



te Karaka

THE NGĀI TAHU MAGAZINE. KAHURU/AUTUMN 2002

Boundary
Disputes

Fisheries
Allocation

WHAT'S
HAPPENING?

Nā Te Kore, ko Te Pō
Ko Te Ao, ko Te Ao Tūroa
Nā Te Kore, ko Mākū
Ko Raki, ko Tāne
Koia tērā nāna i whai a Hine ki te Pō
Ko Hinenuitēpō
Auē!
Tihei Mauri Mate!

Ka haruru te whenua, ka haruru te moana
Ka taki mai a Pū-nui-a-toka
Kia uru mai anō a Te Anu-mātao i roto i a
tātou
A, ka hika mai, ka hika atu kā tini aituā o kā
marae maha o te motu nei
Kā taoka kua nōhia te atamira
whakaharahara o tūpuna mā
Koutou kā uri o Tiki, i karakahia te iti me te
rahi ki ruka nei i tēnei kaupapa tahi
Taki-auē, taki-auē
E te tira mokemoke, haere, haere, haere
atu rā
Mahue mai nei ō koutou hua mokopuna i
roto i Te Ao Tūroa
Haere tonu kā mihi ki te kīmate
Kua hāa te kākau ki te aka mamae
E hotuhotu ana te manawa a Hupe rāua ko
Roimata
Kāh.
Tihei Mauri Ora!

William Pacey
Irihapeti King
James Massey
Tamaraukura Bragg
Charlotte Furlong
Brent Mahuika
Gordon McLaren
Rebecca Smith
Amy Scoringe (née Heath)
Joan Harding (née Tumarū)
Karma Martin
Isla Wixon
Naomi Bryan
Mary Henare
Martin Thompson
Maurice Rule
Martin Buchanan
James Matenga Robson
Shane Tipa
Keith Cummings
Marjorie Lennon (née Te Au)
Kuia Jean Momo
Pari Hunt
Kelly Ann Wanhalla
Hori Kerei Taiaroa
Tai Royal
Te Karere Omahuru Rakena
Alma Te Maiharoa
Fred Flutey
Alys Waiata Murray (Ryan)
Waikura Hutana
Melvan Sherborne (Te Maiharoa whānau)
Tiaki Pukurakau Peneamene (Jack Benson)
Kororia Herewini Harereua Hodge (Gloria)
(née Reihana)



John Rangi Ellison,
May 1901 – October 2001

Nā Te Kore
Ko Te Pō
Nā Te Pō
Ko Te Ao
Ko Te Ao Tūroa
Ko Mākū
Ko Raki
Ko Tāne
Koia tērā nāhana i whai a Hine ki te Pō
Ko Hinenuitēpō
Auē!
Tihei Mauri Mate!
Ka haruru te whenua, ka haruru te moana
Kua hika te tōtara nui ki roto i te Wao Tapu Nui o Tāne.
I ētahi wā e heke iho kā roimata ki āku pāpārika, koinā he
tohu maumahara mōhoku e Rangi. Ka hotuhotu tōku (ō
mātou) manawa tonu mōhou. Ka hotuhotu mai i tērā wā
atu ki ēnei wā āiane; hei tū mokemoke ai ki te kākau
pōuri i a au (i a mātou) nei i te Toka.
Ko tēnei te pātai ki ia hutu i tōu weheka atu ki tua i te
ārai. "He aha koe i mate pēnei ai?"
Ko te whakautu nōhou pea, koinā; ko te hiahia tino
hōhonu i roto i a koe, kei reira rā e noho tahi ai. Otirā, kua
tae te wā mōhou hei tūtaki ai ki te taha i te katoatia ...
Ahakoa ka mōhio au (mātou) tino hari nui tōu wairua
āiane, he nui hoki te pōuri i ruka i a au (mātou), na te
mea, kāore e taea e au (mātou) te kite ki tōu kanohi i
konei. Ki a au (mātou) nei, ko koe te taoka whakahirahira.
Ehara mō te whānau anake, mō kā hapū, mō Kāi Tahu
Whānui, mō te Iwi Māori kē.
Noho mai rā e Pōua ki te taha i ō mātou nei tūpuna.

nā Khyla Russell

Poroporoaki for Riria Pirika and Alva Kapa

Ka titiro ki ngā tōmairangi
E heke iho ki runga
Te Upoko o Tahumatā
Tau ana ki te Urupā o Wairewa.

Kōrua ngā amokura o Te Waipounamu
Takoto mai rā, moe mai rā
Okioki ana i roto te rāngimārie

Engari, ō kōrua wairua
Kua Whetūrangitia ki tua o te ārai

Haere rā, haere rā, haere atu rā.

Riria Pirika

On December 23, 2001, Riria Pirika, our mother, died at her home in Christchurch after a lengthy battle with cancer. During her illness she never gave up, never wanted to believe that her time was near. Her courage and her faith were evident in every day of her life, but especially at the end.

Mum was the second of the eight children of George and Edna Simon. Born and raised in Dunedin, she moved with her parents and her children, myself and my brothers George and Paneta, to Christchurch in 1964.

In Christchurch she was confronted with the reality of racism. In the Christchurch of the early 1960s there was not much diversity – we were brown faces in a sea of pink.

Having survived domestic abuse in her first marriage Riria then lived with the stigma of being a single parent in a conservative era. In the 1980s Riria married again, this time happily, to Te Hei Pirika from Te Arawa.

Riria was not formally educated, but she was wise. She had no burning ambition to change the world, but wanted her world and all those in it to aspire to mighty goals. She was not wealthy, but she was rich in courage and love and faith. Her smile could light up the room and she could wither us with "that stare".

But mostly hers was a God-centred life. Her religious beliefs were everything to her. She set high standards for herself and others and expected us to meet them. Despite the many setbacks in her life she lived each day with courage, with faith, and she even faced cancer, her last challenge, with a smile, with optimism, and with dignity.

May we meet again. We loved you well.

nā Mei Simon-Maghanoy



He Poroporoaki mō tōku whaea Alva Kapa (October 1945 – October 2001)

Tihei Mauri Mate!

Ka haruru te whenua, ka haruru te moana.
Kua hika te tōtara nui ki roto i te Wao Nui o Tāne.

Having known Alva, my mother, for 30 years, I could not have imagined her not ever being in my life. It is no longer an imagining, but a reality I must live with daily – for those of you who have known her longer, her absence must be even more pronounced.

Alva had an unwavering commitment and dedication to the development and achievement of ngā iwi Māori; primarily, te iwi o Kāi Tahu. She saw education as the key to liberation and freedom of choice. Māori education was Alva's passion; her achievements (and her curriculum vitae!) were a testament to this. While it is likely that her work contributed to her early passing, she undoubtedly would not have wanted it any other way.

Her other passion was whānau; Alva saw whānau as the strengthening unit which gave individuals the sustenance they needed to survive (and thrive). She would be among the first to organise whānau gatherings, and her photo albums reflect this. Needless to say, most of the pictures depict the whānau gathered around the kai table! But whānau for Alva was wider than just the family unit. Visitors to the South were always welcome in her home – and she would lavish them with enough food to feed the South!

Alva was passionate about people and extended her belief in whanaungatanga beyond the limits of family. She knew so many people and would continuously bind them through whakapapa links and association with others – her memory and recall of such things astounded me! She would often say to me, "You know *such and such*!" She was at the hui we went to at Ratana Pā in 1980 – you met her! Even though I was only nine at the time, she expected me to remember such people. What I now realise and appreciate, is that she was teaching me about the importance of people and our links with each other: whanaungatanga and whakapapa.

During the days of her tangi, I heard Alva referred to as, "He wahine rongonui, he wahine whakahirahira, he rakatira mō ōna iwi". I truly hope she heard these sentiments uttered while she tirelessly worked towards the liberation of her people. To us, her whānau, she is famous and special, and a born leader. She has left a huge gap in our lives and a huge gap in the arena of Māori education.

Alva passed away on her 56th birthday, October 31, 2001. Two days later, her first mokopuna – Tu Te Rangi Aniwaniwa Pari Veitch Brooking – was born, shortly followed by the birth of her second mokopuna – Joshua Tamihana Baxter Henderson on November 13. With this passing and renewal, the circle of life has been completed.

Noho mai rā e te whaea ki te taha i ō mātou nei tūpuna. Rest well, go safely ...

nā Janine Kapa Brooking





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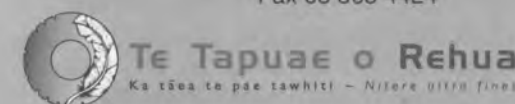
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The Ongoing Battles

This special issue of *te Karaka* focuses
on providing information relating to the
current battles that Ngāi Tahu face
regarding the allocation of fisheries
assets and the attempted encroachments
by other iwi on our northern boundary.
These issues are both taking up
considerable tribal resource as we
continue to fight for our rights guaranteed
by the Treaty of Waitangi and the
agreements in the Ngāi Tahu Deed of
Settlement. It is resource that we shouldn't
have to be spending on such matters.



Some of you may ask how important these matters are and I hope that
after reading this issue you will realise how crucial they are to our future
and the future of generations to follow. An example of how seriously
we view these breaches, was our decision in January to terminate the
contract Ngāi Tahu had with the Ministry of Fisheries to administer
regulations governing customary fishing.

This difficult decision was made due to grave concerns we had in
respect of recent decisions taken by the Ministry of Fisheries that reflect
on our representative and tangata whenua status within our takiwā.
Specifically we were concerned by the Ministry's interpretation of the
Fisheries (South Island Customary Fishing) Regulations 1999 as they
relate to the nomination of tāngata tiaki.

Ngāi Tahu and iwi at the top of the South Island had put in place
internal processes for verifying and submitting nominations for tāngata
tiaki. The Ministry however refused to accept these processes and
decided that they would accept nominations from any and all whānau
members.

We believed that the Ministry's position was unprincipled and
inefficient. As tangata whenua, we must have the right and responsibility
to nominate tāngata tiaki that are qualified and suited to the job. We
had established streamlined processes that ensured an effective and
smooth operation. The Ministry's process was unwieldy and could result
in a huge influx of nominations from illegitimate sources.

In addition, in our opinion the process was contrary to the Te
Rūnanga o Ngāi Tahu Act. Under the Act, Te Rūnanga o Ngāi Tahu is
recognised as the representative of Ngāi Tahu Whānui, yet the Ministry
refused to recognise the very structures and processes that we regard
as being central to the management and administration of our customary
rights.

We endeavoured to resolve this situation through discussion and
diplomacy but as no support was forthcoming from the Ministry we
were left with no alternative but to cancel the contract.

This decision signals the serious view that we take of these
fundamental issues. The fact that we had to make this decision signals
how lightly the Crown views our settlement. We hope that after reading
this issue of *te Karaka* you will have a greater insight into some of
these issues.

nā Tahu Potiki, CEO, Te Rūnanga o Ngāi Tahu

Cover photography by Damon McPhail.
Photo design by Strategy Advertising & Design.

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From the Kaiwhakahaere

As mentioned by our CEO, Tahu Potiki, the focus of this edition of *te Karaka* is the current issues that Ngāi Tahu is facing. Firstly in terms of threats to our Northern boundary and secondly the very real possibility that Te Ohu Kai Moana may choose a method of allocation of fisheries assets that will deny recognition of our treaty rights and our status as tangata whenua with tino rangatiratanga over our land and sea.

These issues are currently being fought by Te Rūnanga o Ngāi Tahu and it is essential that iwi members understand our current predicament, understand the risks that we face and, where possible, understand how you may assist with these fights.

The constant litigation and the threats regarding allocation of the fisheries asset do take their toll on staff and resources, although the strength that we gain from fighting these cases in a united way should not be underestimated. We must ensure that our rights as guaranteed by the Treaty of Waitangi are not eroded and we must work together to achieve this.



Foundations of the Ngāi Tahu Deed of Settlement

The Ngāi Tahu Deed of Settlement is based on a number of key principles:

- The Crown and Ngāi Tahu agreed to accept the "thrust" of the findings of the Waitangi Tribunal investigation into the Ngāi Tahu claims – this included the findings of the Māori Appellate Court that only Ngāi Tahu had rights guaranteed by the Treaty of Waitangi within the Ngāi Tahu Takiwā.
- The settlement would be a "full", "comprehensive" and "final" settlement of all historical Treaty of Waitangi claims in the Ngāi Tahu Takiwā and the Crown would be free of all of its obligations to Māori under the SOE Act, the Crown Forestry Assets Act 1989 and similar Acts.
- The acknowledgement and recognition by the Crown of the status of Ngāi Tahu Whānui as the tangata whenua of, and as holding rangatiratanga within, the Ngāi Tahu Takiwā.
- Return of key taonga (such as pounamu, Rarotoka and Tūtaepatu Lagoon).
- A formal apology for the injustices of the past.
- Cultural redress (including the vesting of Aoraki).
- An acceptable level of cash compensation for the economic losses as well as commercial opportunities to restore the economic base of the iwi.

In other words, a durable settlement in which the Crown would "atone for the acknowledged injustices" and "begin the process of healing and enter into a new age of co-operation with Ngāi Tahu".

The agreement between the Crown and Ngāi Tahu is incorporated in a Deed of Settlement and a suite of

settlement legislation that includes:

- Te Rūnanga o Ngāi Tahu Act 1996;
- Ngāi Tahu (Pounamu Vesting) Act 1997;
- Ngāi Tahu (Tūtaepatu Lagoon Vesting) Act 1998; and
- Ngāi Tahu Claims Settlement Act 1998.

Te Rūnanga o Ngāi Tahu Act 1996 was fundamental in giving legal recognition to the rangatiratanga of Ngāi Tahu Whānui. In both the deed and the legislation the Crown acknowledged that Ngāi Tahu is today, and was at the time of the signing of the Treaty of Waitangi, tangata whenua within the boundaries already confirmed in the Te Rūnanga o Ngāi Tahu Act 1996.

Ngāi Tahu understood that the Crown intended to honour all of the undertakings given during the negotiations and as recorded in the deed and the legislation. Ngāi Tahu also believed that the legislation would prevent further legal challenges to Ngāi Tahu rights and interests in the Ngāi Tahu Takiwā.

The Threat to the Ngāi Tahu Settlement

Te Tau Ihu iwi have renewed their claims that they have rights or interests in the Ngāi Tahu Takiwā. Ngāi Tahu believe that the Crown has a duty to stand by the agreements that are the very foundation of the Ngāi Tahu Deed of Settlement whenever these are under challenge.

Initially the Crown did stand by Ngāi Tahu when the first of the Tau Ihu cases (Ngāti Apa No.1) went to the High Court and then the Court of Appeal. The Crown argued strongly that the Māori Appellate Court decision was a fundamental element of the Ngāi Tahu Deed of Settlement.

The Crown has since had a complete change of heart. Not only is the Crown failing to stand by the agreements reached in the Deed of Settlement, it is in fact supporting Te Tau Ihu to "have their say" over and over again in the Waitangi Tribunal and in the High Court. Although the Crown supports Te Tau Ihu having their day in court, Crown Law strenuously argued against Ngāi Tahu having the right to take its case to the Privy Council. The Crown position clearly had an influence on the court's decision to refuse Ngāi Tahu leave to take an appeal to the Privy Council.

In addition, Crown agencies such as the Ministry of Fisheries are following policies that blatantly ignore the statutory recognition of the authority of Te Rūnanga o Ngāi Tahu to act "for and on behalf of Ngāi Tahu Whānui for all purposes".

The Minister in Charge of Treaty of Waitangi Negotiations has indicated that the Crown's difficulty is that the Crown must abide by the court's interpretation of the Ngāi Tahu Deed of Settlement. That is unacceptable. The agreement is between the Crown and Ngāi Tahu. The affidavit evidence of Sir Douglas Graham and Tā Tipene O'Regan clearly shows that there was a common understanding of the parties to the deed. The Ngāi Tahu Deed of Settlement was entered into on the basis that, in accordance with the Māori Appellate Court

decision, no other iwi had rights protected by the Treaty of Waitangi that could give rise to historical claims within the Ngāi Tahu Takiwā.

Ngāi Tahu feels betrayed by the Crown's change of heart. If the Crown did accept any of the claims by Te Tau Ihu within the Ngāi Tahu Takiwā as valid, Ngāi Tahu would have no choice but to reject the notion that the settlement was a final settlement of Te Kerēme. It is not a question of what economic redress might be provided to any other iwi and whether or not, in the view of the Crown, that redress "takes anything away from Ngāi Tahu".

The issue simply put is one of rangatiratanga

If the Crown does not recognise Ngāi Tahu Whānui as the only iwi which has tangata whenua status in the Ngāi Tahu Takiwā, as the only iwi which holds rangatiratanga within the Ngāi Tahu Takiwā, as the only iwi to hold the rights which were guaranteed by the Treaty of Waitangi in the Ngāi Tahu Takiwā – and as being entitled to exercise that rangatiratanga via the mechanisms provided in Te Rūnanga o Ngāi Tahu Act – then the very foundations of the Ngāi Tahu Deed of Settlement will have been removed by the Crown.

Cancellation of the Customary Fisheries Contract

nā Mark Solomon

Fisheries (South Island Customary Fishing) Regulations 1999 and the Customary Fisheries Compliance Contract between the Ministry of Fisheries and Te Rūnanga o Ngāi Tahu

In respect of the boundary issues we are often asked what is the harm in letting other iwi have their claims reheard (sometimes for the third or fourth time). Ministers of the Crown and even the Prime Minister have reassured me that this Labour Government is committed to upholding the agreements that are the foundation of the Ngāi Tahu Deed of Settlement. The harm is that the words in the Ngāi Tahu Deed of Settlement and from current ministers of the Crown do not mean anything unless they are backed up by action.

Te Rūnanga o Ngāi Tahu is concerned that the Crown is failing to uphold the agreements and understandings that were fundamental to the Ngāi Tahu agreement to settle Te Kerēme (the Ngāi Tahu Claim). Two of the key planks of the settlement were that the Crown would:

- give practical recognition to Ngāi Tahu Whānui as the tangata whenua of, and as holding rangatiratanga, within the Ngāi Tahu Takiwā (section 8, Ngāi Tahu Claims Settlement Act 1998); and
- recognise Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu Whānui "for all purposes" (section 15, Te Rūnanga o Ngāi Tahu Act 1996).

