

# te Karaka

FILE COPY



THE NGĀI TAHU MAGAZINE. RAUMATI / SUMMER 2000

## Areta Wilkinson

A young Ngāi Tahu  
battling a  
life-threatening illness

## The Ngāi Tahu Māori Law Centre

Expert advice on Māori land  
claims

## Focus on Te Reo

Te Reo – the current Ngāi Tahu  
situation



Nā Te Kore

Ko Te Pō

Ko Te Ao

Ko Te Aotūroa

Nā Te Kore

Ko Mākū

Ko Raki

Ko Tāne

Koia tērā nāna i whai a Hine ki te Pō

Ko Hinenuitepō

Auē!

Tihei Mauri Mate!

Ka haruru te whenua, ka haruru te moana.

Ka takī mai a Pū-nui-a-toka

Kia uru mai anō a Te Anu-mātao i roto i a tātou

A, ka hika mai, ka hika atu kā tini aitua o kā marae maha o te motu nei

Kā taoka kua nōhia te atamira whakaharahara o tūpuna mā

Koutou kā uri o Tiki i karakahia te iti me te rahi ki ruka nei i tēnei

kaupapa tahi

Taki-auē, taki-auē.

E te tira mokemoke, haere, haere, haere atu rā

Mahue mai nei o koutou hua-mokopuna i roto i Te Ao Tūroa

Haere tonu kā mihi ki te kīri mate

Kua haea te kākau e te aka mamae

E hotuhotu ana te manawa a Hupe rāua ko Roimata

Kāti.

Tihei Mauri Ora!

Maree Mouta

Jade Dallas

Barbara Lynskey

Amokura Matthews

Pipiraki McTainsh

James Barclay

Anne Stanbury

Mrs Francie Fowke

Thomas Tutanekai Solomon III

Tommy Solomon was a well known and respected Chatham Islander. He was a grandson of the last full-blooded Moriori – Tommy Solomon – after whom he was named. However he was also Ngāi Tahu. His mother Maera Te Raki was from Arowhenua and Kākā Point.

Tommy was very involved in Chatham Island life. His over-riding passion was to create an environment on the island of prosperity and employment. Through the Moriori Tchakat Henu Trust he aimed to secure commercial fishing rights to create jobs so the young people would not need to leave to seek employment on the mainland.

He was also involved in providing better housing and health services for the Chathams. He was a member of the Chatham Islands Conservation Board, a volunteer fireman and a strong supporter of the local scout group.

Tommy was a very special person and his presence will be sadly missed around the island. He is survived by his wife Julie (née Tuanui), a son and a grand-daughter.



# te Karaka

THE NGĀI TAHU MAGAZINE

Raumati / Summer 2000

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Te Tapuae o Rehua  
Ka taea te pae tawhiti – Nitere ultra fines

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Issue 15 published October 2000

© Ngāi Tahu Publications Limited  
ISSN No. 1173/6011



editorial

GABRIELLE HURIA

Tēnā koe o ō tātou mate tārūrū nui kua poto atu nei ki te kāpunipunitanga o ngā wairua i Paerau. Heoi rā, ki ngā mate, waiho i runga i te kōrero rā, ko te hunga mate ki te hunga mate, kō tātou ngā kanohi ora o rātou ki a tātou, tihē mauri ora!

Areta Wilkinson is a talented Ngāi Tahu artist. As a jewellery maker she has exhibited her exquisite work both in New Zealand and overseas. Areta's work gives real meaning to the pepeha "he iti ahakoa he pounamu" small but of greenstone. Currently Areta is facing a new challenge after being diagnosed with a life-threatening form of leukaemia. Her courage and determination are an inspiration. Even with the very advanced medical technology available today the human contribution is still vital. A shortage of Polynesian bone marrow donors makes it difficult to find a compatible donor should a transplant be required. Joining the Bone Marrow Donor Registry is something we could all give consideration to.

Kotahi Mano Kāika – the Ngāi Tahu Language Planning Committee is working towards securing a future for te reo Māori. On pages 30-31 Joshua Fishman outlines his "Graded Intergenerational Disruption Scale for Threatened Languages". How Māori generally and Ngāi Tahu specifically fit within this scale makes for a very interesting and rather disturbing read. Joshua Fishman is an internationally renowned expert on language revitalisation. He visited New Zealand earlier this year and spent time with the Ngāi Tahu Language Planning Committee.

The computer age is here to stay. Communication via email and information gathering via the Internet are a part of our daily lives – even for those who fight this trend. In this issue of *te Karaka* we welcome Karaitiana Taiuru as a regular contributor. Karaitiana provides us with useful tips and advice to help us understand the Internet as well as a review of useful Māori websites in his "Beginners' Guide".

For anyone contemplating an overseas trip in the next twelve months, you may like to join the hīkoi with the D Company members of the 28<sup>th</sup> Māori Battalion to revisit the urupā and former battlegrounds of World War II in Europe and Northern Africa. This historic pilgrimage will take place in October next year. The organisers are asking for registrations of interest and you can find the registration form on page 55.

Thank you very much for the positive feedback and the encouraging e-mails. Your comments are always appreciated and help us to continually refine the magazine to reflect your interest areas. If you are on-line please email me your comments and letters to the editor - [gabe@ngaitahu.iwi.nz](mailto:gabe@ngaitahu.iwi.nz)

Kia ora rā

Cover: Ngāi Tahu Artist Areta Wilkinson (Photo by Emma Bass)



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# Local Ngāi Tahu Artist Honoured

Local Ngāi Tahu artist Cath Brown was one of five recipients of this year's Sir Kingi Ihaka Awards. The award is given by Te Waka Toi, the Māori arts board of Creative New Zealand and recognises leadership and contribution to Māori art.

Cath is an expert weaver and has held many hui throughout the South Island to pass her skills onto others. She has led teams of weavers involved in producing work for marae and has also exhibited her work widely both nationally and internationally.

Right: Cath Brown with her Sir Kingi Ihaka Award



# Couple Celebrate 61 Years of Marriage

Gerald Ineson with his bride Esther (née Pascoe), Beryl Hunter (bridesmaid) and Cyril Pascoe (best man). Half an hour later the roles were reversed when Cyril and Beryl also took the vows.



On February 26, Cyril and Beryl Pascoe celebrated 61 years of marriage. They were married in a double wedding ceremony with Cyril's sister Esther and her husband Gerald Ineson (both now deceased) at the Catholic church in Invercargill in 1939.

Cyril and Esther's mother was May Goomes (Gomez), the 21<sup>st</sup> child born to Johanna (née Antone) and Manuel Gomez (Goomes) on Bravo Island.

Cyril served during World War II and was one of the original members of the Kiwi Concert Party who performed from 1941–43.

# Five Generations Gather at Arowhenua Marae

More than 130 descendants of Henrieta and Hartly Hopkinson gathered at Arowhenua Marae over Easter for a family reunion. The reunion, organised by Ian and Peter Hopkinson and Rayleene Johnson, was attended by whānau who travelled from as far as Bluff and Auckland, with one whānau member coming all the way from Canada to attend the three-day celebration.

Henrieta Hopkinson was a descendant of Te Maiharoa, a tohunga and chief at Arowhenua Marae in the 1800s.

The celebrations began with a pōwhiri on the Saturday morning. On Sunday there was a visit to the site of the Arowhenua Pā at Milford and then onto the old Hopkinson home-stand. Displays of photos were set up at the marae for people to view and learn more of their whakapapa and ancestors.

The weekend was a great success and an enjoyable and valuable time for all those who attended.



Descendants of Henrieta and Hartly Hopkinson in front of Arowhenua Marae.



## Chief Executive resigns

Ngāi Tahu Development Chief Executive Paul White has announced his intention to resign in November. He is looking for a change of pace and plans to pursue opportunities that allow him to spend more time with his tamariki Tawini, Te Hau and Kaahu, and his hoa rakatira Claire.

Paul White (nō Te Rarawa) was selected as the inaugural General Manager (later changed to Chief Executive) of the new Ngāi Tahu Development Corporation in May 1997. Paul began with a small number of staff but quickly expanded the unit to a peak of around 45 full-time staff in June 2000. Paul has been with Ngāi Tahu Development essentially since its inception and accordingly has led them through some important periods of change. He has been with Ngāi Tahu through pre to post-settlement; seen a complete change of the Ngāi Tahu Development Board members; and driven the establishment of a new whāriki management structure for Ngāi Tahu Development, including the establishment of a Ngāi Tahu office in Dunedin.

Paul has recently been appointed as a director on the Housing New Zealand and Canterbury Health boards. We wish him all the best for the future.



## Sign Unveiling – Historic First

The unveiling of New Zealand's first dual name state highway guide sign took place at a quiet intersection between State Highway 8 and Arowhenua Road on May 1. The unveiling was particularly significant for Ngāi Tahu as the sign is pointing travellers in the direction of Aoraki.

Aoraki has great spiritual significance for Ngāi Tahu and is pivotal in southern creation stories. For this reason it was appropriate that Aoraki was chosen for the first dual name sign.

The Crown's settlement with Ngāi Tahu provided for 88 placenames to be changed on official maps and road signs. Twenty-five of these names will appear on some 220 Transit New Zealand road and bridge signs throughout the South Island as the current signs come up for replacement. In most cases the English name will be listed first, however the exception to this is Aoraki/Mt Cook where the Māori name takes precedence.

Ngāi Tahu whānui gathered for Aoraki unveiling



## If the Cap Fits...



Ben Low with whānau members  
Photo by Duncan Shaw-Brown

Ngāi Tahu rangatahi Ben Low carried on a family tradition earlier this year when he graduated from the University of Canterbury with a BE (Hons). Twenty-two-year-old Ben is the fourth generation of the Low family to wear the trencher (academic cap) first worn by his great-grandfather when he graduated in 1899 and 1909. The trencher was also worn by Ben's grandfather Alan Low when he graduated in 1938 and then by Ben's father Geoffrey in 1967.

Ben is currently continuing with his studies and is working towards an ME in biomedical engineering, researching the development of a replacement knee.

Ben is the son of Geoffrey Low and Carolynn Bull.

## Taking Up the Challenge

When Francey Kara (Ngāti Kahungunu) and his wife Ngatai (née Manning – Ngāi Tahu, Kāti Mamoe, Waitaha) were approached by the Shirley women's rugby league team to take over the role of managing and coaching the team it was a challenge they couldn't refuse. For the season just passed Francey has been coaching and Ngatai has been managing the team, who had never previously managed to have less than a hundred-point loss against their opposition in the premier division of the women's league competition.

Francey and Ngatai have a long history with the sport, both having played and coached for a number of years. Their sixteen-year-old son is currently playing for Canterbury.

With some firm rules in place and a challenge to the team never to lose by more than a hundred points again, the season began. The team, which is made up of grandmothers, mothers and daughters, welcomed the challenge put to them by their new management. With a lot of will and self-determination they set out to turn their fate around.

When the season finished in August, sixty points was their biggest losing margin and they had come close to winning several games. Three members of the team were also chosen as Canterbury representatives. What Francey and Ngatai enjoyed most about working with the team was the strong sense of whānau and the very positive team wairua.

Francey and Ngatai have a strong commitment to community well-being and promoting opportunities for people. Four years ago they set up the Kulcha Trust Inc in Christchurch. It originally came about when they were driving around the streets seeing a number of young people with nothing to do over the summer school holidays.

With the support of local parents they set up two modules of holiday activities for these youth to avoid them getting into trouble because of too much time on their hands. The programme was hugely successful and parents were very keen for them to continue with it as a regular holiday service. This demand led to the establishment of the Kulcha Trust.

They now have an office in Shirley and, as well as their holiday programmes for children, they offer a number of other services. These include: facilitation and advocacy, support (eg, transport for emergencies), holistic counselling, neighbourhood watch, employment and training opportunities, (eg, Taskforce green positions, CV preparation, computer training, literacy and numeracy classes). They also provide tuition in te reo, kapa haka, whakairo, and mahi harakeke.

The trust is all about "developing a future". Their aim is to assist people and communities in becoming informed by promoting pride and responsibility for self and surroundings.

Ngatai (back left) and Francey Kara with mother and daughter team members, Nadine (left front) Misty Amuketi.



Captain, Christine Brett (Nga Puhi)

## Ngāi Tahu Awards Scholarship



Shannon Goldsmith is the 2000 recipient of the Te Rūnanga o Ngāi Tahu Property Scholarship.

Ngāi Tahu Property awards the scholarship on an annual basis to a young Ngāi Tahu person who shows the potential to contribute in the fields of property management and valuation.

Shannon is currently studying for a Bachelor of Commerce at Otago University but will attend Lincoln University next year to undertake a degree in Valuation and Property Management.

The Ngāi Tahu property scholarship will provide Shannon with financial assistance to continue with his studies as well as holiday employment and long-term employment prospects.

Shannon sees the scholarship as a great opportunity to explore the potential of applying his business studies within a Māori corporate context.

Left: Shannon Goldsmith receiving his scholarship from Jane Huria, director of Ngāi Tahu Property Group.



# ARETA WILKINSON

Areta Wilkinson describes the beginning of 2000 as "symbolising a fresh start". She began living on her own, started a new appointment as a full-time lecturer at Unitec in Auckland, would be finishing her degree at the end of the year and looked forward to her position as artist in residence at the School of Fine Arts, University of Canterbury.

In February she began to feel "pretty exhausted". She put it down to the new job but went for a check-up with her doctor, who thought that she may have been anaemic. "Results from my blood test were a bombshell. 'Suspected Chronic Myelogenous Leukaemia (CML)', a life-threatening cancer of the marrow. The next day I immediately underwent more thorough tests which confirmed the diagnosis."

The Cancer Society describes leukaemias as "cancers of the bone marrow, the tissue in the body which produces blood".

"When somebody has leukaemia the body's blood-forming process becomes abnormal and an excess number of blood cells are formed, their growth is a type of cancer."

When asked how the leukaemia has affected her life, Areta

says that "the panic and fear have abated... and determination has set in. I want to participate in my healing and gain a sense of control." One of the things that she has found particularly difficult has been the need to slow down, and to accept that she cannot do as much. "Once I



started listening to my body I realised how unwell I was and that I'd been fogging myself."

Areta was born and raised in Kaitiā, about as far away from the Ngāi Tahu rohe as one can get without leaving the country.

Speaking with Areta, one does not detect any sense of cultural dislocation that this may have caused. Areta has always main-

tained close links with her whānau at Rāpaki Marae. Her Tāua Marewa Manihera, grand-daughter of Teone Taare Tikao, and her Pōua Cliff McConnell were a huge part of her life, and offered a lot of inspiration to her work as a jewellery maker.

Her pieces entitled "Tūranga-waewae" are a testimony to the practice of huhu, otherwise known as string games. She learnt how to do this as a child while on holiday at Rāpaki. Most of us would have forgotten such things, but many years later, Areta brought these patterns back into her life. She has created miniature versions of the wahine and tāne symbols onto two brooches, with pounamu and pōhutukawa as their respective bases. The result is an exquisitely presented celebration of both dimensions, and both sides, of her heritage.

The highlight of the 30-year-old's career to date was back in 1998/99, when with the help of a Creative NZ grant, she travelled to Edinburgh to exhibit in a contemporary jewellery exhibition called "Jewellery Moves", at the Royal Museum.

"From there I travelled to Belgium to assist with the 'Aotearoa to Antwerp' exhibition curated by Cath Brown." This was Areta's first chance to combine international travel with her work and networking as an artist.

A large part of her active role in

Below and left:: Jewellery pieces from Areta's 'Wai' exhibition at University of Canterbury School of Fine Arts Gallery



the healing process has been reading about the illness and talking to people about its effects and how to cope with it. One such person she has met is her friend Stuart. Stuart also had Chronic Myelogenous Leukaemia, but has been clear of it since his bone marrow transplant three years ago. For most people with leukaemia, their only hope of a cure is a transplant.

"They hear the word 'transplant' and they think of a heart transplant," says Stuart. But whatever marrow is extracted from the donor grows back within three weeks. It's not a freaky medical procedure." For him, his transplant was a very spiritual process, whereby he and his partner blessed the marrow when it arrived, and sung a waiata to acknowledge its very special status, as a life-giving substance. Something for which he is keenly thankful.

Areta may need a transplant in the future, but has not yet found a compatible donor. Part of what makes it so difficult is that there are only 3000 potential donors of Polynesian ancestry on the register, in contrast to the millions of potential donors available worldwide for Pākehā. Therefore the more Polynesians who join the register, the more likely it is that Māori and Pacific Island leukaemia sufferers will find a donor in the future.

In the mean time, Areta is doing as much as she can to cope with the disease. Recently she has been

integrating it with her work. "I believe a creative outlet is paramount to my wellbeing. I am trying to regard my jewellery-making in a holistic healing way, to work from the heart and really enjoy the process."

The latest theme that she is exploring involves research into the plants that are in her complementary herbal remedy that she describes as "amulets for healing".

nā Ariana Tikao



## Wai - Recollected Works

Areta recently held an exhibition at the University of Canterbury School of Fine Arts Gallery. The exhibition was titled "Wai - Recollected Works". The following is a review of the exhibition written by Robyn Ussher.

It is well worth facing the vagaries of parking at the University of Canterbury to visit the fine

exhibition of the work of jeweller Areta Wilkinson. Visually stunning, superbly crafted, elegantly mounted, the designs and materials loaded with significance, these pieces well deserve their place in a Fine Arts gallery.

Of Ngāi Tahu origin, though raised in Northland, Wilkinson creatively reworks traditional materials into new forms, her 05 series of triangular shaped brooches a case in point. Shaped and organised to reflect Aoraki, Ngāi Tahu's tribal mountain, the 15 silver brooches hold traditional materials although the overall impression is anything but conventional. Finely woven flax and pīngao, argillite, basalt and pāua are used and spectacular patterns of feathers – orange, grey and iridescent blues and greens; they are beautiful and very desirable.

An authoritative catalogue essay by Dr Deidre Brown accompanies the exhibition, explaining the meanings behind the different pieces. Land sale and compensation are alluded to in the monetary symbols of the Not for Sale series moulded from clay from the Canterbury region. While the neckpieces of the 04 series use numbers on a label or dog tag made of a variety of materials from mother of pearl to perspex to identify and thus categorise the wearer.

The 03 series also uses numbers, labelling fragments of



obsidian and basalt and bone to replicate the holding of Māori objects in museum settings to be viewed rather than cherished and handled. Wilkinson's works are surely taonga to be treasured by generations to come.

When there is an exhibition of such interest and quality at the University it is a pity that a weekend opening time cannot be arranged to allow people committed during the working week an opportunity to see the show.

*If you are interested in being tested to be a donor, you can go along to any unit of the New Zealand Blood Donor Service, and tell them that you have come to donate a unit of blood and join the Bone Marrow Donor Registry. For those wanting further information the contact details are: New Zealand Bone Marrow Donor Registry, PO Box 109 367, Newmarket, Auckland.*

*Telephone (09) 309 8122. Facsimile (09) 309 8133. Freecall 0800 800 BLOOD/ 0800 800 25663. Email nzbmdr@nzblood.co.nz*

*For those of Kāi Tahu descent living in Australia, your contact numbers are:*

NSW 02 92294318  
VIC 03 96940290  
QLD 07 38351381  
TAS 03 62306230  
WA 08 94212886  
SA 08 82324931

*For those living in other countries, contact the local Blood Service who should be able to put you in touch with their own Marrow Donor registry.*



*Areta and company at her exhibition opening at Canterbury University*

## TE KOROWAI O HAROMI – A Labour of Love

nā Helen Brown

Haromi Taylor's face shows a shy sort of pride as she models her korowai on the beach outside her home in Kaikōura. The rows of feathers ruffle in the cold easterly wind. Making a korowai was something Haromi had always wanted to do but her final inspiration came working in the kitchen at Kaikōura's Takahanga Marae during a weaving hui. Expert weavers from all over Te Waipounamu were present and during Haromi's breaks she watched eagerly as the korowai progressed. "I was watching this old

kui Aunty Flo, and thought I'd love to do that." So when Aunty Flo was next visiting Kaikōura, Haromi asked her to teach her how to work the feathers into the weaving. With this knowledge, the creation of Haromi's first korowai that was to be three years in the making was about to begin.

Haromi could already tāniko and with the help of Kaikōura weaver Tamara Morgan she learned how to miro the wool. Together with her mokopuna Te Aroha they prepared the 680 strands needed to begin the

korowai. Haromi's korowai is made from carpet wool. This meant that the intensive preparation traditionally required to muka the harakeke before weaving of the korowai could begin was not necessary. The work progressed but the korowai grew slowly – sourcing feathers had become a major task. At times Haromi even thought she would be forced to bury her work of art unfinished. As word of Haromi's mahi spread she was sent birds by numerous people – among these were a seagull, a ruru, an albatross

and several ducks – but unfortunately most of the feathers from these birds were unworkable. Haromi persevered in her search and eventually her cousins, the Timms, gifted a box of turkey feathers that allowed the project to really get underway.

A pending court case surrounding the death of a number of kea on the West Coast prompted Haromi to contact Hemi Te Rakau in Hokitika to ask if there was any chance of her using them. The rūnanga contacted her 18 months later to say they would give her eight kea. Haromi was elated. The birds were safely couriered via the Department of Conservation into her hands and their feathers were used to complete the korowai just in time for it to be worn by Haromi's nephew Chris Tickles at his graduation ceremony in Ōtautahi in 1999. The finished korowai is largely made up of turkey feathers but incorporates

fowl, rooster, albatross, kea and some weka feathers. The tāniko work on the korowai was skillfully completed by Haromi's much loved mokopuna Te Aroha.

While Haromi is uncertain whether or not she will make another korowai, she is adamant about the importance of passing her skills and knowledge of things Māori on to the next generation. "I always say with Māori arts and crafts, it's not ours to keep – it belongs to everyone and therefore you must pass it on to someone else. A lot of our people won't do that and that's very sad because when you die you can't take knowledge with you."

Haromi grew up with her grandmother Heni Te Mete who was an expert weaver. As a child she and her brother accompanied their grandmother on harakeke gathering expeditions. However Haromi did not learn to weave harakeke herself until she was in her fifties. "My first kete

turned out like a hīnaki and then my next one had five corners but I was determined to learn." Haromi's determination and dedication to weaving now sees her making kete to order and there is talk of possibly going in to business in a Māori arts and crafts venture that will market locally produced work in Kaikōura.

Haromi has taught Māori arts and crafts on locally run courses and she now regularly teaches kapa haka and te reo at St Joseph's School alongside her husband Tui. She emphasises the importance of participation in the arts, that they are not only the realm of experts. A great-grandmother, she is living proof that age is no barrier to growth and learning. Her lovingly rendered first korowai was completed at the age of 62 – "you're never too old to learn", she says. "It didn't worry me, I thought, 'Well I'm a grandmother and I want to do it'."

*Haromi wearing her first korowai. Haromi made the korowai to be worn by the men of the Mason family – descendants of her father.*





obsidian and basalt and bone to replicate the holding of Māori objects in museum settings to be viewed rather than cherished and handled. Wilkinson's works are surely taonga to be treasured by generations to come.

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WA 08 94212886  
SA 08 82324931

*For those living in other countries, contact the local Blood Service who should be able to put you in touch with their own Marrow Donor registry.*



*Areta and company at her exhibition opening at Canterbury University*

## TE KOROWAI O HAROMI – A Labour of Love

nā Helen Brown

Haromi Taylor's face shows a shy sort of pride as she models her korowai on the beach outside her home in Kaikōura. The rows of feathers ruffle in the cold easterly wind. Making a korowai was something Haromi had always wanted to do but her final inspiration came working in the kitchen at Kaikōura's Takahanga Marae during a weaving hui. Expert weavers from all over Te Waipounamu were present and during Haromi's breaks she watched eagerly as the korowai progressed. "I was watching this old

kui Aunty Flo, and thought I'd love to do that." So when Aunty Flo was next visiting Kaikōura, Haromi asked her to teach her how to work the feathers into the weaving. With this knowledge, the creation of Haromi's first korowai that was to be three years in the making was about to begin.

Haromi could already tāniko and with the help of Kaikōura weaver Tamara Morgan she learned how to miro the wool. Together with her mokopuna Te Aroha they prepared the 680 strands needed to begin the

korowai. Haromi's korowai is made from carpet wool. This meant that the intensive preparation traditionally required to muka the harakeke before weaving of the korowai could begin was not necessary. The work progressed but the korowai grew slowly – sourcing feathers had become a major task. At times Haromi even thought she would be forced to bury her work of art unfinished. As word of Haromi's mahi spread she was sent birds by numerous people – among these were a seagull, a ruru, an albatross

and several ducks – but unfortunately most of the feathers from these birds were unworkable. Haromi persevered in her search and eventually her cousins, the Timms, gifted a box of turkey feathers that allowed the project to really get underway.

A pending court case surrounding the death of a number of kea on the West Coast prompted Haromi to contact Hemi Te Rakau in Hokitika to ask if there was any chance of her using them. The rūnanga contacted her 18 months later to say they would give her eight kea. Haromi was elated. The birds were safely couriered via the Department of Conservation into her hands and their feathers were used to complete the korowai just in time for it to be worn by Haromi's nephew Chris Tickles at his graduation ceremony in Ōtautahi in 1999. The finished korowai is largely made up of turkey feathers but incorporates

fowl, rooster, albatross, kea and some weka feathers. The tāniko work on the korowai was skillfully completed by Haromi's much loved mokopuna Te Aroha.

While Haromi is uncertain whether or not she will make another korowai, she is adamant about the importance of passing her skills and knowledge of things Māori on to the next generation. "I always say with Māori arts and crafts, it's not ours to keep – it belongs to everyone and therefore you must pass it on to someone else. A lot of our people won't do that and that's very sad because when you die you can't take knowledge with you."

Haromi grew up with her grandmother Heni Te Mete who was an expert weaver. As a child she and her brother accompanied their grandmother on harakeke gathering expeditions. However Haromi did not learn to weave harakeke herself until she was in her fifties. "My first kete

turned out like a hinaki and then my next one had five corners but I was determined to learn." Haromi's determination and dedication to weaving now sees her making kete to order and there is talk of possibly going in to business in a Māori arts and crafts venture that will market locally produced work in Kaikōura.

