

te Karaka



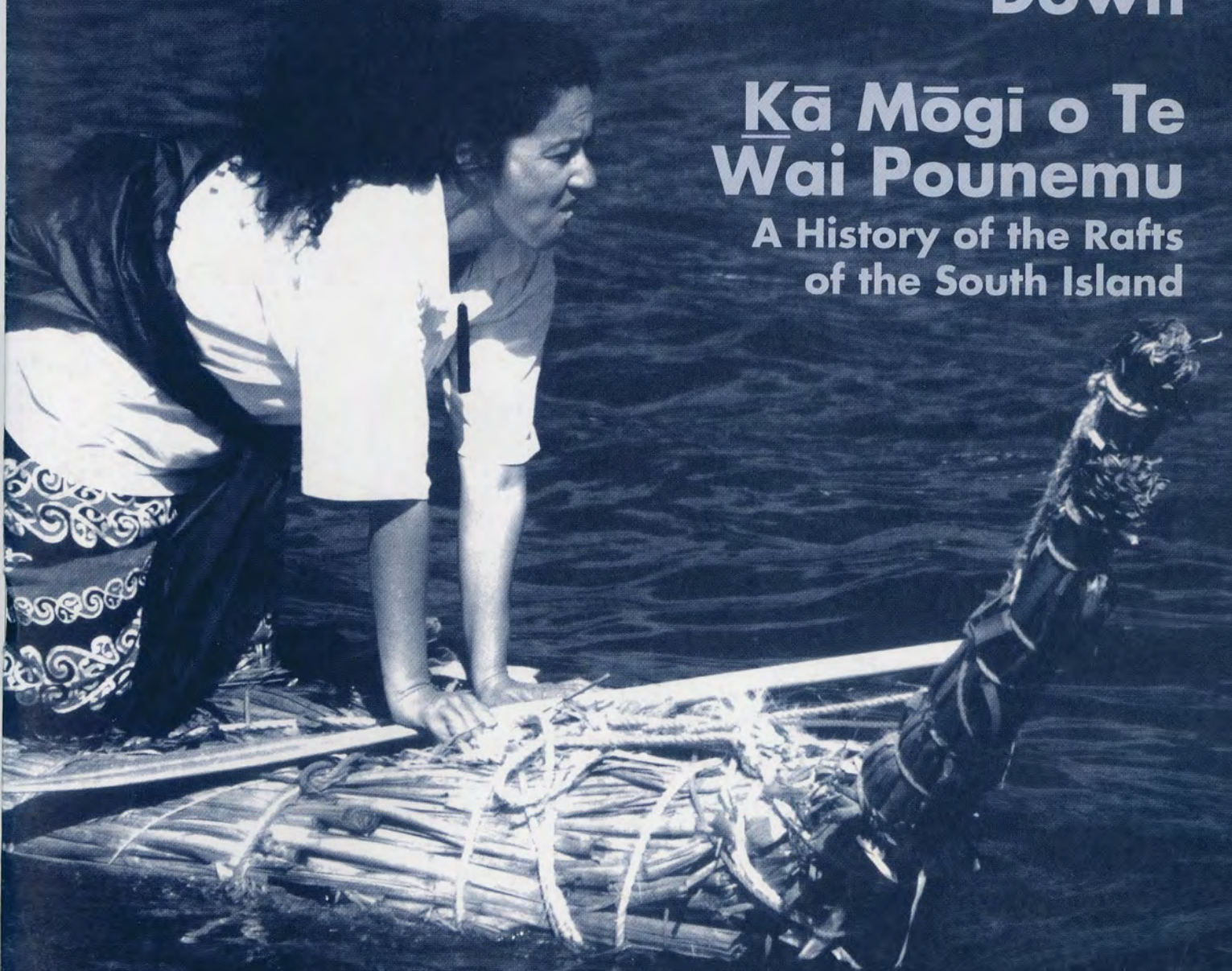
THE NGĀI TAHU MAGAZINE. RAUMATI/SUMMER 2000

**Kaiwhakahaere calls for
Settlement over Māori
fisheries row**

**Sir Tipene O'Regan Steps
Down**

**Kā Mōgi o Te
Wai Pounemu**

**A History of the Rafts
of the South Island**





George Newton Te Au

George Te Au was a man who worked hard to achieve the goals he set for himself, a skill he learnt at the hands of his grandmother Tuihikau Russell while working tītī on Taukihepa.

Born in Bluff on the 23rd of February 1921, George was the fifth of twelve children born to Maraea and Charles Te Au.

He spent his childhood in Bluff before moving to Invercargill. At age fifteen George left school to work at Mathesons Fish Shop in Invercargill. He later went on to work for the city council as a grader driver and eventually advanced to become the Supervisor of Roads, a position he held until his retirement.

In 1938 George married Julia Moylan (who passed away in 1993) and raised three children, Desmond, Carol and Lavina. They later went on to adopt their fourth child, Lindy. Their legacy now extends to 20 grandchildren, 40 great-grandchildren and 5 great-great-grandchildren living throughout New Zealand, Australia and England.

After the war George and Julia, along with many of their dedicated friends, began raising funds for their vision of a marae for the people of Southland. This vision was to become a reality with the opening of their wharekai in 1983. Since then the marae has grown in structure and strength, from a small group's vision to a gathering place for the people

of Southland. It is testimony to what can be achieved when you have a dream and you set out to achieve it.

When George retired, his love and passion for the marae saw him becoming involved in all issues pertaining to Māoridom. The love he had for his people saw him travel the Ngāi Tahu rohe and as far afield as Canada and Japan. This love and passion eventually took over his life and he worked tirelessly. Throughout the period of the Claim negotiations until the Settlement in 1998, George showed enormous commitment and was always in attendance to offer his support. He was the Chairperson of the Waihōpai Marae Committee for a number of years and the Chairperson of the Waihōpai Rūnaka. He was also the Waihōpai Rūnaka delegate from day one until his retirement due to ill health last year.

Sport always played an important role in George's life. He was involved for a number of years with marching and with rowing, but it was soccer that was his great love. After many years of playing, he went on to become a New Zealand Referee and eventually to being a member of the New Zealand Football Association executive, Manager of the NZ under-17 team that toured Japan and was Southland Administrator of the Year.

As well as his commitment to Ngāi Tahu and his sport, George took on a number of other roles and responsibilities. These included being an honorary fisheries officer, a Māori warden, a delegate to the New Zealand Māori Council, a member of the Guardians of the Lakes Committee and a member of the Radio New Zealand Māori and Pacific Island Programme Advisory Committee.

George achieved much over his 78 years with many honours including an MBE being bestowed upon him, but his greatest achievement was his ability to unite people, from far and wide. He will always be remembered for this and for his love and commitment to his people.



Terence Patrick (Paddy) Gilroy (14th April 1948 – 23rd December 1999)

Paddy Gilroy was the son of Alice (née Black) and Terence Gilroy of Bluff. Paddy was an active member of Te Rūnaka o Awarua and Te Rau Aroha Marae for a good fifteen years. During this period, he chaired the rūnaka for six years and was our delegate to Te Rūnanga o Ngāi Tahu for three. Paddy always worked hard for us and represented iwi in many forums. His loyalty and commitment to Awarua and Ngāi Tahu never ceased.

In his employment as the Kaupapa Atawhai Manager with DOC in the Murihiku rohe, Paddy worked to cement the relationship between the Crown and iwi and met with much success.

A person who loved people, Paddy was good at relationship building and this was demonstrated on many occasions in his work, the wider community and on marae throughout Te Waipounamu. He liked to have fun and had an excellent sense of humour.

His sudden passing leaves a gap in many people's lives, however his memory and his actions will remain forever in the hearts of the Awarua and Murihiku people.

Ki a koe e te hoa,
Haere, haere ki ō tātou tūpuna kua
wehe atu ki te Pō
Haere, haere, haere rā.
Moe mai rā i roto i te manaakitanga
o tō tātou Atua
Haere, haere, haere atu rā.

te Karaka

THE NGĀI TAHU MAGAZINE

Raumati / Summer 2000

EDITOR
ASSISTANT
EDITOR
CONTRIBUTORS

Gabrielle Huria

Adrienne Anderson
Pirimia Burger
Ross Calman
Donald Couch
Jackie Curtis
Wiremu Gillies
Thelma Manaena
Ripeka Paraone
Riria Pirika
Hana Potiki
Tahu Potiki
Eruera Prendergast
Te Maire Tau
Ariana Tikao
Clayton Tikao
Kelly Tikao
Nicky Tipa
Marahia Tipa -Te Kahika
Maatakiwi Wakefield
Claire White
Paul White
Dion Williams



DESIGN Jenny Rendall

PRINTING Spectrum Print

PUBLISHER Ngāi Tahu Publications Ltd
PO Box 13 046, Christchurch
Phone 03-366 4344
Fax 03-365 4424



Te Tapuae o Rehua
Ka tēa te pae tawhiti - Nitere ultra fines

Contributions and letters to the Editor
should be sent to:

TE KARAKA

The Editor, Office of Te Rūnanga o Ngāi Tahu
PO Box 13 046, CHRISTCHURCH

© 1995 The entire contents of *te Karaka* are copyright and may not be reproduced in any form either in part or in whole without the written permission of the publisher. All letters addressed to *te Karaka* will be assumed intended for publication unless clearly marked "Not for Publication".

Opinions expressed in *te Karaka* are those of the writers and not necessarily endorsed by Te Rūnanga o Ngāi Tahu.



Issue 13 published February 2000

© Ngāi Tahu Publications Limited

ISSN No. 1173/6011



editorial

GABRIELLE HURIA

Ngā mihi o te tau hou ki a koutou. Tribal life in the new century promises to be full and exciting. *Te Karaka* kicks off the year with a range of articles. Maatakiwi Wakefield in her essay on the use of mōgī (rafts) sheds some light on an ancient practice of our tūpuna that is still used today. While the debate on genetically engineered food rages, Tim Rochford provides us with an argument from a Ngāi Tahu perspective. He illustrates how the lessons to be gained from our myths can well be applied in this arena.

Sir Tipene O'Regan's resignation from the corporate life of Ngāi Tahu marks the end of 24 years of service. He first joined the Ngāi Tahu Māori Trust Board in 1976 and was appointed as Chair in 1983. On page 6 he outlines the reasons for his departure. His visionary leadership has contributed to the iwi achieving the results we share today.

One of the most important issues facing the tribe is the resolution of the Māori fisheries debate. In the last issue of *te Karaka* we provided a beginners guide, in this issue Mark Solomon extends the argument from a Te Rūnanga o Ngāi Tahu perspective. It is astounding that 71% of iwi representing 61% of the Māori population have already agreed to the "Optimum Allocation Model" and yet the debate continues. In agreeing to this model Ngāi Tahu have made huge compromises. At what point do we say enough – we will no longer accept the tyranny of a vocal minority.

On a more creative note we continue our series "Pātaka Kōrero" by Hana Potiki. It is designed for all students of te reo wherever you may be. If you have any questions on any aspects of the language this is the place to ask. We are also pleased to present works from the two Ngāi Tahu winners of the Huia Publishers Short Story Awards. Both Pirimia Burger and Marahia Tipa-Te Kahika have set new standards of creative achievement for our rakatahi. The talent and accomplishments of our young achievers adds hope and vitality to the tribe. It looks like the future that we talk about and plan for so passionately is in good hands.

Cover Photo: Mataakiwi Wakefield paddles a mōgī at the 1998 Hui-ā-Tau at Ōnuku

www.ngaitahu.iwi.nz

contents

TE KARAKA - Raumati / Summer 2000



6



9



13



4

- 6 **Sir Tipene O'Regan Steps Down**
Retirement after twenty four years of service
- 9 **Kā Mōgī o Te Wai Pounemu**
Matakiwi Wakefield provides a history of the Rafts of the South Island
- 12 **D.N.A. - Do Not Alter**
Tim Rochford provides a thought-provoking perspective on the issue of genetic engineering
- 13 **Three New Faces at the helm of Ngāi Tahu Development Corporation**
Meet three recently appointed Ngāi Tahu Development Corporation board members
- 17 **Michael Tahumata Opal Maze O'Connor**
A biography of a Ngāi Tahu kaumatua
- 19 **Moving up the Ranks at Sealord**
Patrick Smith has been working at Sealord for the past twelve years
- 20 **The Value of Restorative Justice**
The Howard League for Penal Reform argue the value of restorative justice for Māori offenders
- 21 **Where's Jake?**
Hoi Polloi; another successful Ngāi Tahu business
- 20 **News from the Whakapapa Unit**
The latest news from the Whakapapa Unit
- 23 **What gets measured gets done**
A Ngāi Tahu Development Corporation project designed to ensure better delivery
- 27 **Nature's Paradise - The Sinclair Wetlands**
A precious wetland area on the Taieri Plain
- 40 **Ngāi Tahu Huia Short Stories**
*'Words and Wonders' by Pirimia Burger
'Mā te Wā' by Marahia Tapa -Te Kahika*
- 45 **A Letter from South Africa**
Descendants of the Ashwell whānau living in South Africa
- 47 **Gone No Address List**
Have you and your whānau been receiving your Ngāi Tahu mail?

Regular Features

- 3 **Ahakoā he iti, he pounamu**
News and reviews from members of Ngāi Tahu whānui
- 5 **From the Kaiwhakahaere**
Row over Māori Fisheries assets needs settling now
- 24 **Te Pātaka Kōrero**
- 28 **Young Achievers**
The successes of six Ngāi Tahu rakatahi
- 43 **Crossword**
- 43 **What's Cooking**
- 44 **Ngā Reta - Letters to the Editor**
- 53 **Tamariki Mā**

Development Corporation

- 31 **Rūnaka Profiles**
- 34 **Kāi Tahu Whānui ki Tāmaki - Makaurau**
- 34 **Te Akarapō**
- 34 **The Horomaka Out of School Pilot Project**
- 36 **Toi Rakatahi**
- 38 **Ngāi Tahu Development Corporation Product Order Form**

Kaumātua Celebrate Fifty Years of Marriage

By Erihana and Michael Ryan



Cutting the cake - Ruahine and John with Neville and June Kemp.

An early rise on a sunny morning over the Christmas period was a pleasure when we attended a breakfast held for Ruahine and John Crofts to celebrate their golden wedding anniversary on the 29th December last year. We were greeted by Ruahine and John and escorted to tents that provided welcome shade and were beautifully decorated with flowers and gilt.

Clearly the Crofts whānau had worked hard to produce a delectable breakfast. John welcomed us then spoke entertainingly about their early years of marriage, recalling the key people who had supported and assisted them in their marriage. The party included Neville and June Kemp, who had also married on the same day. The celebrations continued later in the day when the party crossed the road to Neville and June's house.

After much happiness and laughter, and wonderful singing we were treated to champagne and fabulous food, and we then settled into whānau conversation. The chat and laughter went on for some time with all of the celebrants telling jokes and teasing each other. Apparently the party went on long after some of us left.

When Dreams Become Reality

You may recall in issue 12 of *te Karaka*, Mark Solomon's plea for the return of taonga missing from Kaikōura.

The day after that issue came out, Mark received a phone call from a woman. She had dreamt about a hei tiki in a pawn- shop. Recognising the pawn- shop as one she knew, she paid them a visit and the dream became a reality. The hei tiki was there in the shop. Although the taonga was not from the missing collection, the woman who wishes to remain anonymous called Mark to tell him her story. Mark went to the shop and purchased the hei tiki for \$200 to be added to the Ngāi Tahu collection.

He then took the hei tiki to the Canterbury Museum in an attempt to find out its history. They told him that the original stone had been cut with an emery saw which indicated that its age was post European but that the shaping had been done with sandstone, the traditional Māori method. The museum placed a value of between \$2000 - \$3000 on the taonga. Mark has offered the woman the opportunity to name the pounamu.



photo : Lloyd Park

Children of Tāne - Nature's Vanity

After winning the Supreme Award at the Invercargill "No Labels Please" wearable arts awards, sisters Lowana Clearwater and Charmaine Ropihi, decided to extend themselves and enter the Montana New Zealand Wearable Arts in Nelson. They were awarded a Highly Commended in the Creative Excellence Special Awards category. Their entry, "Children of Tāne - Nature's Vanity" was based on the Māori myth, "What The Kākā Stole From Kākāriki". Made from tītī feathers it was painstakingly dyed to represent the vibrant red breast of the kākā.

The Highly Commended award was judged by the Wearable Art creator, Suzie Moncrieff. She described the entry as "a lush and interesting entry."

"I love the arrangement of the feathers and how well they are used to overall effect. The garments convey an environmental message in an opulent fashion statement. It's clever and effective."

Children of Tāne - Nature's Vanity
Photo courtesy of The Nelson Mail

Ngāi Tahu sports hero acknowledged in Hall of Fame

Tom Ellison was a remarkable figure of New Zealand rugby in the late 1800s and one of the most influential the game has known. In November 1999 Tom Ellison's contribution to our national game was acknowledged at the grand opening in Dunedin when he joined 152 fellow sports heroes inducted into the Hall of Fame since it was formed in 1990.

Tom was represented at the ceremony by his grandson Chris Johns of Auckland and grand-nephew, Edward Ellison. The Hall was opened by the then Prime Minister, Jenny Shipley.

Prior to his induction, Tom was already acknowledged at the Sports Hall of Fame by a large framed silver fern hung at its entrance. The fern bears a caption relating the story of how he had successfully moved at the first annual meeting of the New Zealand Rugby Football Union, that the national playing uniform should be a black jersey with a silver fern. In 1893 he captained the first New Zealand team to wear the new jersey that went on to become symbolic of all New Zealand sport.



Māori Food Basket for India

Pictured Left to Right: Trade Commissioner Peter Healy with Benjamin Brennan, Aroha Goodwin and Bob Taane from the Ngā Hau e Whā performance group which accompanied five Māori companies to India in September 1999 as part of a "Taste of New Zealand" food promotion at the Taj Mahal Hotel in Delhi organised by Trade New Zealand.



Harkness Fellowship

Anake Goodall of the Ngāi Tahu Settlement Implementation Unit was recently awarded a Harkness Fellowship. This Fellowship will allow Anake to undertake a year's study at an American University commencing in July/August of this year.



... Continued on page 46

Row Over Māori Fisheries Assets Needs Settling Now



A key feature of all new Governments is the desire to make a mark early on in their term by initiating change. The new Labour-led coalition Government is no exception. One of the issues creating significant debate is that of the Waitangi Fisheries Commission and the allocation of the fisheries asset. I guess that this debate was inevitable given the number of Māori MPs and the number of disparate views on the allocation of the fisheries assets.

Two issues are creating debate. The first is extremely valid and acknowledged as such by most Māori. That is that the debate with regard to allocation has gone on for too long and cost too much money. The money that has been spent on defending this case in court could have been far better spent on benefiting Māori. No one can disagree with this and in fact it is the one common thread that binds all the parties together.

The second issue is the debate over the allocation model. Who should benefit from the allocation of the fisheries asset? To understand this and the views of both parties you need to understand the background.

In September 1992, Ngāi Tahu, along with all other iwi in New Zealand, agreed to a settlement of all historical claims in relation to fisheries. The Crown left Māori, via the Waitangi Fisheries Commission, with the task of dividing the assets between those iwi that are entitled to benefit. After debate over how to allocate this asset the Commission agreed that it would be divided along the following lines:

- inshore fish stocks (those caught in a depth of less than 300 metres) allocated to iwi based on their coastline and
- deepwater fish stocks allocated fifty percent on the basis of coastline length and fifty percent on the basis of population.

This model was seen as a compromise by many iwi, Ngāi Tahu in particular, who felt that their real allocation should have been substantially more but who also knew that it would only be through compromise such as this that a resolution would evolve.

Significantly the Waitangi Fisheries Commission reports that 71 % of iwi, representing at least 61 % of the Māori population have signalled their acceptance of that model as Sir Tipene O'Regan (Chair of the Commission) pointed out in the Commission's Annual Report:

"Since when in a democratic society, has a sixty-one percent poll been insufficient to put an issue beyond doubt? That is a margin our political party leaders can only fantasise about. It is substantially greater than that by which the biggest recent change in our electoral system, MMP, was mandated by the electorate."

So why hasn't the allocation occurred? Essentially because groups, who refer to themselves as Urban Māori Authorities (UMA), are now arguing that the fisheries assets should not be allocated to iwi, but to any number of groups representing Māori. The UMA argue that iwi are unable to deliver benefits to all Māori and that iwi allocation discriminates against those who are unable to demonstrate their lineage or whakapapa back to an iwi.

It is these sentiments that Ngāi Tahu takes considerable issue with. For the past year, since the Ngāi Tahu Claims Settlement Act 1998, Ngāi Tahu has delivered significant benefit to its tribal members, the majority of whom are urban dwellers.

We have, through our tribal register, managed to contact and register over 25,000 members who live both in New Zealand and internationally. Each one of these members receives some form of recognition and benefit from Ngāi Tahu.

What's more the UMA's belief that Māori should not have to prove their whakapapa or their "Māoriness" is contrary to all that is culturally important to Māori. Whakapapa is what makes you Māori, it is the most significant cultural concept to Māori and the UMA destroy this each time they underplay its significance to us. My question is how can you identify as a Māori if you don't understand or honour the concepts that are intrinsic to who we are? What right do you have to benefit from an inheritance if you can not prove your lineage? It would not happen in the Pākehā world so there should not be an expectation that it should happen in the Māori world.

The other issue that John Tamihere and Sandra Lee continue to infer is that the asset has sat unused and not benefiting our people. This is also wrong. Since 1990 the Commission has offered quota to all iwi by means of an annual lease. This has allowed iwi fishing companies to not only build expertise in the fishing industry but also to return income to tribes and provide jobs and training within the industry.

Ngāi Tahu and other iwi have made compromises with the fisheries allocation, we have made allowance for UMA and we have won every legal challenge, including a case before the Privy Council, thrown at the allocation so far and yet still we are having to battle.

I agree with John Tamihere and Sandra Lee we do need a resolution to this issue. We do need to allocate the resource and we need to get on with providing a secure and long-term benefit to Māori. Our request is that we are allowed to do just this without further legal or legislative interference.

Sir Tipene Steps Down

O'Regan



In November last year, Sir Tipene O'Regan resigned from the corporate life of Te Rūnanga o Ngāi Tahu. After many years of service to Ngāi Tahu his visionary contribution has helped the tribe claim its rightful place in the South Island.

The following extract is from an interview with Sir Tipene O'Regan on National Radio's Kim Hill Show. The interviewer is Rae Lamb.

RL: Well, the question is why?

TOR: The first point I think is, that it is not particularly sudden. In 1996 I told a Select Committee very plainly that I and my peers of the old Ngāi Tahu Māori Trust Board in bringing forward the new structure of Ngāi Tahu, Te Rūnanga o Ngāi Tahu Act through the Waitangi Tribunal, we had essentially designed ourselves out of a job. And for me that was a key point because it's just a little over thirty-one years ago that I was drafted by the then Chairman of the old Ngāi Tahu Trust Board, the late Frank Winter, to help him prepare petitions for parliament....

RL: Did you not think though that given you are very much the public face of Ngāi Tahu, that there could be a continuing role for you as a leader in there?

TOR: Well that's an issue for Ngāi Tahu. I still have my relationships with my own marae at Awarua in Bluff. I succeeded the late Bob Whaitiri as the Upoko of that rūnanga and I still have my various relationships within the tribe. Some of those are leadership in a different way. I think also it is quite important that I was given a job to do thirty odd years ago, and I've done it and that is the time to stop.

RL: It seems very hard though to an observer to understand how a man such as yourself who's been so intricately involved, so tied up with all of these things can now be saying, hey, I'm going to go into the back seat.

