngāi Tahu descent through his mother's whānau. His grandfather, Apa Tuatini has Ngāi Tahu whakapapa through his mother, being of the Taiaoroa and Burns whānau.

It is the dream of almost every small boy to be a fireman, a policeman or a pilot when they grow up, and for Steve Gunn that dream was no different. As a child growing up in Palmerston North Steve spent much of his time watching planes flying overhead and dreaming of being a pilot. On his 10th birthday Steve's dad gave in to his constant hounding and took him to the local aero club where they met a pilot who offered to take him up for a flight. Steve's first experience in the air was less than pleasant and he was sick everywhere for the entire flight.

This was not enough to deter a young and enthusiastic aviator. Steve took up lawn-mowing to finance flying lessons – 4 lawns per week at \$5.00 each was enough for one lesson. Steve spent his life hassling instructors to take him flying and by fourteen could fly a plane and by sixteen had done approximately forty hours



of flying. When he finally went for his licence it paid off – he covered the first five lessons in one and after five hours of flying he was able to go solo.

When Steve left school he took on three jobs to finance his passion for flying. He worked in a factory at the airport during the day and had two bar jobs at night.

Initially his ambition was to be a topdressing pilot, but due to the removal of subsidies the demand for pilots in this area diminished and his instructor advised him to become a commercial airline pilot. He followed this advice and in 1986 after two years of training got his commercial licence. Since then he has worked for Air Hamilton, Air Coromandel, Eagle Air and is currently flying new generation jumbo jets for Air Pacific. He is one of only two people in the Southern Hemisphere qualified as a first officer to fly these planes.

Being a pilot isn't a cheap career option if you choose the path of general aviation. Steve has spent about \$95,000 getting to his current position. In fact, the six-week course on flying jets cost him \$27,000 alone. He lived on fruit and rice just to get by.

Steve's advice to would-be young pilots is this: you need to know you want to be a pilot and because you want to fly, not just because you think it's a cool job and you can meet air hostesses – "Make the commitment and go for it".

If you are interested in knowing more about a career in aviation you can give Steve a call on 021 835 532 or write to him at PO Box 11, Whakatane.

Eruera Prendergast (left) and Manawanui Parata (right) were just two of six Ngāi Tahu students to graduate from the University of Canterbury earlier this year.



Stella Anderson

My name is Stella Anderson and I do home schooling, which gives me more time to devote to the important things in life such as reading and art. My claim to fame is being chosen, along with two other entries, to represent New Zealand in the 1998 international poster contest on "Generations Living Together", sponsored by the United Nations Population Fund. In plain English, entrants had to design a poster about generations living together. There were sixty-six designs chosen worldwide and they all went on display in Washington DC in January. I would not have entered had it not been for my long-suffering art teacher Rei Hendry, who made all the kids in her after-school art class enter whether we wanted to or not. I was extremely surprised when Rei told me I had been selected. In fact, for a moment I couldn't even remember what I'd painted. It was a picture of four different sized hands painting a mountain with a river winding round it. It was entitled: "Painting the Canvas of Life".

This is not the first success I've had. When I was seven I was commissioned to illustrate a pamphlet put out by the New Zealand Police and several other organisations, encouraging elderly people to use taxis rather than private transportation. Fortunately I have an uncle who drives a taxi. I have also had a cartoon published in the Thunderbird owners' club magazine

A Chance of a Lifetime

It was one of those chance in a lifetime situations for eleven year-old Ngāi Tahu girl Jade Mains from Outram. Jade was in a New York Café with her father late last year when she was approached by an agent for the Ford Modelling Agency and offered a contract worth up to \$420,000 – the stuff that dreams are made of, especially for Jade, who has wanted to be famous since she was three years old.

Jade came home from her trip and told her mum Marama the news. Initially Marama wasn't at all keen on the idea because she wanted Jade to make the most of her childhood, something it would be difficult for her to do if she was modelling in New York, but Marama knew that ultimately it was Jade's decision – not an easy one.

Jade really wanted to finish off her primary schooling at Outram this year, as it is her last and has now decided to stay in New Zealand for secondary school. At this stage the family plan to move to New York when Jade is fifteen or sixteen. The contract with Ford is open for two years after which time it must be renegotiated. Marama is confident that this shouldn't be a problem. It is a big commitment for Marama, who has two other children, Kharma aged nine and Israel five, as well as a clothing business in Dunedin, but she believes it is important to make the most of opportunities for her children. At this point she is not planning on living overseas forever, but will do so for as long as it takes.

