

te Karaka



THE NGĀI TAHU MAGAZINE SPRING/KŌANGA 2001

**Keeping the
Records Straight**
Some thoughts on
the Ngāi Tahu Deed

**From a bunch
of boxes to an
Administration Hub**
The experiences of
a Rūnanga
Administrator

Kaihiku
A new rūnanga
relationship
project



Laura Waterson (née Vernon) Died July 5, 2001

The youngest child of Mihiorauru (Amy) Kenny and the Hon. Sydney Cecil A. Vernon, Laura was a devoted mum, nana and great-nana Poppy to her three children, four grandchildren and eight great-grandchildren.

Lloyd Park 1938 – 2001



Ngāi Tahu photographer Lloyd Park was a man with a relentless passion for his art. It was this passion that over time earned him a well-deserved reputation as one of the country's leading photographers.

While Lloyd made a career out of photography, he took photos for his own personal interest first, entering many competitions and winning many prizes. These prizes included best over-all picture from 150,000 entries in the first international Pentax competition in 1964.

Lloyd was born in Timaru and moved to Christchurch with his family when he was four years old. He was educated at Hagley Community College, where his passion for art was ignited and he taught himself to take photos. He left school with no formal qualifications and began work at Kodak. His colleagues acknowledged his eye for composition and design, along with his technical skills, which all contributed to his success. After a number of jobs he ended up at Robin Smith Photography, where he worked for 20 years before setting up his own studio with his wife Terry.

Lloyd's work took him all over New Zealand and his client list was long. On that client list was Te Rūnanga o Ngāi Tahu. Lloyd was a

familiar face among the tribe and his work with Ngāi Tahu was hugely important to him. He has left us with a wonderful archive of photos, spanning the years leading up to the Settlement, and the apology from the Crown, which will, among many other occasions, be treasured forever.

He had his first heart attack in 1985. In 1991 he organised a heart bypass operation during the Christmas holidays so that it wouldn't interfere with his work. Only 12 days after the operation he returned to work. This was the dedication that made Lloyd Park the best.

Lloyd is sadly missed by the many whose lives he touched, not least of all his wife Terry and daughter Jane.

William Rongonui Hopkinson August 31, 1913 – July 17, 2001



Bill was born and grew up in Arowhenua. His mother, Keita Torepe, was the mokopuna of our tipuna, Te Maiharoa, and his wife, Hinewairi. His father, Daniel Fergusson Hopkinson, was the son of William John Hopkinson and Mary Fergusson. Bill attended the Arowhenua Māori School and Temuka High School. His greatest ambition as a boy was to attend Te Aute College but the untimely death of his mother prevented him from doing so. After her death, Bill left school to work on the threshing mill with his father and uncles.

During the depression years Bill married Glenys Ruth Sherborne of Temuka. In need of work for his family he sought employment on the new hydro-electric scheme initiated by the first Labour Government on the Waitaki River. Bill demonstrated exceptional skill at handling the large earth-moving machines being

brought into the country at that time and he spent the rest of his working life operating such machinery. Much of his work was in the back country – the foothills of the Southern Alps and the high country sheep stations. He also spent many years on the Rangitata diversion scheme in mid-Canterbury. When Bill and Glenys moved to Christchurch to enable their daughters to attend secondary school, Bill's expertise and his machines were in great demand throughout Canterbury.

Bill had a great love of music and he played several instruments. As a youth he was a member of the Arowhenua haka group that travelled around giving concerts to raise money for the war effort. He always believed that it was the rhythm of the haka that gave him the co-ordination for driving the heavy machinery. He was a keen billiards player and he kept up his bike riding from his teenage years, graduating to a 10-speed bicycle in his seventies and the wearing of a safety helmet.

Bill's heart remained always at Arowhenua. His upbringing there among his tūpuna and his whānau was the cornerstone of his being, te ngako o tōna oranga, and gave purpose and direction to his life and work. He spoke often of Arowhenua and he loved to recall his whānau and his early life there. He told many jokes and stories and his memory for people and places was incredible, making it a valuable whakapapa lesson every time he spoke. Many of his memories are recorded on tape and articles have been printed in the *Temuka Bulletin*.

Bill was a steadfast rock for his whānau and his many mokopuna. A beloved pōua who will be sadly missed but who will live on within us.

Haere rā e Koro.

Haere rā e Pōua.

Ka nui te pōuri. Ka nui te aroha.

Kua wehe atu rā koe ki tō

haereka whakamutuka, mai i te wahapū o tō tātou awa o Waitaki, tae atu ki te tihi o tō tātou mauka o Aoraki, heke iho rā ki te Tatau Pounamu ki te Ao Mārama.

Hoki atu rā koe ki tō tūpuna.

Hoki atu rā ki tō Kaihanga.

Takoto mai rā Pōua.

Takoto mai rā.

Nā te whānau a Bill.

te Karaka

THE NGĀI TAHU MAGAZINE

Kōanga/Spring 2001

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editorial

GABRIELLE HURIA

Tēnā koe

The influence of the media on how we view the world is something for us all to be aware of. As Māori living in a world where the media is dominated by Pākehā we need to be even more conscious of the impact that mainstream media can have – they influence perception and understanding of everything that we as New Zealanders do. In *te Karaka* this month Mark Solomon discusses an address he gave to the newspapers editors' conference raising exactly this issue with them.

We have also included an article by Harry Evison in which he outlines what he perceives to be inaccuracies in Ngāi Tahu land purchase deeds. I could not help but think that there were certain commonalities between the misrepresentation that occurs in the media today and the historical inaccuracies in past documentation.

On a positive note, it was fascinating to receive a letter from Val O'Brien and Wayne Hewitt, who were able to shed light on the identity of the woman we featured on page four of the last issue of *te Karaka*. The photo in question was discovered behind a painting and the story behind the face makes interesting reading.

By the time you read this issue of *te Karaka* many of you will have attended the Tribal Strategy consultation hui that took place throughout the country during September. These hui were designed to hear the opinions of tribal members on the proposed Ngāi Tahu 2025 strategy developed by Te Rūnanga o Ngāi Tahu. Once the strategy has been finalised we will be producing a strategy document which will be sent to tribal members in place of the Raumatī 2002 issue of *te Karaka*.

As always your feedback and contributions are gratefully welcomed. You can either send material to PO Box 13-046, Christchurch or email me on Gabrielle.Huria@ngaitahu.iwi.nz

The next edition of *te Karaka* will be Makariri 2002. Until then take care and be safe.

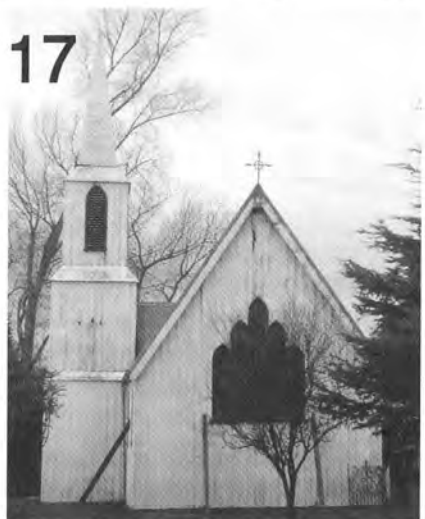
Kia ora rā

G Huria

Cover photo: Customary Fisheries Poster Competition winning entry by Grant Bryce of Kaiapoi.

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Customary Fisheries Competition Winners

Congratulations to Grant Bryce of Kaiapoi and Terina Te Karu of Christchurch who were the winners of the Customary Fisheries poster competition earlier this year. The competition asked entrants to design an educational poster that could be used for promotional purposes.

Posters needed to be easy to understand, contain creative information about Customary Fisheries and preferably have used te reo Māori. Eighty-two entries were received and the competition was strong. Entries were divided into two categories: 16 and under with a first prize of \$250 and 17–25 with a first prize of \$750.

Sixteen-year-old Grant is in the fifth form at Kaiapoi High School. He was also the winner of the Skateboard Art competition held as part of Kidsfest at the CoCA Gallery in Christchurch in July.

Twenty-one-year old Terina is currently studying towards a Bachelor of Design at the Christchurch Polytechnic Institute of Technology.



Terina Te Karu with her parents Ben and Jewel

Tū Toa ... Stand Tall

"Our youth, their music, their drama, their lives"

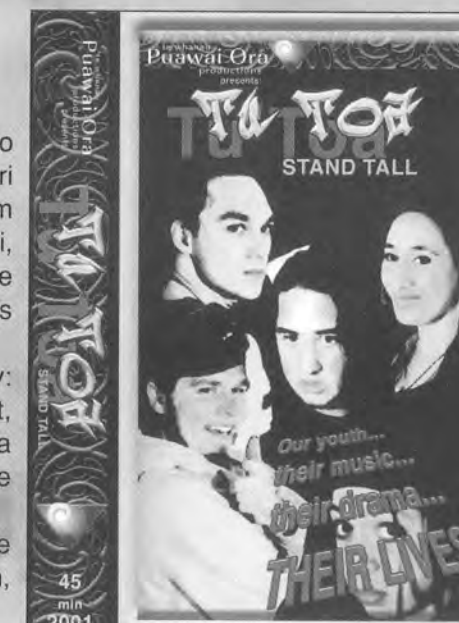
Tū Toa ... Stand Tall is a powerful tool for promoting healthy choices to youth. The video and accompanying workbook has been produced by Māori performing arts charitable trust Puāwai Ora Productions, with funding from Crown Public Health and the Ministry of Health. Written by Matiu Te Huki, Operations Manager of Te Whānau Puāwai Ora Productions, the resource kit is designed for youth workers and is intended to reach as many schools and youth organisations across the country as possible.

Tū Toa deals with the many real and serious issues facing youth today: sexual abuse, drug and alcohol abuse, mental illness, unemployment, bullying, peer pressure, sexual orientation, pregnancy and suicide. It is a drama following a group of young people trying to come to terms with these issues, showing them that there are people out there who can help.

If you wish to purchase a copy of the resource or to find out more about it please contact Puāwai Ora Productions, PO Box 530, Christchurch, ph: 03 353 2298 or email: Puawai.oraproductions@cph.co.nz



Grant Bryce models his winning design



Writers in our midst

Congratulations to Te Awhina Arahanga, Gerry Coates, Dale Moffat and Lesha-May Bennetts who are all finalists in Huia Publishers' Māori Literature Awards.

George Fife turns 90!

Nasline and George Fife at the celebration of George's 90th birthday on Stewart Island. Many thanks to Frid and Joan Fife and the whānau for organising what turned out to be a great island event.



Missing Taonga Identified

On page four of the last issue of *te Karaka* we featured a photo of an unidentified woman discovered behind a painting. We are delighted to report that the publication of the photo sparked immediate recognition by two people, Erin Forde of Christchurch and her brother Wayne Hewitt of Invercargill. After comparing it with photographs of their great-aunt Lizzie they discussed their thoughts with their auntie Val (Lizzie's niece), who has an interest in family history and old photographs and who confirmed that it was indeed their Auntie Lizzie.

Who then was Auntie Lizzie? To answer this, we must go back to the arrival of the *SS Otago* at Port Chalmers, on August 28, 1874.

Aboard the *Otago* was Margaret Curtin (Lizzie's mother), an auburn-haired Irish girl from Kilkenny. One account states that Margaret came out with a governess. Another theory is that she was a governess. Whatever her status, mystery surrounds the circumstances in which she at 20 met and married George Robinson, a 30-year-old black Bermudan. Their marriage certificate lists his time of residence in Dunedin as three days and Margaret's as three weeks. George's occupation is given as a miner.

In the social climate of the day this must have been a most unusual alliance. It appears to have been a happy one though, resulting in a family of two sons, George Jnr and William, and six daughters, Anne, Jane, Elizabeth (Lizzie), Mary, Martha and Maggie. The family settled on a farmlet in the Makarewa area of Southland and were



mentioned in *A Regional History of Makarewa and Districts* by Joan Macintosh (1979): "A highly thought of and well respected part-negro family also lived in the district for some time. Mr Robinson was a full negro and his wife of Irish descent". From family accounts, the girls were taught to be "ladies" and, with their brothers, were strictly brought up.

But back to Auntie Lizzie. During the 1914-18 war, Lizzie married one Eddie Barry and apparently moved to Dunedin. Here she died in childbirth in her mid-20s, taking her baby with her.

Her grief-stricken husband is said to have joined the army and gone overseas and, so far as is known, did not return. At any rate, nothing more was heard of him by the family. Lizzie is reportedly buried at Anderson's Bay Cemetery, along with her baby.

So ... where is the tie-in with Ngāi Tahu?

Mary Robinson, Lizzie's sister, married James Waddell, a blacksmith and farrier, and they eventually made their home in Edendale in Southland. Their six daughters Josie, Marjorie, Clare, Rona, Kathleen and Valerie, and son James, grew up there. Marjorie married William Charles Hewitt, who was Ngāi Tahu, in 1948. William's mother was Carrie Goomes, daughter of Sarah

Mary & Lizzie Robinson



Spencer and Charles Goomes. *Time and Tide* by Georgina Ellis gives an excellent account of the family from this point (page 38). William (Bill) and Marjorie's children – Carmel, Erin, Paul, Gregory, Wayne and Cecily – are all Ngāi Tahu.

This then is Lizzie's story. But one mystery still remains. Who put her photograph behind the picture of the Virgin Mary?
nā Val O'Brien rūau ko Wayne Hewitt

Crofts Sisters' Album

The Crofts sisters performing at Aukaha Kia Kaha, September 2000.

The voices are pure, the talent natural, the harmony unique – it is no understatement to say that the Crofts family are known throughout Ngāi Tahu for their sweet harmonies.

The Crofts sisters, Wendi, Reimona and Liz, have grown up surrounded by music and have together accumulated years of singing and performing experience. With such extensive backgrounds in music it comes as no surprise to hear that the sisters' talent has culminated in the making of an album.

The album – yet to be named – featuring 12 tracks, can be described as a repository of the past. Each song selected for the album has been written either to commemorate or celebrate occasions that recognise tāua and pōua or significant events of the past. The album encapsulates whakapapa and whakatauki and is a celebration of being Māori in Te Waipounamu.

The album is a blend of old and new, traditional and contemporary and is musically influenced by the decades of big band experience of Ruahine and Johnno Crofts. Complementing the natural talent and vocal ability of the sisters, the album features semi-acoustic, jazz chords and a brass section.

Produced by Shane Padlie the album has sourced a small amount of funding from Creative New Zealand. More significantly the album has gained tremendous support from people within the music industry who have donated their time and skills all without financial gain. It is such generosity that has contributed to the wairua and mana of the album.

The album is due to be released later this year, so keep your eyes peeled and your ears tuned for further information.



Ko Tahu, Ko Au

Ko Tahu, Ko Au: Kāi Tahu Tribal Identity by Hana O'Regan (Potiki) is a celebration of Kāi Tahu identity, an identity which has prevailed against forces which, at times, have denied its very existence. At the book's heart are the stories of Cath Brown, Sir Tipene O'Regan, Tahu Potiki, Terry Ryan, Dr Te Maire Tau, Mahana Walsh and the late George Te Au, to whom the book is dedicated. They share their experiences of being Kāi Tahu, what this has meant for them and their vision for the future. The book is enriched by photographs from family and Ngāi Tahu collections.

Launched on September 28 at Te Mātauranga Māori, Christchurch Polytechnic Institute of Technology, the book examines being Māori from a uniquely southern perspective and the pressures that identity has faced from North Island, pan-tribal and urban Māori identities.

Ko Tahu, Ko Au is an important work in the context of national soul-searching on issues of identity and race relations. "I wrote this book to encourage debate on identity issues, such as the role of te reo and tikaka in identity, within the iwi and beyond", said Hana.

This is the first book published by Horomaka Publishing, a company set up by Ross Calman and Ariana Tikao (both Kāi Tahu) and based in Christchurch. Their aim is to share the stories of Kāi Tahu with the wider world. They are hoping that this book will be the first of many.

The book costs \$29.95 (including gst, plus \$3 postage and packaging within New Zealand) and can be ordered directly from Horomaka Publishing, phone/fax (03) 3856992, email horomaka@actrix.co.nz. It will also be on sale at the Hui-ā-Tau in Awarua.



The end of an era

After nearly 40 years at the helm, Sid Ashton is stepping down from his position of Chief Executive Officer with Te Rūnanga o Ngāi Tahu in December. Sid won't be leaving us altogether however, he will take up the position of Secretary of Te Rūnanga o Ngāi Tahu to support the new CEO and to pass on the wealth of institutional knowledge he has gained over his time with the iwi.

Sid joined the Ngāi Tahu Trust Board in 1963 as acting Secretary. At the time he was a chartered accountant with Ashton, Wheelans & Hegan, of whom the trust board was a client. In those days the board consisted of seven members who met on a quarterly basis at the small property owned by Ngāi Tahu in Kaiapoi. They were a small operation whose responsibility was to distribute education grants and pensions to kaumātua along with managing a couple of property investments.

Sid has been a significant figure in the history of Ngāi Tahu. Through his prudent and professional financial management and the introduction of sound governance principles, the iwi has built a strong and sustainable base for us and our children after us.



Pat Robinson

Patrick Bernard (Pat) Robinson was appointed a Member of the New Zealand Order of Merit in the Queen's Birthday Honours for his services to local government and the community. At 69 years of age he has been serving the community and/or local government extensively over a period of approximately 50 years.

Pat lives in the Hokianga. He is currently chairperson of the Hokianga Community Board, as well as representing the north on the NZ Community Board's National Committee. He has also served as chairperson of the Mid-North Safer Community Council.

Prior to moving to the far north "to retire" some nine years ago, he served as Deputy Mayor of Manukau City, where he was also a councillor for 15 years. He was the South Auckland Civil Defence Controller and foundation chairperson of the Manurewa Citizens' Advice Bureau, the first organised CAB in New Zealand.

Pat is a descendant of Takaroa Makutu and Peti Huntly. Records show that Takaroa Makutu's father was Te Karue, who played a major part in defending land rights at Tūa Marina (Wairau Incident).