Haromi has taught Māori arts and crafts on locally run courses and she now regularly teaches kapa haka and te reo at St Joseph's School alongside her husband Tui. She emphasises the importance of participation in the arts, that they are not only the realm of experts. A great-grandmother, she is living proof that age is no barrier to growth and learning. Her lovingly rendered first korowai was completed at the age of 62 – "you're never too old to learn", she says. "It didn't worry me, I thought, 'Well I'm a grandmother and I want to do it'."

*Haromi wearing her first korowai. Haromi made the korowai to be worn by the men of the Mason family – descendants of her father.*







## Maori Battalion Hiko

I was recently approached by a small but very important group of kaumātua and their whānau. They are the mōrehu from D Company of the 28<sup>th</sup> Māori Battalion.

In October 2001, they are planning a hiko to Italy and North Africa to the urupā and former battlegrounds of World War II. Today there are few survivors of the original 120 fighting men who made up D Company.

The Māori Battalion was organised on a tribal basis. D Company was also known as "Ngāti Walkabout". The men were drawn from a large catchment which extended from Waikato-Maniapoto south of Auckland and included the Taranaki tribes, Ngāti Kahungunu and the whole of the South Island, the Chathams and Rakiura (Stewart Island) as well as some Pacific Islanders. The A Company was made up of Ngā Puhi from North Auckland, the B Company was made up of men from Te Arawa and Tūhoe and C Company was made up of men from the East Coast.

The hiko is open to all Ngāi Tahu World War II servicemen, their wives and whānau and to all other Māori servicemen and their families living in Te Waipounamu. It will also include children of the D Company members who were killed in action. For most of the group it will be the first time they have returned since the war and for others it will be the first opportunity to visit the graves of the brothers, fathers and husbands who did not return.

Tahu Hopkinson and Henry Norton of Tuahiwi are two of the mōrehu organising the trip. Fifty-two men from Tuahiwi alone fought in

World War II, eleven did not return, and by Tahu's reckoning perhaps only three are still alive today. Along with fellow D Company members, Tommy Worrell and Eric Henry, the group is also keen to re-establish the Ōtautahi Branch of the 28<sup>th</sup> Māori Battalion. The branch went into recess after the death of Wahawaha Stirling. However, with the prospect of the hiko and the growing interest from a younger generation the group now has a new focus.

Pani Ruwhiu (née Tainui) was not quite three years old when her father Te Hira Tainui was killed in action on September 4, 1942. At the time her mother was pregnant with their third daughter. Every year the children of men killed in action were given Christmas presents and sent on holiday to give their widowed mothers a break. Pani remembers one such holiday in Kaikōura with her sister Hillary watching the train that was returning the Māori Battalion soldiers from Wellington – a sharp reminder that their father was left behind. Although there is a memorial stone for Te Hira at Tuahiwi, Pani has never visited her father's grave at El Alamein.

The twenty-four day trip will

focus on Italy and the places of historic interest including Cassino, Udine, Trieste, Florence and Rome. They will then move onto Cairo and Alexandria, arriving at El Alamein on October 23, which was the day the battle began there in 1942.

Meals, accommodation and travel arrangements are being organised by Nuku Korako, who will also be managing the tour, and the House of Travel. He has arranged the itinerary at a fairly leisurely pace to cater for the older travellers.

Whilst the D Company of the 28<sup>th</sup> Māori Battalion will head the hiko, the group would like to invite all Ngāi Tahu World War II veterans and their families and all Māori servicemen and their whānau living in Te Waipounamu on the trip. If you are interested please fill out the form on page 55 of this magazine and return it or alternatively contact Aroha Henry on 03 347 6693, mobile 025 994 190, fax 03 363 0304 or email [arohanui.henry@nzdf.mil.nz](mailto:arohanui.henry@nzdf.mil.nz). The cost of the trip is yet to be confirmed.

This historic pilgrimage is a rare opportunity for the few mōrehu, who contributed so much to the world we live in today, to relive their memories.

### Travel Itinerary

Day 1	Monday October 1	Travel New Zealand – Singapore
Day 2	Tuesday October 2	Singapore – Rome – Formia
Day 3	Wednesday October 3	Formia
Day 4	Thursday October 4	Formia
Day 5	Friday October 5	Formia – Sorrento
Day 6	Saturday October 6	Sorrento
Day 7	Sunday October 7	Sorrento – Pescara
Day 8	Monday October 8	Pescara – Faenza
Day 9	Tuesday October 9	Faenza
Day 10	Wednesday October 10	Faenza – Monfalcone – Udine – Trieste
Day 11	Thursday October 11	Trieste – Venice
Day 12	Friday October 12	Venice
Day 13	Saturday October 13	Venice – Florence
Day 14	Sunday October 14	Florence
Day 15	Monday October 15	Florence
Day 16	Tuesday October 16	Florence – Assisi
Day 17	Wednesday October 17	Assisi – Rome
Day 18	Thursday October 18	Rome
Day 19	Friday October 19	Rome
Day 20	Saturday October 20	Rome – Cairo
Day 21	Sunday October 21	Cairo
Day 22	Monday October 22	Cairo – Alexandria
Day 23	Tuesday October 23	Alexandria
Day 24	Wednesday October 24	Alexandria–Cairo–New Zealand

## The Ngāi Tahu Māori Law Centre

nā Rob Tipa

Mention the phrase "Māori land law" in mixed company today and the response is enlightening. Brows crease suspiciously, eyes roll in horror and most people run for the cover of a safe position.

Rightly or wrongly, the popular perception of Māori land law is of a complex, and therefore costly, legal minefield with no clear boundaries and no promise of either spiritual or financial reward for survivors who dare wander down that track.

That may have been the case fifty years ago, but thankfully times have changed.

Today, it is possible for any Māori person living in the Ngāi Tahu rohe to start a land search with a single phone call, get free legal advice from an expert on the subject and lay claim to Māori land without even setting foot in the Māori Land Court.

This service is provided free of charge by the Ngāi Tahu Māori Law Centre, an independent community law centre based in Dunedin. The centre, which has been running since 1993, is funded by the Legal Services Board, which set up community law centres to provide for the unmet legal needs of communities.

The initiative to establish a specialised legal service for Māori people came from the Moeraki, Huirapa and Ōtakou rūnaka of Kāi Tahu ki Arai te Uru. The centre is run by a management committee of seven people – two representatives of the three founding rūnaka and one mātāwaka representative for Māori people other than Ngāi Tahu living in the rohe. The centre employs Managing Lawyer Andrew Belcher, lawyer Joanne Duff and centre administrator Lynette Stocker.

Based in Dunedin, the centre specialises in Māori land law and all aspects of the law relating to the Treaty of Waitangi, including the Resource Management and Conservation acts.

"Easily eighty percent of the centre's work is in Māori land law," Mr Belcher says. "We probably get 30 new clients a month – about one enquiry a day – either to find Māori land or for advice on what can be done with Māori land," he says. "What usually happens is that we can assist people to find their Māori land through the Māori

Land Court. Then we can assist them to make application for succession."

Māori land is often held in trust and administered by trustees or an incorporation of some kind. The centre's clients often seek information about how the land is being administered. Some clients apply to have the land held in a whānau trust to prevent further fragmentation of ownership.

Two recent cases handled by the law centre illustrate how easily descendants can be alienated from Māori land.

Because of a law change, the status of one parcel of land was converted from Māori land to general land without the knowledge of the next generation of owners. They did not find out about the change of status until the local council offered it for sale as abandoned land to cover rates arrears.

The law centre contacted the council to stop the sale, then went to the Māori Land Court to have the title changed back into Māori freehold, which allowed the daughter of the previous owner to succeed to the land very easily.

"Now we're able to negotiate with the council to get the rates arrears waived. Legal title to the land was important to the client because it was all she had left of her mother," Mr Belcher says.

In another case, quite a large block of Māori land and money was left to a Pākehā by the original owner. This person in turn left it to a prominent charity. The law centre was contacted by a descendant of the original owners and, after a legal wrangle, successfully negotiated with the charity to have the land returned.

"They (the charity) didn't know they had this land left to them," Mr Belcher says. "The first they knew of it was when I turned up and explained to them what had happened."

"Because it was possible for a number of years to leave land outside the whānau, there could be quite a lot of instances where Māori land has been left to institutions, hospitals for instance. The land remains owned by them in perpetuity."

Mr Belcher acknowledges that Māori land legislation since 1953 has been complicated by dozens



The Ngāi Tahu Māori Law Centre, Dunedin



of major amendments. But he says that it is also important for people to understand the role and history of the Māori Land Court.

The court was set up by a colonial government to break up customary Māori ownership of land into individual title.

The law was a much more effective tool than the musket in ending Māori resistance to colonisation. The way it did that was to break up the customary authority of the iwi over the land, by dividing it into parcels owned by individuals, to whom title was issued by the Crown.

"The whole point of this was to abolish the tikanga, because as long as Māori society was held together by its own tikanga, colonisation was always going to be a failure," he says.

"So when we see the Māori Land Act, we are not really talking about Māori law applied to Māori land, we are talking about Pākehā law imposed on Māori land and that's still true today."

"It misleads people as to what the Māori Land Court really is. It's not really a Māori court, it's a Pākehā court

and I think it's important that people remember that."

The Ngāi Tahu Settlement Act 1998 has helped address some of the pressing legal needs that the law centre was originally set up to meet in that it now provides a structure to deal with issues such as resource management on behalf of the iwi and rūnaka.

While the law centre is proud to share the Ngāi Tahu name and often works with the iwi, it is independent of it and bound by law to give its clients the best independent advice. For example, when Ngāi Tahu was restructured after settlement with the Crown in 1998, the law centre advised some rūnaka on setting up suitable legal structures to provide the mechanisms and processes to best benefit Ngāi Tahu whānui from the settlement.

*The Ngāi Tahu Māori Law Centre provides a free legal service to all Māori within the Ngāi Tahu rohe.*

*If you wish to contact the centre their details are: Phone: 0800 626 745, facsimile: 03 474 1465, email: ntmlc@clear.net.nz, or write to: PO Box 633, Dunedin.*

## FIGHTING UNEMPLOYMENT

Shannon Makowharemahihī (Ngāti Kahungunu, Kāi Tahu) has won his first battle. After completing six months on Te Waipounamu Wharekauri Trust's farm training course, he has honed the skills which will help him to achieve his goals. "When he first arrived out here he arrived in baggy trousers, with dreadlocks, and pimply skin," Norm Kerei Keepa (Gray) says, "but there was something about him."

Norm is the farm manager and trainer for the farm course. He has worked in the past with many young people and has developed his own philosophy. "I tell them that their mind is their taiaha, their heart their patu and their hands are their mere. When warriors go to war they do not leave their weapons behind in the whare."

According to Norm, the war that young people face these days is unemployment. It is Te Waipounamu Wharekauri Trust's mission to arm its trainees with the weapons to be able to have confidence and be prepared for work. "When he arrived his patu was the size of a pea. Now it's huge."

When Shannon, 20, initially went to the farm he reveals that he thought it would be a "free ride". The 7.30am starts were a bit of a shock, but he knew that he needed to take the chance to get away from the city and his past.

After spending six months with Norm in a one-on-one learning situation, Shannon now has an extensive repertoire of basic skills in many trades including fencing, plumbing, vehicle maintenance, driving, mustering, shearing and pruning. Through the skills he acquired in milling, he was able to get a job at John Hough's Cheviot mill. "At the end of the six months we had a long list of employers who would employ Shannon," says Norm.

One thing Shannon found exceptional about the course was that the people believed in him, and trusted



in him. He admits making many mistakes at first, "but I never made the same mistake twice". He was given a lot of responsibility, and responded positively to the challenge that it brought.

"When you're working with livestock it's not like working with a box, you know, it's live-stock. Like when we were crutching sheep this morning, you can't just let your mind wander, you've got to concentrate, 'cause if you slip, you could injure yourself or the animal."

The whānau environment out at the farm is an important aspect of the course. Shannon has been living with John Hough and his family, who, together with the Kerei Keepa family, live on the 800-hectare property. John's wife Gail says that Shannon has become "part of the family". Norm's wife Josie runs the self-sufficiency part of the course, by teaching basic cooking and other skills that can be used in a flatting situation. "He's an endearing little sod. He's certainly become a part of our family," says Norm.

Shannon was surprised about how well he fitted into the local Cheviot community, as a "Māori from town". He now plays rugby for the Cheviot senior team and has been picked to play for the North Canterbury rep team. He is also involved with the local kapa haka group.

Everyone at the trust feels that Shannon has really made the most of his opportunities there and are proud of his achievements. "Shannon's set a very high precedent, and the next guy's got some pretty big shoes to fill," says Norm.

Shannon's current journey began at the Poutama Trust after leaving school with limited options. "It was very much focused on kapa haka, and taiaha. They are physical, which is what I love." While there he got into "a bit of trouble" and had to leave. However, on rejoining the course he began to find some direction, becoming a kapa haka tutor. When his time was up at Poutama, he was referred to the carpentry course at Te Waipounamu Wharekauri Trust.

The eight-week-long course, run by Steve Tuuta teaches basic carpentry skills, workplace safety and encourages the development of a good work ethic. "The bottom line is getting our people into work," says Steve. Many former students have gone into the building and related industries. Shannon took up the challenge to go



out to former trust member John Hough's Parnassus farm, and is now in the process of joining the army.

Unfortunately the trust has found it very difficult to find a replacement for the farm programme. It has been looking for a second trainee in order to complete the pilot programme. From there, in partnership with Ngāi Tahu and Skill New Zealand Pūkenga Aotearoa (who funded the pilot), they are wanting to extend the programme so that it is run throughout Te Waipounamu, giving other young people a chance to sharpen their weapons against the war of unemployment.

nā Ariana Tikao

## Working Alongside Ngā Rūnanga

The Natural Resources Unit sits within the Office of Te Rūnanga o Ngāi Tahu under Kaupapa Taiao. It has a broad role in relation to environmental resource management issues and tribal policy development. A key focus of the unit is to provide support and assistance to papatipu rūnanga. These photos illustrate some recent events where the unit has been working alongside ngā rūnanga.

*Photographs right, top to bottom:*  
1. The unit recently held resource management wānanga on a regional basis with ngā rūnanga. Pictured here are Kara Edwards (Makaawhio) and Shaun Ogilvie (Te Arawa) from the National Institute of Water and Atmospheric Research (NIWA). As part of the wānanga held in Kaikōura, NIWA facilitated a workshop to demonstrate its Stream Health Monitoring Assessment Kit (SHMAK). This kit can be used to monitor firsthand the health of the waterways within the rohe.  
2. A recent hīkoi to Auckland to the Redvale Landfill to view a modern landfill operation to better understand the proposed Canterbury regional landfill. Pictured here are ngā rūnanga members alongside Ngāti Whātua who welcomed Ngāi Tahu onto the landfill site.  
3. Ngā rūnanga members and Meridian Energy staff on a recent hīkoi to Manapōuri and Doubtful Sound. The purpose of the hīkoi was to view Meridian's operations in the area and in particular the second Manapōuri tailrace tunnel. As a result of the hīkoi, Ngāi Tahu is preparing a cultural impact assessment report for Meridian so that the cultural impacts of the new tunnel are better understood and able to be addressed.





# O'Sullivan Whānau – Caring For Kids in an Extended Family

nā Helen Brown

When Colleen and Tania O'Sullivan moved to their home in New Brighton Road the neighbours assumed that a kindergarten was opening on the property. The colourful array of kids outdoor play equipment gathered in the yard and the sound of children's voices seemed a sure indication. However the O'Sullivans' place is no kindergarten but rather the home of a very special extended family – an evergrowing, everchanging whānau headed by two women with a staunch commitment to caring for kids.

On the day I visit, the sun is shining as Tania O'Sullivan opens the door flanked by the family's two excited dogs who I later discover are "hooked on tea". A little boy jostles for my attention beaming and asking my name and a little girl of a similar age runs to investigate. Tania's Mum Colleen greets me as dogs and children run to her side. This 59-year-old great-grandmother and her daughter are an impressive and courageous childcare team. Colleen has long

ago lost count of the number of children she has cared for in the 30 years she has made this her work. At times there have been up to 11 kids at once. When I ask her how many she is looking after currently she pauses to take a quick tally before answering.

Originally from Dunedin, Colleen moved to Ōtautahi five years ago. Among the women of her family there is a strong tradition of caring for children and life in an extended family is what she has always known. "When mum died I stepped into her shoes... and when Mum's sister died I took over two of her kids that had been left with her by young Māori girls years ago – to keep them in the family."

Colleen and Tania work to counter the isolation felt by those without whānau. Children come to them from agencies such as IHC and CYPFA and increasingly by word of mouth. The environment they provide for kids in their care gives many of them a sense of family they may never have experienced. Adopted by countless children as their Nana, Colleen is still in touch with most of the kids she has fostered.

In addition to numerous foster children, Colleen has three birth children of her own. Caring for her son Tony who suffered from spina bifida hydracephalis provided her the training ground for working with children with special needs. Over the years she has cared for many

special needs children including those with autism, multiple sclerosis and spina bifida. She also opens her home to teenagers who others are reluctant to take on as they are "a lot of work emotionally, and financially because they kick your doors in," says Colleen with a wry smile.

Often victims of abuse, Colleen has more success stories with these children than not. Her commitment is obvious in that she has never refused to take a child nor has she given up on a child or asked for them to be removed from her care. She prides herself on her diligent organisation that enables life in her dynamic family to

run smoothly. Much of the care she and Tania give is unpaid – they regard payment as a bonus rather than a requirement. It is obvious that Colleen loves her work – "I love helping people, I love kids, I like to know kids have got plenty of toys, their own bed and their own boundaries".

Despite Colleen and Tania's obvious successes they have faced some criticism about their

extended family lifestyle. For generation after generation Kāi Tahu and Māori families in general have lived in this way and the O'Sullivans' experience exemplifies this. "I remember as a kid growing up with Nana and Auntie – I don't think it's a bad way of living," says Tania. Unfortunately some agencies have tended to draw narrow definitions of what exactly a "normal" family can be. Tania and Colleen are both regarded as mother figures by the children in their care. Their success demonstrates that wider parameters for the definition of family need to be accepted as legitimate. Regardless of this, children continue to be referred into their experienced and more than capable care.

Life for the O' Sullivans is cramped at the moment as they make do in interim rental accommodation while waiting for a new home to be built. A rent-to-buy scheme has given Colleen and Tania the chance to build a home designed with special needs children in mind. The two-storey purpose-built house will have wide doors, passageways and bathrooms to allow wheelchair access and will feature a large rumpus room. The family hopes to move in by November.

"Family is the most important thing in my life," says Colleen. "I need this life as much as they need me. It's a lovely life because you get so rewarded when the kids bring you into their life as their Nana – as their family."



Photo: Colleen (left), and Tania O'Sullivan with two of the children in their care.

# Chatham Islands Influence in Māori Artist's Work

nā Floyd Rudolph

Talking to Christine Harvey it soon becomes obvious that being of Māori descent creates unique opportunities for her as a person and as an artist.

She is not concerned with cultural gender issues in her work and is active in various forms of art, focusing on painting and tā moko design.

Twenty-six-year-old Christine lives in Christchurch and is of a generation born away from the island, although she does keep regular contact with her father and family members on the island. The combination of whaka-papa and natural resources are influences conveyed in her paintings. "I use everything about Rekohu (Chatham Islands) in my work," she says.

Christine began her career in tā moko when she was eighteen, working at home on herself with a boob gun (tattoo gun). People liked the work she had done on herself and wanted something done on them. When Te Toi Mana gallery opened in 1996 (Christine was a founding member) she had no time for tā moko work as she was concentrating on paintings and sculpture. However, after a week-long tā moko hui at the gallery in 1997 she was fired up. "After seeing the experts at work it blew my mind," Christine says.

Soon after the hui she focused on getting professional tattoo equipment. "It's a good impression for the public to be seen using the right gear," she says. There was a real demand for a woman tā moko artist. "Women want work done by a woman," she says, and people are ringing from around the country wanting moko on their arms, legs, buttocks and other areas of the body. Christine mentions that a lot of people want design work that they feel reclaims "something of their ancestors".

In September 1998 she facilitated a two-week wānanga on Rekohu. "I had to organise all the materials to last for the duration of the wānanga and then get them to the island, it was a challenge." The wānanga was an introduction to components of Māori art: kōwhaiwhai, acrylic and canvas paintings, two-dimensional design, multimedia, paper-making from natural resources, recycling paper, using bone tool equipment and the legal aspects involved with copyright.

"People on the island were hungry for skills," she says. "There was a mix of oldies and kids with their parents attending on a daily basis."



Early last year Christine attended the Pasifika Festival in Auckland. She described it as "a surreal atmosphere of Pacific languages, music, food, laughing, unity and love." In the tā moko tent at the festival she applied her first moko kanohi (facial design) to a person's jaw. Christine is the only wahine in Aotearoa who is involved in tā moko design.

Christine believes that it is essential to attend a variety of hui throughout Aotearoa to ensure her ongoing learning. In 1998 she took part in a hui for women carvers held in Raglan at the house of the late Eva Rickard. Since then she has attended a number of other hui to learn more about carving. She is keen to travel internationally and go to wānanga of other peoples and also to hold exhibitions overseas. Although she is yet to exhibit internationally a number of her works have been brought by people from overseas.

During the APEC conference last year, Bill Clinton's daughter Chelsea visited Te Toi Mana Gallery and purchased a wax tile of Christine's. Unfortunately she was on the Chathams at the time facilitating an art hui.

Christine is currently at Te Kuratini o Waikato doing a total immersion course. Learning te reo Māori uplifts her self-esteem and empowers her work. Kapa haka is part of the course that provides active learning of te reo Māori through waiata and tauparapara. "I love the whānau feeling with everyone doing the course, it's choice," she says.

Christine is a strong advocate for changing conditioned ideas through her culture and art. She is a wahine toa who is seen as a positive role model via her personality and expression.



# Being Kāi Tahu

## Coming Home

nā Shar Downes

My dad had always called me his "gypsy-daughter". Having been brought up in the North Island from the age of two, I had wandered that part of New Zealand from an early age, often hitch-hiking through the night and early hours of a new day.

We grew up in Pouakani, Mangakino, and in our early years spent many days on the Pouakani marae with our grandmother and numerous aunts. There were many occasions when we sat around the huge open fire at the marae sleepily listening to the kuia kōrero or spending our days racing around playing at the marae.

Unfortunately due to a change in our domestic circumstances, those days ended. No longer did we play around the marae, absorbing our own culture. My grandmother was still kuia and my aunts still worked in the kitchen but it wasn't often that we as children took part in the marae business or comings and goings of the Māori community.

I had had a brief spell of living in Te Umu Kaha between the ages of thirteen and fourteen and a half. However, I did not connect with my Ngāi Tahu whānau.

It wasn't until I was 33 and widowed with four very young children that I again began wandering the North Island. This time I was looking for a new place to start over and create a safe place for my children and me. Each time I thought I'd found the right place, there would always be a hitch or a lack of the right

feeling. Eventually I got a phone call from my Ngāi Tahu mum. "What are you looking for?", she asked. "I want open spaces near the sea, a bit of bush. Just some place to start over with the children," I answered. "Why don't you go down to Temuka. You were born there, you've got roots and family there, and it's near the sea if you want it or near the bush if you go far enough."

Five days later the children, my mum and I were crossing the Cook Strait on the Arahura. We landed in Picton at 1.45am. As we'd floated into the Marlborough Sounds I was busy trying to combat seasickness but as we negotiated our way off the boat and headed out of Picton my spirits began to ease. I looked with awe and an appreciation of the spectacular scenery I encountered on my first drive through Te Waipounamu.

We stopped to look at the rock art on the road near Kaikōura and spent time playing beside the sea and creating our own piece of special "art" which we all signed. We then stopped for an early morning breakfast in Kaikōura and it was here that we first encountered the well-known hospitality of the South Island.

We stopped in Kaiapoi so that Mum could introduce her cousins, Jim and Hilary Te Aika – wonderful people. Hilary is a very busy woman full of enthusiasm and a zest for life. Uncle Jim reminded me of my North Island granddad who was quiet, wise and when he spoke it was worth

listening to.

Carrying on my first journey down Te Waipounamu we came into Te Umu Kaha – the town of my birth. We drove down Huirapa Street to my uncle's house at the end of the street. I met my Uncle Michael Tahumata O'Connor for the first time as an adult and it was at Uncle Michael's that I finally felt at home. Next door to his house was the house that my brother and I had been born in. Across the road was Auntie Pipi and from the moment I met her she was an auntie to my children and me.

We spent three weeks at Uncle Michael and Auntie Val's house and we all felt at home. I knew within 24 hours that I would never live in the North Island again if I had a choice. I could feel my tipuna – I felt truly at home. In the North Island I'd been like a square peg in a round hole – but not here.

I enrolled my children at the Arowhenua Māori School. It was so easy for them to settle in realising that although they didn't know anyone else at the school, at least half of the students were their cousins. All of Huirapa Street was related in one way or another and it was here that my children and I discovered what it meant to be Ngāi Tahu. It meant a sense of belonging – a home. A safe place to be.

When I became involved with Tarahaoa Te Kōhanga Reo through my two youngest children I began to discover what it meant to know where you came from, who you are and who you belong to. One of our first learning tasks at Te Kōhanga Reo was to work up a mihi. I went to Uncle Michael to ask him. He told me this: "Ko Aoraki te Mauka, ko Waitaki te awa, ko Ngāi Tahu te iwi, ko Kaahu te whānau". At my bewildered entreaty – "is that all?" – he answered, "what more could you want?"

"You belong to the highest mountain, the biggest river, the best tribe – you are Ngāi Tahu. Be proud."

And I am. In my heart, my soul, my mind, I am Ngāi Tahu. I thank my mum for bringing me home.