Jade's real passion is for acting. She has already

Birdshit (no kidding, it really is called *Birdshit*) and in the Wanganui home schoolers newsletter, which doesn't have quite such an illustrious name.

The year before last I did three terms of stained glass without performing major surgery on myself. Nonetheless, I acquired some useful skills and won a first prize in a national competition with one of my designs.

Last year I was invited to Waitōtara School to teach the children quilling. Occasionally I take art classes with Rei's after-school group. Recently I have had work in exhibitions at the Wanganui Community Arts Centre.

My current projects include: another UN thing, knitting myself a jersey, decorating an ostrich egg, Victorian miniature embroidery and learning how to frame pictures. The great thing about having so many projects is that it drastically reduces the time I spend on maths.



acted in a professional stageplay at the Fortune Theatre in Dunedin. Her current plan is to model in New York for a couple of years and then to attend the New York school of Film and Drama – all the best in fulfilling your dreams, Jade.

Te Parekura o te Iwi

By Matiu Payne

He mea e kau kino nei ki ahau ki roto i āku haereka tawhiti puta noa i Te Waipounamu, ko tērā o te panaka o kā reo taiohi ki te taha. Ahakoa ka haere koe ki hea, ko tō pakeketaka te mea e whakawā i tō tū. Ki te marae, ki te hui, ki te rūnaka ki te aha rānei. Ko tāku kī ki tēnā, nā te aha ai? Inā ko te mea tika mā te whakawātaka o te takata ko āna mahi, ko āna pūmanawa tino koi noa iho. Ekari ko kā pūtake o tēnei nawe, ki tāku nei titiro, ā, e ai ki kā pakeke o nāiane tonu. Ko tērā te tikaka i tukuna ihotia e ō mātou mātua tīpuna. Ka tika tēnā mō rātou, ekari ko tāku wero ki ā tātou. He tika tēnā ki a tātou?

Kauaka e whakaaro pōhēhē ko tēnei te reo o te whakahihī. Ko tēnei te reo o te taiohi e āwakawa ana ki te āhua o te iwi kē. Kia āta titiro ake tātou i tēnei wā ki ia rūnaka papatipu me ō rātou mema whakahaere. Ko te nuiā o rātou he pakeke he kaumātua hoki. Kei te pai tēnā mēnā ko tērā te āhua o te iwi. Ekari ko te āhua o te nuiā o te iwi, he taiohi!

Nā, ko te rūnaka te waka whakahaere o ō mātou hapū ki roto i

ia takiwā, ahakoa ka noho koe ki hea. Ko te nuiā o te iwi e noho ana ki waho atu o te rohe pōtae o te iwi, ināhoki ki waho atu o te rūnaka nāna te waka whakahaere māhau. He tino take tērā. Nā te mea, ka pēhea ai koutou e whakaputa i ō koutou reo, ō koutou whakaaro hoki? Ki tāku nei, mā te ahikā e mahi i tēnei mahi, ekari e kore rātou e mahi pēnā i tēnei wā. Ko te mea nui mā kā rūnaka ko te pūtea e kohaina mai nei e Te Rūnaka o Kāi Tahu. Kei te hiahia ētahi ki te whakatū whare hōu, ko ētahi e hiahia ana ki te whakatū mahi mā rātou anō. Ekari, ko te tonoka ki ō mātou whānau taurahere he mea kei raro nei i te whāraki whakahaere.

I āku nei roko kōrerotaka ki roto i kā huihuiā o tāku rūnaka. Ki te hiahia te whānau whānui ki te hoki mai, ka hoki mai rātou. He pono ki tēnā kōrero ekari ehara i te mea kāwari mā kā taurahere ki te hoki mai. Kia ahatia? Ki te hoki mai tētahi takata hōu ki te rūnaka, ka taea e ia te nohopuku mō kā marama e rima pea i mua i tōna whakaputa kōrero, whakaputa whakaaro hoki. Nā te mea, ko tēnei te āhua o te rūnaka. Mehemea he taiohi koe e hoki ana

