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

BEAT YOUR GREED, DONT BEAT ME!!

MAKE SURE YOU OBTAIN AN AUTHORISATION FROM YOUR LOCAL TĀNGATĀTIKI FOR YOUR KAIMUANA
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 of the 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 job shifts up at Robin Smith Photographic, 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 distant list was long. On that clinic 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 had 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 3 days after the operation he returned to work. This was the dedication that made Lloyd Park the best.

Lloyd was 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 Hopkins, was the son of William John Hopkins and Maria Fergusson. Bill attended the Arowhenua Māori School and Taranaki High School. His greatest ambition as a boy was to attend Te Aute College but the untimely death of his father prevented him from doing so. After his death, Bill left school to work on the thriving mil with his father and uncles.

During the depression years Bill married Glenny Ruth Shoreborne of Temuka. In need of work for his family he sought employment on the new hydro-electric scheme initiated with his father and uncles. He worked at 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 Glenny 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 among his tupuna and his whānau was the cornerstone of his being. He grew up in his whānau and 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 Tāmāku Bulletin.

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

Haere rā e Koro. Haere rā e Poua. Ka nui te whakakura kia nui te aroha. Kua wehe atu rā koa kūmara haere kia whakamutukia, kia te warakino ti tātou awa o Waitaki, kia atu ki te tihi o tātou mauka o Aoraki, heke iā rā ki te Tātua Poumanu ki te Ao Marama. Heke iā rā ki te tihi o tātou awa o Waitaki, kia atu ki te tihi o tātou mauka o Aoraki, heke iā rā ki te Tātua Poumanu ki te Ao Marama.

Ka nui te pouri. Ka nui te aroha.
Grant Bryce models his winning design

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.

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

*TU TOA... STAND TALL*

*TU 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 Pūawai Ora Productions, with funding from Crown Public Health and the Ministry of Health. Written by Mattu Te Huki, Operations Manager of Te Whānau Pūawai 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.

*TU 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 Pūawai Ora Productions, PO Box 539, Christchurch, ph: 03 353 2296 or email: pawai.ora@pacific.co.nz

**Writers in our midst**

Congratulations to Te Awhina Arahanga, Gerry Coates, Dale Moffat and Lesha-May Bennett who are all finalists in Huia Publishers’ Māori Literature Awards.
George Fife turns 90!

Missing and George Fife at the celebration of George's 90th birthday on Stewart Island.

Many thanks to Fred and Joan Fife and the whānau for arranging what turned out to be a grand 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, Erín 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 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 an 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 Ngai 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 Spencer and Charles Goomes. Time and Tide by Georgina Ellis gives an excellent account of the family from this point (page 39). 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?

Crofts Sisters' Album

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 pūoa or significant events of the past. The album encapsulates whakapapa and whakatauki and is a celebration of being Māori in Te Wapounamu.

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 Mārie 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 Mātāuraanga 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 tikanga in identity, within the iwi and beyond", said Hana.

This is the first book published by Horomaka Publishing, a company set up by Ross Caiman 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) 3866992, email horomaka@actrix.co.nz. It will also be on sale at the Huia-Itau in Awara.
The end of an era

After nearly 40 years at the helm, Sid Ashton is stepping down from his position of Chair Executive Officer City, 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 1993 as acting Secretary. At the time he was a chartered accountant with Ashton, Wheelers & Hogan, 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.

C Civil Defence Controller and foundation chairperson of the Manurewa Citizens’ Advice Bureau, Pat lives in the Hokianga. He is currently chairperson of the Hokia Island 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’ Advis Council, the first organised CAB in New Zealand.

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

Celebrating Five Generations

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 that recently had a successful tour of India and Pakistan, including a win in the Buchi Babu Invitational Tournament. During his international career, Shane has been a featured on New Zealand cricket teams, his performances in both Tests and ODIs have been consistently impressive.

The Name’s Bond

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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.

The Government’s Closing the Gaps flagship programme was a prime example. The media treated this as purely a political exercise, with debate raged 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 expeditiously on the big national political chessboard? It seems more likely 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 said “didn’t add anything new”, and quoted.