One practical example is the stance taken by the Ministry of Fisheries (Mfish) in interpreting and implementing the Fisheries (South Island Customary Fishing) Regulations 1999. The stance taken by Mfish is totally contrary to those two fundamental understandings and has led to a serious breakdown in the previously positive relationship that Ngāi Tahu had

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- The settlement would be a "full", "comprehensive" and "final" settlement of all historical Treaty of Waitangi claims in the Ngāi Tahu Takiwā and the Crown would be free of all of its obligations to Māori under the SOE Act, the Crown Forestry Assets Act 1989 and similar Acts.
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Ngāi Tahu feels betrayed by the Crown's change of heart. If the Crown did accept any of the claims by Te Tau Ihu within the Ngāi Tahu Takiwā as valid, Ngāi Tahu would have no choice but to reject the notion that the settlement was a final settlement of Te Kerēme. It is not a question of what economic redress might be provided to any other iwi and whether or not, in the view of the Crown, that redress "takes anything away from Ngāi Tahu".

The issue simply put is one of rangatiratanga

If the Crown does not recognise Ngāi Tahu Whānui as the only iwi which has tangata whenua status in the Ngāi Tahu Takiwā, as the only iwi which holds rangatiratanga within the Ngāi Tahu Takiwā, as the only iwi to hold the rights which were guaranteed by the Treaty of Waitangi in the Ngāi Tahu Takiwā – and as being entitled to exercise that rangatiratanga via the mechanisms provided in Te Rūnanga o Ngāi Tahu Act – then the very foundations of the Ngāi Tahu Deed of Settlement will have been removed by the Crown.

Cancellation of the Customary Fisheries Contract

nā Mark Solomon

Fisheries (South Island Customary Fishing) Regulations 1999 and the Customary Fisheries Compliance Contract between the Ministry of Fisheries and Te Rūnanga o Ngāi Tahu

In respect of the boundary issues we are often asked what is the harm in letting other iwi have their claims reheard (sometimes for the third or fourth time). Ministers of the Crown and even the Prime Minister have reassured me that this Labour Government is committed to upholding the agreements that are the foundation of the Ngāi Tahu Deed of Settlement. The harm is that the words in the Ngāi Tahu Deed of Settlement and from current ministers of the Crown do not mean anything unless they are backed up by action.

Te Rūnanga o Ngāi Tahu is concerned that the Crown is failing to uphold the agreements and understandings that were fundamental to the Ngāi Tahu agreement to settle Te Kerēme (the Ngāi Tahu Claim). Two of the key planks of the settlement were that the Crown would:

- give practical recognition to Ngāi Tahu Whānui as the tangata whenua of, and as holding rangatiratanga, within the Ngāi Tahu Takiwā (section 8, Ngāi Tahu Claims Settlement Act 1998); and
- recognise Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu Whānui "for all purposes" (section 15, Te Rūnanga o Ngāi Tahu Act 1996).

One practical example is the stance taken by the Ministry of Fisheries (MFish) in interpreting and implementing the Fisheries (South Island Customary Fishing) Regulations 1999. The stance taken by MFish is totally contrary to those two fundamental understandings and has led to a serious breakdown in the previously positive relationship that Ngāi Tahu had

with MFish.

The Treaty of Waitangi (Fisheries Claims) Settlement Act 1992 gave effect to the 1992 Fisheries Deed of Settlement and repealed the Fisheries Act 1983, section 88(2). One of the main provisions of the 1992 act is that "Regulations are to be developed that recognise and provide for Māori customary food gathering and their special relationship with places that have customary food gathering importance, e.g., tauranga ika and mahinga mātaītai".

After five years of MFish attempting to put in place national regulations for customary fishing rights, Ngāi Tahu representatives joined with Te Tau Ihu o Te Waka a Māui (Te Tau Ihu) to put in place the South Island Customary Fishing Regulations.

The close working relationship between the Crown and South Island iwi provided the impetus for Te Rūnanga o Ngāi Tahu and Te Tau Ihu to enter into a contract of service to manage and give effect to the compliance and administrative requirements of the regulations.

The contract provided for compliance funding and administration. It included such things as employment of kaiārahi, training programmes, input into MFish regional plans and devolving to Te Rūnanga o Ngāi Tahu the responsibility for implementation of tangata tiaki nominations.

This contract was seen as a valuable tool for advancing the Crown/iwi relationship by empowering iwi management of customary fisheries. Unfortunately for Ngāi Tahu, the Crown has failed to recognise some of the most fundamental principles that the Treaty relationship must be based on, and, in particular, the rangatiratanga of the iwi.

Ngāi Tahu, as with other iwi, have chosen for themselves how they will conduct themselves as a people. In the case of Ngāi Tahu, we have chosen Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu Whānui "for all purposes" and we have an Act of Parliament that gives legal effect to that decision of the people. It is not for any Crown agency to now say they know what is best for Ngāi Tahu Whānui and to refuse to respect the wishes of our people.

The role of Te Rūnanga o Ngāi Tahu in the customary fisheries context is to ensure that local Ngāi Tahu communities, as represented by the various Papatipu Rūnanga, have the ability to manage the customary fisheries in their own area. As MFish currently interprets the regulations, any whānau and/or hapū (and, possibly, individual) has the ability to send their tangata tiaki nominations directly to MFish for advertising. That does not allow the iwi to exercise its rangatiratanga in managing its fisheries by ensuring that persons nominated to be tangata tiaki are accountable to their local marae. It is important to note that all South Island iwi and many North Island iwi agree with Ngāi Tahu that this is the wrong approach.

In addition, MFish has chosen to ignore the decision of the Māori Appellate Court that established which iwi

held all of the relevant rights guaranteed by the Treaty of Waitangi within the Ngāi Tahu Takiwā. This means that not only does MFish allow other iwi to prevent Te Rūnanga o Ngāi Tahu from putting in place tangata tiaki within the Ngāi Tahu Takiwā, it is fully prepared to accept applications from any other individual or iwi who merely makes a claim to hold mana whenua, mana moana within the Ngāi Tahu Takiwā.

To Ngāi Tahu, this failure by the Crown to recognise the rangatiratanga of Ngāi Tahu Whānui makes the apology given to Ngāi Tahu by the Crown meaningless and calls into question whether the Crown will ever act in good faith when dealing with Ngāi Tahu as its treaty partner within the Ngāi Tahu Takiwā.

It was with the deepest of regret that Te Rūnanga o Ngāi Tahu was forced to cancel the MFish contract in January 2002. Not only did it signal the breakdown of an aspect of the Crown/Ngāi Tahu relationship, but it resulted in the immediate loss of employment for six staff members in an area of work which is at the heart of Ngāi Tahu identity, the management and sustainable use of mahinga kai. However, Te Rūnanga o Ngāi Tahu felt that it could no longer remain in this contractual relationship with a treaty partner who shows no respect for the most fundamental principles of the treaty, acknowledging and respecting the rangatiratanga of Ngāi Tahu as the Crown's treaty partner.

This was a painful time for everyone involved, but the fact that Te Rūnanga o Ngāi Tahu was prepared to take such a stand is a reflection of how seriously it takes these issues. In its defence, MFish has told Te Rūnanga o Ngāi Tahu that it considers that these issues are not just an MFish issue but are in fact a wider "Crown" issue. As a result I have written to the Prime Minister urging her to take the lead and to work through these issues with Ngāi Tahu. In the case of the MFish matters, these issues can be partially addressed by making a number of changes to the regulations to clarify, among other things, the role of the iwi authority in the nominations process.

The Crown has to honour the undertakings in the Ngāi Tahu Deed of Settlement in both words and deeds. The Crown cannot continue to withdraw from the agreement itself and rely on what the courts say the settlement was meant to achieve. The Prime Minister and her ministers must give direction to Crown officials and agencies that ensure that the Crown lives up to its part of the bargain and gives practical effect to the commitment in the Ngāi Tahu Deed of Settlement to recognise Ngāi Tahu Whānui as the tangata whenua of, and as holding rangatiratanga within, the Ngāi Tahu Takiwā.

We will continue to attempt to work constructively with the Crown to resolve these issues. However, all parties must be under no illusions, Ngāi Tahu Whānui have given Te Rūnanga o Ngāi Tahu clear instructions that we are to protect the northern boundary and the integrity of the Ngāi Tahu Deed of Settlement no matter what the cost.

Recent History of Te Kerēme – the Ngāi Tahu Claim Pathway to the Ngāi Tahu Deed of Settlement



*Pari-nui-o-whiti
(White Cliffs, south of Blenheim)*

The Ngāi Tahu struggle to reach a durable settlement of Te Kerēme (the Ngāi Tahu Claim) began in 1849 when Matiaha Tiramorehu wrote to the Governor complaining of the failure of the Crown to honour the agreement that was contained in the deed for the Kemp Purchase. At all times Ngāi Tahu relied on the guarantees contained in the Treaty of Waitangi as the foundation for their claims. Ngāi Tahu believed that not only would the rights of rangatiratanga as set out in Article II be upheld, but that the benefits of the protection of the Crown with the rights and privileges of British subjects as set out in Article III would eventually deliver justice for Ngāi Tahu.

Te Kerēme was relentlessly pursued by seven generations of Ngāi Tahu Whānui via the courts, by petitions to Parliament and by participation in commissions of inquiry. In modern times Te Rūnanga o Ngāi Tahu and its predecessor the Ngāi Tahu Māori Trust Board pursued the claims using the Waitangi Tribunal, the courts and a negotiation process to reach what was hoped would be a durable settlement of Te Kerēme.

WAI 27 claim

On August 26, 1986, Ngāi Tahu filed a claim against the Crown with the Waitangi Tribunal (WAI 27). In essence, Ngāi Tahu claimed to have exclusive rights to all lands, forests, fisheries and other taonga within the Ngāi Tahu Takiwā and that the Crown had in numerous ways breached its obligations to Ngāi Tahu under the Treaty of Waitangi.

Just as the hearings began, a number of Te Tau Ihu iwi also lodged claims with the Tribunal claiming that they, rather than Ngāi Tahu, held the rights guaranteed by the Treaty over large areas within the Ngāi Tahu Takiwā. The Waitangi Tribunal recognised this as a boundary dispute between iwi that they did not have the powers to resolve.

The Crown wanted to have the boundary dispute resolved to remove the risk that they would be required to pay compensation to different iwi in respect of the same land and resources. In other words, it was

important to determine once and for all which iwi had the rights. In January 1989, the law was changed to enable the tribunal to refer questions concerning tribal boundaries, rights or ownership in accordance with Māori custom and usage to the Māori Appellate Court for consideration. The Māori Appellate Court's decisions would be binding on the tribunal.

Māori Appellate Court

The Waitangi Tribunal asked the Māori Appellate Court to clarify two questions in respect of the land covered by the Arahura and Kaikōura deeds of purchase:

- Which Māori tribe or tribes according to customary law principles of *take* and occupation or use, had rights of ownership in respect of all or any portion of the land contained in those respective deeds at the date of those deeds?
- If more than one tribe held ownership rights, what area of land was subject to those rights and what were the tribal boundaries?

The case took around 18 months to be heard with several weeks of hearings during that time. In November 1990 the Māori Appellate Court delivered its decision. The findings were unequivocal. The court stated that, according to customary law principles of *take* and occupation or use, Ngāi Tahu had *sole* rights of ownership in respect to the lands contained in both the Arahura and Kaikōura deeds of purchase.

It is important to note that for the Māori Appellate Court "ownership" was not a Pākehā concept. Its understanding was that ownership was equivalent to rangatiratanga and that no other iwi held rangatiratanga within these areas.

There were several subsequent challenges to the Māori Appellate Court decision, including to the Privy Council. They were all unsuccessful.

Tribunal findings

Ngāi Tahu Land Claims Report – WAI 27

On February 1, 1991, the tribunal, relying on the decision of the Māori Appellate Court, reported on the main elements of the Ngāi Tahu Claim. It made findings on the 73 grievances or "branches" pleaded by the claimants as part of the "Nine Tall Trees" of Te Kerēme. It also made general recommendations in relation to its findings and five specific recommendations pursuant to section 6(3) of the Treaty of Waitangi Act 1975.

The tribunal found that the Crown on numerous occasions and in various ways failed to recognise and respect Ngāi Tahu rangatiratanga and status as the tāngata whenua within the Ngāi Tahu Claim area. It recommended that the Crown "restore to Ngāi Tahu their rangatiratanga and hence their mana within the Ngāi Tahu whenua".

Supplementary report

On September 6, 1991, in a supplementary report, the tribunal recommended that legal structures be put in

place that would allow Ngāi Tahu as an iwi to gain a legal identity that would facilitate the continuation of its negotiations with the Crown. The report stated a need for the establishment of a, "legal personality" for the tribe, not only capable of binding Ngāi Tahu in an enduring settlement with the Crown, but also of providing an effective economic structure capable of developing and sustaining the tribe's rangatiratanga over its lands and other assets. The tribunal specifically referred to the Māori Appellate Court decision in the course of making these recommendations.

Ngāi Tahu Sea Fisheries Report

In 1992, the Waitangi Tribunal released its *Ngāi Tahu Sea Fisheries Report*. It concluded that:

- The tribe's coastal territory was and is all the land below the northernmost eastern boundary Pari-nui-o-Whiti (White Cliffs, south of Blenheim) around the South Island coast to the northernmost western boundary at Kāhurangi (north of the Heaphy river);
- Ngāi Tahu rangatiratanga over the waters off their rohe was not confined to those more favoured areas where they chose to fish ... Their rangatiratanga extended to all the waters over which they travelled or could travel to engage in fishing;
- Ngāi Tahu in 1840 exercised effective tino rangatiratanga over their sea fisheries, out to a distance of not less than 12 miles or so from the shore off the whole of the land boundaries of their rohe. They had full exclusive and undisturbed possession of their sea fisheries.

Ngāi Tahu Ancillary Claims Report

On May 4, 1995, the Waitangi Tribunal published its findings on the Ngāi Tahu Ancillary Claims. Those were the claims of individuals and whānau (rather than tribal claims) and included claims with respect to lands and reserves on the West Coast and Kaikōura as well as claims in respect of certain South Island Landless Natives Act lands.

The Crown and Ngāi Tahu reach a negotiated settlement

In 1997 Ngāi Tahu and the Crown reached a final agreement, on the basis of which historical claims of breaches of the Treaty of Waitangi in the Ngāi Tahu Takiwā could be settled. That agreement included (among other things) the establishment of Ngāi Tahu's legal personality, the codification of Ngāi Tahu's status as the tangata whenua of, and as holding rangatiratanga within, its takiwā and recognised and compensated Ngāi Tahu for the Crown's numerous historical breaches of the Treaty of Waitangi.

This agreement was reached after protracted negotiations which had begun in September 1991, when the Crown and Ngāi Tahu agreed to accept the thrust of

the Waitangi Tribunal findings and enter into negotiations to try to resolve the Ngāi Tahu grievances. From the very beginning one of the non-negotiable elements of the settlement was Ngāi Tahu's desire to have a legal personality through which Ngāi Tahu Whānui could exercise their rangatiratanga within the Ngāi Tahu Takiwā. It was considered that the best way to achieve this was to create a statutory body with its own empowering legislation.

The settlement agreement was incorporated in a Deed of Settlement and a suite of settlement legislation.

Te Rūnanga o Ngāi Tahu Act 1996 gave effect to the specific recommendations of the Waitangi Tribunal contained in the supplementary report on legal personality. The act:

- Must be interpreted in accordance with the principles of the treaty and thereby reinforces Ngāi Tahu treaty rights which are, among others, their rights to enjoy full, exclusive and undisturbed possession over their lands and estates, forests, fisheries and other properties within the Ngāi Tahu Takiwā (section 4);
- Gives legislative effect to the Māori Appellate Court decision by defining the Ngāi Tahu Takiwā with specific reference to the court's decision that confirmed Ngāi Tahu's northernmost boundary (section 5).

The Ngāi Tahu (Pounamu Vesting) Act 1997 gave effect to one of the specific recommendations of the Waitangi Tribunal to vest in Ngāi Tahu all Crown-owned pounamu in the Ngāi Tahu Takiwā.

The Ngāi Tahu (Tūtaepatu Lagoon Vesting) Act 1998 gave effect to a specific recommendation by the Waitangi Tribunal to vesting Tūtaepatu Lagoon, by way of gift, in Ngāi Tahu for an estate in fee simple, free of any encumbrances existing immediately before the commencement of the act.

The Ngāi Tahu Claims Settlement Act 1998 was enacted to give effect to the Deed of Settlement signed by the Crown and Ngāi Tahu on November 21, 1997. Section 462 of the act prohibits inquiry by the Waitangi Tribunal into:

- "Ngāi Tahu claims" as defined in the Settlement Act;
- The Deed of Settlement;
- The benefits provided to Ngāi Tahu under the Deed of Settlement and the settlement act;
- The settlement act itself.

In both the deed and the legislation, the Crown acknowledged that Ngāi Tahu had, and continues to have, rights guaranteed by the Treaty of Waitangi, that it had breached those rights and that it wished to atone for those breaches. The Crown based those acknowledgements on the findings of the Waitangi Tribunal, incorporating, amongst other things, the decision of the Māori Appellate Court.

The provisions of the Settlement Act, when read in conjunction with the other legislation, and the deed, further codify Ngāi Tahu's status as exclusive holder of all rights guaranteed by the treaty in its takiwā and should have ensured that neither the Crown, the courts nor the Waitangi Tribunal would allow other iwi to continue to assert any claims within the Ngāi Tahu Takiwā.

How is the settlement being challenged?

There are currently three active legal cases with respect to challenges to the Ngāi Tahu Takiwā which are being pursued by most of the iwi of Te Tau Ihu o te Waka a Māui. There is a High Court case, known as Ngāti Apa no.2, the Waitangi Tribunal inquiry into the Northern South Island claims known as WAI 785 and a case brought by Ngāi Tahu which seeks to limit the scope of the WAI 785 inquiry to matters outside of the Ngāi Tahu Takiwā; if this is not possible, then to ensure that Ngāi Tahu is able to be heard in those hearings in order to protect its interests.