## Frey to be me

nā Jeff Addison

*Ko Aoraki tōku mauka  
Ko Arahura tōku awa  
Ko Kāti Irakehu tōku hapū  
Ko Ōnuku tōku marae  
Ko Kāi Tahu tōku iwi  
Ko Takitimu tōku waka  
Ko Frey Addison-Te Whare tōku ingoa.*

Ka nui te mihi ki a koutou. If I had to single out the one thing that makes me get out of bed each day it would be my addiction to creativity. I am a total "art junkie". At this moment I am writing from my studio in Paekākāriki surrounded by scripts for our *Toro Pikopiko E!* radio series, puppets in various states of repair, pounamu and pumice carvings in various states of completion and musical instruments in various states of playability.

We have been stationary for the last year, creating musical drama radio programmes for iwi and community stations, including two episodes written and performed i te reo o Kāi Tahu. Prior to living in Paekākāriki our whānau spent three years on the road touring in a house bus, devising and performing shows as the "Toro Pikopiko Puppet Theatre". We enjoyed two autumns of travelling in Te Waipounamu taking in the awesome beauty of our whenua.

In terms of creativity you can't top having children. I am blessed with my two. Having a partner who has the soul of a gifted artist is also a source of great inspiration and

motivation, and is probably the main reason we are journeying together. We met at the opening of Takahanga Marae in Kaikōura, where we had both spent time working on the carvings and painting of the wharenuī. I was introduced to Whaitaima just as the tekoteko was being raised into place, amidst a spine-tingling chorus of karakia – talk about destiny in motion!

Before this life-changing event I had been exploring Te Waipounamu on my own, checking out my ancestral ties to Akaroa. I also had a cathartic communion with the spirit of the Arahura River, which has enabled me to work with pounamu, and this is why it is acknowledged in my pepeha.

Life for me began as Jeffrey Addison in Tāmaki Makaurau. I spent my formative years at Māwheraiti i te Tai Poutini, and my school days in Tauranga. My ancestors are a bunch of rowdy Scottish, Irish, English and Māori peoples, all of whom have had (and continue to have) major problems sharing the same habitat. I looked pretty much like your average Pākehā, in other words profoundly ignorant of things Māori, up until I left home. At age eighteen my taha Māori, after generations of lying dormant under layers of European clothing, finally got to strip off and see the light of Te Ao Mārama.

Armed only with the knowledge of our whakapapa, a hei matau pounamu and a teenager's curiosity



Shar with her whānau. Back row: Kirk (14), Shar's nephew Lance. Front row: Benjamin (7), Hayden (6) and Murdoch (8).



Jeff Addison with wife Whaitaima and daughter Te Aue



I set out to "make contact" with Te Ao Māori, beginning with te reo and tikanga courses at Waikato University. In spite of having Timoti Karetu as my kaiako tuatahi, I was a pretty hopeless student of te reo taught the university way, but boy could I wiriwiri well in the kapa haka group! I did a little better years later as a student at the kuratini in Pōneke, but it wasn't until our daughter Te Aue went to kōhanga reo that I began to use te reo in an everyday context and felt it come alive and begin to blossom in my life.

The fire of te reo o Kāi Tahu was doused in my family four generations

## My Robinson Grandparents

I start this journal by remembering my maternal grandmother, Makareta Morrell Robinson. She was the daughter of John Morrell and Irihapeti Kino.

From information I have been given, her father was a French sailor who deserted ship at Akaroa. Soon afterwards he made his way to Māhia in Hawke's Bay where he was Ned Tomlin's boat steerer and harpooner for some time.

He then began building boats and went whaling on his own account at Moimutu on the Māhia Peninsula. He also kept a store in the district.

Johnny Oi Oi or Johnny Wi wi as he was sometimes called and his wife had four sons and one daughter, my grandmother Makareta. One of his sons went to Queen Charlotte Sound as a whaler. He then moved on to Wairoa where it is said he built the first boat there. He is the ancestor of the Morrells of Wairoa.

My grandmother was born in the year 1863 and died in 1929. She survived her husband by twenty-three years. I remember my grandmother well for I was nine when she died and I remember her tangi vividly. All the family tangi were held in the large front parlour of her home, a room that most of the mokopuna were too scared to go into alone. I suppose it was because of the large photos of the family who seemed to stare down at you from their dark frames, or maybe it was the taiaha and other Māori treasures she had displayed in there. I remember she

ago. Naively I thought it could be rekindled in a short time with a bit of hard yakka, but after all these years of fire lighting – the more I learn I realise the less I know. As a non-native speaker, currently writing and recording pakiwaitara i te reo Māori is hugely challenging. I use the inevitable flak that comes from it as fuel to stoke this most precious fire. After all, the heat thrown out is for everyone's benefit – Māori and Pākehā.

I'm still at school. At the moment I'm learning mōteatea and mau taiaha at Te Whare Tū Tāua o Aotearoa kei Porirua. Having joined

had a great block of greenstone as a doorstep at the door that led off to the long front verandah. I have often wondered since what became of it.

As a child I thought her house and garden were the biggest and grandest in the whole world. Like my Skipper grandparents her house was built in two areas. The kitchen, pantry and dining room was one house and a verandah connected this building to a second large house of five bedrooms and two parlours. The smaller parlour had mirrors, paintings and old-fashioned furniture in it and was decorated by my aunts who used it for entertaining visitors. But the big front parlour was strictly for tangi – family celebrations where the Robinsons and their clan mourned together the passing of their kin. In my estimation it was the most beautiful room and as I was a very inquisitive child, not in the least bit afraid of the dark, ghosts or the big parlour, I loved to accompany my aunts when they entered to dust and polish this lovely room. I remember the taiaha with their tufts of feathers, the piupiu and I'm sure there were some old muskets and swords too. A huge oil painting of my grandfather Teoti Timoti George Robinson enveloped in a Māori cloak and sitting astride a white horse dwarfed everything else in the room.

Grandfather must have been a huge tall man. I know that at one time he was the wrestling champion of New Zealand. He died in 1906, many

in at the age of thirty-six I can't ever see myself graduating. But then that's not the point of all this learning anyway – that much I have learned! Although a student for life, I can now walk with confidence in Te Ao Māori as well as Te Ao Pākehā. As an art fiend, all that really matters to me is that I keep composing waiata and telling stories, whether they are to my children at bedtime or shared with the entire nation.

E hoa mā. Kua mutu taku kōrero tuhituhi. Whakarongo koutou ki te Hā o Toro Pikopiko!

*nā Marie Whaanga*

years before I was born.

Teoti was the youngest son of Pua Reka and James Robinson Clough and was born in 1843 at Akaroa. He was married to Olivia Robertson prior to marrying my grandmother. He is buried at the Little River Cemetery and his gravestone is the most impressive of all to be found in this resting-place of my many relatives. I wonder what life was like for my grandfather when he was a boy, with his Māori mother and red-haired Pākehā father? In his photo he looks very fair. I wonder if he had blue eyes like my mother and my uncle Topi? In one book I read, it said that he went with his father and two brothers to live and work in North Canterbury. Then, according to the book, he left his father and returned to live with the Māori at Little River. From all accounts he was well respected in his community and after apprehending a murderer he was duly presented with a trophy in recognition of his bravery.

My grandmother's house always seemed full of family, friends and mokopuna and her kitchen had a fragrance of its own, of warmth and hospitality, as well as of new bread and fresh-made butter. Round her large kitchen table we grandchildren partook of her food. Simple fare, but so good to a hungry child. My favourite was fresh Māori bread, home-churned butter and apricot jam.

Every summer my mother and aunts plus their children loaded milk

cans on their spring carts and travelled up to Cooptown where we gathered apricots from Miss Coop's large orchard. Then home we all went where our mothers made delicious apricot jam. To this day the smell of apricot jam cooking on the stove brings back memories of my childhood and my mother.

A few years ago my sisters Dawn and Beulah and I revisited grandmother's homestead, and though it was overgrown with weeds and the house looked derelict of its former beauty, I remembered it as it was to me as a child. So big and beautiful with the flower gardens kept so neatly. Grandmother had her favourite shrubs growing profusely, like the cream magnolia that still grows and flowers sixty years after her death. And the great, purple wisteria that twined its way along the front verandah, the lemon verbena is as large as ever. There are still camellia bushes amongst the jungle of weeds that once was her lawn. But gone are the grapevines that clung to the fence at the side of the house, and the apricot tree that grew against the east-side of the house. I remember the tall brown boronia that she loved. When she died it did too and I as a child thought that was most fitting.

My grandmother was a tall, dignified old lady who wore long dark

skirts that touched the floor. She was the matriarch of the Robinson family and held the clan together with a firm hand. She was a great worker, in the house, garden and on the farm. She helped the men milk the cows, hoed up the long rows of potatoes, washed the clothes and kept her house spotless.

Of all her children she loved her son George the most, or so it appeared to me. True, Topi was her right-hand man, and all her daughters including my mother visited her often, but there was a special bond between George and grandmother. Whenever he visited her, she always sent him home with some special treat like bottles of jam or other goodies. Then when George's wife Maggie died, grandmother spent a lot of time looking after his children and his home.

I remember once visiting grandmother when she was doing Uncle George's washing down by the creek. His four-year-old daughter Jean had a fit of the grizzlies and cried incessantly. And no matter what grandmother did, she would not be pacified. So grandmother picked her up bodily by the back of her dress and dunked her twice under the water. Jean's good humour was restored instantly. She certainly stood no nonsense from any of her

mokopuna, and I must admit I stood in awe of her. If I remember rightly, she didn't speak much English, but for all that her mokopuna loved her.

My most vivid memory of my grandmother is of her feeding her ducks, hens and geese. She would fill her large apron with grain and go out and feed them. She always called them to her with a little chant in Māori. Then from every direction round the farm, her poultry family raced up squawking and clucking and honking, all eager to gobble up the food she threw around her. I saw her feed them often and it never ceased to fascinate me to see her perform this simple, homely task.

When she died I remember her tangi and the return of all the family. The visitors approached the house from down the pā road that led to Grandmother's. The home folks called and visitors replied, and we children watched to see who the latest arrivals were. Our grandmother was Catholic and a priest conducted the funeral service over her. It was a major operation to transport your dead to the Māori Cemetery, which was away up in the hills. But there they lie, many of them in unmarked graves. But it's what your family did that you remember them for, not their headstones.

## News from Whakapapa Ngāi Tahu

One of the most common requests received by Whakapapa Ngāi Tahu is for information about our traditional living places. The gathering of this information has become an important pastime for many of our people, especially those who are living away from their papa kāinga (traditional home).

If you originate from a rūnanga in Waitaha (Canterbury) between North Canterbury, Banks Peninsula and mid-Canterbury and want to find out about this takiwā (region) check out *Ti Kōuka Whenua*, the new website released recently by the

Christchurch City Council.

During Māori Language Week this year, a new website was launched by Christchurch City Libraries. Many months in the making, it focuses on places of significance to Ngāi Tahu within the Canterbury region. The project team was headed by Haneta Pierce, the Māori Librarian. The project had some valuable input from Terry Ryan, our Whakapapa Ngāi Tahu Manager, who was present at the launch of the site.

The following is an excerpt from the website itself, written by Helen

Brown, who is of Ngāi Tahu descent (Whenuahou/Codfish Island): "It is a living organic entity. We encourage input from people so that it keeps growing. It's largely resourced from material in the Aotearoa New Zealand Collection, so there is a lot of potential for the oral history element to be added."

If there is any feedback on the website you can email: [haneta.pierce@ccc.govt.nz](mailto:haneta.pierce@ccc.govt.nz), or telephone: (03) 372 7916.



## TĪ KŌUKA

### – a symbol for our city

Imagine a distant past when the mist and fog shrouded flatlands that spread out towards the sea were rich with bird and water life.

There were few landmarks emerging from the mists of what was then essentially swampland. If the hills were obscured by weather there was no way of knowing where you were. That is if it were not for the tī kōuka (cabbage trees) that were carefully planted in significant places to mark out routes across the land like green spiky beacons.

Tī kōuka were prized trees for the Māori of Te Waipounamu. Aside from their use as navigational markers, they provided the favoured fibre for fishing due to superior strength and the kōuru or new shoots were an important source of protein in a land where kūmara was difficult if not impossible to grow.

The site of the ancient Waitaha pā Puari on the banks of Ōtākaro (Avon River) is home to a very old stand of cabbage trees that cluster together in an enduring circle. These trees are the mokopuna of a great tī kōuka who grew in their place before them. These mokopuna today mark out the circumference of the ancient tree from which they sprung. They are a living memorial to their ancestor.

The growth pattern of the tī kōuka mirrors the concept of whakapapa and the connectedness of tribal and local history. Our ancestors are closer to us than we may think. The land around us is imbued with their histories. While we cannot go back, we can learn from those who were here before us. Our present is formed out of our past. In turn, our future is born of our present.

A greater understanding of the important places of our past will nurture us and our future.

The Tī Kōuka Whenua site is located at <http://library.christchurch.org.nz/TiKoukaWhenua/>

If you would like to visit this site and don't have access to the Internet don't despair. There are a number of places you can go. Keep a look out for a cybercafé near you where you can pay for some time to search out this information. You can also visit your local public library and access the Internet for free.

# TE TAPUAE O REHUA

## – Nurturing Te Reo

Ngāi Tahu Development is part of a joint venture with four tertiary institutions in Te Waipounamu which make up Te Tapuae o Rehua. As a result of this joint venture, the Christchurch Polytechnic Institute of Technology has developed an innovative Te Reo programme called Te Huanui and a tertiary bridging programme called He Tohu Pōkairua.

## Te HUANUI

**T**e Huanui is a Kāi Tahu word for Te Huarahi – a main highway or path. The course was the brainwave of Tahu Pōtiki, who after developing and running the Kāi Tahu Reo Rumaki for four years, wanted to develop an immersion wānaka-based course that could start to really target the specific reo needs of the learner. By doing kauhau (speeches) and a range of assessments students were finally able to receive one-on-one feedback on their reo. Tahu and Hana Potiki, along with two other polytechnic tutors, Whaingākau Rohe and Te Wera Tuhou, have completed twenty-seven hui over the past three years. In that time over 70 people have done the course and of those, 39 are Kāi Tahu, including a number of kaumātua and Te Rūnanga o Ngāi Tahu representatives.

## A Student's Perspective

When I became hapū with our first child, my partner and I began to think of what would be important in our lives as a whānau. On the top of our list was te reo Māori.

This year I have been getting back "into te reo" by participating in Te Huanui, a very special course at Te Mātauranga Māori, at Christchurch Polytechnic Institute of Technology.

What is unique about the course? The whole course is comprised of nine weekend-long total immersion hui which are spread over six months. You do a variety of activities on the course including formal grammar classes, games, debates and kauhau or speeches.

Okay, there are other courses that run on a similar basis, such as at Te Wānanga o Raukawa. So you might ask again, what is unique about the course? The one thing that is unique about the course, is its inclusion of a Kāi Tahu worldview.

The course is run by Hana Pōtiki, whom all of you *te Karaka* readers will know through her Te Pātaka Kōrero column in this magazine. Through her spark the ahi is lit within us. Her husband Tahu also plays an important role in relaying some good old yarns that tell some of our Kāi Tahu stories, whakataukī and the uniqueness inherent in them. Both Tahu and Hana are passionate exponents

Ariana Tikao with her daughter Matahana



of Kāi Tahutaka and its expression through te reo.

When we gathered together as a group for the first time, there was a slight air of trepidation. Now towards the end of the course we have all grown in our knowledge of te reo, but also in the friendships that have been created along the way.

Unlike other part-time courses where you might see your classmates for two or three hours at a time, at Te Huanui we live with our classmates from the Friday evening to the Sunday afternoon of each hui. That means we live, eat, sleep, and breathe te reo Māori for that time period. It makes me feel like I am enveloped in a protective bubble that nothing from the outside world can penetrate, until the rāhui is lifted just before lunch on the Sunday.

It is a markedly different learning environment to that of university, where I first began my journey into learning te reo. Although I am grateful that I had the opportunity to begin my learning there in 1989, I feel that



Te Huanui is so much more learner-friendly. Even though Te Huanui is also in an institution defined as "Pākehā", the learning methods are very much Māori, and therefore it is a completely safe learning environment. Māori value systems are paramount, such as whanaukataka, manaakitaka, and the tuakana / taina system of nurturing each other.

Before I went to Te Huanui this year, I had lost my ability to speak freely in te reo. It has become so much easier to speak te reo without this feeling of being judged for saying the wrong thing. This is such a treasure to cherish. Now I am able to hand this taoka down to another generation.

## Comments from other Kāi Tahu students from this year's course

"The whānau environment has been awesome, and I have found that we have all become close as a rōpū, no matter what level your reo is at. Te Huanui has been the most positive experience I have had in trying to learn te reo Māori. The tutors bring a lot of integrity to the course. They are well organised and very supportive to all the students, no matter what their level is. I have felt challenged throughout the various hui, and have always received help when needed from the tutors. For your reo Māori to grow and develop you must put in as much work as you can between each hui, or you may find that your reo Māori will stay stagnant. I want to finish by acknowledging everyone who has contributed to the little steps I have taken in my Māori language journey this year – especially the tutors of this course. Kia ora rā!"

nā Megan Ellison.

"Te Huanui is one of the very few places I've experienced where I have not had to 'sell' being Kāi Tahu. There isn't a need to create a place for mana whenua, because it's there. I find there is a heavy emphasis on Kāi Tahu whakapapa, pūrākau, waiata etc. What gives it the credibility is Tahu and Hana's knowledge in these areas. Ko ngā kaiwhakaako atu, ko Whai rūa ko Te Wera, i hapaitia e rūa te mana o te kaupapa nei."

nā Moana-o-Hinerangi.

"Te reo is a lived and breathed entity at Te Huanui. It doesn't follow mainstream structures. The kaiako are dynamic, and are a good representation of how they learnt their reo. They complement each other, and really nurture their students. It's the first environment I've been in that I felt safe, and that inspired me to want to kōrero."

nā Manawaroa Rimene.

"Over the last several years I had gained a basic understanding of Māori vocabulary as well as a basic understanding of sentence structures. My language was never going to advance beyond this level unless there was an environment where I could converse with fluent Māori speakers on a consistent basis. Te Huanui provided my wife Megan and I with this opportunity.

We both live fairly busy lifestyles and the great thing

I would like to thank the staff of Te Huanui, Hana, Tahu, Te Wera and Whai, for helping to re-ignite this fire inside of me that is te reo. I would also like to acknowledge that this course is a whānau commitment, and I thank my whānau for the support they have given me to be able to attend Te Huanui this year.

Nō reira, he mihi nui ki a koutou katoa, he mihi aroha. Whāia tō ake nei reo, te reo o ō tātou tūpuna.

Tōku reo, tōku mana, tōku ohohoho.

nā Ariana Tikao

about Te Huanui is that the courses are run during the weekends so we don't have to take time off work. It was also a bit like a weekend away together.

Megan and I felt immensely privileged to attend the Te Huanui course at the Christchurch Polytechnic. I think it's a credit to the Polytechnic that they have been able to find such talented and committed Māori tutors. We can't praise the tutors and the Te Huanui course highly enough. My language has developed from a point where I couldn't stitch ten basic words together in a coherent sentence to being able to talk for ten solid minutes on a prepared topic.

I think if people are committed to learning the language, Te Huanui provides the ideal environment to stretch and develop a person who has some ability in the language. It can also cater for intermediate and more advanced learners such as my wife Megan. Being a couple we were able to support each other over the course. I think it's great for couples and single people alike who wish to develop and learn te reo Māori."

nā Rakihiia Tau.

"Initially you think nine weekends is a lot of time to spend away from your whānau, and the last thing you want to be doing over the weekend is working. However, after the very first hui, you feel yourself looking forward to the next. You don't notice the time passing because the programme is always stimulating. It caters for all abilities and the variety of the kaupapa and activities keeps it interesting.

The combination of tutors and their varying qualities add to the unique flair and flavour of Te Huanui. The icing on the cake for me has been the inclusion of Kāi Tahu content in the programme, particularly by Hana and Tahu. Ka mau te wehi!"

nā Stephanie Richardson (née Reihana)

### The dates for Te Huanui for 2001 are:

**2-4 March, 16-18 March, 6-8 April, 4-6 May, 25-27 May, 15-17 June, 13-15 July, 10-12 August, 31 August – 2 September**

**Please note: Students are expected to attend all nine weekends.**

# HE TOHU PŌKAIRUA

## Providing a Whānau Environment for Your First Step in Tertiary Study

He Tohu Pōkairua was developed by Māori academics concerned at how few Māori were succeeding in the tertiary sector. In 1999 He Tohu Pōkairua was established by Te Tapuae o Rehua and the Christchurch Polytechnic to meet both the educational and cultural needs of Māori intending further tertiary study. Rather than lower the quality standards, the course focuses on bringing students up to a level where they can succeed in a tertiary environment.

Huia McGlinchey (Kāi Tahu) is an example of how Māori can rise to meet the high expectations placed upon them. Huia found leaving Oamaru and moving to Christchurch frightening, however her fears were dispelled once she met her classmates and attributes her current success to their support.

"Although the class is mainly rakatahi, there is a broad age group. However there are no age barriers as everyone supports one another and we all have the same goal – "to succeed"! The workload was a bit of a shock coming from high school but it was a challenge that everyone was willing to take on. It was those same challenges that made this course so enjoyable and brought us together, students as well as tutors.

It's amazing to look back at everyone at the start of the year in contrast to us now. Our outlook and ambitions have all changed and everyone has just grown. For every person there is a different reason for their progression, however, everyone envisions themselves gaining more knowledge. I am still unsure where I want to be in five years but I now know that I have options. I think that is the most important thing for me, having opportunities."

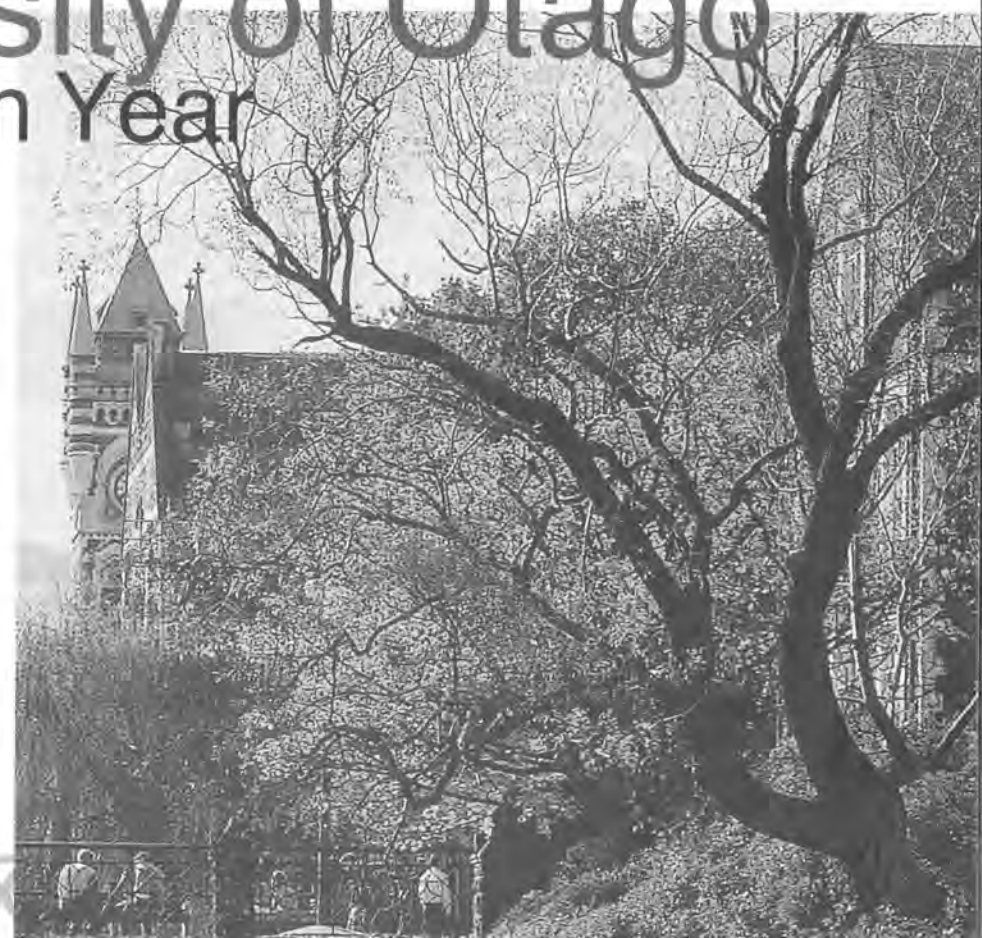
The underlying philosophy of He Tohu Pōkairua is to equip students with the academic skills and cultural knowledge necessary to prosper in today's world and Māori community. The success of this combination has been reflected in past graduates who, after studying a core curriculum of Māori studies, have gone on to study political science, resource management and philosophy. Components of He Tohu Pōkairua can be cross-credited to certain universities, assisting graduates in completing their degree. For more information about the course or the 15 Skill New Zealand scholarships allocated, please contact Te Mātauraka Māori – Christchurch Polytechnic Institute of Technology.

nā Eruera Prendergast

## University of Otago Foundation Year

...So you want to be a Doctor, a Lawyer, a Dentist... whatever your dreams and goals the Foundation Year at Otago University will assist you in fulfilling them, as well as providing an alternative to staying at school for 7<sup>th</sup> form.

In 2001 Te Tapuae o Rehua, Skill New Zealand and the University of Otago are offering an exciting opportunity to young Ngāi Tahu wanting a professional career. Eight scholarships will be made available for students who have completed their 6<sup>th</sup> form year at school and are intending to pursue university study.





The Foundation Year provides students with an opportunity to experience university before embarking on their degree studies.

On entering the Foundation Year, students are given a provisional offer of enrolment in a particular university course. This includes entry to restricted courses such as Medicine, Dentistry and Law as well as non-restricted courses. On achieving the required final grades in the Foundation Year, the student will proceed directly to that course. Students who do not achieve the entry requirements for their nominated course are offered a place in another course for which they are qualified. If throughout the Foundation Year you change your mind about the university course you initially nominated you are able to shift to another.

Four different course streams are available depending on what path you wish to choose for the future. Within each stream a Māori paper will be made available.