Something I always get calls from the media on is when other iwi are in trouble. Whenever Tainui are in the news I get phone calls 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 stepping into their personal disputes.

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 monies? 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 Harter 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.
O n June 11, 1996, Mr Anthony Hear 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 Hear 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 only to land owners, 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 Hear by some young university graduate students. The first was that Māori had never lived in the Taihora 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, tangata katoa is guaranteed to “all the people of New Zealand”. So Mr Hearn’s “tangata whenua” 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 at Ngāi Tahu land. They do not agree with the original deeds. The Deed of Settlement and the Settlement Act stand as historical documents. Unless something is done to determine 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 seems to have been some uncertainty about whether 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 books agree that there were 40 signatures. A mistake was made when the Waitangi Tribunal, in their report, the Ngāi Tahu Deed of Settlement, and the Ngāi Tahu Claims Settlement Act. Moreover, there are only 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 Herewa Maupiti of Waitawera 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 Kaikorete still belonged to him and his hapū. But Chief Judge Fenton upheld the deed and dismissed Maupiti’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, Warawaruto and Tei Wiremu Meihau (Pakipaki). Meihau 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 1870 about his name being written on Kemp’s Deed by proxy. "I sold like a bullock", he said. "What’s to be done with my name on this deed? Were these tangata rangatira?"

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 I saw Kemp’s Deed, for the first time. There were 39 Maori 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.

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 Gipps 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 The Waitangi Tribunal’s Historical Accuracy, I give a 10-page analysis of the Kemp’s Deed ‘signatures’. The unsigned names on the deed are those of Karieti, Te Whakai Pohio, Rangi Whakana, Te Hararu, Haereroa, Te Raki, Te Matahara, Topi Patuki, Kihau, Korako, Warawaruto, Taki, Hapo, Topi Kihau, Tuhutu, Tuhutu and Topi Kihau, and six others not positively identified. As far as I know, no one has faulted my analysis (except “Te Matahara” is misspelt).

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 make the deed” (page 441). But they rejected my suggestion that Kemp had fudged 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 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 “Pukuri” 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 at 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 these people did not have a legal power of attorney to sign the deed on behalf of Tamakeke, Karapiti or Wi Karaweko.

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 signatures 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 the Ngāi Tahu Claims Settlement Act, for the following reasons.

Keeping The Records Straight – Some Thoughts on the Ngāi Tahu Deeds

nā Harry Evison

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 storeroom 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.

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First, Ngāi Tahu scholars and researchers, and others, are likely to turn to the Deed of Settlement and the Ngāi Tahu Claims Settlement Act, for the following reasons.
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 deeds? 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 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 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 then be made available 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 Kaivakahaere, 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 (Cantabur University Press, 1997).

A Solution

Recently a Ngāi Tahu rōnanga 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.

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

As the newly appointed Projects Coordinator for Natural Resources at Te Rōnanga o Ngāi Tahu, David is exceptional in his lack of tertiary training and European Colonisation in Southern New Zealand.
positive directions in Maori education

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.

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 Maori 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 Maori and is based on research into Maori educational needs and specifically of those Maori kids in eastern Christchurch communities.

Numeracy and literacy training centred on fun learning through game-playing and the employment of young Maori as teachers are factors which contribute towards getting the best response and learning outcomes from the kids involved. From its start Te Mana Mahi process is the employment as tutors of young Maori 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 Maori 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 Maori 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 Maori women into positions of leadership on local government bodies and community trusts where the presence of young Maori is near nil.

Wahine Toa will offer general business administration training and facilitation into work experience appointments as part-time or traineeships 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."

On right: Phil Tikao at work with one of his students - a leadership mentoring programme for Maori 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 Maori women into positions of leadership on local government bodies and community trusts where the presence of young Maori is near nil.

On left: Positive Directions Trust is a non-profit charitable trust that was initially established as a role-modelling organisation for young Maori 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 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.

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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, curlew, geese, ducks, mallard, 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 pātāktaki (paradise shelduck), maua/pārera (grey duck), tītī (shoveller) and pākura/pūkeko.