Celebrating Five Generations



Kate Ruru (Auntie Keita) pictured with her eldest daughter Maureen Matatau Zimmerman (nēe Ruru), granddaughter Patricia Ann Zimmerman (standing), great-granddaughter Elianna Aroha Bragger and great-great-granddaughter, Panatahi Matenui Aroha Kahukura.

The Name's Bond

In issue 12 of *te Karaka* we profiled successful young cricketer Shane Bond who was at the time playing cricket in England. Since that time Shane has returned home, become a policeman and was selected in the New Zealand A cricket team who recently had a successful tour of India and Pakistan, including a win in the Buchi Babu Invitational Tournament. A demon bowler, Shane has his sights set on being the fastest in New Zealand. Shane played a limited number of games last season as he was focusing on his new career in the police force in Christchurch. However, he says that having less time playing the game he has had to make the most of every moment he has.

While Shane is in the team for his ability with the ball he is also valuable as a lower-order batsman, which he proved on more than one occasion, helping to put vital runs on the board during the tour.



Photo courtesy of the Press

Two events in recent months have led me to think more deeply about the media and the enormous influence it has on our world view. The first was making a presentation to a group of editors at the Newspaper Publishers' Association and the other was being interviewed by a group of journalism students.

The media are probably the most powerful and influential grouping of people in New Zealand. In their hands rest the power to cover events, developments, trends, opinions and also the power not to cover them. The media can make or break reputations – of individual people, groups or organisations.

What we know about what is happening, in our suburbs, our towns and cities, our country and about our people is largely a result of decisions taken in the editorial meetings held each day in the newsrooms around the country.

It seems to me that the New Zealand print media has in general sunk to a very superficial level when it comes to the reporting of Māori issues. There is little in-depth reporting or considered analysis.

On the whole, it seems Māori coverage is confined to quick "hit and run" stories – mostly about squabbles, mismanagement and once-over-lightly sensational Treaty stories. To be fair, we also acknowledge that from time to time there is positive coverage, especially if there is a good picture involved.

The Government's Closing the Gaps flagship programme was a prime example. The media treated this as purely a political exercise, with debate raging on in Parliament, between the Government and Opposition parties, with supporting roles by Government departments and agencies.

Throughout the process the media seemed to forget who Closing the Gaps was supposed to be for – it was us, Māori. What did we think of the programme? Had Government consulted us about these initiatives? Did we have any input? There were many questions to be asked.

Then there was the predictable backlash against Māori and the Closing the Gaps policies and just as quickly, it was all over. The Closing the Gaps title was gone, but we were told the programme continued.

What did Māori think? Were we disappointed, upset, angry? Were we just pawns being moved around expediently on the big national political chessboard? It seems bizarre that the subject matter of the policy was never asked how they felt about the whole process.

Another important issue is the Treaty of Waitangi fisheries allocation. This is one of the great tragedies of recent times for Māori. For ten long years there has been on-going legal battles over who gets what of the now-estimated \$850 million settlement pot sitting in the custody of Te Ohu Kai Moana, the Treaty of Waitangi Fisheries Commission in Wellington.

Only a small proportion of that money has so far been spent on the very people in New Zealand who most desperately need it for their social and economic development – Māori. Yet many lawyers – both Māori and Pākehā – have got very rich out of the fisheries

litigation industry.

Earlier this year I went to London to represent Ngāi Tahu at the latest wasteful episode in this ongoing saga. The Privy Council hearing took three days and it is estimated the overall cost was a whopping \$1.5 million.

I have to say that I am overcome with sadness when I think of the hundreds of Māori – including many children – seeing through this cold winter in third-world hovels without electricity or water. The average annual income for Ngāi Tahu men is \$15,000 and for Ngāi Tahu women, \$11,000 – sobering statistics.

The cost of just that London hearing could have made a very real difference to the poorest of our people. Giving them a chance to grasp at a life where there is promise and self-reliance.

When I returned from London, I wrote what I regarded was a hard-hitting column for a major newspaper on this issue. I called for Māori leadership to step up to the mark – without their lawyers – and urgently sort out their differences over the fisheries allocation. Of course the winners will not just be Māori, but all New Zealanders. The editor, who will remain nameless, returned the column because it, quote "didn't add anything new", end quote.

Something I always get calls from the media on is when other iwi are in trouble. Whenever Tainui are in the news I get phonecalls from reporters saying, "Mark, what's your reaction to this latest Tainui business?" I am not going to comment on Tainui – not today, not ever.

I deeply resent the fact that the media appear to be circling some Māori and trying to tempt other Māori into clobbering them with their disapproval.

What the media does not seem to understand is that once the Settlement payment has been handed over, it is no longer taxpayers' money. It belongs to the iwi. Therefore, why is there such an obsession with Māori settlement money?

Is there the same obsession with the collapse of Qantas New Zealand, with receivership losses of up to \$100 million to New Zealand public and private companies? As for the Hartner collapse, the true scale and hardship to its victims and their dependants has yet to be fully reported on and is of a bigger magnitude than anything that may or may not have happened with Tainui.

Where is the equity here? Or do Māori stuff-ups make better copy? In my opinion the media carries the responsibility to make an effort to move out of their monocultural comfort zones and provide the paying public with a more sophisticated analysis of Māori issues and events.



Keeping The Records Straight –

Some Thoughts on the Ngāi Tahu Deeds

nā Harry Evison

On June 11, 1998, Mr Anthony Hearn QC spoke at a Christchurch City Plan hearing. He was representing some bach owners at Taylors Mistake near the city, whose occupation of public land was being challenged. As reported by the *Press* next day, Mr Hearn said:

The bach owners are the original people of the land. They are as much the tangata whenua in terms of the Treaty of Waitangi as other groups of people. It is possible to interpret the Treaty as relating to all New Zealanders, not just Māori. There is no reason why Europeans should not make claims before the Waitangi Tribunal.

These claims were based on two items of evidence supplied to Mr Hearn by some young university graduate students. The first was that Māori had never lived in the Taylors Mistake area of Christchurch, and that therefore the first Europeans were the true tangata whenua. The second was that in Article Two of the Māori version of the treaty, tino rangatiratanga is guaranteed to "ngā tangata katoa o Nū Tīrani" – that is, "all the people of New Zealand".

There is ample historical evidence, not used by the students, that Māori inhabited the area in question before Europeans arrived. So Mr Hearn's "tangata whenua" claim is mistaken. Secondly, Article Two certainly says "ngā tangata katoa o Nū Tīrani". But a document cannot be validly interpreted by taking one phrase out of context. The treaty's preamble says it is negotiated with "ngā tangata Māori katoa", and Article Three uses the same phrase. In this context, Article Two can apply only to Māori.

Mr Hearn is a prominent lawyer and represented the Crown against Ngāi Tahu at the Waitangi Tribunal in 1987. However, his claims about

tangata whenua and Article Two were mistaken because his evidence was incorrect. Without reliable historical evidence, anyone can be led astray.

Incorrect evidence in Ngāi Tahu documents

In the Ngāi Tahu Deed of Settlement and the Ngāi Tahu Claims Settlement Act of 1998 there are incorrect lists of Ngāi Tahu signatories to Crown purchases of Ngāi Tahu lands. They do not agree with the original deeds. The Deed of Settlement and the Settlement Act will stand as historical documents. Unless something is done to correct the errors they contain, future scholars and lawyers may well be led astray.

Most of the errors came from the Waitangi Tribunal's Ngāi Tahu Report. The Tribunal when hearing the Ngāi Tahu claim did not ask the Crown for the original deeds. They relied instead on old government transcripts. There seemed to be some uncertainty about where the original deeds could be found, or whether they could be found.

Kemp's Deed, 1848

Kemp's Deed was the Crown's means of acquiring the Ngāi Tahu rights to most of Canterbury and Otago. It was signed at Akaroa on June 12, 1848. Kemp reported that 40 Ngāi Tahu rangatira had signed the deed. All the old history books agree that there were 40 signatories. So do the Waitangi Tribunal's Ngāi Tahu Report, the Ngāi Tahu Deed of Settlement, and the Ngāi Tahu Claims Settlement Act. Moreover, they list the 40 names.

The official story that 40 Ngāi Tahu rangatira signed Kemp's Deed

was always very helpful to the Crown. For example, in 1868 Heremaia Mautai of Wairewa challenged Kemp's Deed at the Native Land Court in Christchurch. He said that he had not signed Kemp's Deed and claimed that therefore Kaitorete still belonged to him and his hapū. But Chief Judge Fenton upheld the deed and dismissed Mautai's claim, on the grounds that the 40 signatures on the deed represented a majority of Ngāi Tahu.

Other rangatira listed as signatories went on denying that they had signed Kemp's Deed, including John Topi Patuki, Waruwarutu, and Teoti Wiremu Metehau (Pakipaki). Metehau even wrote to the Queen complaining that he had not signed Kemp's Deed and had therefore not sold his land rights. Topi Patuki complained to the Smith-Nairn Commission in 1879 about his name being written on Kemp's Deed by proxy. "I was sold like a bullock", he said. "What's to be done with my name on this deed?" Were these rangatira lying?

What does Kemp's Deed really say?

In July 1990, during the closing stages of the Waitangi Tribunal's Ngāi Tahu Claim, I was in Wellington looking at a National Library exhibition. In one of the glass cases to my surprise I saw Kemp's Deed, for the first time. There were 39 Māori names in the signature panel, not 40. I already knew Kemp's handwriting. Looking closely, I saw that 21 of the alleged signatures were written by Kemp himself, and unsigned. Two others were in Horomona Pohio's handwriting and unsigned. Only 16 of Kemp's Māori

"signatures" were actually signed. The rest were therefore not signatures at all.

When Kemp got back to the North Island in June 1848 with his deed, he had reported: "I've got 40 signatures. Most of the Ngāi Tahu chiefs have signed." Governor Grey was pleased and promoted him. But if Kemp had said, "I've only got sixteen signatures; most of the Ngāi Tahu chiefs have not signed", the Governor would have been cross. Kemp would have had to go back to Akaroa to try again, offering better terms to Ngāi Tahu.

In my book *Te Wai Pounamu, the Greenstone Island* I give a 10-page analysis of the Kemp's Deed "signatures". The unsigned names on the deed are those of Karetai, Te Whaikai Pokene, Rangi Whakana, Te Hararu, Haereroa, Te Raki, Te Matahara, Topi Patuki, Kihau, Korako, Waruwarutu, Taki, Hape, Tuauau, Tuahuru, Metehau (twice), and six others not positively identified. As far as I know, no one has faulted my analysis (except "Te Matahara" is misprinted).

The Waitangi Tribunal's View

I reported the false signatures on Kemp's Deed to the Waitangi Tribunal in August 1990. The Tribunal had already finished hearing evidence, but they received my information (Z14 and Z41 in the Tribunal's record of documents in the Ngāi Tahu Report). The Tribunal agreed that "a large number of chiefs, possibly a majority, did not mark the deed" (page 418). But they rejected my suggestion that Kemp had fiddled the signatures. Their reasons were that, firstly, no one had ever found fault with Kemp's Deed in this way before. "Then," said the

Tribunal, "given that the deed was witnessed by reputable men and that the signatures and marks are interspersed on the sheet, the tribunal can only conclude that those who were named but did not sign still gave their consent to the agreement."

Even if one accepts this argument about the unsigned names, the fact remains that these people did not sign and it is incorrect to list them as signatories. The Ngāi Tahu Deed of Settlement added two more errors to the Kemp's Deed list. The fictitious name "Pukari" is added and "Topi Kihau" is entered as one name. These errors are now also enshrined in the Ngāi Tahu Claims Settlement Act.

The Port Levy Deed, 1849

The signatures on the Port Levy deed arranged by Commissioner Walter Mantell in 1849 appear to be genuine, except for those of Tamakeke, Te Kapiti and Wi Karaweko, which are also marked as having been signed "by proxy". How could someone sign away his lands by proxy? The sale of land in New Zealand requires the signature either of the owner or of someone who holds a legally valid power of attorney on behalf of the owner. Mantell did not claim that anyone had a legal power of attorney to sign the deed on behalf of Tamakeke, Te Kapiti or Wi Karaweko.

Topi Patuki's reaction before the Smith-Nairn Commission (mentioned above) on finding that his name had been written "by proxy" on Kemp's Deed without his knowledge, makes the use of this device by Kemp and Mantell look very suspicious. If Tamakeke had been alive to give evidence at the Commission, his reaction may well

have been the same as Patuki's, for, according to Mantell's own report of the Port Levy purchase, Tamakeke bitterly opposed Mantell's terms from the start and left for Wairewa well before the deed was signed.

The Waitangi Tribunal's list of signatories for the Port Levy Purchase shows Tamakeke, Te Kapiti and Wi Karaweko as having "signed by proxy", but the expression is omitted from the Ngāi Tahu Deed of Settlement and from the Ngāi Tahu Claims Settlement Act, where the three appear as genuine signatories.

The Murihiku Deed, 1853

The Murihiku Deed of 1853, also arranged by Commissioner Mantell, bears 58 Māori names, all listed as signatories in the Waitangi Tribunal Ngāi Tahu Report, the Ngāi Tahu Deed of Settlement and the Ngāi Tahu Claims Settlement Act. When I examined the original Murihiku deed in the Lands Department strongroom in Wellington, I saw that thirty of these names are unsigned on the deed. A large proportion of these thirty are in one handwriting, obviously that of a clerk. They are not signatures. The Waitangi Tribunal decided, as for Kemp's Deed, that the Māori whose names were unsigned must have agreed to the deed, otherwise their names would not have been included.

A serious matter ...

I think something should be done to rectify the flawed deed signatories lists in the Ngāi Tahu Deed of Settlement and the Ngāi Tahu Claims Settlement Act, for the following reasons.

First, Ngāi Tahu scholars and researchers, and others, are likely to turn to the Deed of Settlement and

cont. over...

to the Settlement Act from now on as being reliable resources for their studies. People are going to say: "Kemp's purchase proved to be a swindle. So why did 40 rangatira, representing about two-thirds of Ngāi Tahu, sign the deed?" It makes a big difference to know that only 16, or about a quarter of the total did so. It means that some trusted Kemp, but most did not.

Secondly, we know that the acquisition of the ancestral lands by the Crown was a matter of grave importance, and much anguish, to the tipuna who bore the responsibility at that time. Those rangatira who signed the deeds had their reasons for signing, and those who did not sign had their reasons for not signing. It is wrong to lump them together – we should respect their differences. We owe it to the tipuna to ensure that our use of their names is tika. It is not something to trifle with.

Thirdly, the nine original Ngāi Tahu deeds now held in Wellington archives will get increasingly difficult to access. Most of the documents are written in ordinary ink on ordinary paper. As they become older and more fragile, the Wellington archivists will have to restrict access to them. It is not going to remain possible for researchers to have ready access to the deeds in Wellington, even if they can afford

to go there.

Finally, and incidentally, thanks to the success of the Ngāi Tahu Claim, Ngāi Tahu now has a higher profile. A higher profile, as old soldiers know, makes an easier target if anything is found to be wrong.

A Solution

Recently a Ngāi Tahu rūnanga representative asked me how he could find out the true names of the signatories to the Crown's purchase deed for his rohe. I had to tell him that the only way to find this out is to go to Wellington and seek admission to the Land Information archives so as to inspect the actual deed, since the published lists cannot be relied on.

Transferring your research to Wellington is an expensive and time-consuming process. What is needed is to have all nine Ngāi Tahu Crown purchase deeds in a form that is completely reliable and easily portable for the use of those who want to study them.

I have discussed with Land Information officials in Wellington a project that could achieve this. First, a researcher with knowledge and experience of the deeds would need to get access to the archives in Wellington to identify the authentic deed documents in question. Secondly, Land Information could be

asked to allow an approved Wellington laboratory, subject to adequate security precautions, to make high quality, certified photographic images of the documents on film, which would be purchased as a research resource by Ngāi Tahu or whoever else was to administer the project. The ideal objective would then be to publish a book, suitable for students, researchers and general readers, containing the authentic images of the deeds, and telling their story in the context of this important period in New Zealand history. I have reported this suggestion to our Kaiwhakahaere, Mark Solomon, for the consideration of the Ngāi Tahu authorities.

Editor's note: Further to Harry's suggestion, the Cultural and Identity Unit within Ngāi Tahu Development Corporation is currently working with Harry to have the deeds photographed under the auspices of the Ngāi Tahu Archives.

Harry Evison has specialised in New Zealand colonial history, and has been a historian for Ngāi Tahu. His most recent book is The Long Dispute: Māori Land Rights and European Colonisation in Southern New Zealand (Canterbury University Press, 1997).



Left: A reduced photocopy of Māori signatures from the original Kemp's Deed. Sharp eyes may tell which are true signatures and which are not. John Tikao, John Pere, Matiaha (Tiramorehu), Rehe, Pukenui, Te Uki, Pohau, Wiremu Te Raki, Solomon Pohio, and Tiare Wetere have signed their own names. The names of Taiaroa, Maopo, Paora Tau, Tainui, Koti, and Potiki, are written by Kemp and properly signed alongside with the chiefs' tohu. Te Whaikai Pokene and Rangi Whakana are written by Pohio and unsigned. The rest are written by Kemp and unsigned; the ticks and asterisks were put in later.

From a Bunch of Boxes to a Successful Administration Hub

DAVID O'CONNELL



David in Cath Brown's pā harakeke

nā Helen Brown

David O'Connell was the first rūnanga administrator ever to be employed. He took up his post at Taumutu in 1997 without any real knowledge of the scale of the work or the extent of its future development. Today, four and a half years later, as he settles into a new position in Natural Resources at Te Rūnanga o Ngāi Tahu, he reflects on the challenges and the impact that his work has had on rūnanga life.

As the newly appointed Projects Coordinator for Natural Resources at Te Rūnanga o Ngāi Tahu, David O'Connell is exceptional in his lack of tertiary training in Resource Management. It is hands-on experience that has landed him this position. While rūnanga administrator for Taumutu he was "thrown in the deep end" of natural resource issues and forced to learn on the job. "Within the unit I come with quite a different perspective because I've grown out of a grass roots papatipu rūnanga base as opposed to having studied it at university. How you apply it going by the book as opposed to how you apply it practically are two different worlds." And while David has now moved on from his role as rūnanga administrator he can take a lot of credit for development of Te Taumutu Rūnanga over the last few years.