The more disturbing challenges faced by Ngāi Tahu are the policies and practices of certain Crown agencies, in particular the policy positions taken by the Ministry of Fisheries in the interpretation and implementation of the Customary (South Island) Fisheries Regulations 1999. This position has led to the cancellation of a contract between the Ministry of Fisheries and Te Rūnanga o Ngāi Tahu (see page five).

There is a lack of support from Crown Law in recent litigation before the Waitangi Tribunal to uphold the agreements reached in the Ngāi Tahu Deed of Settlement. The Crown has not only argued that Te Tau Ihu iwi should have yet another opportunity to challenge Ngāi Tahu rangatiratanga (and thus the Deed of Settlement) in the courts and the Waitangi Tribunal, but Crown Law has argued to prevent Ngāi Tahu having similar rights of access to the courts to defend the Deed of Settlement and our rangatiratanga.

These actions have put the Ngāi Tahu/Crown relationship under considerable strain.

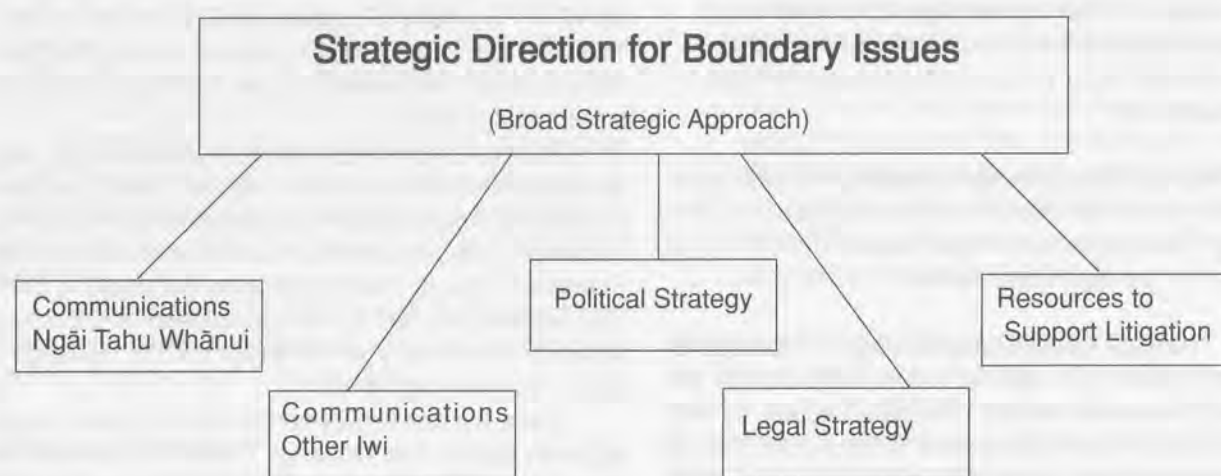
The Path Forward

In January 2002 Te Rūnanga o Ngāi Tahu approved a strategic plan and budget for advancing the Ngāi Tahu position in relation to the various challenges to the northern boundary. This plan is in response to the repeated calls at each hui-ā-tau by Ngāi Tahu Whānui for Te Rūnanga o Ngāi Tahu to take all practicable steps to protect the northern boundary.

The Ngāi Tahu position in relation to the takiwā and its status within that takiwā is absolute and unwavering. Ngāi Tahu Whānui are the tangata whenua and the *only* iwi with rights protected by Article II of the treaty within the takiwā. In upholding that position, the principal objectives are twofold:

- to preserve the integrity of the northern boundary as set out in Te Rūnanga o Ngāi Tahu Act 1996 and the Ngāi Tahu Claims Settlement Act 1998; and
- to ensure that there is legal and practical recognition of Ngāi Tahu Whānui as the tāngata whenua who hold rangatiratanga within the Ngāi Tahu Takiwā.

The broad strategic approach illustrated below requires the active management of a number of areas, each of which requires its own detailed and dynamic plans. These plans or strategies will dovetail into each other to provide a co-ordinated and comprehensive approach to the boundary issues.



A summary of the objectives and ideas in the strategies is outlined below. The most significant point to note is that this kaupapa needs to be driven and participated in by Ngāi Tahu Whānui in every forum and at every opportunity available. This cannot just be a "project" managed by the Christchurch office of Ngāi Tahu.

Communications – Ngāi Tahu Whānui

The objective of this strategy is to ensure Ngāi Tahu audiences are informed and aware of the tribal position on the boundary issues in order to ensure their ongoing support in the protection and advancement of Ngāi Tahu rights and interests within its takiwā.

The following messages must be spread widely, both to and by Ngāi Tahu Whānui:

- The current threats to the Ngāi Tahu boundary are a serious threat to the iwi from a financial and

governance perspective (e.g., resource management and fisheries management).

- The boundary issue could escalate to threaten the durability of the Ngāi Tahu Settlement. This would have serious consequences for the Government, for Ngāi Tahu and for other treaty settlements.
- The courts and Government must not allow the Ngāi Tahu Settlement to be jeopardised.

The objective is to reduce the number of Te Tau Ihu iwi that are actively challenging Ngāi Tahu rangatiratanga

within the Ngāi Tahu Takiwā.

The positions of the eight Te Tau Ihu iwi differ. Ngāi Tahu has for many years in many forums had good relationships with most of the Te Tau Ihu iwi. This is due in part to the fact that many members of Ngāi Tahu Whānui have whakapapa links to Te Tau Ihu iwi. It is important that those positive relationships are reinforced and fostered.

The Kaiwhakahaere, supported by Te Rūnanga o Ngāi Tahu and, in particular, Kaikōura Rūnanga and Kāti Waewae Rūnaka will make contact with each iwi and explore ways to develop relationships of mutual benefit. The message to all will be that Ngāi Tahu will never concede its rangatiratanga within the Ngāi Tahu Takiwā. If that is acknowledged by the iwi concerned, each iwi can save its precious resources and turn its attention to more positive matters such as how Ngāi Tahu can work with them to secure better economic, social and political outcomes for all of the iwi in Te Waipounamu.

Political Strategy

The objective of this strategy is to ensure that the Crown honours its commitment to "recognise Ngāi Tahu as the tangata whenua of, and as holding rangatiratanga within, the takiwā of Ngāi Tahu Whānui".

There are two significant areas where the Crown is failing to protect Ngāi Tahu interests in respect to the boundary. The first of these is WAI 785 (Northern South Island Inquiry), where the Crown's failure to uphold the Ngāi Tahu Deed of Settlement has worked to undermine the Ngāi Tahu position in the courts. The second is the example of the Ministry of Fisheries refusing to recognise Ngāi Tahu as tangata whenua in the Ngāi Tahu Takiwā.

Te Rūnanga o Ngāi Tahu has already made two significant decisions with regards to this situation. The first is that Te Rūnanga o Ngāi Tahu will not initiate the final act of the Ngāi Tahu Deed of Settlement – the acceptance, and gifting back of our tipuna maunga, Aoraki – until the Crown gives practical effect to all of the undertakings in the Ngāi Tahu Deed of Settlement. The second and very difficult decision was to cancel the Ministry of Fisheries contract.

The key theme of the political strategy is that Te Rūnanga o Ngāi Tahu, as the representative of Ngāi Tahu Whānui, will insist that the Crown and its agencies act in good faith towards Ngāi Tahu and uphold the Ngāi Tahu Deed of Settlement. The Kaiwhakahaere, with the support of Te Rūnanga o Ngāi Tahu, will continue to work

with the Prime Minister, her officials and other ministers to ensure that all outstanding matters are addressed. All members of Ngāi Tahu Whānui are to be encouraged to participate in implementing this strategy in every sphere of political influence available to them.

The Legal Strategy

The objective of this strategy is to advance and protect Ngāi Tahu rights and interests within the Ngāi Tahu Takiwā by responding to all legal challenges and by seeking legal certainty as to the meaning and effect of the suite of settlement legislation (Te Rūnanga o Ngāi Tahu Act 1996; Ngāi Tahu (Pounamu Vesting) Act 1997; Ngāi Tahu (Tūtaepatu Lagoon Vesting) Act 1998 and the Ngāi Tahu Claims Settlement Act 1998).

There are currently three active streams of legal activity:

- the Ngāti Apa case (High Court);
- the Waitangi Tribunal hearings;
- the Waitangi Tribunal case recently heard in the Court of Appeal.

Te Rūnanga o Ngāi Tahu cannot let these cases go undefended. Ngāi Tahu Whānui are encouraged to participate in and support these cases through attendance at hearings and provision of information to support the defence of these legal challenges.

Resources to Support Litigation

The objective of this strategy is to identify the resources required to support litigation to reduce the challenges to the Ngāi Tahu Takiwā. Time is of the essence in relation to the gathering of some of the material and information required, particularly from Ngāi Tahu kaumātua.

There are two streams of information being compiled. The first is information to enable Te Rūnanga o Ngāi Tahu to respond to the specific issues raised in the Ngāti Apa litigation and the second is more generic information to respond to the assertions of some Te Tau Ihu iwi that they have rights protected by the Treaty of Waitangi in the Ngāi Tahu Takiwā. These resources will become a complete record allowing Te Rūnanga o Ngāi Tahu to effectively respond to challenges now and in the future.

Tasks under this strategy include identifying Ngāi Tahu kaumātua who have knowledge of the matters to be addressed before the Waitangi Tribunal and implementing a project to have the kaumātua interviews conducted and videotaped as soon as possible.

He Korero Tangata

Tā Tipene O'Regan's name is synonymous with the Ngāi Tahu claims which he has made his life's work. For him the current boundary dispute is not just an issue of boundaries, coastline and allocation of fisheries; more disturbingly, it is about the Crown's ongoing failure to uphold its obligations.



Despite the enactment of two separate acts of Parliament and a Māori Appellate Court ruling affirmed by the Privy Council defining Ngāi Tahu's boundaries, the Crown is allowing our takiwā to come under threat. This situation renders the phrase "full and enduring settlement" meaningless and Tā Tipene speaks gravely of the implications for Ngāi Tahu and all other iwi entering into settlements with the Crown.

"In my view the Crown is absolutely in breach of its contractual obligations arising from the settlement – it tells you that having any faith in a contractual agreement with the New Zealand State is a fundamental mistake for Māori. No matter how much you contract with the Crown, almost by definition the state will never honour its agreements. You must be in a state of constant preparedness to defend."

Current claims to Ngāi Tahu territory being made by the group known as "Ngāti Apa on the West Coast" are central to the dispute. Tā Tipene questions the identity of this group, who he claims are predominantly Ngāi Tahu and furthermore "are people who were active participants right through the Waitangi Tribunal processes and active participants in Ngāi Tahu hui and life".

He is sympathetic to such identity confusion and acknowledges the close historical relationship between Ngāi Tahu and Ngāti Apa (and the other Te Tau Ihu tribes) but he is adamant that these tribes have no right to stand as mana whenua within the Ngāi Tahu takiwā. "There is

Trevor Howse, the man who helped prepare the case that established exactly where the Ngāi Tahu boundaries are as confirmed in the Te Rūnanga o Ngāi Tahu Act 1996, is confident that the boundaries themselves won't be changed. Trevor laments the fact that some off the cuff comments of Chief Justice Sian Elias's in the first Ngāti Apa case has raised doubts in some people's minds about whether Ngāi Tahu enjoys the benefit of being the only iwi to have rights guaranteed



no such identifiable group holding any sort of traditional authority in the Ngāi Tahu rohe. The very few people who could be associated with this are in fact Ngāi Tahu people. If they are of Ngāti Apa descent their presence on the West Coast is by invitation – the *tuku* of Ngāi Tahu."

"Most people understand that if you take a visitor into your home, and you give them a key so they have access, that does not convey ownership of your home. You take that person in as a guest, you allow them participation – that is essentially what Ngāi Tahu did in the past with Ngāti Apa and they're now trying to claim a slice of the title of the section."

Historically the "north" has always preyed upon southern territories, but in this situation, Ngāi Tahu's ability to defend itself is being undermined. "In the old days we were attacked by the northern muskets and we got some pretty big hammerings but we were able to fight back. Today we get attacked by due process in the courts – we are still being invaded in terms of the northern campaign in the courts against southern fisheries, which is just another big act of dispossession by the north. This time instead of guns they're using litigation."

If the Ngāti Apa claim is successful it will set a dangerous precedent and open the floodgates for further claims to territories within the Ngāi Tahu Takiwā. Tā Tipene regards the Crown's failure to defend the Ngāi Tahu position as a complete contradiction of the intentions of the settlement legislation and a breach of faith. "The one thing I wanted to ensure was that our people's territories were protected from invasion forever into the future – that we could with confidence look forward to what we would be dealing with in our world rather than continually fighting the Crown for its non-performance."

Tā Tipene is unequivocal about the need for Ngāi Tahu to achieve a clear acceptance backed up by the law of where the Ngāi Tahu territory is in order that the "real business of development can continue rather than having to maintain a continual defensive posture ... we cannot leave a stone unturned in defence of our takiwā."

by the Treaty of Waitangi within those boundaries. According to Trevor: "If the comments made by the Chief Justice were to be taken seriously, the Crown will have found itself in the position of not being able to offer a full and final settlement. That is because she has suggested that the Te Rūnanga Act, the Ngāi Tahu Deed of Settlement and the Ngāi Tahu Claims Settlement Act 1998 did not confirm the findings of the Māori Appellate Court that those rights, according to Māori custom and tradition, belong exclusively to Ngāi Tahu within its own rohe."

Trevor describes the process by which the boundaries between iwi were traditionally described:

"Boundaries were known by reference to geographical features such as mountains, lakes and rivers, and sometimes in great detail right down to tree stumps or rocky outcrops." The Māori Appellate Court decision was based on the boundaries as set out in the Arahura and Kaikōura purchase deeds. Trevor says: "All the deed of sale documents had a physical description of the sale boundaries, point to point. These were based on Ngāi Tahu's knowledge of its northern boundary at the time of the deeds." Unfortunately these descriptions in the deeds were vague enough to have caused some problems. Trevor remembers that the main complaints by Ngāi Tahu in respect of those areas goes back to the 1850s when the Crown purported to have bought these lands from other iwi. "In the Māori Appellate Court hearings, we had to go through the same process as our tūpuna did back then. They had to prove that this land and its resources within those boundaries as set out in the purchase deeds was Ngāi Tahu's and not that of another iwi and we had to do it all over again in the Māori Appellate Court."

But when it came to getting the traditional

boundaries into legislation, the boundary needed to be much more explicit to meet modern-day needs. One of the things that had to be done within the 'v' (the boundary line which connects Kahurangi on the west coast to Te Parinui o Whiti on the east coast) is getting the watersheds going down to the lakes within the boundaries. "We needed an explicit boundary line which contained the watersheds and this was done by following the ridgeline. For example, with the northern boundary of the West Coast Deed, the watershed comes into the two lakes in the Tau Ihu area, off the heads of the mountains – we also had to protect the headwaters from a traditional point of view. It was my job to ensure that the technical boundary line reflected the traditional way Māori would establish boundaries."

Ngāi Tahu's present predicament will have implications for other iwi, those who have settled their treaty claims and those who have yet to settle: "All have some other issues with the Crown – the eight Tau Ihu iwi have problems with their own boundaries – how the Waitangi Tribunal will sort them out will take the wisdom of Solomon – but it is my belief that the actual boundaries between Ngāi Tahu and Te Tau Ihu iwi won't change."

Ko Tapuae o Uenuku te mauka

Ko Waiautoa te awa

Ko Kāti Kurī te hapū

Ko Kāi Tahu te iwi

Ko Ripeka Clayton tōku ingoa

Ko Rangi Wawahia Horomona tōku pāpā

Ko Miriama Te Ahi Puria Pitini tōku māmā

Tēnā Koutou Katoa

All my life I have heard from my parents the stories of the Waitaha, Mamoe, Kāi Tahu and Kāti Kurī peoples. We grew up with stories of Hinerongo and Tutuira Tira, Aponga, Marukaitatea and Moki, we knew our boundaries well, for they were instilled into us at a very young age. And why not, indeed the mana of Kāti Kurī walked between these boundaries, just as they do for Awarua, for Ōtākou, for Tūāhuriri and for every other rohe within Kāi Tahu. Our cultural and sports teams were named Parinuiowhiti representing our northernmost boundaries and still are today.

My parents told of the sacking of Ōmihi by Te Rauparaha, they told of my grandmother going daily to gather kōiwi disturbed by rail-and-road-works and by people. We learnt of land loss and the struggle life was for them all. We learnt where the best food gathering areas were, which were the best eeling rivers and where to gather the best mussels, which was around the Kai-para-te-hau, just south of Parinuiowhiti.

Kai-para-te-hau was notable as the place where Kāi Tahu took its revenge against the combined tribes from the top of the South and Ngāti Toa, for the slaying of Kāi Tahu around the motu. Our battles against the Crown, top of the South and Ngāti Toa haven't changed, Kaikōura Rūnanga has had to fight through every resource consent within the area of Clarence to Parinuiowhiti. The price to fight has altered but our objective remains the same; in our past we lost lives, but held firm onto our mana. Today the arena is different, we are more educated, and we fight in the courtrooms. We compromise nothing, as we fight for our tūrangawaewae, our mana and our tūpuna.

Are we willing to give up our mauka, Tapuae o Uenuku, or our pounamu from Arahura, will we give up our fishing ground, our lands, how do we share our urupā, our wāhi tapu? Do we go on trying to make the Crown behave in a honourable fashion? Of course we do. So, do we go on fighting in court to hold onto that which we know is ours? The answer must be and always will be yes.

All Kāi Tahu whānau stand to lose too much.

Ripeka Clayton

Kaikōura Rūnanga

Fisheries Allocation — Where is it at?

In the Raumatī/Summer 1999 issue of *te Karaka* an article entitled "Whose Fish Are They Anyway?" provided a background to the Māori fisheries debate. Two years later, the division of the fisheries assets between iwi has still not occurred, leading us to ask why not, and whether it is ever going to happen.

