

te Karaka

THE NGĀI TAHU MAGAZINE RAUMATI/SUMMER 2002



FILE COPY

When money
becomes the drug
Gambling,
a social problem
on the rise
for Māori

Celebrating a
Century
Jane Arnett
turns 100

Tiakina He Taonga
Pounamu

Ngāi Tahu
ownership and
aspirations
for the management
of pounamu



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
Ā, ka hika mai, ka hika atu kā tini aitua o kā
marae maha o te motu nei
Kā taoka kua nōhia te atamira
whakaharahara o tūpuna mā
Koutou kā uri o Tiki, i karakahia te iti me te
rahi ki ruka nei i tēnei kaupapa tahi
Taki-auē, taki-auē
E te tira mokemoke, haere, haere, haere
atu rā
Mahue mai nei ō koutou hua mokopuna i
roto i Te Ao Tūroa
Haere tonu kā mihi ki te kirimate
Kua haea te kākau ki te aka mamae
E hotuhotu ana te manawa a Hupe rāua ko
Roimata
Kāti.
Tihei Mauri Ora!

Flo Megher
Patricia Carvell
Craig Hill
Yvonne Drakoner
Rewa Robson
Ben Nutira
Ellen (Marg) Nutira
Topsy Reiri
John Reiri
Paul Parker Te Ano Maho
Archie McLaren
Rachel Timoti
Ricky Downing
Beresford Davis
Phillis Te Wheariki Downie (née Anglem)
Paul Paahi
Poutu Terangi Stirling
Billy Russell
Rebecca Allan
Les Addison
Kevin Ryan
William Edwin Ryan
Dale Tamehana
Jane Wards
Elizabeth Fisher (née Peneamene)
Vera Hardy (née Apes)
Mabel Robertson (née Goomes)
Moana Collins (née Whaitiri)
Stewart Johnson Whaitiri
Win Bragg (née Topi)
Denise Calder
Mark Smith
Linda Smith
John Parata
Roslyn Parata

Freda Daphne Browne – (Aunty Kera) April 15, 1920 – October 18, 2002



I wahine mana i te Ono, ā, puhia tonu tātou katoa kua mahue mai nei e te hau o mamae, o mokemoke, o maumahara. Kai te taki tonu kā tamariki a Hine-aroaro-te-pari i te nuku o te whenua ki tō tatou tāua kua mene atu ki te pō. Kai Te Whatu Kura a Takaroa, e Kera e. E hoki ki te wā kāika, ki kā rikarika o ō tātou tūpuna. Tiro iho nei ki ōu kāika waewae, kā whenua o tō iwi e noho mokemoke nei kua whārikihia e Hūpē rāua ko Roimata. Ki tō tātou wahine toa, wahine rakatira, ko koe tonu tēnā i te koko o mahara i te ao, i te pō.

The storm that follows the death of a chief has blown this month of October, and we here who have been left behind are being blown once more by the winds of grief, of loneliness, of memories. The children of Hine-aroaro-te-pari carry their cries across the land to our beloved tāua who has departed to the night. To the prized treasure of Takaroa, oh Kera, return home to the arms of our ancestors. Cast your eyes down upon your homelands, the lands of your people that are left yearning, covered with thousands of tears. To our warrior, our chiefly leader, you remain in our thoughts in our days and in our nights.

Ka pēhea hoki e wareware i a mātou te reo, te āhua, te kata, te kohete, te arero o tō tātou tāua o Te Hapa o Niu Tirenī? Ka pēhea e wareware tō mana, tō rakatirataka, tō kaha i mua i te mura o te ahi, i roto i kā pakaka mō tō tōtōu iwi. E kore e taea. E kore e taea.

How could we possibly forget the voice, the presence, the laugh, the growls and the tongue of our tāua of Te Hapa o Niu Tirenī? How could we forget your pride, your prestige and your strength in the face of the blazing fires, while fighting for our people. We cannot forget. We will never forget.

E te aitaka a te Puhi Rere, e te wahine nui puku, kua tau kē te aroha. Te nui hoki o kā tapuae i waiho iho nei e ōu waewae ririki nā, mō āu tamariki, mokopuna, me te iwi whānui te whai nei. E moe tāua, ka noho te maumaharataka o tō tātou Aunty Kera hai pirika kākau, kai ō mātou whatumanawa, i roto i ēnei rā, ā, haere ake nei. Moe mai rā i tō moeka roa, e tāua e, haere atu rā, haere atu rā, moe mai rā.

To the descendant of Puhi Rere, our chiefly woman, we are overwhelmed with love for you. Oh how great are the footsteps left by such little feet, for your children, your grandchildren and your iwi to follow. Rest oh tāua, the memory of “our Aunty Kera” will be our strength and remain close to our hearts in these days to follow, and forever more. Sleep now on your long sleep, oh Aunty, farewell, farewell, rest peacefully.