In the years prior to the appointment of a rūnanga administrator, members of Taumutu Rūnanga had been "administrating" but not in a cohesive way that enabled ease of information retrieval. David inherited a paper-work nightmare – "My first job involved trundling out in my car around various rūnanga members' houses and picking up boxes and boxes and boxes of letters". This mass of historical material kept him busy for months developing a filing system at his centrally located office in the trust board building in Armagh Street. During this time his ventures into resource management also began as he was called upon to liaise between the rūnanga and other bodies such as DOC and the Ministry of Fisheries. Previous work with the whakapapa unit as an enrolments officer had given David an awareness of tribal perspectives but as the rūnanga administrator he learned that he "had to wear all hats at all times on all issues". Perhaps the greatest challenge lay in the expectation that he pick up all the views of rūnanga members and respond to requests and questioning on their behalf.

Creating an administrative centre for the rūnanga made for greater accessibility and visibility.

With this came an ever-increasing workload. External funding enabled David to employ an administrative assistant (Rose Nutira) and later a Natural Resources Administrator (Teriana Smith) which freed him up to strengthen relationships with external bodies like the councils and ministries of the Crown. Further community funding allowed for the setting up of whānau development programmes and wānanga that got the whole whānau of Taumutu engaging in the marae. Says David: "We ran eeling and weaving wānanga which led to more interaction as an extended whānau. This was an integral part of building the rūnanga whānau, which encapsulates and provides for all generations to engage in and discuss where they want to be."

Participation in the Deed of Settlement brought a "hands on" approach to David's work as he ensured settlement details matched the understandings and expectations of rūnanga members. Beyond this, the job grew into a managerial role that involved getting policy documents together and ensuring that the rūnanga was never limited constitutionally. This was a time of great growth tribally as well as within the rūnanga as the Deed of Settlement was progressing and Te

Rūnanga o Ngāi Tahu was becoming established.

Tribal identity was strengthening internally, while externally the awareness of Ngāi Tahu within the wider community was growing. "When we didn't have many employees Ngāi Tahu wasn't out in the community and in the forums ... as that capacity has grown and we've been able to sit at the council table and front up to the ministries, our recognition by the Treaty partner has grown. With that you start to become a Treaty partner with the same level of ability." When David speaks of ability he is primarily referring to the "ability to challenge". The relationships he has forged on behalf of Te Taumutu Rūnanga have been fundamental in making it known that his rūnanga is a force to be reckoned with. As David says "we're not just a group of Māori who are going to front up and have a whinge and they'll never see us again – we've actually got processes to keep them on their toes."

Today 3.5 staff are employed at Te Taumutu Rūnanga in Christchurch and at the marae. The financial growth post-Settlement

sees the rūnanga managing around \$1.8 million – an amount that could never have been handled by what David calls the "shoebox accounting system" that was in place when he arrived. More obligations and responsibilities come with having to manage increased assets so he stresses the need for his successor to be skilled in financial management.

It is obvious though that his position at Taumutu was not just about paper shuffling and official procedures. His work has seen extended whānau come closer together, the forging of a spirited rūnanga identity and a strong perception of the rūnanga in the wider community. David concludes: "It was exciting to be part of working and developing something from absolutely nothing through to a functional working organisation that can now receive any issue from any organisation and have the processes and ability to deal with it. (We are now) seen as an organisation with the capacity to continue going forward. There's no longer any excuse that they don't know Taumutu Rūnanga is there."

Te Mana Mahi

From its neatly groomed street frontage the bungalow at number 448 Gloucester Street looks like any other house. But on school-day afternoons it becomes a hive of educational activity as the Positive Directions Trust kicks into action. Trust Coordinator Phil Tikao (Kāi Tahu, Ngāti Kahungunu) heads a committed team who are working hard to improve numeracy, literacy and IT skills among young Māori in the eastern suburbs through implementation of their self-designed, after-school education programme, Te Mana Mahi.

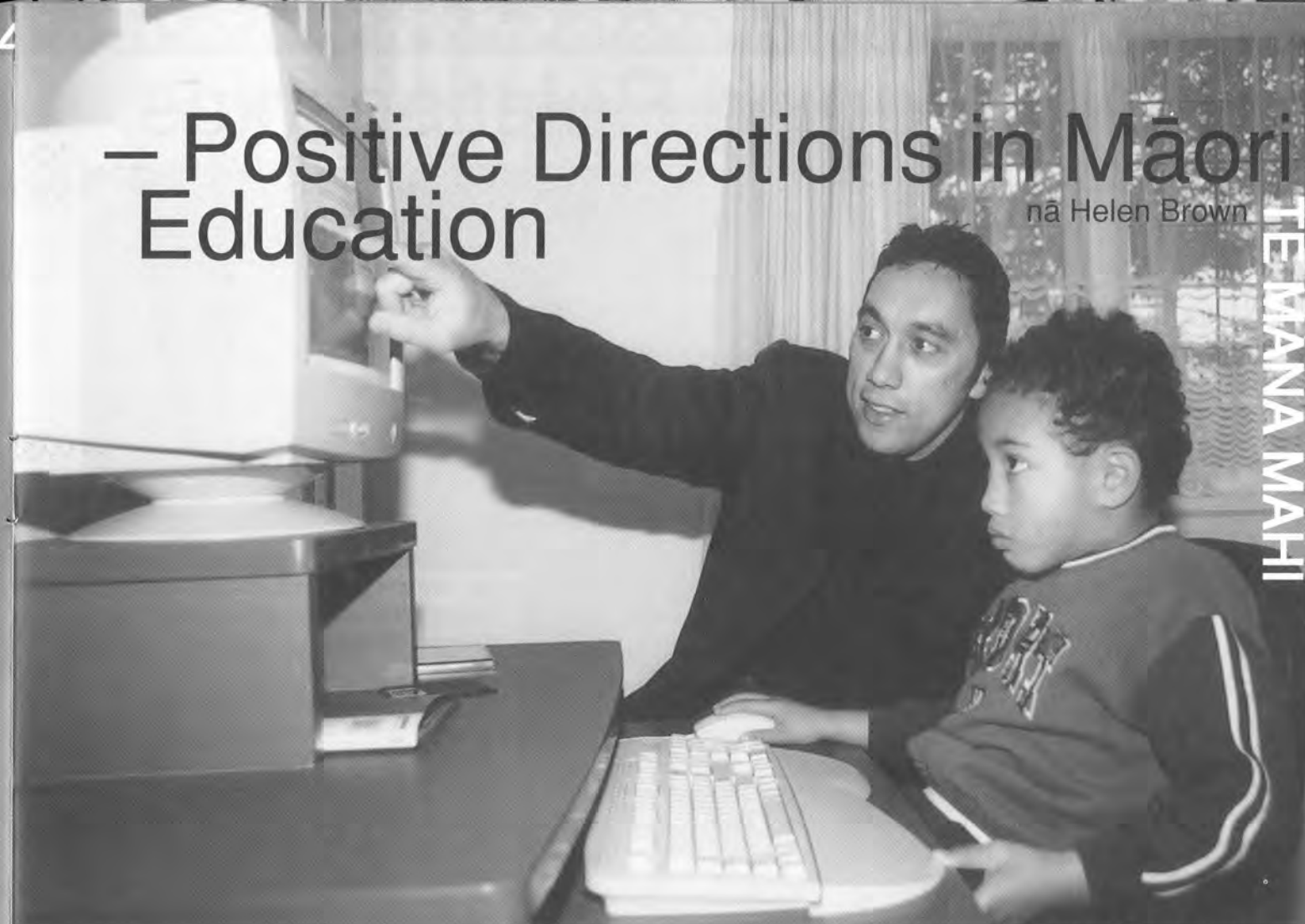
"We're doing a Kip McGrath for free and for Māori kids", says Tikao, whose programme has been running for two terms now. It has received only positive feedback to date from both the schools involved and, perhaps more importantly, from the kids themselves. "It's great because they love it and they're attentive which is sometimes not the case at school", says Tikao, who is employed full-time by the trust as a teacher trainer and administrator of the Te Mana Mahi programme. This is a first for a trust that has not previously had a paid employee. Tikao, who comes from a background in youth work and has been involved in the trust since its inception in the late 1980s, says he feels privileged to hold this position.

Positive Directions Trust is a non-profit charitable trust that was initially established as a role-modelling organisation for young Māori and Polynesian youth in the Aranui area. "We were a bunch of people who wanted to give something back to our communities – we thought hey this will be fun", says Tikao. The group began organising fun days and sports festivals. They were later involved in truancy work and other community projects. This year after a brief period of dormancy the trust has refuelled, redirected itself and obtained

– Positive Directions in Māori Education

nā Helen Brown

TE MANA MAHI



Phil Tikao at work with one of his students

community funding. CEG, Lotteries, Te Puni Kōkiri and the Community Trust are their main funding providers, with future plans for an application to the Ministry of Education for backing.

The Positive Directions Trust opened its doors in January this year following an extensive search for the ideal location, having been previously non-site specific. The main aim of the group is to upskill young Māori in areas of information technology that they would otherwise not often have the opportunity to learn about. Literacy and numeracy training has been incorporated into basic computer training. Designed by Phil Tikao and Shane Hoani, an IT consultant, Te Mana Mahi focuses on the learning needs of young Māori and is based on research into Māori educational needs and specifically of those Māori kids in eastern Christchurch communities.

Numeracy and literacy training centred on fun learning through game-playing and the employment of young Māori as teachers are factors which contribute towards

getting the best response and learning outcomes from the kids involved. Integral to the Te Mana Mahi process is the employment as tutors of young Māori interested in becoming teachers in the future. "This gets their careers up and running and the kids respond well to younger teachers", says Tikao.

Two schools are invited to be involved in the programme each term, with places offered for up to 32 children aged between five and twelve years who attend one afternoon session a week for the duration of the school term. The IT component of the programme is attractive to kids who generally jump at the chance when they hear computers are involved. Often schools would like to send more children than Te Mana Mahi can cater for at present, but plans are underway to expand and duplicate the programme in other areas of the city because, as Tikao says, "there are just so many young Māori who are missing out".

The trust is now looking to broaden its work further and has recently completed development of

a leadership mentoring programme for Māori women which is set to become a major focus for Positive Directions Trust in the coming year. Called Wahine Toa, it aims to attract young Māori women into positions of leadership on local government bodies and community trusts where the presence of young Māori is near nil.

Wahine Toa will offer general business administration training and facilitation into work experience appointments as minute takers and chairpersons at meetings. Recruitment and the establishment of links with local bodies is due to begin soon. If this programme progresses in the same manner as Te Mana Mahi then it is sure to succeed. The achievements and ongoing development of the Positive Directions Trust are testimony to the commitment, community spirit and generosity of people like Phil Tikao, who approaches his work with boundless positivity: "I wouldn't trade this work. It's fun. It's rewarding. It's just a great job."



David on the steps of Parliament with Auntie Jill Marsh (left) and Tāua Maria Johnson during the Claims Act Third Reading

Strengthening Relationships in the Community

Following the Ngāi Tahu Settlement our relationship with a number of groups and organisations has developed as the community begins to understand and implement the workings of the Treaty. One of those relationships is with the Fish and Game Council.

The Fish and Game Council represents the interests of anglers and game-bird hunters in New Zealand. The council works to manage, enhance and maintain sports fish and game. Sports fish include most exotic freshwater fish such as trout, salmon, carp and mackinaw. Game birds are black swan, canada goose, ducks (mallards, grey duck, paradise ducks, spoonbill duck/shoveller), pūkeko, partridge, pheasant, quail, and chukar.

During Settlement negotiations Ngāi Tahu recognised the need to have input into the management of native species that were the responsibility of the council. As a result Te Rūnanga o Ngāi Tahu is now a statutory advisor for the native gamebirds managed by the Fish and Game Council. This includes pūtakitaki (paradise shelduck), maunu/pārera (grey duck), tētē (shoveler) and pākura/pūkeko.

Te Rūnanga o Ngāi Tahu also has a co-opted Ngāi Tahu representative on each of the six councils within the rohe. Nominations were called for from rūnanga to represent Ngāi Tahu on each council, with the following representatives being chosen:

Otago – Terry Broad (Ōtākou Rūnaka)

Southland – Jane Kitson (Ōraka-Aparima Rūnaka)

West Coast – Alistair Climo (Kāti Waewae)

Nelson/Marlborough – Owen Woods (Kaikōura Rūnanga)

North Canterbury – Don Brown (Taumutu Rūnanga)

Central South – Ben Reihana (Arowhenua Rūnaka)



(l-r): Don Brown, Owen Woods, Jane Kitson, Terry Broad, Alistair Climo, Ben Reihana

The role of these co-opted members is to increase the profile of Ngāi Tahu on the councils and to help ensure Ngāi Tahu interests are taken into account by the councils in their decision-making process.

The Ngāi Tahu representatives are supported through the Natural Resources Unit of the Office of Te Rūnanga o Ngāi Tahu who facilitate annual wānanga with the representatives to discuss various issues.

Jane Kitson says: "We have a good relationship with our local Fish and Game Council and I am sure that we have added value to the relationship. We have been able to assist the council in understanding cultural values and on World Wetlands Day we worked together to create awareness of the issues relating to the restoration of the wetlands. Perhaps the greatest point of conflict from our rūnanga perspective is that management of introduced species can have higher precedence than native species. Now that we have representation on the council we can work together to address and understand these issues."

The role of Te Rūnanga o Ngāi Tahu as statutory advisor (through the Natural Resources Unit) has already brought success in reducing the bag number of pūkeko in the rohe of the Kaikōura Rūnanga. The rūnanga had concerns that the daily bag limit (15) for pūkeko did not reflect the actual numbers in their

rohe, but reflected numbers of pūkeko in other parts of the region, such as Nelson, where pūkeko are numerous and considered a pest by market gardeners. The Kaikōura bag limit has now been reduced to two. Bag limits of grey duck were also reduced in the Central South Island region, from 25 to 5, to reflect the rarity of greys on the east coast due to loss of habitat and cross-breeding with mallards.

An important issue where Ngāi Tahu and Fish and Game have a lot in common is over water quality/quantity for fish habitat. There is potential to work even more closely together on Resource Management Act issues such as these with the increase of dairying conversions.

The role of the representatives is more than to have a Māori face at council meetings. "Our presence on the councils is also useful in addressing conflicts that exist between our traditions and modern regulations. These are not always complementary but by communicating and working together we are able to address some of these issues", says Ben Reihana.

It is envisaged that the relationship with Fish and Game will continue to improve as a result of the Settlement, with no doubt many new challenges for us all along the way.

nā Jackie Curtis

Master of the Canvas

MASTER OF THE CANVAS

To establish a career as an artist takes time, passion, determination and most importantly, talent. Forty-three-year old Ngāi Tahu artist Peter Caley (Kāti Huirapa) has it all and has been working as a professional artist since 1988.

Based in the Far North, Peter works full-time creating his masterpieces both for the local and international market. Recently he held an exhibition of South Island landscapes at the Arthouse in Christchurch and currently he is working on a fully commissioned international project due for completion in October 2002.

Peter describes himself as an inspirational realist who has focused on perfecting his brush techniques and use of colour. Working mainly with oil on canvas his work is remarkably detailed and diverse, including Māori portraits, cultural paintings, characters, wildlife and landscapes. Peter's technique is unique and his work entirely freehand. He enjoys the challenge of working on large-scale works.

Inspired by his father John Scoringe, himself an accomplished artist, Peter went to study at the West Australian Art School in 1974. He left before completing his course but continued on with his training via correspondence and by workshopping with other artists. Peter says that from a very early age he was taken by the work of Salvador Dali, however a trip overseas to see a Monet exhibition in the 1970s fostered in him an appreciation of the Impressionist period and an interest in the Old Masters. Since that time Peter has been strongly influenced by these works studying closely the techniques used.

Peter says that he "just loves to paint, to get recognition for it and to be able to do it without too much hardship". His work takes up much of his time with each painting taking between one and three months to complete and some taking much longer. "There is as much time spent in preparing an art work as in the



Peter Caley with artwork titled 'Tamaki'

actual application", he says. "My studio is a clutter of paintings all being prepared simultaneously, this allows me to give each painting the necessary drying times between layers." And where does his inspiration come from? "My inspiration comes from many arenas – people, events, dreams, the way light sits on the subject, a theme for an entire exhibit or emotion – happy, sad, angry, unjust or even romantic – whatever the emotion, the painting will have a deep sense of meaning and belonging which will be passed on to the viewer."

If you are interested in seeing more of Peter's work, have a look at his web site: <http://www.caleyart.co.nz>.



Kōwhiri River

Courses on Offer

Diploma in Iwi Development

Globally we are in the midst of a significant period of negotiation between dominant colonial governments and indigenous peoples that will continue to see indigenous communities regaining local authority and responsibility for indigenous affairs. Iwi are increasingly being acknowledged, legislatively and economically, as key stakeholders in the affairs of the nation and they are once again emerging as potent entities within New Zealand. Regardless of this opportunity, iwi have long been alienated from the comprehensive responsibility of managing resources, people and the business of self-determination. A qualification in Iwi Development has been developed that will provide the opportunity for a systematic approach to building capacity and growing leadership for the future.

The Diploma in Iwi Development is a Christchurch Polytechnic Institute of Technology (CPIT) qualification to be offered in 2002, pending approval. The course has been developed alongside Ngāi Tahu Development Corporation with the specific intention of reaching those working in iwi development at a rūnaka level or intending to work with iwi and hapū. It attempts to address the base skills and knowledge required to be an effective participant within the area of tribal development.

The Diploma, studied part-time over two years, develops a range of skills that will allow graduates to make a more effective contribution to iwi processes, decision-making and leadership.

The programme consists of eight core courses, with students having a choice of two specified electives. Cross-credits and credit transfer may be available to some students and CPIT recognises and supports prior learning.

The Diploma in Iwi Development has been developed specifically as a distance-delivery course to allow students not residing in Christchurch to undertake this programme. Consequently all students will be required to have access to a computer that is connected to the Internet.