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

- Central South - Ben Reihana
- Nelson/Marlborough - Owen Woods (Kaikoura Rūnanga)
- North Canterbury - Don Brown (Taumutu Rūnanga)
- Otago - Terry Broad (Otākou Rūnanga)
- Southland - Jane Kitson (Oraka-AParima Rūnanga)
- West Coast - Alistair Climo (Kati Waewae)

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 processes.

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 Kaikoura 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 Kākōura 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 actual numbers 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 diversifying conversions.

The role of the representatives is more than to have a Māori face at council meetings. "Our presence on the council has been helpful 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.

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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 (Kati 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 techniques is unique and his work entirely fresh. He enjoys the challenge of working on large-scale works.

Inspired by his father John Scochenge, 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 to Salvador Dali paintings and marveled by his imagination, but it was from Salvador Dali that Peter’s inspiration comes from. "My inspiration comes from many arenas – people, events, dreams, the way light sits on the subject, a theme for an entire exhibition 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.

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

(M): Peter Caley with artwork titled ‘Tamaki’

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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 Worldwide, we 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 Ngati Tahu Development Corporation with the specific intention of reaching those working in Iwi development at a rūnanga level or intending to work with Iwi and hapū. It aims to address the basic 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. It will include a web site for information retrieval, a newsgroup that will provide a forum for students to communicate and a website to keep students informed. Participants will also be able to talk to the tutors and guest lecturers by telephone. An Internet connection will be required.

The programme is open to anyone who wishes to further their education in the area of tribal development. This includes students who have completed the Certificate in Iwi Development and others who want to develop their knowledge and skills in this area.

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

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**Ngā Kete e Toru**

**Ngā Kete e Toru - A Student’s Perspective**

Nicholas Maaka (Ngati Tahu, Taumutu, Waikato, Ngā Puhi) was attracted to Nga Kete e Toru because it is a course that develops a systematic approach to building capacity and growing leadership for the future. Successful students will be awarded the Diploma in Iwi Development, studied part-time over two years, which includes a web site for information retrieval, a newsgroup that will provide a forum for students to communicate and a website to keep students informed.

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**Whiti Reia:**

**St Stephen’s Church**

Ko te Whare Karakia o Hato Tipene te wharenui o Hatiwhakatu i waikato i Te Waipounamu. He wharenui ahau i o tamatea tahi taua kei o Io nga wharenui e kawerau kia iti te wharenui o Kawerau. Ka waiwhakatu kia iti te wharenui o Kawerau. Ka tara iti te wharenui o Kawerau.

E kia kārora a te hau kākā, e noho ana te kēhua o te tākiri kia iti te wharenui o Kawerau. E kia tākiri a Te Whare Karakia o Hato Tipene, e kia tākiri a te wharenui hou e whakarite kia iti te wharenui o Kawerau.

He Whare Karakia a Te Whare Karakia o Hato Tipene, e kia tākiri a Te Whare Karakia o Hato Tipene, e kia tākiri a te wharenui hou e whakarite kia iti te wharenui o Kawerau.

He Whare Karakia a Te Whare Karakia o Hato Tipene, e kia tākiri a Te Whare Karakia o Hato Tipene, e kia tākiri a te wharenui hou e whakarite kia iti te wharenui o Kawerau.

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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.

nī Tani Toapeke
Here are some handy words for clothing and the bedroom:

**You use the "to" if you are referring to one thing. For two or more things you use "0", e.g., your jersey = to poraka; your shoes = 0 hO.**

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!

*Ka tītiro hoki tātou ki ētahi kupu o Kai Tahu hei whakamahi i roto i te kāika. Mā tēnā tō tātou reo e ētahi oraka anō i roto i tō tātou kīwetō, nā reira kara whihia koutou katoa!*

We will also look at some Kai 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 kaitātāwhaiaka, see who is the fastest at making your beds!”