It won't be the same anymore – to drive down State Highway One south of Temuka, looking in at the little white house to see if anyone is home. Contemplating stopping in to say hello and weighing up the pressures of time, the growlings one will receive for not stopping in earlier, or on the way up, or for having had a cup of tea before arriving there. But time is something we no longer have. We have lost our Aunty now, and are left only with a regret of the times we didn't stop, the conversations we didn't have, and the growlings we didn't receive.

An era has passed and it leaves a certain degree of emptiness behind. One is left to question what exactly has been lost and gone into the night with our beloved Aunty Kera? As we sat with her in an immersion hui at Arowhenua 10 years ago, we listened intensely as this tāua, without thinking, began to speak in te reo, in Kāi Tahu reo. As she spoke of the places around Arowhenua and of a time well beyond our living memories, we were given a snapshot of a taoka we believed was out of our reach. What it is that we have lost? We will perhaps never really comprehend.

Everyone who knew Aunty Kera will have their stories to tell. Of how a woman so small could have so much bite, and have the biggest of men quivering at the knees. I recall the look of immense pride beaming across my father's face as he recalled the preparations for Governor General Sir Paul Reeves' visit to Te Hapa o Niu Tirenī. Aunty Kera, busy at work in the kitchen (built for little Keras) was informed that two men in uniform

were coming up the path.

With tea-towel in tow, Aunty Kera threw open the doors of the wharehau and chased the intruders down the path informing them in no uncertain terms that they did not need any Mormon missionaries on her marae – and if they didn't remove themselves that moment she would remove them herself. As the officers of the special service were escorted off the marae, they were aware they had possibly just experienced the biggest challenge to their security protocols yet. She was loud, she was scary, she was in charge, she was Aunty Kera.

It was for this reason that my father never felt safer when fronting for the tribe – be it at Waitangi Tribunal hearings, select committees, or the courts of this land – as when he had the tauas led by Aunty Kera, Aunty Wharetutu, and Aunty Ann Thomson – backed up by the others: Rima Bell, Magda Walscott, Aunty Lady Mason and Aunty Flo – safely behind him. He would affectionately refer to them as the tāua with their lead-weighted handbags, ready for war and to defend the realm. Despite their age (and height), they were always there, giving instructions or making their opponents feel incredibly uncomfortable from across the room. They were the warriors that took our fight to the edge. They were always there. They were the staunch back line of our people.

Our family was privileged with the love and support of Aunty Kera, who took us into her home and heart. She shared with us stories of the language, of rock art, of life on Ruapuke, of times and personalities gone by, of her dreams and undying love for her people. And the month before she passed away, when I did decide to stop on my way down south and see her, she shared her fears for the future of Kāi Tahu. As she sat there on her oxygen, holding my hand and tears falling down her face, she said, “I don't know what our iwi is doing, why have we ended up like this? Now you tell your father that I want a word with him. I don't understand how we can hurt our own like this. We need to sort this out!” She then proceeded to tell me off about not coming to see her the previous month when she “knew” I had driven past and been in the area. Then she laughed and gave that Aunty Kera smile.

We are also lucky in our whānau to have our own little reminder, Kera May Sherwood-O'Regan. I will always remember the cheeky smile on Aunty's face when she asked how her little Kera was on my last visit. I replied, “Well Aunty, she can talk like you and she can be pretty bossy at times, and I'm pretty sure she'll have a few feet on you – but she's also got your heart of gold”. I didn't get another growling after that, but I know I'll always miss them.

We will remember your words Aunt, and your smile, and your frown. We will also continue to try and make Kāi Tahu what you dreamed it would be, and what you dreamed it could be. Sleep peacefully Aunty Kera in the warmth of our undying love. Moe mai rā i roto i te aroha mutuka kore. ▀

nā Hana O'Regan

Jane Ngahuia Wards (née Martin)
September 31, 1912 – May 27, 2002



Memories by her moko

Jane was the only daughter of Tiemi (Jimmy Kaik) and Iripeti Martene (née Karetai) and sister to Davy, Manny and Harry. She was a descendant of Chief Karetai who signed the Treaty of Waitangi on behalf of Ngāi Tahu.

Jane married Douglas John Wards on November 26, 1936, at Leeston and they lived happily in Taumutu on their farm by the lake, raising their 13 children: Jimmy, Peter, Elizabeth, Kath, John, David, Roddy, Beryl, Malcolm, Ross, Graham, Moira and Patricia, who in turn provided her with 48 grandchildren, 56 great-grandchildren and 9 great-great-grandchildren.

Widowed in the mid 1970s, Tāua was then living in Christchurch. She was a very private person but always knew what was happening around her. She travelled a lot, regularly visiting her children who lived overseas. A trip to Singapore was an eye-opener for her, and although she enjoyed the cuisine she couldn't bring herself to dine at the Makan Stalls in the Villages (I think the rats and cockroaches played a big part in that decision). Tāua always had dogs around – her two corgis, Brandy and Ladybird, and then her poodle Missy, her best friend and bodyguard.