ki te rūnaka, ka taea e koe te nohopuku mō kā tau toru tekau mā waru ki roto i te wharekai, horoi rihirihi ai, ka pēnei ki te kōrero o tētahi pakeke ki te hau kāika. E titiro ana au ki tēnei āhuatanga o te iwi, ā, ka whakaaro. Ki te hoki mai te katoa o kā taiohi ki te rūnaka, kāore anō te katoa ō rātou e taea ki te oti i ō rātou tāima ki roto i te kihini. Nā te mea, ka nui atu i te ono tekau paihēneti o te iwi, he taiohi, e ai ki kā tātai kaute o te motu. Ka pēhea te rūnaka e whakahaere i te hūka wahakū. Māku e kī atu, mā te whakahuri whakaaro o rātou e whakahaere i te rūnaka.

Ki au nei, he kōrorororitaka whakaaro e pā ana ki te rūnaka me te marae anō hoki. Ko te tikaka o te marae kua utaina ki ruā ki te rūnaka hei kawa mōnā. Kei te hē tērā. Ka tika te tikaka Māori ki te whakahaere kā hui, ekari ko te kawa o te marae me waiho ki reira. He puna tino hōhonu ki roto i kā taiohi ekari e kore e waiunutia e te rūnaka tēnei puna nā te whakaaro pōhēhētake, he taiohi rātou, ā, me waiho kia pū ai te rūhā, pēnei ki kā momo āhuatanga o te marae me ōna kawa.

Kei te tino pono ahau ki te kawa

me kā tikaka o te marae, te whenua hoki. Me waiho kā rakatahi, ki te taha kia pū ai te rūhā. Ekari, ko hea te wā tika ka pū ai te rūhā? Ki te āta tītiro ki ō mātou tīpuna tawhito, pēnei ki a Tahupōtiki, ki a Paieka, me Tūhoepōtiki anō hoki. Ko kā kōrero tuku iho e pā ana ki ā rātou, inā, ko ō rātou ikoā hoki, e whakaatu ana ki a mātou. He taiohi, he tāina rātou i ō rātou wā. Ahakoa tērā, ka whai mai te iwi i a rātou. He akoraka tērā ki a mātou.

E titiro ana mātou te hūka rakatahi ki kā mahi o kā iwi noho tāone e whai nei i kā pūtea o te kāwanatanga hei paika mō tō rātou iwi. Ahakoa, ka whānako rātou i te tino rakatirataka o kā iwi o te Tiriti. Ka mau i ā rātou te pūmanawa ki te whāikā i ā rātou iwi. Ka pērā tō mātou

iwi? E aua noa.

Ko te pūmanawa o te iwi te hapū. Ko te hapū i haina te Tiriti, ko te hapū anō hoki i whāikā te takata. I wehewehe ai kā hapū ki te raruraru rātou, ā, i mahi tonu ai rātou ki te whāikā i te takata. Ekari i te whakatūtaka o tēnei mea te rūnaka i tērā rau tau, e kore e taea e te hapū te mahi i tō rātou ake tino rakatirataka. Nā te mea, kua tū tētahi rūnaka mō tētahi takiwā nui, ā, ko kā hapū katoa o taua takiwā i heretia ki taua waka, hei kaiwhakahaere mōnā ki te kōrero ki te kāwanatanga. I kā tau kua pounamutia mai, kua wareware te whakaaro hapū, ā, kua tū te whakaaro rūnaka. I mahi tēnei mahi i te kōkoretaka o te iwi, ā, ka tae ki tēnei wā. Kei te maha kā taupatupatutaka o te iwi noho

rūnaka.

Ko te huarahi mō mātou o ēnei rā, kia hoki ki te whakaaro hapū. Ka noho tonu kā rūnaka hei waha māikā mō kā hapū ekari, ko te whakaaro whakahaere ko tērā o te hapū tūturu. He nui kā hapū ki roto o ia rūnaka, ā, kei te pai tērā. Ekari, mā te iwi te hapū, mā te hapū te whānau, ā, mā te whānau, te kikokiko, arā, te takata. Ma te takata e whakahaere kā whakaaro o te hapū, o te iwi, ki roto i te rūnaka.

Ka nui ēnei kōrero mō tēnei wā, ki te hiahia koutou ki te wero i ēnei kōrero, wero mai. Mā te kōrero ka puta te whakaaro nui o te iwi. Te puna waiora mā tātou katoa.