TOR: I have no difficulty doing that. I have never walked away from a job which I've been mandated to do. If someone wants to shoot me, they can shoot me in the chest face on and well, they will have to wait for my second coming but I have done that job. Now there is a whole lot of things in that, that I hugely enjoyed. I love the new projects, I love getting small businesses up and running, I love getting our people empowered over their own assets.

I think few things gave me greater joy than to watch the people of Kaikōura not so long ago simply decide to double the length of their meeting house and pay cash for it. There was no bingo. They paid for it out of their own locally earned and developed resources. They had control of their own lives. They were not dependent people any more and the more one can do that for communities the better it is for our future.

I formed a view a long time ago that the State could never deliver a solution for Māori. That had to be – could only be – done by Māori control with Māori assets and basically that means the tribe. There are all sorts of arguments about where you go – you have hapū, iwi or whatever but it is certainly not a racebased thing. I have concluded that fairly firmly.

RL: Looking through the files last night one thing that you've been given a lot of credit for is going out and head hunting good people, Māori and Pākehā to look after the bureaucracy for Ngāi Tahu?

TOR: Well, no... to look after the assets. I have had no responsibility for those who manage the bureaucracy. My concern has been to drive the assets because the greatest problem that Māori have had and certainly Ngāi Tahu historically, has been their decapitalisation as a people. My task has been to restore, to recapitalise them. I've done that and even just this past year, I and my colleagues have produced a \$10.1 million dividend and a \$25 million increase in asset worth.

RL: But that job is still not done, is it?

TOR: No, but it will always go on... you don't clear the New Zealand deficit in a day...

RL: Nevertheless there are people in Ngāi Tahu who say that you are leaving a big vacuum. I mean, we talked to Charlie Crofts this morning and he said they haven't actually accepted your resignation yet and they really are reluctant to let you go.

TOR: Well, Charlie has always been a difficult personality however much I love him. And he will go on with running those sorts of lines for a while and I value that. What I have resigned from has been my line of responsibilities to the Ngāi Tahu Shareholder. I'm still here, I'm not leaving New Zealand.

... I have gone to the top of the main mast and I have jumped off but it is time to have that rest and reflection and some of the things I need to do in my own life. One of the things I have to do is to design a reasonable future for the next five to six years...

RL: For yourself as against Ngāi Tahu?

TOR: Well, for myself...and for my family. I don't think many people understand what the sort of thing that I have been involved in and others like me... it never ends. It is unrelenting, it never stops and to one extent I have been

reasonably durable. That durability comes at a high cost. It's just a question as to what extent you are prepared to continue paying it. I am confident that eventually Ngāi Tahu and the other tribes will find their way through. I am convinced that the basis on which the tribes are developing is appropriate and right and they have got a solid asset that they can grow.

Now the great difficulty will be learning to distinguish adequately between spending and investment and... that is the same problem the nation has. The other thing is, there is an awful lot of rubbish talked by politicians and others – line umpires of life I call them – who have never been in a fight themselves but spend their time judging others. There's a huge amount of talk by them about corporatisation and things of this kind but you've got to have some sort of structure. You have to have a structure that can hold assets and maintain them for future generations. If a Māori structure falls over, it is not like Parliament, you just don't lose a Government and another comes in and starts taxing again, there is only one bag of capital so that must be actively grown for that future. But you have also got to provide for the present and for the short to medium term. Finding that aggressive approach towards investment and really investing is the only way you are going to generate the kind of wealth that is needed to distribute within the tribal community to alleviate its issues or indeed just to give the owners their proper returns...

RL: And you don't think you should still be there looking after the Holdings Company...making sure that those things are done?

TOR: Well, that is up and running...

RL: ...you know the job is not done...when we get back to it...

TOR: ...The job is never done. The job goes on forever and Ngāi Tahu will have to defend itself against the pressures of the State. Ngāi Tahu as a part of the South Island will have to defend itself against the depredations of northern democracy, which always basically predates upon the productive regions, will always do it, does it in all cultures. Ngāi Tahu has got a huge number of things it will always have to do and I cannot do them and I cannot lead that forever...

RL: But why now?

TOR: Well, why not now? I signalled my intentions to the Kaiwhakahaere, Mark Solomon some time ago.

RL: Did he try to persuade you to stay?

TOR: Yes...and there have been some very wonderful things said for which I am hugely grateful and appreciative. I will look with huge interest on how our people advance and I will still be maintaining my interest at a more micro level.

Jodi Cameron (Waihopai) on one of the mōgi ama from Rāpaki 'Te Anihā ki Huirapa'

I te taha o tōku hākoru, e tākoto ana tōku korowai tapu ki Kaikoura tae noa atu ki Rakiura.
Ki te taha o tōku hākui, ka whatu taku tāniko i kā aho ki Rēkohu ki Wharekauri, ā, ka tau te whāriki nei kei raro i te maru o Taranaki Mauka. Ko Maatakiwi Wakefield taku ikoa.

The following article is from a University essay written as an assignment for Te Whare Wānaka o Waitaha, University of Canterbury, Art History Department.

KĀ MŌGĪ O TE WAI POUNEMU

The Rafts of the South Island

By Maatakiwi Wakefield

Whatu karokaro he takata,
toitū kā taoka,
toitū te mana!

The origins of the watercraft constructed in Te Wai Pounemu during the earliest period of Māori settlement stem from the people of the Kāhui Tipua and the Waitaha, who were among the first occupants of this area. The watercraft were developed from a need to traverse the wild, unpredictable South Island waterways, and were an important tool used to harvest seasonal mahika kai. According to Awatea Edwin, the traditional name given to these watercraft by the Waitaha was mōgi, due to their raft-like appearance. Unlike waka taua, and waka ama, mōgi were temporary water vehicles, constructed from bundles of raupō and/or kōrari, strapped together with harakeke. These plants were

utilised because of their buoyant nature, and constant availability around the waterways of Te Wai Pounemu.

With the arrival of the Kāti Māmoe, the tradition of ruru mōgi was absorbed quickly into their culture. The Kāti Māmoe, like Waitaha, used mōgi in their seasonal migration for mahika kai, and travelling to and from neighbouring marae along South Island waterways (rock drawings of mōgi can be found in the caves at the Ōpihi and Maerewhenua rivers). When Kāti Tahu migrated to Te Wai Pounemu, they absorbed both Kāti Māmoe and Waitaha into their iwi, and adopted the tradition of ruru mōgi into their Kāti Tahutaka. The knowledge

of ruru mōgī was retained by those who directly descended from Waitaha and Kāti Māmoe and became used extensively in the South Canterbury region by Māori navigating the waterways.

It is unclear as to whether the name *mōgī* given to the watercraft in the Waitaha period, changed to *mōkihi* during the Kāti Māmoe period or the Kāi Tahu period. Strong dialectal evidence and oral tradition such as pakiwaitara show that the change of name most likely occurred during the absorption period of Kāti Māmoe into Kāi Tahu. The more commonly known name *mōkihi* is derived from two words, *mōki* meaning *raft*, and *hi* meaning *to fish*. The prevalent use over time of the dialectal Kāti Māmoe/Kāi Tahu *k* replaced the dialectal Waitaha *g* in the name mōgī but the construction method and appearance of the craft remained the same.¹

Mōgī were usually constructed by the people occupying the waterways of the South Island, who according to Tim Te Maiharoa were known as the rūpara. They were the kaitiaki for both the rivers and the knowledge of ruru mōgī and had strong whakapapa to Waitaha and Kāti Māmoe. The rūpara used the natural resources that were seasonally available to them in the construction of mōgī. These plants were the raupō, from early spring to mid-autumn, and the kōrari and harakeke, from late autumn to early winter. Neither material was used during the winter months to allow for their rejuvenation. Although the rūpara were the main builders of the mōgī many Kāi Tahu also held the knowledge of their construction. This is recorded in Kāi Tahu oral traditions such as Te Haereka o Tānetiki.²

Mōgī construction usually occurred on the banks of the waterways where materials were plentiful. Raupō and kōrari were selected due to their natural buoyant "honeycomb" quality when dried, and strapped in bundles measuring from two to approximately twelve metres in length, with pre-boiled soaked harakeke (Te Maiharoa).

Kōrari is recorded in pre-1840 written and oral accounts of early South Island voyages as the more favoured material for early mōgī construction. This was possibly due to the minimal amount of time and effort required in preparing it for construction purposes. Raupō, however, required a minimum of four to six weeks to dry following cutting, and was more likely favoured for pre-planned one to four man voyages.

Because of its more durable nature, kōrari was the most popular material for the larger type of mōgī, which were known as *waka pahi*³. Raupō was less favoured because of its more supple nature, but according to Beattie was added to the waka pahi as a lining for the comfort of its passengers. It is unclear whether the raupō was pre-dried or used green, but because raupō was used inside rather than outside the waka pahi, its dryness would not have been of major concern.

The appearance of the waka pahi in relation to its shape, size, and length was more like a boat than a raft, and had a strong resemblance to the waka taua.

¹ It is interesting that Harlow makes no reference to either *mōgī* or *mōkihi* in his word-list, although some of his principal informants such as Beattie and WBD Mantell have recorded their usage and names within their manuscripts.

However, unlike the waka taua, the tā of the waka pahi was raised, and the ihu was lowered. This was because the waka pahi sat *in* the water, rather than *on* the water like a waka taua. The raised tā helped the vessel to cut through the water as opposed to gliding across it like the waka taua (Edwin).

Other similarities between the waka pahi and the waka taua were the seats of the vessels and their raised sides. The sides of the waka pahi however, unlike the waka taua, had mānuka placed in them for added strength. The seats of the waka pahi were positioned and styled similar to those used on the waka taua, but they were made from mānuka branches lashed together. The waka pahi had no carving or decoration on it, because, according to Beattie, it was considered to be an easily made temporary working vessel rather than a permanent ceremonial vessel. In addition, unlike the waka taua, the mōgī was not constructed as an ocean-faring vessel, but for use on inland waterways.

The actual size of the waka pahi varied depending on the waterway it was to be used on, and/or purpose for which it was being constructed. They were believed to be from eight to over eighteen metres in length, and one to two metres in depth. While travelling along the Poutini coastline in the 1830s with fellow explorer Thomas Brunner (now the route of the Heaphy Track), Charles Heaphy recorded seeing the construction of a large mōgī from kōrari on the banks of the swollen Karamea River. Heaphy describes in detail the construction process of a "twenty-two feet (6.6 m) long by five (1.5 m) in breadth" mōgī made from several bundles of kōrari, "each about 10 inches (25 cm) in diameter and 20 to 24 feet (6 to 7.2 m) long" (Brailsford, pp50-51).

Heaphy and Brunner's guides were recorded as being Kahu of Kāi Tūmatakōkiri of the Whakatū region, and Tau of Kāi Tahu.⁴ It is unclear as to which guide possessed the knowledge of ruru mōgī, but it is most likely they both did, as both their iwi were known to frequently use mōgī. Heaphy remarked on how lightweight the completed twenty-two foot mōgī was, despite the amount of material required to make it, and noted the mōgī "could be carried by the four of us..." (Brailsford, p51).

Both Beattie and Heaphy noted in their manuscripts the transportation of either large groups of people and/or smaller groups with a large quantity of possessions by waka pahi (Dacker, p35 & Brailsford, p171). In addition they noted that on occasion sails were used on mōgī which usually consisted of a blanket and/or whāriki. The names that were recorded by Beattie were *tiaka* in Kā Pākihi Whakatekateka o Waitaha region, and *rā* in the Murihiku region (p109 & p287).

Heaphy did not give a name for the sails used in the Poutini region (Brailsford, p51). The more common method of manoeuvring the mōgī, whether large or small, were with legs, paddles and/or poles. The names given

² According to Beattie, Tānetiki was the son of Tūāhuriri, the founding tupuna of Kāi Tūāhuriri of Kaiapoi and Tuahiwi. Tānetiki (and others) drowned while crossing the Mahinaapua River on a mōgī

Hohepa (Joe) Wakefield with Che and Tiaki Cameron



by Beattie for this type of manoeuvring were *hoetia* for paddling on one side of the mōgī (used in Murihiku, p109), *toko*, a type of pole (used in Kā Pākihi Whakatekateka o Waitaha, p287) and *takopi*, paddling with legs (used in Whakatū, p496). The names recorded in Waitaha tradition are *māipi*, a type of pole that was also used as a weapon (Edwin), and *hoe*, paddle (Te Maiharoa). Although the name *hoe* is also given to the paddles of waka taua, the paddles of the waka pahi are shorter and more robust.

The mōgī raupō were smaller one to four passenger vessels, used to harvest mahika kai associated with the South Island waterways (Beattie, p 287). Examples of mōgī raupō use as given by Beattie were fishing on the Waitaki river in the Murihiku region, and hunting parera, on Lake Tūtaepatu near Kaiapoi in the Kā Pākihi Whakatekateka o Waitaha region. Beattie recorded the construction of mōgī raupō in the Whakatū area and described the appearance of the mōgī as "tied in... small, tightly-bound bundles [that] ...might take five or six bundles to make one wall of the moki [sic] and a similar number for the bottom" (p496). Kōrari was possibly added to the bundles of raupō during the construction to increase strength and flotation (Edwin).

River and lake raupō were more favoured than swamp raupō, due to their thicker composition. This composition produced a better "honeycomb" when dry, which was important for buoyancy – when wet, the honey-comb swelled providing flotation for the mōgī. Bill Dacker describes both types of mōgī as having been "once used throughout New Zealand [however] by the 1840s they were seldom used in the North Island." (p33). The continual usage of mōgī in Te Wai Pounemu until the Second World War highlights the importance of this vessel for "traversing and negating the many rivers and lakes" of Te Wai Pounemu (Dacker, p33).

The mōgī were important water vessels used by Kāi Tahu whānui tonu pre- and post-1840 for travelling the South Island's waterways, to harvest seasonal mahika kai, and for inter-marae contact. The mōgī, unlike the waka taua or waka ama, were non-permanent vessels constructed from the seasonal plants of raupō

³ The name *waka pahi* is more associated with the Moriori than South Island Māori. There is no known record of this name being used by Southern Māori before 1840. However to help distinguish between large or small mōgī I will refer to large mōgī as *waka pahi*

and harakeke that grew amply along the waterways of Te Wai Pounemu pre-1840. The mōgī were not ocean-faring vessels like the waka taua and therefore the size and material of the mōgī varied according to area, waterways and purpose for their construction. Although the traditional name of the water vessels may have changed from mōgī to mōkihi, the tradition of ruru mōgī has been preserved, and kept alive throughout the generations by the descendants of the Kāhui Tipua and Waitaha.

Glossary of Terms

Te Haereka o Tānetiki	The journey of Tānetiki
Harakeke	Flaxplants
Ihu	Stern
Kaitiaki	Carers
Kōrari	Harakeke flower stalks
Mahika kai	Seasonally gathered food
Kā Pākihi	
Whakatekateka o Waitaha	The Canterbury Plains
Pakiwaitara	Historical stories
Parera	Duck
Poutini Coast or Te Tai Poutini	The West Coast
Rūpara	River dwellers
Raupō	Bulrush leaves
Ruru mōgī	Mōgī making
Tā	Bow
Te Wai Pounemu	One of the traditional names for the South Island.
Waka ama	Outrigger canoes
Waka taua	War canoes
Whakatū	Nelson
Whāriki	Woven mat

References

- James Herries Beattie, *Traditional Lifeways of the Southern Māori*, A. Anderson (Ed), University of Otago Press, Dunedin, 1994.
- Barry Brailsford, *Greenstone Trails*, Stoneprint Press, Hamilton, 1996.
- Bill Dacker, *Te Mamae Me Te Aroha*, University of Otago Press, Dunedin, 1994.
- Awatea Edwin (Kāti Huirapa ki Arowhenua), Interview conducted at Koukourāata, 10-14 April, 1998.
- Ray Harlow, *A Word-List of Southern Island Māori* (Second Edition), Linguistic Society of New Zealand, University of Auckland Printing Services, 1987.
- Matiu Payne (Kāi Tūtehuarewa ki Koukourāata), Interview conducted at Koukourāata, 3 April 1998.
- Tim Te Maiharoa, *Ruru Mōgī* whānau collection video, Moeraki, 1986.

⁴ Brailsford, pp. 41,43.

D.N.A. Do Not Alter

By Tim Rochford

Hutia te rito o te harekeke
Kei hea te kōmakō e kō

If you pluck the heart of the flaxbush,
Where will the bellbird sing?

The issue of genetic engineering is one of the most significant facing Kāi Tahu Whānui today. How far should we allow science and industry to interfere with the DNA or essential building blocks of life itself? We are told of great medical and commercial benefits, while the risks are dismissed as insignificant.

I believe that the commercial interests of giant chemical companies have overridden the safety and concerns of ordinary people. They even call this industry of genetic manipulation – “bioprospecting”, as if our bodies, and those of our fellow lifeforms, are just another mine for these companies to plunder.

It is not as if they know much about the DNA they play with. Scientists will tell us that over 90% of DNA is “junk”. Given that DNA is supposed to be the most powerful drive of efficiency on the planet then it doesn't make sense that so much of it is useless. It isn't useless of course; it is just that we don't know what it does.

Our ignorance doesn't concern the chemical giants, any more than their own ecological disasters. Poisons, like PCBs (poly-chlorinated-biphenyls) and dioxins, have poisoned the fertility of people and animals all over the globe. They have poisoned the very where takata (womb), where life begins, and waiū (breast milk) that sustains our young on a planetary scale.

Despite this they expect us to trust them to play with the very foundation of life itself.

Our tīpuna knew of the power of DNA. It is the physical manifestation of whakapapa. Its ihi (power) was such that it was regarded as tapu. The knowledge of whakapapa was protected as the essence of each iwi. It gave iwi their link with atua, whenua and tīpuna – it is the very source of our mana.

They also knew of the balance of nature and importance of biodiversity as the ancient chant that opens this paper shows.

So what would our tīpuna think about genetic interference?

In traditional Māori society kōrero pakiwaitara (stories), waiata and whakapapa transferred knowledge and wisdom. The kōrero added flesh to the bones of whakapapa and gave our people a sense of their history

but also lessons in how to act and interact with the world around us. These kōrero have relevance for today.

For example, *Te Ao Mārama* (the world of light), was created by the separation of our parents Rakinui and Papatūānuku by their son Tāne Mahuta (the God of the living forest). They had been bound together by Papatūānuku's husband Takaroa (the God of the sea) who upon returning from a long journey, discovered them making love.

The separation (Te Weheka) gave the light and space needed for human and other life to grow. The recent decimation of the forests (the realm of Tāne Mahuta) has threatened the viability of that light and space, (ozone depletion and greenhouse gases) and expanded the realm of Takaroa (rising sea levels).

These stories were the accumulation of knowledge of a people who traveled widely over vast oceans and were forced to use wisely, the scarce resources they were given. Their stories are as eloquent in describing the dangers of environmental despoliation as any United Nations Convention.

The story of Māui fishing up the North Island is not only a good story but also code for the discovery trails used by Māui to discover Aotearoa. The story of the deeds of his brothers in breaking up Te Ika a Māui, is a pretty good description of the deeds of modern Māori fighting, in the lawyer-infested waters of Te Ohu Kai Moana.

The adventures of Māui also warn us about the ideas that underpin the genetic interference – the desire to control the life and death of nature. Māui sought to overcome death by conquering the fertility of Hine-nui-o-te-pō, the first woman.

In the attempt however, the absurdity of his arrogance was so laughable that neither his brothers, nor the birds that accompanied him, could refrain from laughing. The laughter of the Pīwakawaka (fantail) woke Hine-nui-o-te-pō and she crushed Māui between her legs.

Those who seek to emulate Māui should be very careful as the children of Tāne observe the growing human arrogance with the same derision.

Nō reira
Kia tūpato, kia tūpato
Ka titiro te Pīwakawaka
Hei wiriwiri i a ia
Kua tīmata te katakata

Three New Faces at the helm of Ngāi Tahu Development Corporation

In July 1999 three new members were appointed to the Ngāi Tahu Development Board. Te Rūnanga o Ngāi Tahu received forty nominations for the positions and a rigorous interview process took place to select the successful members. The successful appointee's were Tahu Potiki, Piri Sciascia and Arihia Bennett. They were chosen for their strong level of involvement and experience within Ngāi Tahu and the wider Māori community as well as their specific sector expertise.

Developing Ngāi Tahu to their full potential

Arihia Bennett is a woman who knows who she is and where she is from.

Her Ngāi Tahu connections come from her mother Pani (née Tainui). Pani, a descendant of Horomona Pohio, grew up at Tuahiwi, but also affiliates to Arowhenua, and Arahura. Arihia's father is William Ruwhiu, originally from Tokomaru Bay.

There was a very strong work ethic in Arihia's family when she was growing up in Christchurch in the sixties and seventies. She attended a private school, St Margaret's College, transferring for her final year to Avonside Girls' High School to get a taste of what it was like at a state school.

Right throughout high school Arihia had an ambition to work in the social services field. When she left school she had the opportunity to become a Māori Affairs cadet, which was a scheme to provide young Māori an access point into the public service. After a year of “department hopping” at Māori Affairs, she spent another year out in the field.

Arihia began work for the Department of Social Welfare at what was then known as Kingslea Girls' Home, and felt an “immediate connection” to the young women there. In her nine-year stint in residential social work, Arihia valued the opportunity to build and develop relationships with young people.

During this time she gained a bursary through the public service which enabled her to complete her social work qualifications at the University of Canterbury. This was the opportunity to reflect on practice and make the theoretical connections. Arihia's relationship with the university continues as an Honorary Lecturer with the Social Work department.

Arihia believes that the system back in the eighties had limited ideas about how to deal with the underlying issues of abuse, which caused whānau to break up. The



child or young person would be viewed as “the problem”, however this was only symptomatic of deeper underlying issues in the whānau which would often remain “secret or unspoken”.

There have been many positive changes in social work practice since then, including legislation that focuses on whānau decision-making. Arihia keeps up-to-date with them in her role as trainer for the National Learning and Development Unit with the newly renamed Department of Child, Youth and Family.

There are departmental policies adhering to the “principles” of the Treaty of Waitangi – “of course according to Moana Jackson there are no principles, just articles”. Putting this into practice is the challenge. Arihia's passion is to make this policy work for Māori in service delivery.

In her work Arihia is part of a team responsible for developing and delivering training packages for social workers. She is particularly interested in helping staff become better at communicating with Māori families. In the area of cross-cultural communication she says “if you don't have the goods, acknowledge it, do something about it or find someone who does.”

In 1991 Arihia and her husband Richard, along with baby Piri, moved to Fiordland to embark on a new adventure managing the Ngāi Tahu-owned Ō Tapara Lodge. During the two and a half years at Ō Tapara, Arihia and Richard worked hard to develop good relationships with the locals.

It was a time when Ngāi Tahu's interest in the claim began to gain more attention – "there was a lot of scepticism in the local community about these new brown faces showing up!" They not only learnt to live in isolation in the middle of a national park, but also won over the locals with their "can do" attitude. "We had the place humming in the time we were there."

Arihia and Richard developed a management style, which encompassed the values of clear direction and leadership along with shared decision-making with their Board and supporting their staff team. There was also the opportunity to employ young Ngāi Tahu in the hospitality industry.

A Māori perspective was interwoven throughout the entire operation, including the introduction of nature walks where the guides would refer back to stories of how our tīpuna survived in the rugged Fiordland conditions. Arihia represented Ngāi Tahu on the Aotearoa Māori Tourism Board, which gave insight into Māori tourism nationally.

Unfortunately, in January 1994, the lodge was ravaged by flood, which meant a return back home to Christchurch. This taste of tourism led Arihia and Richard into managing the Sheraton Vomo Island Resort in the Fiji Islands and then onto Milford Sound to manage the cruise adventure operation for Fiordland Travel before returning to Tuahiwi in 1997.