*Here are some handy words for kids’ games:*

<table>
<thead>
<tr>
<th>Kai Tahu</th>
<th>Te Kupu Pākehā</th>
<th>He kupu taurite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Para</td>
<td>Game/Sport</td>
<td>Kāmu</td>
</tr>
<tr>
<td>Para tamariki</td>
<td>Kids' games/sports</td>
<td>Kāmu tamariki</td>
</tr>
<tr>
<td>Whaimomoka</td>
<td>Hide and seek</td>
<td>Kāmu tamariki</td>
</tr>
<tr>
<td>Piu, piuraki</td>
<td>Skip with a rope</td>
<td>Whakataetae</td>
</tr>
<tr>
<td>Tātāwhaiaka</td>
<td>Compete</td>
<td>Whakataetae</td>
</tr>
<tr>
<td>Kaitātāwhaiaka</td>
<td>Contest, competition</td>
<td>Whakataetae</td>
</tr>
<tr>
<td>Makamaka</td>
<td>a Riddle</td>
<td>Panga</td>
</tr>
</tbody>
</table>

*Here are some handy words for clothing and the bedroom:*

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</tr>
</thead>
<tbody>
<tr>
<td>Weruweru</td>
<td>Clothes, garments</td>
<td>Kākahu</td>
</tr>
<tr>
<td>Wharekūhā</td>
<td>trousers</td>
<td>Tārāu</td>
</tr>
<tr>
<td>Whareama</td>
<td>hat</td>
<td>Pātē</td>
</tr>
<tr>
<td>Kokomo</td>
<td>shirt</td>
<td>Hate</td>
</tr>
<tr>
<td>Poraka</td>
<td>Jersey</td>
<td></td>
</tr>
<tr>
<td>Kōtū</td>
<td>Coat</td>
<td></td>
</tr>
<tr>
<td>Kope</td>
<td>Nappy</td>
<td></td>
</tr>
<tr>
<td>Hō</td>
<td>Shoes</td>
<td></td>
</tr>
<tr>
<td>Rara</td>
<td>bed</td>
<td>Moenga</td>
</tr>
<tr>
<td>Taukawe</td>
<td>Backpack (to carry child)</td>
<td></td>
</tr>
</tbody>
</table>

Wananei! Ināianei kei a tātou kā kupu, ā, ka taa a hoki e tātou aua kupu te whakamahi i roto i te rārākī kōrero. Kaau e matakau! 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!

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*It can be as easy as, “Why don’t you go and play Whaimomoka outside”, or “I’ll make it a kaitātāwhaiaka, see who is the fastest at making your beds!”*
Focus on Te Reo

From the mokopuna and her Pakeha 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 Maori 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 Maori - it's unique and special and particular to Aotearoa/New Zealand.

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

So why do people learn te reo and what does it mean for Kai 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 Kai 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.

Kia whakamutu i tanei wahaka, me whakahoki anō ā tētau whakamā ki kā tumomo mihin te tētau tamariki. Apea ka whakamā koe ... eēei ... kai te kāwāri haere a Hana i tana pakekekataki ... heoi anō e hua mā, whakapono mai, he ātaahua ānei tū kupu i roto i te ao Māori, ahako tō rūā tō whakamākaihāakia - ka whakamānina ānei kupu i te nui o te whakamoaroha ki te tamariki, nā reira ... whakamāhia!

To end this issue of Te Pataka 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 tā kē hinekāro! He pukumahi kē! He takata marae kē! Tō kaha hoki! Tō ātaahua hoki! Ka tau kē kē!

Oh my young bird
Oh my precious greenstone
Oh my little treasure (pounamu)
My precious kotuku 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 tā anō tētau ki te mutuka o Te Pataka Kōrero mō tēnei wā. Kaua e wareware i a koutou ki te takahi a te mora ki te tāwhairua ki te whakamā kōtū i roto i te tūātea, ki te hine, ki te kāwāri, ki te tāwhairua. Ā, kaua e whakamā kōtū mānā i a rāna noa iho tētau kupu, he pai ake te kupu pukupu i te kupu kore, ā, mā te wā te kē, kē pūtātā, kē ora anō!