If you successfully complete the Foundation Year to the required standard you are guaranteed a place in the University of Otago first year course for which you are prepared. Subjects in the curriculum have been specifically designed to prepare students for university study. University teaching practices of large-group lectures and small-group tutorials are followed.

All students are assessed by assignments, an examination at the end of the first semester and a final examination. In addition to 20 to 24 hours of formal classes per week, you are expected to study for at least 20 hours per week of your own time. It is assumed that students choosing Sciences will have some previous studies in Physics and Chemistry, as well as Mathematics and English.

The Foundation Year was originally set up for international students as an opportunity to adapt to a new culture and style of teaching, and to improve their English and academic level before starting university study. These students come from all over the globe.



**Te Tapuae o Rehua**  
Ka tāea te pae tawhiti ~ Nitere ultra fines



Applications close on January 31, 2001. The course will run from February 21 – December 1. For further information please contact the Foundation Year, University of Otago, PO Box 56, Dunedin. Telephone 03 479 5250; Facsimile 03 479 5251; email: [foundation-studies@otago.ac.nz](mailto:foundation-studies@otago.ac.nz) Alternatively you can contact: Te Tapuae o Rehua, PO Box 13-046, Christchurch, ph: 03 377 7305.

The University of Otago Foundation Year will help you to make the best of your options – reach for the sky and the world will be yours!

## Rangatahi Māia in Te Waipounamu 2001

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Rangatahi Māia  
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Providers: Christchurch Polytechnic Institute of Technology, Christchurch College of Education, Lincoln University, Otago University  
Contact: David Ormsby  
Phone (03) 371 2783  
Fax: (03) 365 4424  
Email: [davido@ngaitahu.iwi.nz](mailto:davido@ngaitahu.iwi.nz)

### ŌTAUTAHU

#### He Tohu Pōkairua

Provider: Christchurch Polytechnic Institute of Technology  
Contact: Eru Prendergast  
Phone (03) 364 9631  
Fax: (03) 364 9008  
Email: [prendergaste@admin.chchpoly.ac.nz](mailto:prendergaste@admin.chchpoly.ac.nz)

#### Diploma of Computer Graphic Design

Provider: National College of Design and Technology  
Contact: Sue Allard  
Phone (03) 377 1978  
Fax: (03) 377 3232  
Email: [sue.allard@natcoll.ac.nz](mailto:sue.allard@natcoll.ac.nz)

#### Diploma of Travel, Tourism & Business

Provider: Sir George Seymour National College of Tourism and Travel  
Contact: Toni Young  
Phone (03) 377 1794  
Fax: (03) 377 5205  
Email: [toniyoung.chc@sirgeorge.ac.nz](mailto:toniyoung.chc@sirgeorge.ac.nz)

For more details either contact the provider directly or phone your local Skill New Zealand office. Key contacts for Rangatahi Māia in Te Waipounamu are:

**Dunedin:** Trevor McGlinchey, phone (03) 477 4684, fax: (03) 479 0117, email: [trevor.mcglinchey@skillnz.govt.nz](mailto:trevor.mcglinchey@skillnz.govt.nz)  
**Christchurch:** Ross Calman, phone (03) 365 3041, fax: (03) 365 3097, email: [ross.calman@skillnz.govt.nz](mailto:ross.calman@skillnz.govt.nz)  
**Nelson (including the West Coast):** Ra Morris, phone (03) 546 8198, fax: (03) 546 9070, email: [ra.morris@skillnz.govt.nz](mailto:ra.morris@skillnz.govt.nz)

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Fax: (03) 214 4977  
Email: [bahratg@southpoly.ac.nz](mailto:bahratg@southpoly.ac.nz)

### ŌTEPŌTI

#### National Certificate in Hospitality (Level 3)/ Professional Cookery

Provider: Arai Te Uru Kōkiri Centre  
Contact: Jinny Paerata  
Phone (03) 477 4012  
Fax: (03) 479 2104  
Email: [kokiri@es.co.nz](mailto:kokiri@es.co.nz)

#### Certificate in Te Ao Māori

Provider: Otago Polytechnic  
Contact: Alan Tutbury  
Phone (03) 479 6080  
Fax: (03) 477 3634  
Email: [atutbury@tekotago.ac.nz](mailto:atutbury@tekotago.ac.nz)



# Te Pātaka

Kia ora anō koutou! Well the last issue on *Tuhi Reta* didn't set off a whole wave of letter writing within our iwi. . . well at least not into *Te Pātaka Kōrero* anyway!!! I did, however, receive quite a few requests for an expansion on the theme of writing to our whanauka, by looking at things we can say in greeting cards. Now obviously each card will be different, but if you want to include te reo in your cards, perhaps the following examples can help guide you in the right direction.

nā Hana Pōtiki

## Kā Rā Whānau – Birthdays

Nā, koinei ētahi o kā wā tino whakahirahira ki a tātou o tēnei ao hurihuri. Ia tau, ia tau, ka maumahara tātou i te rā i whānau mai ō tātou whanauka ki te ao whānui. Nā, ki tāku nei i tiro ai, he wā tino koakoa hoki te rā whānau i ō tātou taitamarikitaka, tae atu ki te taumata o te pakeke. Kātahi ka tīmata ētahi ki te āwakawaka haere ki tō rātou pakeketaka, i ruka pea i te whakaaro – kei te tere kuia, kei te tere koroua rātou? Heoi anō ki ahau nei, ahakoa te pakeke, he rā pai tou te rā o te tau i puta mai ai te takata ki te ao, nā reira he tika hoki kia mihihia!

Now, to those of us of today's world, these are important times. Every year we remember the day on which our relatives were born into the world. The way I see it, birthdays tend to be times of great joy during our childhood, and then we get to be adults! All of a sudden some people start getting anxious about their ever increasing age, perhaps because they think they are getting too old too fast? Whatever the case I believe that no matter what the age might be, the day that a person enters into this world of ours is indeed a special day, and on that basis it is right that we greet them accordingly!

He mihi aroha tēnei ki a koe  
e (ikoa)  
i tēnei rā whakahirahira mōu.

Rā whānau ki a koe!

Ko te tūmanako ka tae atu koe  
ki kā taumata katoa tāu e hiahia ai.  
Arohanui  
(tō ikoa)

This is a warm greeting to you  
(name of person)  
on this special day of yours.

Happy birthday!

I wish you all the best  
in achieving  
all that you desire.  
Lots of love  
(your name)

Rā whānau ki a koe  
e (ikoa)

i tēnei tō tau tua(whā)

Arohatinonui  
(tō ikoa)

Happy birthday to you  
(name of person)

on this your (fourth) year

Lots of love  
(your name)

# Kōrero

E rua kā tikaka kai roto i kā tauira kai ruka ake nei hei mau i a koe. Ko te tuatahi e pā ana ki te kupu "e". Ka mahia te kupu "e" kai mua i kā ikoa menā e rua ōna wāhaka, iti iho rānei. He pai hoki tana noho kai mua i te kupu "te", i tētahi o te "Rōpū T" hoki. Kāore tātou e mahi ana i te kupu "e" kai mua i kā ikoa neke atu i te rua wāhaka, me kā ikoa Pākehā.

In the examples above, there are two things you will have to watch out for. The first is the rule for using 'e' before the name. We use 'e' before names and terms of address of two syllables or less. You can however use 'e' with longer words if it is preceded by the word 'te' or another of the 'T-class' group. If the names or terms of address are longer than two syllables, or if they are not Māori names, then we simply leave the 'e' out.

## Nāia ētahi tauira – Here are some examples

He tika kia mahia te kupu "e" kai mua i ēnei – *It's correct to use "e" before these words:*

e Tahu	e Hine (girl)	e hoa (mate / friend)
e Kahu	e Moko (grandchild)	e Pā (father)
e te rakatira (leader)	e te hākui (mother)	e Whae (mother)

Kāore i te tika kia mahia kai mua i ēnei: *It's not correct to use it before these words:*

Hākuiao	Rakaihautu	Eruera
Jessica	Stephen	Tanya
Kōtiro (girl)	whanauka (relative)	irāmutu (niece / nephew)

Ko te tikaka tuarua e pā ana ki te mahi o te kupu "Tua-" kai mua i te nama. Ka mahia te kupu 'tua-' kai mua i kā nama **1-9**, me te nama **10** menā ka mahia te kupu **kāhuru** – kāore he pai kai mua i te kupu **Tekau**.

The second rule pertains to the use of the word 'Tua-' before numbers. We only use 'Tua-' before the numbers 1-9 and the number 10 if the word kāhuru for 'ten' is used. Tua- is not used before the word tekau.

Rā whānau ki a koe e tama i tēnei tō tau **tuawhā**.  
Happy birthday my boy on this your **fourth** year.

Rā whānau ki a koe e kō i tēnei tō tau **tuaiwa**.  
Happy birthday girl on this your **ninth** year.

Mō kā nama kai ruka ake i tēnā, kaua e mahi te kupu 'tua-', me mahi pēnei kē:  
For numbers bigger than that, don't use 'tua-', write it like this instead:

Rā whānau ki a koe e hoa i tēnei tō tau **whā tekau**.  
Happy birthday mate on this your **40th** year.  
Rā whānau ki a koe e Whae i tēnei tō tau **40**.  
Happy birthday Mum /Aunty on this your **40th** year.

continued...



Okay, now that we've got some of those grammar rules under our belt – lets look at some other kinds of cards.

## Kia Piki te Hauora – To Wish Good Health

*Kua roko ahau kai te māuiui koe i  
tēnei wā.  
Kia mōhio mai koe kai te  
whakaaro  
(ahau) ki a koe e (hoa).  
Kia piki anō tō hauora.  
Arohanui  
(tō ikoa)*

*I have heard that you are not  
well at this time.  
Just to let you know (I) am  
thinking of you (friend).  
May your good health return  
again.  
Lots of love  
(your name)*

## He Aituā – A Death

*Ki a (koutou o te whānau) <sup>1</sup>  
He mihi aroha tēnei ki a  
(koutou) e noho ana kai raro i te  
kapua pōuri i tēnei wā.  
Ka taki tahi tātou mō tō tātou  
taoka kua karakahia ki te Pō.  
Heoti anō ki a (koutou) kua  
mahue mai nei.  
Noho ora mai kai roto i  
(kā whakaaro aroha o tō iwi) <sup>2</sup>  
Arohatinonui  
(tō ikoa)*

*To (you the family) <sup>1</sup>  
This is a greeting of love to  
(you all)  
who are in this state of sadness at  
this time We grieve in unison for our  
treasure that has been called  
to the Night.  
So to (you all) that have  
been left behind  
Stay well in  
(the loving thoughts of your tribe) <sup>2</sup>  
With much love  
(your name)*

**Nāia ētahi kupu anō mō kā wāhaka kua tohua i ruka nei – Here are some alternatives for the words highlighted**

- |   |                                      |   |
|---|--------------------------------------|---|
| 1 | <i>Ki a koutou o te whānau</i>       | <i>To you of the family</i>               |
|   | <i>Ki a koe e hoa</i>                | <i>To you my friend</i>                   |
|   | <i>Ki a koe e te hākoru</i>          | <i>To you father/uncle</i>                |
| 2 | <i>kā whakaaro aroha o tō iwi</i>    | <i>The loving thoughts of your tribe</i>  |
|   | <i>kā whakaaro aroha o tō whānau</i> | <i>The loving thoughts of your family</i> |
|   | <i>ōku whakaaro aroha</i>            | <i>my loving thoughts</i>                 |

## Kā Mihi ki te Takata – Congratulating People

*Kia ora e (hoa)  
He mihi tēnei ki a (koe) mō  
(āu mahi papai i tēnei tau) <sup>1</sup>  
“Kei ruka noa atu koe” <sup>2</sup>  
kia kaha ki te whakatinana i ērā  
atu o ōu wawata, o ōu moemoeā  
“Ka taea te pae tawhiti”  
Nā tō hoa aroha  
Nā (tō ikoa)*

*Hi there (mate) <sup>1</sup>  
Congratulations to (you) for  
(your great work this year) <sup>1</sup>  
“You’re just too much!” <sup>2</sup>  
All the best wishes at realising  
your other dreams and aspirations.  
“you can achieve what is on your  
horizon.”  
From your loving friend  
(your name)*

**Nāia ētahi atu kōrero hei mihi atu, hei whakanui i te takata – Here are some other phrases you can use to compliment or congratulate someone:**

- |   |  |   |
|---|--|---|
| 1 | <i>Mō te tohu i whiwhi i a koe i tēnei tau</i> | <i>For the qualification you received this year</i> |
|   | <i>Mō tā kōrua pēpi hou</i>                    | <i>For your (two) new baby</i>                      |
|   | <i>Mō tō kōrua mārenataka</i>                  | <i>For your (two) wedding</i>                       |
| 2 | <i>Kei ruka noa atu kōrua!</i>                 | <i>You two are just awesome!</i>                    |
|   | <i>Kei a koe mō (tēnei mahi) e hoa!</i>        | <i>You’re amazing at doing (this work)!</i>         |
|   | <i>Wanane!</i>                                 | <i>Awesome!</i>                                     |



# NGĀI TAHU DEVELOPMENT CORPORATION

## tō iwi, tō mana; tō tūranga, tō mahi

## FOCUS ON TE REO

### Te Reo o Ngāi Tahu – the Current Situation

In the last issue of *te Karaka* we featured an article on language loss in the south and the establishment of the Kotahi Mano Kāika – Ngāi Tahu Language Planning Committee. In this article the focus is on examining the current status of te reo amongst Ngāi Tahu and within the tribal rohe.

Before we can move ahead and plan for the future we need to assess what the current situation is to provide a Ngāi Tahu context in which to develop a long-term language revitalisation strategy. Strategic planners call this an “environment scan”. The Kotahi Mano Kāika – Ngāi Tahu Language Planning Committee recently sought the advice and help of Joshua Fishman, an internationally renowned expert on language revitalisation, who visited New Zealand recently. The language committee has used Joshua’s “Graded Intergenerational Disruption Scale for Threatened Languages” and compared each stage with the general Māori situation and then specifically with the current Ngāi Tahu te reo situation.

The scale is to be used as a general guide and the committee supports the information contained in it as being accurate at the time of print. The scale starts at Stage 8, the most at risk level for a language, and moves through to Stage 1. Ngāi Tahu doesn’t fit neatly into any one stage, but currently we have some characteristics of Stages 4-8. The term intergenerational transfer used in this article means where te reo Māori is the main language of communication used everyday between parents (caregivers) and children.

Negotiations are currently underway with key government agencies to increase opportunities for Ngāi Tahu of all ages and levels to access quality te reo programmes. We welcome comments from members of the tribe about the scale. Contact details for Lynne Harata Te Aika, Te Reo Manager are as follows:

Telephone: 0800 Kai Tahu  
Direct Line: 03 371 7530  
E Mail: [lynne-harata.teaika@ngaitahu.iwi.nz](mailto:lynne-harata.teaika@ngaitahu.iwi.nz)

*Some members of the language committee with Joshua Fishman. L to R: Kukupa Tirikatene, Lynne Harata Te Aika, Joshua Fishman, Mere Skerrett-White*





Fishman's graded scale	Māori Situation	Ngāi Tahu Situation
<b>Stage 8</b> Social isolation of the few remaining speakers of the minority language. Need to record the language for later possible reconstruction.	Māori language has been recorded since WWII, recording native speakers – there are still 6% of native adult language speakers of the older generation in the North Island.	Extremely limited recordings of native Ngāi Tahu speakers available. Less than 1% of Ngāi Tahu are native speakers (or near native). ● Ngāi Tahu does have a great resource of 19 <sup>th</sup> century archival written material – which provides an opportunity for possible reconstruction of Ngāi Tahu dialect, phrase and lexicon.
<b>Stage 7</b> Minority language used by older and not younger generation. Need to multiply the language in the younger generation.	In the North Island this was the case prior to the development of kōhanga and kura in most areas (except for a few pockets). This pattern has changed in the last 20 years with the availability of immersion education.	Te reo Māori has not been spoken as a communicative language by the majority of the older Ngāi Tahu generation for over 50 years. ● We do not have a self-sustaining pool of native speakers of te reo in 2000. ● We do have a small number of the younger generation who have learnt te reo Māori as a second language, or who have accessed the limited immersion programmes available over the last 20 years.
<b>Stage 6</b> Minority language is passed on from generation to generation and used in the community. Need to support the family in intergenerational continuity (eg, provision of minority language nursery schools).	In areas with a high density of fluent speakers of te reo Māori intergenerational transfer can occur. There tends to be a generation gap, with high levels of fluency in the older generation (65+) and then those who have accessed bilingual/immersion schooling/programmes over the last 20 years (< 30 age group). ● Kōhanga reo ● Kura kaupapa ● Secondary schools ● Wānanga.	The intergenerational transfer of te reo Māori as the main form of communication has not occurred within South Island Ngāi Tahu for 80 years in some areas – to 130 in others ● There are approximately three remaining native speakers who learnt in the South still living within the tribe. ● There are some kōhanga reo and kura kaupapa Māori in the South Island, but insufficient to revitalise te reo and ensure intergenerational transfer of te reo. Access to quality Māori language learning in primary and secondary schools is limited ● There are some people who affiliate to Ngāi Tahu who live in the North Island and are fluent in te reo. In most cases their Māori language has been acquired through initiatives in the North Island or from being affiliated to other iwi. ● In recent years the intergenerational transfer of te reo has gone from zero to a few Ngāi Tahu households.
<b>Stage 5</b> Literacy in the minority language. Need to support literacy movements in the minority language, particularly where there is no government support.	In restricted contexts there has been a limited resurgence from an orally based language to a literacy based language within Māoridom – these contexts are restricted to: ● Schools ● Church/religious services ● Bilingual Government information and publications. ● Limited recreational reading.  Literacy skills are stronger for second language speakers and those who have been in Māori immersion schooling – therefore there is an intergenerational gap in literacy.  No voluntary literacy imparting institutions beyond the formal Government-funded activities.	There is little Ngāi Tahu content in national print/education media and the contexts below: ● Schools ● Church ● Bilingual Government information and publications ● Limited recreational reading  Ngāi Tahu is attempting a resurgence in literacy: a few children's books in Ngāi Tahu reo, a column in the Ngāi Tahu magazine and newsletter, and an upcoming book on Ngāi Tahu dialect.  There are projects underway to enhance access to 19 <sup>th</sup> and early 20 <sup>th</sup> Century Ngāi Tahu manuscripts.  No voluntary literacy imparting institutions beyond the formal government funded activities.  Ngāi Tahu reo initiatives are currently tribally funded.
<b>Stage 4</b> Formal, compulsory education available in the minority language. May need to be financially supported by the minority language community.	More options in the North Island – urban and rural – supported by a community which is more likely to have access to fluent speakers ● State funded – demand still exceeds supply ● Resources/level of teacher training/quality of language inferior to English-medium education.	Only four kura kaupapa in urban centres in the South Island – less likely to be supported by a community of fluent speakers ● Several bilingual and immersion programmes, mainly in Christchurch ● Limited state-funded initiatives ● No full immersion teacher-training programme in the South ● Resources/level of teacher training/quality of language inferior to English medium education.

Fishman's graded scale	Māori Situation	Ngāi Tahu Situation
<b>Stage 3</b> Use of the minority language in less specialised work areas involving interaction with minority language speakers.	In areas with a high density of fluent Māori speakers, te reo Māori is sometimes used in less specialised work areas.	There are no high-density areas of fluent Māori speakers in the South Island.
<b>Stage 2</b> Lower Government services and mass media available in the minority language.	Nationally there is limited lower government services available, eg, can use te reo in court with prior notice. Legally able to write cheques/postal addresses in te reo Māori (expect major delays).	Bilingual road signs and placenames have been secured by way of settlement in South Island. In the South Island there is extremely limited lower government services available, eg, can use te reo in court with prior notice. <i>Legally</i> able to write cheques/postal addresses in te reo Māori (expect major delays).
<b>Stage 1</b> Some use of minority language available in higher education, central government and national media.	Some minor uses in: Higher education ● Māori studies departments ● Immersion teacher training ● Māori whare wānaka.  Central Government ● Māori Language Commission ● The Ministry of Māori Development ● Limited in other departments. National Media ● Near-national network of iwi/Māori radio stations <i>eg</i> Ruia mai ● Television – Sunday mornings 8am-12pm ● Te Karere – Māori news 6.15am & 5pm (15 minutes week days) ● Very limited printed media in te reo.	Higher Education ● Māori studies departments in universities/polytechnics ● No Māori whare wānaka ● No total immersion teacher training in the South Island ● Ngāi Tahu dialect not represented in educational teaching programmes ● Extremely limited teaching of Ngāi Tahu dialect.  Central Government ● Māori Language Commission – limited input in the South Island. No real government language activities in South Island, eg, Ngāi Tahu has not been included in policy making, strategic implementation, and Government-funded activities ● Ngāi Tahu proactive in establishing language planning group due to lack of national support and recognition ● The English language is the medium of communication within the Ngāi Tahu tribal government and bureaucracy ● Very limited Māori language is spoken in the media ● Access to national Māori medium radio in Christchurch only on weekdays for 2-3 hours per day ● Television – Access to national networks. Very limited Ngāi Tahu content and representation. No <i>Te Karere</i> reporter in the South Island ● Small fraction of Ngāi Tahu – funded publications.



Hui rakatahi wānaka reo at Arowhenua, July 2000



## Te Rūnanga o Makaawhio

Centred at Bruce Bay (Maitahi), the rūnanga takes its name from the nearby Makaawhio River and Makaawhio Pā, which was the closest kāinga to Aoraki (40km as the kōkō flies).

The Makaawhio awa is home to the local taonga, aotea, a pretty blue/green relative of its more famous cousin, pounamu.

In 1906, Kāti Mahaki ki Makaawhio was described as the most isolated Māori community in New Zealand. While the whānau is now widespread throughout New Zealand and beyond, our families still hold ahi kā in South Westland, with many more regularly returning for whakawhanaukata and to catch inaka. Some of the well-known whānau of the area are the Te Koeti, Wilson, Bannister, Mahuika, Te Naihi, Katau and Tauwhare whānau.

Unfortunately, there have been no marae on TeTai Poutini since the 19<sup>th</sup> Century, but Makaawhio has plans to remedy that. The rūnanga is also looking at developing tourism opportunities in South Westland and has an active pounamu kōmiti.

Mick Te Koeti is the Upoko of the rūnanga. The kōmiti whakahaere are: Deputy Upoko, Wilfred Te Koeti; Tiamana, Terry Scott; Deputy Tiamana, Gary Coghlan; Secretary, Kara Edwards; and Kaimoni, Monique

McLaren. The executive members are: Marie Mahuika-Forsyth, Bevan Climo, Barbara Greer, Colleen Blair, Helen Rasmussen, Dick Wallace, Ginny Bannister, Stuart Barr, Kathleen Scott, Paul Wilson and Tim Rochford.

The future vision for Te Rūnanga o Makaawhio is to maintain the ahi kā roa of Kāti Mahaki by being kaitiaki of our whenua, a culturally competent, economically self-sufficient, marae-based hapū with lots of people!

Membership is open to all who can whakapapa to the 1860 original owners of the South Westland Reserves, ie, Te Koeti Turanga, Kinihe te Kaoho, Kere Tutoko, Rawiri te Mateaurere, Parata Tiraahiahi, Pori, Hunia, Kuini and Rora.

If you wish to know more about registration, the details are as follows:

Te Rūnanga o Makaawhio  
PO Box 415  
Māwhera (Greymouth)  
Admin officer: Anne Donovan  
e-mail: makawhio1@xtra.co.nz,  
ph 03 7689262,  
fax 03 7689245



The Bruce Bay Hall

## Hokonui Rūnanga Development

Let's shed some light on what has been happening at the Hokonui Rūnanga education and training facility.

The past twelve months has produced fascinating results for the rūnanga. Rūnanga members identified that the infrastructure had to be re-evaluated. Policy and procedures needed to meet health, safety and risk management practices as well as other legislative requirements. The outcome was the relocation of the rūnanga to allow better provision of the services expected from the Ngāi Tahu Settlement. Members unanimously voted at a monthly meeting to purchase a new facility – an ex-nursery with land and buildings that could be

renovated suitably for rūnanga development.

During the transition period the rūnanga withstood an arson attack with severe fire damage. This attack strengthened the commitment from members to succeed, and generated a lot of local support that forged a bond with people we never expected – good things can come from bad. A strategic plan was developed and adopted for the rūnanga, facilitated by Tracey Wright. Following on from this Hokonui members decided to develop a business plan.

Through identifying policy goals, particularly for education, health, welfare and training initiatives, the

priority was to go back to basics and begin with our tamariki and rangatahi. It is essential to give them the best start in life to enable them to achieve their full potential. By encouraging them to recognise the value of getting a good education they can develop their skills and endeavour to become productive members of society. Essential social services are provided by rūnanga. We have also developed a training course contracted by the Department of Work & Income that meets needs in specific areas.

Portfolio holders aligned with various mahi have been active throughout Te Waipounamu this year. The rūnanga attended the inaugural Kāi Tahu Arts Festival held in Dunedin. A special mention must go out to the organisers and participants who ensured the success of this important event.

The rūnanga has held various wānanga and hui this year with marked success. One such event being the Hokonui Rūnanga mōkihi race. There appears to be considerable interest from other rūnanga to compete in next year's race, to be held in January 2001. Tāne Tautoko Tāne from Ōtākou assisted the rūnanga with this year's race. The winner of the mōkihi race holds a trophy specially carved for the event, the Tū Te Makoku Mōkihi Trophy.

Another successful wānanga held was the Health Day, a child abuse workshop facilitated by various Ngāi Tahu health and community workers. Cultural wānanga are held regularly by the rūnanga, and te reo and waiata sessions are held weekly.

The rūnanga was pleased to put forward a successful nomination for Dr Peter Snow to be appointed as a director of the Otago Hospital Board. Dr Snow is a member of the Hokonui executive kōmiti. The rūnanga must also pay tribute to our accountant Craig Carran, who has assisted with development and profiling in Gore. Craig also provides the rūnanga with consultancy services.

The rūnanga has developed treaty and cultural workshops, requested by local Crown agencies, community groups and corporate businesses in our rohe.