As a new Ngāi Tahu Development Corporation Board member Arihia hopes to develop ways of improving the relationship between the structure and what is happening out in the community. When asked about the challenges the Board currently face, she replies

that she wishes to ensure "that what we deliver is reflective of what the people are needing and wanting". According to Arihia this is about listening, basic communication, and constructive debate in order to get a common understanding and doing this in a fashion where we maintain respect for one another.

"This is the challenge as we are proud people and all like to be right, but there are times that will demand give and take and putting aside personal agenda in order to ensure each and every Ngāi Tahu has the opportunity to develop to their full potential."

Arihia feels that one of the best skills that she can bring to the new Board is her pragmatism. "I carefully weigh things up before making a decision, looking for the logical, practical and uncomplicated way. As a Board member I bring one perspective that will hopefully add to and complement others in the team."

It is clear that her husband Richard and her parents are her inspiration. "They're always my first port of call on anything. They are great at networking and seem to know everybody," says Arihia.

Pani is Kaiwhakapuāwai with Te Whare Puāwai, one of the new Well Child service providers in Christchurch, which come under the umbrella of the Māori Women's Welfare League. William, a native speaker of te reo, is kaiarahi i te reo, at St Albans Primary School in Christchurch and has been involved in bilingual education for many years. Both have taken an active role in pursuing bilingual education at Tuahiwi.

Arihia is very much into networks and realises that as an iwi, it is what we are all about. When Arihia was young her mother Pani would maintain close links with the Ngāi Tahu Trust Board. She always used to know how to access the educational grants, as modest as they were back in the 1970s. "Mum always used to say, 'as long as there's enough for a pair of shoes', so we'd always remember that and we'd be grateful for those shoes."

By Ariana Tikao

It's About Standing



Piri Sciascia at the opening of the Rukutia! Exhibition

Piri Sciascia knows what it's like to have multiple demands made on him. Born and raised in Porangahau in the Wairarapa, he's always had a strong involvement with Ngāti Kahungunu. But he hasn't been able to escape the pull from the south, something that has blossomed in the last decade.

Piri's Kahungunu grandfather, Rangi Ropiha, had been in Murihiku visiting relations. He took home a Ngāi Tahu woman and they had ten children, one of them Piri's mother.

That woman, Piri's grandmother, was Eliza Leader Stirling, known to everyone as Reita. She had been named after Eliza Leader, a Taua from Aparima. The name Leader came from one of Captain George Howe's crew. On the Stirling side, Piri descends from Makere of Ruapuke.

On his father's side Piri is Ngāti Kahungunu, Ngāti Raukawa and Italian.

Piri's Italian side is well documented. His great-

grandfather was Nicola Sciascia (pronounced shah-shah), a sea merchantman who arrived in Wellington in the 1850s.

In 1997 Piri, along with other members of his whānau, were preparing to commemorate the centenary of Nicola's death. They travelled to Trani on the Adriatic coast of Italy, to try and make contact with relatives there.

They returned to Nicola's old house, now part of a museum, and did what Māori usually do when commemorating the dead, karanga and tangi, with the local Mayor, Naval Commander, the Monsignor of the Cathedral and a politician from Rome all looking on. The occasion was filmed for an Italian television documentary.

Although they didn't meet any relatives at that time, they've since come forward – Piri is now in regular email contact with them. Since his visit, he's also started learning Italian.

Born in Porangahau in the Wairarapa in 1946, Piri Sciascia considers that he has never really left – "Although I've been away from home since I was a teenager I've never been away. I've always gone back there, throughout my life."

Growing up, he had a good grounding in te reo Māori. He went to Te Aute College and Otago University. When he moved to Palmerston North to take up a position at the Teachers' College he was pulled into Ngāti Raukawa and Rangitāne. While at the Teachers' College he instigated the first meeting house at a tertiary institution. In subsequent jobs he has been director of MASPAC (Māori and South Pacific Arts Council), where he put an infrastructure in place for Māori arts, helped to organise Te Māori and was Assistant Director-General of the Department of Conservation, where he developed its responsiveness to Māori.

After trying to reconcile conflicting demands from different iwi, he made the decision to go with Kahungunu. His expression of this was to set up Tamatea Ariki Nui, in the late 1970s. Still going strong today, they are a strongly Kahungunu-oriented kapa haka group. Piri has composed many waiata and haka for the group. He says

Honoring our Cultural Origins



Tahu Potiki (left) and Mark Solomon at the Crown Apology at Ōnuku

that they were instrumental in the revival of the mōteatea, 'Pinepine Te Kura'.

But the south wouldn't leave him alone. There was the pounamu in Te Māori. He had to travel south on arts council business. He worked at Otago University for a time. Something was telling him that he belonged in Te Waipounamu.

The turning point came in 1991, when he had his moko done. On his lower back, he has a tekoteko-like face comprised of two manaia looking at each other. The right side is Kahungunu, descended from Rongokako and the left is his mother's side, Ngāi Tahu, descended from Paikea. "They both had the same wānanga, Paikea and Rongokako."

"I have a tattooed leg which is my Ngāi Tahu side. If you look at it you will see that the skin is the pattern, the skin which hasn't been mokoed."

Asked what his vision is for Ngāi Tahu in the new millennium, he answers without hesitation. "He iwi rangatira. It's clear to me, he iwi rangatira. Kia tū rangatira ai, kia tū pakari ai. We need to stand proud, tall, and well. It's about standing."

"Being seen and being heard and contributing to the nation and to Māori."

People like Tipene have gone out there and changed things. He is like Waikato and Te Kāhui Ariki. With any iwi you find the rangatiratanga."

Piri believes that this country leads the world in transparency and accountability in bureaucracies, including the tribal structure. "The challenge is to have all those protocols and controls on the one hand but never lose your rangatiratanga."

Piri lives at Whitby on the Pauatahanui Inlet in Porirua City with his wife Gaylene (who is director of the Performing Arts Diploma at Whitireia Polytechnic) and their three sons (Teone, Tumarangai and Makere) and two daughters (Ana Torouka and Atareta, the baby.) Their children are aged from 15 to 25 and all live at home.

By Ross Calman

Tahu Potiki has the kind of name that invokes a reputation in Ngāi Tahu circles.

At 32, he is the head of the Māori Studies department at Christchurch Polytechnic. Born two days before Christmas, 1966, in the former Cottage Hospital in Palmerston, Tahu was the second of four children and the oldest boy of Les and Rona Potiki.

Tahu's father Les, originally a Karetai, had been adopted into the family of Bob and Vicki Potiki of Rakiura. Through him, Tahu affiliates to Ōtākou Rūnaka – four generations of the family are buried there. His mother, a Pākehā of Scottish origin, was a Braddock.

The family lived in Karitāne, a seaside village north of Dunedin. It was a big, old house – "Mum and Dad's first house in Waikouaiti could have fitted in the lounge" – which had been in the Parata family (Tahu's great-grandmother was a Parata). They were 20 metres from the beachfront, a Māori reserve.

Tahu remembers growing up with a strong sense of security. "I grew up with tide in, tide out. When there's

thousands of seagulls on the sand spit you know that there's a storm coming. When you heard a boat's engine being started up you knew whose boat it was.

"In my earliest memories, the world ended at the end of a short street with 10 houses on it. As you get older your boundaries keep expanding. But when you're a child your boundaries are limited. We had a lot of freedom when the boundaries were small."

The family would spend Christmas at Ōtākou in a crib left to Les by his mother's half-brother, Tommy Edmonds.

Les took the children around the hills and told them stories of how each of the uncles and aunties died – "he probably told us all, but I remembered them."

Tahu topped fourth and fifth form English at East Otago High School in Palmerston, despite being called "Yahoo" by the teachers.

The sixth form was a different story. "I got sick of school. I didn't feel any pressure to have a future sorted out for myself."

It was decided that he would travel to Christchurch to train as a fitter and turner under the old Māori Affairs trade training scheme. "I didn't even know what a fitter and turner was."

Four days after he arrived at Te Kaihanga Hostel in Upper Riccarton, his father died. "Riki Ellison and Joe Karetai were both there at the time, which was quite good actually. Uncle Joe and Riki did karakia, everyone started crying, all these homesick 16 and 17 year olds."

Following his father's death, Tahu went on to complete his training and get a job as a maintenance fitter with DMBA (Dunedin Master Butchers' Association). "It was a cool job. Every minute the chain doesn't work it was so many thousands of dollars. You were hanging from one arm off a scaffold trying to fix the machines up."

However, leaving home and the death of his father had affected him deeply.

The next few years were a rebellious blur and the turning point came when it moved beyond excitement to the extreme.

"I was able to make some decisions." In 1990 he began studying social work at Otago University. While

studying he also held down a range of jobs, in Māori mental health and bicultural development, as well as working with offenders. He was also in regular contact with the social development unit at the Ngāi Tahu Trust Board.

It was while lecturing in Community and Family Studies and Social Work at Otago University that he met Hana O'Regan, who he married last year. She was his lecturer, as well as being a colleague.

Tahu was attracted to his present job at the Christchurch Polytechnic because of the opportunity it presented for Ngāi Tahu. "I looked at the resources of the Polytech and I thought 'this place could do so much for us if I could get the doors open.'"

Tahu says that the way ahead for Ngāi Tahu should be governed by an understanding of where we have come from. "It is important to honour your cultural origins."

"The poetical turn of phrase is a window on an ancient worldview. We need to understand where that turn of phrase comes from – from that whakapapa we must develop frameworks and policies to guide us in the future. At the moment we are heavily dependent on Western policies and frameworks."

"We've got to be clear why it is we're doing it, be clear what we're doing, look at our own histories and memories, the pepeha, whakapapa, whakataukī."

"The dialect, the turn of phrase are unique expressions of who we are and what we're about."

For the future, Tahu would like to put some of this into practice. He has the vision of a tribal wānanga dealing with young Ngāi Tahu in a comprehensive way, "providing them with opportunities for cultural and intellectual strength."

Tahu would like to give Ngāi Tahu rangatahi the security of a strong cultural identity which he has always had.

"Identity has never been a question. I used to go to hui when I was young and stand up and say my name and people used to say 'ah!' They used to speak to me later on in the kitchen, and ask 'Who gave you that name boy?'"

By Ross Calman

Michael Tahumata Opal Maze O'Connor, - a Biography

Michael O'Connor was born at Te Waipopo in September 1913, just south of Te Umu Kaha (Temuka). He was the only son of James (Jim) and Hariata O'Connor (née Kaahu). His sister died when she was seven, so young Michael grew up relying on his cousins for friends his own age. Michael's father Jim was "a big raw-boned, wild Irishman (from County Cork), who everyone, except Mum and I, were a little afraid of." On his mother's side, Uncle Michael's grandparents were Teoti Kaahu from Arowhenua and Marina Ruru from Stewart Island. His mother had two sisters, Ripeka and Te Korerehu (Auntie Daisy), and one brother, Nukuroa. They had a half-sister too, Auntie Bliss Anaha, from Marina Ruru's second marriage.

Uncle Michael attended Sea-down primary school, five miles up the road from where he lived. Although his old home has long since disappeared, at the time of his childhood in the early part of the century, there were five families living at Te Waipopo, the Barretts, the Anglens, the Fowlers, the Taipanas and the O'Connors. The rest of the extended whānau lived up the road at Arowhenua.

During his childhood Uncle Michael spent a lot of time with his mother, aunts and uncles at the marae, Te Hapa o Niu Tirenī. In those days his mother would travel by horse and cart to the meetings, and drive back home in the middle of the night. Uncle Michael remembers, "it was a lovely place in those days, people would be coming and going (from the marae) all the time." It was the focal point for the



Hariata O'Connor, Bessy Solomon, Bubby Reihana and Miria Kemara waiting on the platform at Temuka Station, 1945.

community. Te Hapa o Niu Tirenī had also become significant as the wharehui for meetings about Te Kereeme, The Claim. These hui, to the young Michael O'Connor were "the greatest entertainment ever," every speaker engaged in a performance, a source of wonderment to those who sat, looked, and listened.

His mother converted to Catholicism, her husband's religion, and became "the staunchest Catholic yet." In spite of Michael's desire to follow his friends and cousins on to the Māori Schools like Te Aute and Te Waipounamu, he was sent "out of the wop wops" to St Bede's Catholic School in Christchurch for his secondary education. There were two Māori boys, himself, and Bill Grennell from Koukourārata (Port Levy). There followed, he says, an uneasy relationship between himself and the Marist fathers. "They

were hard, very hard, but I don't think I was a model student," he adds with a twinkle in his eye. Nevertheless, his passion for rugby was being realised as he captained the St Bede's team for three years. He admits, "I think I spent too much time worrying about playing rugby." Just recently he returned his old blazer and cap to the school for their archives, these were welcomed as the oldest ones in the collection!

As a child, Michael's idol was George Nepia. Because there was no telephone, radio or TV young Michael would leave home at dawn, the Monday after the All Blacks had played, and walk to the post office before school, to read in the newspaper to find out how the All Blacks had got on. As a child he played footy with his cousins, even the older ones like Mason and Hui Te Raki who played for Temuka, but it was at St Bede's that Michael knew

Kaumātua Flat to Rent

If anyone is interested in renting a Kaumātua Cottage at Rehua Marae, please write to:

Montero Daniels,
Chairperson,
Rehua Marae Trust,
P.O.Box 21 260, Edgware,
Christchurch.



what he wanted most in the world was to be an All Black. After leaving school he played for South Canterbury. In 1936, Michael O'Connor was named as fullback (the same position as his hero, George) for the Māori All Black team, and played in Australia, in so doing, he fulfilled his dream, "and not many people can say that."

In June 1940, Uncle Michael, along with many young men his age, left New Zealand to fight in the Egyptian desert against Rommel and the German Army. He recalls the names of the young men from Te Waipopo who left, Henry and Malta Barrett, Tuki and Laddie Reihana, Toby Anglem and himself. They all ended up separated in different units. Uncle Michael was in Divisional Signals, and when they weren't engaged in battles, there were opportunities, eagerly seized, for the men to play footy. On their trips through the desert every time their unit stopped, out would come the footy ball. He recalls that these games were highly competitive and the final championships ended up between Divisional Signals and the Māori Battalion. Uncle Michael was well aware he was the only Māori in Divisional Signals when he walked out onto the field and saw fifteen Māori staring back at him, and he thought to himself, "Mick, you're on the wrong side today!" "And," he adds, "they beat us too!"

After three long years in the desert, Uncle Michael was sent to Italy to fight. He recalls that at every opportunity when they were out of action, the Arowhenua boys who were still alive, would gather together from their various units and share the Māori kai that had been sent from home. Tīditi from the south and tuna cooked, dried and packaged up in the hall at Arowhenua. Those times were incredibly significant because "you didn't know if you would ever meet again."

Looking back Uncle Michael says, "I have to wonder now what in the name of God were we doing there? The flower of New Zealand manhood, we went away in great big ships on the greatest adventure of our lives, for King and Country. The



unlucky ones who didn't come back, they paid the greatest price, that was the thing (about war), you just existed really, there was no future, no past, you just lived day by day."

"But," he says, "I'll tell you a funny story about this King and Country racket. I was in Italy, with my unit on the Volturno River. I got told, 'Hey Mick you got a job, today you got to go and meet the King, try and clean your boots!' There were five of us, got sent up to the main road, where we waited to see King George VI, for three hours. In the distance we see a cloud of dust coming closer and closer, until, it just goes past us! Well that was it, I said, 'That's it, you can have your bloody King of England, I'm a rank bloody Irishman from now on!'"

Uncle Michael came back in April 1945. Arriving on the platform at Temuka, his parents were standing there, having waited five long years for their only son to return to them. "I think at that moment that my mother was the proudest woman in New Zealand, I think, I had lived all my life for that moment too. I can still see her standing there..." There was another person waiting at Temuka Station for her brother, Kera Walker (Auntie Kera Browne). Her brother, Joey Paipeta, had left with Uncle Michael, they had gone into different outfits, and sadly, Joey did not return. Uncle Michael walked over to her, and said, simply, "Well Kera your brother's not coming back, I'll be your brother now."

After the war he settled down on a rehab. carpentry course in Timaru for two years. Then after working for various bosses, Uncle Michael went into his own building business with a partner in Temuka,

building most of the Māori Affairs houses around the Arowhenua district.

In 1956 Uncle Michael met and married Clem Thompson, a teacher at the local high school. They had two halcyon years together until in 1958 he tragically lost both Clem and their baby. "It was the war all over again."

This tragedy was compounded shortly after by his parents passing on, his mother was in her 70s and his father in his 80s. Uncle Michael went up to his business partner, and said, "It's beaten me, I'm moving on." And with that he packed up and left Arowhenua, heading west to the Coast to work on a hotel project there. From there he went up to Tūrangi, to work on the Tongariro Power Scheme. "Besides," he adds, "I'd heard about the fishing." Uncle Michael built the first house in the Tūrangi village.

The three years he spent there were very happy ones. The Tūwharetoa people were "lovely" and made him feel right at home. In his spare time he formed a rugby sub-union, which he named 'Celtic'. Celtic ended up playing against the Tongariro Māori Team in the finals, "real Māori football," Uncle Michael says. "It was a cracker, and followed by an enormous hākari."

From Tūrangi, Uncle Michael moved up to Auckland, where he lived and worked for 20 years, until returning back home to Arowhenua in 1983. Uncle Michael had married again, his current wife Val (née Daft) from Opononi in Te Taitokerau. Uncle Michael drew the whakapapa line from Kupe. Uncle Michael believes that the Kaahu name originated around the time Kupe was in Hokianga. It then travelled down the centre of the North Island and east until eventually coming down to Te Waipounamu with Ngāi Tahu.

They met while Uncle Michael was living and working in Auckland. Both grin mischievously as they recall their first encounter and subsequent courtship. They met while Auntie Val was working at the Otahuhu RSA. He smiles, "she was popular you know, but eventually there was no one else left and she

gave in!"

Upon his return from Auckland, Uncle Michael decided to reactivate the project for a 'supper room' adjoining Te Hapa o Niu Tirenī. He approached Bill Torepe who was a draughtsman for the Catchment Board, and proposed that if he got the rough sketch together, Uncle Bill could draw up the proper plans. There was a pūtea of \$5000, enough to make a start. He remembers knocking on Bill Torepe's door a couple of weeks later with his rough plans, and Bill protesting bitterly because he was just about to go on holiday. "Poor old Bill I think I ruined his holiday that year."

Bill did draw up the plans and the clerk of works rubberstamped the project. With approval from the rūnanga, in 1984 work was begun on the roof. Kera Browne was in charge of the fundraising, and this ranged from loans from the Māori Council and the Ngāi Tahu Trust Board, to card evenings in town. It was hard work, but those fundraising efforts saw the whare through to completion over a period of three years. There

Patrick Smith - Moving up the ranks at Sealord



Patrick Smith of Ngāi Tahu is currently employed as the Human Relations Manager for Sealord in Nelson where he has worked in a variety of roles for the past twelve years. He was born in Collingwood, Golden Bay, and attended Te Aute College from 1977 to 1979. He



Uncle Michael O'Connor, in front of Te Hapa o Niu Tirenī, 1999.

is acknowledgment of those who saw the project through "from the excavations to the roof", Loraine Reihana, Glen Timothy, Pera Marshall, Bryan Goodman, Margaret Home, Mark Pehi and Eric Brown.

In spite of all that he has seen and done during his life, Uncle Michael does not look his age of 86 years. He is a man of great dignity, proud of both his Māori and his Irish ancestry, a man who has survived a war and achieved his ambition of

becoming a Māori All Black. Although the last season wasn't all it could have been, when the whitebait run, you can, more often than not, catch Uncle Michael down by the Opihi.

Nō reira, e Uncle, kia ora mō tō kōrero, kia ora mō ō whakaaro, tēnā koe e tōku Matua.

By Claire Kaahu White

returned to Nelson and eventually joined Sealord as Personnel Officer in July 1987, the year Sealord purchased its first factory freezer trawler, the Will Watch.

When Sealord was purchased by Te Ohu Kai Moana in 1992, (as part of the fisheries settlement), Patrick says it led to a reunion of sorts with several Te Aute classmates holding prominent roles in Te Ohu Kai Moana and subsidiary companies.

In his years with Sealord Patrick has handled recruitment and induction for the Nelson wetfish and coated products factories; supervised the laundry, café, cleaning staff, security and grounds maintenance; and specialised as Personnel Officer for Fishing. This involved giving front-line employee relations advice to skippers as well as recruitment and induction duties.

While Personnel Officer for

Fishing he helped to bring in pre-employment drug testing, a practice which has now spread to shore-based staff. Pre-employment and random drug testing was pioneered among fishers because fitness and alertness are vital at sea and at the request of skippers, who wanted to keep drugs off vessels.

Patrick was promoted to Human Relations Manager late last year.

He is also completing a Bachelor of Business Studies, majoring in human resources, with the assistance of a joint scholarship from Sealord and Te Ohu Kai Moana.

He says that he encourages all employees to get to know the business well and to understand it. "The most exciting and motivating thing for me is that we all have the opportunity to determine where we end up in this company."

The Value of Restorative Justice

By Kathy Dunstall

Recently, the Howard League for Penal Reform Canterbury produced a fact sheet entitled 'The Imprisonment of Māori in NZ'. Concerned at the increasingly disproportionate numbers of Māori sent into the prison system, the league examined the facts and reasons behind this situation. Here, they argue, as has the NZ Māori Council, that a more positive way of making the law meaningful for Māori may be found in the promise of restorative justice.

Māori imprisonment – the recent past

A major factor fueling the growth in the prison population in the decades 1950-1990 has been the dramatic rise in the imprisonment of Māori. Back in the 1920s, 4% of prisoners were Māori but by 1989 they made up 49% of sentenced prisoners, even though Māori made up only 8% of the total population over the age of 15.

Less than a decade later, where ethnicity (based on self-identification) was known, Māori accounted for 52% of all non-traffic cases resulting in imprisonment while making up 10% of the total male population over 15 years and 14.5% of the whole population. In 1997, they were entering prison at eight times the rate of non-Māori and were generally younger (61% under 30 years) than their European counterparts (44% under 30 years).

What factors help explain this situation?

Today's offending by Māori cannot be divorced from the spiritual and material poverty created by the ongoing consequences of colonisation and land alienation.

Official reports draw a link between Māori urbanisation and imprisonment. The dramatic rise in Māori imprisonment, from the 1950s, coincided with an acceleration of Māori moving from rural to urban areas. Māori urbanisation has been described as the most rapid on record for any ethnic minority anywhere in the world. In 1945, three-quarters of the Māori population lived in rural areas. By the mid-1970s, the reverse was true, with three-quarters of Māori living in urban areas, increasing to four-fifths by 1981.

Furthermore, by 1996, Māori comprised 27.7% of all unemployed, highest amongst younger Māori and at a rate three times that of Europeans. Even employed, for all occupations, Māori have lower median incomes than non-Māori. In 1996, full-time employed Māori, were almost two and a half times more likely than non-Māori to be in the lowest income range (<\$10,000) than in the highest income range (>\$50,000). 31% of Māori were in the lowest income quartile, and over-represented in the lowest two household income quartiles.

On the criminal justice front, officially published research asserts that, once apprehended, Māori offenders fare less well in the judicial process than their Pākehā counterparts, being more likely to be prosecuted, to be convicted, and to receive more severe sentences.

For example, research into the health and development of a Canterbury birth cohort of children (to the age of 15 years) has examined ethnicity and socio-economic factors in offending. This concluded, that for children living in the South Island, apparent ethnic differences in offending rates can be largely or wholly explained as being due to the combined effects of the socially disadvantaged status of Māori and Pacific Island children and bias in police contact statistics.