We all remember our Tāua as a keen craftsperson, and all own one of her creations, whether it's a Darby and Joan doorstopper, doily, hanky holder, toilet doll or bookmark. She also loved knitting and embroidery. Whatever she did was to perfection and we will always treasure them. Tāua has given us many memories and we are so happy our tamariki were able to meet her and remember her. Their funniest memories will always be trying to give their Tāua a kihi and awhi without being bitten or growled at by the jealous Missy – of course her moko would love to rile Missy up ... they always thought it was fun.

She was also the world's best gardener. Weeds

were too scared to grow in her garden. She had a mountain of knowledge when it came to what's what in the garden, and in her later years she would crawl around to do her gardens. Nothing stopped her.

When I close my eyes I can even remember the smell of her baking. She made the best shortbread and pikelets and Mum says when they were younger Tāua would send boxes of cakes and biscuits to her and Auntie Kath when they were training to be nurses, and to my uncles when they were at hostels in town training for their apprenticeships. And like all Nanas she always had treats in her cupboards for us.

She was a fashionable woman, no granny clothes for her. She is remembered for her purple hair, which at the time was a fashionable trend for the mature age group and her skin was flawless, dark and smooth. For a woman of 90 that was amazing. How we all wish to have a complexion like hers.

We will all miss her terribly. I, like everyone, was so honoured to have had her in our lives for so long. Now she is resting with Granddad who, I am sure, is happy to have his Jane by his side again.

We love you with all our heart and thank you for the treasured memories. Rest in Peace my Tāua. ▀

nā Tania Gibbons

Hera Katarina McKay – formerly Toms
(née Dickson)
September 24, 1924 – June 10, 2002



Hera (or Kathie as she was known) was one of six children born to Alexander Edward and Ruby Jane Dickson (née Te Wahia). She was the sole survivor of the Dickson whānau.

Hera was a private person who was frequently surprised by friends who either visited her or contacted her by phone regularly. A feisty lady, she was very aware of events in the community and throughout the country. She was always ready with an answer and could keep up with the youngsters working on their studies.

She is survived by her three children and one grandson, all of whom will treasure memories of her time with them and remember her with much aroha.

Hera passed away peacefully at her home at the age of 77. She was laid to rest in the Eastern Cemetery in Invercargill. ▀

contents

TE KARAKA—Raumati/Summer 2002



- 6 **Tiakina he tino Taonga Pounamu**
The recently approved Ngāi Tahu Pounamu Resource Management Plan
- 10 **When money becomes the drug**
Gambling, a social problem on the rise for Māori
- 12 **Celebrating a Century**
Jane Arnett turns 100
- 13 **Memoirs of a Kaumātua**
Marjorie Perry shares her stories
- 14 **John Parker**
Living life to the full at 96
- 16 **Turning Heads in the Big Apple**
Ngāi Tahu rangatahi, Te Kerei Moka tells of his trip to New York
- 17 **Ngā Tapa Whā**
Vicki Marē tells it like it is
- 18 **Waiata inspired by Motherhood**
Ariana Tikao
- 19 **Becoming a DoC Ranger**
Ngāi Tahu wahine Melanie McColgan on a journey to become a DoC Ranger
- 31 **Whakapapa Ngāi Tahu**
- 32 **Mrs Pratt - Codfish Island**
Obituary from 1913

REGULAR FEATURES

- 5 **From the Kaiwhakahaere**
Breaking the silence surrounding domestic violence
- 8 **Ahakoā he iti, he pounamu**
News and views from members of Ngāi Tahu Whānui
- 36 **Achievers**
The successes of Ngāi Tahu Whānui
- 39 **Book Reviews**
Donald Couch reviews "He Tipua", the life and times of Sir Āpirana Ngata
- 34 **What's Cooking?**
- 40 **Website Review**
- 40 **Ngā Reta**
- 41 **Tamariki Mā**

DEVELOPMENT CORPORATION

- 22 **Kotahi Mano Kāika, Kotahi Mano Wawata**
1000 homes, achieving 1000 aspirations - the Ngāi Tahu vision for te reo
- 23 **Murihiku Sports Awards**
Celebrating the achievements of Māori sportspeople
- 24 **Te Waka Huru Hurumanu**
A new early childhood centre at the Christchurch Polytechnic Institute of Technology
- 26 **Te Tapuāe o Rehua**
Study and scholarship awards for 2003
- 27 **Rakatahi Mā**
Ana Buchanan introduces an exciting new page for rakatahi
- 28 **Ngā Hikoi Pounamu**
Ngāi Tahu Whānui share their hikoi experiences

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Over the past year we have continued
to struggle to uphold the sanctity of our
Settlement. Our boundary continues to be
challenged by Te Tau Ihu iwi. The
Glenharrow case threatens the security of
the Pounamu Vesting Act. The Ministry of
Fisheries continues to disregard the
Settlement requirements and the allocation
of Māori fisheries assets are still being
debated.