The purpose of these workshops is to provide an understanding of Ngāi Tahu culture and the Ngāi Tahu Settlement. Hokonui rūnanga has acquired Sir Tipene O'Regan's services to assist with this. This service emphasises the total commitment Hokonui Rūnanga has to upholding the mana of Ngāi Tahu in its rohe.

After months of consultation the rūnanga finally received charitable trust status as the Hokonui Rūnanga Holdings Company. Special thanks must go to Robin Wybrow, Special Projects Manager Ngāi Tahu Development Corporation, and to Phillipa Wilke from Denham Martin and Associates, specialist tax lawyers. This charitable company is prudently charged with increasing our pūtea. In the long term any profitable and efficient business must be a good employer and must have a strong sense of social responsibility. What we are managing today is a pūtea from a historical settlement.

The unique situation for papatipu rūnanga is this: firstly, that legal owners' rights are invested in the rūnanga; secondly, owners are not disadvantaged and many may not have consented to or may have even opposed what the rūnanga is doing and thirdly, duty. There is a special duty to take legal and expert advice where large or unusual financial projects are contemplated.

The Hokonui rūnanga has strengthened its human resource contacts/networking considerably over the past twelve months. The seminar given by Sir Tipene O'Regan helped with the good intentions and public profile the rūnanga now has.

Strong Ngāi Tahu leadership will be the key to the future success of Hokonui Rūnanga. Operating from a values base allows the rūnanga to meet people's needs more easily, show transparency and accountability for funds invested or expended and to withstand external and internal scrutiny. A special tribute has to be given to each of the active members and others who make it all happen. Commitment is one thing, but more important is the belief in what we are trying to create.

*nā Terry Nicholas*



Looking out towards the Hokonui Hills



TOTAL 

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## Nohoka Toi Kāi Tahu – Foundation Kāi Tahu Artist in Residence A Ngāi Tahu Development Corporation – Otago Polytechnic Programme

Simon George Kaan (born 1971 and named after his pōua, George Simon MBE, JP) was brought up in Sawyers Bay, Otago. Family, including his maternal Grandmother, was always important and around to support, guide, and nurture. He enjoyed a very carefree childhood where he was encouraged to participate in a range of leisure-time activities.

Simon never wanted his passions to interfere with his schooling so he developed a keen interest in printmaking while at Logan Park High School and Art School at Otago Polytechnic, where he completed an honours diploma. After a year spent at Teachers' College, he left home to teach "near some surf" at Havelock North High. After two years there he moved to New Plymouth Girls' High for a further three years. His plan to return home and take time out from teaching to explore and pursue his personal artwork was realised when he was selected to take up his residency at the Otago Polytechnic for ten weeks this year.

Research showed that art teachers wanted guidance to teach about Māori art and to teach Māori students. Simon ran two popular weekend workshops for teachers and one for senior Māori students

# Simon George Kaan

from Dunedin secondary schools. Professional supervision of Māori students at art school is another aspect that will extend beyond the residency.

Part of Simon's residency also involved the development of an exhibition of his work at Otago Polytechnic. This exhibition was centred on a series of themes. The *Whenua* series was greatly influenced by his father's untimely death from cancer two and a half years ago. His Chinese father, who came from a market gardening culture, and his mother, who is a keen gardener, helped foster a connection with land and whānau. Dispersal of seeds, germination and regeneration are a metaphor for whakapapa, wairua and whakatipuraka.

The *Waka* series symbolises arrivals and departures – historical references from his Waitaha, Kāi Tahu, Chinese, whaling, and Scottish identities. The spaces between refer to his multi-ethnicity, the "wearing of different hats", paddling different waka, and about journeys. Some are part of the landscape – Te Waka o Aoraki. A recent trip as a research assistant to the tītī island Putahinu was also a catalyst for some of these works. Simon's intaglio prints (etchings on zinc plates printed on soft cotton paper) have also grown and developed.

Simon was taken onto the school by his Kāi Tahu whānau from local rūnaka. His whānau also supported the opening and closing of his exhibition in grand style and have assisted him at all stages along the way. The support of whānau, along with support of Artist in Residency staff has made the Nohoka Toi a great success. People are queuing for next year!

Simon is exhibiting in *Aukaha Kia Kaha* and curating *Ka Puta Mai* for the Kāi Tahu and Otago arts festivals. His hokika mai has benefited him, Otago Polytechnic, and Ngāi Tahu.

*Kia kaha, kia māia, kia manawanui, ki a koe te whanauka, Simon.*  
nā Alva Kapa

Simon Kaan



Eleven year old, Ana Here Te Rangimarie Buchanan recently won the Canterbury regional Māori speech contest for the Cancer Society for Year 7. The following is an interview with Ana along with her winning speech.

## Auahi Kore

TK: Kia ora Ana. Tell us a little bit about yourself.

AB: My mum's closest Tāua was Auntie Kitty (Kate) Beaton (McKay), she passed away 12 years ago when my Mum was hapū with me. My mum is Moana-o-Hinerangi and her mum, my nana, is Pam. Nana's Tāua was Auntie Kate too, and Nana's mother is Tāua Flo Reiri. Mum's home was Pahia, though Nana was brought up at Colac Bay by Tāua Pani Rehu and Pōua Alex McKay (Auntie Kate and Tāua Flo's mother and father). My uncles (Mum's brothers) are Alex and Joe.

Nana moved the whānau from Pahia to Gore nearly 30 years ago so we were all born there and have lived there up until the beginning of the year when we began moving to Christchurch. My dad is Graeme Buchanan. He is from Dunedin but he grew up most of his life in Gore. His mum, my Grandma Betty, is still living there and my speech is about my Grandad Jim, dad's dad. There are eight children in my family – I am number six. I have six brothers, four older and two younger and one older sister, Miriama. I am 11 years old. My Ngāi Tahu whakapapa takes me into lots of places but the ones I know best are Ōraka Aparima and Moeraki.

TK: When did you start learning Māori?

AB: I started learning te reo when I was a baby at Hokonui Te Kōhanga Reo. I went to East Gore School when I was five. I left there and went to Te Kura Kaupapa o Arowhenua in Waimatua when I was six because I was losing my reo Māori. One of our kōhanga mothers, Whaea Rana Heka, would drive heaps of Hokonui children to kura kaupapa every day. She would stay there and help out, all day and then drive us all home again – she still does it – that's about seven years so far. What I liked best about kura was that everyone was a big whānau and everybody was friendly. You can speak te reo rangatira and they understand what you are saying and can talk back to you.

TK: You recently won the Canterbury regional Māori speech contest for the Cancer Society for Year 7 (Form 1). What made you enter the contest and what did you speak about?

AB: Every Form 1 student in our school (Manning

Intermediate, Christchurch) had to write a speech in English and I chose "Sucked In", which is about Auahi Kore Smoke Free. There were three finalists, two boys and me. I was asked by one of my teachers if I would enter the Cancer Society's Māori speech section because I had previously attended a kura kaupapa Māori. I agreed.

My speech was about my Pōua dying of diseases caused by his smoking for about 60 years. This was quite an emotional speech because I was speaking about someone who was close to me who had died. In the speech I talked about him breathing with the help of a machine and the sounds he made. These sounds I will never forget...and the yellow/white colour of his skin. Because of his death, I know the dangers of smoking. I know that because of smoking the tar sticks to your lungs and it is also bad for your blood. I know that smoking is an addiction. Māori have one of the highest rates of lung cancer in the world. Smoking sucks!

TK: You are going to the National Cancer Society speech contest. When is the contest going to be held?

AB: The Cancer Society speech contests are for intermediate school children. There is an English-speaking contest and a Māori-speaking contest. The nationals are going to be held at the Beehive (Parliament) in Wellington on September 13 and 14. There are 18 rakatahi competing in the Māori-speaking contest in my age group. I am looking forward to the contest as I get to go to Wellington and I get to meet other Māori rakatahi who are like me and learning te reo Māori.

TK: Thanks for the interview Ana. What is your final comment?

AB: Smoking isn't cool!

*Since the interview with te karaka, Ana competed and won her section at the National Speech Contest – Congratulations Ana.*

*The following text in Māori is a copy of Ana's speech including her mihi which talks about her journey from her whānau home in Pahia to Pōneke and her own pepeha.*





Ka rere atu au i te wāhi kāika o tāku whānau, i a Pahia, Ōraka Aparima hoki i te kei o te waka o Māui – ko tōku tupuna hāku i ko Pikirauaho. Ko Te Ara a Kewa te moana, ā, ko Poutama, Rerewhakaupoko kā moutere tītī e! Piki ake rā i te ākau me te Tai o Arai Te Uru ki tētahi wāhi o ōku tipuna hāku i a Teitei ki Moeraki e. Ko Uenuku te whare tipuna e!

Haere tonu mā ruka i te Tai o Mahaanui, ka kitea ko Kā Pākihi Whakatekateka o Waitaha! Kake ake rā ki te Ahi Kaikōura i Te Tai o Marokura. Ko kā mauka o te Tapuae o Uenuku e.

Tae atu rā ki te Taiuho o te Waka, whakawhiti te moana Raukawa. Heke mai rā ki te Whanganui-ā-Tara. Ko te Whare Paremata o te Kāwanatanga, ka tau mai rā!

Ko Aoraki te mauka

Ko Te Ara-a-Kewa te moana

Ko Kāi Tahu, Kāti Mamoe, Waitaha kā iwi

Ko Te Aotauarewa te hapū

Ko Uenuku, ko Te Takutai o te Tītī hoki kā marae

Ko Graeme Buchanan rāua ko Moana-o-Hinerangi ōku mātua

Ko Ana Te Rangimarie Buchanan ahau.

Tekau mā tahi ōku tau

I ako ahau i taku reo rakatira i te wā kāika i Murihiku; i kā poho o Te Kōhaka Reo o Hokonui, Te Wharekura o Arowhenua hoki.

I tipu ake ahau i Murihiku ekari i nuku ahau ki Ōtautahi i te tīmataka o tēnei tau. Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa!

Ka huri ahau ināiane ki te kaupapa o tāku kōrero, ko tōku pōua ko Jim Buchanan. I mate ia i te mate atewharowharo.

He kaha tōku pōua ki te kai pāipa i te nuika o tōna oraka. I tōna wā kaumātuaatanga kāore i te pai te manawa a Jim. I te papu toto ki kā wāhi katoa o te tinana. I a ia i te mate atewharowharo pukupuku nā kā ratu i roto i te

tupeka nāna i momi.

I te mea, kua pāpuni te rere o tō Jim Buchanan toto kua tapahia tōna waewae. I mate a Jim Buchanan i Pipiri i te tau 1997. Ko Jim Buchanan tōku Pōua. He nui tōku aroha mōna. Kei te mokemoke tonu au ki a ia. Menā e ora tonu a ia, ka taea e au i te kōrero ki a ia. Ka taea e au te kōrero ki a ia he aha āna mahi ki kino ki tōna tinana, ki tōna whānau hoki. Maumahara tonu au i te ārai mate hōra. Maumahara tonu au i te taki o te mihini...! Te āhua kōwhai, te āhua mā o tōna kiri.

Umere ana tōku kākau i te mamae i au e mātakitaki ana i a ia, e kounu atu i a mātou. Kua whakaako ia kā mea maha ki au. Nō tana mate, ka mōhio au, te kino o te kai pāipa. Ki taku mōhio ka piri te paruparu o kā hikareti ki roto i ōu pukapuka. Ki taku mōhio he kino te auahi mō tōku toto. He kino kā paihana kei roto i tōku hā. Kāore e kore ka mate haere te takata e kaipāipa ana. Ki tāku mōhio nā tōu kahukataka ki te tupeka e kore e taea e koe te whakarere atu.

Kei a tātou te iwi Māori te nuika o kā mate atewharowharo pukupuku i te ao. E kaipāipa ana whā tekau mā whā ōrau o kā Māori. Tata tērā ki te hawhe o te iwi Māori whānui.

Nō reira, whakaarohia mō te pupūtaka o kā tamariki Māori e momi hikareti kōpapa ana. Mēnā e kaipāipa ana kā mātua, ka kai pāipa hoki kā tamariki. Mutua te kaupapa – auahi kore!

Nō reira e tōku pōua, moe mai i te rakimārie, me te aroha. Ko te tūmanako kāore mātou āu uri e whai ana i te huarahi kai pāipa. Auahi kore kāi tātou, iwi Māori mā, mō ake tonu atu!

Nō reira, e te huka whakaroko tēnā koutou, tēnā koutou, tēnā tātou katoa!

Ki a koutou e momi hikareti ana. He karaka tēnei ki kā mātua. Kātia te kai pāipa hei whai oraka. Ko mātou kā rakatahi, āu tamariki. E tū nei tātou hei whai huarahi. Hei aha kā kaipāipa anei te ki. Whatia te āhuatanga o te hikareti.



Ana with her whānau – clockwise from left: Moana-o-Hinerangi (Mum), Clinton, Luke, Miriama, James, Ana, Graeme (Dad), Donovan, Te Koha, Daniel

## GENERAL SCHOLARSHIPS



### Christopher Pene

Chris is a descendant of Takaroa and affiliates to Te Ngāi Tūāhuriri Rūnanga. He is actively involved with both his Māori and Tokelau cultures. Chris is in his second year studying Medicine at the University of Otago. He is a member of the Kāi Tahu Whānau kapa haka group, the University of Otago kapa haka group and Te Oranga, the Māori Medical Students Association. As well as participating in the Hui Taurua ki Kaikōura earlier this year, Christopher has attended several Māori Health Science Hui.



### Shannon Hanrahan

Shannon is a descendant of Kaumātua Henry Barrett, Louisa Barrett, Kararaina Hinehou, Riki Kaikai and Kaikai (Tokerau). Shannon is currently in his final undergraduate year at Massey University, studying towards a Bachelor of Arts majoring in Media Studies and Sociology. Shannon is a member of Manawatahi, the Māori Students Association at Massey University. This year he is involved in the establishment of learning support groups at the university for undergraduate students majoring in Media Studies and Sociology. In 1999 Shannon was the recipient of a Māori Summer Studentship from the Health Research Council of New Zealand as part of an exploratory study into the constructions and representations of Māori cultural identity in beer advertising.



### Beverley Kemp-Olsen

Beverley is a descendant of Horomona Pohio. She affiliates to Waihao, Puketeraki and Arowhenua. She also affiliates to Ngāti Kahungunu ki Ahuriri. She is in her third year studying te reo at Massey University College of Education towards a Diploma of Teaching in Kura Kaupapa Māori. Beverley is actively involved with Te Kura Kaupapa Māori o Manawatū and with her marae Moteo at Ahuriri. Beverley attended the Hui Taurua at Palmerston North.



### Anoushka Ude Shanker

Anoushka is a descendant of Caroline Kuini Goodwillie and Ann Williams/Bates. She affiliates to Ōraka Aparima Rūnanga. Anoushka is in her fourth year studying Haematology and Cytology for a Bachelor of Medical Laboratory Science at the University of Otago. Anoushka has been involved in the Māori Students Association and this year, helped co-ordinate and organise the Hui Taurua for Kāi Tahu students.



### Keri Whaitiri

Keri is a descendant of Horomona Pohio. She also affiliates to Ngāti Kahungunu. Having already completed a Bachelor of Architecture (Hons), Keri is now in her first year studying for a Master of Arts in Film, Television and Media Studies (specialising in documentary) at the University of Auckland. Keri believes "the key to the effectiveness of documentation for indigenous people is takata whenua control and ownership of images".



### Sarah-Lee Bragg

Sarah-Lee is a member of the Pera and Bragg whānau and affiliates to Awarua Rūnanga. She is in her second year at the Southern Institute of Technology studying for a Diploma in Performing Arts, specifically drama, singing and dance. Sarah-Lee and her whānau are very involved with their marae, Te Rau Aroha at Bluff. Although Sarah-Lee loves sports she has devoted her time this year to the performing arts and was selected recently to appear on a television show "The \$20 Challenge". Upon the completion of her diploma, Sarah-Lee intends to head over to London again to do a "year or two" of drama at Shakespeare's Globe Theatre.



### Tremaine Barr

Tremaine is a descendant of Te Koeti Turanga and Ripeka Tutoko and affiliates to Te Rūnanga o Makaawhio. Tremaine is in his second year studying Resource Management for a Master of Sciences at Lincoln University having already completed a Bachelor of Social Science. Tremaine is the Māori Policy Facilitator and a founding member of Te Rōpū Pounamu (the Māori Caucus) for the Green Party. Tremaine is the customary fisheries representative for Te Rūnanga o Makaawhio.



### Leanne Hiroti

Leanne is a descendant of Rakimakere and affiliates to Te Rūnanga o Koukourarata. Her other iwi affiliations are Ngāti Apa and Ngāti Kahungunu. Leanne is in her second year studying for a Bachelor of Technology majoring in Food Technology at Massey University. Leanne has already completed a Bachelor of Science and a Certificate of Māori Studies. During her time in Dunedin, Leanne was part of Te Ao Māori whānau. It was after a hui hosted by Te Ohu Kāi Moana that she decided to continue her studies in Food Technology where Māori participation is low. She is also halfway to completing a Bachelor of Arts in Māori Studies.





**Marlene McDonald**

Marlene comes from the Potiki whānau. She is studying at the Dunedin College of Education for a postgraduate Diploma of Secondary Teaching. Marlene already has a Bachelor of Arts and Supervisory Management. Marlene is a member of Te Rūnanga o Ōtākou and Kāi Tahu Whānau o Te Whare Wānaka o Ōtākou. Last year while working for Te Waka Hauora-ā-Rohe, Marlene was involved in the inaugural Te Waipounamu Māori Health Expo in Dunedin.



**Aroha Miller**

Aroha is a descendant of Motoitoi, Maraea Mouat, Piraurau White and John Miller and she affiliates to Kāti Huirapa ki Puketeraki. She is in her fourth year studying for a Bachelor of Science (Hons) majoring in Zoology at the University of Otago. Aroha is currently helping her marae with research into traditional tuna (eel) fishing, and methods of restoring local eel populations to higher numbers. Aroha has held a first dan black belt in Tae Kwon Do since 1994.



**Kiri Powick**

Kiri is a descendant of Aramainana and affiliates to Kaikōura Rūnanga. She also affiliates to Te Āti Awa. Kiri is in her third and final year studying towards a Bachelor of Teaching, majoring in Māori and Bilingual Education at the University of Waikato. Kiri has been involved with her marae at Waikawa all her life. She participated in, and won, Manu Kōrero speech competitions while at school. She has also had a lot of experience with rōpū kapahaka.



**Damon Bell**

Damon is a descendant of Kaitai Pahi, affiliating to Ōraka Aparima Rūnaka. Damon is in his sixth year of study at the Otago Medical School. Damon is involved with the Māori Medical Students Association and is on the Māori Advisory Kōmiti with the Department of Human Nutrition at Otago University.



**Justine Camp**

Justine is a member of the Taiaroa/Burns, Russell and Parata whānau. Justine is in her fifth year of study towards a Bachelor of Arts in Community and Family Studies at the University of Otago. Justine affiliates to Te Rūnanga o Ōtākou and regularly attends hui there as rikawera and participant. She is a member of Kāi Tahu Whānau in Dunedin. Justine also attended the Hui Taura in Dunedin this year.



**Nolan White**

Nolan is a member of the Honor and West whānau from Waihōpai. He is in his second year at Te Whare Wānanga o Waikato studying for a Bachelor of Teaching. He is enrolled in the Whānau Rumaki Teacher Education programme. Nolan is a kōhanga reo kaimahi and has been involved in wānanga rumaki and hui Taura Whiri.



**Kate Souness**

Kate is a descendant of Rawiri Te Maire. She is in her first year studying for a postgraduate Diploma in Māori and Pacific Island Development at the University of Waikato, having already completed a Bachelor of Arts at the University of Canterbury last year. Kate has had much recognition for her achievements in printmaking, painting and fashion design. This year, alongside her studies, Kate is focusing on her passion for competitive waka ama racing.



**Suzanne Carter**

Suzanne is a descendant of Mere Pii Ackers and affiliates to Ngāi Tūāhuriri. Suzanne is in her third year of study at Te Whare Wānanga o Waitaha (University of Canterbury) for a Bachelor of Arts majoring in Māori and American Studies. She already holds a kindergarten diploma, high school teacher's diploma and the advanced teachers' diploma. This year Suzanne is the Ngāi Tahu representative on the Early Childhood Advisory Committee in Ōtautahi and is providing Kaupapa Māori professional development for early childhood centres.



**Lillian Fraser**

Lillian is a descendant of Motoitoi and Maraea Mouat. Lillian is in her second year studying for a Bachelor of Human Biology at the University of Auckland. A kura kaupapa graduate (Hoani Waititi Marae), Lillian has been supporting parents involved with kōhanga reo to continue their children's education in te reo Māori. Last year Lillian established a kapa haka group for Māori medical students. Over the summer months she was involved in a research project exploring "Rangatahi Perceptions of Mental Health Promotion".



**Emily Skerrett**

Emily is a descendant of Harry West, Waa, and Dorcas Honor and affiliates to Waihōpai, Awarua and Ōraka Aparima rūnaka. Emily also affiliates to Te Arawa and Tainui and is involved with her hapū there. Emily is in her second year at the Waiariki Institute of Technology studying for a Bachelor of Māori Studies. Emily supports her tamariki who attend Te Kura Kaupapa Māori o Te Rotoiti.



**Marama Tuuta**

Marama is a descendant of Mata Punahere. She affiliates to Kāti Huirapa ki Puketeraki. She also affiliates to Te Arawa and Ngāti Tūwharetoa. She is currently in her third and final year of study for a Bachelor of Education at the University of Auckland. Marama is a managing trustee for her mother's land, a member of the board of trustees for Te Kura Kaupapa Māori o Te Raki Paewhenua and is involved in both netball and touch.



**Rachel Maitland**

Rachel is a member of the Anglem, Potiki, Hapaiaho, Huatikitiki and Te Kaiheraki whānau. Rachel is in her third year at the Dunedin College of Education studying primary teaching. Rachel has had Manu Kōrero and kapahaka experience throughout her secondary schooling. Last year Rachel was awarded a Dunedin College of Education Māori Scholarship and was employed by the college to tutor students in their 200-level Māori programme. She is the He Māngai Māori Representative 2000.



**Pirimia Burger**

Pirimia Burger is a descendant of Hone Taare Tikao and affiliates to Te Rūnanga o Koukourarata. Her other iwi affiliations are to Rangitāne and Ngāti Raukawa. Pirimia is in her first year of study for a Bachelor of Broadcast Communications at the Christchurch Polytechnic Institute of Technology's Broadcasting School. She has already completed a Bachelor of Arts in Māori Studies and English Literature. Last year Pirimia was selected as a finalist in two sections of the Huia Publishers' Short Story Competition. Pirimia initiated and managed a cultural group during her time as a student at Queen Margaret College in Wellington.



**Daria Martin**

Daria is a descendant of Waa and Kihau. Daria, a registered comprehensive nurse is, studying Business Management and Marketing for a postgraduate Diploma of Commerce at Lincoln University. Daria is the Chairperson of the Public Health Nurse section of the New Zealand Nurses' Association and has participated in public health workforce development research.

## POSTGRADUATE SCHOLARSHIPS



**Mere White (née Skerrett)**

Mere is a descendant of Kurukuru, Dorcas Honor, Hinetaumai, Jane Honor, Pokene and Mary Honor. Mere has already completed a Diploma of Teaching, a Higher Diploma of Teaching, a Bachelor of Education, a Master of Philosophy (First-class Honours) and is now in her second year at Te Whare Wānanga o Waikato studying Māori Education for a Doctor of Education. In her research proposal, "Nōku anō tēnei takapau wharanui: the development of metalinguistic and metacognitive awareness of young children attending kōhanga reo", Mere states: "The main thrust of reversing language shift... in the revernacularisation of te reo Māori means increasing the domains where Māori can be spoken and written..."

"Resources, status and issues of policy are key issues to be considered when researching into the mechanics of revernacularisation. They are part of the social and political forces that shape public opinion about bilingual education and language revitalisation and, as such, represent an important backdrop for understanding research in this area."



**Carla Houkamau**

Carla is a descendant of Wirihihi Maaka. Carla also affiliates to Ngāti Kahungunu and Ngāti Porou. Carla has already completed a Bachelor of Commerce, majoring in Management and Employment Relations. She is currently in her fifth year studying for a Doctor of Philosophy at the University of Auckland. She is concurrently studying for a Bachelor of Arts (Psychology Honours). The title of her proposed research is "Antecedents of protective and risk factors for sudden infant death amongst Māori". In discussing the findings Carla anticipates that "this information will enable more effective targeting of resources to prevent Sudden Infant Death Syndrome deaths amongst Māori children".

"It is expected too, that knowledge applicable to improving Māori physical and psychological wellbeing in other areas will be found. For example, it is important to understand the relationship between preventative health care behaviours and social and economic stressors in Māori families per se so that ways of removing or ameliorating these stressors can be identified."




**Amos Kamo**

Amos is a descendant of Ihaia Whaitiri and affiliates to Te Hapū o Ngāti Wheke. He is currently in his second year of a Master of Resource Studies at Lincoln University. Amos has already completed a Bachelor of Arts. He is also studying for a postgraduate Diploma in Indigenous Planning and Development. In his research proposal on, "Environmental Enhancement and Protection and the Sustainability of Ngāi Tahu's Natural Resources", Amos states: "it is my contention that we as Ngāi Tahu are responsible not only for the sustainable management of our own resources but for the natural environment of Te Waipounamu as a whole".


**Lynette Waymouth**

Lyn is a descendant of James Wybrow and Sarah Wybrow née Perkins. Lyn has a Bachelor of Arts and a Master of Arts (First-class Honours) and is in her second year at the University of Auckland studying for a Doctor of Philosophy in Māori Studies. In Lyn's research proposal, "Te Wā Puāwai: The period of growth: a comparative study of the Nunavut and Ngāi Tahu resource management structures", she notes: The Nunavut nation and Ngāi Tahu are excellent sources for this comparative project.

"Both groups have recently entered into a development phase following the settlements of long-standing grievances, and are working towards a strong economic, political and cultural future for their people."