This programme will be delivered through a combination of campus-based workshops, Internet and distance teaching. This will include a web site for information retrieval, a newsgroup that will provide contact and communication between the tutor and students, a roving tutor and a range of lecturers. Guest speakers will also be invited to talk to groups and to share information, experiences and wisdom.

Successful students will be awarded the Diploma in Iwi Development. Should students wish to continue their study on its completion, the diploma is recognised as the first year of the three-year Bachelor of Business Innovation and Enterprise at Christchurch Polytechnic Institute of Technology.

For further information or enrolment forms please contact Te Mātauranga Māori, (03) 379 8150, Christchurch Polytechnic Institute of Technology, PO Box 540, Christchurch.

Ngā Kete e Toru

Ngā Kete e Toru is a one-year full-time course that blends traditional Māori food-gathering and cooking with modern professional chef training.

Unique to the Christchurch Polytechnic Institute of Technology (CPIT) the course includes the City & Guilds general food preparation, New Zealand cuisine, te reo, tikanga and kapa haka, meat training and café, bar & wine service.

Successful students will receive the Christchurch Polytechnic Institute of Technology Certificate in New Zealand Cuisine and the internationally recognised London City & Guilds International Cooking Qualification.

The course, co-tutored by Stan Tawa (Tūwharetoa) and Dave Spice, focuses not only on traditional Māori food-gathering and preparation, but also allows students to make contemporary dishes from traditional kai – if stir-fry pāua and mussels in light Thai curry tempts your taste buds, then this is for you.

Ngā Kete e Toru for 2002 begins on February 4. Enrolments for this programme are limited to a total of 17 students. Enrolled students will be eligible to apply for student loans and some placements are supported by Rangatahi Māia study awards.

For further enquiries contact the Faculty of Commerce, (03) 379 8150, Christchurch Polytechnic Institute of Technology, PO Box 540, Christchurch.

Ngā Kete e Toru – A Student's Perspective

Nicholas Maaka (Ngāi Tahu, Tainui, Waikato, Ngā Puhī) was attracted to Ngā Kete e Toru because it is a professional chef training qualification complemented by a Māori-cooking component. Not only does the programme offer good training opportunities to develop chefing skills but also provides considerable potential opportunities on its completion.

As well as studying full-time, the students of Ngā Kete e Toru have had the opportunity to attend wānanga organised by Te Tapuae o Rehua. These have incorporated whakawhanaungatanga and the opportunity to listen to motivational guest speakers and have to date been a highlight of the year for Nicholas.

Nicholas believes that the success of the course can be attributed to the course tutors, Stan and Dave, who continually offer support to the students and their queries that have arisen throughout the year.

Nicholas is a Study Award recipient from Te Tapuae o Rehua and this has helped enormously with keeping his course costs down.

Asking him to sum up his thoughts of the programme he says, "It's really good, it's choice". What more is there to say.

nā Toni Torepe

Whiti Reia: St Stephen's Church

Ko te Whare Karakia o Hato Tipene te mihana Māori tuatahi i whakatū i Te Waipounamu. He whare ātaahua taua whare, ā, i nōhia e Reverend Canon Stack i tōna taeka atu ki Tuahiwi i te tau 1859.

I āta kōwhiri a Stack i te whenua hei tūka mō tōna whare hou. Ko te wāhi i whiria ai e ia i noho i te taha o tō te iwi kāika "whare pūrākau", arā te wāhi i wānaka ai i kā kōrero-ā-iwi, kā kōrero whakapono me ā rātou pūrākau.

Ko te kaitiaki o tēnei whare wānaka ko te atua Kahukura i tohua nei e te kōpere. I huna tētahi o āna whakapakoko i tētahi wāhi pātata atu ki te whare karakia. I meatia ai he tino tapu taua whakapakoko nā te mea i mauria mai i ruka i a Takitimu, ko tētahi o kā waka tūpuna i haria mai kā Māori ki Aotearoa me Te Waipounamu.

E ai ki kā kōrero a te hau kāika, e noho ana te kēhua o tētahi kurī pako i roto i te whare karakia hei kaitiaki mō kā tākata o taua kāika. Ki ā rātou nā kōrero, nā te kaihautu o te waka Takitimu taua kurī, arā, nā Tamatea-pōkai-whenua.

I tōna hekeka mai ki Te Waipounamu i waiho i a Tamatea tana kurī. Ko te whakapono o Kāi Tahu e noho ana i Kā Pakihi Whakatekateka o Waitaha, e hāereere tonu ana taua kurī i te mata o te whenua hei tohu whakatūpato i kā uri o Tamatea i te mate.

E ai ki ētahi o Kāi Tahu kua kite-ā-kanohi taua kurī, ā he kanohi takata tōna.

He urupā i te taha o te Whare Karakia o Hato Tipene, ā, koinā hoki te wāhi e takoto ana a Te Ruaki, te wahine rakatira i kōrerotia nā i te kōrero mō Waikuku.

St Stephen's Church was the first Māori mission built in the South Island. It is a picturesque building that was occupied by the Rev. Canon Stack who arrived at Tuahiwi in 1859.

Stack chose the site of his building carefully. The church was sited next to the place where local Māori would hold their "whare pūrākau" or "house of learning" where religious instruction was given as well as tribal histories.

The "house of learning" was placed under the guardianship of the god Kahukura who is represented in the rainbow. A carved "god stick" of Kahukura was hidden near the church and it was considered highly sacred as it was said to have come on the Takitimu canoe, which was one of the early canoes that brought the Māori to New Zealand.

Local folklore has it that inside the church is a ghostly "black dog" that is the spiritual guardian of the people of the village. This black dog is said to have belonged to Tamatea-pōkai-whenua, the captain of the famed Takitimu canoe.

During his expedition Tamatea left his dog in the South Island and the Canterbury Ngāi Tahu believe this dog roams the island warning the descendants of its master of danger or death.

To some Ngāi Tahu who have seen it, the face of the dog resembles the face of a man.

Next door to the church is a traditional burial ground where the chieftainess Te Ruaki was buried. It was Te Ruaki whose name is recalled in the story of Waikuku.



Te Pātaka

Kōrero

Kā kupu mō te whānau

Tēnā koutou e te huka mātua. Mā koutou tēnei wāhaka o Te Pātaka Kōrero i tēnei marama. Nā reira hākoru mā, hāku mā, kia mataara! Taihoa ka kiki ā koutou kete kupu i kā kupu ātaahua kia taea ai e koutou te reo Māori te kōrero i a koutou ko ā koutou tamariki e mahi tahi ana!

To all the parents out there, tēnā koutou! This month's issue of Te Pātaka Kōrero is specially designed for you. So mums and dads, be alert! We are going to fill up your te reo kete so you will all be able to use more te reo when you are hanging out with your kids.

Ka titiro hoki tātou ki ētahi kupu o Kāi Tahu hei whakamahi i roto i te kāika. Mā tēnā tō tātou reo e whai oraka anō i roto i tō tātou iwi, nā reira karawhiua koutou katoa!

We will also look at some Kāi Tahu words that you can use in the home. By doing so we will be able to breathe life once again into our language, so "go give it heaps guys!"

Why don't you try working on one new word a week with your children. You don't have to rattle off everything thing in Māori if you are not able to, but you can just try using a new Māori word where you can, and then slowly build up to phrases, and sentences.

It can be as easy as, "Why don't you go and play Whaimomoka outside", or "I'll make it a kaitātāwhāiaka, see who is the fastest at making your beds!"

Nāia ētahi kupu pai mō kā tūmomo para tamariki

Here are some handy words for kids' games:

Kāi Tahu	Te Kupu Pākehā	He kupu taurite
Para	Game/Sport	Kēmu
Para	Play game/sport	Tākaro
Para tamariki	Kids' games/sports	Kēmu tamariki
Whaimomoka	Hide and seek	
Piu, piuraki	Skip with a rope	
Tātāwhāiaka	Compete	Whakataetae
Kaitātāwhāiaka	Contest, competition	Whakataetae
Makamaka	a Riddle	Panga

Nāia ētahi kupu mō kā weruweru/kākahu me te ruma moe
Here are some handy words for clothing and the bedroom:

Kāi Tahu	Te Kupu Pākehā	He kupu taurite
Weruweru	Clothes, garments	Kākahu
Wharekūhā	trousers	Tarau
Whareama	hat	Pōtae
Kokomo	shirt	Hate
Poraka	Jersey	
Koti	Coat	
Kope	Nappy	
Hū	Shoes	
Rara	bed	Moenga
Taukawe	Backpack (to carry child)	

Wanane! Ināianei kei a tātou kā kupu, ā, ka taea hoki e tātou aua kupu te whakamahi i roto i te rāraki kōrero. Kaua e mataku! Ka tīmata tātou i kā kōrero māmā!

Awesome! Now we have some words under our belt, we can start looking at how we might put them into sentences. Don't be scared! We'll start with the easier ones!

<i>Tikina mai tō/ō*</i>	(Kokomo)	Fetch your (shirt)
<i>Kai hea tō/ō</i>	(Whareama)	Where is your (hat)
<i>Whakatikatikahia tō/ō</i>	(Weruweru)	Tidy/make up your (clothes)
<i>Mauria mai tō/ō</i>	(Wharekūhā)	Bring me your (trousers)
<i>Horoia tō/ō</i>	(Kanohi)	Wash your (face)

*You use the "tō" if you are referring to one thing. For two or more things you use "ō", e.g., your jersey = tō pōraka; your shoes = ō hū.

He Kīwaha – Some phrases

Kāi Tahu	Te Tikanga Pākehā	He kīwaha taurite
Auātu	Nevermind	Aua atu, hei aha
Hauata	Don't worry, its an accident!	Hei aha rā
Kua mahiti	It's all gone!	Kua pau
Nāia!	Here it is/there it is!	Anei/arā
Kaua e tūkeke	Don't be lazy	Kaua e māngere
Watua	Give it away	Hoatu
Hōmai	Give it to me	
Waiho	Leave it!	
E aha tāhau?	What's up with you?	He aha tāu?
Maniori	What a noise you make! Shhh!	Turituri
Kai atua	What a hold out!	

Kia whakamutu i tēnei wāhaka, me whakahoki anō ō tātou whakaaro ki kā tūmomo mihi ki te tamaiti. Āpea ka whakaaro koe ... eelii ... kai te kāwari haere a Hana i tana pakeketaka ... heoi anō e hoa mā, whakaponi mai, he ātaahua ēnei tū kupu i roto i te ao Māori, ahakoa tō rātou whakapākehātaka – ka whakatinana ēnei kupu i te nui o te whakaaro aroha ki te tamaiti, nā reira ... whakamahia!

To end this issue of Te Pātaka Kōrero, we should return our thoughts to the kind of praise we can give a child. Now perhaps you are thinking ... Hana's getting soft in her old age ... but believe me people, these sayings are truly beautiful in the Māori world, no matter how they translate, as they embody the depth of the loving thoughts one has for a child, so ... give them a go!

E taku pī
E taku kuru auhuka
E taku iti kahuraki
E taku kuru tekarerewa
E taku piki kōtuku
E taku manu whakaraara

He koi tō hinekaro!
He pukumahi koe!
He takata marae koe!
Tō kaha hoki!
Tō ātaahua hoki!
Ka tau kē koe!

Oh my young bird
Oh my precious greenstone
Oh my little treasure (pounamu)

My precious kōtuku plume (treasure)
Oh my awakening bird (the one who keeps me on my toes)
You are very sharp/bright
You are a hard worker
What a generous person!
How strong you are!
How beautiful you are!
Wow. You look neat!

Nā, kua tae anō tātou ki te mutuka o Te Pātaka Kōrero mō tenei wā. Kua e wareware i a koutou kia patua te taniwha o te whakamā i roto i tēnā, i tēnā o koutou – kia wātea anō koe ki te kōrero i tō tātou reo ātaahua. Ā, kua e whakamā hoki mēnā e ruarua noa iho āu kupu, he pai ake te kupu pakupaku i te kupu kore, ā, mā te wā ka tipu, ka puāwai, ka ora anō!

So, we've once again come to the end of another Pātaka Kōrero. Don't forget guys that we have to combat the taniwha of whakamā in each and everyone of us, so that we can feel free to speak our beautiful language. And don't be embarrassed if you only know a few words, as a few is much better than nothing at all, and given time they will grow, and blossom, and live again.

Noho ora mai koutou, e aku whanauka mā, i roto i kā manaakitaka o te wā. Nāhaku noa,

nā Hana Pōtiki

NGĀI TAHU CORPORATION DEVELOPMENT

tō iwi, tō mana; tō tūraka, tō mahi

Focus on Te Reo

Tōku reo, tōku ohoho,
Tōku reo, tōku māpihi maurea
Tōku reo, tōku whakakai marihi

My language, my awakening
My language, my greatest adornment
My language, my solace and contentment

From the mokopuna and her Pākehā grandfather going fishing, to the young man flirting with an Italian lady in a restaurant, it's all around us. Hinewehi Mohi used it to sing the national anthem, and the new Māori popstars group, Aaria, draw on it all the time. It's used on television and especially on Sundays and the haka just wouldn't be the same without it. What is it? It's our very own reo Māori – it's unique and special and particular to Aotearoa/New Zealand.

Ngāi Tahu Development Corporation's commitment to te reo has seen te reo Māori, its acquisition and development become a priority focus. It is hoped through the Kotahi Mano Kāika, Kotahi Mano Wawata strategy that the use and development of te reo among Ngāi Tahu whānui will flourish over the coming twenty-five years.

So why do people learn te reo and what does it mean for Kāi Tahu people to learn it. How many people are doing it and what do they get out of it? We have a look at some Kāi Tahu people who are learning te reo and loving it. What motivates them to learn it, what the values are in learning it, what they get out of it, where they learnt it and where they hope to go with it.

Peter Clayton and whānau

(Āpiha Whakahaere Tari – Legal and Risk Services Unit)

Ko Te Tapuae o Uenuku te mauka
Ko Waiau-toa te awa
Ko Te Tai o Marokura te moana
Ko Tākitimu te waka
Ko Kāti Kurī te hapū
Ko Takahaka te marae
Ko Rangi Solomon rātou ko Miriama Beaton, ko Rakataha Clayton, ko Miriana Pirika kā tipuna
Ko Raymond Clayton rāua ko Ripeka Solomon ōku mātua
Ko Peter Clayton tōku ikoa
Ko Ma-rea Unahi tāku whaiāipo, ko Rangi rāua ko Poihipi āku tama.
Nā reira tēnā koutou katoa.



Peter Clayton with his partner Ma-Rea and tamariki, Rangi and Poihipi

Ever since I was a young child listening to my elders speaking te reo at my grandparents' house in Ōaro I have been interested in learning the language of my tipuna. Unfortunately during my schooling, Māori was never a mainstream subject in any of the schools.

My partner Ma-rea attended Te Waipounamu Māori Girls' College where she became interested in learning the language. After leaving the college she moved to Kaikōura where she took part in a three-year te reo course tutored by Poutūterangi (John) Stirling and whānau. Our 12-year-old son Rangi went to kōhaka reo at Takahanga Marae when he was a pre-schooler and now wants to attend Te Aute College near Hastings to further his te reo and education. Our 16-month-old baby Poihipi attends kōhaka at Takahanga Marae also and te reo is used in our home.

I have two work colleagues that speak te reo to each other and listening to them speaking our beautiful language just blows me away and makes me crave even more for the knowledge of our unique language.

I have completed a Kia Kūrapa course based at Christchurch Polytechnic, a Reo Rumaki that was held at my haukai of Kaikōura and the Kā Hirika Hōu o Kuri that was also based at Kaikōura and was the most informative of all. One of Uncle Bill's dreams was to implement te reo courses in Kaikōura so that the language would be learnt and heard again all around the marae. Seeing my whānau of all ages participate in the Kā Hirika Hōu o Kuri wānaka reo would have made him proud.

These courses have given me the confidence and the knowledge that I have wanted for so long. To see my son Rangi participate and enjoying the language makes me very proud that the next generation of my whānau will be able to speak te reo. I have always been interested in learning te reo and it's been a personal thing for me, not for money or status but because it appealed to me as a Māori, as Kāi Tahu and as a father, for my children and their children after them.

Mō tātou, ā, mō kā uri e whai ake.

Eru Prendergast

(Kaiako – Te Mātauranga Māori – Te Wānanga o Ōtautahi)

Tāpuketia kia marama ai taku titiro ki Te Ara-a-Kewa
Kia whakarārangi pūkahu ki kā pānakitaka ki Motupōhue
Rūpeke atu rā ki te tai e karakatia mai nei ko Mahaanui
Arā, he uri nō te tokorua a Takena e tū iho mai nei

I suppose I should say that learning the reo is some big spiritual experience, you know standing on the marae and all that, but for me I just like learning it and I think it is fun. The thing I like most is that learning the reo opens you up to another way of thinking and behaving. The reo is also the gateway to the Māori sense of humour. I'm not talking Billy T. James or Prince Tui Teke but all the kiwaha and whakataukī that showed what great orators our people were and also that they had an incredibly dry sense of humour. It takes real commitment to learn any language and Māori is no different. If you want to be content with what you know then, ka pai hōea tō waka. However if you ever want to crack a good joke in Māori then you better find a really good teacher and go for it

Mahia te mahi kei mau tātou katoa ki te reo kaiparāoa. E kare mā, karawhiua!

Ana Buchanan

(Tauira – Kura Kaupapa Māori o Te Whānau Tahī – Ōtautahi)

Ko Aoraki te mauka
Ko Te Ara-a-Kewa te moana
Ko Takutai o Te Titi, ko Uenuku hoki ngā marae
Ko Te Aotauarewa te hapū
Ko Pikirauaho ko Teitei hoki ngā rangatira
Ko Ana ahau
Tihei mauri ora!

I like te reo Māori and I like learning it. I've been lucky to have been in te reo learning places since I was born. First at kōhanga reo and then in wharekura. When my whānau and I shifted to Christchurch last year I was offered the choice of going into mainstream if I wanted and I did just to see what it was like. I learnt a lot of new things but I missed being around te reo. So this year I have gone back into total immersion kura kaupapa Māori and even though I am at a different kura than before, it is still a familiar place for me to be in.