Some progress has been made in this period, although it has tended to be of the "two steps forward, one step back" variety. Throughout 2000, the Treaty Tribes Coalition (see box) worked hard on focusing political attention on the issues, reasoning that the only way to overcome the incredibly litigious environment surrounding the allocation question was for Parliament to legislate a final allocation model. Treaty Tribes commissioned research on the economic cost of the failure to allocate (see Economic Implications of the Fisheries Assets, e.17, NZIER, April 2000) and presented the findings around the country.

Frustrated by the lack of progress, Treaty Tribes took matters into their own hands and had a bill drafted which would achieve allocation of the pre-settlement assets (PRESA) according to the 1998 Optimum Allocation Model, which had attracted the support of 76% of iwi, representing 63% of the Māori population. More than 30 iwi joined Treaty Tribes on September 19, 2000 in presenting the draft bill to Parliament, calling that "enough is enough". The bill was subsequently entered into the private members' ballot by the Hon. Doug Kidd and the Hon. Ken Shirley (both of whom had a hand in the 1992 settlement). Without Government support, however, the bill has still not found a place on the legislative agenda.

The Government was initially dismissive of the Treaty Tribes call, arguing that it had done its bit by appointing new Commissioners to Te Ohu Kai Moana (TOKM – the Treaty of Waitangi Fisheries Commission) in August 2000. Unfortunately, the new make-up of the Commission seemed to owe more to the delicate balance of interests within the Government's Māori caucus than the demands of overseeing a multi-million dollar fishing enterprise or resolving the thorny allocation debate. Unashamedly pro-allocation and pro-treaty rights Commissioners Tā Tipene O'Regan and Whaimutu Dewes (Ngāti Porou, Te Arawa) lost their seats in favour of nominees of Urban Māori Authorities, with Shane Jones (Te Aupōuri), who openly advocates

in favour of retention of the fisheries assets in centralised management, taking over from Tā Tipene as Chairman.

In January 2001 we saw the first encouraging sign that the Government was taking the issue seriously, with the Prime Minister making a commitment to the Kaiwhakahaere of Te Rūnanga o Ngāi Tahu and other representatives of Treaty Tribes that allocation would occur before the next election. At the same time, Government and TOKM officials began acknowledging that legislation would be required to put the issue to rest.

The next speed bump on the road to allocation came in May 2001 with the need to return to the Privy Council in London to respond to the appeal by Urban Māori Authorities and others against the ruling of the New Zealand courts that allocation must be to iwi and that "iwi" means traditional Māori tribe, rather than any more recent grouping. At the conclusion of this costly and wasteful exercise, the findings of the New Zealand courts were strongly supported by the Law Lords, with the judgement exhorting all involved to find a better way of resolving the allocation issue than through the courts, noting that treaty issues are "more a matter for statesmen than lawyers".

Just as the dust began to settle on that battle, the Māori Affairs Select Committee of Parliament (Chaired by John Tamihere, a long-standing and outspoken advocate for urban Māori) announced its intention to conduct an inquiry into the affairs of TOKM and the continuing allocation row. This inquiry, which seems likely

Treaty Tribes Coalition

The Treaty Tribes Coalition was formed in 1994 to represent the interests of iwi seeking to secure the allocation of fisheries assets held by TOKM according to mana whenua, mana moana. Ngāi Tahu is one of its five shareholders, with the others being Ngāti Kahungunu Iwi Incorporated, Hauraki Māori Trust Board (representing the 12 iwi of Hauraki) Ngāi Tāmanuhiri Whānui Trust and Ngāti Tama Manawhenua ki te Tau Ihu Trust.

to continue well into 2002, appears to pick up old criticisms of the level of Commissioners' fees and arguments that TOKM's system of leasing the quota it holds to iwi on an annual basis has advantaged some iwi, i.e., coastal tribes, over other, inland, iwi. As Treaty Tribes has pointed out to the Prime Minister, this initiative seems to have more to do with the personal agendas of members of the select committee than furthering the Government's commitment to see allocation happen this year.

The new appointees to TOKM continued with their work and, late last year, announced their intention to commence yet another consultation round on the issue. In a break with the Commission's past practice, this consultation was, for the first time, to look at the question of the allocation of the post-settlement assets (POSA) as well as PRESA. As some commentators pointed out, either TOKM was supremely confident in its hope that both PRESA and POSA could be dealt with in less than 12 months in a way that had not proved possible with PRESA alone in the previous 12 years, or this was a cynical ploy by those with their own agenda to make the whole problem too complex to be resolved at all.

TOKM's consultation document *He Anga Mua – A Path Ahead* released in December 2001 certainly did not bring a lot of clarity to the issues. *He Anga Mua* contains proposals for four different allocation models, all of which, to a greater or lesser extent, include an option of leaving assets in centralised management, rather than transferring their ownership to iwi. This came as a surprise to some – after more than a decade of debate over allocation, no one had ever made a call for centralised management to continue indefinitely. On the contrary, at a hui taumata called by Treaty Tribes in November 2000 representatives of nearly half of the iwi in the country voted for allocation of all of the assets to iwi, stating that iwi "would not entertain" the retention of any assets in centralised control.

So, as consultation hui have been held throughout the country in past weeks, Treaty Tribes has called for iwi to come together and rise to the challenge of their own calls for tino rangatiratanga by finding their own solution to the allocation puzzle. It has been said that a failure to do so will not only be likely to result in the majority of the assets being retained in centralised management, but – more importantly – will leave all iwi to deal with the legacy of division, disagreement and inability to put aside self-interest to work together to uphold the importance of treaty rights.

To date this call has met with mixed results. Some iwi seem to be treating the consultation round as an opportunity to make an "opening bid" by taking extreme positions in the expectation that the result of the process will be a compromise between these positions.

nā Justine Innes rāua ko Anake Goodall

Lease Round Inequities

Some individuals, who purport to represent various "Māori interests", have been alleging that Ngāi Tahu, Ngāti Kahungunu and other tribes have benefited improperly from the annual quota lease rounds. The clearly stated allegation is that these iwi have enjoyed the benefits of bias on the part of the then Chairman, Tā Tipene O'Regan, and the Chief Executive Officer, Robin Hapi. The extension of this argument is that those iwi should be penalised in the final allocation process, so as to compensate iwi who "missed out".

The Commission has conducted its own independent inquiry into these allegations and has concluded that there are no injustices to answer. Accordingly, it has not factored these allegations into its proposed allocation models. This view is reflected clearly in the Commission's own consultation material and detailed explanations have been given to those who have raised these issues at the consultation hui.

Further, a very detailed analysis of the lease rounds undertaken by the Commission as part of its response to the Māori Affairs Select Committee inquiry into various allocation-related issues confirms that there are no allegations to answer.

All this weight of evidence notwithstanding, the allegations continue to be made. They appear to be nothing more than another cynical attempt at justifying proposals to dispossess Ngāi Tahu and other iwi of their Treaty-guaranteed property rights in fisheries.

Fisheries Allocation Time-line

1985	Parliament passes legislation enabling the Waitangi Tribunal to consider Treaty of Waitangi claims dating back to 1840.
1986	Muriwhenua and Ngāi Tahu lodge fisheries claims. The Government introduces the Quota Management System which cuts across Māori fisheries claims. Māori gain a High Court injunction halting the process and a period of negotiations begins between Māori and the Crown.
1988	The Muriwhenua decision finds the treaty guaranteed Māori the full, exclusive and undisturbed possession of their fisheries for so long as they wished to keep them.
1989	Negotiations result in an interim settlement through the Māori Fisheries Act and the establishment of the Māori Fisheries Commission as it was then known, to hold pre-settlement assets (PRESA) on behalf of Māori while developing an asset allocation scheme.
1990-92	PRESA managed by the Māori Fisheries Commission, but no assets transfer to Māori ownership.
1992	The Waitangi Tribunal decision on the Ngāi Tahu Claim finds that the iwi had an exclusive right to inshore fisheries and an exclusive development right to a reasonable share of deepwater fisheries within the Exclusive Economic Zone. The Deed of Settlement (the "Sealord Deal") finally settles all Māori commercial fisheries claims and is enshrined in The Treaty of Waitangi (Fisheries Claims) Settlement Act 1992. The post-settlement assets (POSA) are to be held in trust by a reconstituted Commission, known as the Treaty of Waitangi Fisheries Commission/Te Ohu Kai Moana (TOKM), pending allocation to iwi.
1993	TOKM/ issues its first consultation document and iwi give their views on allocation.
1994	Consultation continues with another document being issued. The Treaty Tribes Coalition is formed to represent the interests of iwi seeking to secure allocation of fisheries assets held by TOKM.
1995	Urban Māori Authorities take High Court action to challenge allocation of assets to iwi only.
1996	TOKM begins to develop policies to ensure iwi have mandates to receive allocation and structures to manage assets with accountability.
1997	The Privy Council sends the question of whether allocation must be to iwi, and whether "iwi" means only traditional tribes, back to the New Zealand High Court. Further High Court action is lodged by a group of individuals, alleging that the commission is biased and has not given adequate consideration to social and economic factors or to ensuring that the benefits of allocation would be enjoyed by all Māori.
1998	The High Court rules that the allocation of assets should be to iwi, and that "iwi" means traditional tribes. An appeal is taken to the Court of Appeal. The majority of iwi (76%) reach agreement on the Optimum Allocation Model (OAM) for the allocation of PRESA assets. This model was developed by iwi through a five-year (1993-1998) consultation process conducted by TOKM.
1999	A High Court injunction prevents TOKM recommending the OAM to the Minister of Fisheries for implementation. The Court of Appeal upholds the High Court ruling on allocation to iwi only. An appeal is lodged with the Privy Council.
2000	The Treaty Tribes Coalition calls for legislation to give effect to the OAM. High Court proceedings on allegations of bias against TOKM await the Privy Council case.
2001	The Privy Council dismisses the longstanding claim by Urban Māori Authorities that they are entitled to a share of PRESA. The Prime Minister makes a commitment to Treaty Tribes representatives that allocation will occur before the 2002 election. TOKM releases a consultation document, <i>He Anga Mua – A Path Ahead</i> , containing four different allocation models. This is the first time TOKM has consulted over POSA.
2002	TOKM undertakes a series of 20 consultation hui around the country receiving submissions on <i>He Anga Mua</i> .

Economic Implications of the Fisheries Assets

nā John Beckett,
New Zealand Institute of Economic Research

Following the 1989 interim settlement of the Treaty of Waitangi Fisheries Claim a large collection of assets was transferred to the Māori Fisheries Commission, as it was then known, to be held in trust until they were allocated to iwi. These initial settlement assets, known as pre-settlement assets (PRESA), comprised 10% of the quota, a shareholding in Moana Pacific Fisheries Ltd and cash. Despite efforts by many parties to reach consensus on a method of allocating them to individual iwi, over 10 years later they have still not been allocated.

The delay in allocation is costing Māori dearly. There are several causes of this loss. Firstly, over these intervening years quota has been available to iwi through annual lease rounds. The availability of this quota only on a short-term annual basis prevents iwi from establishing their own potentially lucrative fishing businesses. The uncertainty of the outcome of the lease rounds each year means that there is too much risk for iwi to invest in fishing vessels and processing plant, and to recruit staff on a permanent basis. Māori fishing businesses are therefore less profitable than they would be were the quota owned by iwi.

Secondly, some iwi do not have the size to use the leased quota effectively and so they sublease it. When they sub-lease annually they earn lower rents than if they owned the quota and could lease it on a long-term basis.

Thirdly, some iwi may not have the scope for using the quota effectively. If they owned the quota, they could sell it and invest the proceeds in some other activity. This other activity could be commercial and could provide a higher return than fishing. Alternatively, the other activity could be social, and there could be a greater return to iwi from investment in social programmes to improve health and education than an investment in fishing.

Finally, while the assets remain under central control iwi incur high expenses in annual negotiations with the commission and with sublessees. There are also high negotiation and litigation costs over allocation.

In a report to the Treaty Tribes Coalition in April 2000 the New Zealand Institute for Economic Research established the costs of delaying the allocation of the PRESA quota in the range of \$6-14 million per annum. These costs would be avoided by allocation and represent a significant erosion of iwi wealth.

In 1992 the final settlement of the Treaty of Waitangi Fisheries Claim was made with the Government. It comprised shares in Sealord, further quota and more cash. These assets are known as the post-settlement assets (POSA). They are also held by the commission, which was renamed the Treaty of Waitangi Fisheries

Commission (Te Ohu Kai Moana), and they are intended to be distributed to Māori. Altogether the value of the assets held by the commission that could potentially be allocated is at least \$660 million, and could be much higher, depending on the valuations placed on the quota.

The lost opportunity from the delay in allocation falls unevenly across iwi. In October 2001 Ngāi Tahu asked the Institute for an estimate of the impact on it alone under a number of scenarios.

One well-discussed option for allocating quota is called the Optimum Allocation Model. Inshore quota would be allocated in proportion to coastline and deepwater quota would be allocated half in proportion to coastline and half in proportion to population. If it were adopted for PRESA only, Ngāi Tahu would be better off than at present by \$4 million per annum. If it were adopted for both PRESA and POSA, Ngāi Tahu would be better off by \$5 million per annum.

At the other extreme, if all of the quota were retained and fished by the commission, Ngāi Tahu's fishing business would be reduced to abalone and lobster only. Ngāi Tahu would be worse off by \$7 million per annum from the loss of this business.

The commission is now looking to settle the issue. It has released a discussion document, *He Anga Mua*, which describes the settlements and provides four models for iwi consideration.

Te Pūtahi is the Optimum Allocation Model applied to PRESA with the commission retaining POSA. Te Pātaka is central retention of PRESA and POSA. Te Mana Ōrite is similar to Te Pūtahi but transfers Moana Pacific Fisheries Ltd to POSA in return for cash. Te Tohatoha is full allocation of PRESA and POSA.

There are a number of economic issues that arise, including economies of scale and cooperatives.

Economies of scale are achieved when the total cost of an operation increases less than proportionately with increased volume. Larger operations require less than proportionate inputs of capital, maintenance or labour. But, on the other hand, as firms become larger they develop disproportionately high overhead costs. More specialisation occurs and more co-ordination is required. Extra layers of management are created. When these costs are considered too, there is an optimum scale where the operational economies have been largely achieved and the growth in overheads starts to outweigh them.

There is nothing to suggest that the optimum scale is achieved with all commission-held deepwater quota being fished by one company. It would be better for the fisheries assets to be allocated and then iwi can decide themselves whether to use them, or to sell them and

allow other fishing companies to capture the economies of scale, or to form joint ventures to capture them. Costs should be the driving force for collective operation – not a desire for collective ownership.

Secondly, Te Pātaka envisages an iwi co-operative structure for PRESA. All PRESA assets would be placed in a company established as an iwi co-operative. Shares in the co-operative would be distributed to iwi on the basis of coastline and population. This co-operative structure, however, misses an essential feature of the co-operatives in the dairy and other primary industries, in which shareholders supply the co-operative and hold shares in proportion to supply.

In the dairy industry, for example, farmers supply milk to their co-operatives and hold shares in the co-operatives in proportion to their milk supply. This arrangement gives them control over downstream processing and marketing of their milk.

In the Te Pātaka model for Māori fishing the co-operative would carry out the fishing, not the shareholders. The co-operative would be no more than a single Māori-owned fishing company with iwi being the shareholders. As iwi would not be suppliers, it would not be analogous to co-operatives in the other primary industries and would not deliver the same benefits.

These are two issues that are important to consideration of the models put forward in the discussion document. They indicate the desirability of allocating the fishing assets. Allocation will allow them to be used more effectively, or sold for investment in alternative assets where iwi have better opportunities before them. It will also avoid continuing costs of negotiation and litigation while debate continues over the method of allocation. The best use of these assets would be achieved by individual iwi taking the decisions themselves, rather than relying on a centralised approach.

Ngāi Tahu Seafood on Display

Ngāi Tahu Seafood (formerly Ngāi Tahu Fisheries) recently attended the Boston Seafood Show, launching their new corporate profile onto the global market and exhibiting the latest of their export quality produce. Among the produce on display were two of their new range of soups: mussel & parsley and clam (tuaki/cockle). The tuaki/cockle has significant potential over time in the US, along with fresh-chilled Fijian deep-sea snapper. While at the show they shared their stand with Hi Tech Foods, Graeme Kitson's (Ngāi Tahu) wasabi sauce company and Leigh Fisheries, a leading New Zealand chilled fish exporter.

Always looking for the potential for growth and development, Ngāi Tahu Seafood is currently in the final stages of the development of a range of soups: gourmet scallop & vegetable, lobster bisque, premium abalone, savoury clam, mussel & parsley and bluff oyster. The soups have been an in-house development in conjunction with Hi Tech Foods, who have provided the facilities and their roux-based recipe. The soups have all been developed by an experienced chef (from Tūhoe) and throughout their development each one has gone through a rigorous taste-testing process before being put to a panel of specialist European and Asian seafood chefs. The soups are expected to maximise the return on the quota by fully utilising all produce. The first two soups, the bluff oyster and the mussel & parsley will hit the New Zealand market in April.

A highlight of the Boston Seafood Show was to be selected in the top five, in the new product category at the internationally prestigious event with the mussel &

parsley soup. The criteria for the competition included the eating experience, uniqueness, nutrition and packaging. Ngāi Tahu Seafoods is also a finalist in the Food and Beverage category of the Trade New Zealand Export Awards to be announced in Auckland in May.

Ngāi Tahu Seafood is looking to the US as a potentially strong market for their produce. As from October 2002, Ngāi Tahu Seafood will have access to tuaki/cockles, which are popular with Americans. It is hoped that over the 2002/03 season they will sell 150 tonnes on the US market which is a challenging target. While at the seafood show invitations were extended to a number of potential clients to visit their stand and sample their wares.

General Manager Gavin Holley says, "The Boston Seafood Show was a great opportunity for us to show to the world the high quality product that we have to offer".

"Since September 11 the US market has gone soft and there have been some issues with freighting and increased insurance premiums. The show gave us an opportunity to establish new contacts and cement existing relationships. Our attendance also shows commitment to key buyers who expect us to be there, particularly when they need to show our quality product off to their own customers."