On a more positive note, it has been
good to participate in two partnership
ventures where our Crown relationships
are strong. Both projects were between the Department of Conservation
(DoC) and Ngāi Tahu. The first was the production of He Atua, He Tipua,
He Mauka, He Tipuna – *In Awe of Mountains – the Ngāi Tahu Story*.
This is a video portraying the value of mountains to Ngāi Tahu and
explaining the concept of tōpuni. The worldwide premiere was recently
held at Te Waipounamu House. A combined team of Ngāi Tahu staff
and Department of Conservation staff pulled the project together and
the video clearly reflects our partnership.

The second was the release of 30 Buff Weka on to Te Peka Karara
(Stevensons Island) in Lake Wanaka. The Buff Weka have not been
found on the South Island for over 80 years and a joint Ngāi Tahu and
DoC project saw the birds reintroduced. The birds became extinct in
their natural homeland of the South Island in the 1920s as a result of
habitat loss and predation.

The survival of the sub-species (*Gallirallus australis hectori*) has
relied on birds introduced to the Chatham Islands at the turn of the 20th
Century. There the birds thrived, with a population now, of around 60,000
and it was from the Chathams that the 30 birds were sourced.

We have also undertaken a review of our tribal publications, *Te
Pānui Rūnaka* and *te Karaka*. There were three reasons for the review.
First and most importantly was the need to ascertain whether or not the
current publications fulfil the needs and wants of our tribal members.
Secondly, with the inception of Ngāi Tahu 2025, do the publications
fulfil the communications objectives of the tribal vision, and thirdly, are
they cost-effective.

The review process was twofold. A survey was sent out to whānau
in the July issue of *Te Pānui Rūnaka* for which we received around six
hundred responses. Following on from the survey, a series of focus
groups were held throughout the rohe. The response has been
consistent – tribal members enjoy the publications and would like more.
Catering to the youth audience was viewed as an area where we could
improve.

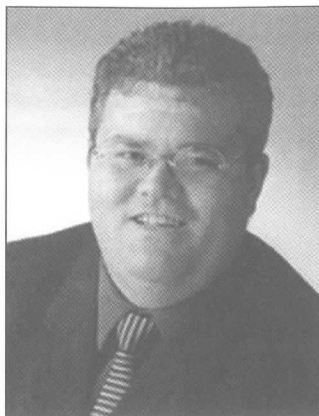
It is important that in the future we continue to assess our
communications and constantly be aiming to be effective. We also need
to be exploring the use of new technology as a communication tool as
there is no getting away from the fact that technology is the way of the
future.

Many good ideas came out of the focus groups for new content
and ways of gathering information to ensure we are reflecting the wider
tribe. We always welcome the input of whānau so please keep sending
us in your stories and ideas. Our address is:
te Karaka, PO Box 13 046, Christchurch.

Meri Kirihimete and a safe and happy holiday to everyone.

Tahu Potiki, CEO.

Cover: Greenstone Heitiki 30189, Timaru, a photographic work by Ngāi Tahu
artist, Fiona Pardington. The heitiki pounamu originally from Timaru is now
housed at the Auckland War Memorial Museum who allowed Fiona access to
photograph the Ngāi Tahu taonga in their collection.



Breaking the Silence

In the neighbourhoods of every town and city across
our nation, in homes that appear similar to yours and
mine, domestic violence is one of the best-kept secrets.
And while it remains this way, victims and perpetrators
spanning the spectrum from the very wealthy to those
bound by poverty are held victim by an insidious
authority. However much we play it down, make less of
it and dream things will get better tomorrow, we change
nothing.

Violence in the home permanently creases the lives
of those who live under it. Children exposed to it shape
their worlds through what has been modelled. They
perpetuate the pattern they believe is "normal" until such
time, or indeed if ever, they are able, to be turned around.
It doesn't just go away or heal up.

New Zealand has some of the most violent homes
on the planet – which in itself has to be a major concern.
In the year to June 2000, there were 26,588 care and
protection notifications to Child Youth and Family
Services and out of these, 6,833 tamariki were assessed
as neglected or abused. Tamariki Māori are much more
likely than non-Māori children to be assessed as abused
or neglected. Protecting the lives and health of these
children by reducing child abuse and whānau violence
must therefore be a critical first step.

During February 2002 there was considerable
media coverage and discussion regarding Māori children
and families. Child, Youth and Family launched its Māori
strategy that aims to achieve the outcome that "all Māori
children will be safe and have opportunities to flourish
in their communities" and Plunket launched its Māori
Policy and Protocol document.

Both strategies are designed to ensure that not only
are the needs of our young people met, but that Māori
feel confident that their cultural imperatives are
understood and valued. The strategies in themselves
provide a framework for uplifting those at risk within hapū

and whānau across the nation.

Both of these organisations are looking at positive
ways that we can treasure our children and I congratulate
them on these initiatives. At the end of the day, however,
the responsibility for the safety of tamariki must be that
of whānau. So where do we start?

The real work starts in our own lives, worlds and
workplaces in recognising what constitutes violence and
abuse. It has a number of recognisable faces that are
all too well known: physical, sexual, emotional and
financial. However, there are many more subtle faces
of violence and abuse that we get hooked into, that we're
held captive by – often without actually realising it fully.