Apart from being able to speak in te reo, learning the language has taken me through a door to a world that I might not have seen had I not learnt. In this world there are waiata, whakataukī, wairua and aroha, all with simple messages but important ones, handed down to us from our tipuna. I have been lucky to experience these things not only from people who have te reo but to learn with my peers as well. I have learnt a lot about us as an iwi and it feels good to know those things and it makes me proud of us.



I hope to keep on learning te reo because I want to keep that door open. I know that te reo will keep teaching me about the world and about people, in the same way that it has done so far. It will give me more opportunities and options in my life. Te reo is very important to me and I have no doubt that it will stay that way. I want to encourage other young people to think about learning te reo too.

So far te reo has taken me into places that I would not have otherwise been able to go, i.e., having conversations with other speakers in te reo, talking about things that can really only be talked about well and understood in te reo. It has helped me to achieve things that I may not have had the confidence or ability to try to do – for example entering speech competitions. So far te reo has only taken me into good places and I don't expect that to change.

He taonga te reo Māori, nō ngā tipuna hei ohākī. Kia kaha rā ki te pupuri.

Iaeen Cranwell

Ko Te Upoko o Tahu Mataa te mauka
Ko Okana te awa
Ko Wairewa te roto
Ko Wairewa anō te papa kāika
Ko Mako te whare tipuna
Ko Kāti Irakehu te hapū
Ko Kāi Tahu te iwi.

I would ask my mother why she could not speak Māori and the answer was that she was never given the opportunity, and like her mother, she was told not to speak or learn te reo, as it was a dying language and was not worth knowing in the Pākehā world – this from her pōua, who was the last in my family to kōrero Māori.

This is my reason for wanting to learn, I want to encourage the use of te reo, I know I'll never be fluent, but the next generation and generation after that will be given the opportunity that my whaea and tāua never had. I want the language to live and flourish. I want to promote and use the language in everyday life, and not just leave it on the marae.

Recently during Te Wiki o Te Reo Māori, a work colleague and I decided to make our office a "Kōrero Māori Only Area" which was a challenge, but we got through and challenged the people who entered to kōrero, subsequently we were left to our own devices that week. However, as this kiwaha states, *Kua takoto te mānuka*; the challenge was laid.

In 1994 I attended my first reo rumaki at Ōtākou Marae and then my next one at Te Takutai o te Titi Marae in 1999. These are excellent avenues for learning te reo, as it is total immersion for five days, however do not take a five year-break between hui, as you seem to lose everything you have learnt. Since then I have completed the Te Huanui course at Christchurch Polytechnic in 2000 and attended two Te Taura Whiri i Te Reo Māori kura reo, one at Ōnuku and the other in Kaikōura. These have given me the confidence to stand and at least attempt to kōrero, sure I make mistakes, but as another kiwaha states, *karawhiua!*

So Kāi Tahu Whānui, maraka mai, whāia tō tātou nei reo rakatira, te reo a ō tātou tipuna.

Mahana Paerata

Ko Te Moana-nui-a-Kiwa te moana
Ko Mangaia, Ma'uke, Mitiaro, Atiu ngā motu
Ko Ngāti Rongomatāne, Ngāti Nūrau, Ngāti Akatauirā, Ngāti Inia kā iwi
Nō Ōtākou ōku mātua whāngai
Ko Mahana Paerata tōku ingoa

Learning te reo Māori to me is a privilege, as whilst I have grown up in Te Wāhi Pounamu I have become aware of how much a taoka it is to te iwi Māori me te iwi whānui o Kāi Tahu Whānui.

I first started learning te reo Māori in the third form but was always surrounded by it when attending hui on different marae. Even though we were brought up learning kapa haka I didn't really know what I was singing about until later.

I enjoyed learning it at school because it was about the only thing I could really identify with, which made me want to learn more when I went to university. Now that I look back and have experienced some of the mamae, I have become more passionate about the revitalisation of Te Reo o Kāi Tahu Whānui. The passion has really come from my parents who raised me and I have just carried it on.

Fortunately, te reo Māori to me has been an opening of a door to another world, hopefully if we all persist those doors will be open for generations to come.

Huakina te tatau Kāi Tahu Whānui, ākona te reo o kā tūpuna, he taoka tuku iho!



Te Ngāi Tūāhuriri Rūnaka Profile

Kaiapoi Pā

Kaiapoi Pā was in its time the leading South Island pā, not only because it was the largest but also because it was where the senior chiefs of Ngāi Tahu lived. Indeed the pā was also known as, "Pari a Te Atua", "Cliff of the Gods".

Kaiapoi was built after the Canterbury-Banks Peninsula region had been conquered by the young Ngāi Tahu leader, Moki, and his band of warriors. Before Moki returned to Kaikōura where his permanent village was he ordered the Ngāti Māmoe of the area to build a great pā for his older brother, Turakautahi, who would come to live here.

The Ngāti Māmoe set out to build what became known as Kaiapoi Pā. They were ordered to build the ramparts and ditches that you can see surrounding the pā with their bare hands – Moki would not allow tools to be used.

After the pā had been built the Ngāi Tahu chiefs migrated to Kaiapoi and lived under the leadership of Moki's brother, Turakautahi, who derived his name from the fact that one of his legs was bowed. Through Turakautahi's leadership and the strategic location of the pā at Kaiapoi, Ngāi Tahu gained dominance throughout the South Island. Its treasures were the foods of the land and just as important was the greenstone from the West Coast that was used to make weapons, tools and personal ornaments.

The fall of Kaiapoi came with an attack by Te Rauparaha. On his first visit to Kaiapoi he insulted the people by dragging a three-week-old tūpāpaku of a senior Ngāi Tahu chieftainess through a stream not far from here. The stream which the tūpāpaku was dragged through is called Waikuku. The Ngāi Tahu chiefs quickly attacked the leading chiefs of Te Rauparaha and they were killed inside the pā. With his leading chiefs killed Te Rauparaha returned to Kapiti in the North Island to plan his revenge. When he returned Te Rauparaha laid siege to the pā for three months in 1832 with his armies. The residents of Kaiapoi, who were led by the chief called Weka, were armed with their traditional hand weapons and not muskets like the soldiers of Te Rauparaha.

Because he was having little success Te Rauparaha decided to lay bushels of wood near the palisades of the pā so that when he lit the bushels they would burn the palisades. Te Rauparaha's plan succeeded and Kaiapoi Pā was burnt. Its people were killed, eaten or taken as prisoners. The chief, Weka, who guarded the Hiakarere gate, was among those killed.

Tuahiwi

Tuahiwi is the largest of Ngāi Tahu's marae today. Its name refers to the fact that the houses are sited along a ridge running from Kaiapoi to Rangiora – hence the name "the long running ridge".

When Kaiapoi Pā fell to Te Rauparaha the families of Kaiapoi moved to a pā not far from Kaiapoi pā. However by this stage Pākehā settlement of the area was beginning and the missionary Rev. Canon Stack enticed the people back to Tuahiwi. One of the reasons the people went to live at Tuahiwi was that the tribe had placed a carved figure of their god, Kahukura, near Stack's church. While these "god sticks" are not uncommon, this one was believed to have been placed in the area by the founding ancestor of the tribe, Tahupōtiki.

With the people now relocated to Tuahiwi, they then set about establishing their wharehau or communal meeting-house called Tutekawa. Tutekawa was replaced with a building called Tu Ahuriri and the recent wharehau is called Mahaanui. Mahaanui takes its name from the canoe Māui used when he went fishing. Until recently the Tuahiwi Hall was the largest Māori meeting-house in the South Island. It has hosted many important meetings and dignitaries. It is one of the very few marae in New Zealand to be honoured with the right to fly the red ensign. Originally this flag was gifted to Māori who wanted to trade offshore by Queen Victoria. Today the Crown gifts the ensign to marae on particular occasions. When the red ensign flies it is inappropriate to fly other flags.

Tuahiwi was the only place where Pākehā and Māori in the Ngāi Tahu rohe nearly clashed. During the surveying of the reserve a leader called Pakipaki, who owned a large portion of Tuahiwi, was angered at the surveyor allocating his land to others. Donning his traditional garments and arming himself with his māipi (fighting staff) and patu (club), Pakipaki set fire to the surveyor's hut and went to attack the surveyor with his axe. However Pakipaki was eventually overpowered by others, saving the life of William Mantell, the surveyor.



24 Kaumātua hui hosted by Tūāhuriri in 2000 (Photo by Paul White)

Ringawera at Tuahiwi lead by Auntie Pat Anglem (Photo by Paul White)



Kaihiku – Rūnanga Relationship Project

The coming year will see the strengthening of relationships between ngā rūnaka and Ngāi Tahu Development Corporation with the establishment and implementation of the Kaihiku Project. This project is a way to achieve what was intended by the creation of Whakateraki and Whakatetoka northern and southern offices. They are a starting point for the movement of resources closer to rūnaka.

Ngāi Tahu pepeha

It is said that "kaihiku" derives from the Ngāi Tahu pepeha "Kia kakari kaihiku, kia hari kai upoko" that emerged when two ope from Canterbury were going to battle at Moeraki. One group had the eels as food and only gave the other group the eel heads (no flesh). When it came time to fight the group that had only eaten heads said "retreat" ("kia hari kai upoko") and told those that ate the tails to fight ("kakari kaihiku").

The modern interpretation can be one of resources and responsibilities. Those that have the resources also have the responsibilities. The Kaihiku are those that are resourced therefore the implications for rūnaka are clear – a stronger relationship between ngā rūnaka and Ngāi Tahu Development Corporation.

There has been important work undertaken over the last couple of months as rūnaka moved to determine the needs and priorities they desired Ngāi Tahu Development Corporation to assist with. It is hoped that this assistance and support will increasingly strengthen the relationship with rūnaka and place greater focus on the development priorities for rūnaka.

During August and September, background and preparation work has been carried out by both rūnaka and Development Corporation, culminating in meetings held with rūnaka to determine the actual needs of each rūnaka that Development Corporation can assist with.

In the second quarter, Development Corporation will meet with rūnaka and reach agreement on the joint-project activities to be achieved over the two-year period. This agreement will be based on the needs rūnaka identify, and will strengthen the relationship between both parties.

Once rūnaka have identified their needs Ngāi Tahu Development Corporation will determine how it can allocate its resources in a fair manner considering those needs and the needs of each rūnaka. This will then determine Development Corporation activity and resourcing support. For those matters that are already underway, there is a "business as usual" approach to ensure ongoing progress in these areas.

It is proposed that the final agreement with rūnaka will be signed off when Development Corporation's board members and Chief Executive Officer meet with the leadership of each rūnaka. The relationship forged at that time between rūnaka and Development Corporation will ensure a strengthened position for future work together.



TOI

RAKATAHI

“Giftedness Hui” Hui Whakapiki Te Ora Ki Kaikōura

Between July 19 and July 21 of this year, Kaikōura rakatahi had the opportunity to participate in a “Giftedness Hui” at Takahanga Marae organised by Te Rūnanga o Kaikōura. The kaupapa for the hui was to give Kaikōura youth a chance to experience activities they would not usually have the opportunity to access.

On the first day Te Tapuae o Rehua held a careers session informing rakatahi about opportunities available to them. This session consisted of four workshops with information on Skill NZ, University of Canterbury, “Setting goals and how to achieve them” and ended with a session on scholarships, grants and study awards. The group participated in each workshop and had the opportunity to ask questions of the guest speakers.

On the second day everyone was given the option of selecting a workshop in either fashion modelling, modern dance or carving. All of the students enjoyed their day and acquired a whole new range of skills. At the completion of the hui, the students performed a show displaying their newly acquired skills to an audience of friends and whānau. The show began with a kaupapa Māori fashion parade of ball gowns to a soundtrack of contemporary waiata Māori.

Following the fashion show the modern dance crew “shook their groove thang’s” to the sounds of some funky beats and then the rōpū whakairo (carving group) displayed some of their mahi to end the night. Each and every one of the students looked tino ātaahua in their kākahu and all performed with professionalism and confidence. Everyone involved put 100% into polishing their performances and were left with an overall sense of pride knowing that friends and whānau had enjoyed the show.

Early in the morning on the final day, Brian Allingham from Ngāi Tahu Development Corporation gave a presentation on the peninsula before taking the rōpū on an exciting hīkoi to visit the wāhi tapu sites. It was a great way to begin the day giving many people an insight into how our tūpuna lived and survived before the arrival of the European. The conception of this idea came from the rakatahi themselves who indicated a desire to learn about their history.

Following on from this, the mental health team in conjunction with Te Tai o Marokura gave a session on “self

esteem and well-being”. Jeanine Tamati-Elliffe from Ngāi Tahu Development talked about her role as Kaitakawaeka Rakatahi (Rakatahi Facilitator), then continued with a session about the Toi Rakatahi web site.

After lunch came a change of venue and a change of heart rate! It was off to the local high school rugby field for a sweaty, but fun-filled session on flag football. Those who were fit and unfit, coordinated and not-so-coordinated all participated as Dion Campbell and Willie McGregor taught the basic “how to” of flag footy – a variation of the game of American Football. To complete the hui, Tahu FM came to the party with sounds and equipment for the lip-synch dance party. The rakatahi were able to show off their talents whilst mouthing the words to their favourite songs while others just danced the night away to the funky beats.

Overall, Whakapiki te Ora offers a different approach to education. Firstly, it is marae-based and the kaupapa of the hui is about identifying our inherent skills and providing rakatahi with an environment and atmosphere that nurtures these skills. As well as this, the hui was successful in providing information for the students on a wide range of opportunities available to them – both now, and in the future. It has also given the young people a chance to realise that all things are possible for them and that there are no limitations in reaching their dreams.

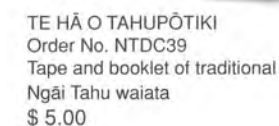
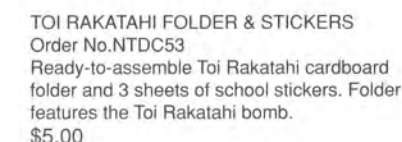
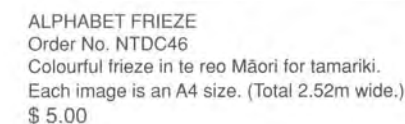
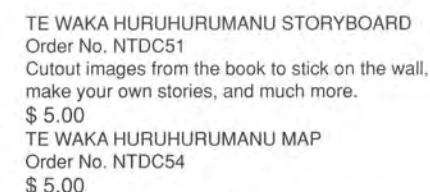
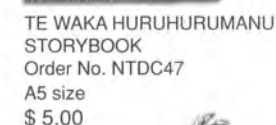
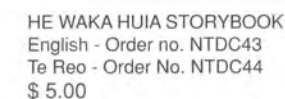
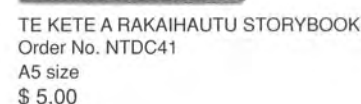
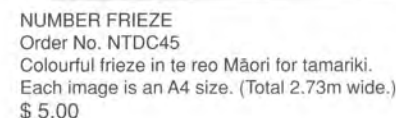
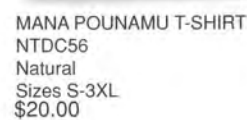
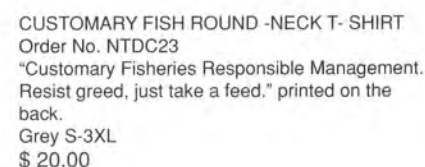
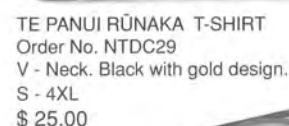
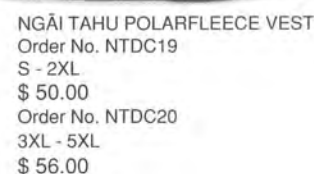
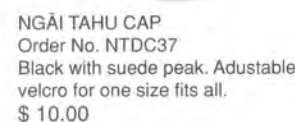
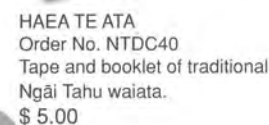
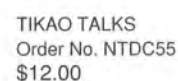
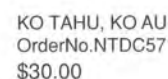
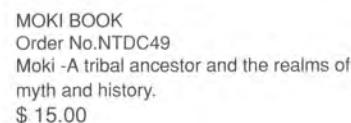
Kia kaha tonu i ā koutou mahi pai – keep up the awesome mahi. We look forward to hearing about all the exciting new initiatives Kaikōura rakatahi have happening in the future.



cont. on page 39 ►

Taumutu Hīkoi continued on page 39 ►





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Mana Pounamu: Mana Taonga

"It is a work of discovery..."

In the depths of New Zealand's museum storerooms lie thousands of Māori artifacts that rarely see the light of day. It is part of a collecting tradition that has developed over the past 150 years which is responsible for so many of our taonga Māori being available for reference by current and future generations. It remains frustrating, though, for many iwi and museum professionals alike that such taonga are often difficult to access. Over the past decade all of our major museums have embarked on major redevelopments, a key feature of which has been making the collections in storage more accessible to the community.

Often the barriers to accessing museum collections are more perceived than actual. A key to unlocking the doors is for communities and particularly iwi to have a greater understanding of exactly what is within a museum that may be of interest. With this in mind Ngāi Tahu Development Corporation and Te Papa's National Services have engaged in the Ngāi Tahu Taonga Pounamu Inventory project. This partnership initiative has brought together the expertise of our Mana Pounamu researcher, Maika Mason, and the long-time recognised expert in pounamu, Russell Beck, to sift through the collections of all taonga pounamu associated with Ngāi Tahu in our major museums.

With the support of Auckland, Canterbury, North Otago, Otago and Southland Museums, as well as Te Papa itself, an inventory of well over 2,000 Ngāi Tahu taonga pounamu has been developed. Otago Museum is in the process of redeveloping its collection facilities so the significant number of taonga in storage there will not be reviewed until later in the year. Similarly, it is proposed to visit the collections of Okain's Bay Museum later in the year, while those taonga in the Hokitika Museum are being investigated at the time of writing. The inventory promises, then, to grow even further by the year's end.