Preparation for Boston was time-consuming and expensive. However, the team of five, four staff and one director, made the most of their time. Two of the team transited through Fiji for meetings with a new business partner and attended the Natural Foods convention in Anaheim, meeting with Whole Foods, the US natural

supermarket chain, while the whole team spent time researching what is currently out there in the marketplace. Their costs were offset by funding from Trade New Zealand who are very supportive of the company and its business activities.

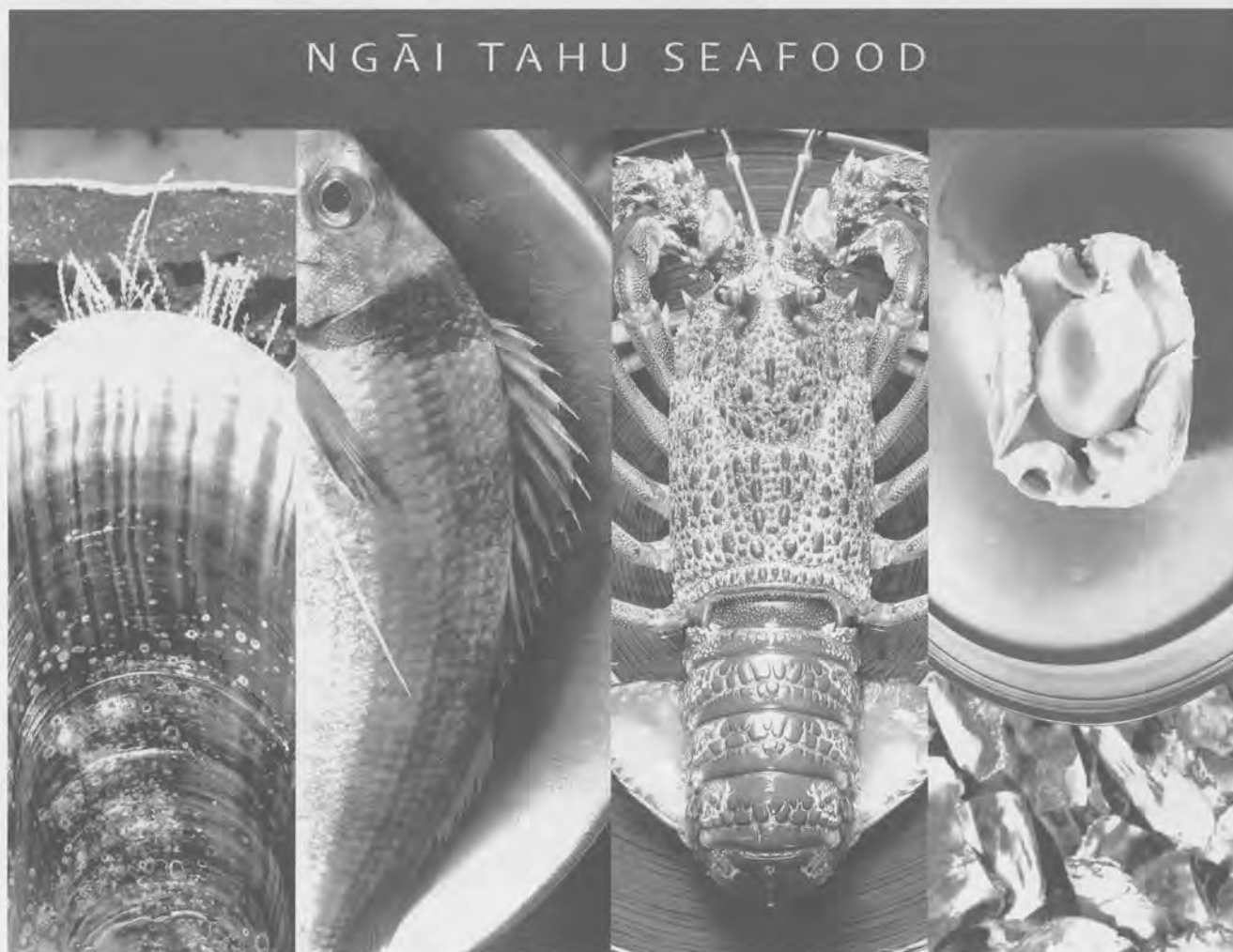
The Ngāi Tahu Seafood Group is one of New Zealand's top seafood companies and is a major exporter of lobster, abalone and orange roughy. The company employs over 80 staff, contracts over 100 South Island-based fishers and has over \$35 million invested in the South Island. In 2001 the company generated a surplus of \$9.1 million.

Ngāi Tahu Seafood has an international reputation for the quality of its products which is something its employees pride themselves on – from when the nets meet the water to the final delivery they work hard to ensure the best end result for their customers and in everything they do respect is their starting point.



Name the six flavours of seafood soup in the new House of Tahu range and be in to win a sample of the bluff oyster or mussel and parsley. Send your entries to:

Soup Competition, *te Karaka*, PO Box 13-046, Christchurch



New Chief Executive for Ngāi Tahu Holdings Corporation

After a long search, Dr Robin Pratt has been appointed as Ngāi Tahu Holdings Corporation Chief Executive. Robin took up the position in early February having spent two and a half years with the New Zealand Blood Service.

Kuao Langsbury, the Chair of Ngāi Tahu Holdings Corporation Board says: "We are delighted with the appointment of Dr Pratt. We are certain that he will bring a valuable level of expertise and strategic management experience to this position."

Robin is a graduate of Otago University, a Fellow of the Royal College of Pathologists of Australasia and has an MBA from Auckland University.

Te Rūnanga o Ngāi Tahu acknowledges the efforts of acting Chief Executive Graham Sinclair over the past year.



Rainbow Country

Wellington-based reggae band Rainbow Country got together in 1998. The band is made up of vocalist Perry Harper Osborne (Ngāi Tahu), Calvin Ormsby (vocals, guitar), Tuma Tokona (Drums), Ants Smith (Bass) and Matt Tui (Percussion). The band is currently recording an album that will come out later this year. They compose their own music using driving bass lines, catchy melodies and strong vocal harmonies. They play at a number of live venues around Wellington and further afield. If you are interested in finding out more about the band please contact Deborah Osborne on 06 372 4010 or PO Box 776, Masterton.



Waitutu Incorporation

The Waitutu Incorporation administers 23 land blocks in Western Southland and is endeavouring to contact shareholders whose addresses are unknown. The Incorporation would be grateful for any information that would enable contact to be made with these people, or in the event they are deceased, their next of kin. If you have any information on any of these people, please contact: Leonie Gale, Waitutu Incorporation, 35A Russell Road, Napier, phone (06) 843 9606 or email: waitutu@hotmail.com

ID		
578	Burns	Pani (Taiaroa)
2953	Climie	Kitty Marema (Parata, Christie)
524	Harper	McGregor
530	Harper	Merehana (Parata)
770	Maaka	Umurau (Russell?)
479	Parata	Maria (Miss)
728	Robertson	Te Koara (Harper)
233	Topi	Hana (Parata, Kihau)
213	Campbell	Georgina (Harper)
925	Campbell	Puhi Carlotta (Pene)
466	Clark	Margaret (Russell?)
252	Crust	Henry
292	Crust	Iris (Miss)
451	Duff	Maaki (Harper)
777	Ennis	Varviers Tini Weepu (Taiaroa?)
650	Fraer	Rima (Taiaroa)
804	Harper	William
265	Karetai	Hiki
348	Maata	John
614	McTainsh	Pipiriki (Karetai)
626	Parata	Ranui (Miss)
660	Parata	Robert Tahu
615	Parata	Te Pura o Te Rangi
145	Russell	Edward
433	Russell	Leslie
463	Russell	Mara
624	Russell	Rangi
651	Russell	Rima (Miss)
668	Russell	Rona (Miss)
784	Russell	Vivian
275	Taiaroa	Hohepa
279	Taiaroa	Hori Kerei
365	Taiaroa	John Richard
767	Taiaroa	Turumaka or Korako

Pānui

Hello

After reading through your website I would love to know more about your tradition and culture which is very different from mine. I would also like to be directed to someone interested in being my email pal. I am a female aged 29 from Papua New Guinea. I can be contacted on the following email address: Sinagu@tokpisin.net
Thank you for your help.

Web Site Review

Online Māori Dictionaries

Online Māori Dictionaries on the Internet are easy to use and a valuable tool for anyone wanting to translate Māori and English words.

Currently, as part of the James Henare Research centre project at Auckland University, there is one authoritative dictionary on the Internet for public use and one tribal dictionary as part of the James Henare Research Centre project at Auckland University: <http://www.auckland.ac.nz>. A second comprehensive modern Māori dictionary "Kimi Kupu Hou" <http://www.nzcer.org.nz/search/kimikupu.htm> is currently unavailable.

Ngata Dictionary <http://www.learningmedia.co.nz/nd/index.html>

Ngata English to Māori Dictionary has been in paper format for years and has now been made available on the Internet. More often than not it is quicker to translate from the Internet version than from the paper-based dictionary. It is also a lot easier looking at the Internet version than having to carry a large dictionary around.

Currently the Ngata Dictionary resides on the web site of Learning Media, where you will also find other useful educational resources.

Searching is made easy with two options given – either to search a Māori word for an English meaning or a Māori word for an English meaning. In the boxes provided you type the word to be searched and it will search for words that contain the word you typed as well as the word itself.

Standard shortcut keys and your browser menus allow easy copy and paste of searched translations.

This site is a must to add to your browser's Favorites.

nā Karaitiana Taiuru

He Pānui

Health and Safety Feedback

My name is Gerard Jackson. I am a member of Kāti Huirapa Rūnaka Ki Puketeraki.

I am currently working on the development of an effective health and safety system for Māori and would like to gather feedback from any Ngāi Tahu hapū, iwi or rūnanga who have either had difficulty with the Health and Safety in Employment Act, or are considering applying to ACC for a WSMP Safety discount.

I can be contacted by email: safety.expert@xtra.co.nz or by ringing me on 025 241 8480.

My profile can be downloaded from my website at www.qhse.co.nz.

What's Cooking?

Tomato Mussels with a touch of ginger, chilli and garlic ...

12–15 fresh mussels
A couple of glugs of oil
1 tablespoon of crushed garlic
1 tablespoon of fresh ginger (finely chopped)
1 finely chopped onion
1/2 a fresh chilli (if you're that way inclined)
1 heaped teaspoon ground coriander
1 teaspoon of ground cumin
1 tin of tomatoes
1/2 a cup of wine or water
Salt and pepper

Method:

Place the oil, garlic, ginger, chilli, coriander and cumin into a large pan and sauté until the onion is clear. Add the tomatoes and simmer over a moderate heat for about 10 minutes.

While the sauce is cooking, scrub and de-beard the mussels. Add the mussels to the sauce, along with the 1/2 cup of wine or water, salt and pepper, cover and simmer for about four minutes.

Check to see that mussels are cooked – if the shells are open they're done, if not leave it a little longer. Discard any unopened mussels.

Serve with pasta, green salad and crusty fresh bread.

The end of an era?

nā Moana Tipa

There was a certain warmth and familiarity in the visit of Queen Elizabeth and her husband Prince Phillip to Rehua Marae in Christchurch in February. There was no pomp or splendour, in fact we were pretty much there as ourselves: southern Māori from all fronts, mana tangata of Ngāi Tūāhuriri, Ngāi Tahu, iwi matawaka, European and whānau alike. Tribal leaders, politicians, clergy and a smattering of the new cultural corporate stood alongside the very old, the old and the middle-aged who represent the generations whose psyches were infused with Britain's Royal Family. Meanwhile tamariki from the local kura kaupapa Māori breathed their fresh take on old traditions into the event. Not a beat was missed. Corporate battles and differences were momentarily set aside, garden party hats were donned, royalists waved small hand-held flags and the kawa and tikanga of the day were upheld. Royalty was in town.

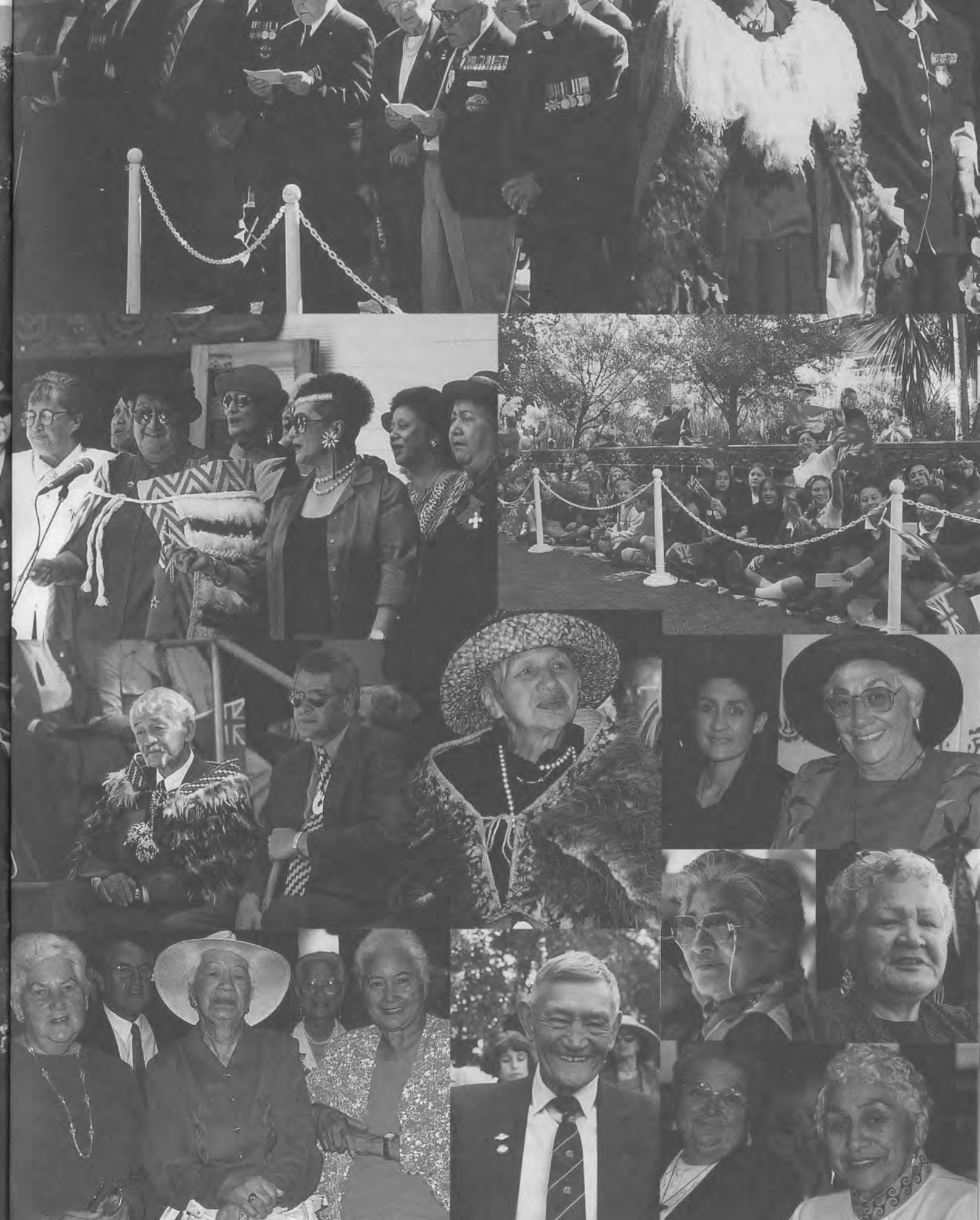
As the couple walked across the paepae towards Te Whatumanawa-Māoritanga-o-Rehua Marae, a world away from the culture they represent, there was a sense of a presence and a particular countenance adhered to and practised diligently over a lifetime. And duly, after the protocols of the marae were fulfilled on her behalf by Māori Government MPs, we heard from that unmistakeable voice, that she knew of the vision of Ngāi Tahu to build their future, of the need to strengthen relationship between Māori and the Crown, and that in her mind there were no simple solutions – and on they mingled and chatted, as they do, with the ease of close, respected relations living a world away.

However, a poignant and unexpected moment revealed itself in the closing minutes of their visit when kaikaranga (ceremonial callers) commenced their calls of farewell. A number of kuia and pakeke simultaneously broke into "Pō ata rau" ("Now is the Hour") and within seconds several hundred voices quietly entered the waiata in a myriad of harmonies.

The moment revealed something of vulnerability, an uncertainty of the future of the monarchy as we've come to know it in the reign of Queen Elizabeth II. Some would say that we had not realised until this visit that she has been some part of the glue that has held this nation together through the treaty set in place by her great-great-grandmother, Victoria. Some would also say while there is a monarch there is a treaty. An altogether curious moment – possibly one of completion, of closure and the end of an era of the monarchy as we know it.



Ngā taonga presented to her Majesty, created by Ngāi Tahu artists, Areta Wilkinson and Ranui Ngarimu

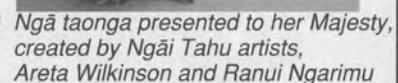


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Hīkoi Maumahara to Italy and Egypt

On October 2, 2001 a 51-strong hīkoi was farewelled at Tuahiwi Marae before boarding a flight to Singapore en route to Italy and Egypt. Two years in the planning, the hīkoi was a logistical challenge for the small team of dedicated whānau members who spent their every spare moment raising funds and making plans to turn their dream into a reality.

Among the group were eight mōrehu, all of whom had spent time with the 28th Māori Battalion D Company during the war – young men who should have been enjoying their youth – some eager to sample the adventure of war, others offered no choice. Regardless of how they got there very few imagined that they or their comrades would ever be injured or killed.



L-r; Tahu Hopkinson, Tom Worrall, Charles Bell, Don Barrett, Stud Peneamena, Henry Norton, Fred Preece, John Carroll.

Very few if any of the hīkoi were really prepared for what was to be an emotionally draining yet cathartic experience. For the mōrehu it was a chance to visit the friends and whānau they had left behind. It was also a time of reminiscing – both the good times and the bad. These eight men had so much to share – their memories as vivid as if it was yesterday. For Pani Ruwhiu and Carol Tauwhare it was an opportunity to visit their father who was killed in El Alamein. Pani was only two when she said goodbye to him for the last time. Sisters Mamae Earle and Gloriana Hills also made the journey to visit their father who also lies at El Alamein.