On the basis of self or parentally reported offending in this study, children of Māori/Pacific Island descent offended at about 1.7 times the rate of Pākehā children. However, on the basis of police contact statistics, and despite committing identical offences, these children were almost 3 times more likely to come to police attention than Pākehā children. These results were consistent with the hypothesis that official police contact statistics contain a bias which exaggerates the difference in the rates of offending by children of Māori/Pacific Island descent and Pākehā children.

Old oil in a new bottle?

From the above, it is clear that the present justice system has served Māori abjectly. If the law is to adequately represent the interests of Māori and be experienced as fair, new ways of dealing with crime are needed. The NZ Māori Council, in a submission to the Ministry of Justice in 1996 on the subject of Restorative Justice, states that 'the essence [for Māori] lies in the restoration of authority to the community and a transfer of focus from the individual to the group'. The present system focuses only on the individual offender.

Restorative Justice provides such a model of justice and is in keeping with pre-European customs and processes for maintaining order and protecting the integrity and social fabric of Māori society. Central to

Restorative Justice are principles of right relationships and the need to repair harm done.

Achieving this harmony where rupture has occurred lies in restoring authority to people within their communities (Pākehā or Māori) and enabling such communities to make decisions about and take responsibility for all their members, including victims, offenders and their respective whānau. The back up of the state system remains when necessary to the safety of all, and in providing the protection of due process. A Restorative Justice process can thus provide a complementary system of justice operating alongside and integral to court-based processes. It is happening already in NZ and overseas.

The strength of such a process for Māori is underscored by the central importance placed on relationships between people. As expressed by the NZ Māori Council, elements of this social contract include whanaungatanga, manaakitanga, rangatiratanga, kotahitanga, and wairuatanga.

Any new system embracing Restorative Justice should, in their view, give Māori a stake in the justice system by giving them control of the decision-making process; properly identify the communities to which Māori belong and where their offending must be dealt with; allow Māori to identify those who should take responsibility for the process; formally recognise the validity of community process as a legitimate alternative to adjudicatory process resource communities to set up restorative justice processes and to provide for the outcomes agreed to through these processes; develop the resources within communities to provide for the needs of families and children before offending occurs; provide for safety nets within the community that will lessen the chances of offending, monitor those at risk and develop community supports; and develop rules about when back-up systems can be used to provide for partial, temporary or permanent withdrawal of offenders from the community through adjudicatory process when this is the only method likely to protect the safety of

citizens.

If an integrated and bicultural approach to justice is to be developed, Māori communities must be given the responsibility for their own. Resourcing a restorative justice system in both Pākehā and Māori communities, and remaining faithful to its vision, is the challenge facing us all.

Kathy Dunstall is the Secretary of the Canterbury branch of the Howard League for Penal Reform. The Howard League for Penal Reform is an organisation who work to promote open and rational debate on issues of crime, punishment, rehabilitation and alternatives to prison in New Zealand.

References

- D.Ferguson et.al. in "Ethnicity and Bias in Police Contact Statistics, Australia & N.Z. Journal of Criminology, December 1993.
- Gibson, 1973, cited in *Justice Statistics 1990*.
- New Zealand Official Year Book*, 1998.
- M.Jackson, *The Māori and the Criminal Justice System*, Department of Justice, 1988; and 'Ten Years On', Conference Report, 1998.
- Justice Statistics*, 1990.
- C.McDonald, Department of Justice, 1986, cited in *Justice Statistics 1990*.
- Ministry of Justice, 1998, *The Use of Imprisonment in New Zealand*
- Ministry of Justice, 1999, *census of Prison Inmates 1997*
- New Zealand Māori Council, 'Restorative Justice: A Māori Perspective' in *Restorative Justice, Contemporary Themes and Practice*, Eds. H.Bowen & J.Consedine, Ploughshares Publications, Lyttelton, 1999.
- R. Scruton, *Dictionary Of Political Thought*, 1996.
- P. Spier, *Conviction and Sentencing of Offenders in New Zealand 1988-1997*, Ministry of Justice, 1998.
- Statistics N.Z. 1998 Edition, *New Zealand Now – Māori*.

Where's Jake?

Why did Brent Jacobs – "Jake" – get into hairdressing? The reply comes easily to the one-time shy boy of Mangamaunu descent: "to meet more women".

The name of his salon "Hoi Polloi" sounds strangely Māori. In fact it is of Greek origin meaning grand populous, or the masses. Jake appears to be attracting the masses to his salon located in the student union building at the University of Canterbury. He says 40% of his clientele are made up of students and staff from the campus, and the rest from the general public. The business's full name is Hoi Polloi: Educated Haircare – "I came up with that when putting the towbar on the car – university, where you get an



Jake (third from left) with the Hoi Polloi team

education, and you can get your hair done at the same time."

Jake had the assistance of Ngāi Tahu Finance to purchase the business two years ago. He said it was better than going through a bank.

cont....

When he came to Hoi Polloi, Jake was the only full-time staff member with one part-timer. Now the business has grown to the point where there are five full-time and one part-time hairdressers, and a nail technician. The salon has changed in appearance too since Jake bought it. It is now much brighter and more welcoming with its orange and yellow tones, and comfy leather couches.

Jake says hairdressing is all about "making people feel good about themselves", and like any good Ngāi Tahu man he obviously likes to dress well and take care of his appearance.

"For my 21st, a couple of mates bought me a sheepskin coat and when Dad saw it he went crook.

'Never wear your wealth on your back boy,' he said, but my reply was and still is, that in this industry, you have to look good."

If you want "educated haircare" and to support a Ngāi Tahu business you should get along to Hoi Polloi, or telephone Jake on 343 2411 for an appointment.

By the way, have you ever wondered who was behind Mrs Wong's Laundry Company? Jake's entrepreneurial spirit could not resist the opportunity to take up business partner Glenn Ihaia's offer to purchase half of his commercial laundry business. So Jake approached Ngāi Tahu Finance again, and the rest is history...

by Ariana Tikao

News from the Whakapapa Unit

Gone No Address (GNA)

Have you or any of your family members stopped receiving mail?

At the back of this issue is a list of people we can no longer contact because **their address details are out of date.**

If you or any of your family have moved then you will not be getting the mail you are entitled to receive! Each time we send mail, we get boxes of mail returned as undelivered because people have moved and unfortunately we must add them to the growing list of people who won't be hearing from us.

(As at 13 December 1999 there were 1733 people listed as Gone No Address)

When Were You Born?

Your date of birth is another very important piece of information. When we need to prepare mailing lists with specific age groups being targeted we use the date of birth entry in the database to get the list of people we want to contact.

For example, the list of people eligible for a kaumātua grant (over 65 years of age on 1 December 1999) and the children's music tapes sent to those households with children eight years and under, were dependent on the date of birth listed on the enrolment database. We have found that a number of people have not received mail or in the case of the kaumātua grant did not receive a cheque. This is because we do **not**



have your date of birth. Since mail is only sent to people aged 18 years and over, if we don't have your date of birth listed we won't be sending you mail.

(As at 13 December 1999, 712 people have no date of birth and 334 of these also have no current address).

What can you do?

Help us to help you! You will find a list of all those people listed as either Gone No Address or, No Date Of Birth at the back of this issue of *te Karaka*.

Please ring us on our freephone number 0800 5248248 (0800 KAI TAHU) if you see anyone you know on the lists and we will update their records to make sure that the mail can get through!

Heritage 2000

For some years now Terry Ryan has been active on the Heritage Sub-committee of the Christchurch City Council, as sanctioned by the then Ngāi Tahu Māori Trust Board and the Ngāi Tūāhuriri Rūnanga.

This work will soon reach fruition, with plaques being placed to commemorate Ngāi Tahu, Ngāti Māmoe and Waitaha occupation in the Inner-city environs. This will take place alongside other Year 2000 Heritage projects sponsored by the Christchurch City Council.

Knowledge of this project will make an important contribution to promoting among the people of Christchurch, our historical and continuing presence on the whenua where we have lived for at least a thousand years.

What Gets Measured Gets Done

Mā te tirohaka, mā te āta tātaritaka, e puta mai kā hua papai

Ngāi Tahu Development Corporation (NTDC) is the delivery arm of Te Rūnanga o Ngāi Tahu and has as its principal objective the enhancement of Ngāi Tahu wellbeing. Nine elements, which contribute to Ngāi Tahu wellbeing and in which NTDC has responsibility for delivering services and/or products, have thus been identified:

1) Culture and Identity (Heritage, Te Reo, History & Traditions, Arts), 2) Environmental (Customary Fishing, Pounamu), 3) Education, 4) Economic Security (Employment, Business Development), 5) Health and Social Stability, 6) Political Effectiveness, 7) Housing, 8) Runaka Development, and 9) Marae Development.

However, the actions of Ngāi Tahu Development Corporation should be driven by Ngāi Tahu whānui as a whole as Ngāi Tahu whānui are both the owners and the customers of Ngāi Tahu Development Corporation and therefore key stakeholders from both those perspectives.

Ngāi Tahu whānui should have a say, in determining both the main activities of NTDC and NTDC's level of performance in those activities.

A customer being the recipient of NTDC's products and/or services wants NTDC to deliver the right services/products at the right time and right place for the right price.

In other words, Ngāi Tahu whānui determine the what, why and where aspects of NTDC services/products.

Although the two previous statements appear similar the difference lies in relation to the level of control over the whole process, i.e., **Customers** do not have total control and **Owners** do not have total control

In other words, **Customer Control**
+ **Owner Control**
= **Total Control**

Therefore, a project has been started within NTDC whereby information from Ngāi Tahu whānui will be gathered, analysed and used for the development and implementation of a reliable performance measurement system. The information will also guide the future activities of NTDC. University of Otago Commercial has been contracted to obtain the relevant information from Ngāi Tahu whānui.

To achieve the above objectives University of Otago Commercial have proposed the following research programme:

Phase 1.

Review existing information (eg feedback from Roadshow consultations, NTDC statement of principles and objectives, previous Ngāi Tahu based research work, claim settlement process and outcome documentation, etc.) Consult with existing Ngāi Tahu researchers.

Purpose: *Gain an insight into the research subjects, i.e., Ngāi Tahu whānui. Establish systems and processes that will enable the successful execution of the project and also gain an insight into the existing perceptions of Ngāi Tahu whānui.*

Phase 2.

Undertake a small postal survey of Ngāi Tahu whānui and intergrate the findings with the background review.

Purpose: *Obtain quantitative information on Ngāi Tahu whānui perceptions of NTDC's critical success factors and priorities for action. Also to reconfirm findings from phase 1.*

Phase 3.

Undertake a range of postal surveys to approximately 5000 Ngāi Tahu whānui.

Purpose: *Obtain quantitative information on Ngāi Tahu whānui priorities for service/product delivery between and within responsibility areas. Obtain baseline measures of Ngāi Tahu whānui satisfaction in regard to the performance of NTDC.*

Phase 4.

Undertake qualitative research (eg focus groups, personal interviews), and prepare a final research report for NTDC.

Purpose: *Obtain further qualitative insights into the postal survey findings to ensure that a holistic process has been followed and a comprehensive report can be produced.*

Why Should I Participate?

NTDC is spending your money. Do you allow anybody else to spend your money with out having any say? Every tribal member has the right to speak and to determine the future direction of his or her iwi. All focus group participants will be compensated for their time, and a strategy to maximise survey participation that involves both offering inducements and the use of short questionnaires with mainly closed-ended questions has been developed. All data gathering, i.e., focus group activity and the postal surveys will take place from **6 March 2000 to 18 August 2000.**

YOUR INPUT IS VALUABLE

He aha te mea nui o te ao
Māku e kī ake
He takata, he takata, he takata

Te Pātaka Kōrero

Kia ora anō koutou katoa e ako ana i tō tātou reo rakatira! Well, in this first issue of Te Pātaka Kōrero for the new millennium I thought we'd look at some of the questions we hear most often in te reo. Ok! So the first question we are often faced with in Māori when we meet someone is "Kei te pēhea koe?" or in Kāi Tahu dialect: "Kai te aha koe?", which is simply asking "how are you?". The structure is pretty simple, but if you understand the different parts of the sentence then what you might not be aware of, is that you can use the same structure to ask many other questions!

- 1: By replacing the word 'koe' or 'you' with another noun or pronoun you can ask a whole range of different questions, from 'how are you' to 'how is your grandfather?'
- 2: You can ask the question in past tense by changing 'kei te' to 'i', to ask; "How was someone or something?" Look at the last two examples below.
- 3: The third column is a little tricky. We can call this column "Rōpū T" or the "T-class" words. The words that fit into this group will *nearly* always come in the same place in the sentence. We call them the Rōpū "T" because most of them fit the rule that they start with a "T", and represent the *singular*, and when the "T" is taken away they represent the *plural*. Here are some examples:

nā Hana Potiki

Tēnei (this)	ēnei (these)	Tō (your - singular)	ō (your - plural)
Tēnā (that)	ēnā (those)	Tāu (your - singular)	āu (your - plural)
Tērā (that)	ērā (those)	Tāku (my - singular)	āku (my - plural)
Taua (that)	aua (those)	Tōna (his/hers - singular)	ōna (his/her-plural)
Tēhea (which-singular)	ēhea (which-plural)	Tētahi (a / one)	ētahi (some)

The words that are in the Rōpū "T" that don't follow this rule are:

Te (the - singular) Ngā / Kā (the - plural) *a

*We use "a" in front of a personal name (as in the second example below)

Tense	Question:	A/'T'	Pronoun/Noun
Tohu o	'How'		Tūikoa/kupu kikokiko
te Wā	Kupu Pātai		

Kai te	pēhea		koe	How are you?
Kai te	aha	a	Mārama?	How is Mārama?
I	pēhea	tō	whaea?	How was your mother?
I	pēhea	te	hui-ā-tau	How was the annual meeting?

The rule for answering most questions in Māori is that the structure of the answer is *nearly always* the same as the question, you just need to replace the 'question word' with the 'answer' and change the pronoun / noun where appropriate. Look at these examples:

Tense	Adjective	A/'T'	Pronoun/Noun
Tohu o	Kupu āhua		Tūikoa/kupu kikokiko
te Wā			

Kai te	pai		ahau	I'm fine.
Kai te	māuiui	a	Mārama	Mārama is ill.

Just like in English most of us answer "kai te pai ahau – I'm fine", irrespective of how we are actually feeling. Our cat could have just been run over, we might have had our car stolen or dropped a can of drink down our front – and we are still likely to say "I'm fine". Well if you want to be a bit more truthful next time you are faced with the question, here are some other options:

E pai	Fine	thank you
Ko taua āhua anō	Same	same
Ka nui te pai	Very	well thank you
Kai te hiakai	Hungry	
Kai te māuiui	Sick, tired	
Kua pau te hau	Exhausted, out of breath	
Kai te keke	Tired	
Kai te rūhā	Exhausted, run down	
Kai te hiamoe	Sleepy	
Kai te hiainu	Thirsty	
Kāore i te pai	Not well	
Kai te pērā tonu	Just the same	

Ok – so here are some structures for other questions / answers we are likely to come across in a mihimihi.

[Question] Where is *someone* from?

Nō	Kupu Pātai	A/'T'	Tūikoa	
Nō	Hea		koe?	Where are you from?
Nō	Hea	a	Mārama?	Where is Mārama from?

[Answer]

Nō	Kupu Wāhi	A/'T'	Tuikoa	
	Place			
Nō	Moeraki		ahau	I'm from Moeraki
Nō	Awarua	a	Mārama	Mārama is from Awarua

[Question] What (who) is your name?

Ko Kupu Pātai A/'T'			Ikoa/ Ā/Ō Tūikoa		
-Wai			Kupu Kikokiko		
Ko	wai	tō	ikoa?		What (Who) is your name?
Ko	wai	tō	iwi?		What (Who) is your iwi?
Ko	wai	rātou	iwi?		What (Who) is their tribe?
Ko	wai	te	tuakana	ō	Moki
					Who is the elder brother of Moki?

Ko Tūikoa A/T' Ikoa/ Kupu Ā/Ō Tūikoa Kikokiko

Ko	Hākuiao	tōku	ikoa				<i>Hākuiao is my name</i>
Ko	Kāi Tahu	tō	iwi				<i>Kāi Tahu is your iwi</i>
		rātou	iwi				<i>Kāi Tahu is their tribe</i>
Ko	Raki	tana	tuakana				<i>Raki is his elder brother</i>
Ko	Raki	te	tuakana	ō	Moki		<i>Raki is the elder brother of Moki</i>

So now here's some mahi. Below is a description of a family tree. Use the word list for the whānau below and then translate the sentences. Then as a second activity, see if you can draw the family tree/whakapapa that is described. You can find the answers on page 46.

As a different task you could ask someone to dictate the passage out to you and see if you can record the sentences accurately, working on macrons and punctuation, then later checking them against the text.

Te Whakapapa o Moki

1. He Tāne a Moki. Ko ia te mātāmua o tōna whānau.
2. Kotahi tōna taina, ko Tama tana ikoa, ā, ko ia hoki te pōtiki.
3. Tokorua ōna tuāhine, ko Rena, te tuatahi, ā, ko Ruiha i muri mai.
4. I moe a Tama i a Hākuiao, ā, ka puta mai a Tahu, nō reira ko ia te irāmutu a Moki.
5. Ko Ani te hoa rakatira o Moki, ā, tokorua ā rāua tamariki tāne.
6. Ko Arama te mātāmua, ā, ko Koro te pōtiki.
7. Ko Raki rāua ko Mereana kā mātua ō Moki mā.
8. Ko Mīria te taina o Mereana
9. Ko Piki rāua ko Tāre ōna tīpuna i te taha o tōna hākoru, ā,
10. Ki te taha o tōna hākui, ko Tū tōna poua, ā, ko Hākuiao tōna taua.

Grandfather	poua / tīpuna / koroua / koro
Grandmother	taua / tīpuna / kuia
Father	matua / pāpā / hākoru
Mother	hākui / whaea / māmā
Aunt	hākui kēkē
Uncle	hākoru kēkē
Elder sibling same sex	tuakana
Younger sibling same sex	taina / teina
Brother of a female	tukāne
Sister of a male	tuahine
Daughter	tamāhine
Son	tama
Niece / nephew	irāmutu
Husband / partner	tāne / hoa tāne / hoa rakatira
Wife / partner	wahine / hoa wahine / hoa rakatira
Grandchild	mokopuna / moko
Parent	matua
Parents	mātua
Children	tamariki
Child	tamaiti
Eldest child / first born	mātāmua
Youngest child / last born	Pōtiki

Nature's Paradise – The Sinclair Wetlands Te Nohoaka o Tukiaauau

The fertile Taieri plain south of Dunedin was once a vast wetland area of abundant forests and wildlife. Today, due to the drainage and clearing of the land for farming, only a small but precious remainder survives. Nestled between Lakes Waihora and Waipori 50 km south of Dunedin, the Sinclair Wetlands or Te Nohoaka o Tukiaauau ("The place where Tukiaauau stayed") contains habitat essential for the survival of many birds and fish species. Described as the most important privately owned wetland in New Zealand, it is also an area rich in the history and traditions of Ngāi Tahu.

The Sinclair Wetlands is a 315-hectare waterfowl park comprising numerous shallow peaty lagoons, a maze of waterways and two islands fringed by harakeke, raupō, mānia and karamū. This rare combination provides an ideal feeding, breeding and escape habitat for many species of birds and native fish.

Waterfowl dominate the bird population. Kuruwhengu (shoveller), tītī (grey teal), pūtakitaki (paradise duck), pāpera (grey duck), pāpako (New Zealand scaup), mallard, Canadian geese and black swans are all permanent residents of the wetlands. The pakura / pūkeko (swamp hen), is also conspicuous and the more secretive bittern and crane are attracted to the area by the abundance of tuna (native eels), galaxiids including īnaka (whitebait), the taiwharu (giant kōkupu) and introduced perch on which they feed. A well-timed visit may also be rewarded by the sight of a pair of mātā (fernbirds) nesting in the grasses.

The wetlands were returned to Ngāi Tahu in 1998 as part of the Treaty Settlement. Previously they had been owned by local Taieri resident Horrie Sinclair, who

purchased them in 1960. It is thanks to his vision for the area that the small remnant of the wetlands still exists today. Aware of their value, Horrie chose to let it revert to its natural habitat as a sanctuary for wildlife. Sadly Horrie passed away in 1998 but it is Ngāi Tahu's hope that the wetlands will be a living memorial not only to Horrie, but also to the Ngāi Tahu ancestors who once walked these lands.

Every year whitebaiters come to the Taieri River in the hope of the "big catch". However, in recent years, whitebait catches have been decreasing. With the proposed protection of the wetlands this could be reversed.

The Ngāi Tahu Settlement Implementation Unit and the community are working together on plans for the ongoing restoration of the wetlands, including the reforestation of the wetlands' two islands. The dream is that in the future native trees, such as the mighty kahikatea may once more grow there, bringing with them forest birds and animals and providing future generations with a sustainable source of customary kai resources. With this new partnership the long-term security of this rare wetland habitat is now guaranteed.

For anyone wishing to pay a visit to this most beautiful and picturesque haven, it is open everyday during daylight hours. Should you wish to stay, there are facilities to do so with prior arrangement. If you are only planning a day trip, pack a picnic or make the most of the barbecue facilities available.

Toitū te whenua mātātā – leave the wetlands undisturbed.



Sarah Thornley



Sarah with the Sir Turi Carol Trophy which she won at the national Ngā Manu Kōrero and the Paora Awatōpe Patu trophy which she won at the Te Tau Ihu o Te Waka a Maui regional finals.

Speaking to an audience of two hundred people is something most people would find incredibly daunting but not fifteen year old Sarah Thornley. Sarah is from Blenheim and is of Ngāti Kuri descent.

Sarah has been competing in public speaking competitions for the past four years and in August last year she became the first South Islander ever to win the Sir Turi Carrol Trophy for the best speech in English in the junior section of Ngā Manu Kōrero competitions. Sarah's topic was: "A true rangatira makes it possible for others to succeed."

She argued that the attributes of true Rangatira enabled their people not only to survive in Aotearoa but to flourish. These attributes include: the focus on the preservation of identity; the willingness to embrace new ideas and change; the importance of preserving existing resources and the development of new ones; the need to establish one's place among the people inhabiting this land and the desire to place the benefit of the many before one's own advancement.

This may seem a rather ambitious topic for one so young but Sarah says she gets the inspiration for her

speaking from listening to the views and opinions of older people and also from her older brother who is a bit of an expert on these things.

Does she get nervous? "I do get a little nervous and my knees do shake but it's really quite easy – I've always been a bit of a loudmouth really."

Sarah plans to enter Ngā Manu Kōrero again this year. This time it will be at the senior level, which she says is much harder competition, a lot more polished and professional. Because there aren't a lot of speaking competitions in Blenheim she doesn't rate her chances. Heading into the fifth form this year will also mean a strong focus on school. Sarah plans to attend the University of Canterbury when she leaves school and wants to become a journalist or a writer of poetry and short stories.

Sarah is the daughter of Murray Thornley, a descendant of Te Marino Gilbert and Marie Smith, a descendant of Hohepa Waharūhe of Mangamaunu.

Elizabeth Rangi



At just twelve years old Elizabeth Rangi is making a name for herself as a rising all round sports star.

Her achievements include Zone, Region and New South Wales State representative in netball and softball. Most recently she was selected as vice-captain of the very powerful Sutherland Shire twelve years netball team. This team was

selected from over eighty teams and eight hundred registered twelve-year old players from the southern suburbs of Sydney. The team competed in a three day carnival competition and won 20 out of 22 games placing them second overall in the competition.