**Jonathon Kilgour**

Jonathon is a descendant of Hautapua, Hoani Te Ruru, Matiria Te Ruru and Mawhetu. He affiliates to Wairewa Rūnanga. His other iwi affiliations are Rereahu and Ngā Rauru. Having already completed a Bachelor of Laws, Jonathon is currently completing a Master of Laws and a Bachelor of Social Sciences at the University of Waikato. In his proposal Jonathon discusses "Cultural specificity in the law".

The law is specific; it is ethnocentric. It is based upon a Euro-centric, christian-based, empirical, anthropocentric philosophy that arose mainly from the Renaissance/Reformation period. On the other hand Māori cultural philosophy is based on a holistic and generally non-empirical philosophy. It is due to these fundamental differences that conflict arises between Māori and the law...Often the peoples are blamed, but it is merely symptomatic of the cultural imperialism of the law. It is not the objective mechanism that it is purported to be."


**Tamara Mutu-Kilgour**

Tamara is a descendant of Paree, Harry West, Waa, Te Anau Anglem, Rena Gilroy, Dorcas Honor, Joseph Davis and Tapuku Davis. Her other iwi affiliation is Te Arawa. Tamara is currently studying at the University of Waikato for a Master of Laws majoring in Māori Rights. She has already completed a Bachelor of Social Sciences and a Bachelor of Laws (Honours). Regarding her thesis, Tamara explains: "My Masters thesis is a study of indigenous rights, and will involve jurisprudence and constitutional law."

"I will research the idea that the extent and nature of indigenous rights are defined primarily through external paradigms and principles, namely through imposed legal systems which derive from foreign beliefs and cultures. It is submitted that it is inappropriate for indigenous rights to be defined through imposed legal principles, and for indigenous rights to exist only to the extent that the current legal system allows."


**Glen Thompson**

Glen is a descendant of Elizabeth (Peti) Joss and affiliates to Ōraka Aparima Rūnaka. Having already completed a Bachelor of Science and a Master of Science (First-class Honours), Glen is now studying for a Doctor of Philosophy in Marine Ecology at the University of Canterbury. In his research proposal Glen explains: "My thesis examines the ecological impacts of an introduced seaweed."

"My research will provide important information on the ecological impacts of *Undaria pinnatifida* therefore enhancing the environmental knowledge of mana whenua. Initially studies will look at the abundance of *Undaria pinnatifida* within Lyttelton Harbour, Timaru Harbour and Moeraki."

Glen has been working alongside the Customary Fisheries Unit.


**Julie Robens**

Julie is a descendant of Teitei. Her other iwi affiliations are Rangitāne and Ngāti Kahungunu. Julie has already completed a Bachelor of Arts (Honours). She is currently in her second year studying for a Master of Museum and Heritage Studies at Victoria University of Wellington. Julie is currently the Chairperson for Te Kura Kaupapa Māori o Wairarapa. In discussing the kaupapa of her Masters studies Julie writes: "Only by empowering ourselves with the operational knowledge of this sector can we begin to make a significant difference and ensure that the correct approach is taken both spiritually and physically toward the maintenance of these treasures".


**Terry Broad**

Terry is a descendant of Motoitoi and Maraea Mouat. Terry has completed a Bachelor of Sciences, a postgraduate Diploma of Science and a Master of Science. He is currently in his fourth year of study at the University of Otago for a Doctor of Philosophy in Zoology/Ecology. Among many conservation and rūnanga groups, Terry is also involved in the Ngāi Tahu/DoC Fishery Working Group, is a Ngāi Tahu Fish and Game Otago Councillor, a tangata tiaki and an executive member of Te Rūnanga o Ōtākou. His study topic states: "Eels are an important customary, commercial and taonga species."

"Unfortunately, through little or inappropriate management by the Crown, eels are fast becoming rare". Terry has been studying the habitat of longfin eels and how different types of land effect eel populations in the hope that with better understanding will come better management of the species.


**Angela Wanhalla**

Angela is a descendant of Wharerimu Brown and Palmer. She is majoring in History for a Master of Arts at the University of Canterbury having already completed a Bachelor of Arts (First-class Honours). Angela also tutors for the History Department and is a member of the Canterbury Historical Association. In her thesis proposal "Women and Eugenics in New Zealand, 1918-1939" Angela states:

"For Māori, assimilation policies were shaped by ideas of 'race' superiority in terms of health and disease."

"Particular eugenic racial stereotypes brought a heredity aspect to debates about the place of Māori in the New Zealand nation. To gain a place, Māori needed to change aspects of their culture that threatened the health of Pākehā. To assimilate was to join an emerging nation based on concepts of race and gender informed by biology."


**James Whaanga**

James is a descendant of Mere Ackers and affiliates to Awarua Rūnanga. James is studying Te Reo/ Educational Linguistics for his Doctor of Philosophy at The University of Waikato. James has already completed a Bachelor of Arts, a postgraduate Diploma in Second Language Teaching and a Master of Arts (Applied First-class). In his research proposal, "An examination of the relationships between semantic predictors and arguments as encoded in te reo Māori", James examines "the various ways in which te reo Māori expresses relationships between participants and events..."

"They have not been examined in detail in research literature. It is important that this should happen because it has enormous potential for the teaching and learning of Māori at advanced levels."


**Khyla Russell**

Khyla is a member of the Taiaroa/ Burns, Russell and Parata whānau. Khyla is in her second year of study at the University of Otago for a Doctor of Philosophy, majoring in Anthropology and Māori, having already completed a Bachelor of Arts and a Postgraduate Diploma. Khyla's doctoral thesis investigates how "we as Kāi Tahu understand the term 'landscape', and how that understanding is related to the settlement of our claim".

"What the Te Waipounamu interviews suggest is that we conceive of the idea of landscape as the land and sea over which we exercise our status of manawhenua and manamoana and that there is little separation of the two in the way Western Academia seems to do."


**Charisma Rangi**

Charisma is a descendant of Matiria Te Ruru. She also affiliates to Te Ati Awa, Taranaki and Ngāti Kahungunu. Charisma has already completed a Bachelor of Arts in Sociology and Māori. She is currently studying for a Bachelor of Arts (Hons) that constitutes the first part of a Masters degree and a Bachelor of Laws at the University of Canterbury. In her research proposal Charisma believes "that the maintenance of Kāi Tahutaka could be ensured by further research into and publication of Kāi Tahu pūrakau and histories."

"There are many tipuna of ours who have not yet had their story told. Consequently we as an iwi lack a vital source of our own heritage and history. I think that the publication of such stories not only for our tamariki but for all Kāi Tahu, would be a valuable resource to all – strengthening not only one's affiliation to the iwi but also their own personal identity as Kāi Tahu."


**Lara Roderique**

Lara is a descendant of Sarah Paulie and affiliates to Awarua Rūnanga. Having already completed a Bachelor of Arts and a Postgraduate Diploma in Classics and English, Lara is continuing her studies at the University of Otago. She is working towards completing a Master of Health Sciences (endorsed in Bioethics) in the area of Māori mental health, a postgraduate Certificate in Advocating for Children and a Diploma for Graduates in Social Services and Philosophy. In her research proposal "Ethics and trans-cultural psychiatry in Aotearoa", Lara investigates (among other things) "the obligations the Crown has to Māori under the articles of Te Tiriti, and how this applies to psychiatry and mental health as a whole."



**Pauline Tahau**

Pauline is a descendant of Ihakara Mapepe, Kehaia Tuahuru and Raki Makere. Her other iwi affiliations are Tūwharetoa, Ngāi Tūhoe, Ngāti Apa and Ngāti Kahungunu. Pauline is in her second year of study at Te Wānanga-o-Raukawa for a Master of

Mātauranga Māori. She has already completed a Bachelor of Mātauranga Māori, a Bachelor of Māori and Administration and a Diploma in Oranga Hinengaro (Mental Health). In her research proposal Pauline states:

"There is much value and much to offer if one is living within the boundaries of his or her own rohe, especially if one is committed to working for and with their own hapū or iwi.

"Many of us make the mistake of making suggestions or even insisting what is good for our people, but have never lived among them nor taken the time to get to know them."

**Sheryl Miller**

Sheryl is a descendant of Motoitōi, Maraia Mouat, John Miller, and Piraurau White and affiliates to Kāti Huirapa ki Puketeraki. Sheryl has already completed a Bachelor of Sciences and a Master of Sciences (Botany). She is now in her second year of study at the University of Otago for a Doctor of Philosophy in Marine Biology. In her research Sheryl is investigating "Environmental Control of *Ecklonia radiata* Productivity and Distribution in Doubtful Sound, Fiordland".

"The diversion of freshwater from the Manapōuri hydroelectric power station into Doubtful Sound in the late 1960s resulted in the modification of the hydrographic environment... *Ecklonia radiata* is present in the dense beds in the outer Sounds but it does not exist past Seymour Island. The objectives of this study are to determine the environmental factors controlling growth and productivity of *Ecklonia radiata*."

**Carol Thomson**

Carol is a member of the Weka whānau and affiliates to Te Rūnanga o Ōtākou. Her other iwi affiliation is Ngāti Porou. Carol has already completed a Bachelor of Arts and a Master of Arts in Philosophy. She is currently in her fourth year at the

University of Auckland studying for a Doctor of Philosophy in Strategic Planning. In her research proposal Carol states: "The topic of my thesis has been driven both by my interest in political philosophy and in environmental management.

"I bring these two elements together in my doctoral thesis by considering the impact of Waitangi Tribunal settlements on the management of the environment, and the driving concern that many Māori express to protect natural resources while providing for the betterment of their own people via sustainable development."

**Kepa Morgan**

Kepa is a descendant of Horomona Pohio. His other iwi affiliations are Ngāti Pīkiao and Ngāti Kahungunu. Kepa has already completed a Bachelor of Engineering (Civil) and a Master of Business Administration (Technology). He has now embarked

on the first year of a Doctor of Philosophy in Resource Management (Wastewater Treatment and Disposal). In his research proposal Kepa outlines his research into the different sewerage disposal policies of local authorities and the manner in which they consult with tangata whenua. Kepa is sharing this with the Kaupapa Taiao Unit of the Office of Te Rūnanga o Ngāi Tahu.

## Tertiary Grants and Scholarships 2000

Last Name	First Name	Year of Study	Course	Institute	Rūnanga
ADAMS	Lianne Glenys	3rd Year	Diploma of Teaching	Christchurch College of Education	Not Given
ALLPRESS	Petrea Michelle	1st Year	Certificate in Hairdressing	Christchurch Polytechnic	Arowhenua
AMOS	Julia Kim	2nd Year	Bachelor of Consumer and Applied Science	University of Otago	Waihōpa/Awarua
ANDERSON	Kirsten Jessie Jane	2nd Year	Bachelor of Health Science	University of Otago	Awarua
ANDERSON	Katarina Victoria	1st Year	Bachelor of Arts	University of Otago	Moeraki
ANDREW	Tanya Marlo Louise	2nd Year	Bachelor of Māori Studies	Otago Polytechnic	Waihō/Wairewa
AUSTIN	Simon Damien Jerome	1st Year	Certificate in Business Computing	University of Otago	Not Given
BABE	Dana Maree	1st Year	Bachelor of Science	University of Otago	Not Given
BADLAND	Hannah Mary	2nd Year	Bachelor of Sports Studies	Auckland Institute of Tech	Not Given
BADLAND	Clayton William	4th Year	Master of Science	University of Otago	Not Given
BAGGE	Michael	4th Year	Bachelor of Arts	University of Otago	Not Given
BAKER	Johnathan William	1st Year	Certificate of Agriculture	Waikato Polytechnic	Not Given
BALDWIN	Veronica Jane	3rd Year	Bachelor of Resource Studies	Massey University	Not Given
BANKS	Elizabeth Mary	1st Year	Bachelor of Education	Christchurch College of Education	Koukourarata
BARR	Tremaine Lindsay	2nd Year	Master of Science	Lincoln University	Makawhio
BARR	Sandra Hinerangi	2nd Year	Bachelor of Māori Studies	Te Wānanga o Raukawa	Makawhio
BATT	Alice Faye	2nd Year	Certificate in Māori Studies	Christchurch Polytechnic	Not Given
BATY	Barry Logan Francis	3rd Year	Diploma in Business Computing	Aoraki Polytechnic	Ōraka Aparima
BELCZACKI	Linda Charmaine	3rd Year	Bachelor of Teaching	Massey University	Awarua
BELL	Damon Andrew	5th Year	Bachelor of Medicine/Surgery	University of Otago	Ōraka Aparima
BORRIE	Corrine Maree	2nd Year	Dip. Teaching/Bachelor of Māori Studies	Massey University	Not Given
BOTTOMS	Francis	1st Year	National Certificate in Computing	Waikato University	Not Given
BOWLEY	Elisabeth Jane	2nd Year	Diploma of Teaching	Christchurch College of Ed	Kaikōura
BRADSHAW	Hamish Francis	1st Year	National Certificate in Automotive Trade	Christchurch Polytechnic	Not Given
BRAGG	Sarah-Lee	2nd Year	Diploma of Performing Arts	Southern Institute of Tech	Awarua
BRONS	Erika Nancy	3rd Year	Bachelor of Nursing	Waikato Polytechnic	Ōtākou
BROOK	Julie Ann	1st Year	Bachelor of Teaching	Waikato University	Makawhio
BROWN	Peter	3rd Year	Bachelor of Engineering (Hons)	University of Canterbury	Not Given
BROWN	Diane Vera Wiki	2nd Year	Te Reo Māori Pae Tuarua	Eastern Institute of Tech	Arowhenua
BROWN	Kitty Davina	2nd Year	Interior Decor	Christchurch Polytechnic	Te Ngāi Tūāhuriri
BROWN	Josephine Diane	2nd Year	Bachelor of Arts	University of Canterbury	Not Given
BRUNDELL	Tipene	4th Year	Diploma of Teaching	Northland Polytechnic	Moeraki
BRYAN	Timua	2nd Year	Bachelor of Music	Waikato University	Te Ngāi Tūāhuriri
BRYCE	Julian	3rd Year	Bachelor of Arts/Law	University of Canterbury	Wairewa
BULL	Ronald James Henry	3rd Year	Bachelor of Commerce (Hons)	University of Otago	Ōraka Aparima
BURGER	Pirimia Hakeke Frances	1st Year	Bach. Of Broadcasting & Communication	Christchurch Polytechnic	Koukourarata
BUSH	Christopher Joseph	1st Year	National Certificate in Automotive Trade	Unitec	Not Given
BUTEL	Eileen Joy	1st Year	Floristry Course	National School of Aesthetics	Not Given
BUTLER	Reuben	1st Year	Master of Business	University of Otago	Not Given
BUZZARD	Deborah Brooke	1st Year	Bachelor of Nursing	Nelson Polytechnic	Koukourarata
CABLE	Nicholas	1st Year	Diploma in Hospitality Management	Otago Polytechnic	Not Given
CAIN	Ailsa Margaret	3rd Year	Bachelor of Arts	University of Otago	Not Given
CAIRNS	Ann Maree	3rd Year	Bachelor of Arts	University of Otago	Hokonui/Ōtākou
CAMP	Justine Carmel	5th Year	Bachelor of Arts	University of Otago	Ōtākou
CAMPBELL	Jared David	1st Year	Automotive Engineering	Southern Institute of Tech	Awarua
CAMPBELL	Nicola Jane	5th Year	Bachelor of Law/Arts	University of Canterbury	Te Ngāi Tūāhuriri
CAMPBELL	Sarah Elizabeth	1st Year	Bachelor of Nursing	Christchurch Polytechnic	Not Given
CAMPBELL	Lynlee Winifred	5th Year	Master of Psychology/PhD	University of Western Australia	Te Ngāi Tūāhuriri
CARPENTER	Kristi Mae	3rd Year	Bachelor of Occupational Therapy	University of Otago	Not Given
CARROLL - THOMPSON	Sharon Maree	2nd Year	Diploma in Natural Science	University of Otago	Hokonui
CARTER	Tracey Rangatirira	4th Year	Bachelor of Law	Auckland University	Not Given
CARTER	Suzanne Louise	3rd Year	Bachelor of Arts	University of Canterbury	Te Ngāi Tūāhuriri
CARTER	Cheire Donna	2nd Year	Certificate in Optical Dispensing	Institution of NSW	Not Given
CATTERMOUL	Alysha Louise	1st Year	Certificate in Administration	Nelson Polytechnic	Not Given
CHAPPEL	Mark David	2nd Year	Bachelor of Law/Commerce	University of Canterbury	Te Ngāi Tūāhuriri
CHEYNE	Adrian Mark	1st Year	Bachelor of Law/Arts	University of Otago	Not Given
CHURCH	Andrew Douglas	1st Year	Bachelor of Science	University of Otago	Not Given
CLARKE	Bryan Te Hurihuri	4th Year	Diploma of Teaching/Bachelor of Arts (Hons)	University of Canterbury	Ōtākou
CLEMENTS	Julie	1st Year	Dip in Applied Counseling & Psychotherapy	Nelson Polytechnic	Not Given
CLEMENTS	Rebecca Louise	2nd Year	Diploma in Natural Science	University of Canterbury	Not Given
CLUCAS	Rosemary Jane	3rd Year	Bachelor of Science	University of Otago	Te Ngāi Tūāhuriri
COAKLEY	Karen Louise	3rd Year	Te Rangakura	Wanganui Polytechnic	Kāti Waewae
COBURN	Shelley Joanne	2nd Year	Bachelor of Dentistry	University of Otago	Awarua
COOKE	Kay Frances	2nd Year	Bachelor of Arts	University of Otago	Not Given
COWLEY	Corey Thomas	1st Year	Engineering Course	Otago Polytechnic	Ōraka Aparima
COX	David Paul	2nd Year	Bachelor of Liberal Studies	Waikato University	Not Given
COYLE	Jade Timothy	1st Year	Diploma Public Health/PGrad Chiropractic	University of Otago	Wairewa
EDWARDS	Sue (Ellen Luana)	1st Year	Certificate in Computer Science	Kaitia Training Centre	Not Given
EDWARDS	Carolyn Ruth	3rd Year	Bachelor of Commerce (Hons)	University of Otago	Hokonui
EDWARDS	Aimee Rachel	3rd Year	Bachelor of Law/Dip. Natural Science	University of Otago	Hokonui
ELLISON	Maree Louise	3rd Year	Bachelor of Arts	University of Canterbury	Te Ngāi Tūāhuriri/Makawhio
ELLISON	Albert George	3rd Year	Bachelor of Arts	University of Otago	Ōtākou
EVANS	James Hadleigh	4th Year	Bachelor of Resource & Env. Planning	Massey University	Awarua
FAIRBRASS	Veronica Naomi	3rd Year	Bachelor of Interior Design	Central Institute of Technology	Kāti Waewae/Moeraki
FAIRLEY	Kirsten Jude	4th Year	Bachelor of Social Science	Waikato University	Makawhio
FAITH	Emily Jane	6th Year	Master of Arts	University of Canterbury	Moeraki
FARAGHER	Josephine Arlene	3rd Year	Bachelor of Māori & Administration	Te Wānanga o Raukawa	Wairewa
FARQUHAR	Jamie Bruce	1st Year	Bachelor of Physical Education	University of Otago	Kāti Huirapa Ki Puketeraki/Ōtākou
FIELD	Ana Elizabeth	3rd Year	Bachelor of Arts	Massey University	Koukourarata
FIELD	Lani Raukawa	5th Year	Bachelor of Arts/Science (Hons)	Victoria University	Koukourarata
FINCH	Paul Lee	1st Year	Master of Business Administration	Auckland Institute of Tech	Not Given
FLETCHER	Nathan Allan	3rd Year	Bachelor of Engineering	Lincoln University	Not Given
FLETCHER	Jonathan	3rd Year	Bachelor of Engineering (Hons)	University of Canterbury	Not Given
FRASER	Ratanui David Erin	1st Year	Bachelor of Architecture	Auckland University	Ōtākou
FRASER	Lillian Angeline	2nd Year	Bachelor of Human Biology	University of Auckland	Ōtākou
FRINGS	James	3rd Year	Bachelor of Engineering (Hons)	University of Canterbury	Not Given
GALBRAITH	Theresa Anne	1st Year	Certificate in Alcohol & Drug Counseling	Central Institute of Technology	Kaikōura
GALLAGHER	Benjamin	1st Year	Cert. in Applied Sport & Recreation	NZ Institute of Sport	Rāpaki
GALLAGHER	Timothy Lee	2nd Year	Bachelor of Arts/Law	University of Canterbury	Wairewa
GEARY	Tina Elizabeth	3rd Year	Bachelor of Commerce/Science	University of Otago	Awarua