The youngest member of the hīkoi was six-year-old Tahu Potiki Stanley. Tahu Potiki is the mokopuna of mōrehu, Tahu Hopkinson and was one of nine Hopkinson whānau members making the journey – Tahu, his wife Joy, daughters Gaye and Gloria, brother Sam, son-in-law Wayne, nephew Robert and mokopuna Nathan and Tahu Potiki. This was Tahu's first trip back to the country that still haunts him and to the urupā at El Alamein in Egypt where he was finally able to pay his respects to his brother Billy who lies there.

After a stopover in Singapore there was a 13-hour flight to Rome which arrived at 7 a.m. A very weary and dishevelled group disembarked from the plane and got

on board the bus that was to become home for the next 17 days.

The first and perhaps most important urupā visit in Italy was to Cassino, where the Māori Battalion lost 300 men. In total 20,000 Allied soldiers lost their lives in what perhaps should more appropriately be called a massacre than a battle. We then visited the railway station where a memorial plaque was placed on the 50th anniversary of the battle to honour all those who had lost their lives. Tom Worrall and Fred Preece have very vivid and emotional recollections of the gruesome battle that killed so many of their comrades. In the words of Fred, "it was a dreadful waste". After lunch the rōpū headed up the hill to the German urupā where 20,700 young men lay six to a grave – three names on each side of the headstone. For the mōrehu it was a time of resolution and forgiveness. For the caretaker of the urupā and a busload of tourists from Hamburg it was a memorable moment. This was the first group of non-German people to have visited in the 12 years the caretaker had been there.



Tom Worrall at El Alamein

The next day another visit to Cassino this time to visit the magnificent Monte Cassino Monastery on the hill that the Germans had occupied. The monastery, which has been destroyed four times throughout history but is once more restored to its original glory, is still home to the Benedictine monks – and these days thousands of tourists. One can't help but be overwhelmed by its beauty, history and absolutely stunning architecture. The powerful and unbeatable position of the Germans during the fateful battle meant the allies never stood a chance.

What was astounding on the journey through Italy was the heroes' welcome that greeted the mōrehu – police escorts, civic receptions and mayoral welcomes. Many people still remember the "brown-skinned New Zealanders" who were "good soldiers and lovely people". In Faenza the rōpū were escorted to the urupā by the local police and welcomed by more than 100 locals including the Mayor, who expressed his gratitude for the



Florence, Italy

battalion's role in the liberation of their town. For these people, the mōrehu are symbols of peace, freedom and fraternity. A visit to the Scuola Media (Middle School) reinforced this message. Complete with school orchestra the children performed a concert for the group that even included a wonderful rendition of "God Defend New Zealand". Each Anzac Day these children place poppies on the graves of the allied soldiers. Fifty-seven years on the children are still very aware of the significance of the Māori Battalion's role in their freedom.

Over 17 days in Italy the group visited seven urupā – all of them beautifully kept in true Italian style, a reassuring sight to see that friends and loved ones are at rest in such peaceful and beautiful surroundings. If there is one message that mōrehu Fred Preece wishes to pass on as a result of these visits it is, "don't let it happen again".

There were many excursions to be enjoyed during the visit, including trips to the island of Capri, the Vatican, the island of Burano, home of Italy's finest lace makers, dining at a traditional Tuscan villa, not to mention travelling the canals of Venice by gondola while being serenaded by gondoliers. One of the highlights was the Tuscan vineyard and the opportunity to sample the wine and food after a guided tour of the 1000-year-old winery.

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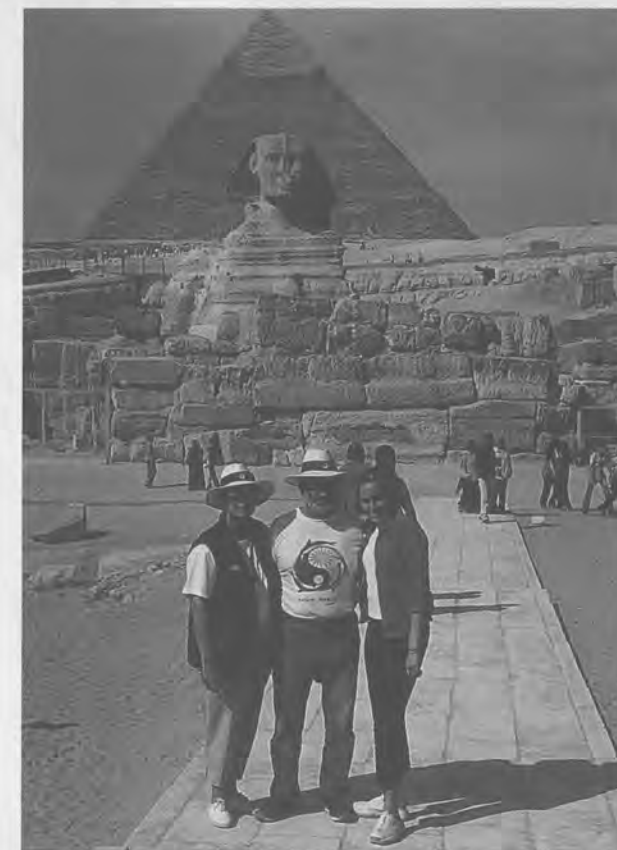
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Perhaps one of the more sobering experiences of the hikoī was a visit to Risiera di San Sabba, a German concentration camp in Trieste where three of the mōrehu had been actively involved in the clean-up during the liberation. Fifty-seven years later the sense of death and torture remains and although it has now been completely sanitised it is easy to visualise the events of the time as described by Tahu Hopkinson and Henry Norton.

The stay in Italy ended with a visit to Rome and a re-reception with the NZ Ambassador at his residence before leaving for Egypt via Malta. The stopover in Malta was brief – around 10 hours – but long enough to fit in a guided tour, a wander around the streets, a trip around the island in a naval boat and dinner at a wonderful ancient Maltese restaurant before boarding the flight that would take us to Cairo.

In the early hours of the morning on Monday October 22 the rōpū arrived in Cairo where we caught up on some well-needed sleep before boarding a bus up to Alexandria in preparation for the visit to El Alamein the following day. The hikoī coincided with the 59th anniversary of the second battle of El Alamein (Operation Lightfoot).

In the searing heat of the Egyptian desert we were met by members of the New Zealand peacekeeping forces along with the New Zealand Am-bassador to Saudi Arabia and the Middle East who made the trip from the Sinai es-pecially to mark the significance of the visit. It was almost like a mirage approaching the urupā and seeing the groups' sergeant on the horizon wearing a korowai. For many of the rōpū this day was the most important of the hikoī as they reunited with

loved ones and finally got the chance to say goodbye. This was an emotional and exhausting but healing time for many. After several hours the group was invited by the ambassador to lunch with him at an El Alamein Resort Hotel. Having eaten and rested it was time once again to lay the ghosts to rest and pay respects to the many Germans who had fallen in the desert. A striking monument pays tribute to the 4200 nameless men buried in one large hole in the ground – such a stark contrast to the exotic oasis of the Commonwealth urupā where each and every soldier has their own space with a personalised headstone.

Upon returning to Cairo the hikoī visited one last urupā to pay respects at the grave of the brother of Ngahuia Waaka and the namesake of Rahoi Te Amo – North Island whānau who had made the journey.

The final night in Cairo was when the rōpū began to farewell members as they prepared for the journey back to Aotearoa while two of the group went on to London and Paris. After an emotional poroporoaki, a relaxed evening was spent enjoying Egyptian food and music knowing that they had achieved what they had set out to do and that the arduous journey was almost over with all members intact, tired but healthy.

The final 36 hours of the hikoī were incredibly challenging for this weary group of crusaders who had been travelling continuously for three weeks. Flying from Cairo to Singapore we arrived at 7 a.m. and remained there until 9 p.m. Arriving in Christchurch to a welcome from friends and whānau the rōpū headed to Tuahiwi for the final poroporoaki marking the end of the hikoī.

nā Adrienne Anderson

The facts: 17,000 Māori volunteered their services in WWII; 3500 of them joined the 28th Māori Battalion – 655 died, 1949 were either wounded or taken prisoner.



Don Barrett (far right), chats with the locals.



L-r: Kathleen Fox, Aroha Reriti-Crofts, Elizabeth Cunningham.

The disappearing Mohua

nā Rosemary Clucas

*Ka tangi te tītī
Ka tangi te kākā
Ka tangi hoki ahau*

However, with the perilous state of the kākā and many other birds of the Te Wai Pounemu beech forest I may wonder how long I could expect to chortle so. These days one has to sit quietly and wait for the melodic banter of ngā tamariki o Tāne to descend from their loftier abode. Gone are the days when the din of the forest rang out from a bewildering array of avian life. And unfortunately this erosion of numbers is still occurring, leaving what were some of the more resistant birds with a mere toe-hold in the roost of a depleted waka. Multitudes of ship rats are the latest scourge.

Mohua, commonly known as yellow bush canaries, are small mainly insectivorous birds who during autumn and winter cruise around in gregarious feeding flocks. Their habitat is less than 25 percent of what it was originally – primarily remnant areas of South Island beech forest. In the breeding season they form breeding groups with the females building nests in the holes of generally older trees padded with favourable materials such as spider webs, moss, fern etc. Their inclination to hole nesting is a major factor in their vulnerability to predators.

The high numbers of predators has been attributed to the mass flowering and seeding of beech trees (masting) which has caused large increases in mice numbers (and occasionally rats) and, as a result, increasing populations of stoats feeding on the abundance of mice. However, although they are eating mice they are still consuming their normal diet of birds. As mice numbers are depleted due to decreasing food supply, the stoats switch their attention to native birds.

More recently, irruptions of rats have been implicated in the rapid reduction of mohua numbers. Formerly the most northerly population of mohua at Mt Stokes in the Nelson region became extinct by the 2000/01 season. After the 1998/99 season had ended with 90 birds. This tragic loss is attributed to geographical isolation from more southerly populations, skewed sex ratio and the small population size, all of which made them particularly vulnerable to an influx of rats. Rat numbers have previously not been a concern, but it is thought that warmer winters are promoting irruptions in valleys where cold winters have limited their numbers in the past. Stoat control for mohua protection may work when rat populations are very low, but in these conditions, with high rat numbers, is not by itself effective.

There are a variety of other factors that add to the

complexity of managing such small vulnerable populations. The elation for managers of the Mt Stokes' birds from producing a seemingly healthy population of 90 after only a few years successful management turned to helplessness and despair as the population of mohua underwent a reversal of fortune, crashing into extinction.

In the far larger Eglinton Valley around Te Anau, the mohua population also looks as if it has disappeared due to a huge rat irruption over the 1999/00 and 2000/01 summers.

As the Ngāi Tahu species representative for the Mohua Recovery Group, I was made aware of the sad results of this onslaught on a recent trip to Mohua beech forest up the Dart, where we spent a week bird-banding – a technique used to help monitor the numbers and health of birds.

At the time of our observations (early November), most reproductive females were performing the 20-day task of incubation. The female sits for about an hour then usually joins the male begging food from him, fluttering her wings; often he will fly off, presumably to some juicy titbits he has discovered. A mist net around

cont. on page 40 ►



photo by Bruce McKinlay

NGĀI TAHU CORPORATION DEVELOPMENT

tō iwi, tō mana; tō tūraka, tō mahi

Kaihiku

– Papatipu Rūnanga and Ngāi Tahu Development Corporation working together

There is a Kāi Tahu pepeha that states: "Kia kakari kaihiku, kia hari kai upoko".

It's a saying that emerged when two ope from Canterbury were going to battle at Moeraki. One group had eel as food but only gave the other group the eel heads (no flesh) to eat. When it came time to fight, the group that were only given eel heads to eat said retreat (kia hari kai upoko), and told the group that ate the tails of the eel to fight (kia kakari kaihiku).

A modern interpretation of the pepeha is about resources and responsibilities. Those that have the resources also have responsibilities. The "kaihiku" are those that are resourced. The pepeha applies increasingly to Papatipu Rūnanga.

Kaihiku was developed by Ngāi Tahu Development Corporation (NTDC) to strengthen the relationship with Papatipu Rūnanga and to ensure that the needs and priorities of Papatipu Rūnanga are supported.

In August 2001 NTDC went to the rūnanga with an information pack about Kaihiku and asked the rūnanga to identify their priorities for support.

Kaihiku was given a strong and positive hearing by rūnanga, with 12 rūnanga providing information initially and others coming on board as they were able. Rūnanga needs have been arranged into projects. Each project has been time-framed, milestones have been identified, and responsibilities allocated. Work is now well underway on a number of projects. This project definition process is crucial to project success.

NTDC has matched the rūnanga commitment to Kaihiku by dedicating staff

to assist with Kaihiku at the rūnanga. As well as rūnanga receiving more "on the ground" support from NTDC staff, there will also be a greater presence from those parts of Te Rūnanga o Ngāi Tahu corporate structure that have skills to assist specific rūnanga projects.

Kaihiku has over 80 projects, with the majority of projects timed to take place over the next two to three years. Kaihiku is an ongoing initiative that will see NTDC working with Papatipu Rūnanga annually to gather information about needs and priorities for the following one to two years. This forward planning will help to ensure that NTDC remains an organisation that is responsive to the changing rūnanga environment. Forward planning will also help NTDC and rūnanga test the alignment of their priorities with Ngāi Tahu Vision 2025.

Kaihiku is providing a fresh approach for rūnanga and NTDC with a great deal of mutual satisfaction being gained from achieving results together.



Murihiku Marae

New Whare Rūnaka a Rebirth

nā Rob Tipā



Kāti Huirapa's magnificent new whare rūnaka at Puketeraki marks a turning point, a cultural rebirth, in the history of the rūnaka.

Huirapa, which was officially opened on September 23 last year, is the third spiritual home of the rūnaka in roughly 250 years. The first was Kuramātakitaki, which was built somewhere about the mid-1700s on the fortified Huriawa peninsula at the mouth of the Waikouaiti River, and survived through until the 1840s. The second whare, Huirapa, was built on the hillside at Puketeraki overlooking Huriawa in 1873 and served the community for nearly 130 years, for events as diverse as Māori Land Court sittings to meetings of the RSA and Country Women's Institute, social dances to tangi.

Huirapa holds a strong spiritual attachment for everyone involved in the rūnaka today. Many grew up within sight of it, while they were playing or working in the surrounding hills, and fondly remember the labour of love to maintain it. But by the late 1980s many realised the old community hall had outlived its servicable life. Plans were drawn up for a new whare rūnaka, but these were shelved because funds were not available at the time to proceed.

The kitchen had been rebuilt a couple of times and in 1995 a new ablution block was added, but by the late 1990s the rūnaka realised these improvements were not enough and reluctantly came to terms with the need to replace the hall. The decision to dismantle Huirapa was traumatic for many says kaumātua Te Mahana Walsh, because the hall had played such a major part in the lives of everyone from the Puketeraki and Karitāne area. Many felt it should be repaired and rebuilt piece by piece, which led to plenty of spirited debate. There was also much discussion as to whether to replace it with a fully carved ceremonial whare or to maintain the multi-purpose community role of the old hall.

"We all had to review our values as to what we really wanted", Mrs Walsh recalls

An important part of the process was to preserve the wairua and mauri of the old hall so the rūnaka went in search of a suitable kōhatu to act as the protector, or ngākau, of the house. As building sub-committee convener John Ellison puts it: "Every good waka needs a good anchor". When several women found a large

spherical kaihīnaki in the bush near the construction site, they knew it was "right", a symbol of the rebirth of the third house. A whakanoa ceremony was held in December 2000 to close the old hall before it was dismantled and the remains were cremated near an old rangatira cremation site. The design of the new whare evolved from the ground up, with several sets of plans put forward and changes made as the building progressed.

A financial team had been active for years raising money for development but they could not have achieved what they did without the Ngāi Tahu Settlement in 1998, when the project was underwritten by the iwi. A building sub-committee was appointed, a building consultant was hired and plans were put out to tender in December 2000. At that stage wholesale changes were made to incorporate a pitched ceiling, timber doors, rimu floors and cedar cladding into the design. A new water system was installed and the sewerage system upgraded.

The new building can sleep up to 100 people, two and a half times the capacity of the previous hall. It has a large modern kitchen, dining room and ablution block. Work is continuing on landscaping the site and developing car parks on the slope behind. "The house had to be a reflection of us, a mix of contemporary and traditional", says John Ellison. "That message came through loud and clear. What I'm really proud of is that we did it ourselves", he says. "I think we did things pretty right."

The whare was blessed on September 23, 2001 and the following month was used for both a wedding and a large tangi for Huirapa Upoko Rangi Ellison, who had turned 100 in May and had been a pivotal link between the old and new houses. Kaumātua say the rūnaka went to a lot of trouble to preserve the mauri of the old whare and the new building has "the same feel", which confirms that all the kōrero and mahi was worth the effort.

photo captions:

Above, left: Huirapa, the third spiritual home of Kāti Huirapa ki Puketeraki in 250 years.

Above, right: (l-r): Holly Russell, Ruapuke Parata-Ellison and Atawhai Otewai Parata-Ellison with the mauri kōhatu found in the bush near the site of the new Huirapa whare rūnaka.

Huriawa Restoration Project

nā Rob Tipa



The seaward end of Huriawa peninsula with the waka landing beach in the foreground.

Archaeologists who have excavated and studied Pā a Te Wera at Huriawa, or the Karitāne Peninsula, as it is popularly known, believe the pā and village complex was the most impressive earthwork in Araiteuru in pre-European times. They rank it alongside defended Kāi Tahu pā sites at Kaiapoi and three in the Kaikōura district, including Takahanga and Peketa.

Huriawa was the strongly fortified pā of the famous Kāi Tahu fighting chief Te Wera, who successfully defended it against a six-month siege by his cousin Taoka. The success was thanks to a small but permanent spring within the pā walls that supplied water to the defenders along with their foresight in having prepared food stocks of dried fish, preserved birds and fern root.