Māori: The New Traditionalist

By Jessica Sour (Te Rūnanga o Koukourarata)

Growing up in my family the way I did, I had never really given much thought to who I was and where I came from. For many years that was my attitude. I was from New Zealand, I knew that I was part-Māori, but I never knew what that meant. There was a lot I took for granted. I never really noticed that I came from an "inter-racial" or "mixed" family. I had never given much thought to the fact that my father was dark and my mother was white. It could be very misleading for some people who could not understand why, if I claimed to be Māori, I did not have dark skin. This is a question I could not answer, genetics maybe, it didn't really seem that important to me.

I used to think it was a bit of a joke being a "white Māori", that was until I came to the conclusion that being Māori is not about the colour of your skin. It is about family, heritage and ancestry. But I have more than one set of family, heritage and ancestry. Therefore I cannot place more importance over one part of my heritage than the other. My mother's ancestry relates back to

Scotland, my father's father to Holland. Therefore, how does a person such as myself piece together my past to get a balance of who I should be today? I am not one of a kind, there are many Māori like myself. We are the New Traditionalists, descendants of not only Māori, but many other races.

Discovering who you are can be difficult at the best of times, but when life presents itself with so many paths and choices it can be difficult to know which path to take. This is so in discovering my family heritage. My parents have always been very open with me, letting me make my own choices and decisions, never making me choose one over the other. Possibly it could have made it easier for me if they had said I was one or the other.

I discovered what tribe I was from in 1991. I had known before this, but until then it was only a name to me. I did not feel a part of Ngāi Tahu, mainly because of the colour of my skin. I encountered racism a lot when I was at school, not toward me, but toward kids of other

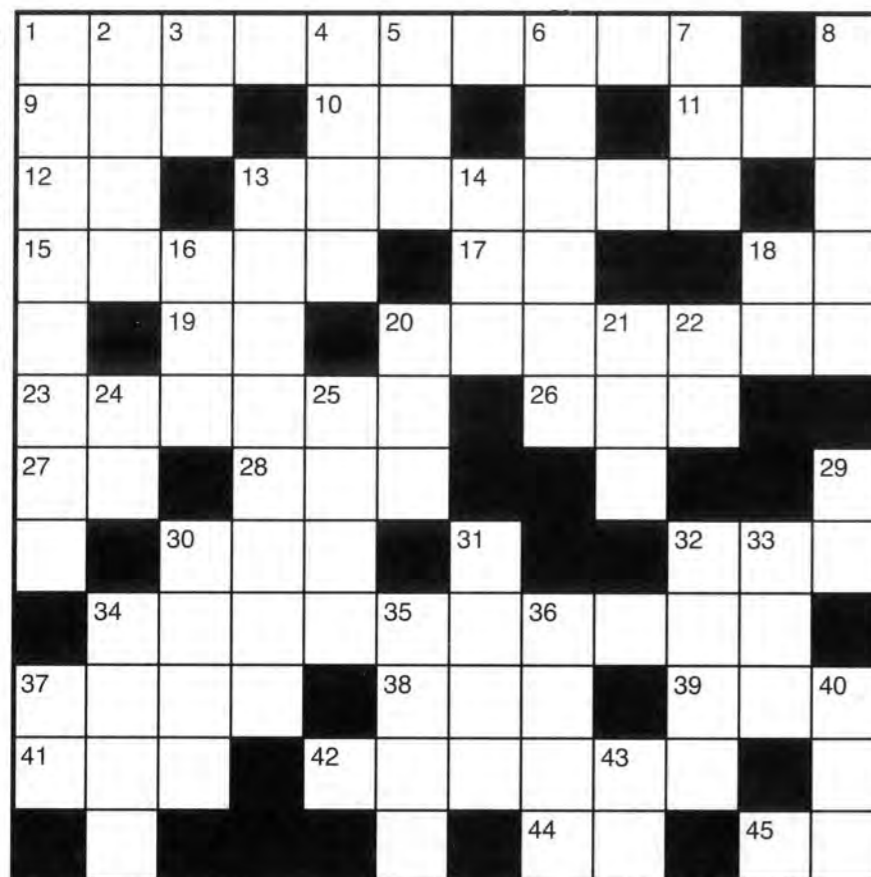
nationalities. The colour of my skin was becoming a problem if I was to be considered Māori. The problem was it was not the right colour.