A data sheet has been developed for each individual taonga. Any interesting information is noted on the sheet with a particular emphasis on describing the geological nature and source of pounamu that each taonga has been crafted from. "It has been a work of discovery," says Maika. "Once processed the information will be of great value to future Ngāi Tahu researchers as well as to wider Ngāi Tahu Whānui."

"... a traditional perception was totally reversed in the modern context"

A particular area of interest for future Ngāi Tahu researchers is likely to be the collections of mere pounamu held in the museums. "The broad blade exposes the largest expanse of pounamu we are likely

to see in our traditional taonga", says Gerard O'Regan of Ngāi Tahu Development Corporation. "Like with whare whakairo and waka taua, mere were of such significance that they were sometimes named. As a symbol of the chiefly status of our rangatira combined with a perhaps macabre fascination in the functional application, it is hard to imagine anything that encapsulates the concept of 'mana taonga' as much as these striking pounamu weapons."

While undertaking the tribal consultation for the pounamu management project, Gerard noted some of the various ideas different Ngāi Tahu have regarding the stone. "On Te Tai Poutini I was shown a long flat slither of pounamu of the highest quality. An aunty told me, that is a killing-stone'. It was of a size and toughness that an actual mere, a functional weapon could be made from it. The next day another whanaunga working in the carving industry referred to a large piece of pounamu as a 'mere stone'. This piece was low quality and too brittle to reliably carve into anything small. All you could do with it is carve a big flat decorative mere he said. I was fascinated at how a traditional perception was totally reversed in the modern context."

Of particular interest to Ngāi Tahu are the stories associated with various taonga. "The histories are a crucial aspect of the taonga that allow us to relate to the taonga, and through them to various episodes of tribal history and our tūpuna", says Gerard. This is not, though, without its challenges. After investigating the mere collection at Auckland Museum, Maika reports that: "we had some difficulty matching the information with the individual taonga. The information still requires a lot of attention by future Ngāi Tahu researchers as it may not be entirely correct." Keeping Maika's cautionary note in mind, it is worth exploring here some of the stories associated with five particular mere.

Te Rauhikihiki

This mere from the Sir George Grey Collection has been accidentally burnt. George Graham obtained historical information from Tamarapa of the Ngātiawa/Te Āti Awa of Ōhāngai, Taranaki.

This weapon of greenstone mere was named Te Rauhikihiki, fondled or carried by hundreds, and belonged to Ngāi Tahu, the tribe of Kaiapohia (food collected into heaps). This weapon was an ancestral heirloom of great power and prestige, hence its fame. On the capture of Kaiapohia by Te Rauparaha and his people of Ngāti Toa and Ngātiawa, the weapon was obtained from Te Koreke, who gave it as a price that his life might be spared. For when Te Peehi and his party were killed at Kaiapohia, many important chiefs of Ngātiawa and allied tribes met their death. The reason for their deaths was an act of treachery, Te Peehi and his party all close relatives of Te Rauparaha went carelessly within the said pā at Kaiapohia to seek greenstone for themselves. They did not listen unto Te Rauparaha's words to be prudent and not to go in that manner. Te Peehi was killed by the people of that pā and the remnants of the party only escaped to Te



He wāhi pounamu – Kapitea (photo by Andris Apse)

Rauparaha and his party outside the pā. Then they all returned to Ōmihi and then to Kapiti. Afterwards Te Rauparaha returned to avenge his murdered relatives when Kaiapohia fell to him and Rauhikihiki was obtained.

Another story of the old man respecting this weapon was as follows:

There were two weapons made of the same slab of stone that is to say, "Te Rauhikihiki" and "Ngā Aorere" ("the fleeting cloud") so called from the white flecks in the stone. They were made by very old-time ancestors and those weapons remained among the ariki (high ranking) family of Ngāi Tahu. Te Aratangata and Te Koreke began to quarrel over these weapons as to their becoming the prize possessions of Ngātiawa. However, Ngā Aorere was secured by Te Aratangata, one of Te Peehi's companions. An insulting word uttered by Te Peehi to Moimoi, one of the Ngāi Tahu chieftains, was the cause of the disaster to Te Peehi and others. For then began the killing as he ran along the people of Ngāi Tahu and he slew a woman who came across his path as he fled towards the gateway of the pā. This was an ill-considered action on his part, for it was the cause that brought about his death, for thereby his weapon, Ngā Aorere, was shattered to pieces. Then he no longer had a weapon with which to defend himself and he was pierced with spear thrusts and numerous other wounds by his numerous attackers and so fell. Nor could it be otherwise. If he had not struck a woman with Ngā Aorere he would have got away alive, for the Māori did not slay females or those of lower rank with greenstone weapons, for they would thereby be shattered to pieces.

Letter from Mr Graham respecting the above history of the mere Rauhikihiki:

You will recollect me seeing you some time ago re some notes you were desirous of obtaining respecting the Grey collection of Māori weapons and especially about a mere presented to Sir George Grey and said to have been identified with Te Rauparaha's times. I got the enclosed notes some weeks ago from an old man named Tamarapa, of Taranaki, who stated that a mere presented to Sir George Grey as a peace offering was in Sir George's collection at Kawau when he and others

visited Auckland at the time of Rewi's visit some time in the 1880s. They visited Kawau and this and other famous Māori relics were wept over according to Māori custom, when some old men present recited historical notes, of which Grey took copies. Tamarapa gives me the gist of the story in respect to this particular weapon, but thinks that somewhere among Grey's papers should be found a more detailed account of Grey's curios generally for he stated to the natives that his object in noting the histories was to preserve them for future time. I regret that Tamarapa had to return before I could get more notes from him, but think myself lucky to get the enclosed, which gives some facts undoubtedly original and credible ... G. Graham, 23rd May, 1917.

Kataore

The mere Kataore was presented to Sir George Grey by the Rev. Riwai Te Ahi, a chief and preacher of Te Āti Awa from Waikanae. The information attached reads:

When the brig Elizabeth under Captain Stewart arrived at Kapiti in 1830, Te Rauparaha saw an opportunity to avenge the killings of his uncle Te Pehi Kupe and other Ngāti Toa chiefs by Kāi Tahu at Kaiapoi one year earlier. Te Rauparaha persuaded Stewart to take him and selected Ngāti Toa warriors to Akaroa where they captured the Kāi Tahu ariki Tamaiharanui and his wife and daughter. The pā of Tamaiharanui at Takapuneke was destroyed and the inhabitants killed. Among those killed by Ngāti Toa was a chief named Kataore. His mere was taken back to Kapiti and given the name Kataore. Tamaiharanui was killed at Waikanae by Te Pehi Kupe's widow.

There is some confusion about the mere Kataore. Some kaumātua say that this mere is not that known to Ngāi Tahu as Kataora, the famous mere of the Kaikōura rangatira Haumataki, the chief of Ōmihi. During the fighting between Kaiapoi and Ōmihi this weapon in the hands of Haumataki sent many warrior chiefs to their deaths. In his latter years Haumataki moved to Wairewa on Banks Peninsula. During Te Rauparaha's attack on Ōnawe, Haumataki was taken prisoner. With him was Te Kehu-o-te-raki, also of Ōmihi and his young grandson Patuke. Haumataki still had his famous mere, Kataora,

which he had held as chief of Ōmihi and with which he had killed many an enemy in battle. When Te Rauparaha was at the gate crying peace, Haumataki was nearby talking to his grandson. It so happened that Momo, from Kaiapohia, heard the talk and saw the young man accept the weapon. The moment he was in the pā he seized Patuke: "Let me see that mere" he shouted, and as the young man produced it he seized it and made off in the crowd, for he knew it was a famous mere and that if it would purchase Patuke's life it would also purchase his. The mere eventually came into the hands of Te Rauparaha and is now thought to be in the Auckland Museum, while Momo was one of the captives taken to Kapiti to be released.

Maika Mason and Russell Beck both doubt that the mere they examined is either Kataore or the famous Kataora. More research is required to matching the taonga to the historical information.

Paewhenua

This celebrated mere Paewhenua is recorded as being left to Sir George Grey by the great southern chief Tūhawaiki. Maika and Russell were able to determine that the pounamu was from the Koroka source in the Wakatipu area. The mere is a particularly fine piece of traditional manufacture and is notable for the absence of grooves across the end of the hand grip usually found on mere.

Tūhawaiki

This is another mere reputed to belong to Tūhawaiki. It was made of pounamu from the Arahura source and, like Paewhenua, is an excellent example of the traditional skills of the tūpuna who shaped it.

Mere from Akaroa

Captain George Hempleman who set up his shore whaling station at Peraki Bay on Banks Peninsula in 1837, was the last recorded owner of this mere which he probably obtained by trade from the local Ngāi Tahu.

This brief overview of a small collection of mere illustrates the richness of tribal history that can be explored through researching taonga. The quality of the stone and skill shown in their shaping are further dimensions commanding respect. As Maika says, "Apart from the historical confusion, the mere in Auckland Museum are all classic examples of shape and design that emphasise the great beauty and mana of pounamu".

He Wāhi Pounamu – Kapitea

This little known wāhi pounamu served two important functions for the Ngāti Waewae hapū of Ngāi Tahu living on Te Tai Poutini.

Kapitea is a stream that lies between the Taramakau and Arahura rivers.

It was and remains today a source of high quality pounamu that was easily accessible, located some four miles south of the Taramakau kāinga, the main manufacturing kāinga of Ngāti Waewae in the early decades of the nineteenth century. Major Heaphy, who accompanied Brunner on his expedition to Poutini,

records:

Two mere were in the process of formation while we stayed at Taramakau and one had just been finished. A native will get up at night to have a polish at a favourite mere, or take one down to the beach and work away by the surf. A piece of pounamu and some slate will be carried when travelling and at every halt a rub will be taken at it. Poor fellows! They had no tobacco and a grind at a hard inanga seemed to be a stimulant!

The Kapitea stream formed the lower part of the walking trail between Kaiapoi and the coastal settlements of Taramakau and those to the south.

In early times Arthur Dudley Dobson, a visitor to Te Tai Poutini in the 1860s, had this to say about the Taramakau Gorge:

The Taramakau Gorge was the most difficult part of the whole route from the Canterbury Plains to the West Coast. The Taramakau Gorge was many miles in length, with sandstone cliffs on both sides. The river ran through low hills frequently intersected with deep gullies, covered everywhere with heavy forests making travelling without a cut track most difficult. Māori travellers from the coast always went to the top of the gorge from the beach in canoes and hence up the riverbed.

The alternative if they were without canoe was to reach the top of the gorge by walking up the bed of the Kapitea and vice versa. Māori whare were located several miles up the stream for shelter. In recent times gold mining in the Kapitea unearthed some very fine pounamu boulders for the commercial market. Poutini people still frequent the lower and middle reaches of this wāhi.

In the photograph are areas of pinus radiata on land owned by Te Rūnanga o Ngāi Tahu and currently leased to Timberlands West Coast.

The township of Kūmara is located above the head of the Taramakau Gorge and is near the site of the old gardens where Ngāti Waewae grew potato and kūmara.



(l-r) Russell Beck, Dougall Austin and Maika Mason at work at Te Papa (photo courtesy of Te Papa)

Tertiary Grants and Scholarships 2001

Last Name	First Name	Year of Study	Course	Institute	Runanga
AKURANGI	Tuana Charles Hoturoa	2nd Year	National Certificate of Sport	NZ Institute of Sport	Not Given
ALLAN	Justin Kellu	2nd Year	Bachelor of Arts	University of Canterbury	Not Given
ALLPRESS	Petrea Michelle	2nd Year	Certificate in Hairdressing	Christchurch Polytechnic Inst Tech	Arowhenua
AMAI	Marcus Luke	1st Year	Certificate in Cookery	Christchurch Polytechnic Inst Tech	Koukourarata
ANDREW	Tanya Mario Louise	1st Year	Diploma of Māori Studies	Otago Polytechnic	Waihaio/Wairewa
ARTHUR	Karewa William	2nd Year	Bachelor of Arts	Victoria University	Not Given
BABE	Dana Maree	2nd Year	Bachelor of Physical Education	University of Otago	Koukourarata
BADLAND	Clayton William	5th Year	Master of Science	University of Otago	Not Given
BADLAND	Hannah Mary	3rd Year	Bachelor of Sports Studies	Auckland University of Tech	Not Given
BAKER	Clayton John	1st Year	Certificate in Tourism	Southland Polytechnic	Not Given
BAKER	Jennifer Marie	2nd Year	Postgraduate Diploma	Auckland University	Kāti Huirapa ki Puketeraki
BALDWIN	Kathryn Mary	2nd Year	Diploma of Teaching	Wellington College of Education	Kāti Waewae
BANKS	Elizabeth Mary	2nd Year	Bachelor of Education	Christchurch College of Education	Koukourarata
BARBER	Bridget Aroha	3rd Year	Bachelor of Law/Commerce	University of Otago	Kāti Huirapa ki Puketeraki
BARLEV	Carl Anton	1st Year	Bachelor of Engineering	University of Auckland	Ōraka Aparima
BARLOW	Eve Teriakl	1st Year	Bachelor of Arts	University of Canterbury	Not Given
BARRETT	Raymond Paul	1st Year	NZ Diploma in Business	Massey University	Arowhenua
BARRETT	Sonia Mairee	1st Year	NZ Diploma in Business	Central Inst. of Technology	Arowhenua
BATCHELOR	Nathan Caine	1st Year	Post Graduate Diploma in Science	University of Otago	Awarua
BATHGATE	Lisa Caroline	1st Year	Certificate in Business Administration	Otago Polytechnic	Kāti Huirapa ki Puketeraki
BELCHER	Jason Stephen Raymond	1st Year	Certificate in Performing Arts	Excell School of Performing Arts	Not Given
BENNETT	Stephen John	1st Year	Diploma in Computing Engineering	Avonmore Tertiary Academy	Awarua
BENSEMANN	Nikuru Aroha	3rd Year	Bachelor of Arts	University of Canterbury	Not Given
BORRIE	Corrine Maree	3rd Year	Diploma of Teaching/Bachelor of Maori Studies	Massey University	Not Given
BOWIE	Kerry Rae	4th Year	Bachelor of Law	University of Otago	Ōtakou
BOWLEY	Elizabeth Jane	2nd Year	Diploma of Montessori Teaching	Apertfield Montessori Teaching	Kaikōura
BRENNAN	Te Hua o te Rangl (Peter)	1st Year	Bachelor of Arts	Waikato University	Te Ngāi Tūāhuriri
BROADHURST	Patrick Sheridan	1st Year	Certificate in Māori Studies	Victoria University	Not Given
BROWN	Joelle Christina	1st Year	Bachelor of Education	Dunedin College of Education	Ōtakou
BROWN	Josephine Diane	3rd Year	Bachelor of Arts	University of Canterbury	Not Given
BROWN	Kitty Davina	2nd Year	Diploma of Interior Design and Décor	Christchurch Polytechnic Inst Tech	Te Ngāi Tūāhuriri
BRUCE	Tracey Ann	1st Year	Bachelor of Performing Arts	Christchurch College of Education	Not Given
BRYAN	Timua Te Pui Kai Anki	3rd Year	Bachelor of Music	Waikato University	Te Ngāi Tūāhuriri
BRYERS	Quentin Spencer Henry	1st Year	Bachelor of Law	University of Canterbury	Arowhenua
BUCHANAN	Stacey Maree	1st Year	Bachelor of Education	Massey University	Moeraki
BURDON	Rory David	4th Year	Bachelor of Commerce	University of Canterbury	Not Given
BURGER	Pimima Hakeke Frances	2nd Year	Bachelor of Broadcasting & Communication	Christchurch Polytechnic Inst Tech	Koukourarata
BURKE	Stacey Kate	1st Year	Bachelor of Law	University of Otago	Not Given
BURNS	Aimee Lena	1st Year	Bachelor of Consumer and Applied Science	University of Otago	Awarua
BURROWS	Kaye-Lesley	2nd Year	Diploma of Teaching	Wanganui Polytechnic	Ōtakou
BUZZARD	Deborah Brooke	2nd Year	Bachelor of Nursing	Nelson Marlborough Inst Tech	Koukourarata
CAIRNS	Ann Maree	4th Year	Graduate Diploma in Community and Family Studies	University of Otago	Hokonui Ōtakou/Kāti Huirapa
CAMMOCK	Charlotte Rose	2nd Year	Bachelor of Arts	Waikato University	Te Ngāi Tūāhuriri
CAMPBELL	Kene Huia	1st Year	Bachelor of Māori Planning & Development	Lincoln University	Te Ngāi Tūāhuriri
CARROLL-THOMPSON	Sharon Maree	2nd Year	Bachelor of Commerce	University of Otago	Hokonui
CARTER	Suzanne Louise	4th Year	Bachelor of Arts	University of Canterbury	Te Ngāi Tūāhuriri
CARTER	Tracey Rangitiria	4th Year	Bachelor of Law	Auckland University	Not Given
CAULCUTT	Netta	1st Year	Bachelor of Nursing	Whitireia Community Polytechnic	Te Taumutu
CHEYNE	Adrian Mark	2nd Year	Bachelor of Law	University of Otago	Awarua
CLARKE	Michelle Rose	3rd Year	Bachelor of Law	Waikato University	Te Ngāi Tūāhuriri
CLEAVER	Kerri-Rae Anne	2nd Year	Bachelor of Arts	University of Otago	Ōraka Aparima
CLEMENTS	Jesse	1st Year	Certificate in Youth Work	Urban Mission Studies	Not Given
CLEMENTS	Rebecca Louise	3rd Year	Bachelor of Arts	University of Canterbury	Not Given
COBURN	Shelley Joanne	3rd Year	Bachelor of Dentistry	University of Otago	Awarua
COOKE	Kay Frances	3rd Year	Bachelor of Arts	University of Otago	Not Given
CORDEAUX	Alys Bull	1st Year	Bachelor of Music	University of Canterbury	Not Given
COTTERILL	Lani Moana	3rd Year	Bachelor of Education	Massey University	Not Given
COUCH	Peter Rangl Bowater	4th Year	Bachelor of Commerce	Royal Roads University	Te Ngāi Tūāhuriri
CRACKNELL	Lavina Doraime Kararaina	1st Year	Diploma of Teaching	Waikato Polytechnic	Te Ngāi Tūāhuriri
CROOKES	Nancy Jane	2nd Year	Master of Counselling	Massey University	Not Given
CUNNINGHAM	Mania Frederick William	2nd Year	Bachelor of Teaching & Learning	Christchurch Polytechnic	Koukourarata
CURRIE	Sonya Marie	1st Year	Diploma of Business Management	Christchurch Polytechnic	Not Given
DALLEY	Stephen Mark	2nd Year	Diploma in Graphic Design	Southern Institute of Technology	Ōraka Aparima
DAVIS	Karina Jane	1st Year	Certificate in Māori Studies	Southland Polytechnic	Ōraka Aparima
de LAUTOUR	Nicky	2nd Year	Bachelor of Arts	University of Canterbury	Koukourarata/Wairewa
DICKINSON	Koronia Robert	4th Year	Bachelor of Arts (Hons)	University of Otago	Awarua
DOBSON	Darlene May	3rd Year	Career in Hairdressing Course	Headquarters Hairdressing School	Kāti Huirapa ki Puketeraki
DOUGLAS	Georgina Marie	2nd Year	Bachelor of Arts	University of Canterbury	Kaikōura/Koukourarata
DOWNS	David Ursula Nga-Tara	1st Year	Bachelor of Nursing	Nelson Polytechnic	Kāti Waewae
DUFF	Caroline	2nd Year	Diploma in Craft Design	University of Otago	Kāti Huirapa ki Puketeraki
EDWARDS	Michael James	4th Year	Bachelor of Arts (Hons)	University of Canterbury	Te Ngāi Tūāhuriri
ELLISON	Maree Louise	4th Year	Bachelor of Arts	University of Canterbury	Te Ngāi Tūāhuriri
ELLISON-ORZECKI	Rebecca	2nd Year	Ngā Tapuwae Immersion	Whitireia Community Polytechnic	Te Taumutu/Ōtakou
ENOKA	Troy	4th Year	Bachelor of Visual Arts	Auckland University	Not Given
EVANS	Shane Carl	1st Year	Bachelor of Design	Massey University	Not Given
EVANS	Warren Daniel	1st Year	Computer Training	Nelson Marlborough Inst Tech	Not Given
FAHEY	Kama Patrick Milton	2nd Year	Diploma in Whakairo Rākau	Te Wānanga o Aotearoa	Te Ngāi Tūāhuriri
FARQUHAR	Jamie Bruce	2nd Year	Bachelor of Physical Education	University of Otago	Kāti Huirapa / Ōtakou
FERNANDEZ	Maria-Del Pilar	2nd Year	Bachelor of Health Science	Northland Polytechnic	Makaawhio
FLETCHER	Hannah Carolyn	2nd Year	Bachelor of Science	University of Canterbury	Not Given
FLETCHER	Jonathan Duncan	4th Year	Bachelor of Engineering	University of Canterbury	Not Given
FLETCHER	Nathan Alan	4th Year	Bachelor of Engineering (Hons)	Lincoln University	Not Given
FLOWERS	Lesley Ellen	2nd Year	Certificate in Social Services	Christchurch Polytechnic Inst Tech	Arowhenua
FRINGS	James Kiley	4th Year	Bachelor of Engineering (Hons)	University of Canterbury	Not Given
GALBRAITH	Theresa Anne	2nd Year	Certificate in Alcohol & Drug Counselling	Central Institute of Technology	Kaikōura
GALLAGHER	Timothy Lee	3rd Year	Bachelor of Arts	University of Canterbury	Wairewa
GARDEN	Benjamin Philip	4th Year	Bachelor of Science (Hons)	University of Otago	Awarua
GEAR	Karen Anne	2nd Year	Bachelor of Business Studies	Massey University	Ōraka Aparima
GEMMELL-RIPIKOI	Rosalind Ranui	1st Year	Diploma of Counselling	Christchurch Polytechnic Inst Tech	Kaikōura
GILL	Renee Lee	1st Year	Diploma of Teaching	Auckland College of Education	Kāti Huirapa ki Puketeraki
GLAZEWSKI	Annabelle Jane	3rd Year	Bachelor of Law	Waikato University	Ōraka Aparima
GLAZEWSKI	Dominic Jozef	6th Year	Post Graduate Legal Professionals	Victoria University	Ōraka Aparima
GOODWILLIE	Ulva Letitia	2nd Year	Bachelor of Occupational Therapy	Otago Polytechnic	Awarua
GOOMES	Sharon Dawn	6th Year	Master of Māori Visual Arts	Massey University	Ōtakou
GRACE	Mark	3rd Year	Bachelor of Theology	Bible College of NZ	Not Given
GRAY	Stephen Blair	1st Year	Bachelor of Science	University of Otago	Not Given
GREEN	David Warren	2nd Year	Bachelor of Arts (Hons)	Victoria University	Kāti Huirapa ki Puketeraki
GUBB	Jesse Roy	1st Year	Bachelor of Māori Planning & Development	Lincoln University	Kāti Huirapa / Ngāi Tūāhuriri
HANDLEY	Blair William	2nd Year	Certificate in Business Computing	Waikato Polytechnic	Not Given
HARAWIRA	Angela Robina Morehu	2nd Year	Bachelor of Māori Studies	Eastern Institute of Technology	Not Given
HARDY	Sarah Louise	2nd Year	Bachelor of Nursing	Otago Polytechnic	Ōtakou
HARNETT	Allen Frederick Douglas	2nd Year	Diploma in Jade & Hard Stone Carving	Tai Poutini Polytechnic	Not Given
HARRIS	Nigel Kenneth	3rd Year	Bachelor of Resource Studies	Lincoln University	Te Ngāi Tūāhuriri
HARRISON	Kenneth Grant	1st Year	Bachelor of Arts	Waikato University	Not Given
HAWKER	Richard Charles	2nd Year	Bachelor of Business Studies	Unitec	Ōraka Aparima
HENSLEY	Cindy Louise	1st Year	Certificate of Social Work	Nelson Marlborough Inst Tech	Not Given
HEPI-TE HUJA	Vicky	2nd Year	Diploma in Health & Beauty Therapy	International College of Camille	Ōraka Aparima