Around the 1840s the 46-acre peninsula was acquired by the Crown through the Public Reserves Act, partly for the construction of a lighthouse and partly for a children's playground. Huriawa was returned to the local hapū as part of the Ngāi Tahu Settlement in 1998 and is now owned by Te Rūnanga o Ngāi Tahu. Kāti Huirapa ki Puketeraki are the kaitiaki, through Huriawa Rōpū Kaitiaki, supported by Te Papa Atawhai.

In the last nine months, Huriawa has undergone a major transformation with the restoration of walking tracks and with long-term plans to replant native vegetation on the grassy headland. Much has been achieved already with Taskforce Green funding and the support of the local rūnaka, which has recently taken over payment for work done – much of it by kaitiaki spokesman John Ellison. An intricate network of tracks has opened up access to most of the headland, many following original earthworks, with one main track yet to be developed.

Existing plantings of native bush along the Waikouaiti River estuary boundary were released and dense stands of boxthorn and gorse have been cleared.

The first new plantings last winter were experimental to see which native species could survive and thrive on a coastal headland exposed to strong salt-laden winds from the northeast to southerly quarters. About 800 young shrubs and trees have been planted to date, including tōtara, kōwhai, harakeke, tarata, broadleaf, olearias, tītoki, ngaio, mānuka, kānuka, hinahina, lancewood, horopito and red pepper. Growth rates have been astonishing through a particularly wet spring and



Huriawa Rōpū Kaitiaki members Katharina Ruckstahl, Simon Kaan and John Ellison inspect the tracks and new plantings of harakeke on Huriawa peninsula.

summer. Some small harakeke planted out at 10–15 cm in August and September were nearly a metre high in January.

Three areas on the peninsula are regenerating with harakeke, tarata and ngaio, a good source of young seedlings. The kaitiaki are also experimenting through trial and error with propagation of cuttings. Much of the effort now is in weed control and release of seedlings, spot spraying in preparation for new planting, clearing, levelling and spreading gravel on new tracks and ongoing maintenance of existing ones.

The rōpū has already had great feedback from the public, who are making increasing use of the walking tracks, and has involved a number of school groups in

planting out the Forest of the Children. The group's long-term vision is to develop a spiritual retreat with picnic area, playground, more seats and information panels explaining the history and vistas from seven lookout points. Port Chalmers artist Simon Kaan is currently completing a series of paintings to illustrate these panels. Eventually the group may also consider rebuilding parts of the palisades.

Work is now well under way to carve a new tōtara entrance archway to the pā. Carver James York has run six wānaka to revive the carving skills of people from Puketeraki, who have not carved since the last whare rūnaka was built there in the 1840s. The archway and pā is due to be officially opened in April.

Ka Hāpara Te Ata Launched

A concert was held at the Hui-ā-Tau, at Awarua, to mark the release of Ka Hāpara Te Ata, the third tape/CD and booklet in the *Te Hā o Tahupōtiki* series.

Te Hā o Tahupōtiki, was initiated in 1998 and is a strategy aimed at revitalising Ngāi Tahu cultural identity through waiata. Ka Hāpara Te Ata focuses on waiata from Ōraka-Aparima, Awarua, Waihōpai, Hokonui, Ōtākou, Puketeraki, Moeraki and Kāti Waewae rūnanga, who supported Ngāi Tahu Development Corporation (NTDC) during the development and production of this resource. He mihi rawa atu ki a koutou katoa mō ō koutou tautoko, aroha, manaakitanga ki a mātou.

NTDC has now produced four cassettes with accompanying booklets about Ngāi Tahu whakapapa, history and stories. Three have been part of *Te Hā o Tahupōtiki* series and *Te Akarapō* was produced specifically for children. The purpose of these tapes is to revitalise waiata Kāi Tahu as part of a strategy to strengthen our cultural identity, Kāi Tahutaka. The image of a group of over 200 Kāi Tahu standing to sing in support of Sir Tipene O'Regan at Pipitea Marae in 1998 remains in the minds and hearts of many.

Three karanga by Ripeka Paraone, Puamiria Parata-Goodall and Marcia Garven begin the album followed by a karakia by Tahu Potiki.

Ka Hāpara Te Ata is dedicated to Uncle Bill Solomon and the southern region of Te Waipounamu. It was felt that as Uncle Bill passed away at Awarua, it was appropriate that the first song be a poroporoaki to a great leader of his people. Hence the inclusion of "Kurupounamu" sung by members of Te Ahikaaroa.

There are ten waiata in total, each with its own magic and energy. There are a variety of styles on the album, encompassing a mixture of singing and chants. To embellish the total package, permission was given by Hirini Melbourne to use sounds off his album, *Te Kū Te Whē*.

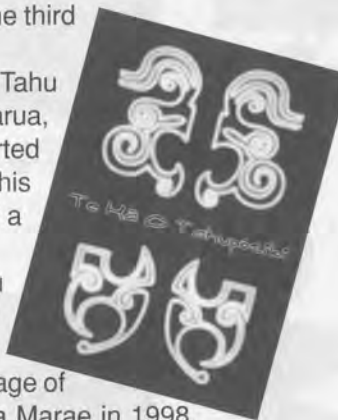
The words of each waiata are written as the composer, rūnanga or whānau originally gifted them. All of the waiata on this album have special meaning to the whānau who have contributed them. Each has a story to tell and a place in time – past, present and future.

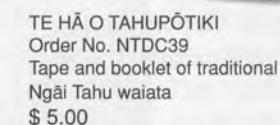
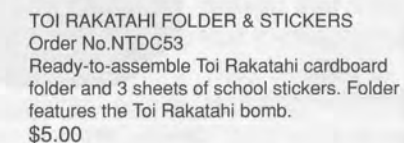
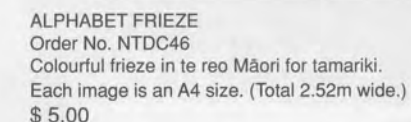
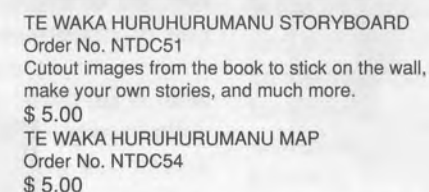
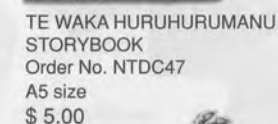
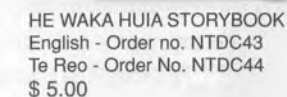
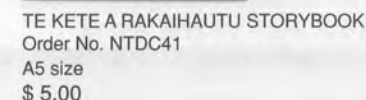
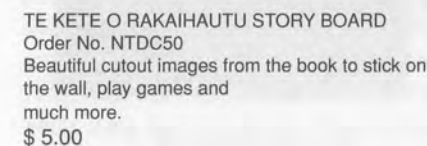
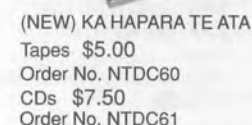
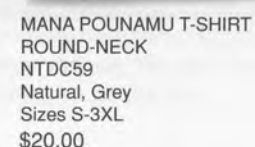
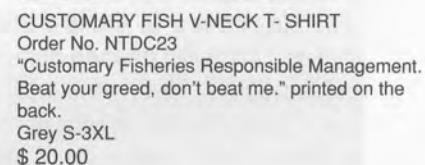
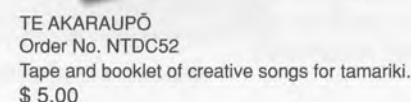
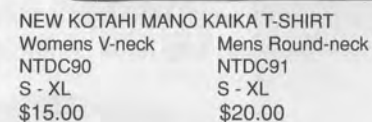
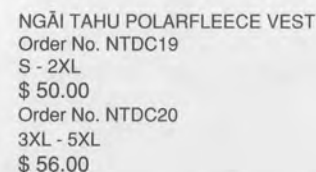
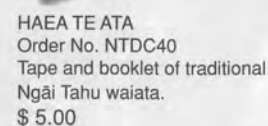
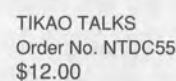
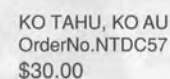
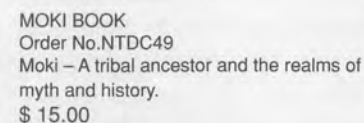
Finally, a whakataukī has been included at the end as a symbolic closure to the album.

Enjoy these treasures! Some of these songs have only ever been sung within particular families and then passed on from one generation to the next – until now. We are all responsible for looking after these taoka.

Copies are available for purchase, for details see page 33.

Nā reira, manaakitia tātou ki a tātou. Maranga mai Te Hā o Tahupōtiki!





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Oblique & Compelling Ngāi Tahu Art

nā Moana Tipa

The works of two established and highly talented Ngāi Tahu photographers – brother and sister Neil and Fiona Pardington – presented oblique and nurturing images within their exhibitions at the Jonathan Smart Art Gallery last October.

Neil Pardington, an award-winning film-maker, graphic designer, exhibition designer, photographer and writer focused his exhibition "Skylight" on the emptiness of the city. Without the presence of people in these images the emptiness created by man weighs heavily in them. The artificial materials are made to look like natural forms; the works capture an essence of desolation of spirit. His inspiration comes from Martin Heidegger, a German philosopher of the 1930s who believed that emptiness is not nothing, it simply defines an aspect of the subject.

Neil is drawn in particular to images of cities without people and the de-familiarisation of the ordinary. People like Alexander Rodchenko, a Russian photographer who explored industry in Russia with an architectural-industrial feel. "In a way I'm doing the reverse and asking what they are empty of. My works reflect how empty cities can be, as can the people within them. This aesthetic has a dark history and one that is pertinent to being Kāi Tahu."

Neil believes that the influence of being Kāi Tahu is oblique and is in fact what drives his work. "Having been brought up Pākehā there was a great risk of taking ownership of being Kāi Tahu. But it can't be a passive journey. You have to jump into the unknown and actively seek it out. It's fantastic, but it's also scary being a student of my own culture which is a funny place to be. You worry about not having enough knowledge to say anything and that's part of it."

In the end he says it's about growing up in New Zealand and capturing the things that are triggered within his cultural memory, and what makes the image evocative for him. "I don't always know what that is at the time – it might be multi-coloured mattresses, fake tiles on a roof, the plastic table cloth in my work 'Te Paepae o Raukura'". He says it helps having his sister engaged in the same cultural journey.

Fiona Pardington's work "Mauria mai, tono anō", a selection of compelling heitiki images, was prompted after a series of dreams of an old family home in Bluff revealed a female heitiki in the earth beneath its floorboards. A hui at Parihaka in 1994 continued to bring forward images of pounamu. She felt she needed to "be told" in this way otherwise she would have continued to sit on her hands and withhold it for fear of not knowing enough about being southern Māori to



Fiona and Neil. Photo by Claire Kaahu White

reference work to it. "Now I know it's okay and I do it. I had the feelings about it (being southern Māori) but not the knowledge. So I tried to meet people, understand our whakapapa on an honest level, reconcile that with my practice as a photographer."

"The meaning of the dream confirmed that within whakapapa you have a basic right to express. It was a green light for me but you can't push things."

Nonetheless the heitiki images continued to push her until the opportunity to approach the Auckland Museum presented itself. There were seven pieces she could work with. However, she realised that because the individual pieces were substantial it would be better to work in groupings with them. They needed to stay together as a significant family, standing shoulder to shoulder, experiencing similarities. "They're life-size, the size of kids, that's important. I had some intense experiences being with them. They're the most significant work I've ever made. There's the spiritual element, the whakapapa and the individual works that are brought together through my art practice."

Another aspect of Fiona Pardington's practice was featured recently at the Waikato Museum of Art and History. "One Night of Love" – 100 "girlie" images found in the 1950s and 60s. It's important for her to work with and maintain the spirit in these women who were seen as sexual objects as a result of supporting children and families by trading their bodies. The work addresses issues of sexual differentiation and gender roles and presents an idea of hope that tempers the commerce and hopelessness of it.

Fiona was awarded the Frances Hodgkins Fellowship in Dunedin, won the Visa Gold Art Award in 1997 and has been the recipient of the Moet Chardon Fellowship – the New Zealand Arts Foundation Fellowship – spending a year in France.



"Logs" type C photographic print by Neil Pardington

Melaanie chasing the dream

nā Cameron Officer

Melaanie has been performing professionally since she was about 14 years old. Having grown up with the influence of soul and pop music she steadily developed her singing voice and career, touring Australia with various vocal groups like four-piece Shades of Kiwi, her "maiden voyage" band.



Melaanie moved to Australia when she was eight with her parents Ngaire Jantzen (née Smith) and Horima Henare and her brother Tewe.

She is now back in New Zealand permanently, getting ready to embark on a solo career having recently released her debut single "Knock Yourself Out". Despite already working as part of harmony group FineAz, who appear in bars and clubs in Auckland, Melaanie felt the time was right to take things further.

"In Australia I worked for a few bands as a vocalist and I learnt a lot from them. They taught me a lot about performing and singing. Eventually I had to run away to New Zealand to do things for myself!" she laughs.

"I actually came to New Zealand for a break, but ended up staying here – and then the contract came along. A lot of musicians still ask after me in Australia, which is great, but it was time to do something different. Its good to be back in New Zealand."

Are we likely to see this talented young woman performing live? "Hopefully I will be touring soon. There is a lot of work to do though. As well as session work and singing with FineAz, I am hoping to release another (solo) single within the next three or four months, and then an album which will hopefully be out by the end of the year."

And what about Knock Yourself Out? "It's basically a song about a guy who wants to come up and ask a girl to dance in a bar, but he chickens out, and in his mind he's beating himself up for not taking a chance. Well, he gets the girl in the end, so that's okay!"

When it comes to writing, she has partners that help her with the lyrics, "the more heads put together the better". Melaanie doesn't play any musical instruments, in her opinion it is "best left to the professionals to play the instruments! I'm a vocalist first and foremost."

Melaanie is no stranger to hard work. As a kid she would tour around after school performing. Four years ago she was a backing singer at the grand and glitzy Indy Ball, held in conjunction with the Indy Car Championships on the Gold Coast. Now, with the release of "Knock Yourself Out", she is poised to take on the Kiwi music scene – and who knows, perhaps the world.

Steve Lousich – a man of power and strength

Why would anyone want to visit one of the coldest places on earth? Sotkamo, located in the north of Finland, about 18 degrees latitude and just south of Lapland is strangely enough a holiday resort and was host to the 2001 Open Men's World Powerlifting Championships.

Steve Lousich made the three-day journey to compete in this event, his fifth world championship, where he came 13th overall and 9th in the bench press. Steve, who regularly lifts weights in excess of 300kg says, "Powerlifting is a sport about strength and power and it consists of three disciplines: the squat, bench press and deadlift and the object is to attain the highest possible total in a combination of all three lifts."

Despite the outside temperatures of -10 to -15 degrees the venue was suitably warm and a large audience showed up to watch the competition. Steve's class, the 110kg (242lb) had 28 lifters. Steve's lifts were 310kg squat (his best is 317.5kg or 700lb), 220kg bench press (227.5kg or 500lb) and 262.5 deadlift (270 or 600lb) giving him a total of 792.5kg. To put things in perspective the winning total was 1015kg. Steve, an internationally qualified referee, was also required to referee during the championships.

Steve was quite satisfied with his performance as this total was very close to his personal best of 802.5kg achieved in 2001 at the New Zealand National Championships.

Steve lives in Auckland and trains at the renowned Gillies Ave Olympic and Powerlifting Gym, which has turned out many highly rated athletes in the strength sports. He trains three days a week for two to three hours per workout. He holds seven Auckland powerlifting records, one National benchpress record and three Masters Olympic lifting records. He has won the New Zealand nationals five times and the Oceanias three times and has a best placing in the world of 12th achieved in Japan 2000.

Steve started powerlifting at the age of 16 and now 20 years later is still making gains. Powerlifting, unlike some sports, allows competitors to reach their peak much later. He is actively involved in the administration of the sport as a coach and referee and is the New Zealand Powerlifting Federation vice-president.



Book Reviews

nā Donald Couch

Te Maire Tau, "Mātauranga Māori as an Epistemology" in *Histories, Power and Loss: Uses of the Past – A New Zealand Commentary* Andrew Sharp and Paul McHugh (eds.) 2001 (\$39.95)



Ki ētahi tohunga e pono ana, ki ētahi tohunga he whakakorekore atu ki ētahi tohunga.

What some experts believe, other experts dispute and deny.

Aroha mai Whānau – this one could be heavy-going! Over the past year, Ngāi Tahu developed first *Vision 2025*, then *Ngāi Tahu 2025*.

Among the more interesting of the debates that have occurred have been those associated with having our long-term developmental plan in both of our two languages – and, which words are most appropriate. It is common place to use "Mātauranga" for "Education" and that is what we have done.

One of Te Maire Tau's special interests is Mātauranga Māori – much more than Māori education. In this brief, very focused and in places quite contentious article, Te Maire discusses Māori knowledge – its sources, nature, structure and limitations (epistemology!).

He asserts that distinctive Māori knowledge is under very real threat, primarily because the main contemporary means of preserving, disseminating and expanding such knowledge – through university Māori departments – is only a partial and possibly a counter-productive approach.

Trained as an historian, Te Maire questions whether traditional Māori knowledge is well served when it is subjected to Western historical method. Amongst the evidence he marshalls is reference to oral history versus reliance on documentation, history's focus on time – often defined quite precisely – versus whakapapa, and, especially, "... like everything else in Māori society, mana formed one's perception of the past, not time ..." (p. 63).

Such views parallel those of Peter Munz and so it should be no surprise that when Ngāi Tahu (through Te Tapuae o Rehua) sponsored speakers at the December 2001 New Zealand Historical Association Annual Conference at the University of Canterbury, Munz was one of those speakers.

One of the best known New Zealand academic battles in recent times has been between Peter Munz and Anne Salmond (see the *New Zealand Journal of History* for the publishable comments). Interestingly, Salmond (1985) has also written about Māori epistemologies. Her position is contrary to that of Tau and Munz in that she argues that Mātauranga (Māori knowledge) was (is?) an "open" system, i.e., it is open to considering differing views and is subject to change.

She illustrates this with reference to the famous debate between kaumātua from different iwi on whose waka first brought kumara to Aotearoa.