GEMMELL	Janice Moana	3rd Year	Bachelor of Arts	University of Canterbury	Kaikōura	MACDONALD	Shiloh Te Manawa	1st Year	Bachelor of Nursing	Christchurch Polytechnic	Te Ngāi Tūāhuriri
GIBBARD	Keren Jane	3rd Year	Diploma of Māori	University of Canterbury	Not Given	MAHUIKA	Elizabeth Jane	1st Year	Bachelor of Arts	University of Canterbury	Makawhio
GIBSON	Paul Kenneth	2nd Year	NZ Certificate in Engineering	Waikato University	Not Given	MAINLAND	Kate Joy	1st Year	Diploma in Primary Teaching	Dunedin College of Ed	Awarua
GILBERT	Yolande Karan	2nd Year	Diploma of Fashion & Design	Massey University	Waikato	MAITLAND	Rachel Lisa	3rd Year	Bachelor of Teaching & Learning	Dunedin College of Ed	Not Given
GILLIES	Angela Hiraina	1st Year	Bachelor of Counseling	Central Institute of Technology	Makawhio/Ōngāi Tūāhuriri	MANAWATU	Raewyn Amiria	1st Year	Diploma of Environmental Science	Massey University	Not Given
GILROY	Sarah Ellen	1st Year	Supportive Learning	Southern Institute of Tech	Awarua	MANNING	Michel	1st Year	Diploma of Māori Development	Massey University	Arowhenua
GILSENAN	Tania	1st Year	Diploma in Bursary Health Studies	Te Wananga o Raukawa	Not Given	MARINO	Michelle Romaine	1st Year	Bachelor of Applied Science	Massey University	Not Given
GILSENAN	Kerri	3rd Year	Reo Rumaki	Wanganui Polytechnic	Not Given	MARINO	Aalan Wesley	3rd Year	Diploma of Teaching	Te Whare Wananga O Awanuiarangi	Te Taumutu
GILSENAN - RANGINUI	Kyla Julie	3rd Year	Bachelor of Arts	Massey University	Koukourarata	MARSH	Brian George	7th Year	Bachelor of Arts	Massey University	Ōtakou/Ōraka Aparima
GLASSON	Riki Nathan	4th Year	Bachelor of Science	University of Canterbury	Te Ngāi Tūāhuriri	MARTIN	Daniel Gray	1st Year	Certificate in Horticulture	Bay of Plenty Polytechnic	Kaikōura/Ōnuku
GLAZEWSKI	Annabelle Jane	2nd Year	Bachelor of Law/Management Studies	Waikato University	Ōraka Aparima	MARTIN	Karen Joyce	1st Year	Certificate in Business Administration	Polytechnic Marlborough	Not Given
GLAZEWSKI	Dominic Josef	5th Year	Bachelor of Law	University of Canterbury	Ōraka Aparima	MARTIN	Daria Mary	1st Year	Postgraduate Diploma in Commerce	Lincoln University	Not Given
GOLDSMITH	Shannon Edward	2nd Year	Bachelor of Commerce	Southern Institute of Tech	Waihopai	MASON-HEREWINI	Rubeena Mary	2nd Year	Bachelor of Law	Waikato University	Kati Waewae
GOODWILLIE	Ulva Letitia	1st Year	Occupational Therapy	Otago Polytechnic	Ōtakou	MATAHAERE	Lanelly Dawn	3rd Year	Bachelor of Science/Law	University of Otago	Ōtakou
GOOMES	Sharon Dawn	5th Year	Masters of Māori Visual arts	Massey University	Ōtakou	MATEHA	Reneta	1st Year	Certificate in Social Services	Chch Polytechnic	Not Given
GRAHAM	Kim Elizabeth	3rd Year	Bachelor of Education	Massey University	Moeraki	MATHESON	Justin Te Ao Marene	3rd Year	Bachelor of Physical Education	University of Otago	Ōtakou
GRAHAM	Nathan Ricky Te Anau	1st Year	National Certificate of Sport	NZ Institute of Sport	Not Given	MATHESON	Troy Dale	3rd Year	Bachelor of Science	University of Canterbury	Te Ngāi Tūāhuriri
GRAY	Rodd Karanama	1st Year	Dip of Interior Design and Decor	Careerlink College	Not Given	MCCALLISTER	Julie Louise	2nd Year	Bachelor of Design/Arts	Massey University	Ōtakou/Ōraka Aparima
GREEN	Vanessa Claire	3rd Year	Bachelor of Science	University of Otago	Awarua	McCALL	Timothy Kevin	2nd Year	Bachelor of Science	University of Canterbury	Not Given
GRENNELL	Marcus Richard Leighton	2nd Year	Bachelor of Consumer and Applied Science	University of Otago	Not Given	MCCALLUM	Rua Elizabeth	7th Year	Bachelor of Arts	University of Otago	Moeraki
HAKOPA	Josephine Moehau	3rd Year	Bachelor of Health Studies	Te Wananga o Raukawa	Waihopai	MCCOLGAN	Melanie Evelyn	1st Year	Diploma of Environmental Science	Nelson Polytechnic	Arowhenua
HAKOPA	Tapaka	2nd Year	Certificate in Counselling Theories	Massey University	Waihopai	MCDONALD	Marlene Thelma	7th Year	Postgraduate Diploma in Teaching	Dunedin College of Ed	Ōtakou
HALL	Rachel Parata	4th Year	Bachelor of Arts (Hons)/Law	University of Otago	Kāti Huirapa Ki Puketeraki	McGLINCHEY	Georgina Tony	3rd Year	Bachelor of Nursing	Massey University	Waiwera
HARDY	Joanna Kate	4th Year	Diploma in Natural Science	University of Otago	Ōtakou/Kāti Huirapa ki Puketeraki	McGLINCHEY	Hula	1st Year	He Tohu Pokairua Aniwanuiwa	Christchurch Polytechnic	Moeraki
HARPU	Craig John	1st Year	Diploma in Graphic Design	National College of Design & Tech	Waiwera	McLAUCHLAN	Debbie Joy	1st Year	Bachelor of Science	Auckland University	Not Given
HARRIS	Hanare Alexander	1st Year	Dip in Sporting Performance	Otago Polytechnic	Ōraka Aparima	McLEARY	Callum John	3rd Year	Diploma of Applied Recreation	Christchurch Polytechnic	Waihopai
HART	Anthony Karl Lewis	2nd Year	Bachelor of Fine Arts	Otago Polytechnic	Ōraka Aparima	McLELLAN	Melissa	3rd Year	Bachelor of Teaching	University of Otago	Ōraka Aparima
HARVEY	Christine	1st Year	Te Tohu o te Reo Rangitira	Waikato Polytechnic	Not Given	McONIE	Sarah Kathleen Mary	3rd Year	Bachelor of Music (Hons)	University of Otago	Not Given
HAWKER	Tracy Anne	1st Year	Bachelor of Education	Massey University	Ōraka Aparima	McRAE	Sophie	2nd Year	Bachelor of Business	Auckland Institute of Tech	Kāti Huirapa Ki Puketeraki
HAYDEN	Vicky Marie	3rd Year	Counseling Psychotherapy	Otago Polytechnic	Ōtakou	MEEHAN	Robyn Jane	2nd Year	Bachelor of Arts/Law	University of Otago	Ōtakou
HEATH	Michelle Elizabeth Mei	4th Year	Bachelor of Law	Auckland University	Waiwera	MILLER	Sheryl Moana	2nd Year	PhD in Philosophy	University of Otago	Kāti Huirapa Ki Puketeraki
HEMERA	Peter Llewelyn	1st Year	Diploma of Education	University of Western Australia	Ōraka Aparima	MILLER	Anna Aroha	4th Year	Bachelor of Science (Hons)	University of Otago	Kāti Huirapa Ki Puketeraki
HENDERSON	Ruth Juliette	3rd Year	Certificate in Te Reo Rangitira	Waikato Polytechnic	Te Ngāi Tūāhuriri	MILLS	Alana June	1st Year	Bachelor of Arts	Victoria University	Not Given
HENRY	Jolena Hokomataa	2nd Year	Diploma in Sports Studies	NZ Institute of Sport	Not Given	MILLS	Renee Elizabeth	2nd Year	Bachelor of Arts	Victoria University	Not Given
HERD	Andrew James	2nd Year	Bachelor of Science (Hons)	University of Otago	Waiwera	MITCHELL	Natalie A	2nd Year	Diploma in Travel & Tourism	Auckland Institute of Technology	Not Given
HERD	Wendy Joanne	1st Year	NZ Diploma in Hospitality Management	Otago Polytechnic	Waiwera	MOKE	Stefaniam Ngarangi	3rd Year	Bachelor of Management Studies	Waikato University	Te Ngāi Tūāhuriri
HEREWINI	Sharon Elizabeth	1st Year	Certificate in Community & Social Work	Waiariki Polytechnic	Ōtakou	MOORE	Ann Margaret	2nd Year	Bachelor of Communication Studies	Unitec	Moeraki
HIGGINS	Toni	2nd Year	Diploma in Natural Science	Auckland University	Not Given	MOREHU	Lawrence Te Amaru	3rd Year	Te Reo Māori Pae Tuarua	Eastern Institute of Tech	Not Given
HIHA	Georgina Kaumoana	2nd Year	Te Reo Māori Pae Tuarua	Eastern Institute of Tech	Arowhenua/Waiwera/Tūāhūi	MORGAN	Kepa Brian	1st Year	PhD in Engineering	University of Auckland	Waiwera
HILL	Paula Claire	2nd Year	Bachelor of Nursing	Christchurch Polytechnic	Not Given	MORGAN	Georgina	1st Year	Bachelor of Arts	Massey University	Not Given
HIPPOLITE	Teri-Moana (Pearl)	Final Year	Bachelor of Social Science	Waikato University	Not Given	MORGAN	Matekino	1st Year	Certificate in Social Services	University of Canterbury	Rāpaki/Te Ngāi Tūāhuriri
HIROTI	Kapene Tio Mohiruatea	3rd Year	Bachelor of Sci/ Commerce & Administration	University of Otago	Koukourarata	MUIR	Matthew Allan	4th Year	Bachelor of Commerce	University of Auckland	Not Given
HIROTI	Leanne Puhirangi	2nd Year	Bachelor of Technology	Massey University	Koukourarata	MUIR-TUUTA	Colette Anne	3rd Year	Bachelor of Medicine/Surgery	University of Auckland	Not Given
HOHAIA	Paihera	3rd Year	Bachelor of Social Science	Waikato University	Not Given	MULES	Ana Marie	2nd Year	Bachelor of Education	University of Auckland	Kāti Huirapa Ki Puketeraki
HOHAIA	Jade Penelope	3rd Year	Bachelor of Science	University of Canterbury	Not Given	MUNRO	Aramia	3rd Year	Bachelor of Social Science	University of Otago	Te Taumutu
HOLLOWAY	Phillip Bryan John	1st Year	Diploma in Draughting	Massey University	Not Given	MUNRO	Kerry Anaru	1st Year	Certificate in Automotive Engineering	Waikato University	Waiwera
HOUKAMAU	Carla Anne	5th Year	Bachelor of Arts (Hons)	University of Auckland	Ōtakou	MURPHY	James	1st Year	Certificate in Plasterboard and Finishing	Northland Polytechnic	Not Given
HUATA	Narelle Karanema	1st Year	Postgrad.Dip.Bus.Admin/Bachelor of Educ.	Massey University	Te Ngāi Tūāhuriri	MURRAY	Teina John Henry	1st Year	Certificate in Information Technology	Christchurch Polytechnic	Not Given
HUDSON	Araperu Amiria	2nd Year	Bachelor of Arts	Eastern Institute of Tech	Not Given	MUTU	Tamara Josephine Mareliana	1st Year	Master of Law	Eastern Institute of Tech	Awarua/Koukourarata
IHIMAERA	Paora Ramiha	1st Year	Bachelor of Science	University of Otago	Not Given	NEERA	Lewis John	1st Year	Bachelor of Counseling	Waikato University	Ōraka Aparima
JAINE	Emma Louise	1st Year	Bachelor of Arts/Fine Arts	University of Canterbury	Not Given	NGAMOKI - CAMERON	Carl Rangituaata	4th Year	Bachelor of Law	Central Institute of Technology	Ōtakou/Waiwera
JAMES	Susan Ann	2nd Year	Certificate in Culinary Arts	Tai Poutini Polytechnic	Koukourarata	NILSEN	Maja Ingrid	1st Year	Health Sciences Intermediate	University of Auckland	Kaikōura
JOHNS	Emma Kate	1st Year	Foundation Hairdressing	Southern Institute of Tech	Not Given	NORLING	Shannon Randolph	1st Year	Bachelor of Design/Arts	Massey University	Not Given
JOHNSTON	Carrie	1st Year	Bachelor of Leisure Studies	Waikato University	Not Given	NORTON	Takara	3rd Year	Bachelor of Māori Studies	Christchurch Polytechnic	Waiwera
JOHNSTON	Cherie Anne	3rd Year	Bachelor of Education/Diploma of Teaching	Waikato University	Not Given	NOVACEK	Nicholas Joseph	1st Year	Certificate in Tourism	Southern Polytechnic	Not Given
JOHNSTONE	Anna Louise	2nd Year	Bachelor of Education	Palmerston North College of Ed	Kāti Waewae	O'NEILL	Sally Jane	1st Year	Certificate in Childbirth Educator	Aoraki Polytechnic	Awarua
JOHNSTONE	Hayley Anne	2nd Year	Bachelor of Arts	Massey University	Awarua	PALATICHIE	Riki Raymond	2nd Year	Diploma in Architectural Technology	Christchurch Polytechnic	Te Ngāi Tūāhuriri
JOHNSTONE	Andrew James	3rd Year	Bachelor of Education/Science	University of Canterbury	Not Given	PARIS	Anthony John	3rd Year	Bachelor of Science	University of Canterbury	Ōraka Aparima
JORDAN	Teresa Noeline Marie	4th Year	Bachelor of Design	Massey University	Not Given	PATTERSON	Garrett Ronald	1st Year	Bachelor of Information Technology	Otago Polytechnic	Not Given
KA'AI - OLDMAN	Rachel Te Awhina	1st Year	Bachelor of Arts	University of Otago	Koukourarata/Rāpaki	PAULIN	Rachel Jane	3rd Year	Bachelor of Arts/Law	Auckland University	Not Given
KAHU	Janna	1st Year	Certificate in Cookery	Christchurch Polytechnic	Kaikōura	PAULIN	Charlotte Mary	1st Year	Bachelor of Commerce/Science	University of Canterbury	Not Given
KAMO	Amos Te Koeti	2nd Year	Master of Resource Studies	Lincoln University	Arowhenua/Rāpaki	PAULING	Tanya Dawn	2nd Year	Diploma in Fashion Design	Design & Arts College of NZ Ltd	Te Ngāi Tūāhuriri
KARA	Josephine Bonnie	4th Year	Bachelor of Design	Massey University	Ōtakou	PEARCE	Timothy David Lloyd	1st Year	Architectural Technology	Southern Institute of Tech	Not Given
KARETAI	Alice Maareu Tapairu	1st Year	Bachelor of Science/Arts	University of Auckland	Ōtakou	PEARSE	Jonathon Rewi	2nd Year	Bachelor of Health Science	Auckland Institute of Technology	Awarua
KARETAI	Olivia Mae Roimata	4th Year	Bachelor of Teaching	University of Canterbury	Not Given	PEDDIE	Bianca Leigh	1st Year	Bachelor of Design	Auckland Institute of Tech	Ōtakou
KATU	Rotea Rayma-Lee	2nd Year	Diploma in Natural Science	Nelson Polytechnic	Not Given	PEEK	Era Maria	2nd Year	Bachelor of Arts	Victoria University	Kaikōura
KATU	Tuariri Ruka	2nd Year	Electrical Trade L3 Certificate	Nelson Polytechnic	Kaikōura	PERRY	Tania	3rd Year	Bachelor of Teaching	University of Otago	Awarua/Waiwera
KATU	Amaroa Hemongarua	1st Year	National Certificate in Travel	Christchurch Polytechnic	Te Ngāi Tūāhuriri	PETERSEN	Carla Maree	3rd Year	Bachelor of Commerce	University of Otago	Waihopai
KEIL	Gladius Reginald	3rd Year	Bachelor of Māori Studies	Waiariki Polytechnic	Te Ngāi Tūāhuriri	PETERSON	Mary-Jane	2nd Year	Diploma in Chinese Medicine	Christchurch College of Holistic Healing	Not Given
KELLEC	Andrea Aroha	2nd Year	Diploma of Fashion & Design	Design & Arts College of NZ Ltd	Ōtakou	PEWHAIRANGI	Roy Casey	2nd Year	NZ Diploma in Business	Eastern Institute of Tech	Not Given
KEMP	Kirsten Robyn	4th Year	Bachelor of Fine Arts	Otago Polytechnic	Not Given	PHILLIPS	Samuel Mana	2nd Year	Bachelor of Commerce	University of Canterbury	Arowhenua
KENNY	Andrea	1st Year	Bachelor of Business Studies/Arts	Massey University	Kaikōura	PHILLIPS	Rebecca Lynne	1st Year	Certificate in Business	Otago Polytechnic	Not Given
KENT	Stuart	2nd Year	Diploma of Social Work	Auckland College of Ed	Waiwera	POHIO	Christian Charles	1st Year	Bachelor of Outdoor Recreation Management	Lincoln University	Arowhenua
KILGOUR	Jonathan Timatanga	6th Year	Master of Law/Bach of Social Science	Waikato University	Waihopai	POIPOI	Georgina Maria	2nd Year	Te Reo Māori Pae Tuarua/Cert.Supervisory Mgmt	Eastern Institute of Tech	Te Ngāi Tūāhuriri
KING - POTIKI	Tarawera	1st Year	Certificate in Social Work	Waiariki Polytechnic	Not Given	POMARE	Nicholas Robert	2nd Year	Diploma of Journalism	University of Canterbury	Waiwera
KITSON	Tom Edward	2nd Year	Diploma in Natural Science	University of Canterbury	Waiwera	POTIKI	Helen Lesley	2nd Year	Bachelor of Social Science	Massey University	Kaikōura
KNIGHT	Luke Lewis	2nd Year	Bachelor of Science	Otago Polytechnic	Kaikōura	POWICK	Kiri Lee	3rd Year	Bachelor of Teaching	Massey University	Makawhio
KOTUA	Jeremy Scott James	4th Year	Bachelor of Pharmacy	University of Otago	Kaikōura	PROCTER	Jonathan	1st Year	Master of Science	University of Canterbury	Ōnuku
KRUGER	Waikare Hine-te-Aitiki	3rd Year	Bachelor of Arts	Auckland University	Waiwera	PSALTIS	Eleni Allison	4th Year	Bachelor of Law/Arts	University of Canterbury	Ōnuku
KRUGER	Taaniko-He-ao-hou	3rd Year	Bachelor of Arts	Waikato University	Waiwera	PSALTIS	Michaela Angeliki	1st Year	Bachelor of Arts/Law	University of Canterbury	Ōnuku
KYLE	William Peter	4th Year	Diploma in Natural Science	University of Canterbury	Not Given	PURDUE	Brandon James	3rd Year	Diploma in Natural Science	University of Otago	Ōraka Aparima
LAKE	Sara-Jane	3rd Year	Bachelor of Japanese Challenge Examination	Christchurch Polytechnic	Not Given	RAIMONA	Hayden Tupu	2nd Year	Diploma of Teaching	Te Rangakura	Kaikōura
LAUGHTON	Patricia Margaret	3rd Year	National Diploma in Social Services	Southern Institute of Tech	Not Given	RANDLE	Nicholas Paul	1st Year	Diploma of Business Studies	Massey University	Rāpaki
LAVERY	Shane Richard	2nd Year	Bachelor of Law/Arts	Victoria University	Not Given	RANGI	Charisma Lea-la	5th Year	Bachelor of Law/Arts (Hons)	University of Canterbury	Waiwera/Ōnuku/Arowhenua
LEE	Kopa	2nd Year	Bachelor of Māori Studies	Lincoln University	Not Given	RANGINUI	Hinemoa	3rd Year	Bachelor of Māori Visual Arts	Massey University	Koukourarata
LESLIE	Susan Mary	2nd Year	Bachelor of Arts	University of Canterbury	Te Ngāi Tūāhuriri	RANGIWANANGA	Bryce Anthony	1st Year	Diploma of Teaching	Wanganui Polytechnic	Rāpaki
LINDSAY	Renee Adele	3rd Year	Bachelor of Engineering	University of Canterbury	Moeraki	RAPATINI	Shane Robert David	2nd Year	Te Rangakura	Wanganui Polytechnic	Not Given
LIPSCOMBE	Lydia Jane	2nd Year	Bachelor of Teaching & Learning	Chch College of Ed	Not Given	RATU	Rahera Rachel	2nd Year	Chrysalis Certificate/Bachelor Māori Studies	REAP	Not Given
LOPER	Clesta Michelle	1st Year	Certificate in Legal Executive	Open Polytechnic	Kaikōura	REIHANA	Aroha	5th Year	Bachelor of Social Science/Law	Waikato University	Not Given
LOVE	Renee Marama	1st Year	Dip Fashion & Design	Massey University	Waiwera	REILLY	Teresa Marian	1st Year	Postgraduate Diploma in Teaching	Massey University	Not Given
LOVE	Alister Moulere	4th Year	Bachelor of Arts/Commerce & Admin	Victoria University	Not Given	RENDALL	Patricia Lindsay	2nd Year	Bachelor of Nursing	Unitec	Moeraki
LUKE	Aroha Jane	3rd Year	Bachelor of Arts	Eastern Institute of Tech	Waiwera	RICHARDS	Jonathon Lee	3rd Year	Bachelor of Medicine/Surgery	University of Otago	Moeraki
LYALL	Tania Marie	2nd Year	LTCL Teaching Diploma	Trinity College London	Te Ngāi Tūāhuriri	RICHARDS	Keri	2nd Year	Bachelor of Science	University of Canterbury	Ōraka Aparima
MACDONALD	Kaye Patricia	1st Year	Bachelor of Arts	Massey University	Te Ngāi Tūāhuriri						



## 2000 TERTIARY GRANTS

RICHARDSON	Amanda	3rd Year	Bachelor of Design/Arts	Massey University	Awarua
SILVER	Murray Joelian	Final Year	Bachelor of Vocational Education & Training	Charles Sturt University	Kāti Huirapa Ki Puketeraki
SKERRETT	Emily Theresa	2nd Year	Bachelor of Māori Studies	Waianaki Institute of Technology	Waihopai/Awarua/OrakaAparima
SKIPWORTH	Garry	2nd Year	Te Reo Māori Pae Tuarua	Eastern Institute of Tech	Moeraki
SMITH	Annamarie	Final	Bachelor of Education	Central Institute of Technology	Koukourarata
SMITH	Regan Avon	1st Year	Bachelor of Commerce & Admin/Science	Victoria University	Not Given
SMITH	Jaime Lynette	2nd Year	Diploma of Journalism	Southern Institute of Tech	Awarua
SNELL	Sarah Jayne	3rd Year	Bachelor of Science	Auckland University	Kaikōura
SOUR	Jessica Waiana	4th Year	Bachelor of Arts	University of Canterbury	Koukourarata
SPENCE	Michael John	2nd Year	Bachelor of Science	University of Otago	Not Given
STANTON	Catherine Atanui	2nd Year	Diploma of Teaching	NZ College of Early Childhood Education	Not Given
STEVENS	Sonya Maree	2nd Year	Bachelor of Arts/Law	University of Canterbury	Wairau
STEVENS	Michael John	2nd Year	Bachelor of Arts/Law	University of Otago	Awarua/Moeraki
STEVENS	Lara Jane	1st Year	Diploma in Natural Science	Southern Institute of Tech	Awarua
STEWART	Anna Louise	2nd Year	Bachelor of Teaching & Learning	Christchurch College of Education	Not Given
STIRLING	Martin Jensen	3rd Year	Bachelor of Education	Massey University	Not Given
STIRLING	Maarama Mitchell	1st Year	Certificate in Tourism	Otago Polytechnic	Te Ngāi Tuāhuriri
STONE	Herena	4th Year	Bachelor of Law	Waikato University	Rāpaki
STONELEY	Michael Thomas	1st Year	Certificate in Māori Studies	Polytechnic Marlborough	Waihao
SUDDABY	Perita Ellen	3rd Year	Bachelor of Education	Dunedin College of Ed	Ōraka Aparima
SULLIVAN	Virginia Aroha	3rd Year	NZ Diploma in Business	Wanganui Polytechnic	Wairau
TAHAU	Pauline Ngawati Hine Hau	2nd Year	Master of Māori Studies	Te Wanganui-a-Raukawa	Not Given
TAIURU	Kushla Anahera	1st Year	Bachelor of Law	University of Canterbury	Not Given
TAIURU	Karaitiana Nathan	1st Year	Bachelor of Design/Arts	Open Polytechnic	Kāti Huirapa Ki Puketeraki
TAMATI-ELLIFFE	Brett Murray	2nd Year	Certificate in Whakairo	Otago Polytechnic	Ōtakou
TAUNGAKORE	Hinewai	2nd Year	Diploma of Social Services	Te Wanganui-a-Raukawa	Koukourarata/Ōtakou/Te Ngāi Tuāhuriri/Wairau
TAURAU	Raneria	3rd Year	Bachelor of Social Science	Waikato University	Wairau
TAYLOR	Scott James	1st Year	Certificate in Business Computing	Auckland University	Te Taumutu
TAYLOR	Patricia Rosamond	3rd Year	Bachelor of Māori Studies	Waikariki Institute of Technology	Waihao/Huirapa
TAYLOR	Hine Deanne	1st Year	Certificate in Business Computing	Tairāwhiti Polytechnic	Not Given
TAYLOR	Paul Alan	1st Year	Certificate in Boat Making	Unitec	Not Given
TE HAU	Aroha Maata	2nd Year	National Certificate in Social Services	Tairāwhiti Polytechnic	Not Given
TE HIRA	Andre George	2nd Year	Bachelor of Media Arts	Waikato University	Ōtakou/Wahopai
TE MIHA	Robert Matthew Hemi	2nd Year	Diploma of Teaching	Christchurch College of Education	Koukourarata
TE TAU	Wikitoria Keita	2nd Year	Diploma of Teaching	Southland College of Education	Kati Huirapa Ki Puketeraki
TEMPERTON	Elizabeth Marie	1st Year	Diploma in Psychology	Open Polytechnic	Not Given
THOMAS	Brent Charles William	1st Year	Certificate in Occupational Therapy	Otago Polytechnic	Arowhenua/Waihao
THOMPSON	Glen Andrew	1st Year	PhD in Marine Ecology	University of Canterbury	ŌrakaAparima
THOMPSON	Steven Barrie	1st Year	Certificate in Jade and Stone Carving	Tai Poutini Polytechnic	Not Given
THOMPSON	Carol Rawinia Joy	4th Year	PhD in Strategic Planning	Auckland University	Ōtakou
THOMS	Matthew Wade	2nd Year	Bachelor of Education	University of Canterbury	Kaikōura
TIMMS	Wiremu David	1st Year	Te Ataarangi Ahiahi Koiri	Chch Polytechnic	Not Given
TIPA	Nicola Meri	2nd Year	Bachelor of Arts	University of Canterbury	Moeraki
TIPLADY	Anika Maree	2nd Year	Bachelor of Science	University of Otago	Te Ngāi Tuāhuriri
TODD	Tania	1st Year	Te Tohu Mohiotanga	Taranaki Polytechnic	Waihao
TODD	Andrea Jane	2nd Year	Bachelor of Science	University of Otago	Ōtakou
TOHIARIKI	Joshua Clinton	1st Year	National Certificate Level 2	NZ Institute of Sport	Ōraka Aparima
TOOMEY	Emma Louise	2nd Year	Bachelor of Teaching & Learning	Christchurch College of Ed	Wairau/Ōtakou
TRAINOR-SMITH	Kirsten Jane	4th Year	Master of Arts	Auckland Institute of Tech	Ōtakou
TUHURU	Jason Paul	2nd Year	Certificate in Jade Carving	Tai Poutini Polytechnic	Kāti Waewae
TUKAPUA	Pirihihi Josephine	1st Year	Diploma in Visual Communications	Universal College of Learning	Rāpaki
UDE-SHANKAR	Anoushka	2nd Year	Bachelor of Medical Laboratory Science	University of Otago	Kati Huirapa Ki Puketeraki
URLICH	Joanne Lisa	2nd Year	Bachelor of Technology	Massey University	Not Given
VIAL	Mathew Lyndon	3rd Year	Bachelor of Physiotherapy	University of Otago	Ōtakou
VIAL	Gareth Rhys	1st Year	Diploma of Architectural Drafting	Massey University	Ōtakou
WALKER	Bethany Charlotte	1st Year	Bachelor of Māori Studies/Dip.Natural Sci.	University of Otago	Not Given
WALKER	Emma Violet	1st Year	Bachelor of Commerce	University of Canterbury	Wairau
WALLACE	Maria	2nd Year	Certificate in Health Promotion	University of Otago	Wairau
WANAHALLA	Angela Cheryl	6th Year	Master of Arts	University of Canterbury	Te Taumutu
WANAHALLA	Mark Jared	1st Year	Bachelor of Arts	University of Canterbury	Te Taumutu
WARWICK	Jonathan Mark	2nd Year	Bachelor of Science/Teaching	Waikato University	Not Given
WATKINS	Pita James	2nd Year	Bachelor of Māori Studies	Aoraki Polytechnic	Koukourarata
WATSON	Mark Robert Te Atua	2nd Year	Diploma of Travel	Otago Polytechnic	Hokonui
WATT	Beverly Te Wairaki	3rd Year	National Certificate in Diversional Therapy	Otago Polytechnic	Arowhenua
WAYMAN	Zacharia	1st Year	Diploma in Natural Science	Otago Polytechnic	Awarua
WAYMOUTH	Lynette Joy	3rd Year	PhD Thesis in Māori Studies	University of Auckland	Awarua
WEATHERALL	Victoria Anne	1st Year	Diploma of Teaching	Dunedin College of Education	Ōtakou
WEEKS	Marie Lynore	1st Year	Bachelor of Arts	Massey University	Wairau
WHAANGA	James Paul	1st Year	PhD in Educational Linguistics	Waikato University	Awarua
WHAITIRI	Maia Carla Jane	1st Year	Bachelor of Communication Studies	Auckland Institute of Tech	Te Ngāi Tuāhuriri
WHITE	Kere Scott	2nd Year	Bachelor of Design/Arts	Auckland Institute of Tech	Wairau
WHITE	Mere	2nd Year	Education Document	Waikato University	Waihopai
WHITE	Nolan Kyle Hurae	2nd Year	Bachelor of Teaching	Waikato University	Waihopai
WHITE	Colleen Arihana	3rd Year	Bachelor of Māori Studies	Auckland Institute of Tech	Waihopai
WILLAN	Danielle Lyn	1st Year	Bachelor of Education	Massey University	Ōraka Aparima
WILLIAMS	Kristan	3rd Year	Electrical Trade L3 Certificate	Chch Polytechnic	Wairau
WILLIAMS	Lorraine Tui	3rd Year	Intensive Māori	Southland Polytechnic	Te Ngāi Tuāhuriri
WILLIAMS	Janette Marie	1st Year	Diploma of Counseling	Integrity College	Not Given
WILLINGHAM	Melanie Michelle	2nd Year	Bachelor of Science	Massey University	Not Given
WILSON	Katherine	2nd Year	Master of Business Administration	Massey University	Not Given
WILSON	Shane	3rd Year	Bachelor of Māori Visual Arts	Massey University	Not Given
WIN	Cecileah Jade Louisa	3rd Year	Bachelor of Science	University of Otago	Kāti Waewae
WOOD	Angus Patrick	2nd Year	Bachelor of Law/Arts	University of Otago	Kāti Huirapa Ki Puketeraki
WOODMAN-ALDRIDGE	Peter	2nd Year	Bachelor of Science	University of Otago	Not Given
WRATHALL	Karlene	2nd Year	Bachelor of Social Work	University of Canterbury	Arowhenua
WYBROW	Dwayne Gene Kevin	1st Year	Certificate in Early Child Education	Dunedin College of Ed	Ōtakou
YOUNG	Karen Rachel	1st Year	Bachelor of Science	University of Otago	Not Given
YOUNG	Karla Jane	3rd Year	Bachelor of Teaching & Learning	Christchurch College of Ed	Not Given
YOUNG	Vanessa Lee	1st Year	Bachelor of Arts	Massey University	Awarua
ZIMMERMAN	Dwayne Carlo	2nd Year	Bachelor of Science	University of Canterbury	Wairau/Koukourarata/Rāpaki

## Adam Williams



When Adam Williams left Bluff four and a half years ago to live in Cairns he was planning on taking a break from the sport-filled life he had always known. That break did not happen. Not long after arriving in Cairns he began playing Touch Rugby socially with a local team and it was from his performance with this team he got selected to play for Northern Queensland. While playing for them in the provincial championships, the selectors liked what they saw and Adam was chosen to play for the Australian national over-30 touch rugby team – the only New Zealander in the team.