GENERAL SCHOLARSHIPS 2001

Lisa Cameron

Lisa is a descendant of Sarah Ann Cameron (née Howell). She affiliates to Ōraka-Aparima Rūnaka and Te Rūnanga o Koukourarata. Lisa is a fourth year medical student at the University of Auckland and is actively involved with Te Kōmiti o Kāi Tahu Whānui ki



Tāmaki Makaurau, a support group for Kāi Tahu who live in Auckland. Every year Lisa heads south to participate in the hui-ā-tau. Lisa is also involved in Te Oranga, the Māori medical students' club and Te Ora, Te Ohu Rata, the Māori Medical Practitioners' Association.

Andrew Herd

Andrew affiliates to Te Rūnanga o Waihao. He is in his third year studying medicine at the Otago Medical School and has already completed a Bachelor of Science, majoring in Biochemistry. While he was working on his BSc, Andrew was awarded a summer



scholarship researching diabetes type two (non-insulin dependent) that affects many Māori. Andrew believes that there "needs to be an emphasis on Māori health plans developed and carried out by Māori doctors".

Shannon Hanrahan

Shannon is a descendant of Henry Barrett, Louisa Barrett, Kararaina Hinehou, Riki Kaikai and Kaikai (Tokerau). Last year Shannon completed a Bachelor of Arts majoring in Media Studies and Sociology. This year Shannon is undertaking a Master of Arts in Sociology at Massey University. His thesis deals with Māori television broadcasting. Last year Shannon assisted with the establishment of a new digital-editing suite acquired by the Media Studies and Communication programme at Massey.



Jacob Kelland

Jacob is in his second year studying for a degree in Civil Engineering at the University of Canterbury. Jacob believes that "Civil Engineering deals with issues that Kāi Tahu and Māori feel very strongly about. Civil Engineers are responsible not only for the well-being of the people, but for the environment including lakes, rivers, mountains, air, soil and other taonga."



Rosemary Clucas (née Karaitiana)

Rosemary is a descendant of Piro Tomate, Taituahape Ruru and Mere Piro. She affiliates to Te Ngāi Tūāhuriri Rūnanga. Rosemary is studying Zoology and Statistics at the University of Otago for a Bachelor of Science degree. Rosemary



has had extensive involvement already as an environmental scientist with Ngāi Tahu, including work and research with Kāi Tahu ki Otago, the Mohua and Westland Petrel Species Recovery Groups, the Taiari and Kakanui river case studies and Mainland Titi Research.

Paul Robertson

Paul is a descendant of Taariwaati and Kataka and affiliates to Awarua Rūnanga. Paul, who has already completed a Bachelor of Arts and a Master of Arts (Honours), is in the fourth year of his doctoral studies at the Christchurch School of



Medicine (Psychological Medicine/Public Health). In his PhD project, Paul analyses the "treatment/healing/recovery process of Māori men with alcohol and drug-use related problems". Paul has also published articles on this subject and frequently attends and speaks at conferences and hui.

Peter Brown

Peter is a descendant of Patahi. He affiliates to Te Rūnanga o Ōtākou. Peter is in his fourth year of study for a Bachelor of Engineering (Honours) at the University of Canterbury. Peter states that "because the actions and policies of engineers have



such an influence on our environment it is vital that there is an understanding by the engineers of the values and treasures of Māori".

Cecileah Win

Cecileah is a descendant of Mahaka. She affiliates to Kāti Waewae Rūnaka. Cecileah is studying for a Post-graduate Diploma in Dietetics at the Christchurch School of Medicine, having already completed a Bachelor of Science degree majoring in Human Nutrition. Over the summer, Cecileah undertook a Māori Research Scholarship project for Crop and Food Research. The project involved developing a nutritional education resource for Māori with type two diabetes.



Christopher Pene

Chris is a descendant of Takaroa and affiliates to Te Ngāi Tūāhuriri Rūnanga. He is a third-year medical student at the Otago School of Medicine. Chris is an active member of Kāi Tahu Whānau ki Araiteuru kapa haka group and participates in many health hui around Otago. Over the holidays



Chris completed a medical research studentship in sleep research that involved interviewing sleep apnoea patients. Sleep apnoea is a condition that affects many Māori.

Carolyn Edwards

Carolyn is a descendant of Ani Wellman and affiliates to Hokonui Rūnanga. She is in her fourth year studying accounting at the University of Otago for a Bachelor of Commerce (Honours).



Noah Russell

Noah is a descendant of Tangitu (Mrs Patrick Norton) and Tane (Thomas) Norton. He is in the fourth year of his PhD (Neuroscience) at the University of Otago. Noah has already completed a Bachelor of Education (Honours), a Bachelor of Science (Honours) and a Bachelor of Arts.



Mark Chapple

Mark affiliates to Te Ngāi Tūāhuriri Rūnanga. He is in his second year studying law at the University of Canterbury. Mark has already completed a degree in mechanical engineering. He is also doing a te reo Māori paper through Massey University.



TARGETED SCHOLARSHIPS 2001

Wikitoria Martin

Iwi and Indigenous Development
Wikitoria is a descendant of Puai Tuhaewa and Rapatini Clough. She affiliates to Wairewa and Ōnuku Rūnanga. Wikitoria is in her first year of study for a Bachelor of Māori Planning and Development at Lincoln University. Wikitoria



has been actively involved with marae life at Wairewa in a number of roles including chairperson, Te Rūnanga o Ngāi Tahu Representative and kaimahi. She also deals with issues relating to fisheries, conservation and resource consent applications.

Rochelle Marfell

Tourism
Rochelle is in her first year studying for a Bachelor of Tourism at the University of Otago. She attended Marlborough Girls College and was involved with their culture group. More recently she attended the Otago Polytechnic



where she passed the City and Guilds International Diploma in Tourism.

Melanie Willingham

Sciences
Melanie is a descendant of Tomairaki Te Kaiheraki. She is in her third year of study for a Bachelor of Science majoring in Biochemistry and Genetics at Massey University. Last year she was on the Vice-Chancellor's merit list for the College of Science for achieving a first-class pass over a minimum of seven papers.



Malcolm Dacker

Health and Social Services
Malcolm affiliates to Te Rūnanga o Arowhenua and Te Rūnanga o Moeraki. He is in his second year as a Dental Therapy student at the University of Otago. Malcolm follows in the footsteps of many of his whānau who have elected to work in the field of health including his late tāua, Dr Erihapeti Rehu Murchie, who was dedicated to the betterment of Māori women's health and his mother Winsome, who is currently practicing medicine in Gisborne.





James Whaanga
Te Reo

James affiliates to Awarua Rūnanga through his tipuna, Mere Pii. Over the past seven years he has been enrolled as a student of Te Whare Wānanga o Waikato as he completed a Bachelor of Arts degree in Te Reo Māori and Linguistics, a Post Graduate Diploma in Second Language Teaching and a Master of Arts (Applied). James is now in his second year studying for a Doctorate in Te Reo Māori and Educational Linguistics at the University of Waikato.



Glen Thompson
Fisheries Management

Glen affiliates to Ōraka-Aparima Rūnaka through his tipuna, Peti Joss. Having already completed a Bachelor of Science and a Master of Science (Hons), Glen is now in his second year of study for a Doctorate in Marine Ecology at the University of Canterbury. He is researching the invasive seaweed *Undaria pinnatifida* and its effects on native flora and fauna. Last year Glen worked with Te Rūnanga o Moeraki looking at aspects of the control and eradication of *Undaria*.



Catherine Stanton
Education

Catherine affiliates to Kāti Huirapa Rūnaka ki Puketeraki and is a member of the Te Wahia/Woods whānau. Catherine is in her final year of study for a Diploma of Teaching (Early Childhood Education) at the New Zealand College of Early Childhood Education. She has already completed the NZ National Nanny Certificate and a Diploma of Nursery Nursing last year.



Amos Kamo
Resource Management

Amos is a descendant of Ihaia Whaitiri. He affiliates to Te Hapū o Ngāti Wheke, Rāpaki, where his whānau are actively involved with the marae there. Amos has already completed a Bachelor of Arts (Honours) majoring in Māori Studies and History. He is in his final year of study towards a Master of Resource Studies at Lincoln University. He is currently working on his thesis titled "Sustainability and Resource Management Practice – Holistic Alternatives to Environmental Policy and Planning".



Ratanui Fraser
Property

Ratanui is a descendant of Motoitoi through his daughter, Maraea Mouat. He affiliates to Te Rūnanga o Ōtākou and Kāti Huirapa Rūnaka ki Puketeraki. Ratanui is in his second year of study towards a Bachelor of Architectural Studies at the University of Auckland. Ratanui is a graduate of Te Kura Kaupapa a Hoani Waititi where he was involved in the kapa haka group and was a kaikōrero for the school.



Kere White
Visual, Performing and Language Arts

Kere affiliates to Wairewa Rūnanga. He is in his third year of study for a Degree in Fashion Technology at the Auckland Institute of Technology. He was selected this year to represent AIT at the Australian Fashion Week at Fox Studios, Sydney.



Troy Matheson
Financial Management

Troy is in his fourth year of study for a Bachelor of Commerce (Honours) at the University of Canterbury. He was the recipient of the Reserve Bank of New Zealand Scholarship for Māori and Pacific Island Students 2000 and 2001. Troy has been involved in kapa haka and has attended several economic development hui.



Carla Petersen
Information Technology

Carla is a descendant of Wharetutu Newton, Mary Newton and Ihaia Potiki and affiliates to Waihopai Rūnaka. Carla is in her fourth year of study for a Bachelor of Commerce, majoring in Information Science and Accounting at the University of Otago. She is also a mentor and tutor for the tutorial programme run by the Māori Students' Association.



Rory Burdon
Business Administration

Rory is a descendant of Ann Williams and Emily Burdon. He is studying for a Bachelor of Commerce (Honours) at the University of Canterbury. Prior to this, Rory attended Nelson College.

"Giftedness Hui" cont. from page 27

A special thank you must go to Te Rūnanga o Kaikōura and the principal of Kaikōura High School for organising this hui. We would also like to thank Te Tai o Marokura, the Mental Health Team, Te Tapuae o Rehua, Tahu FM, Ngāi Tahu Development Corporation, Tamara Kirwan, Tahua Solomon and Bonny Tamati – the tutors for each of the workshops – and last but not least, Dion and Willie for their exhilarating session on flag football. Kei te mihi nunui ki kā kaiako me kā tauira.

nā Jeanine Tamati-Elliffe rāua ko Keela Atkinson



Taumutu Hikoi cont. from page 27



Web Site Review

www.maori.org.nz – Main Māori site on the Net.

nā Karaitiana Taiuru

Arguably this is the second Māori web site published on the Internet (the first was reviewed last issue). It is a large site full of free resources and information. A great site for anyone with an interest in Māori, especially kapa haka, waiata or culture.

The site can be navigated in a number of ways. By tribal boundaries, navigation toolbar, site map or by browsing through the site page by page. Possibly the easiest way to navigate is through the toolbar and browse through the site.

Clipart, puzzles, Māori language games, stories, myths and legends, a customisable calendar of Māori events, email and marae directories. Discussion groups are another small part of this rich resource.

For Māori web authors the site offers a "Web bring" where by submitting your details and adding the "Web Bring" logo to your site, you can become part of a network of Māori web sites. Users can visit the network of web sites by clicking the links in the logo.

The pānui facility gives you the opportunity to find a penpal (or email mate), announce some news or tell the world of your new web site.

To add your details just add them to a form and press the button. It is all free and easy to use. It is also a great way to announce your pānui to the world.

Near the bottom of the site are 24 sub-headings that lead to grouped Māori link pages. This is extremely helpful when you are in a rush or just do not want to search through all the search engine hits. The headings include: reo, tā moko, waiata and whakapapa.

A small virtual marae resides on the site where you can take a small virtual tour of a marae. You will more than likely have to download a small piece of software to view the marae. Simple instructions are on the site.