So, we've once again come to the end of another Pataka 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 mā kē tōu,  ē kē whakahaunā mā, i roto i kē kē manaakitakā o te wā. Nā Hana Pōtiki

Peter Clayton with his partner Ma-Rea and tamariki, Rangi and Poihipi
My partner Ma-rea attended Te Waihou Maori Girls’ College where she became interested in learning the language. After leaving the college she moved to Kaikoura where she took part in a three-year te reo course tutored by Poutörangi (John) Stirling and whanau. Our 12-year-old son Rangi went to kohanga 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 Polipi attends kohanga 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 Kūraap course based at Chistchurch Polytechnic, a Reo Rumaki that was held at my hākūkātu, Kaiwhakararangi pikauhū ki kā pānakaiti ki Motupūhēhe. Rūpeke atu rā ki te tahi i kara kaihautū mai nei ko Mahana Paerata Ahī, he uri nē te tokorua a Tākena e tū iho mai nei

I suppose I should say that the people I am fired up about learning the language are, you know standing on the marae and all that, but for me it just means that you learn the language when you open you up to a totally new way of thinking and behaving. The language itself is the gateway to the Māori sense of humour. I’m not talking Billy T. James or Prince Tui Teka but all the kiwaha and whakatauki that showed what great orators our people were and also that they had an incredibly deep sense of humour. It takes real commitment to learn any language and Māori is no exception. If you want to be content with what you know then, kia pai hoa to 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.

Maiha te māhi kai mā tātou katoa ki te reo kaiparāoa. E kare mai, kara whai!

Eru Pendergast
(Kaikō - Te Mātāwhāngi Māori – Te Wānanga o Otawhiti)

Tāpuketia kia mārama ai taku titiro ki Te Ara-a-Kewa

I'm not talking Billy T. James or Prince Tui Teka but all the kiwaha and whakatauki that showed what great orators our people were and also that they had an incredibly deep sense of humour. It takes real commitment to learn any language and Māori is no exception. If you want to be content with what you know then, kia pai hoa to 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.

Maiha te māhi kai mā tātou katoa ki te reo kaiparāoa. E kare mai, kara whai!

I have always been interested in learning te reo and it's been a personal thing for me, for not money or status but because it appealed to me as a Māori, as Kai Tahu and as a father, for my children and their children after them.

Mō tātou, a, mō kā uru e whai ake.

Ana Buchanan
(Tauira - Kura Kaupapa Māori o Te Whānau Tahi – Ōtautahi)

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 language to live and flourish. I want to promote and use the language in everyday life, and not just leave it on the marae.

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 Pakeha 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 it and challenged the people who entered to kōrero, subsequently we were left to our own devices that week. However, as this kiwha is, Kai 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 Tītī 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 Huiriri course at Chistchurch Polytechnic in 2000 and attended two Te Tauru Whiti o Te Reo Māori kura reo, one at Onuku and the other in Kai Kūkura. These have given me the confidence to stand and at least attempt to kōrero, with other speakers in te reo, talking about things that can 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.

I have completed a Kia Ko Tāpuna course based at Christchurch Polytechnic, a Reo Rumaki that was held at my hākūkātu, Kaiwhakararangi pikauhū ki kā pānakaiti ki Motupūhēhe. Rūpeke atu rā ki te tahi i kara kaihautū mai nei ko Mahana Paerata Ahī, he uri nē te tokorua a Tākena e tū iho mai nei

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Maiha te māhi kai mā tātou katoa ki te reo kaiparāoa. E kare mai, kara whai!

I have always been interested in learning te reo and it's been a personal thing for me, for not money or status but because it appealed to me as a Māori, as Kai Tahu and as a father, for my children and their children after them.

Mō tātou, a, mō kā uru e whai ake.

I enjoy 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 marae, I have become more passionate about the revitalisation of Te Reo o Kai 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 the opening of a door to another world, hopefully if we all persist those doors will be open for generations to come.

Hukaina te tātai Kai Tahu Whānui, akona te reo o kā tōpuna, te hauka tuku iho!

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.

I have learnt a lot about us as an iwi and it’s been a personal thing for me, for not money or status but because it appealed to me as a Māori, as Kai Tahu and as a father, for my children and their children after them.

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Mō tātou, a, mō kā uru e whai ake.
Te Ngāi Tuāhuriri 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, “Pāri Ata Ata”, “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 Kaihiku where his permanent village was he ordered the Ngāi Māmoe of the area to build a great pā for his older brother, Turakautahi, who would come to live here. The Ngāi Māmoe set out to build what became known as Kaiapoi Pā. They were ordered to build the ramparts and ditches that you 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 tōpapaku of a senior Ngāi Tahu chieftainess through a stream not far from here. The stream which the tōpapaku 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 Kupiti 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 bushes of wood near the palisades of the pā so that when he lit the bushes 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 wanted 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, Tahu Tukutukia.