Elizabeth is currently attending Endeavour Sports High, a selective sports high school in Sydney. In her first year she has already reached the NSW State Championship level in swimming, cross-country and athletics.

Elizabeth's Ngāi Tahu whakapapa is through her paternal grandfather, Gerald Rangi, also a keen sportsperson who represented Nelson in rugby for more than a decade during the 1950s and 60s.

Haylie Martin

Seventeen year old Haylie Martin is taking the equestrian world by storm. Haylie, who has been riding horses since she was three, decided three years ago that she wanted to ride dressage. She found herself one of New Zealand's top trainers, Katherin Gorringer and moved on from pony club. Since that time she has been riding her way to the top.

In 1999 Haylie had a number of equestrian achievements. Her successes included qualifying to ride at the New Zealand Horse of the Year Show; second in the North Island Young Rider competition; second in the New Zealand Young Dressage Rider of the Year; and selection as a member of the New Zealand team to ride in the Horseland International Young Rider Competition in Perth, where her team won. Haylie was also runner-up Individual Champion Rider.

Then there was the FEI World Dressage Challenge in Taupō where Haylie spent three days and nights nursing her horse with an injured hoof and still she managed a fourth in the Emerging International Horse section. She was also selected as a member of the 'Tomorrow's Stars' programme to have lessons with an international trainer and was invited to train with him overseas but declined this offer due to school commitments.

When Haylie wasn't competing

or training in the ring last year she was attending to her schoolwork and her duties as the Head Girl of Taumarunui High School and as a Duffy Book Hero. There is also the four and a half hours each day that has to be spent looking after her two horses, feeding, riding and grooming.

This year Haylie is moving to Taupō for a few months to train and then she is planning to go to California for four months to train in dressage with top American rider Heather Bender. In between times, Haylie will be catching up on study for the extra mural courses she has enrolled in at Massey University. In 2001 Haylie is planning on attending Massey University full-time to complete a Bachelor of Business Studies degree.

Haylie's long-term goal is to ride in the 2008 Olympic Games.



Haylie Martin and Thomas competing in Taupō at the FEI World Dressage Challenge. Photo: Barbara Thomson

Sarah-Lee Bragg

1999 turned out to be a busy year for Sarah-Lee Bragg. Sarah-Lee is one of three daughters of Stephen and Sonja Bragg (née Pera) and is an active member of Awarua Rūnaka. Last year Sarah-Lee celebrated her 21st birthday, and completed the first year of the two-year Diploma in Performing Arts (drama) at Southland Polytechnic. She also spent an exciting three

nights and four days surviving in a new country competing as part of a new adventure television show.

One of four rakatahi chosen from over 250 applicants from throughout Aotearoa she travelled to a mystery international destination equipped with nothing more than US\$20. Forced to fend for herself she had to find food and accommodation, and complete a series of challenges in competition with the other participants, whilst a cameraman followed and filmed her every step.

Sarah-Lee heard about the proposed show on a local Southland radio station in 1998. Over a year later she received a surprise invitation from show organisers to an interview. Within a few weeks she found herself seated in the international departure lounge of Auckland Airport awaiting to be informed of her mystery international destination.

Sarah-Lee and the others were sent to London in the midst of Rugby World Cup fever. After catching her breath she jumped straight into her challenges, aiming to build her strength from early successes. This strategy worked well and she quickly completed her first task of pulling a traditional English pint in a pub. Her strategy of making contact with Kiwis in London also proved a winner, helping her feel at ease and delivering free accommodation. As part of her tasks Sarah-Lee met English actress Patricia Rutledge (Mrs Bucket), learnt some traditional cockney, and taught the locals a waiata. Sarah-Lee ended the show the proud winner of an open free return flight to London and the Globe Theatre. The show, titled the "\$20 Challenge", screened on television in New Zealand in January this year.

Sarah-Lee has always enjoyed performing, whether it be as part of the Awarua Rūnaka kapahaka group, at high school, or more recently as a part of the Bluff Drama Club. Sarah-Lee prefers stage performances where she can receive instant audience feedback, however she is prepared to give anything a go in her desire to succeed. She is firm in her belief that

Awarua and New Zealand will always be her home, but accepts there may be a need to look further abroad to receive the opportunities she desires. So keep an eye and ear open for more from the latest Kāi Tahu rakatahi to hit our television screens, and maybe performing on stage at a show near you.



Sarah-Lee kept a close eye on her \$20. Photo courtesy of the Southland Times

Marahia Tipa-Te Kahika

Schoolboy Marahia Tipa-Te Kahika (Ngāi Tahu, Ngāti Pahauwera, Ngāti Maniapoto) was just fifteen years old when his pakiwaitara, entitled 'Mā te Wā' was nominated as one of fifteen finalists in the 1999 Huia Book Awards Stories in Māori for Children section.

Prompted by his teacher Rhonda Te Wheoro of Te Kura Kaupapa o Te Whānau Tahī in Christchurch, Marahia wrote the story based on many stories he has heard and read from Māori history and other cultures. The story centres on two brothers who vie for chieftainship of their village. They battle and one is immediately slain. The wairua of the slain brother enters a huge tuna in the local river. After being caught and gifted to the new chief's wife as a taoka to cook for the tribe, the mauri of the slain brother passes through the fish to the expectant child the woman is carrying. Her son is eventually born with an understanding of who he is and his role in life to make peace with his father before he himself must return to die in the river. The story is published in *Ngā Pakiwaitara mā ngā Tamariki 2*.

Last year, Marahia attended Christchurch Polytechnic's Te

Huanui Māori immersion programme in a support role, which helped with his grammar when writing 'Ma te Wā'.

Marahia intends to complete a new story to enter into the 2000 competitions, however he remains uncertain of where his talents may take him. Though the first steps on the road to university have been paved, he is unsure of the field of study he may undertake. With a keenness for fieldwork and meeting people, and an already identified talent for writing, journalism studies are an option. Marahia is happy to wait and see how his talent progresses, but at fifteen years of age with so much under his belt already, it seems only a matter of time before we hear the next instalment from Marahia Tipa-Te Kahika.



Marahia with his Dad, Wiremu Te Kahika (Ngāti Kanungunu/Ngāti Maniapoto)

You will find Marahia's story, 'Mā te Wā' on page 41 of this issue of *te Karaka*.

Jesse Thompson



You could say rugby league runs in Jesse Thompson's family. His Mum, Catherine Stuart (Ngāi Tahu) and Dad, Andre Thompson (Ngāti Kahungunu, Ngāi Tahu) and three of the four brothers, Jesse (12), James (11) and Reuben nine, have all played rugby or rugby league.

Catherine and Andre are kept fairly busy ferrying their three oldest boys to eight separate training sessions at various times and locations each week, not to mention three different games every Saturday!

Jesse started playing cana rugby for Linwood Rugby Union Club at the age of six, under the watchful eye of his poua, the late Henry Stuart. He then went on to play for Woolston Rugby League when he was eight, and transferred to the Linwood Rugby League Club two years ago. Over those two years he has also been selected for the town team. This year Jesse was honoured, to be selected to play for the Canterbury under-12 team.

His brothers too are playing well. Last season James was selected for the Canterbury Rugby League School Boys 10 year olds' town team, however this season he opted to go to the Titi Islands with his uncle for a couple of months. Reuben was selected at the zone level for the first time this season and his team, Christchurch Rugby Junior South Team, under nines, won the competition.

This year is Jesse's first at Aranui High School, attending their prestigious sports academy, where he hopes to focus on his sporting career as well as his studies.

His whānau would like to acknowledge the following people for their time and support in Jesse's achievements thus far, ka nui te mihi ki a koutou: Taua Kath, Auntie Ronnie, Uncle Maui, K O Dessa, Ngāi Tahu Development, Linwood Rugby League School Boys, Carol the coach and the under-12 Linwood Team and all their supporters. Kia ora koutou!

By Claire Kaahu White



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.

Te Hapū o Ngāti Wheke Inc. (Rāpaki) Rūnaka

Horomaka or Banks Peninsula is a very big place and when travelling over its various summit roads you can't help but marvel at the many beautiful bays that make up its dynamic and rugged coastline. One such bay is Te Rāpaki-o-Te-Rakiwhakaputa or Rāpaki as it is more commonly known, situated on the eastern side of Lyttelton Harbour, some 5 kilometres from Lyttelton Port.

Rāpaki is the home of Te Hapū o Ngāti Wheke Inc. (Rāpaki) Rūnaka which is based at the marae. As you turn from the Governors Bay Road onto Rāpaki Drive you will pass the kaumātua flats, built in the 1980s, which are home to four of our kaumātua.

Near the end of Rāpaki Drive you'll find the Rūnaka Hall, 'Te Wheke', which was opened in 1901 and built by the whānau of Rāpaki. The Wharekai was added in the 1970s after extensive fundraising which involved whānau members from all over New Zealand. A newer addition is the Rūnaka office located next to the marae, which handles the day to day running of the marae and rūnaka affairs. The building and refurbishing of the office was made possible by funding from Lotteries and Ngāi Tahu Development Corporation.

As you continue down Rāpaki Drive you will come to the sea front where the schoolhouse and wharf are located and to their left, on the corner of Rāpaki Drive and Kororatahi Road, is the Wesleyan Church. The Church was opened in 1869 and is still used for monthly church services. Five years after the opening of the Wesleyan Church, a Roman Catholic Church was built and opened in 1874 on the eastern side of Rāpaki, it no longer stands today.

The schoolhouse was opened in 1876 but was closed for a period by the Canterbury Education Board, who had briefly taken control of the 'Native Section' of the Education Department in the early 1930s. The Education Board cited falling student numbers as the



reason for closure. The school reopened a couple of years later, but due to low student numbers was closed permanently in 1946. There are still many living in Rāpaki who remember attending classes in the old Rāpaki schoolhouse.

Since the closure of the school the children of Rāpaki have attended Lyttelton West Primary, and more recently, some have opted to travel to Governors Bay Primary. Although the old schoolhouse may have closed for school, it has not closed for business. It is now used once a week by whānau members for a pre-school playgroup.

Just below the schoolhouse is the jetty or 'wharf', as we tend to refer to it. Opening for use in 1916 it was named 'Gallipoli' in remembrance of our soldiers who fought in this area during World War One. Like its namesake it has seen its fair share of action, from weddings and wedding photos to fishing, diving and mōkihi and was nearly taken out of action during a storm in the 1970s. However whānau of Rāpaki banded together and encouraged the Harbour Board to support

them in their efforts to restore the wharf.

In December 1998 our wharf was the central point for the historic opening of the world's first Mātaitai Reserve here at Rāpaki. With this prestigious honour came the appointment of the world's first tāngata tiaki, Wiremu Gillies and Henry Couch. It has been over a year since our Mātaitai was opened and extensive work has been carried out by Melville Rehu and his various helpers.

Our mātaitai reserve and tāngata tiaki are not the only first in the world titles we hold! We are also the proud owners of a fleet of three mōgī ama which are also the first in the world, having been made at successive Queen's Birthday wānaka in 1998 and 1999. Our love

of sports has also lead us to take part in an annual inter-marae tournament between Tuahiwi, Takahanga and Rāpaki, which we will be hosting from 7-9 October 2000. There are many exciting things planned for Te Hapū o Ngāti Wheke Inc. (Rāpaki) in the coming years, we look forward to our marae redevelopment, wānaka, and hui that strengthen whanaukataka and to participating in iwi issues as they develop.

Our future, young and old is in our hands. Our 18 papatipu rūnaka have much talent and expertise to offer. The efforts of our tīpuna brought us through the first millennium. The onus is now on all of us to lead us well into the second...

By Wiremu Gillies, Upoko, Rūnaka

Te Rūnanga o Waihao



The Māori families of Morven, Glenavy and Waitaki North- early 20th century. Photo supplied by Anne Te Maiharoa-Dodds

A small band of enthusiastic workers (whānau and spouses) strive hard to preserve a piece of living Māori heritage. This heritage lies at Waihao, which is beyond Morven. Morven was once a roadside village, 5 kilometres off the southern highway with two general stores, a butcher, bakery and a blacksmith's shop, a Farmers Co-op store, post office and a railway station. Morven is still noted for its farming and potato growing.

On Māori Road, now a sealed road which leads to the Waihao River and Lagoon, relics of houses and trees are the only signs remaining of the Māori settlements of hapū and whānau, where once at least 13 Māori families lived and worked. The Māori living in this area are remnants of Waitaha, itself a collection of ancient tribes

who trace their lineage to the Uruao waka. They are also descendants of those migrants from the North Island of Kāti Māmoe in the sixteenth century and Kāi Tahu in the seventeenth century from the Araiteuru and Takitimu waka.

Māori reserves were given by Waihao kaumātua for use by the Māori whānau of Waihao and Glenavy (Waitaki North). There is a very close relationship between these two communities. Today, these reserves are managed by trustees elected by tāngata whenua. With the passage of time the number of owners has increased to the extent that it is difficult to maintain contact or get agreement to do any work with the land. Further, the owners are scattered throughout New

Zealand and overseas making a representative meeting almost impossible to organise.

Beside the headstones in the urupā there are a number of unmarked graves. Access to the burial ground is on whenua gifted by Tini Hakopa (Aunt Jane Jacobs), a daughter of Te Maire. Today a fenced roadway gives whānau access to their loved ones in the urupā.

Māori placenames are important pointers to the Māori past of this area. Although the name Waihao is in a sense descriptive of an important food resource that could be obtained from the river, it refers also to the historic meeting between Rokohouia and Rakaihautu. The hao eel, a superior type of short-fin eel was, and still is, a delicacy to families who gather mahinga kai from Lake Wainono, Wainono Lagoon and the Waihao River (the kete of local families). There is not one Māori commercial licence holder on the river or lake and the aim is to ban all commercial eeling so that future generations may still gather kai from this area.

The Willowbridge Creek, beyond Bradshaws Bridge is Punatarakao, a highly respected ancient site – whānau have drowned in this area.

Whilst the whareniui does not conform to the popular image of a Māori meeting house, its beauty lies in its dignity and simple lines. The present committee has no plans to alter its character as many feel the addition of elaborate carvings would be inappropriate. The Māori and Pākehā communities of Waihao, Morven, and Waitaki North (Glenavy) living between the two great waterways (the Waitaki and Waihao awa) raised funds to establish a Centennial Hall. It was built by Jack Scorrington (the carpenter). He was assisted by his father Tom and his son Bob (the late husband of Aunt Amy Heath) and officially opened in 1941. Prior to this tribal meetings were held in family homes, with the home of Joseph and Mei Heath being frequently used.

During the 1939-1945 war the settlement was represented by ten of its sons. By its end, all eligible members had served or were serving overseas. Wally Tumarū, Tom Te Whao and Laddie Heath did not return – their loss is mourned. Those who returned home were: John Thomas, Harry Davis (deceased), Mack Tumarū (deceased), Stud Peneamena, Paul Heath, Charles Thomas (deceased) and Dave Thomas. We are proud of their dedication.

The old ablution block was recently removed and a new ablution block became a matter of some urgency, especially with the Hui-ā-Tau being held here last November. The many hours of voluntary labour given by whānau and spouses saved thousands of dollars. It is through the marae that a sense of continuity with the past is achieved. Tino mihi aroha ki a koutou te whānau o Waihao me Waitaki mō tō mahi i te mana mō ō tātou marae.



The Waihao Box, Photo: Claire White.

Waihao has other close bonds with neighbouring marae. Such bonds were evident with the recent Hui-ā-Tau. The marae continues to give impetus to the direction of Māori and Pākehā culture in the region. As in the past, the marae has received much help from Māori and Pākehā supporters. The future of the Waihao Marae seems secure if the enthusiasm of the present members of whānau is any guide.

Priority use of the Waihao Marae will always be for times of bereavement when families gather to farewell their loved ones. There are occasions too when Māori and Pākehā can mingle and share this facility and learn from one another. Only recently an open day was held on the marae and we enjoyed sharing this time with the wider community. The marae facility continues to host every month a local farmers meeting (the users of water from Waihao River) to set up a River Management Plan. The Regional Council and Department of Conservation meet regularly here and the Morven School is planning a visit this year. The people of the marae, local school children, district council staff, and regional council staff, have become involved with the planting of native trees on landfill sites (old rubbish dumps) with one completed in November 1999 and six plantings planned for this year.

On our marae we have several kaumātua of equal standing whom we regard and respect as our rakatira. We may ask a single head to take the lead only in a ceremonial capacity or at an important gathering when it is important that the tāngata whenua speak with one voice. We all, regardless of age, take an active part in the organisation of activities on the marae. The unbroken law of our ancestors is to always be humble.

Nō reira, ki ngā whānau o Waitaha, Kāti Māmoe me Kāi Tahu hoki ngā mihi ki a koutou katoa. Kia tau te rangimarie i roto i te tau hou.

By Anne Te Maiharoa-Dodds

Kāi Tahutaka Hui (Tāmaki-Makaurau)

In late 1999 the Kāi Tahu Whānui ki Tāmaki Makaurau Kōmiti, supported by Ngāi Tahu Development, organised a Kāi Tahutaka hui in Auckland. The hui was a great learning experience for all involved. The hui was held at the brand new marae at the Manukau Institute of Technology, Ngā Kete Wānanga Marae. The Māori department surrounds the marae in the style of a fishhook and is both architecturally pleasing as well as practical.

Seven representatives from Te Rūnanga o Ngāi Tahu attended the hui. They were: Riki Pitama, Aunty Flo Reiri, Aunty Topsy Reiri, Elizabeth Kereru, Te Ari Taua Brennan, Awatea Edwin and Frank Panapa. To make our Southern cousins comfortable Auckland put on one of the colder days of the year to welcome them. On completion of the pōwhiri, the learning began and was constant throughout the hui. Initially it was planned to be a structured event with a set agenda. This did not eventuate as the hui took its own course, directed by the attendees. A large portion of the hui was focused on Kāi Tahu kawa and tikaka.

On a beautiful Sunday morning, pukus full after a lovely breakfast, hui participants gathered in front of the whare to soak up the rays and the kōrero of our beautiful taua, Aunty Flo. She gave a first hand account of collecting tītī on Poutama Island. A different world to that inhabited by many in Tāmaki Makaurau and a world very few had heard spoken of first hand, making a wonderful change from having to source knowledge from books.

This kōrero wrapped up a weekend of learning things Kāi Tahu as well as a valuable lesson for the kōmiti in the conducting of hui/wānaka. Overall the hui was successful and received some wonderful positive feedback from all those attending. For a brief weekend the distance between Kāi Tahu Whānui residing in Tāmaki Makaurau and our rohe was considerably shortened. A big thank you to Ngāi Tahu Development for supporting the kaupapa.

By Kelly and Clayton Tikao

Te Akaraupō

Ngāi Tahu tamariki received a special treat in their Christmas stockings last year. Recently Ngāi Tahu Development completed the third in a series of tapes created to enhance the cultural base of the iwi. The first two tapes, Te Hā o Tahupōtiki and Haea te Ata focussed on revitalising traditional waiata and haka. The third tape, Te Akaraupō, contains creative songs for our tamariki.

In December 1999 Ngāi Tahu Development and Te Rūnanga o Ngāi Tahu sent a free copy of Te Akaraupō to all households with tamariki aged 7 years and under. Te Akaraupō is literally the raupō roots, an important plant amongst our people. It fed, sheltered and transported us across Te Waipounamu. It is a very simple plant that

can do wondrous things. The songs on this tape are the same; simple and wondrous.

Copies of Te Akaraupō are available for whānau at the cost of \$5 for the set including tape and accompanying booklet from:

Ngāi Tahu Development,
PO Box 13-046,
Christchurch.

Refer to product order
form on page 38



The Horomaka Out of School Pilot Project

Taumutu, Koukourārata, Ōnuku and Rāpaki marae recently developed a pilot project for out-of-school tuition for Ngāi Tahu rakatahi. Te Hapū o Ngāti Wheke, Rāpaki initiated an approach to the marae of Horomaka (Banks Peninsula) during 1999 to form a collective which could provide an out of school programme for Ngāi Tahu youth living in the Waitaha (Canterbury) and Horomaka regions. The pilot programme offered school children the opportunity to receive after-school tuition at Kip McGrath Homework Centres around Canterbury.

More than 450 questionnaires were forwarded to registered Ngāi Tahu tribal members aged 11-18 years

asking how Ngāi Tahu could help youth with their schoolwork. Ngāi Tahu Development contracted Patsy Perenara to co-ordinate a Horomaka Pilot Project. Patsy was responsible for setting up an arrangement between Kip McGrath Homework Centres in Canterbury and Ngāi Tahu Development.

In September 1999, 23 Ngāi Tahu rakatahi aged 8-17 years began the programme at their local or nearest Kip McGrath Homework Centre with weekly tuition. The dedication of the parents/caregivers was such that some children travelled over 50 km to attend classes. Each child was assessed and an individual programme was

designed to meet particular needs.

It was tremendous to have the support of Tāua and Poua such as Wiremu & Beverly Gillies (Rāpaki), Cath Brown (Taumutu), Sonny Ruru (Koukourārata), and Waitai Tikao (Ōnuku) giving guidance throughout the pilot project. The strong support of whānau has been a key element in the success of the Horomaka Pilot Project.

The project has been successful for the rakatahi and their whānau in a variety of ways. Reports of improved academic success, increased confidence and a new enthusiasm for learning were some of the comments shared by a group of very appreciative parents and grandparents at a celebration evening held on December 13, 1999.

It is a well-known fact that early intervention can prevent problems later in life. If your child needs a 'hand



Tamariki attending Horomaka Pilot Project

up' – a short term intervention programme that will preempt problems in the future, then contact Ripeka Paraone, Projects Manager for Ngāi Tahu Development.

By Ripeka Paraone

Te Rūnanga o Arowhenua Constitution and Rules Working Party

This working party is currently studying the whole area of the current constitution and rules as well as the structure required to take the Rūnanga into the 21st Century. We are keen to hear from any members of the Rūnanga with their ideas on the above subject. This especially covers the following topics:

- What is wrong at the moment and what could be done to correct this?
- What is working well at the moment?
- Where do you see the Rūnanga heading in the future?
- Anything else that is pertinent to the working party?

This working party may be contacted at the following addresses:

Jacko Reihana
1 Huirapa St
Temuka
Ph: 03 615 7906 (h)

Allan Spender
338 Station Rd
RD25
Temuka
Ph: 03 615 7473 (Hm&Bus)
025 495 920
E-mail: allan@integral.co.nz

Paul Waaka
30 Harris Place
Temuka
Ph: 03 615 8593
E-mail: w.lynne@xtra.co.nz

Quentin Hix
P.O.Box 803
Timaru
Ph: 03 684 9604 (h)
03 688 9018 (B)
03 688 9749 (Fax)
025 730 813
E-mail: quentin@petrie.co.nz

Ruth Garvin
Main Rd
Temuka
Ph: 03 684 1430 (B)
E-mail: rgarvin@xtra.co.nz



TOI

RAKATAHI

Check out our website.

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

Ānei kā toa o te whakataetae pūkana. Tū mai te ihi! Tū mai te wehiwehi e! Ka whiwhi i a rātou ētahi hate tino rawe!



Picture by ► Rahui Kapene

◀ Rihari Te Haeata Peeti

aue!

Awatea Timothy ►

HE PANUI

This months He Panui photos were taken at Hui-a-tau

"Te Whatu-kura o Takaroa"

This is an old saying used to compliment the daughter of a chief.

He whakatauki tēnei hei whakamana i tētahi puhi.

An activity book about the matau is soon to be released. For more information contact the Projects Team.

Projects Team
C/- Ngāi Tahu Development
Po Box 13-046
Christchurch

Kei Te Aha Koe? - What Are You Doing?