To combat this problem, I now think of Ngāi Tahu as my whānau. It can be overwhelming to consider yourself as being part of something bigger than just your immediate family. I feel I am part of something very special and it doesn't matter about skin colour. Being part of Ngāi Tahu is about who your whānau are and where you come from. I am Ngāi Tahu, an indigenous people of New Zealand. I am also a New Traditionalist, a person who has many families and is part of something bigger than just my own family.

This is my vision for the future. Many people from many places coming together to preserve what is our heritage. Exchanging knowledge about our culture, tradition and language so Ngāi Tahu will continue to grow and develop as part of New Zealand, Aotearoa.



Airini Ngaraimata Gopas (nee Grennell), Myra Toitot Hinetauhara Grennell



ACROSS

- 1 Tony Brown's town
9 Channel, river
10 Time
11 Warrior
12 That, the said
13 Weir, fish dyke
- 15 Rat
16 Rain
17 For
18 Sun
19 Fierce, violent
23 Come here
26 Fish

FOR ALL THOSE CHOCOLATE LOVERS

This recipe was sent to *te Karaka* from Jane Meharry of Golden Bay. Jane says that this is the easiest large chocolate cake she has ever made.

Ingredients:

- 2 cups white sugar
2 eggs (free range are best)
1 cup milk and 1 cup boiling coffee (2 rounded teaspoons coffee)
200gms butter (softened)
1 1/2 teaspoons vanilla essence
2 teaspoons baking soda and 1/2 teaspoon salt
3 cups flour
3 teaspoons baking powder

Method:

Beat all of the above in a large bowl by hand with a wooden spoon for 1 1/2 minutes. Bake for one hour at 350 degrees Fahrenheit (180 degrees celsius). Remove the cake from the oven after skewer testing. Leave on a rack to cool. Ice with the following:

Icing

- 3-4 cups icing sugar
1 teaspoon vanilla essence
3 large tablespoons butter
A little warm water (only if needed)

or Rich Glaze

Melt 225gms of dark chocolate with a 1/2 cup of cream either in a double boiler or microwave. Stir to combine, cool a little and pour over cake and smooth out. This can then be put into the freezer to set (about half an hour).

A real favourite with teenagers!

- 27 Backbone
28 Generous
30 Crop of a bird
32 Mound up
34 Angry excited
37 Son, nephew
38 Throw, cast
39 It would be better
41 Fish, ally
42 Otago
44 Beget
45 Silent, exhausted

DOWN

- 1 Large village (SI)
2 Sodden
3 Current
4 Scoop together
5 Yours
6 Drive away
7 Beginning
8 We, Us
13 Sea road
14 Hole, cave
16 Boggy
18 Indicating plural
20 Slave, servant
21 Boy (SI)
22 Taste, flavour
24 Yes!
25 When
29 Gun
30 Sandfly
31 Sport, play
32 Gather, entangle
33 To tear
34 Throw, cast
35 Large insect
36 Canoe
37 Stand erect
40 My (plural)
43 Shudder

Answers on page 41

Congratulations to Wiremu Solomon of Kaikoura and Ruahine Crofts of Tuahiwi, recipients of the Sir Kingi Ihaka Awards for Kaumātua contribution to the arts.

Te Waka Toi Grants

Several South Island projects were recipients of recent Te Waka Toi funding grants. They are:

The carving of the waka for the Turning Point 2000 millennium project currently underway at Rehua Marae (\$30,000)

The Kāi Tahu Performing Arts Festival planned for later in the new millennium. The festival will include traditional and contemporary performing arts, visual arts, storytelling, traditional instruments and waiata (\$10,000)

The Christchurch Arts Festival, which will feature a Ngāi Tahu exhibition, showcasing the work of prominent and emerging Ngāi Tahu artists. The exhibition, curated by Moana Tipa, will include work by Ross Hemara, Fiona Pardington, Riki Manuel, Jacqueline Fraser, Chris Heaphy and Peter Robinson (\$3764)

Te Whānau Pūāwai Ora, an educational theatre group founded by Matiu Te Huki in 1998 has been given a grant to tour its first production, "Tu Toa" (\$10,000)

Te Tai ō Marokura, a project aiming to provide Māori youth living in Kaikōura with skills in Māori arts and culture (\$10,000)

'Rukutia Rukutia!'