With the people now relocated to Tuahiwi, they then set about establishing their wharenui or communal meeting house called Tutukawa. Tutukawa was replaced with a building called Tu Ahuriri and the recent wharenui is called Mahaanui. Mahaanui takes its name from the canoe Maui used when he went fishing. Until recently the meeting-house called Tutekawa. Tutekawa was replaced with a building called Tu Ahuriri and the recent wharenui is called Mahaanui. Mahaanui takes its name from the canoe Maui used when he went fishing. Until recently the meeting-house called Tutekawa.

Kaihiku -- Rūnanga Relationship Project

The coming year will see the strengthening of relationships between nga 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 Whakatereki and Whakatereki 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" ("kai hari kai upoko") and told those that ate the tails to fight ("kaihiku kaihiku").

The modern interpretation can be one of responsibilities and resources. 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 nga 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.
Between July 19 and July 21 of this year, Kaikoura rakatahi had the opportunity to participate in a “Giftedness Hui” at Takahanga Marae organised by Te Runanga o Kaikoura. The kaupapa for the hui was to give Kaikoura rakatahi 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” to the sounds of some funky beats and then the ropO whakairo (carving group) displayed some of their mahi to end the night. Each and every one of the students looked tino ataahua in their kakahu and all performed with professionalism and confidence.

Early in the morning on the final day, Brian Allingham from Ngāi Tahu Development Corporation gave a presentation on the peninsula before taking the ropO on an exciting hikoi to visit the wahi 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-Eliffe from Ngāi Tahu Development talked about her role as Kaitakawaeka Rakatahi (Rakatahi Facilitator), then continued with a session about the Toi Rakatahi website.

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 unifit, 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 a koutou mahi pai—keep up the awesome mahi. We look forward to hearing about all the exciting new initiatives Kaikoura rakatahi have happening in the future.
Order Form

Complete the order form below and mail to:
Product Orders, Ngāi Tahu Development Corporation, PO Box 13-046, Christchurch. Phone (03) 371 0190. Fax (03) 374 9264.

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E KARAKA Koanga/Spring 2001
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 so much taonga is often difficult to access. Over the past decade all of our major museums have embarked on major development programs and 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 in 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 Museum have engaged in the Ngāi Tahu Taonga Pounamu inventory project. This partnership initiative has brought together the expertise of our Mana Pounamu researchers, 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 expected that significant progress will be made by the end of the year. Te Papa will undertake the collection of all taonga pounamu associated with Ngāi Tahu in our major museums.

To Te Rauhikihiki

This mere from the Sir George Grey Collection has been accidently burnt. George Graham obtained historical information from Tamararapa of the Ngatiawatea’s Ta Ahi Awa of Chagres, Tararire. This weapon of greenstone mere was named Te Rauhikihiki, fortified 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 Ngāi Toa and Ngātiawa, the weapon was obtained from Te Koroke, who gave it as a price that his weapon 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 Ngāi Aorere he would have got away alive, for the Māori did not stay with him and 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 saying 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 Tamararapa, of Taranaki, who stated that a mere presented to Sir George Grey as a peace offering was in Sir George’s collection at Kaiapohia when he visited Auckland at the time of Rewi’s visit some time in the 1880s. They visited Kaiapohia and this and other famous Māori relics were kept over according to Māori custom, when some old men present recited historical notes, of which Grey took copies.

Tamararapa 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 for he stated to the natives that his object in noting the histories was to preserve them for future time. I regret that Tamararapa 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, 29th May, 1917.

Kataore

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

When the bride Elizabeth under Capt. Stewart arrived at Kapiti in 1830, Te Rauparaha saw an opportunity to avenge the killings of his uncle Te Pehi and others. For then began the killing as he ran along the people of Ngāi Tahu and a slow woman who came across his path as he fled towards the gateway of the pa. This was an ill-considered action on his part, for it was the cause of the disaster to Te Pehi and others. For thereby his weapon, Ngāi 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 Ngāi Aorere he would have got away alive, for the Māori did not stay with him and those of lower rank with greenstone weapons, for they would thereby be shattered to pieces.