TE WHATU-KURA O TAKAROA

Our ancestors have always had a deep respect for Takaroa, god of the ocean, and understanding of his nature. It is said that Takaroa is a giant sea creature that lives in the depths of the ocean, Te Moana-nui-a-Kiwa. From him came an old race of taniwha who swam alongside our ancestors as they sailed across the Pacific Ocean in giant voyaging canoes to Aotearoa. According to stories, these taniwha were kaitiaki of the waka and calmed the seas to ensure their safe passage. These early explorers brought with them many different types of plant, animal and tools including the matau. Matau are fishhooks made from wood, stone, animal and human bones. Most matau are made with a small sharp piece of bone called a naku, which was first made by the demi-god Māui. Matau have always been a symbol of mana because of people's respect for Takaroa the powerful god of the ocean. This tradition continues today as Māori still wear matau as a symbol of our heritage and pride in being Māori. To learn more, get a copy of the forthcoming Matau activity book.



**WIN
A TAPE
AND
SONGBOOK**

Te Akarapō is a new tape with ten fun Kāi Tahu waiata and haka written especially for kids. We have ten copies of Te Akarapō to give away. To win a copy all you have to answer three questions.

1. Who is Takaroa?
2. Where does he live?
3. What does he look like?

Write your answers on the back of an envelope with your name, address and send it to: Project Team, C/- Ngāi Tahu Development, Po Box 13-046, Christchurch

NGĀI TAHU DEVELOPMENT CORPORATION PRODUCT ORDER FORM

Ngāi Tahu Aoraki T-Shirts - \$18.00
Charcoal Grey - Size XXL / S only
Cream - Childrens size 10 only - \$15.00

TE PĀNUĪ RŪNAKA T-SHIRTS - \$18.00
Black - Sizes: XXL / XL / L / M / S

NGĀI TAHU WAIATA BOOK & CASSETTE - \$5.00
Tape 1 Te Hā o Tahu Potiki
Tape 2 Haea te Ata
Tape 3 Te Akarapō Tamariki

TOI RAKATAHI T-SHIRTS - \$15.00
1998 design
Grey - Childrens sizes 10, 8, 6, 4 only

NGĀI TAHU LOGO T-SHIRTS - \$15.00
Sizes: XXL / XL / L - Black
Sizes: XXL / XL / S - White

CUSTOMARY FISHERIES T-SHIRTS
Green - \$20.00
Sizes: XXL / XL / L / M / S

A GUIDE TO THE SOUTH ISLAND CUSTOMARY FISHERIES REGULATIONS VIDEO - \$15.00

SPORTS BAGS - \$25.00
Black & blue with orange Ngāi Tahu Development Corporation logo

CAPS - \$10.00
Black with Ngāi Tahu Development Corporation logo

NGĀI TAHU CHILDREN'S RESOURCES - \$5.00 each
Te Waka Huia A5 book - Te Reo
Te Waka Huia A5 book - English

Te Waka Huruhurumanu Storyboard
Te Waka Huruhurumanu A5 book

Te Kete a Rakaihautu A5 book
Te Kete a Rakaihautu Storyboard
Te Wakahururu Manu Storyboard - \$5.00

Laminated cut out pictures from the book
Te Kete a Rakaihautu Storyboard - \$5.00

Laminated cut out pictures from the book

Tamariki Alphabet Frieze
Tamariki Number Frieze

ToiRakatahi Box Folder \$4.00

Order Details

Complete the order form below and mail or phone your details to: **Product Orders, Ngāi Tahu Development Corporation, PO Box 13-046, CHRISTCHURCH. Telephone: 03-371 0186 or fax: (03) 3749264**

NAME _____ PHONE No. _____

POSTAL ADDRESS _____

PRODUCT	COLOUR				QUANTITY	PRICE
Ngāi Tahu Aoraki T-Shirt	XXL		S		10	
Te Pānuī Rūnaka T-Shirt	XXL	XL	L	M	S	
Ngāi Tahu Logo						
~ T-shirts Black	XXL	XL	L			
~ T-shirts White	XXL	XL	L		S	
Toi Rakatahi 1998 T-Shirt Grey Marle	10	8	6	4		
Customary Fisheries T-Shirt Green	XXL	XL	L	M	S	
Tamariki Alphabet Frieze <input type="checkbox"/> Number Frieze <input type="checkbox"/>						
Te Waka Huia book Te Reo <input type="checkbox"/> English <input type="checkbox"/>						
Toi Rakatahi Folder						
Sports Bag						
Caps						
Te Hā o Tahupōtiki (1) <input type="checkbox"/> Haea Te Ata (2) <input type="checkbox"/>						
Te Waka Huruhurumanu A5 book <input type="checkbox"/> Storyboard <input type="checkbox"/>						
Te Akarapō Tape & Book (3) <input type="checkbox"/>						
Customary Fisheries Video						
Postage and Handling (*up to five items within New Zealand: others negotiable)						\$5.00
					TOTAL PRICE	

PAYMENT OPTIONS: ☐ Cheque attached (Make payable to NTDC) ☐ Cash Sale ☐
Credit Cards: ☐ Visa ☐ Mastercard ☐

Card No. _____

Expiry Date ____/____/____ Signature: _____
Date: _____

BOOK REVIEW

HUIA SHORT STORIES 3

John Huria (editor)

There is a hard, harsh opinion that recognises only talent – and non-talent.

Claims of local, national – or Māori – talent, are seen as diminishing the very skills and qualities we are seeking to achieve and recognise.

New Zealanders have considerable difficulty with such a viewpoint. Few in this society would accept that the All Blacks of the 1990s have lacked talent. But, three times this decade they have failed to achieve ultimate success at the very highest competitive level – the World Cup.

On the other hand, in another field of endeavour, to have sung in virtually all the great opera houses of the world, and with virtually all the great singers of the age, to widespread critical acclaim supports a claim to being an internationally recognised talent.

How then does one assess a collection of short stories that is limited to only one particular category of authors – Māori? This is important to state up front because frankly, some of these short stories are not very good.

These days, attention spans tend to be short rather than long. (What did Josh Kronfeld say? That he has difficulty focussing beyond 20 minutes?).

Thus one might expect that short stories would be more appealing, say, than novels. But sales figures clearly show this isn't so. Why? One reason is that good novels take great talent to write well. Short stories require even more.

The challenge therefore is how to encourage and foster Māori short story writers in an extremely challenging genre.

Huia Publishers, and in particular Managing Director Robyn Bargh, are to be commended for their commitment to recognition and support of Māori writing. Their recent Huia Short Story Awards 1999 drew 435 entries and eventually winners in each of four different categories: He Pakiwaitara mā ngā Pakeke; He Pakiwaitara mā ngā Tamariki; Best Short Story in English by a previously published Māori author; and, Best Short Story by an unpublished Māori author.

Robyn is undoubtedly correct when she states that "...with continued support and encouragement these writers, over time, will inject a fresh dimension to not only te reo Māori writing, but the greater body of New Zealand literature."

The need then, is for a reviewer to be encouraging and supportive whilst at the same time not misleading readers about what is being put before them. The short stories in *Huia Short Stories 3* are for the most part, very much works in progress. Indicative of potential, rather than finished, polished accomplished works of outstanding literature.

Thirty-five short stories by twenty-nine different

By Donald Couch

Huia Short Stories 3



authors provide a good diversity of topics, characters, settings and stories (or should that be 'narratives'?). Then there is the big advantage that if the "mix" doesn't appeal, one may move quickly to the next story – or even see it through to the end – which won't take long.

It is good too that the editor has published two stories each from six of the authors, eg, Huia Short Story Awards 1999 winner for the best short story in English, Lindsay Charman-Love. He has one story set in Tahiti which focuses especially on settings and atmosphere: not just physical, ie, the cyclone, but also tri-cultural interplay: a couple of 'scum tourists', Huahinians and the French – especially military and police authorities. His second story is seemingly about a series of events, but primarily it brings into sharp relief the lead character, an imaginative schoolgirl. Hopefully we will be able to read and see more of Charman-Love's work. He is currently writing a play and novel.

It is of course disappointing to us that only one of the twenty-nine authors has claimed Ngāi Tahu descent. (Where are all you Ngāi Tahu writers?)

Pirimia Burger is in her final year at Victoria University and claims to get some of her ideas from "conversation she overhears in Wellington's 'café society'". Her story is very short – five pages – but develops her imaginative concept in three different settings. Even the names of the two main characters: Ki and Tuk, show that Pirimia understands that the writing in a short story must be tight, tight, tight. An excellent piece of writing!

Amongst the other stories are some which are satisfying, some to rave about and others which may appeal to someone else. There is a lot to choose from and it's no trouble to move on if necessary.

A suggestion! If this type of writing appeals, try dipping also into Patricia Grace's *Collected Stories* published by Penguin. This brings together thirty-seven stories by Aotearoa's premier Māori short story writer, Patricia Grace.

Aotearoa undoubtedly has first-rate Māori writers of great talent: Keri Hulme, Witi Ihimaera and, in short stories, Patricia Grace, come quickly to mind. Some of the writers whose works are represented in *Huia Short Stories 3*, may eventually reach the levels of these great writers. Let us hope that they continue to apply themselves to their art – and eventually do so.

Huia Short Stories

Words and Wonders by Pirimia Burger

(From *Huia Short Stories 3*, Huia Publishers, 1999)

When Ki spoke words came out of her mouth. Not just sound, but words. They were white. Like chalk dust. Anything she said would spill outwards from her lips and gradually disintegrate in the slightest breeze.

Ki could always tell when she had been sleep talking. She would wake up to find a thin white film on the things near her bed. For this reason she covered everything in plastic.

It hadn't always been like this. The first time Ki spoke words she was at a dinner party. It was a cold night and she arrived on the doorstep of a fire-warmed house. Her host Tuk, arrived and opened the front door.

"Brrr, it's cold," said Ki. She took a step into the doorway and walked right through her own words. Then stopped frozen.

"What was that?" she whispered.

The three words sailed up, then turned to mist. Her hand flew to cover her mouth. Two panicked eyes looked over her white knuckled hand at Tuk. Ki's face stayed this way as he pulled her into the kitchen. He prised the cold hand away from over her mouth, leaned forward to inspect her and said, "say something." The air was still and warm. And expectant.

"What?" Ki said scared.

They saw nothing.

"What?" nothing again, just sound "what...what. What!"

The rest of the night Ki spoke normally and nothing else out of the ordinary happened until she got in to the taxi to go home.

"Good evening driver." As she slid into the back seat and right through her words. "Oh shit," out they came too. She rubbed her hands together as if maniacally praying in the back seat of the taxi, blowing on them all the while. "The frost really picks up one's breath doesn't it

driver?" She said into her freezing hands. Clouds of white mist billowed from the fury of hand rubbing.

Ki and Tuk discovered that she only spoke in words when it was very cold. She learnt that it was easier to say less in winter or cover her mouth when she spoke. The reasons became gradually more believable. "I've got food in my mouth sorry." "I've got a cold. Don't want you to catch it." "Excuse me, you caught me in the middle of a yawn."

However this circumstance became somewhat of a problem when her office sent her to Japan on a three-week assignment. Ki was to attend the tenth annual Ice Sculpture Festival in Osaka. She would be there to observe the skills of the Japanese in organising a festival that was known internationally for its appeal to all age groups and all nationalities. The beauty of the ice sculptures was famous throughout the world. Ki was determined to go. These chalk words were just going to have to work around her this time.

Tuk was interested in the physics of ice sculpture so agreed to join Ki on her journey. On the inadequately air-conditioned plane he wrote his daily journal entry into a tattered notebook. Wild eyes sprung up from under his nest of hair and focussed on Ki. "Does disseminate have a 'c' in it?" he asked directly.

She thought about it and sounded the word out in her head, but could not decide. Ki leaned past Tuk and looked into the aisle, then tucked her head down beside her armpit and looked between the seats at the old couple behind her, asleep. Huddling together to beat the chill in the air.

"Disseminate" she said quietly in Tuk's direction. He watched attentively as the chalk-dust words rose up before him. He leaned forward and mouthed the letters as he checked his

guess against the correct spelling.

"Thank you" he said sincerely to Ki who pulled the air blanket tighter around her. She nodded and looked out the shoebox window as another section of the world flew by.

On the third day of the festival Tuk and Ki played tourist and walked around the enormous field that housed the sculptures. There were hundreds of different sections, which explained the appeal to all and it took two days to observe everything on offer. It was a magnificent display of fantasy, skill and beauty.

The temperature was very low and people waddled past Ki and Tuk in bundles of padded clothing, crunching snow as they went by. Ki was pleased when she saw that everyone here spoke visible words. Theirs was actually just frosty air but it didn't look too different from what she produced so she was happy. Ki relaxed into the carnival atmosphere and admired the glorious beauty glimmering around her.

Tuk was elsewhere so Ki wandered around the field alone. She ducked as she found herself in the crossfire of a serious war between young sisters. Snowballs rocketed through the air, clumps of snow slapped her coat as she scampered off the battlefield wrapping her flapping scarf tighter around her neck.

When Ki lifted her head she found herself at the back of a crowd. She weaved her way to a spot where she discovered a young man sculpting a block of ice and capturing the attention of forty or so adults and children. Apart from the high-pitched scrape and slice of the blades



whittling the ice the area was silent. Thin streams of ice soared into the air in fine jets as the artist created. Children forgot to clamour for sweets, parents forgot they were cold and tired and everyone shared the glorious moment.

The artist flicked his tools behind his back and bowed low as he presented his finished work to the adoring public. A beautifully detailed song bird stood before them on thin strong legs. The chest burst full of mute song and the mouth froze open, an image for the musical mind's imagination. Ki burst into applause with the rest of the crowd and infectious smiles shot around the people. A small boy beside her turned and squealed something

excitedly to his mother.

Ki saw it. Ki saw the words. They were different to her chalk words. These were in Japanese characters. Ki stared at the boy who continued to gabble at his mother. She was carried away by the moment of applauding the ice sculptor and ignored her bubbling baby boy. Ki saw the beautiful script from the child's mouth rise into the cold air, last for two seconds and then get blown away by the gentle ice breeze.

"Amazing," she murmured. The small boy turned to her and squealed the characters he had just aimed at his mother. He was delighted with the performance and Ki could do nothing but stare at him.

"Amazing," she said again. Her words left her mouth and followed the misty Japanese characters of the little boy's. The letters and characters wound themselves up in each other. They twisted and swirled around themselves and together turned into mist. It wound like a kite tail up into the air above the applauding crowd. Ki watched the line of mist hover above the group and then turn on itself to come directly back. She saw the boy lift his eyes to watch the linguistic kite tail hurtle towards the ground. Straight into the mouth of the frozen song bird sculpted in ice the words flew, once mute now the safe keeper of two peoples every winter word.

Mā te Wā

(From *Ngā Pakiwaitara mā ngā Tamariki 2*, Huia Publishers, 1999)

Māku e kōrero atu tētahi kōrero e pā ana ki a Rikki rāua ko Marahia.

Ka tautohetohe rāua i ngā wā katoa. "Pai ake ahau i a koe," te kī a Marahia.

'Kōrero tito noa iho tēnā! Pai ake ahau i a koe,' te whakapaparana a Rikki. Ka pakeke haere, ā, ka tautohetohe tonu rāua.

I tētahi rā ka mate te rangatira o tō rāua iwi.

"Ko wai hei rangatira mō tātou?" te kī o te iwi.

'Ko Rikki hei rangatira, ko ia te tangata tino kakama ki te whakaaro,' te kōi o ētahi.

'Engari ko Marahia te tangata tino pai ki te whawhai,' te kī o ētahi atu.

'Me whawhai māua mō te rangatiratanga o te iwi nei, engari kāore i konei. Me hāere māua ki te ngahere, ki reira mahi ai.' Ka whakaae hoki a Marahia, ā, ka hāere rāua. Ka tae atu a Rikki rāua ko Marahia ki te ngahere, ka whakareri rāua ki te whawhai.

I a Marahia e tango ana i tōna korowai, ka patua e Rikki. I reira te tinana o Marahia e takoto ana. 'Ha ha, ko au te rangatira o te iwi ināianei.' Ā ka pana e ia te tinana ki roto i te awa. Kei roto i taua awa he tuna motuhake, he tuna tino nui, ā,

ka kainga e ia te tinana o Marahia, ā, ka peke tōna mauri ki roto i te tuna. Tino pai tēnei āhua hou ki a Marahia, he tere ia ki te kauhoe i te awa me te rapu ika. He tino hoa rāua ko Tāne Mahuta.

'He pai tēnei oranga ki a koe?' te pātai a Tāne.

'Tino harikoa tōku ngākau ki te noho hei tuna i te awa nei e Tāne,' te whakahoki a Marahia.

Ka pahure te wā, ka pātai anō a Tāne, 'He pai tēnei oranga ki a koe, Marahia?'

'He pai tonu, engari he utu anō tāku ki a Rikki.'

'Auē! Kia tūpato, he mamea anō tā te utu,' te whakatūpato o Tāne. Ka tono atu a Marahia ki tētahi pīpīwharaua kia whākina atu ki ngā kai hī ika o te iwi, tērā tētahi tuna tino nui kei roto i te awa.

Kāore i roa, ka eke mai tētahi kai hī ika ki te awa. 'Māku e rapu taua tuna, ha ha!' tana whakato. Tūtuki ia ki a Marahia. 'Anei ahau, te tuna nui, te tuna roa, he tuna reka, he tuna tino pai mō tōu rangatira!'

Ka rapuhia e te tangata a Marahia. 'Ha, ha, tino harikoa a Rikki ināianei!' tana whakaaro. Ka haria e ia te tuna ki te whare o Rikki. I reira tōna hoa rangatira e noho ana. 'Anei Hinepaparangi, te koha māu, he tuna

nui, he tuna reka, he kai pai hoki mā tōu pēpi hou.' Kātahi ka kai te pēpi i te tuna, ka eke te wairua o Marahia ki tōna tinana. Ka tipu haere ia i te taha o tōna pāpā, a Rikki.

I whakapehapeha a Rikki mō tōna tama i ngā wā katoa. 'Ko taku tama, te tino toa ki te whawhai, ki te mau rākau hoki! Kāhore tonu ia i te mōhio ko te wairua a Marahia kei te tamaiti nei.

I tētahi rā ka pātai atu te tama, arā Marahia, ki tōna pāpā, 'I pēhea koe i noho hei rangatira mō tēnei iwi?'

Ka whakahoki tōna pāpā, 'Tokorua māua i tū hei rangatira. Ko Marahia te ingoa o tētahi engari, he tangata pōrangī ia. I hiahia hoki ia ki te tū hei rangatira mō tēnei iwi. Ka whawhai māua, ā, ka wikitoria au.'

'Nē rā! I rongo au ki tētahi kōrero rerekē atu ki tāu. I haere kōrua ki te ngahere ki te whawhai. I a Marahia e tango ana i tōna korowai, ka patua e koe.'

Ka huri āhua mā a Rikki. 'I



pēhea koe i mōhio ai ki tēnā?

'Nō te mea, e Pā, ko au te wairua o Marahia.'

Tino matakū a Rikki ināianeī. 'Aue, kaua ahau e patua!' tana tangi.

'Kaua e tangi e Pā. I te tuatahi, i kī tōku hinengaro i te utu, engari ināianeī kua kite au i tō aroha mōku, me tō kaha ki te noho hei rangatira mō te iwi nei.' Ā, ka noho tonu ia hei

tamaiti māna.

I tētahi rā ka hāere a Marahia ki te ngahere. I reira ka tūtaki a Tāne Mahuta. 'Ā hea koe hoki mai ai ki te ngahere, Marahia?' te pātai a Tāne.

Āhua pōuri a Marahia, 'Kāre e roa, e Tāne, ka hoki mai au.' Ka hoki a Marahia ki te pā. I reira ka kōrero ki tōna pāpā. 'I tonu mai a Tāne Mahuta kia hoki atu ahau ki te

ngahere, ki te noho ki tōna taha i te awa.'

'Kaua e haere, noho mai ki konei. E noho māku, mā te iwi hoki. Auē, kaua e wehe atu!' te tangi o Rikki.

Ka huri atu a Marahia. Tōtika tōna hoki ki te ngahere. I reira tētahi tuna nui e tatari mai ana māna.

The Choice is Smokefree

John Huria (Ngāi Tahu) smoked for several years before deciding that it was an expensive way to "dirty clothes, wrinkle your face and clog your lungs."

A literary editor at Huia Publishers, John says the work culture in the company is whānau based, and flexible work times have helped people become more accustomed to working in smoke-free environments.

"Families are one of the major places where people learn to smoke full-on or not. Huia has a real 'whānau-based' ethic that supports auahi kore but it isn't dogmatic. Also we don't have set breaks."

He says this is an important factor because smoking is really related to habit and, routine. "The more varied and less habitual a place is the easier it is not to expect a

smoke at 10.00 am and 3.00 pm."

Run by Managing Director, Robyn Bargh (Ngāti Awa, Te Arawa) Huia wanted to model itself as a business being pro-active about whānau health. It undertook a survey of staff to find out why over 90% of its employees remain smokefree, and how this information could benefit other businesses wanting to support their staff to quit.

Out of twenty-one employees, only two currently smoke, and another two have quit smoking as a consequence of the smokefree environment at Huia.

The majority of employees' parents had smoked during their lives and most admitted this had had an effect on them. All said they knew of at least two people who had given up smoking, mainly due to health or financial reasons or by calling the

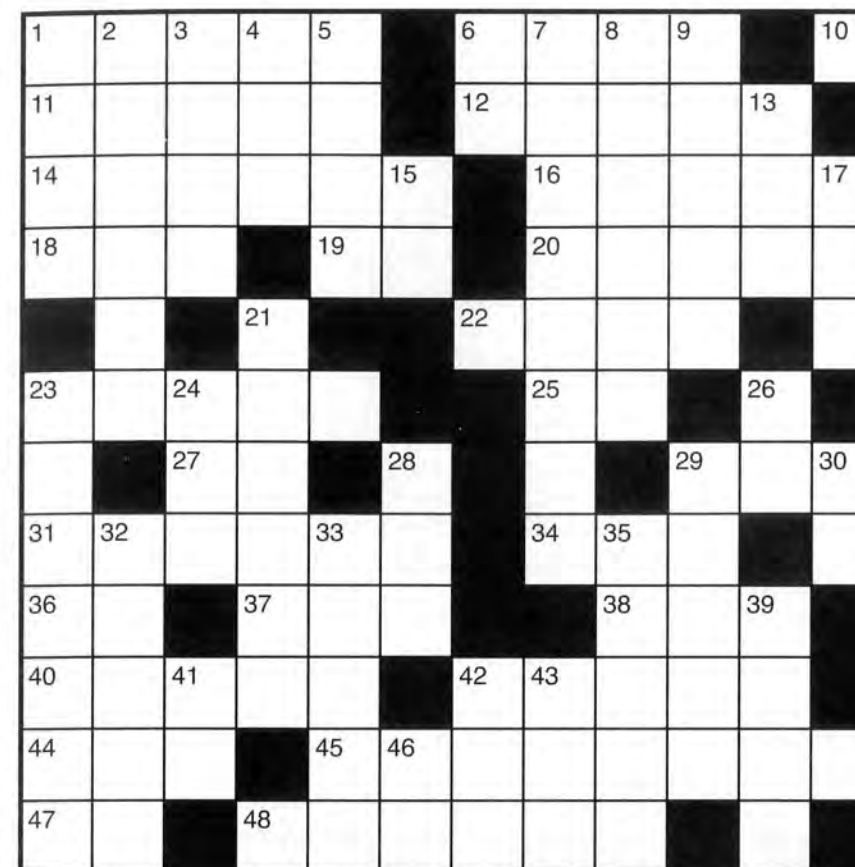
Quitline.