Whānau is the cornerstone of our community and
our nation. The first step we can take is agreeing to
being part of a southern Māori nation that is prepared to
say "no more". Then we may need to find out what we're
fighting in order that we know what we're protecting our
children from.

I am touching here on a subject that I have raised
many times at hui and that I know many of you have
also raised and that is the requirement for Māori to take
responsibility for ensuring families are safe – safe from
abuse and fear. Like all cultures it is easy for us to
pretend that many things are not happening or are not
our business and physical abuse is one of these. But
we cannot afford to take this attitude any longer.

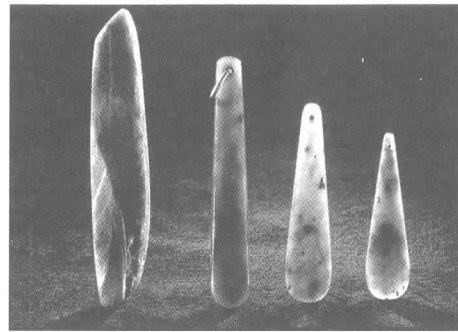
We must make a commitment to strengthen our
whānau relationships, confront some of the issues that
we currently face regarding abuse and determine to do
something about it.

These issues are not something that can be solved
by outside organisations and identities. They are issues
that we must work together to face. Let's not look to
others to solve the problems but let's decide to work
together with our whānau to address issues of abuse
where they exist. ▀



Tiakina he tino taonga

In September 2002 Te Rūnanga o Ngāi Tahu approved the Pounamu Resource Management Plan – our blueprint of how best to look after pounamu to ensure its sustainability for the future. This plan is of considerable significance for Ngāi Tahu. It demonstrates our ability to manage a taonga, a natural resource and a commercially valuable commodity while upholding its cultural importance along with the mana and rangatiratanga of the iwi. It has taken five years and many hui but we now have a positive and powerful tool to move forward. Mō tātou, ā, mō kā uri ā muri ake nei. – Mark Solomon, Kaiwhakahaere



Background

In September 1997, the Crown recognised Ngāi Tahu as owners of the pounamu resource within their rohe with the passing of the Ngāi Tahu (Pounamu Vesting) Act 1997.

Te Rūnanga o Ngāi Tahu and its constituent Papatipu Rūnanga recognised the significance of this first step in the settlement of Te Kerēme (the Ngāi Tahu Treaty of Waitangi claim) and the need to work out how the tribe would fulfil its responsibilities as kaitiaki of this most valuable of taonga.

Within a few months of the passing of the act, Ngāi Tahu Development (NTD) were appointed to manage the first phase of the project, via the Heritage Development Manager Gerard O'Regan. The kaupapa was to manage the resource by incorporating iwi values and sustainability.

Prior to 1998 the responsibility to develop a management regime sat with the Kaitiaki Rūnanga from Murihiku, Otago and Te Tai Poutini. Representatives from those rūnanga became the Pounamu Working Party (PWP).

The PWP working with Heritage Development consulted widely with whānau, hapū and iwi, including holding hui and community meetings extensively throughout Te Waipounamu and in the North Island. The outcome of this consultation was the Cultural and Community Values Report 1999. This report detailed the views on pounamu and the management of the taonga, including its cultural significance and commercial use. These views were to form an overall perspective from Ngāi Tahu and non-Ngāi Tahu in terms of how they saw the resource being managed.

Two further reports were prepared by this working group. They were the Commercial Values Study and Ngāi Tahu Cultural Values report.

The Pounamu Resource Management Plan

During 2000 the Ngāi Tahu Pounamu Management Group (NTPMG) was formed as a result of a decision

from Te Rūnanga o Ngāi Tahu. Their primary task was to produce a resource management plan for pounamu with the support of Kaupapa Taiao (the environmental management unit within the Office of Te Rūnanga o Ngāi Tahu).

Five years since the passing of the Ngāi Tahu (Pounamu Vesting) Act, and after much research, consultation and development, the Pounamu Resource Management Plan became operative. It is a public planning document to inform the wider community of the wishes and desires of Ngāi Tahu for the use and protection of pounamu and deals specifically with resource management issues surrounding pounamu. While the plan does outline values regarding pounamu, it makes no attempt to cover in-depth traditions and specific cultural issues. These are covered in separate reports and in part are the responsibility of the Kaitiaki Rūnanga.

For Ngāi Tahu Whānui, the plan is an important step in demonstrating our ability to create a management regime, standing on our own tūrangawaewae and being unrestricted by external agencies and the Crown in its development, while acknowledging the cultural importance of pounamu to Ngāi Tahu, other iwi and all New Zealanders. The approach taken in the management plan also highlights the importance of Ngāi Tahu values in managing this taonga.

Kaitiakitaka

Sustainability and guardianship of the resource through research and the placing of the management responsibilities for extraction, collection and supply in the hands of the Kaitiaki Rūnanga are paramount.

Kaitiaki Rūnanga are committed to researching the pounamu deposits within their takiwā to help gain an understanding of how much pounamu we have. Some research has already been undertaken, while more is planned in conjunction with the Institute of Geological and Nuclear Sciences.