He withi pounamu – Kapitea (photo by Andrea Apse)
C the mere they examined is either Kataore or the famous Museum, while Mama was one of the captives taken to talking to his grandson. It that emphasise the great beauty and mana of pounamu". on Te Tai Poutini. This celebrated mere Paewhenua is recorded as being young man produced it he seized it and made off in the This brief overview of a small collection of mere Kapitea is a stream that lies between the It was and remains today a source of high quality This wahi. gardens where Ngati Waewae grew potato and Komara. In early times Arthur Dudley Dobson, a visitor to Te In the photograph are areas of pinus radiata on records: A /Spring 2001 /Spring 2001 /Spring 2001.
The people of Te Ohu Rata, the Maori Medical Practitioners' Association, and is an understanding by the engineers of the environment including lakes, rivers, mountains, air, soil and other taonga. For example, in 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.

Lisa Cameron
Lisa is a descendant of Sarah Ann Cameron (née Howells). She affiliates to Te Rūnanga o Kouroukarakara. Lisa is a fourth-year medical student at the University of Auckland and is actively involved with Te Komiti o Kā Tahu Whānui ki Tāmaki Makaurau, a support group for Kā Tahu who live in Auckland. Every year Lisa heads south to participate in the hui-a-tau. Lisa is also involved in Te Oranga, the Māori medical students’ club and Te Ora, Te Ohu Rata, the Māori Medical Practitioners’ Association.

Christopher Pene
Chris is a descendant of Takaroa and affiliates to Te Ngī Tūhāhu Rūnanga. He is a third-year medical student at the Otago School of Medicine. Chris is an active member of Kā Tahu Whīnau ki Aroarua 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).

Andrew Herd
Andrew affiliates to Te Rūnanga o Waikato. He is in his third year studying medicine at the Otago Medical School and has already completed a Bachelor of Science, majoring in Biotechnology. 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 Hairy Barrett, Louisa Barrett, Kararaia Hinshaw, Pauli Kaakai and Kaakai (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.

Peter Brown
Peter is a descendant of Patahi. He affiliates to Te Rūnanga o Otākou. Peter is in his fourth year of study for a Bachelor of Engineering (Honours) at the University of Canterbury. Peter’s thesis is: “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.”

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

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

Noah Russell
Noah is a descendant of Tangitu (Mrs Patrick Norton) and Tane (Thomas) Norton. He is in his 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 Chappie
Mark affiliates to Te Ngī Tūhāhu 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.

Wiktoria Martin
"Maori and indigenous development" Wiktoria is a descendant of Paul Tuhesea and Rapatini Clough. She affiliates to Waraiwa and Onuku Rūnanga. Wiktoria is in her first year of study for a Bachelor of Māori Planning and Development at Lincoln University. Wiktoria has been actively involved with marae life at Waraiwa in a number of roles including chairperson, Te Rūnanga o Ngāi Tahu Representative and kāiwha. She also deals with issues relating to fisheries, conservation and resource consent applications.

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Melanie is a descendant of Tomairaki Te Kahaeraki. She is in her third year of study for a Bachelor of Science majoring in Biochemistry and Genetics at Otago 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.

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

Malcolm Dacker
Health and Social Services Malcolm affiliates to Te Rūnanga o Arorotua 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 tītā, Dr Enihapieti Fehi Murchie, who was dedicated to the betterment of Māori women’s health and his mother Winsome, who is currently practicing medicine in Gisborne.

This year Shannon completed a Bachelor 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.
Web Site Review


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.

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

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 Ngati Tahu on topics of direct interest to Ngati Tahu.

Legends of the Land. Maika Mason of Aranui 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 kaumatua. 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.

There are great photos of Arowhenua - to go with those already 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.

The opening chapter by Ta Tipene O'Regan and the Crown: Partnership promised is a fresh look at the fairly familiar story from Hawai’i to the Kemp purchase. To do that in 20 pages is a challenge, but it is helped by imaginative writing, the judicious use of a variety of illustrations and some interesting interpretations.