One interesting fact was that nearly all the employees who used to smoke had given up by the time they reached thirty.

The Quitline (0800 778 778) is a free service that operates 24 hours a day. Operators will send out comprehensive information packs. When someone decides they want to quit all they have to do is pick up the phone. Quit advisors are available between 8.30 am and 10.00 pm. There has already been a remarkable success rate from trials held in the Bay of Plenty and lower North Island. New figures released from the Quit Group say that over 15,000 calls were received within four months and of those calls 22% were from Māori.



From Left: Missy Biddle, Hannah Rainforth, Te Ohore Kā, John Huria, Deseree Hildreth, Caroline Down, Jennifer Garlick (seated), Robyn Bargh (seated far right), Brian Bargh



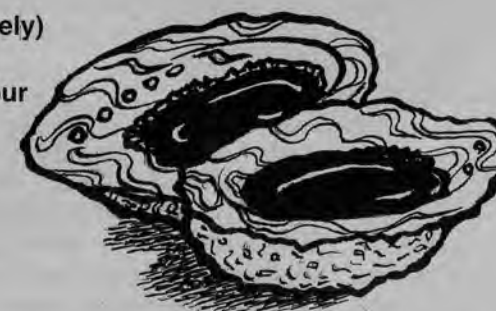
Clues Across

- Give to the speaker
- For me, Mine
- Well!
- Burial ground
- Hey!
- Prophet, Church

- Eel pot entrance
- Drink
- Scoop up with both hands
- Hatred
- Shut (the mouth)
- Village (Ngāi Tahu dialect)
- Bark of a dog

Pāua in Cream

- 1 kg Pāua (approximately)
- 1 Onion
- 2 Tablespoons Cornflour
- 1/2 - 3/4 Cup Milk
- 1 Pint Cream
- 25 gm Butter
- Salt and Pepper



Remove the pāua sack from the flesh. Wash and slice into small pieces. Melt butter in pan. Add finely chopped onion and fry until golden brown. Add chopped pāua and toss quickly to sauté evenly. Add cream and heat to just below boiling point. Thicken with cornflour mixed to a paste with milk. Add seasoning and serve immediately. Don't overcook as it toughens the pāua.

- Screech
- Sea, tide
- Milky way
- Movement away
- Smoke, mist
- Boggy
- Chief
- Surround
- Launder
- Stab
- Darkness
- Current – stream
- NZ Bush Hawk

Clues Down

- Turn
- Livelihood, Welfare
- Ended, Completed
- Slave, Workman
- Intensifier
- Indicates plural after noun
- Sea road
- Ground Parrot
- Rush, Drive
- White
- Daytime
- It would be better
- Long Harbour (Ngāi Tahu dialect)
- Important tribal centre
- Victim
- He, she, it
- Year
- Reach with a pole
- Sinew
- Desire
- Exterminated
- Long standing
- Gleam, glow
- Breath
- How many?
- Terrified
- Beget Answers on page 53

Ngā Reta

Tēnā koe

Here we are across the sea sending greetings to you and yours involved in *te Karaka*. I enjoy getting my copy greatly, what great reading you people provide for us here in Australia. Thank you all. It is good to learn via *te Karaka* of the advancement of education and opportunities that are coming along.

Keep going. You people do a great job.

Kia ora

Ron Smith
Queensland
Australia

Tēnā koe Gabrielle

I thank you for your editorials of *te Karaka* which I always look forward to receiving and the interesting reading you and your staff present in each issue.

I really admired the pictorials of my tīpuna under the heading of "Taonga Returned" on pages 18 and 19 in Issue 12 and would like to take this opportunity in thanking you for the presentation of those taonga.

I would like to bring to your attention that my late mother's name Ruby Wera-Ahi Rehu (Mrs Reiri) is not included in the family of my Nanny, Pani Rehu (Mrs McKay.) She was the eldest of her children.

Once again thanking you and I will be looking forward to future issues.

Arohanui

Warren Reiri
Masterton

The Editor

My concern is in Issue number 12, November 1999 of *te Karaka*. On page 19, top right hand is a beautiful photo of my grandmother, Pani Rehu (Mrs McKay.) My grandmother had four children. Her eldest child was a girl, my mother, Ruby Wera Rehu (Mrs Ruby Reiri) also of Masterton. Could this be put right in your next issue and any future recordings. This is most important to us her children and grandchildren.

Kia ora for now,

Mrs Merehana Skipworth
Taradale

P.S. I would like to add that these taonga are beautiful and I do appreciate Marshall Sieffert's Dunedin Art Gallery. I enjoy this magazine and being able to keep up with what's going on.

Editor: Thank you for your letter regarding the omission of your mother's name as a daughter of Pani McKay. te Karaka wishes to apologise to you and your whānau for this oversight. We will pass this information on to the guardian of the collection.



Left: Pani Rehu (Mrs McKay)



Kia ora Gabrielle

I have really enjoyed reading the *te Karaka* ever since my first edition. Over the years being a descendant of Horomona Pohio I have always wanted to understand and learn about that side of my whakapapa, believe me your letters to the editor of *te Karaka* over the past and now have helped me a lot, thank you. In the latest edition of *te Karaka* I read the poroporoaki column and learnt of the passing on of my relation's husband, Buster Brown. When I rang Kera to offer my sympathies I was nearly five months late, however she was pleased that I at least rang.

If I could through your magazine offer to Kera, Wiki and whānau my commiserations I would be very grateful.

Noho ora mai,

Haami Hihi Pewhairangi

Kia ora Gabrielle

I write in the hope you can help locate some old friends, especially from my school days and also what iwi I descend from.

I went to school in Christchurch and was at Quinns Road Primary School from 1960 to 1965. I went to Shirley Intermediate in 1966/67 and Mairehau High until 1970. Hopefully someone will remember that far back.

I was in the army in the early 70s then I went to the Ministry of Transport as a Traffic Officer, then the NZ Justice Department as a Prison Officer working at Paparua Prison.

I owned a Gold Band Taxi and a shop in Christchurch before coming to Australia in the early 80s. I returned to New Zealand in 1986. I have been in the Security and Road Transport Industries since my return to Australia. I also worked in the fishing industry in New Zealand and spent some time in the Chatham Islands, Kaiangaroa and Waitangi. If anyone still remembers those good years I'd love to hear from you.

Now getting back to my iwi. This will start something I think. I believe I am related to the Price family from Prices Valley on Banks Peninsula. A Dutch sea captain married Annie Price. His name was Jan Waterreus who died on 24 April 1908. Both are buried at Moeraki.

I also have the names of Hampstead, Lister, Haberfield, Austin, Olliver and Te Pepene on my family tree.

I know Joseph Price married Te Kohere Te Pepene. He was a Pioneer living from 1831 to 1901 and was a pioneer in timber, whaling and farming in the Akaroa, Little River and Lake Ellesmere areas.

Well I hope that I haven't confused you all too much and I'm hoping someone has a few more pieces to my jigsaw puzzle.

I'm looking forward to hearing from you all and returning to New Zealand in the early new century. Have a happy year one and all.

Kindest regards

Phil Waterreus
PO Box 650
Richlands
Queensland 4077
Australia

Editor: We have passed your inquiry on to Terry Ryan, the Ngāi Tahu Whakapapa Manager. We will be in touch with you soon.

A Letter From South Africa

The following story was sent to *te Karaka* by Mrs Adriana Barrett, the wife of Ngāi Tahu member Eric Barrett. Adriana and Eric live in Pretoria, South Africa. Adriana felt that the story of her husband's whānau and their move to foreign shores may be interesting to our readers.

Margaret Ashwell, the grandmother of Eric Barrett, was born on the 5th of November 1847 and christened at Waikouaiti on the 14th of November 1859. She was the youngest child of Thomas Ashwell and his wife Potete. Potete (Meri Makarini Poti) belonged to the Ngāti Huirapa sub-tribe of Ngāi Tahu and was the daughter of Te Rehe (son of Te Koreka) and Potihuka (daughter of Te Aotau Mariau and Mania).

Thomas and Potete had six children. Their eldest daughter Elizabeth died at the age of thirteen, their son George married Rawinia Russell and had ten children. Mary married Edward Hudson and had eight children, Rebecca married John Lewis and had eleven children. The youngest was Margaret.

On the 31st of October 1864, Margaret Ashwell married Joseph Rhodes Barrett in Oamaru. Joseph was the eldest son of William Barrett and Mary Rhodes and was born on the 10th of March 1835 at Harewood, near Leeds, Yorkshire.

In 1850 when Joseph was fifteen the family emigrated to South Africa and two years later he went to the Australian goldfields. Eleven years later he arrived in Otago and settled at Ōāmaru, where he was a waggoner. Joseph and Margaret had three children while living in Ōāmaru, Mary who died at the age of sixteen months, Waite Ashwell, and Alice Emma, who died at the age of two and a half. They then moved to Kurow, where Joseph worked as a coalminer and had two more children, Francis and Margaret Jane.

In 1873 the family left New Zealand for Australia and then sailed on to South Africa, arriving at Port Natal

on 29 January 1874, with their three surviving children. They had three more children after arriving in South Africa, Anne, Ethel May and Edith Harriet. Joseph farmed, mined and ran a store at Mac Mac, where miners came to sell their gold.

When the shop needed a new mud floor, Joseph put the old floor through the sluice box and recovered forty pounds worth of gold – the gold price then was three pounds, ten shillings per ounce. The family moved to Natal in 1878, where Joseph was poundkeeper as well as postmaster in Pietermaritzburg.

The family then moved back to the Transvaal where Joseph became involved in goldmining and five more children were born. Mabel (who became a spiritual healer), Ernest, Arthur, Herbert and Sydney. Herbert was the father of Eric. He was born at Eureka City, a small town established in 1884 at the

Sheba mine in the mountains near Barberton. Joseph was battery manager at the nearby Clutha mine and his brothers, Charles and Benjamin, were also involved in goldmining, having owned Barrett's Berlin mine at Kaapschehoop, near Barberton. Charles and Benjamin landed themselves in trouble with President Kruger during the first Boer War in the late 1800s when they warned the British about an ambush by Boer troops. The warning, however, was ignored and the column suffered severe casualties.

During the Anglo-Boer War the Barretts were all burgers (citizens) of the ZA Republic, but did not take an active part in the war. Joseph and Margaret's son Ernest did however join the British forces and was murdered at Tomb's Nek near Dordrecht in the Eastern



Photo: Joseph Rhodes Barrett and Margaret (Elizabeth) Ashwell on their 50th wedding anniversary, October 1914

Cape Province by a Boer soldier, Joseph Coetzee. Apparently Ernest and another trooper had been captured and because of Ernest's dark complexion Coetzee assumed that he was a Cape Coloured and thus a traitor. Even though the other trooper pleaded for his life and told them that Ernest was the son of an Englishman living in the Transvaal, he was executed. Only when he fell and his helmet came off was his straight hair revealed.

During his later years Joseph was a butcher and shopkeeper in Barberton. He died there at the age of 81 on the 7th of September 1916. Margaret then went to live with her daughter, Edith near Nelspruit. When Edith died in 1934 after breaking her hip, Margaret announced that she had nothing more to live for and seventeen days later went to bed and died at the age of 87. Eric Barrett remembers his grandmother as a "sweet, kind old lady who was nevertheless strict with her grandchildren, often threatening to 'look over their heads' when they were naughty."



Eric Barrett with his son Alan and grand-daughter Jennifer

New Fellows

Congratulations to Sid Ashton, CEO of Te Rūnanga o Ngāi Tahu and John Scott, CEO/Tumuaki of Christchurch Polytechnic for recently being awarded Fellowships by The National Professional Qualifications Committee of the New Zealand Institute of Management.



Sid Ashton



John Scott

Stan Rule Memorial

In October 1999 at Cave Rock in Sumner, the Sumner Residents Association honoured Stan Rule by dedicating a plaque to him. Stan, originally from Ngāi Tūāhuriri was a descendant of Mokomoko. He lived in Sumner after the death of his mother, and as an adult repaid the kindness shown to him and his family by the community. He is remembered as a 'Son of Sumner'.



Terry Ryan with members of Stan Rule's whānau in front of his plaque in Sumner.

Answers to Te Pātaka Kōrero, page 26

1. Moki is a male. He is the eldest child in his family.
2. He has one younger brother whose name is Tama, and Tama is also the youngest child.
3. He has two sisters, Rena is the first, and Ruiha is the next.
4. Tama married Hākuiao and they had Tahu, who is therefore the nephew of Moki.
5. Ani is Moki's wife, and they have two boys.
6. Arama is the eldest, and Koro is the youngest.
7. Raki and Mereana are the parents of Moki and the others.
8. Mīria is the younger sister of Mereana.
9. Piki and Tāre are his (Moki's) grandparents on his father's side, and...
10. ...on his mother's side, Tū is his grandfather and Hākuiao is his grandmother.

Gone no Address

The following list includes tribal members with no known date of birth (DU) (date unknown)

If you or anyone you know is on this list, please phone us on our free phone 0800 524 8248 as soon as possible

SURNAME	FIRST NAMES	ADDRESS	APPROX	AGE			
Aberhart	Charlene Karmala			8	Barton	Linda Marie	33
Aberhart	Curtis Lance			4	Barton	Nancy Catherine	50
Adair-Jacobs	Finn Mark	CHRISTCHURCH		5	Barton	Vanessa Lee	32
Adams	Braden			21	Bartshel	Raymond George	DU
Adul Al Hakim	Karima	KAIAPOI		33	Barwick	Zachary	ROTORUA
Aitken	W D				Barwick	Shelley	4
Akurangi	Akeshia Kayla	HASTINGS		14	Barwick	John William	CHRISTCHURCH
Akurangi	Wi Terangi	HASTINGS		37	Bateman	Greig Alexander	23
Alaiasa	Sheris Tekiato Tuaoitau	USA		6	Bates	Michael Gordon	42
Alaiasa	Risha Lisa Ngaru-i-Te Rangī	USA		4	Batten	Nellie	94
Albert	Dick	DU			Baty	Darryl John Andrew	HAMILTON
Albert	Riria	DU			Bayliss	Arnold Bertram	DU
Albury	T. J. K	DU			Bayliss	Kathrine Olive	DU
Aldridge	John Henry	DU		77	Beach	Apirama Rerepuitai	WELLINGTON
Aldridge	Robert	DU			Beard	Elizabeth Gay	MARTINBOROUGH
Aldridge	Trevor M O	DU			Beard	Angela Claire	DUNEDIN
Alexander	Brian Stanley	WELLINGTON		55	Beaton	Patricia	DU
Allan	Kerry Robert McLean			29	Beddles	Tea Hamuera Hoani	KAIAPOI
Allan	Moana Nui Akiwa Elizabeth			27	Beggs	Darrin James	32
Allcock	Patricia Jean	DU			Bell	Christopher John	38
Allen	Kathryn Joy	ASHBURTON		40	Bell	Sandra	DU
Allison	Yvorna Joan	LUMSDEN		3	Bellerby	Gaynor Joy	LUMSDEN
Amal	Felicity			29	Bennett	Lorraine Margaret	26
Amal	Marcus Luke	HAMNER SPRINGS		31	Bennett	Mark Edward	35
Amos	Anthony Philip	DU			Bennett	Tania Frances	26
Amos	Deborah Jillian				Bennett	Isaac Troy	CHRISTCHURCH
Amos	Philip A	DU			Beran	Maia Marie	CHRISTCHURCH
Anderson	Jacqueline Lucy			37	Bergman	Eileen	DU
Anderson	Kirstey Jane Louise			30	Berney	Jeannie Ann	DU
Anderson	Hillier Elizabeth	DU			Berry	Noeline Eleanor May	RANGIORA
Andrew	Tanya			32	Bhana	John L	73
Andrews	Evelyn Anne			49	Bielski	Geoffrey Wayne	39
Andrews	Maurice-Corey Anthony	KAIAPOI		26	Binnie	Yvonne Donna Maria	38
Anglem	Nicola Katrina			24	Birns	Grace Linda	DU
Anglem	Carmen Beverley	CHRISTCHURCH		24	Black	Peter John	38
Anglem	Crystal Lee	CHRISTCHURCH		20	Black	Stephen Edward	29
Anglem	Rewi Whaturiri Walter	TIMARU		62	Black	Taare Piripi	10
Armstrong	Aimee Hine Josephine			20	Black	Graham Ewan B	DUNEDIN
Armstrong	Richard John	BLENHEIM		23	Black	Joseph Pareikio	HASTINGS
Arnett	Jane Mere	SOUTHLAND		97	Black	Alexia Josephine	NAPIER
Arnott	Camille Nicole	CHRISTCHURCH		12	Black	Tanya Lee	NAPIER
Aro	Valma Lorraine			43	Blackler	Gloria Tanerau	TAUPO
Arps	Sara Marie			21	Blake-Smith	Tamagin Zane	20
Ashby	Ernest Peter			55	Bland	Garry John	DU
Ashwell	Abigail Lee			7	Bland	Gaynor J A	DU
Ashwell	Dominique George William	CHRISTCHURCH		3	Bloomfield	Alan Peter	AUSTRALIA N.S.W.
Ashwell	George Anton	CHRISTCHURCH		26	Boardman	Chad Stephen	20
Ashwell	Grace Dawn	CHRISTCHURCH		9	Boath	Joseph Warner	INVERCARGILL
Ashwin	Julia Margaret	CHRISTCHURCH		37	Bond	Daniel John	TAURANGA
Aspinall	Ginelle Olivia	AUCKLAND		22	Bond	Jayson Thomas	TAURANGA
Aspinall	Janice Ann			50	Bond	Melissa Cara	TAURANGA
Aspinall	Kelly Ann			25	Borsari	Andre Nino Taiaroa	3102 AUSTRALIA
Aston	Marion Joyce			70	Borsari	Alessandra Fanni Taiaroa	3102 AUSTRALIA
Atkins	Gaylene Carol			34	Borsari	Mori Fiona	3102 AUSTRALIA
Bagley	Mellisa Tahnee			31	Boswell	Vicky Anne	PALMERSTON NORTH
Bailey	Elsie Lavivia	DU			Bowden	James Stephen	CHRISTCHURCH
Baillie	Mark Ross			30	Bowkett	Tania Keri	CHRISTCHURCH
Baillie	Michelle Ann			28	Boyd	Brent Douglas	28
Baillie	Rachel Donna			26	Boyd	Michelle	29
Baillie	Ross Gordon James			52	Boyer	Richard Dean	37
Bain	Nicola	MARLBOROUGH		29	Boyle	Katie Marie	22
Baird	Edith Joanne	CHRISTCHURCH		34	Boyle	Morris William	76
Baird	Keith Wayne Jnr	SOUTHLAND		39	Boyle	Jamie Myles	AUCKLAND
Baker	Louis Kevin			46	Boyles	Rata Lesley	DU
Baker	Kevin	TE AWAMUTU		21	Boyles	Ewart Clifford	AUCKLAND
Baker	Leanne	TE AWAMUTU		19	Boyles-Jacobs	Warren	KAIKOURA
Ball	Marisa Jane	LEESTON		31	Bradley	John	LEVIN
Ballantyne	Garry John Barnett			38	Brady	Aaron Justin Francis	26
Banbury	Jo-Anne Maria	DU			Brady	TeWaru Oneone	DU
Banks	Nathan Warren			28	Brady	Shona Elizabeth	NAPIER
Bannister	James Cassise			28	Bragg	Cindy Moana	35
Bannister	Murray John			41	Bragg	Geena	12
Barber	Bayden Bernard			27	Bragg	David	DU
Barclay	Pearl	RAGLAN		27	Bragg	Geoff H	DU
Barlow	Sean Justin Petterson	DU		24	Braggins	Jason Nigel	30
Barlow	Anthony James Te Wai			75	Brand	Rowena Dawn	INVERCARGILL
Barnett	Arthur Henry Lawrence	HOKITIKA		3	Breeze	Adele	HOKITIKA
Barnett	Christopher Arthur Wybrow			35	Bremner	Graeme John	31
Barnett	John Graham			54	Bremner	David Allan	OAMARU
Barnett-Ballantyne	Robert James			65	Brennan	Te Otinga	20
Barr	Hilton Barton			31	Brice	Ashley David	30
Barr	Kelly Anne			30	Brice	Michael James	55
Barr	Wayne			30	Brice	Murray Todd	28
Barr	Sonya Jane	RANGIORA		43	Briggs	Alfred James	AUSTRALIA N.S.W.
Barr	Paul	AUCKLAND		32	Brocherie	Nicola Mary	CHRISTCHURCH
Barrett	Aratea Weller	CHRISTCHURCH		41	Brodie	Eruera Hemi	42
Barrett	Noah			30	Brooking	Rebecca Anne	27
Barrett	David			26	Brooking	Kathleen Margaret	DU
Barrett	Kararaina Joanne	DU			Brooking	Cynthia Christina	CHRISTCHURCH
Barrett	Peta Toke	AUCKLAND		22	Broughton	Henare Renata	DU
Barrett	Monica Tracy Kaikaiaawara	AUSTRALIA N.S.W.		40	Brown	John Alexander	44
Barrett	Hakarai	TIMARU		28	Brown	Kura	46
Barris	Billie-Jo	WAIHEKE ISLAND		62	Browne	Derek Todd	STEWART ISLAND
Barton	Gavin William			31	Bryan	Mary	DU
				31	Bryant	Allen Randolph Fergus	HOKITIKA