The team has recently been to Edinburgh to compete in the European championships where they won the champion of champions title. On the way to Edinburgh they stopped off in Singapore for a training camp and to play two warm-up games that they won, with Adam being top try scorer for the Australian side. They then went on to London where they played matches against Leicester and Manchester before heading on to Edinburgh for the championships.

Adam had no time for sightseeing after the European championships. He was straight back to Cairns for his marriage to Michelle Condon on August 5.

Adam is the son of Tai and Gail Williams (née Te Au). Born and raised in Bluff, Adam lived there all his life until he made a decision to move to Cairns after a holiday there visiting family.

He was very involved in sport in the Southland community. He played rugby from the age of eight as well as tennis, golf, cricket, squash, touch, and rugby league. Over the years he represented Southland in rugby – playing for the Southland Māori team, touch, golf and tennis.

## Sam Naish



It is not often seventeen year olds are tasked with solving the problems of the future. But that is just what Sam Naish of Nelson College was faced with in June 2000 at the future problem solving world finals in the USA.

Sam was a member of the Nelson College future problem solving team that recently won the senior division of the national future problem solving competitions in Auckland.

Future Problem Solving is a co-curricula subject at Nelson College and competitions pit teams of four against each other to analyse and solve scenario situations of the future. Sam told Ngāi Tahu Development the national finals "Education" topic required teams to identify potential problems and solutions arising from the scenario that in the year 2020 schools had become non-functional and the majority of educational activity takes place through the medium of the Internet. One of the solutions then had to be developed into a detailed action plan.

The Nelson College team received no prize for winning the national competition, but had the honour of representing New Zealand in the world finals at the University of Georgia (USA). At the world finals Nelson College continued their great success against 60 teams by winning the oral section final and making the top 20 final for the written component.

Sam is an academic scholarship boarder at Nelson College with a particular interest in literature subjects such as Classical Studies and New Zealand History. He has been involved in a number of bands at College, competing in the regional Rock Quest competition, and has an

interest in Latin American dancing with a desire to dance competitively in the future. Sam's interests are not confined to indoor activities though. He referees rugby and touch, has represented Nelson at a national level in athletics, and plays softball in the Nelson Men's competition.

Sam affiliates to Arowhenua  
and Kāti Huirapa Rūnanga.

**Lisa Teraki**



Lisa Teraki did not expect to win when she entered the 1999 Casterton Speed Shear Ladies Event in Victoria, by a two second margin and a time of 1 minute 17 seconds.

Lisa, who has been living in Australia for the past nine years, is a qualified wool classer. She started off in the shearing industry as a rousie, and then in the kitchen as a cook. Four years ago, Lisa finished her Certificate of Wool Classing and has now established herself as a freelance wool classer.

The work sees Lisa packing up her truck and heading north through kilometres of red dirt and dust on her own to find the stations that require her skills. It is a nomadic existence, but one that suits this independent thirty year old down to the ground. A couple of years ago Lisa headed off to the States and to the United Kingdom to work there for a while.

Lisa affiliates to Arowhenua and to Kāti Huirapa ki Puketeraki through her pōua, Te Meihana Te Raki. She was brought up in Balclutha, where her parents Alan and Pat Teraki still reside. They would like to see more of Lisa, but know that she still has a few more challenges ahead of her before she even thinks about coming home.

cont. on page 51



# A Beginners' Guide to the Internet

The Internet is increasingly becoming a part of daily life for many people these days. For some of us it isn't easy coming to terms with the technology and making the most of what the Internet has to offer.

Many of you will have read the interview with Karaitiana Taiuru in the last issue of *te Karaka*. Karaitiana is an expert in the field of computer and Internet technology and as such *te Karaka* has invited him to provide a regular column for readers to offer advice and keep us all up to date with the latest in Māori websites. In this first column he offers some basic advice on understanding addresses, searching and what to look out for with free providers. We also feature an article on the Māori Internet Society of which Karaitiana is the Chairperson.

## Understanding Internet and email addresses

A web address (Url) takes you to a web page, for example Ngāi Tahu's web address is <www.ngaitahu.iwi.nz>. "www" means it is a World Wide Web page. After the "www" is usually the name of the web site or its owners. Ngāi Tahu are the owners of the site above. The ".iwi.nz" referred to above, is called a 2<sup>nd</sup> Level domain (predefined community of interest on the Internet), in this case it is iwi. New Zealand currently has 10 different second level domains (communities) which form the basis for all email and web addresses in New Zealand. ".iwi.nz" is the only Māori one at present and it is only for iwi. The New Zealand Māori Internet Society is currently working on obtaining "maori.nz".

The most common 2<sup>nd</sup> Level domains in New Zealand with brief explanations are:

- .co.nz, which is usually for businesses,
- .org.nz, is for non profit organisations,
- .ac.nz, for academics – universities, polytechnics, wānanga etc,
- .school.nz, is for schools,
- .gen.nz, is a general one – available to anyone and
- .net.nz, which is for anything internet based, like your personal homepage.

A full detailed list of New Zealand 2<sup>nd</sup> level domains (communities) can be found at <http://www.isocnz.org.nz/dnsstr98.html#Currentsecondleveldomains>

## Searching the Internet

The Internet is not indexed in the same way as a library is. Searching is done via a search engine like <www.altavista.com>. Search engines have categories of indexed pages but they will never index all the pages on the Internet. Most search engines only ever search about one third of Internet pages.

Literally every second hundreds of new web pages go on to the Internet and others are removed.

Most search engines understand "Boolean" searching. Boolean is a very large computer search language. The following are examples of some basic language often

used when searching the Internet to assist your search. These examples will maximise your search options and results and hopefully save you time.

AND narrows your search by retrieving only pages that contain every one of the keywords you enter. The more you enter, the narrower your search becomes.

EXAMPLE 1: music AND Ricky Martin

EXAMPLE 2: free AND music AND Ricky Martin AND mp3

OR expands your search by returning documents in which either or both keywords appear. Since the OR operator is usually used for keywords that are similar or synonymous, the more keywords you enter, the more documents you will retrieve

EXAMPLE 1: (polytechnic OR university)

EXAMPLE 2: (polytechnic OR university OR wānanga OR institution)

## Free Internet, Pros and Cons

Recently a number of free Internet service providers have emerged offering free Internet access to New Zealanders. If using the free providers, it is a good idea to have a paid Internet account also. The free accounts are often very busy and it may take up to 10-20 times to get on the Internet. Sometimes you can not get on at all. A paid account should get you on the Internet after one or maybe two turns if they are busy.

Free Internet providers often have a 0900 phone number for help or only email support. Paid Internet providers should be accessible by email and phone most of the day and night. The only other catch is you usually have to live in a major city to be eligible for free Internet services. It is usually a good idea to have a paid account with minimum hours and use a free account as much as possible.

Specific details of the free Internet providers can be found at the sites below:

- <www.i4free.co.nz>
- <www.Zfree.co.nz>
- <www.freenet.co.nz>
- <www.surf4nix.co.nz>

nā Karaitiana Taiuru

karaitiana@actrix.co.nz

If you have any questions for Karaitiana you can email him at the address above or write to him c/- *te Karaka*.



# The New Zealand Māori Internet Society

The New Zealand Māori Internet Society was established about three years ago when very few Māori were on the Internet, by Ross Himona and Kamera Raharaha to promote Māori on the Internet. The society was until about March this year a hobby group with a handful of members. An injection of new members has seen the society become a structured body with many members. The society is now in the final stages of incorporating.

Membership is open to all, Māori and non-Māori. There is a supporters mailing list where anyone can leave their email address, and we will email them when we are petitioning ISOCNZ. All membership details are on our web site <www.nzmis.org.nz>.

The first major goal is to gather support and members to petition the Internet Society of New Zealand (ISOCNZ) for a new 2nd Level domain (Internet/email address) ".maori.nz". This would enable anyone Māori or with a Māori website to apply for an unique Māori web address, for example <www.YourName.maori.nz>

Our society needs at least 200 people willing to email ISOCNZ a petition. The more members and supporters we have the more chance of success we have. We are currently drafting a debate for the petition which, we hope, will be airtight. The society offers free membership as it actively seeks sponsorship from businesses, government departments and individuals to cover costs. To join the Māori Internet Society, go to our website [www.nzmis.org.nz](http://www.nzmis.org.nz) and fill in the form provided.

As part of its commitment to Māori on the Internet, the Māori Internet Society will be offering a prestigious Māori website award. The purpose of the award is to promote and encourage high quality Māori web pages on the Internet. It is also the first step towards creating a Māori web writers arm of the society. The society encourages all Māori web writers to join.

The society has had many achievements in the past few months. The first major step was when Karaitiana Taiuru was given the only 2nd Level Māori domain ".iwi.nz" to moderate and the society made the "Community of Interest". The first thing the society did was write an official policy for the use of ".iwi.nz". Now included are Moriori and certain urban Māori groups. The new criteria is aimed to be more inclusive of genuine Māori iwi than before.

The focus of the society for the future will be to increase Māori participation on the Internet. They will be creating a Māori web authors division, making an international presence amongst Internet groups and any other avenues it can follow to help make a genuine presence on the Internet to help Māori. The creation of a cheap Māori operated Internet Service Provider (ISP) with cheap good quality computers, is currently being discussed. The purpose of a cheap ISP is to help remove barriers for low-income Māori families and to create numerous opportunities.

## Jacob Whaitiri Poutawa

Ko Ngāti Hinepare te hapū  
Ko Ngāti Kahungunu te iwi  
Ko Ngāi Tahu

Jacob is the son of Suzanne Hunia (née Hills) of Tuahiwi. He is the grandson of Floriana Hills, the great-grandson of the late Ani Edwards and the late Polly Hadfield and the great-great-grandson of the late Kura Whaitiri.

Since 1996 Jacob has been attending Hato Paora College following, in the footsteps of his Uncle Epiha Hills who attended Hato Paora from 1967 to 1969, and his older brother Panapa Poutawa, who left there in 1998.

In 1998 Jacob passed School Certificate in Te Reo Māori, English, Maths, Science and Graphics. Last year he passed 6th Form Certificate in Te Reo Māori, English, Maths and Physics. This year Jacob is studying

for Bursary in Te Reo Māori, English and Physics. He is also studying introductory Motor Mechanics and Religious Education.

Jacob's achievements have been many in his time at Hato Paora – both academic and sporting.

This year Jacob is the Kaiwhakahaere Tuatahi (Head Prefect), a member of the First XV and the Senior A Kapa haka. He is 2nd in English, competed in the Manu Kōrero Regionals and is the Student Council representative for the 7<sup>th</sup> form. When Jacob leaves school he would like to train as an Avionics Technician in the Airforce.

As you can see from Jacob's achievements, Hato Paora College has a lot to offer. If you are interested in finding out more about Hato Paora College please contact:  
Irene Pewhairangi (Principal)  
Ph: 06 328 9731 (School Office)  
Address: Hato Paora College, Kimbolton Road, RD 7, FEILDING.





# BOOK REVIEW

by Donald Couch

## *The Musket Wars – A History of Inter-Iwi conflict 1806-45*

RD Crosby 1999



Not too long ago, before the Canterbury Museum built the new Māori galleries, most of the exhibits of early Māori/Pākehā contact were in one big gallery.

There were the taiaha, patu, mere, mōkihi, sextants, uniforms, pennants and medals. Hidden almost out of sight, was a solitary musket – with the brief notice that such had been responsible for the deaths of 50,000 Māori. Incredible, one third of the iwi population of that time! One hundred and thirty years later that is how many Americans died in Vietnam. There is of course no memorial black wall here for the dead of the Musket Wars.

Somehow the dimensions and impact of musket warfare between Māori – before the Treaty of Waitangi – has never made the impression it should.

Perhaps part of the reason has been that it was too complicated trying to follow all those battles, involving nearly all the iwi and hapū of Aotearoa, virtually everywhere at some time and the many rangatira and tāua who participated.

Oh, others would tell us about Te Rauparaha, but only if we persisted would we get to hear our Ngāi Tahu versions of those times. What happened in the North Island was too far away – and too confusing.

Ron Crosby has done us all a big favour by providing an understandable structure to all this mayhem. Now we can track most of what happened where, when and to whom. He takes us year by year from 1806 through to 1845.

It is not the perfect system of course. Fighting season was mostly the summer – which meant the last few months of one year and the beginnings of the next.

More challenging is trying to follow the flow of ongoing conflict.

For most New Zealanders the Ngāi Tahu conflict with Ngāti Toa ends in 1832 with the burning of Kaiapoi. The exciting stories of the Ngāi Tahu Taua-iti (1832-3) and Taua-nui (1834) are all too often lost in the mists. But for Ngāi Tahu they should never be. *Musket Wars* provides a fair accounting of restoring the balance in Te Waipounamu.

Of course we have our own iwi and hapū versions of those violent times and events, but Crosby provides a basic framework in which to place the stories of our tipuna.

The book at almost 400 pages long isn't long for the topic. This means there is an almost total focus on

the main events only. There is no mention of Te Waiaeruati, a short-lived, but key pā for Ngāi Tahu. Eight Ngāi Tahu rangatira are specifically identified as being among "the leading figures of the Musket Wars", but many other Ngāi Tahu are mentioned as well. Each chapter starts with a brief "executive summary" which is very helpful.

Worthy of special mention is Crosby's account of the last northern raid by Te Puoho. Atholl Anderson's 1986 book provided all the detail years ago, but it is interesting to see how a Pākehā author depicts the life ways of the Ngāi Tahu fishing in the Southern interior – and how courageous they proved to be when facing the invaders.

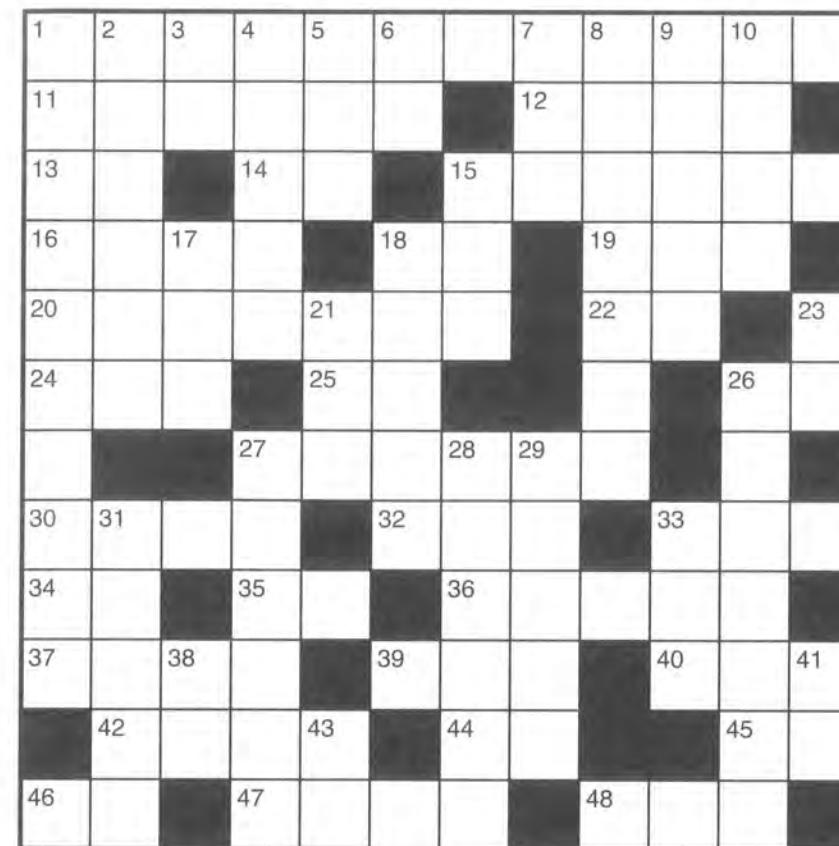
Those pressed for time but wanting a quick overview of the nature and impact of the Musket Wars – even today, should look at the ten-page prologue (pages 17-26). There, Crosby identifies legacies of those times still with us today, eg, the "1840 rule".

Elsewhere (page 289), he describes how important the Ngāi Tahu Taua-iti and Taua-nui were 160 years later when the northern boundaries of our own rohe were fixed.

History is replete with accounts of how (comparative) peace is dependent on political and military balances of power. The Musket Wars demonstrate how one technological innovation, the musket, created great disparities in iwi warfare capabilities, and how devastating warfare ensued. But by 1840, virtually all iwi had muskets and balance was restored. Now there were new threats to be worried about.

Another big plus about this book is the excellent maps. They are vital to understanding the numerous multi-year and multi-location campaigns.

The maps, the coloured illustrations and the high quality production of this book have meant a fairly high price. Convince someone else to buy it for you as a present!



### Clues Across

- |                                  |                           |
|----------------------------------|---------------------------|
| 1. Guardianship (Ngāi Tahu)      | 18. Content               |
| 2. Split                         | 19. Strike a blow         |
| 12. Sandfly                      | 20. Light cloud           |
| 13. Yonder                       | 22. Tussock, rush         |
| 14. Fortress                     | 24. Attack                |
| 15. Fruit of New Zealand Fuchsia | 25. Side strakes of canoe |
| 16. Gather, entangle             | 26. Towards, at, to       |

### Skewered Shark

500gm fish cut in to chunks  
2 red onions cut in to chunks  
2 limes

#### Marinade

2 cloves of garlic – crushed  
2 slices of ginger – crushed  
2 tbsp soy sauce  
2 tbsp olive oil  
2 tsp ground coriander  
or fresh chopped if you have it  
2 tsp ground cumin  
1 tsp chilli powder  
2 tsp sugar

Combine marinade ingredients and pour over fish. Leave for several hours if possible.

Thread the chunks of fish, onion and lime on to skewers and grill in the oven or on the BBQ for about five minutes on each side. Serve with rice and salad.



## What's Cooking?

27. Heart  
30. Feel shame  
32. River  
33. Thin emaciated  
34. Made by  
35. Pout the lips  
36. Eel pot entrance  
37. Writhe  
39. Liver  
40. Delay  
42. Blocked, stopped up  
44. To flood a house or camp  
45. He, she, it  
46. Error  
47. Here!  
48. Mountain parrot

### Clues Down

1. Christian
2. Long Harbour (Ngāi Tahu)
3. Strip, strand
4. Stand out
5. Victim
6. Dawn
7. Descendant
8. Deep water monster
9. Gather up, clean sweep
10. Plump
15. Warrior
17. Follow
18. Persistent
21. Free of tapu
23. Cabbage tree
26. Prayer, charm
27. Faded
28. Broad daylight
29. Appetite
31. Stoop
33. Those over there
38. Stand erect
41. Rain
43. Current, stream



## Ngā Reta

Kia ora Gabrielle,

Referring to the article in *te Karaka*, by you Claire on the life of Michael Tahumata Opal Maze O'Connor, Divisional Signals 2 NZEF to 1945.

Our family interest is that my late husband, John Wallace Bateman, fondly known in the Army as Wally Bateman – he may have been known by Michael, from whose printed photo in 1999 he appears quite alert.

Wally served in Egypt, Greece and Crete where he was awarded the Military Medal and twice mentioned in dispatches. At that time he was a Sergeant. I do not recall all the units he served in, the only one is L Section. He later went on to Italy, by then he was a Second Lieutenant, rising up to Captain. His unit was laying lines through shot and fire, later rewinding cable and supplies for further use as supplies were short and Michael will be aware that communications were very important.

Wally was very much a "man's man", a popular person and his rank never stopped him from mixing with everyone. When he died suddenly at the age of 75, he was responsible for compiling 75 years of NZ History of Signals published in 1996.

It is probably just coincidence that Michael O'Connor attracted our attention, as O'Connor was my maiden

name. My father was Maurice O'Connor. He had a Billiard Saloon in Temuka about 1924–26. He also had a brother Daniel in Temuka. Patrick was head auctioneer, stock and station agent for Pyne Gould Guinness. His other brothers were Lewis, Victor and Michael.

Dad's family came originally from Hazelbarn, Pleasant Point and he later lived in Fairlie, Timaru and Temuka. We moved to the North Island in about 1926. I feel there is no connection just coincidence.

Claire, I found your article interesting knowing the places you mentioned as in Seadown from my childhood. I regularly travelled to the South Island with my sister for the school holidays, Timaru and Temuka areas also.

Mainly this is just in case Michael came across Wally Bateman in Signals. Good wishes to Michael. I hope he enjoys good health like me, I am also in my eighties. Now we can only live on memories of the past.

Regards,

Zita Bateman

As I go to mail this I remember he had a brother Dudley Bateman, also in Signals, who came from Westport.



**Aukaha Kia Kaha, the Ngāi Tahu Performing Arts Festival and Ngāi Tahu Development Corporation would like to acknowledge the support of their sponsors in ensuring the success of the event.**

**Principal sponsors:**  
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 **Skill New Zealand**  
Pūkenga Aotearoa



### Customary Fisheries Regulations

If you are interested in knowing more about the South Island Customary Fisheries Regulations or want to know how to apply for an authorisation to catch fish under the customary regulations, please contact the Ngāi Tahu Customary Fisheries team on 0800 KAI TAHU (0800 524 8248).

### Change to Mail Out

As readers will be aware from the last issue of *te Karaka*, we are now sending one magazine per household as opposed to one per tribal member over the age of 18. The whānau name will be printed on the address label. The reason for the change was a cost saving exercise. If you have any problem with this or would like to receive extra copies, or don't think that it is a good idea please contact the Ngāi Tahu Communications Unit with your details.

### Correction

For those of you who may have been trying to reply to Mr James Flutey's letter to the Editor in the last edition, the correct mailing address is: RC Flutey, 66 St Annes Crescent, Wattle Downs, Manurewa, Auckland.



## 28TH MAORI BATTALION (NZ) ASSOCIATION (OTAUTAHU)

### MIDDLE EAST/ITALY REMEMBRANCE TOUR 2001

#### REGISTRATION OF INTEREST

Full Name \_\_\_\_\_

Address \_\_\_\_\_

Home Phone No \_\_\_\_\_ Business Phone No \_\_\_\_\_

Iwi \_\_\_\_\_

Hapu \_\_\_\_\_

Pre-existing Medical Conditions \_\_\_\_\_

Special meal requirements \_\_\_\_\_

Passport Number & Expiry Date & Date of Issue \_\_\_\_\_

Next of Kin/Address/Phone No \_\_\_\_\_

I certify that the above details are true and accurate.

Signed \_\_\_\_\_ Return to Aroha Henry

Date \_\_\_\_\_ 50 Kahu Street

Burnham.



# Crossword

## Answers Across

1. Kaitiakitaka
11. Akoako
12. Namu
13. Rā
14. Pā
15. Kōnini
16. Ārau
18. Nā
19. Ike
20. Iorangi
22. Wī
24. Tau
25. Oa
26. Kī
27. Manawa
30. Aniu
32. Awa
33. Ero
34. Nā
35. Hō
36. Akura
37. Auta
39. Ate
40. Aku
42. Puni
44. Ea
45. Ia
46. He
47. Iaua
48. Kea

## Answers Down

1. Karaitiana
2. Akaroa(Ngāi Tahu)
3. Io
4. Tāpua
5. Ika
6. Ao
7. Ino
8. Taniwha
9. Āmiki
10. Kune
15. Kai
17. Aru
18. Ngana
21. Noa
23. Ti
26. Karakia
27. Muhani
28. Awatea
29. Wakea
31. Nāupe
33. Era
38. Tū
41. Ua
43. Ia

# TAMARIKI MĀ

This time we've got a page of games and puzzles and a prize as well, so get stuck in and send us your answers - Kia tere!

## Kimihia ngā ingoa o ngā kai moana

T	I	O	P	I	W	K	O	P	P	N
K	A	H	A	W	A	I	H	R	N	R
P	K	I	U	I	O	N	N	I	K	P
T	U	N	A	I	P	A	T	I	K	I

## Glossary

E hia ?	How many?
Kimihia	Seek/find
Ingoa	Name

## Kimihia ngā pātiki



Q. E hia ngā ika kei roto i te pikitia?  
A. E — ngā ika kei roto i te pikitia.

## Kimihia ngā kete



Q. E hia ngā kete kei roto i te pikitia?  
A. E — ngā kete kei roto i te pikitia.

O.k, if you want to win a prize, send your answers to:

Tamariki Mā  
te Karaka  
PO BOX 13 046  
CHRISTCHURCH

Don't forget to include your name and address!

If you would rather email, you can send your questions and answers to:  
[tekaraka@mac.com](mailto:tekaraka@mac.com)

You will be in to win an awesome bodyboard for those long summer holidays.