This will help the Kaitiaki Rūnanga set sustainable levels of extraction (if any), the protocols surrounding hand-held collection, and the supply of pounamu for Ngāi Tahu Whānui and others.

Further, comprehensive protection measures have been put in place to safeguard pounamu from being disturbed by other developments, especially through the

Pounamu



mining of other minerals and even theft in extreme cases. A key part of this is our relationship with Crown agencies such as New Zealand Customs, Crown Minerals, the Department of Conservation and local police.

Manaakitaka

As the recognised day-to-day managers of pounamu, Kaitiaki Rūnanga have the ability to fulfil the responsibilities of manaakitaka to Ngāi Tahu Whānui. Provisions have been made to facilitate the collection of pounamu from rivers under the korowai of the local Kaitiaki Rūnanga, maintaining and enhancing an important cultural value associated with pounamu.

Provision has also been made to enable people to fossick and collect pounamu (up to what an individual can carry) on the beaches of Te Tai o Poutini.

Kaitiaki Rūnanga are also committed to supplying pounamu to a Ngāi Tahu Pātaka pounamu for cultural use by Te Rūnanga o Ngāi Tahu.

Whānaukataka

Customary collection of pounamu by Ngāi Tahu Whānui is built on recognising and building relationships with the Kaitiaki Rūnanga.

As highlighted above, emphasis has been placed on manaakitaka and the importance of acknowledging and making connections with whanaunga in the collection of pounamu.

The important traditional concept of kai hau kai, where the resources unique to a particular area are exchanged for resources from another area, is encouraged through this process.

This resource has been out of our control for more

Mō tātou, ā, mō kā uri ā muri ake nei

than 150 years. Now we have a unique opportunity to manage it. It will take time to ensure that the plan is working to its full potential. In five years time we plan to do a full review. This plan will work to protect, sustain and manage this taonga under the tikanga of ngā Rūnanga Kaitiaki Pounamu, ensuring that it will be available for us and our children after us.

If you wish to find out more about the plan, how it works and what you as Ngāi Tahu Whānui are able to do, please contact Bill Doland, Pounamu Management Officer, on 03 755 5279, email: pounamu@Ngaitahu.iwi.nz

Above: Te Huarahi Tōmairangi Aotaetaeata – "The pathway of the dew before the cloud of the early morning rain" This 1200-pound Pounamu kōhatu (greenstone boulder) was found north of the Taramakau River. The finder Mr Tony Maitland discovered the Pounamu kōhatu and informed Te Rūnanga o Ngāi Tahu authorities, and in conjunction with Te Rūnanga o Kāti Waewae extracted the Pounamu. The handing back of this taoka by Tony Maitland is symbolic of the relationship building process with the Maitland whānau and the local community in which Te Rūnanga o Kāti Waewae and Te Rūnanga o Ngāi Tahu will embrace with respect and dignity. The Pounamu kōhatu will eventually rest in the planned Marae at Arahura as a mauri stone. (Words by Hemi Meihana, photo by Tony Maitland)

Previous page: Bill Doland, Pounamu Management Officer

Ellison Reunion

nā Edward Ellison

The descendants of Raniera Taheke and Nani (née Weller) Ellison are holding a reunion at Ōtākou during Easter weekend 2003, April 18–21.

The connection with Ōtākou is through Nani Weller who was brought up by her grandfather, Te Matenga Taiaroa. Nikuru, mother of Nani, died while giving birth to her in 1840. Te Matenga fed Nani on cockles until a wet nurse was found at Karitāne to suckle her. Her father, Edward Weller, who was a whaler, left for Sydney soon after her birth and the death of his wife Nikuru. The mother of Nikuru was Hineiwariua, the elder sister of Chief Karetai.

Raniera Ellison was Te Ātiawa on his mother's (Te-Ika-i-raua) side and came to Otago in 1861 where he made a famous gold strike in the Shotover River. He married Nani Wera (Weller) and farmed her land at Ōtākou and Waikouaiti, as well as his own land at Waikanae.

The many descendants of Pōua Raniera and Tāua Nani last held a reunion at Ōtākou during Easter 1985. It was a great opportunity to meet whanaunga, particularly the many kaumātua who were with us at that time.

Time has moved on and it is time yet again to bring our whānau together to rekindle the links and rekindle that inter-generational bond.

The whānau committee planning the reunion are confident they have a programme that will provide stimulus and lasting memories for those attending.

Nau mai, haere mai

The contact person for the reunion is:

Dean Fraser (Secretary)

PO Box 793

Dunedin

Ph: 021 741 183

Email: Dean.Fraser@ngaitahu.iwi.nz



Whanaukataka

It's really what you make it, that's what it is? Manaakitanga for whānau. Welcome from the ahi kā. Stories coming out of shared time, shared work and sleep. Names that fall out of time and ring memorial bells with Aunties you just met.

It's tamariki, with the names of our ancestors. A liking for ceremony, and food the old way. Piled up flatfish bones on plate. It's bringing our tamariki home as rakatahi, perhaps for the first time to experience what their parents only surmised but never had the chance to see.