Customised Māori greeting cards with your choice of a selection of pictures that you can email to your friends are offered. A great way to say "happy birthday" or for other greetings to whānau living overseas or out of the rohe. This article only takes in part of the site but I do recommend taking a look at the site yourself.

Book Reviews

by Donald Couch

Legends of the Land: Living stories of Aotearoa as told by ten tribal elders.

Published by Reed Publishing

Rural Canterbury: Celebrating its History.

Garth Cant and Russell Kirkpatrick (editors)

Often we have to search through much other information to find our particular interest. So it is with these two books. Each has two chapters by Ngāi Tahu on topics of direct interest to Ngāi Tahu.

Legends of the Land.

Maika Mason of Arahura tells the story of Poutini and Pounamu and Harold Ashwell of Bluff tells of Te Ara-a-Kewa (Foveaux Strait).

The book is really the idea of Ralph Talmont whose obviously professional photographs support the written words of the kaumātua. Actually it is intended to be a series of oral histories, and here is the challenge. Talmont describes his photos as "possessing less of the up-front dynamism necessitated in the modern world by constant competition for our ever-decreasing attention spans". So it is with our storytellers. There is a rhythm, pace and presentation here which is quite different from the quick cuts of music videos, four second voice clips or instant "solutions" on the Holmes show.

At the least we now have Maika and Harold's stories recorded in print. But perhaps we should ensure that the current tribal programme of video recording captures theirs – and others' stories as well – in both sound and picture, as well as print.

Perhaps too, it's time to have audio cassettes of stories from our kaumātua – to go with those already done for waiata.

Te Papa has had over a million visitors, many obviously having been several times. Content is a major part of the attraction, but equally so the presentation format(s). Visual images, and a recognisable Ngāi Tahu voice, play a large part in presentation of the Poutini and pounamu story at Te Papa.

There are great photos of Maika in the Arahura – let us hope it was summer!

Rural Canterbury: Celebrating its History

Quite different are the chapters in long-time Ngāi Tahu friend Garth Cant's book. Garth has ensured that the role of tangata whenua in rural Canterbury is not overlooked.

The opening chapter by Tā Tipene O'Regan and the concluding one by Anake Goodall were intended for the medium of print.

Tipene's chapter entitled, "Ngāi Tahu and the

Crown: Partnership promised" is a fresh look at the fairly familiar story from Hawaiki to the Kemp purchase. To do that in 20 pages is a challenge, but it is helped here by imaginative writing, the judicious use of a variety of illustrations and some interesting interpretations.

Referring to (traditional) Kaiapoi as "Singapore of the South" conjures a variety of provocative images. Perhaps there are parallels between Turakautahi and Raffles, but we may have to wait a while before Air Tūāhuriri has the resources to buy Air New Zealand.

William Fox may have entitled his watercolour "Rakawakaputa" but surely the location is the kāika of Te Rakiwhakaputa – later the reserve of that name, even later the site of the Kaiapoi Woollen Mill ("urban Kaiapoi").

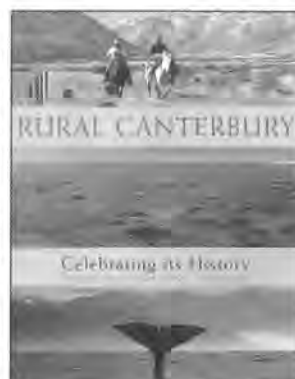
It is always a challenge to any writer as to how much the reader should be guided and how much challenged. For example, on page eight how many non-Ngāi Tahu general readers would get the point of comparing the two diagrams, especially if they do not know where Te Umu Kaha is (it's not in the Glossary – though Arowhenua is identified several times elsewhere).

One current accusation made of Ngāi Tahu is addressed squarely. Yes, our tūpuna learned some hard lessons in resource management and yes, there were some regrettable losses, e.g., bird species, during those first five centuries. But we did learn and by the time the colonisers arrived we had developed systems of sustainable use of the environment.

In Anake's chapter, "Ngāi Tahu and the Crown: vows renewed", he has taken on the challenge of traversing the years from 1848 to 2001 – also in 20 pages. The sad years ("The Long Dark Winter") before Wai 27 are highlighted, but most of the focus is on the process with the Waitangi Tribunal, the reports, negotiations with the Crown and finally the Deed of Settlement. As a key participant throughout the process, Anake is in a good position to highlight the important events of those years.

A good record of Te Kerēme and its outcome, again helped by interesting illustrations. However, we do find the same (admittedly important) map on page 204 as earlier on page 18.

This unbiased reviewer should also bring to readers' attention references on the opening page of the chapter on "Managing the Rural Environment" (page 181) and on page 198 to environmental management programmes in a certain kāika dear to his heart. The latter article is written by Wiremu Gillies. There are other cameos of interest, e.g., Whale Watch (page 158).



Crystal Mika

This has been a successful year for 17-year-old tae kwon do champ Crystal Mika (Ngāi Tahu, Tūhoe, Tūwharetoa).

Crystal, who is a sixth form student at Whakatāne High School, started tae kwon do when she was eight, graded to black belt by the age of twelve and has been winning medals at North Island and national championships ever since.

An instructor at the Tāneatua Tae Kwon Do Club, Crystal is the 2001 gold medallist in both the North Island and national championships in the over 72 kg category. She has just returned from Korea where she represented New Zealand at this year's World Festival and 4th Korean Open where she won a gold medal in the Junior Women's over 72 kg and Under 20 years.

Crystal's long-term goals are to qualify for the next Olympic Games and academically to carve out a career in physiotherapy. In the immediate future Crystal is preparing to compete at the tae kwon do championships in Seoul, Korea, in November. We wish her all the best!



Lawrence Eddington

What are champions made of? Raw talent, passion, grit, determination and sacrifice – at 16 years of age Lawrence Eddington has all of the makings of a champion and that is just where he is headed.

At the age of nine Lawrence decided to leap into the pool and follow his two older sisters who were both competitive swimmers. Currently he is the South Island secondary schools champion for both the 100 metre and 200 metre freestyle and has his sights firmly placed on the 2004 Olympics in Athens.

Success doesn't come easy, with a number of sacrifices to be made along the way. Lawrence, who is from Timaru, had to leave his home and family earlier this year to move to Ashburton to be closer to his coach, para-olympic record-holder, Roley Creighton. When Roley moved to Christchurch, Lawrence decided to move with him to keep up his swimming. He now attends the Aranui Sports Academy and boards privately.

While most teenagers spend their time outside of school hanging out with their mates, Lawrence can be found in the pool or the gym. Spending 30 hours each week in the pool – a total of nine sessions and around 70 kms – along with three sessions in the gym, Lawrence doesn't have a lot of spare time. There's also the special diet he needs to consider and the considerable costs involved in competition fees, coaching and travel – around \$15,000 per year.

When he leaves school Lawrence plans on going to university with a view to a career in sports management or perhaps as a PE teacher. And who is his current hero in the pool – Australia's Ian Thorpe of course!

Arts Collective go On-line

A Dunedin-based collective of Ngāi Tahu artists has launched a web site featuring pounamu, raranga, and pāua and pounamu jewellery. The collective has been working throughout the Otago area for several years marketing their products and has regular Friday markets in the Octagon in the centre of Dunedin.

The artists consider themselves ambassadors for Māori art, working at the coal face with customers, promoting their work and tikanga Māori.

The web site was an initiative established in conjunction with a local web site developer. The collective felt it was necessary as working artists who were working independently and who were not receiving Creative NZ grants to survive to develop the site.

The pounamu section features traditional pendants and jewellery and explains the ownership by Ngāi Tahu of pounamu and the damage to artists from imported jade products.

The raranga featured is of popular kete and backpacks, with the pāua and jade jewellery worked with copper and sterling silver in more contemporary styles based on traditional designs.

If you want to take a look at what's on offer, the site is at: www.hetaongamaori.co.nz and orders are post-free in Aotearoa.

TE KŌHANGA REO 20TH CELEBRATION NOVEMBER 2002 NGĀRUAWĀHIA

We are looking for those mokopuna, tamariki, kaumātua and whānau who have been a part of the Te Kōhanga Reo movement since the establishment days of the movement to today who would be interested in attending this celebration. If this is you, please contact your kōhanga reo for further details or our kaupapa kaimahi for Te Waipounamu, Catherine Stuart, at the following contacts:
Catherine@kohanga.ac.nz or
phone 025 245 7865.

Office Manager



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A copy of the job description is available by contacting:

Cath Brown, Chairperson – Ph: 03 324 2716,
Fax: 03 324 2722 or:
Denise Sheat, Secretary – Ph: 025 4095, Fax 325 4266

Correction

In the last issue of *te Karaka* we credited Lloyd Park as the photographer of the Milford Sound photo. The photographer was actually Andris Apse from the West Coast – our apologies Andris.

Te Kaihanga Hostel Reunion Christchurch

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Te Rūnanga o Ngāi Tahu along with the members of the Māori Battalion and their families wish to acknowledge the generous support of Geoffrey Hall, Meridian Energy and the Shotover Jet for their significant contributions to the Battalion's visit to Italy and Egypt. Without their support this very important historic event would not have been able to take place.



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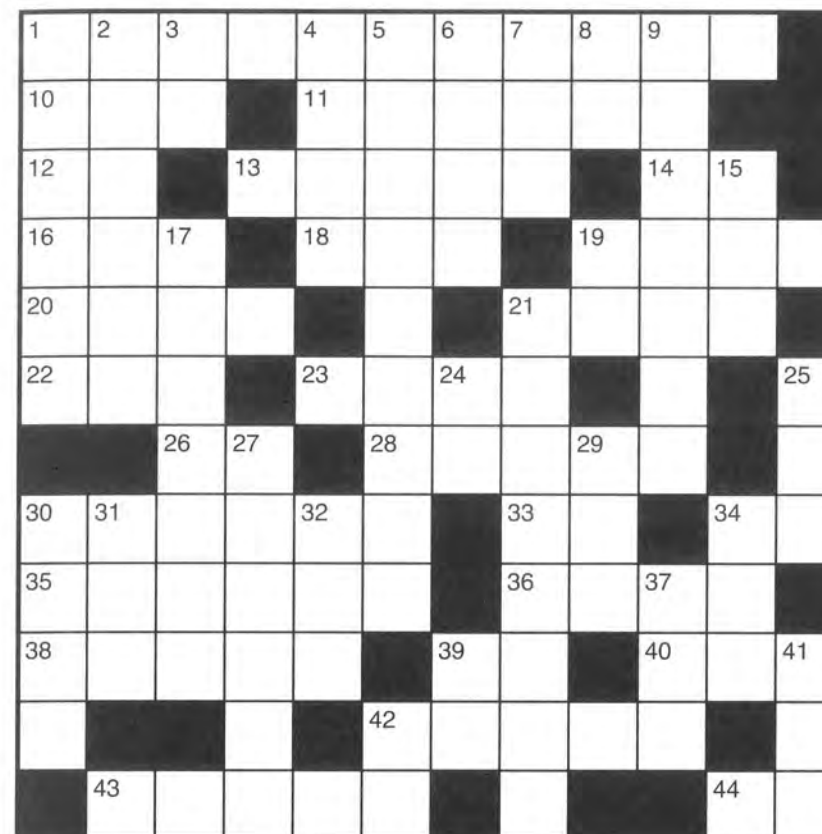


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Clues Across

1. Saviour, Healer
10. Pathway, Road
11. Twin Oven
12. Current, Stream
13. Shallow
14. An, Some
15. Cave, Grotto

18. Slowly, Carefully

19. Gift, Donation
20. Dry leaves
21. Nil, Zero
22. Butterfly Perch
23. Face, Eye
26. Rain
28. Tremble

30. Slow moving
33. Sir
34. Earthquake
35. Small fish
36. Muscular, Hard
38. Choir
39. Plus verb = Let us
40. Plus verb = Doer
42. Tackle
43. Applause
44. Fortified village

Clues Down

1. Teacher
2. Motorway
3. Current, Stream
4. Snow
5. Outrigger
6. Ragged, Gasp
7. Chase, follow
8. You, Yours
9. Saturday
15. No!
17. Detour
19. Digging stick
21. Guardian
24. Stand up
25. Year
27. Scudding cloud
29. They, them (two people)
30. Stubborn
31. Clump of trees
32. Two
34. Long
37. Fish
39. As for, Regarding
41. Since, when
42. Isn't it?

What's Cooking?

MOKI KOHIKU

Ingredients
1/4 red capsicum
1/4 green capsicum
1/4 onion
2 x mushrooms (quartered)
2 x bamboo skewers (Soaked in water for 20 minutes)
Moki – 2 cm diced

Method

Thread the capsicum, mushroom, onion and fish alternatively.
Sear in pan and finish in the oven.
Serve with aioli.

Aioli

2 garlic fresh cloves crushed
3 egg yolks
100ml white wine vinegar
300ml olive oil
1 juice of a lemon

Place garlic in food processor with vinegar and process. Add egg yolks and gradually add olive oil until a mayonnaise consistency. Add lemon juice and salt and pepper to taste. If too thick add a tablespoon of water.

Dear Madam,

In regards to an article in your Makariri 2001 issue, I am the granddaughter of Leonard Martin Old and was wondering if you could assist me as to where I may purchase the Haberfield Reunion Book Genealogy 1996. I am gradually from different items in your publications able to piece together a little of my grandfather's original family. Any information about who I should contact would be very much appreciated.

I really enjoy receiving *te Karaka* and *Te Panui Rūnaka*, reading about what is happening with Ngāi Tahu and feeling part of my heritage.

Thank you for this privilege.

Yours faithfully,

Adelene Evans
PO Box 3
Te Araroa
East Cape

E hika tēnā koe,

Otiia, koutou katoa e taki noho ora mai nā i Ōtautahi, i raro i ngā manaaki a te wāhi ngaro.

Firstly, congratulations in achieving the difficult task of producing a Ngāi Tahu descriptive and informative magazine that in my own personal opinion is of an extremely high standard in terms of a magazine produced by a Māori organisation.

Secondly, thank you for sending a copy to me here in Wellington. I enjoy all the articles and features, and will pass it on to my staff to read.

It helps people like myself to have a better understanding of what is happening within Ngāi Tahu in terms of whānau and hapū development and the opportunity to get an insight into the activities of Ngāi Tahu Development Corporation.

Since the reported problems within Tainui, many hapū and their various iwi agencies are now watching closely the successful developments of Ngāi Tahu, in searching also for a clearly focused role model, that does not appear to have any excessive baggage.

Therefore, please keep up the excellent work and if there is a cost factor to your magazine and postage, I am prepared to take out a one-year subscription.

Noho ora mai.

Naku noa nei,

nā Brian Hemmingsen
Te Tumuaki Whakahaere
Te Upoko o te Ika 1161AM

To the Editor,

We always look forward to receiving our copy of *te Karaka*, especially when the magazine produces stories of human interest such as the Makariri/Winter 2001 edition featuring "A Ngāi Tahu Living Legend", 90-year-old Pau Leonard.

My wife and I had the pleasure of their company when Auntie Pau, Tina and family were living in Melbourne. To read of her journey through life, her joy and sorrow, and the many children she cared for and adopted, and ultimately creating a better future for those she touched, we feel very honoured to have met them.

We can only attest to her kindness and to the warmth that she showered on us and others and the love she had for Tina and family.

Auntie Pau we thank you for filling in the gaps (your story). You can look back in life and be very proud of your achievements, as we are to have known you.

Auntie Pau, Tina and family, all our love and thank you for the memories.

Marie and Rick Karaitiana
Melbourne
Australia



Crossword
Answers Across
1. Kaiwhakaora
10. Ara
11. Umurua
12. Ia
13. Akahu
14. He
16. Ana
18. Ata
19. Koha
20. Kuka
21. Kore
22. Oia
23. Mata
26. Ua
28. Tui
30. Porori
33. Tā
34. Rū
35. Arorua
36. Iolo
38. Koaea
39. Ka
40. Kai
42. Nokea
43. Umere
44. Pā

Answers Down
1. Kaiako
2. Aranui
3. Ia
4. Huka
5. Amatiatia
6. Kuha
7. Aru
8. Ou
9. Rāhoroi
15. E Hē
17. Akauroa
19. Ko
21. Kaitiaki
24. Tū
25. Tau
27. Aorere
29. Rao
30. Pake
31. Oro
32. Rua
34. Roa
37. Ika
39. Kō
41. Iwa
42. Nē

TAMARIKI MĀ

*Oku Kakahu, Nga Moko, He Taniwha, Ko Toku Whanau,
Hari Huritau, He Hanawiti, He Ika Nui, He Kau*

Huia Publishers has recently published a set of eight Māori children's books. Individually titled, visually enticing and practical in content and vocabulary, the books' simplicity is their beauty.

These hard-covered books which have been written for pre-school children are solid in colour, have one sentence per page and are durable to withstand all that little hands put them through.

Each book is based around a central theme or idea and introduces basic Māori vocabulary and a grammatical structure that is continued throughout. The books cover day-to-day vocabulary such as colours, shapes, numbers and articles of clothing. While written in Māori a glossary of English translations is provided at the back of the book.

These books will appeal to a variety of readers from pre-school children, those learning te reo Māori and of course our tāua and pōua – Ideal for the whole family.

With a four-year-old and a 20-month-old toddler these books have become a regular nightly read.

For further details and details of purchase please contact Huia Publishers, PO Box 17-335, Wellington. Ph (04) 473 9262 or Fax (04) 473 9265, www.huia.co.nz, customerservices@huia.co.nz.

WANANEII



Taming the Taniwha/He Taniwha i te Kura is another recent children's publication from Huia Publishers in both Māori and English. Written by Tim Tipene and illustrated by Henry Campbell, *Taming the Taniwha/He Taniwha i te Kura* is a fun book about a sticky problem. Tama is being bullied by a nasty taniwha who happens to inhabit his local classroom. The story follows Tama as he tries out suggestions of how to deal with his problem and face the taniwha.

Competition!

If you would like to go into the draw to win either of these sets of books, write your name and address on the back of an envelope along with your preferred choice of books and send to:

Tamariki Mā
te Karaka
P O Box 13 046
Christchurch