'Rukutia Rukutia!' an exhibiton of southern Māori Artists July 21st-August 8th (Christchurch Arts Festival)

Following on from a successful exhibition of contemporary Kāi Tahu artists 'Tino Rakatirataka Kāi Tahu' in 1998 Ngāi Tahu Development Corporation, in association with Christchurch Arts Festival, will present 'Rukutia Rukutia!'

The exhibition will present two kaupapa: to honour the early generation of contemporary Māori artists of many tribal affiliations who have given support to the establishment of traditional and contemporary Māori artforms in Te Waipounamu and to focus on Kāi Tahu artists nationally.

Boarding Schools

The Māori Boarding School's Pearangi Rūnanga has set up a 24-hour 0800 number to register old girls and old boys from the eight Māori boarding schools.

These schools are: Turakina, Hato Paora, Te Aute, St Joseph's, Hukarere, Tipene, Queen Victoria and Hato Petera.

If you have attended any of these schools or have whānau or friends who went to one of the schools, please make sure they receive this number and register: 0800 Kura Māori – that's 0800 587 262

Kāti Huirapa Rūnanga ki Puketeraki

The triennial Meeting is to be held on Saturday 28 August 1999 commencing at 10.30 am.

Venue: Huirapa Marae

Election of Rūnanga Executive

Election of TRONT delegate and alternate TRONT delegate

For further information contact: Rūnanga Administration Officer, Kāti Huirapa Rūnanga ki Puketeraki, c/o Post Office, Karitane, ph: 03 465 7300, fax: 03 465 7318, e-mail: puketeraki@xtra.co.nz

Fifty-three artists will present traditional and contemporary work at eight venues across the city of Christchurch: Te Waipounamu House and Christchurch Festival partner hotels: Heritage Christchurch and the Old Government Buildings, Parkroyal Christchurch, Millennium Christchurch, Rydges Christchurch, Centra Christchurch, The George and the Chateau on the Park.

The event is sponsored by Bell Gully and Credit Suisse First Boston.

Photographic coverage of the event will be published in the next issue of *te Karaka*.

Pending artists' agreement and funding, full documentation of the work will be published.

Ngā Reta

Tēnā koe Gabrielle

I was interested to read in the miscellaneous section of *te Karaka*, Kahuru 1999, the article about Hiria Kokoro Barrett. I am wondering if she is the same person who is listed in our whakapapa. Her name appears as Hiria Kokore Kerei and would be my Aunt, the wife of my Uncle, Francis Te Hau Barrett and mother of my cousin Henry Kokoro Barrett, who I first met in the Māori Battalion in Egypt.

Francis and Hiria's children according to my Whakapapa are Henry, Malta, Hine, Neta, Ima, Moera and Nanī but no mention of Toki and Mereti. I was born and raised in Dannevirke in the Hawkes Bay and knew my two aunts, Matilda Sarah Tawhai (Barrett) and Colina Heeni Edwards (Barrett) very well, also the families as we were all living in Dannevirke. However I only met my Uncle Francis or Frank as the family called him once and that was at our Tāua Louisa's tangi in 1936 at Tuahiwi. I was only thirteen at the time.

I did not have a great deal of contact with my South Island relations except for my sister Te Uira who lived much of her life in Tuahiwi and of course is buried there.

Our father was Charles David Barrett, son of Pōua Henare Barrett and Taua Louisa Barrett (Hunter).

I would be grateful to anyone with knowledge of this branch of our family who would perhaps contact me at the address below with any information as to whether or not Hiria Kokore Kerei is the same person as Hiria Kokoro Barrett.

Kia Ora
Don Barrett
5 Dougherty Place
Palmerston North

Don, Terry Ryan from the Whakapapa Unit suggests making contact with Mrs Kui Maruhaeremuri Nihoniho (Stirling) or Aroha Reriti-Crofts from Tuahiwi to help you with this. Kui is the widow of your nephew Te Rongohengia Nihoniho.

Tēnā koe Gabrielle,

I was a member of the Kiwi Concert Party in the Middle East 1941-1943 and the 4th Field Reg. 1939-1941 and one of the first echelons to leave New Zealand.

Would there be many returned servicemen of Ngāi Tahu descent?

We hear all about the 28th Māori Battalion. Would it be worthwhile to ask for feedback on this, while the servicemen are still alive?