It's change, as the old make way for the new.

Koroua moving along the paepae. New wāhine (and tāne too) in the kitchens. Mokopuna, pounamu taoka about their necks, warming up by the ahi kā. Old jewels wanting to be part of the new.

nā Gerry Coates

Congratulations

to Waihōpai Rūnaka who were the winners of the Pink Batts Residential Award at the Energy Wise Awards held in September. Being dedicated to improving the welfare of their people and using funding from the Energy Efficiency and Conservation Authority, Waihōpai Rūnaka installed energy efficiency measures in 168 houses from Invercargill to Bluff at an average cost of \$1630 per house. The work included ceiling and underfloor insulation, hot water cylinder wraps and pipe-lagging, draught-proofing and polythene groundsheets. As a result of the improvements it is expected that each household will save around \$560 a year. Everyone involved in the project was a community services card holder and a number of these people suffer from poor health. Another spin-off of the project was that the work provided training and employment for a number of people previously unemployed – keep up the good work.

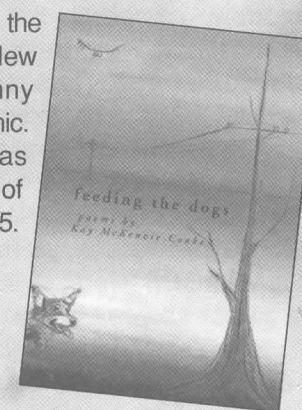
Debut collection from southern poet

Kay McKenzie Cooke (Kāti Māmoe, Ngāti Kahungunu) recently published her debut collection of poetry, *feeding the dogs*. Kay uses the landscape, sense of isolation and childhood memories of growing up in rural Southland in many of her poems. She says, "the sense of isolation that I felt living on a farm in Ōtama Valley, with tussock-covered hills and no shops and bus trips to school, is something I re-visit in the poems in this collection".

Although *feeding the dogs* is Cooke's first published collection, her poems have been published in magazines and anthologies, including *Glottis*, the *Listener*, New Zealand Poetry Society anthologies and JAAM.

Kay currently works as the lecturer in charge of the New Zealand National Nanny Certificate at Otago Polytechnic.

Feeding the dogs was published by the University of Otago Press. It retails for \$29.95.



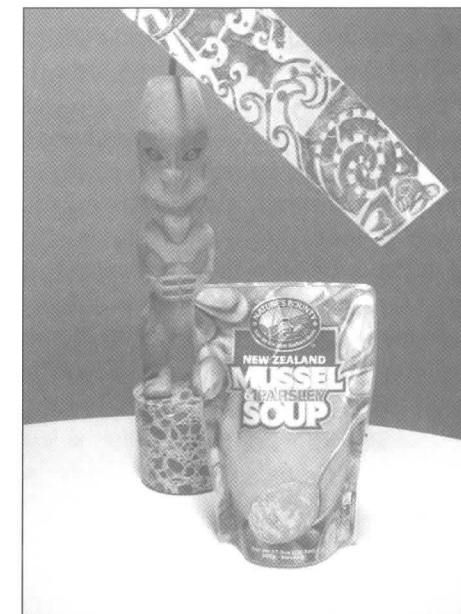
Ngāi Tahu Wahine Admitted to the Bar



Congratulations to April Kelland who was admitted to the bar earlier this year in a ceremony held at the Christchurch High Court. April is currently working part-time for the Māori Legal Service and studying towards her Master's degree in law.

Ngāi Tahu Seafood Soup Winners

The winners of the soup competition featured in the last issue of *te Karaka* were: Trish O'Donnell, Ray Looms, Cushla McCarthy, the Cowie Whānau, R Gilbert, Riki Shearer, G Cooper, Jackie West, the Cooper Whānau and Rata Haines. Well done - we hope you all enjoyed the delicious House of Tahu Soup!



Calendar Success

Congratulations to Ngāi Tahu Seafood Group who were nominated for four design awards for their 2002 Ngāi Tahu Seafood Calendar. The awards are:

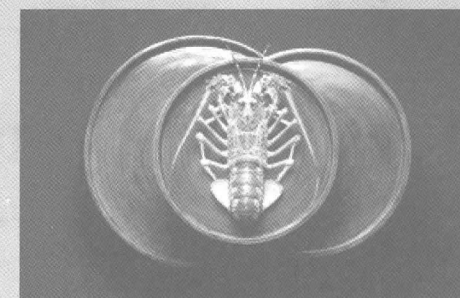
2002 Print Buyer & Designer, Sheet-fed Printing – 4 or more colours – bound – *Highly Commended*

2002 Print Buyer & Designer, Calendars – *Highly Commended*

2002 Best Design Awards, Graphic Design, Visual Communication – *Finalist*

2002 Best Design Awards, Graphic Design, Graphic Design Arts – *Highly Commended*

The calendar was designed by Strategy Advertising and Design who have been working with Ngāi Tahu Seafood Group to develop their new brand.