Raumati / Summer 2000 TE KARAKA 49

Harmon	Rahera Muriwai	59	Holloway	Alan Douglas Charles	34	Kahuroa	Kerenui Karen	17	Laugesen	Daniel Mark	17
Harmon	Hayden	MASTERTON 15	Holloway	Neil Lesley	32	Kahuroa	Rayseal Maude	25	Laugesen	Patrick Michael	12
Harper	Trevor David	DU	Holmes	Helen Margaret	53	Kamau	Veda	DU	Lavell	Catherine Sara	AUCKLAND 29
Harpur	David Wynham	34	Holstein	Hector	DU	Karaitiana	Aaron William	38	Lavell	Amanda Jane	DUNEDIN 32
Harpur	Elizabeth Rachel	28	Hone	Pauline	DU	Karaitiana	Tod Peterson	41	Lawry	Matthew Ryan	RANGIORA 23
Harpur	Talia Aimee Maye	10	Honey	Michelle Ann	27	Karaitiana	Tracy Anne	36	Lawry	Wendy Patricia	RANGIORA 59
Harpur	Theresa Maree	29	Honeyfield	Amanda Jane	DUNEDIN 24	Karaitiana	Robyn Whetu	DU	Lawson	Graeme Ernest	60
Harpur	Thomas Wayne	44	Hooper	Dianne Louise	35	Karaitiana	Dean William	33	Lawson-Te Aho	Keri Rose	39
Harpur	Susan Joy	MT RUAPHEHU 31	Hopa	Mark Antony	29	Karena	Manu John	35	Lee	Mykalah Margaret Hine	8
Harpur	Levaine Rose	PAPAMOA 58	Hopa	Rachael Mary	25	Karetai	Hinewai	24	Lee	George	DU
Harrington	Jade Leigh	20	Hopa-Edwin	Manaia Te Taoka O Te Ata	OAMARU 12	Karetai	Hori Arapeta Hone	22	Legg	Warwick Stanley	51
Harrington	Mia Lynn	25	Hopa-Edwin	Tu Mokai Te Rehe Atahou	OAMARU 7	Karetai	Nui Anne	DU	Lennon	Marjorie Rei	74
Harrington	Anna	CHRISTCHURCH 8	Hopkins	Graham Charles	NAPIER 52	Karetai	Riria Mere	31	Leonard	Henrietta	DU
Harrington	Cerine Hope	CHRISTCHURCH 5	Hopkinson	Te Oti Peta Mutu	70	Kauika-Henare	Parepapa Roberta	23	Lester	Danny Eric	CHRISTCHURCH 35
Harris	Paul Charles	51	Hopkinson	Michael Te Hira	TEMUKA 40	Keating	Anthony John	53	Lewis	F	DU
Harris	Jason Paul	ROTORUA 28	Hopkinson	Tara Rawinia	CHRISTCHURCH 15	Keating	Raewyn Lucy	51	Lewis	Mathew John William	HAWERA 7
Harris	Steven Edward	ROTORUA 26	Hopkinson	Joshua Paul	CHRISTCHURCH 16	Keen	Josephine Anne	42	Lewis	Manaia Riki Bradford	AUSTRALIA 2670 14
Harrison	Lonsdale Georgina	DU	Hopkinson	Mulu	CHRISTCHURCH 60	Keepa	Arai Te Uru	19	Lewis	Riki Tane Tikao	AUSTRALIA 2670 13
Harrison	Stewart Menzies	CHRISTCHURCH 31	Hopkinson	Albert Duncan Makarina	CHRISTCHURCH 78	Kelly	Owen James	31	Lewis	Janine Maia	CHRISTCHURCH 35
Hart	Andrew Raymond	20	Hopkinson	Leslie Tare Matekino	CHRISTCHURCH 40	Kelly	Clare Ann	DU	Lewis	Darcel Laina	CHRISTCHURCH 16
Hart	Damion John	OXFORD 4	Hopkinson	Samuel Albert	NELSON 35	Kelly	Aperini Rau Whakahuni	36	Liddell	Murray	52
Hartley	Liam Peter Drew	46	Hopping	Samantha Jane	WELLINGTON 54	Kelly	Shirley Rosalie Mavis	55	Liddell	Michael	AUSTRALIA 3168 DU
Harvey	George Huroa	49	Horan	John Wiremu	CHRISTCHURCH 50	Kemp	Tania Lucy	37	Lilley	Tracey Ngahua	22
Harvey	Jeffrey Graham	DU	Horan	Janis Dianne	WELLINGTON 35	Kemp	Gilbert Rangimarie	41	Lillico	Christine Faye	43
Harvey	James Andrew	56	Horan	Lindsay David	27	Kemp	John Douglas	43	Lindsey	Janel Rana	37
Harvey	Eileen Dawn	AUSTRALIA 21	Hornbrook	Patricia Elizabeth	27	Kemp	Rurea Heke Riwai	DU	Little	Rena Eugenie	WELLINGTON DU
Harvey-Kitto	Yasna Lee	KAIAPOI 21	Horne	Jodie Cathleen	27	Kemp	Justin Te Whiti	18	Livingstone	Janice Marie	PUTARURU 37
Hastie	Leon Kenneth	22	Horne	Katrina	27	Kendrick	Christine	DU	Loader	Sophie Elizabeth	LYTTELTON 3
Hastie	Shilo Kim	45	Houia-McLaren	Jordan HeniShiloKiri Matahaere	MARLBOROUGH 5	Kenny	Dean	DU	Lockwood	Maryanne Ellen	22
Hastings	Cecil James	DU	Houkamaui	Taiawaio	AUSTRALIA 46	Kenrick	Carolina May	37	Lockwood	Edward Peka Albert	ROTORUA 11
Hauili	Kathleen Marjory	DU	Houlbrooke	Sylvia Annie	HASTINGS 73	Kent	Taranga Montana Naiche	40	Lockwood	Keith John Dalleston	ROTORUA 15
Hawea	E W	DU	How	Maureen Annette	40	Kereama	Irene Joy	45	Lockwood	Senaivry Jane	ROTORUA 18
Hawke	Lorraine Hinekura	37	Howard	Miria Hannah	61	Kereama	Margaret Kowhai	45	Longstaffe	Gavin	AUCKLAND 52
Hawkins	Margaret Elizabeth	63	Howell	Amii Marion	20	Kereama-Williams	Chase Ihaka	5	Longstaffe	Vashni Rebekah	22
Hawkins	Nerina	25	Howell	Bryan Ayson	43	Kerehoma	Te Tokawhakaea	58	Loper	Barry James	48
Hawkins	Lynette Rae	WANGANUI 47	Howell	Jacquelyn Rose	46	Kerei-Keepa	Brendon Lee	42	Loper	Tane William	25
Hawkins	Wendy Desma	CHRISTCHURCH 35	Howse	Rikki George	15	Kerei-Keepa	Storm Brooks	12	Louie	Christiana	DU
Hayes	Paul David	INVERCARGILL 33	Howse	Shane Ara	21	Kerr	Kim Miraka	42	Louie	Mei-Ling	DU
Hayward	Clayton Paul	25	Howse	Cory James	42	Kerr	John Ryan	9	Lousich	Albert Thomas Raymond	82
Hayward	Kelly Ian	47	Howse	Kereoma Leslie	32	Kerr	Peter Francis	50	Love	Tina Maria	25
Hayward	Marilyn Emma Maud	36	Huggins	Wendy Anne	26	Kerrison	Donna Therese	32	Lovell	Gaelene Kowhai	AUCKLAND 38
Hayward	Sheryl Maree	CHRISTCHURCH 2	Humm	Paul Gerrard	DU	Kidd	Lynette Auri	53	Lowell	Alan David	42
Hazard	Meredith Jane	8	Hunia	Rangiruhia Arthur	7	Kidd	Shane Allan	34	Ludlow	Tracey Lee	FEATHERSTON 19
Heaney	Gavin Edwin	35	Hunia	Ruth	10	Kiel	Tania Marie	20	Luke	Cheryl	LOWER HUTT 41
Heaney	Jarred Gavin	8	Hunt	Benjamin Huria	31	Kiel	Clinton John Darryl Huiata	23	Lyall	John Anthony	59
Heaney	Rodney Patrick	CHRISTCHURCH 32	Hunt	Kahu Desmond	11	Kiel	Suzanne	54	Lyall	Aaron James	NELSON 8
Heaney	Valerie	CHRISTCHURCH 33	Hunt	Stephen Andrew	DU	King	Elva Mahaira	24	Lyall	Jenna Nicole	NELSON 12
Heath	Thomas Joseph	DU	Hunt	Tia Poi Poi	35	King	Aaron Paul	26	Lyall	Richard James	NELSON 45
Heath	Mary	WELLINGTON 24	Hunt	William John Robert	58	King	Justin Edward	35	Lyall	Tagan Clare	NELSON 14
Hemana	Nathan Waka	LOWER HUTT 29	Hunt	David John	43	King	Lawrence Reihana	51	Lynch	Ngairi Ann	38
Hemara	Eva Lianne	GISBORNE 25	Huntley	Joye Harinui	18	King	Lyndsay Anne	67	Maaka	Keri William	WELLINGTON 37
Hemi	Marama	40	Huntley	Mark Anthony	33	King	Mary Aroha	25	Maaka	Nicole Danielle	WELLINGTON 11
Henare	Loretta Kuini	32	Huntley	Anita Hinehopu	DU	King	Megan Maree	DU	MacDonald	Anita Mary	29
Henare	Maria Ida	49	Huria	John Thomas	64	King	Ngamare M	78	MacDonald	Darin Anthony	25
Henderson	Raymond John	4	Huria	R Cook	31	Kingi	Joyce Leone	20	MacDonald	R D	DU
Henderson	Brodie Maxwell	WAIMATE 35	Huria	Arthur William	29	Kingi	Nathan Takana	DU	MacDonald	Rawinia	DU
Henderson	Kim Maree	WELLINGTON 8	Hutana	Phillip Burke	22	Kingi	Glen Spencer	DU	MacDonald	Richard Manukorhi	DU
Henderson	Bede De Lacy	52	Hutana	Robert Jason	49	Kingi	Wakuki	48	MacDonald	Allan Risman Channel	BLENHEIM 40
Henham	Lynette Cathryn	26	Hutana	Eugene	23	Kingipotiki	Estelle	37	MacDonald	Kelly Anne	PALMERSTON NORTH 20
Henry	Koreane Hariata	36	Hutana	Huia Christina	23	Kingipotiki	Michael Frederick	12	MacDonald	Ruanui Hamahona	PALMERSTON NORTH 44
Henry	Michael Joseph	52	Hutchings	Jacob Matthew Donald	DU	Kingipotiki	Jacinta Eileen	11	MacDonald	Kelvin Waka	CHRISTCHURCH 32
Henry	William	73	Hutchinson	Ethel	28	Kingipotiki	Joshua Luke	12	Machen	Tenea	DU
Henry	Thomas Douglas	HASTINGS 24	Hutchinson	Deon Shane	29	Kingipotiki	Nikki Moana	16	Macintosh	Rex Lawson	54
Herangi-Searancke	Disrael James Pounamu	29	Hutchison	Amanda Lee	48	Kingipotiki	Penny Rose	14	MacKail	Huia Katarina	DUNEDIN 76
Herewini	Jodi	AUCKLAND 26	Hyde	Angela Anna	29	Kini	Sarah Anne	44	MacKay	Tyson William James	AUSTRALIA 10
Herrick	Noel Donald	43	Inglis	Justin Robert	51	Kini	Gaylene Ann	34	MacKay	Blake Harley	QLD, AUSTRALIA 4
Hesselin	Philip Richard	DU	Irwin	Stephanie Ann	DU	Kini	William Bradford	DU	MacKay	Stacey Leigh	QLD, AUSTRALIA 18
Hewitt	Tara Lee	30	Jack	Grace Isobel	26	Kipa	Karen	30	MacKay	Talia Marie	QLD, AUSTRALIA 20
Hewson	Shree Ann	27	Jack	Stephen Christopher	DU	Kipa	Harriet Stephanie	49	Mackersey	David	DU
Hickman	Andrew Benjamin	20	Jackson	Moi	47	Kipa	Henry Katahi	32	Mackie	Mervyn Denys	BLENHEIM 32
Higgins	Maria Jane	44	Jackson	Dennis William	27	Kira	Stephanie Zelda	54	Mackintosh	Ora Joan	81
Higgins	Samuel James	21	Jackson	Dianra Jan	DU	Kirby	Carole Marie	51	MacLeod	Edward Pani	DU
Higgins	Gregory Paul Raniera	17	Jacobs	Morris	DU	Kiriona	Linda June	39	MacLeod	Bernard Lee	CHRISTCHURCH 35
Hiha	Retimana Tamihana	NAPIER 21	Jacobs	Sonny	52	Kiriona	Bernadette Hinepare	41	Mahaika	Ricky James	CHRISTCHURCH 32
Hiha	Rose Marie Ngarie	NAPIER 47	Jacobsen	Brian James	DU	Kirk	Maxwell	49	Mahaika	Jennifer Joy	WELLINGTON 33
Hika	Moiri Whetu James	15	James	Alexander	DU	Kirk	Christine Aroha Welsh	37	Mains	Kiri Maree	MOSGIEL 33
Hikawai-Holmes	Katerina Suzanne	77	James	J E	DU	Kittely	Michael David	9	Mako	Anthony James Ngawhare	CHRISTCHURCH 65
Hikawai-Holmes	Richard John	46	Jeffs	Eleanor Gordon	DU	Kitto	Ngawai Katirina	4	Makowharemahihhi	Annie Marie	WESTPORT 29
Hikawai-McLean	Catherine Gaynor	NAPIER 43	Jenkins	Fred	46	Kitto	Ashley Jeff	2	Manahi	James Pilot	27
Hill	Diane Rahera	RANGIORA 55	John	Irene Olive Mae	31	Klempel	Emily Jessica	37	Manawatu	Rebecca Jane	DU
Hilleard	Daniel Jack	CHRISTCHURCH 29	Johnson	Tania	58	Klenner	Zelda Wilhemina Gale	30	Manawatu	Thomas	13
Hine	Irene Myrtle Here	DU	Johnson	Neil Victor	34	Klenner	Scott Richard	25	Manawatu	Ariana Mei	BLENHEIM 15
Hippolite	Benjamin Tur	DU	Johnston	Christina Cherie	62	Knight	Tracy	29	Manawatu	Neihana	CHRISTCHURCH 30
Hippolite	Debbie L	DU	Johnston	Lionel Gordon Tarniti	30	Kohukohu	Benjamin Boyles	DU	Manawatu	Jason Manawaroa	CHRISTCHURCH 31
Hippolite	Emma Elizabeth	29	Jonathan	Darryl George	28	Kokiri	P	65	Manawatu	Rory Henry	CHRISTCHURCH 47
Hippolite	Teri-Moana	DU	Jones	Jason Arthur	11	Kosoof	Edith Constance	20	Mangere	Ricky Graham	HAVELOCK NORTH 47
Hirini	William Tawhite	DU	Jones	Joshua William	29	Kremer	Lisa Jean	DU	Manihara	Hohepa Joseph Charles Archbald	45
Hiroti	Rira Peti Hineraumoa	DU	Jones	Kim Elizabeth	24	LaCombe	Anna Maree	28	Manihara	Jenice	KAIAPOI 33
Hobbs	Jina Helen	INVERCARGILL 57	Jones	Kirsty Deborah	26	Lake	Jodelle Ra Marama	32	Manihara	Jane Roseanna	INVERCARGILL 14
Hobcraft	Paul Jason	26	Jones	Philip Brian	8	Lake	Anna Maree	26	Manihara	Gabriel Maurice	WANGANUI 38
Hodge	Sandra Mary	51	Jones	Tynan Dennis Kyle Tepania	45	Lamb	Tui Lee	31	Manning	Mishel	CHRISTCHURCH 27
Hodgson	Blake	AUCKLAND 21	Jones	Vivienne Marie	DU	Lamberton	Kara Dawn	DU	Manson	Karissa Sheryl	24
Hofstee	Lisa Veronica Gilbert	NEW PLYMOUTH 14	Jones	Janine Mary	31	Lamkin	Nina-Louise Susan	42	Mareroa	Margaret Te Waimania	41
Hohepa	Josephine Gladys Te Maipi	40	Jones	Kathryn Agnes	34	Lamport	Alice	50	Mareroa	Te Waiora	CHRISTCHURCH 6
Hohepa	Malanie Huriwhenua	18	Jones	Mary	37	Lanauze	Raewyn Joy	28	Mariu	Kahurangi David	CHRISTCHURCH 47
Hohepa	Malcolm John Te Rongo	11	Jones	Richard Haora	DU	Landon-Lane	Robert Laurence	47	Marsh	Brian Desmond	CHRISTCHURCH 25
Hohepa	Victor Herewini Si-Puentes	4	Kahu	Bill	14	Larkins	Tane Kiharoa	21	Marsh	Hemi	40
Hoko	Poia Kau	CHRISTCHURCH 28	Kahuroa	Gavin James	16	Lash	John Mason	15	Marshall	Jillian Ann	56
Holborough	Stacey Elizabeth		Kahuroa	Hemi Waaka		Laugesen	Nicholas John		Martin	Carol Ann	
							Alana Kelly				

Martin	Daniel Gray	21	McMeekan	Pamela R	
Martin	James Dean	31	McMeeken	Alisa Christine	
Martin	Tane Kennedy	24	McMeeken	Roland David	
Martin	Lennet	56	McMillan	Bronwyn Jane	
Martin	Dale Quentin	29	McNab	M P	
Mason	Christine Ada	44	McNabb	Jane Sarah	
Mason	Julian	27	McNamara	John Frances	
Mason	Leslie Barry	67	McNeill	Hamish Robert	
Mason	Peter Callum	36	McNeill	Joanna Mary	
Mason	Tonga Kevin	39	McOnie	W C	
Mason	Haromi Rangiteoha	28	McOnie	Lauderdale James Gray	
Mason	Edward Brown	17	McOnie	Robin Brian Claude	
Matahaere	Maria Fea	31	McPherson	Claire Margaret	
Matenga	P	DU	McQuoid	Kevin Lawrence	
Mathews	John William	DU	McQuoid	Dion Lawrence	
Mathews	Karen McAlister	DU	Meder	Evelyn Anne	
Mathews	Robyn Aitken	DU	Meecham	Bronwyn Lee	
Mathews	Makarini Kupe	32	Meier	Leanne Rewa	
Mato-Crawford	Kurtis James	3	Meikle	Violet	
Matua	Anthony Lewis Tipene	33	Melhort	Rana	
Matuschka	Kiri Ann	25	Mercer	Raymond Ahipene	
Mawson	Craig	30	Metekingi	Ariel	
Maxwell	Barry John	39	Metekingi	Howard	
Maxwell	Peter Joseph	44	Metekingi	Tahuri Tumoana	
May	Samuel Gordon	21	Michie	Tania Hinekura	
McAlister	Cherie Dawn	22	Mihaere	Maureen Margaret	
McAlister	Kaea Kiriharongo Awatea	4	Millan	Angela Susan	
McAlister	Te Aorangi Taniko Maiana	3	Miller	Barry David	
McArthy	Roena Wineera	DU	Miller	Blair James	
McAuslin	Gary John	30	Miller	Kieran James	
McAuslin	John Michael	54	Miller	Kyle Barry	
McCall	Peter John	32	Miller	Arthur	
McCall	Timothy Kevin	29	Millhouse	Ethan Stanly Frederick	
McCarhill	Rebecca	23	Milne	Damian John	
McCarrison	Alan Grant	33	Miringaorangi	Whetu Te Rina Tonga	
McCarrison	Cecily Loraine	61	Mitchell	Joshua Gary Brian	
McCarrison	Christine Pamela	34	Mitchell	Anne-Marie	
McCartney	Gerrard Martin	40	Moa	Balbanie Justina	
McCausland	Nikita	12	Moa	Frank Robert	
McClelland	Megan Kerehi	26	Moerua	Zebulun Des	
McConie	Walter Leslie	DU	Moerua	Sandra Fay	
McConnon	Ramari	DU	Moir	Allan Laurence	
McCosker	Lilian Charlotte	DU	Monkhouse	Riki Patrick	
McCulloch	Donna Rose	37	Monos	Janee Maree	
McDonald	John Wahapu	DU	Monos	Jay Noel Luke	
McDonald	Ranald	46	Moore	Timothy	
McDonald	Allan Charles	42	Moore	Tony	
McDonald	Aubrey Eugene	45	Moore	Robyn Leigh	
McDonald	Clutha Aubrey	23	Moore	Benjamin James	
McDonald	Trudie Dawn Elizabeth	26	Morgan	Eric John	
McDonough	Adam John	21	Morgan	Georgina Isa Maryanne Mepara	
McDonough	Alison Faye	42	Morgan	Harmony	
McDonough	Krystie - Lee	18	Morgan	Tracy-Jane	
McDowell	Joy Suzanne	31	Morgan	Donna	
McDowell	Danielle Patrice	12	Morgan	Sadie	
McDowell	Sarah Ashleigh	4	Morgan	Jordan Kereti Aerepo	
McEwen	Lorraine May	56	Morgan	Holly Raima	
McFadden	Mary	DU	Morgan	Ephraim Edwin	
McFie	Kieran James	12	Morgan	Jaram Pupuke	
McFie	Sherley Ann	42	Morgan	Jesse Georgina	
McFie	Tracey Louise	14	Morgan	Lamah Noovao	
McGill	Lindsay Marie	50	Morgan	Lian Tapuaiva	
McGill	Shelley Isla	20	Morgan	Destiny	
McGlinchey	Georgina Toni	27	Morgan	Erena	
McGregor	Tony Richard	47	Morgan	Shilo	
McGregor	A J	DU	Morgan	Raukura Te Huiata	
McGregor	Catrina Bridget	26	Morris	Shane Gordon	
McGregor	Tony Alan	22	Morrison	Andrew Tony	
McIlraith	Joan Patricia	56	Morrison	John Houston	
McIlraith	Shirley Deborah	32	Morrison	Kim Moree	
McInstry	Rona	DU	Morrison	Iirangi	
McIntosh	John Charles	46	Morrison	Trow	
McIntosh	Kenneth Robert	48	Morrison	Tina	
McIntosh	Ileen Rebecca	DU	Mortimer	Annie P	
McKail	Huia Katarina	76	Morton	Ivy Margaret	
McKee	Galvin Carson	13	Moses	Linnette	
McKee	Michael Dean	15	Moss	Joseph Donald	
McKeller	Judith Clarie May	DU	Mowat	Christopher Kelvin	
McKenna	Melvyn Rex	49	Mowat	Shelley Glenda Lois	
McKenna	Amy Louise	20	Moyle	Georgette Rosalind	
McKenna	Jolene Mary	23	Moyle	Benjamin Peter	
McKenna	Nicky Jayne	DU	Moyle	Nicholas James	
McKenna	Benjamin	10	Moyle	Rodney Charles	
McKenna	Kevin Malcolm	51	Muirhead	Christopher Murray	
McKenzie	Hazel Mary	67	Mulligan	Christopher John	
McKenzie	Bruce William	DU	Mullooly	Michelle Jayne	
McKenzie	Bradley Mark	14	Mullooly	Merrick Walter	
McKinlay	Julie A	DU	Mundy	Duanne John	
McKinley	Te Kura o te Rangit	DU	Munn	Jayde Joseph	
McLachlan	Linda	DU	Munn	Marie	
McLachlan	Stuart Glen	27	Munro	Valerie	
McLaren	Elizabeth	DU	Munro	Niriwa Kahurangi	
McLauchlan	Robert	DU	Murchie	Alistair McGregor	
McLean	Tania Iona	35	Murchie	Able	
McLean	Alison Jane	40	Murdoch	Elizabeth	
McLeod	Leanne Louise	30	Murphy	Albert Naera	
McLeod	Mark Alan	31	Murphy	Garry	
McLeod	Sonia Faye	54	Murphy	Hineihaea	
McManus	Amanda	33	Murphy	Mary Eliza	
McManus	Richard Pierce	45	Murphy	William Wi Naera	

Answers to Crossword

Down

1. Huri
2. Oranga
3. Mutu
4. Apa
5. Iana
6. Mā
7. Aramoana
8. Kākāpō
9. Uruhi
10. Ari
15. Ao
17. Aea
21. Akaroa
23. Kaiapo
24. Ika
26. Ia
28. Tau
29. Turou
30. Io
32. Kuika
33. Orotā
35. Tūroa
39. Uira
41. Hā
42. Hia
43. Opi
46. Ai

Across

1. Hōmai
6. Māku
1. A!
2. Urupā
3. Arara
4. Ratana
5. Akura
6. Inu
7. Ao
8. Maitie
22. Topi
23. Kāika
25. Ao
27. Kā
29. Tai
31. Ikaroa
34. Atu
36. Au
37. Oru
38. Uru
40. Pihao
42. Horoi
44. Oka
45. Taipōri
47. Ia
48. Kāiaia



So we've all just been celebrating the year 2000, but did you know that our tīpuna began their New Year at a different time than we do? Instead of looking at a calendar on the wall or a digital watch, their months, seasons and New Year were decided by looking up at the moon and stars.



The constellation of Matariki.

All over Polynesia, when a group of stars called Matariki rose in May or June, it was seen as the start of a new year. Matariki means 'Little Eyes' and is an especially twinkly group of stars, that is not always easy to see because the stars seem to flash on and off (like blinking eyes).

Among our Kāi Tahu tīpuna here in the south, when the star Puaka rose in June or July, that was the time to read the signs of the new year to come. If Puaka rose on the South side it was seen to be a bad year ahead, but if it rose on the North side, then it would be a good year ahead. Puaka, a very bright star is in the constellation of Orion. The name in English for Puaka is Rigel. Some of the other important stars were Autahi, Takurua and Meremere.



The constellation of Orion.

WIN a star finder!

The first three tamariki to write in will receive their own star finder guide.

Just send a stamped envelope with your name and address on the back to:

Te Karaka, Tamariki Mā,
PO Box 13046 Christchurch.