Munz (and Te Maire?) refer to the framework for oral traditions (for Māori – whakapapa) as "... a kind of intellectual prison – a closed shop for thinking ..."

And this is where Te Maire in his short article in the *Press* (January 26, 2002) extends his argument to suggest that Ngāi Tahu, because Mātauranga Māori cannot adequately handle change, should set that aside in favour of something called open knowledge and an open culture.

Which begs the question – how does Ngāi Tahu maintain, teach and grow its mātauranga? As an iwi, we purposely chose not to develop our own whare wānanga, rather to work co-operatively with mainstream tertiary institutions.

Hence Te Tapuae o Rehua. This could work if we provide other means of maintaining a key element of our culture – Ngāi Tahu knowledge. The wānanga for such seem to have lapsed in recent years.

Te Maire Tau is regarded by some as our *enfant terrible*. He is provocative, creative and a lateral thinker. He is well-trained in both Mātauranga Ngāi Tahu and in Western academic thought. But above all he asks very pertinent questions particularly at this time when Ngāi Tahu has the rare opportunity to consider and explore a range of options regarding its future as an iwi. This latest article is short but contains much to consider. In particular the hundreds of Ngāi Tahu Whānui working as staff or students in tertiary institutions should spend an hour reading and grappling with the issues Te Maire raises. (The other articles in the collection are also concerned with Māori since the treaty.)

Songlines to Satellites: Indigenous Communication in Australia, the South Pacific and Canada Helen Molnar and Michael Meadows (Huia Publishers 2001, \$44.95)

At a time when Ngāi Tahu Radio and Television takes on a new role and considers anew the contribution it may make to the iwi, this book provides some useful comparative information from elsewhere.

Virtually all indigenous peoples have (eventually) been able to gain access to the various media for communicating with their own people. This is an account of the policies that had to be developed and the systems put in place to eventually provide control by such indigenous peoples.

There are only a few sentences that make reference to Māori and the New Zealand situation. It is perhaps indicative of the particular details provided that the most extended discussion concerns a Māori filmmaker and the issue of interviews and cultural space.

Based on this reviewer's direct personal experience with the Inuit Broadcasting Corporation and Television Northern Canada and the descriptions in this book, the authors would appear to be both knowledgeable and concerned.



The Green Ngahere of Home

nā Gerry Coates

My rental car seemed too new and shiny for this event – my first visit to a Hui-ā-Tau. At last I had made a move to pay more than lip service to my Māori side. I parked down the road, away from the marae and walked back to the group waiting at the side of the road for the pōwhiri. This is my tribe I thought. I'm one of them.

No one said "kia ora", "tēnā koe", "hello", "g'day mate", or any other of my Pākehā side's expectations as I approached. They smiled and ignored me, as if I – like them – had a perfect right to be there.

The cows moved slowly in the paddock by the river beyond the willows. The bush had long ago been cleared for farming. Skylarks were singing high in the air. No tūi round here any more.

I was conscious of the sun on my face, my back. I'd agonised for a long time over what to wear. Was it too formal for a tracksuit, but not formal enough for a suit? What else then? A sports jacket, a jersey. What did *real* Māori wear, apart from outrageous bright red and black nylon jackets and trackies? I settled on a bomber jacket, and open-necked shirt. Casual, but not too casual.

The head of the tribe arrived in a large but battered car – and in a suit, with a huge wooden carving at this throat. His Pākehā wife was beside him. I knew him from photographs in the paper and seeing him from a distance at important gatherings elsewhere – but he really was larger in life than images suggested.

The karanga began – halting at first, then swelling and wavering. As always it pierced straight to my heart, my tear ducts. We straggled slowly into the wharenui, rather than having the mihi and whaikōrero outside.

My university-learned Māori was enough to follow the mihi, if not the tauparapara, which were spouted by rote at a fast pace, full of many allusions to the mountains and rivers of this – my part – of the land. I made a mental note to bring a Walkman recorder next year so I could find out later what they had been saying. I too could learn by rote.

I scanned the room noticing the yellowing photographs on the wall. You're my kin, I thought – you're all my kin. You have been there all that time and I never knew. Not that gut feeling you have with a family. The realisation was overwhelming. There was a connection between me – as Pākehā as I might reluctantly be – to these black, brown and pale-skinned Māori.

Tribalism is a heady mixture, when all you've had before as whānau is a younger sister, and a few barely seen cousins. Yet all these people were related to me to some extent – maybe from a woman twenty generations ago. In a whare with a dirt floor and a flax cloak. Her man, a warrior – my ancestor – away fighting to protect his family – my family, my whānau.

Then I saw her. Just in front of me. Hair already

turning grey, although she couldn't have been more than late twenties. She's beautiful. What if I'd married a Māori? Way back then I didn't even think of Māori as an option. I didn't know any, apart from cousins. If anything I was more American than New Zealand – Ivy League fashion and rock and roll. Lifestyles born of *Life magazine* or *Reader's Digest*. Fat chance I had of going out with a Māori, let alone getting married to one.

Once as a teenager our family had visited a Pākehā aunt in Whakatāne. She'd married a Māori. He rocked from foot to foot on the verandah while she made us afternoon tea. I felt like we were "townies" visiting a farm – but who were the country cousins this time? Her dark husband didn't say anything, and her brown children seemed totally unrelated to my white city-boy's teenage angst. My cousins? Barely.

Why has this woman affected me so? She can't see me without turning around, so I let my eyes dwell on her – an aquiline nose, long pāua sickle earrings in pierced ears, dressed in dark colours – close to but not quite black. A long skirt and headscarf. Fine hands, no rings. Not married, but who knows these days. I'm not wearing a ring myself. Been there, done that.

During the kaputī after the mihi I lose her and then it's back into the meeting part of the hui. Our local MP is talking about the Government's plans for every tribe to have an authorised voice. Sounds a good idea, to my Pākehā-trained brain. Like the good reader I am I dutifully collect all the bits of paper handed out, to read later.

At lunch, after the kaumātua have got their food, and seats, the rangatahi – anyone under sixty – sit outside on the grass. I still know no one and still people don't care. There's no small talk to strangers. Everyone seems to accept my right to be here, though, but are distinctly uncurious.

I notice her sitting with some other women on wooden forms, in animated conversation. Can I join them casually without it seeming an intrusion? Making the pretence of finding a seat I join them and they politely acknowledge then ignore me. The conversation tells me they're all sisters. I hear that she – my focus – has a child, lives in the city and has just come back from Australia. Some raruraru on the marital front.

The others leave to get a cup of tea, and suddenly I'm alone with her.

"Kia ora, I'm Tim – er, Timi", I volunteer.

"Hi, I'm Hine. Where're you from?"

"Wellington – Pōneke," I say.

"Wow, you're a long way from home", she smiles.

"I've just come back from Perth. It's great to be back. There's nothing like the ngahere of home, eh?"

Her sisters come back with hot sweet milky tea and one for her. She introduces them to me – Arana, Georgina, Rewa. They have all been brought up and

mostly still live near their home, near the marae. I'm envious. Who'd have thought that sort of a childhood would ever have been seen as desirable? Except by me, right now. I imagine them singing waiata together, maybe one of them playing the guitar. Big family gatherings and huge meals with heaps of kaimoana and smoked tuna. Magpies calling in the macrocarpa by the house.

My own mother just wanted to escape it all – the railway settlement, the jibes of "nigger" at school. She married a Pākehā, and took off. The war came then me and the resulting disruption made sure she never went back, except for the occasional Christmas. Even now she still talks about "those Maoris". "Why are you sending your kids to a kōhanga reo – they'll never live as Maoris," she says.

My first wife – a Pākehā of course – was far more interested in Māori than I was. Maybe we'll have a brown baby she said – a throwback. I secretly hoped not. She would drag me along to visiting lectures by people like Pat Hohepa and Hone Tuwhare. I wanted to understand, but being brought up Pākehā got in the way.

I remember us being berated at a students' congress once for being unable to talk wharenui style at night, without it descending into a dirty-joke fest. That was the Pākehā affliction, this Pākehā elder said. And being unable to sing a song. Pākehā could only remember nursery rhymes like "Mary had a Little Lamb".

When I started my Māori renaissance I quickly learnt standards like "Ehara i te mea" and "Māku rā pea". They've come in handy more often than I thought they would – still do – and I've learnt a few more variations over the years.

In the end we had no babies at all – brown or white, just ended up drifting apart. In those days no one we knew had separated yet. Only us, although we started a trend I think. We never found fault about it – blamed the Woodstock generation, the trend to communes, the opt out and live on an ohu syndrome.

So here I am, childless, divorced, Māori in my heart but struggling with it in my nature, and moonstruck over a princess – a Māori princess – like a woodcutter in some Pākehā fairytale.

"Will you be here long?" I said.

"I'm just staying with my sisters while I get on my feet. I might go back to Oz eventually."

In my mind's eye I was already saying goodbye to her – waving at some airport gate, to an inchoate dream, already lost. Here was the possibility of my Māori immortality. On the war memorial at my school there was a saying, *For us they gave their immortality*. Was I giving mine away a second time by not acting? No kids at all, or even worse no Māori kids?

"There's plenty of time", I thought. My kids will always be Māori, maybe just not as Māori as me, depending.

She'd left by the hākari. All I knew were her and her sister's names. I wrote them on my airline boarding-pass so I wouldn't forget – I've still got it somewhere.

Years later I was at yet another Hui-ā-Tau – bigger

and more lavish as the possibility of a settlement with the Government seemed more likely. An older and wiser manuhiri ki waho now, I've become accepted as someone who speaks up occasionally and asks sometimes pointed questions. Not too pointed though, as I'm still learning the ropes – still hoping to be included in something, a committee, a board. I've even learned a couple more tau if I'm ever called upon to speak. So I don't have to do a rote rendition of "Ka tangi te titi ...". So far, the "old" men, the kaumātua, have the role by default.

Suddenly there she is, coming up to me – I remember her, but I've forgotten her name.

"Hi, how're you", she says. I have to stop and think. My mind is working overtime. How could I forget? Her hair is much shorter, darker somehow, maybe she dyed it. And it's she who has remembered me.

"E Hine", I say. "Where're you living now?"

"Hamilton", she says. "We got back together again. Best for the moko eh?" She smiles in that diffident Mona Lisa style that captivated me years ago.

"Great to see you again", I say. "And your sisters?"

"They couldn't come this time. Would you like to meet my husband?"

I shy away. "Sure", I say, "I'll keep an eye out for you both later."

I didn't see them again. Nor her at any later hui. Maybe she went back to Australia. She had reminded me that it's possible to fall in love across a crowded room with a vision, with an idea – a nudge from the Universe. I had needed that prompting.

She had looked into my eyes during that first encounter and for thirty seconds I connected, making love with the possibilities, swimming round in those deep brown pools of darkness. Or that's how I like to remember it.

Later when I met my second wife, it had been like that too – an instant connection. We have children, now – Māori children. They go to kōhanga reo, know their whakapapa. I am making some progress after all.

Not being Māori for so long wasn't my fault, it seems. It was an awakening from a long, but not forgotten, dream, just one that blanked out what might have been. Like the cows and pasture and willow trees have blotted out the green ngahere of home. But it will grow again.

Gerry Te Kapa Coates (Kāi Tahu, Te Rūnanga o Waihao) is better known as a poet, but was a finalist for the Māori Literature Awards last year with his story "The Day You Died", which was published in Huia Short Stories 4 – Contemporary Māori Fiction (Huia Publishers 2001). His writing skills have been honed by years of writing reports and four years editing and publishing an industry newsletter about aviation. He was also involved in preparing the claim settlement tribal consultation document. Wellington-based, he still goes home to Te Waipounamu, especially to Waihao marae, as often as he can.

Ngā Reta

Tēnā koe Gabrielle

Thank you for publishing my letter asking for information about Jane (Julia) Hamilton in the Makariri/Winter 2001 issue of *te Karaka*. Unfortunately I have had no response at all, perhaps in part owing to the fact that the particular person I asked about in that letter, Heni Rawiri whom I believe may be Jane Hamilton was written as "Hemi Rawere" which is totally different. I would appreciate it if this mistake could be corrected in a future issue of *te Karaka*. Mā te atua koe e manaaki, e tiaki.

Noho ora mai,
Nāku, nā

Gillian Kaka
Kawakawa

Gillian, te Karaka would like to apologise for the error and hopes that the correction may trigger some positive leads in your search. Ed.

The Disappearing Mohua ... cont. from page 27

five metres high is erected in an area with enough foliage to partially obscure its presence from the birds. A series of recorded mohua song lures the birds down into the net as microphones on either side of the net lead the birds down in a zig-zag fashion till they fly into the net. The terrain around the study area of Lake Sylvan is very gentle and a soft springy mattress of mosses carpets the ground, enticing during the long wait for a captured bird.

The capture rate on this mission was particularly poor with only six birds banded, reflecting the poor survival of last year's young. Even in this remaining mohua stronghold the population has halved. Barry Lawrence, who has been researching Mohua for 15 years, believes that with two to three years of good conditions (cold winters and no beech seed events) the population will bounce back. But there are no guarantees – a rat irruption of the magnitude of that over the hill in the Eglinton could well reduce the Dart population to a level that would make recovery unlikely.

Understanding the continuing struggle for survival that our native birds are facing enables Ngāi Tahu to put pressure on, where we can, to ensure resources are directed where they are most needed. Many opportunities exist now within Ngāi Tahu to allow us to contribute in understanding and dealing with serious conservation issues such as these. Population transfers, mainland islands and more controversial conservation strategies such as genetic engineering and poison

programmes are among a host of potential issues we have to deal with.

An understanding of the problems facing our native birds is required for informed and constructive participation in the management of these threatened species. Many rūnanga are already involved in threatened species work with DoC, which is great. The Kaupapa Taiao Unit at Te Rūnanga o Ngāi Tahu has information on training courses and volunteer opportunities should you want to work as a DoC field officer or pursue other avenues of training.

We need you! Everybody needs to care if we are to really make a change.

Rosemary Clucas is one of six Te Rūnanga o Ngāi Tahu representatives on DoC species recovery groups. Membership on these groups was secured through the Ngāi Tahu Deed of Settlement. Involvement in these science-focussed groups enables Ngāi Tahu to have input at the highest policy and planning level on threatened species management. As well as membership on the Mohua recovery group, we also have representatives on the weka, kākāpō, kakī (black stilt), hoiho, takahē, tieke (saddleback), kiwi and westland petrel recovery groups.

For more information on threatened species work, contact Rachel Puentener, Ngā Rawa Taiao (Natural Resources Unit), Te Rūnanga o Ngāi Tahu.

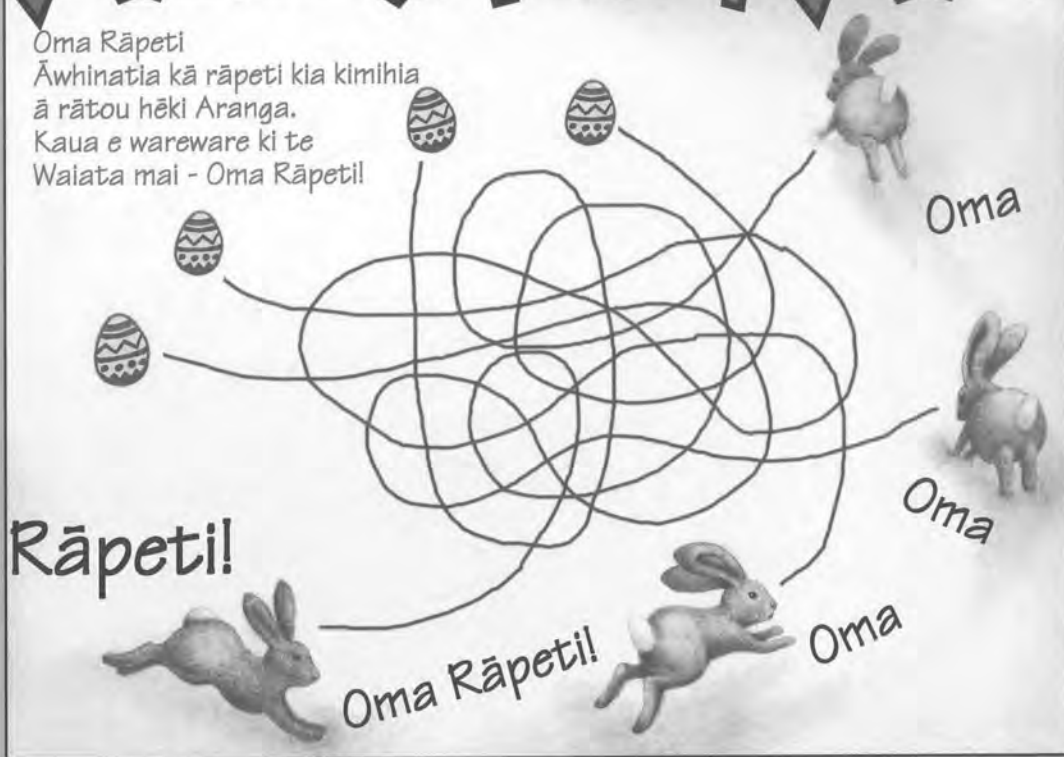


TAMARIKI MĀ

Kia ora koutou
katoa
Who ate so many
Easter eggs they felt
sick? AUĒ!
Who didn't eat any
Easter eggs? AUĒ!
Here is an Easter
egg game.

Oma Rāpeti
Āwhinatia kā rāpeti kia kimihia
ā rātou hēki Aranga.
Kaua e wareware ki te
Waiata mai - Oma Rāpeti!

Oma Rāpeti!



Te mahi a Tama - Kimihia kā mea kē

Kei te piraki a Tama ki te mahi i tana parakuihi.
Kimihia kā mea kē kei roto i kā pikitia. (e waru kā mea kē)



Book Prizes

Congratulations to our lucky Tamariki Mā winners who all received Huia picture books. The winners are: Shaun Nolan, Mere Kahukura, Neiwa Lambert-Hemopo, Matthew Clarke, Ariana Tipa and Panatahi Kahukura.



nā Jenny Rendall ngā pikitia