Cyril Pasco

L.R.S.M. London

Dear Gabrielle,

Thank you very much for the many copies of *te Karaka* you have sent me. However in this day and age the best things in life are no longer free so please send me an account of costs, postage etc.

In your latest copy: I met Ted Parata when we were birding, Mum and me on Poutama. While working in West Arm when the Yanks put the tunnel through to Deep Cove, I ran into Ted and Tom who were also working there.

After West Arm finished we, the NZED workforce, transferred to South Arm – Winton, Etterick, Clyde, Cromwell and Twizel and be damned if Ted wasn't there too. He was a good hard worker and a man. When Bob Whaitiri and Mary had their house built in Bluff, Taffy Hughes the plumber did the work on it on weekends when not working on the Harbour Board. He'd get me to help him digging ditches, a general dogsbody. While living in "Putangitangi" Pirinoa where we have a few acres, our next door neighbours Barney and Lizzie McKenzie had a girl called Roma Huria staying with them during various holidays; if she is still alive and kicking give her my regards.

Yours Sincerely, Waata Hutana

Thank you for your letter. Te Karaka is a benefit to all tribal members. It helps keep everyone in touch with the tribal organisation. The costs are covered by the structure.

The Waiata Māori Choir

Just to follow up on the last two issues of *te Karaka*.

The Waiata Māori Choir was formed in the 1920s under the auspice of the Hāhi Weteriana (Methodist Māori Mission) stationed at both the Waikato and Te Waipounamu. Father Seamer (Te Hiima) was the facilitator. He was a contemporary of Te Puea Herangi in the Waikato.

The Hāhi Weteriana was for some time dominant and influential in both areas.

Ngāi Tahu within the group were:

William Tapuhokiwairua Tainui, Airini Grenell, Hinemoa Linda Grennell, Tony Tikao-Barrett, George Gray, Tukitaharangi Weller Ellison, Mori Mervyn Coral Mei Ellison (Mrs Pickering), Taka Moss (nee Ropata/Ellison), Joseph Tutawhiao Moss, Alan Fife.

To my knowledge, the last survivor of Te Waiata Māori Choir is our Tāua Mori Pickering (nee Ellison) of Dunedin, now in her 91st year.

The Rehua Marae in Christchurch has numerous photos and memorabilia of the Waiata Māori Choir in their hey day (1920s -1930s).

Terry Ryan, Hāhi Weteriana, Ōtautahi



Answers to Crossword

Across

- 1 Kaitangata
- 9 Awa
- 10 Wā
- 11 Toa
- 12 Ia
- 13 Ahuriri
- 15 Kiore
- 17 Ua
- 18 Mō
- 19 Rā
- 20 Tātāhau
- 23 Nau mai
- 26 Ika
- 27 Ua
- 28 Oha
- 30 Nae
- 32 Ahu
- 34 Manawawera
- 37 Tama
- 38 Epa
- 39 Aea
- 41 Uku
- 42 Ōtākou
- 44 Ai
- 45 Kū

Down

- 1 Kāikanui
- 2 Awai
- 3 Ia
- 4 Awhe
- 5 Nāu
- 6 Atiati
- 7 Ati
- 8 Mātou
- 13 Aramoana
- 14 Rua
- 16 Oru
- 18 Mā
- 20 Tia
- 21 Aki
- 22 Hā
- 24 Āe
- 25 Āhea
- 29 Pū
- 30 Namu
- 31 Kapa
- 32 Ārau
- 33 Hae
- 34 Maka
- 35 Wētā
- 36 Waka
- 37 Tū
- 40 Aku
- 43 Oi

TAMARIKI MĀ



Painting by
Jared
French
(age 13)

Winner!!!!
Congratulations to Rosina Scott-Fife who was our competition winner. The Māori name for the fur seal is kekeno

Cast a net and see how many different types of ika you can find

K O U R A H T M
I U W E R K E O
N O K W H E R H
A E R U P K A I
P P A I N A K A
H A P U K A I R
T U N A R X H L
Q A D P I P I S

Answers in the next issue of
te Karaka

DID YOU KNOW?
The Giant Squid has eyes the size of volleyballs.

New Zealand has three native frogs. They live in the forest, climb trees and whistle.

In space astronauts can't cry – there's no gravity so their tears won't flow!