Anake is in a good position to highlight the important 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.

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.

He 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, Royce Creighton. When Royce moved to Christchurch, Lawrence decided to move with him to keep up his swimming. He now attends the Arauni Sports Academy and boards privately.

Arts Collective go On-line

A Dunedin-based collective of Ngati Tahu artists has launched a web site featuring pounamu, raranga, and whare. The collective has been working throughout the Otago area for several years marketing their products and has regular exhibits 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 and develop the site.

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

The raranga section is of popular kete and backpacks, with the pula 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.hetaongamiora.co.nz and orders are posted in Aotearoa.

Donald Couch

Crystal Mika

This has been a successful year for 17-year-old tae kwon do champ Crystal Mika (Ngati Tahu, Tohoe, Towharetoa).

Crystal, who is a sixth form student at Whakatane 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!

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.

He 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, Royce Creighton. When Royce moved to Christchurch, Lawrence decided to move with him to keep up his swimming. He now attends the Arauni 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!
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 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.

Te Kōhanga Reo
20th Celebration
November 2002
Ngā Rūwahia

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 teo for further details or our kaupapa kaimahi for Te Wāpoukumur. Catherine Stiart, at the following contacts: Catherine@kōhanga.ac.nz or phone 025 245 785.

Office Manager
Te Taumutu Rūnanga

Te Taumutu Rūnanga has a position available for an Office Manager. This is a full-time position and offers a variety of work in congenial surroundings based at our town office, 127 Armagh St, Christchurch.

It is an excellent opportunity to be part of a vital team servicing a progressive rūnanga.

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

Our thanks to Barry Baker and Tim Riwaka for their help with the crossword.

Te Kāihaunga Reo Hostel Reunion
Christchurch
EASTER 2002
29th March to 1st April

ALL ENQUIRIES TO
Barry Baker (03) 3323670 Tim Riwaka (03) 3637757
025 728032

What's Cooking?

MOKI KOHINU
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 dice

Method:
Thread the capsicum, mushroom, onion and fish alternately. Serve 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.

Clues Across
1. Saviour, Healer
10. Pathway, Road
11. Twin Oven
12. Current, Stream
13. Shallow
14. An, Some
15. Cave, Grotto
16. Slowly, Carefully
17. Gift, Donation
18. Slow moving
19. Nil, Zero
20. Dry leaves
21. Nikki, Zero
22. Butterfly Perch
23. Face, Eye
24. Stand up
25. Year
26. Rain
27. Tremble
28. Tremble
29. They, them (two people)
30. Stubborn
31. Clump of trees
32. Two
33. Sir
34. Earthquake
35. Small fish
36. Muscular, Hard
37. Fish
38. Choir
39. Plus verb = Let us
40. Plus verb = Doer
41. Since, when
42. Isn't it?

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?
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 your privilege.

Yours faithfully,

Adeline Evans
PO Box 3
Te Araroa
East Cape

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Crossword
Answers Across
1. Kaka
2. Ake
3. Haere
4. Tihi
5. Haere
6. Kaha
7. Tihi
8. Haere
9. Tihi
10. Haere
11. Kaha
12. Haere
13. Kaha
14. Tihi
15. Haere
16. Tihi
17. Haere
18. Kaha
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35. Tihi
36. Haere
37. Tihi
38. Haere
39. Tihi
40. Haere
41. Tihi
42. Haere
43. Tihi
44. Haere

Answers Down
1. Kaka
2. Ake
3. Haere
4. Tihi
5. Haere
6. Kaha
7. Tihi
8. Haere
9. Tihi
10. Haere
11. Kaha
12. Haere
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42. Haere
43. Tihi
44. Haere

Taming the Taniwha/He Taniwha i te Kura

Oku Kakahu, Nga Moko, He Taniwha, Ko Toko Whanau,
Hari Huritau, He Hanawiti, He Ika Nui, He Kauī

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 0265 or Fax (04) 473 0265, www.huia.co.nz, customerservices@huia.co.nz.

WANANEI!

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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

---

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 1161AAM

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

Marie and Rick Karaitiana
Melbourne
Australia

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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 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