When money becomes the drug...

nā Moana Tipa

Gambling in New Zealand was first introduced by European settlers in the 19th century. Ever since it's been integrated into the recreational and social fibre of the nation and within five or six generations we take a punt on just about everything. We've graduated through the generations, from card games and Mah-Jong with our mother and father's great-aunts, to bingo, housie, school raffles, amusement parlour games and pool, to TAB and track, the Trackside TV Channel, seven-day horse and dog racing and pub TABs.

We saw the Golden Kiwi lottery followed by Instant Kiwi and then Lotto, with its increasingly complex playing configurations and a steady stream of television prompts to "buy yours" before 7p.m. every Saturday night. And if we need a daily dabble we can always do Keno, community fund-raising, sport bets, video games, internet and telephone gambling. And we've got the kids organised too with Pokemon and Playstation, not forgetting Space Invaders which got many of the earlier generation started. And there you have the family pretty much wrapped up.

Between 1999 and 2001 there were 20,000 gaming machines in bars, pubs and clubs in every town and city across the nation. Interestingly, non-casino based one-arm bandit gaming machines are the primary mode of problem gambling for 68.4% of problem gamblers.

But it doesn't stop there – for those who are likely to get bored by any of the above, sophisticated recreational entertainment is met by the five or so casinos operating in NZ since 1999.

Robert L Custer, an American M.D., and expert in problem gambling, identifies the face of six different groups of gamblers.

Professional gamblers are those who make their living by gambling, and consider it a profession. They are skilled in the games they choose to play and are able to control both the amount of money and time spent gambling.

In contrast to professional gamblers, *antisocial* or *personality* gamblers use gambling as a way to get money by illegal means. They are likely to be involved in fixing horse or dog races, or playing with loaded dice or marked cards.

Casual social gamblers gamble for recreation, sociability and entertainment. For them gambling may be a distraction or a form of relaxation. Gambling doesn't interfere with family, social or vocational obligations and they're likely to take a yearly trip to Las Vegas.

Again in contrast are *serious social gamblers* who

invest more of their time in gambling. It's a major source of relaxation and entertainment. Yet these individuals place gambling second in importance to family life and work.

Custer's fifth type are *relief* and *escape gamblers* who gamble for relief from feelings of anxiety, depression, anger, boredom or loneliness and use gambling to escape crisis or difficulty. The 6th group of people however, are those for whom this work is dedicated, they are the *compulsive gamblers*. For this group gambling is the most important thing in their lives. It's a progressive addiction that erodes and fragments the gambler's world spiritually, relationally, economically and materially.

A national prevalence study in 1999 indicated that between 50,000 and 100,000 New Zealanders experience problem gambling. From 1997 to 2000, a total of 17,690 gamblers sought help, of whom 4387, or 24.8% were Māori. On average, 60% were under 39 years of age and 41% were Māori women.

New Zealanders are gambling away close to \$1.5 billion a year, six times the annual police budget. Māori report on average that they spend \$538 per year on gambling. It is likely that this figure underestimates real expenditure, especially for those who have problems, and the amount of time spent on gambling which could be invested elsewhere. A total of \$5.8 million was spent on treating problem gambling.

Two major studies have been undertaken in New Zealand since the 1990s that identify the prevalence of the risk of problem gambling in this country. Both studies (1991 and 1999) identified Māori as having three times the risk of problems with gambling as the European population.

In 1999, the "best lifetime estimate of the size of problem gambling for Māori" was that 3.6% of the Māori population would have a problem some time in their life and an additional 3.5% would have a more severe or a pathological problem with gambling. This was in contrast to the European rate of 1.3% for problems and 0.6% for pathological gambling.

People with gambling problems affect the lives of at least five others – usually those closest to them. The passive effects of problem gambling are likely to affect a group much larger than those identified with a problem.

A friend of a problem gambler reports "our people use gambling as that lucky stroke. I've seen a lot of friends hurt – you might win one day, next day you lose; scratchies, lotto, poker machines. Gambling goes right across the spectrum – from kaumātua right through."

Some people think it's a safe habit just feeding money into the pokies: "it's the rush of trying to earn back what they've put in. It's a hard habit. They're always borrowing and always needing money for bus fares, the next meal and looking for money to feed the habit."

It's estimated that 31% of those with serious gambling problems are likely to be Māori. Mason Durie describes it as a social hazard for Māori and it must be regarded as an emerging health issue.

A psychologist at the Problem Gambling Foundation reports that poverty and alienation are causing Māori, Pacific Island and Asian communities to gamble more than Pākehā New Zealanders. Dr Sean Sullivan, a research director at the foundation, says Māori and Pacific Islanders on low incomes see gambling as a solution to their problems. The foundation has made a submission to the Government's Review of Gaming Laws calling for the number of machines to be capped and more money spent on treating problem gamblers.

In 1999 a national governance survey found that 44% of problem gamblers in New Zealand were Māori or Pacific Islanders.

Most gamblers (59%) attending treatment services are male and most family/whānau support members attending services are female (77.2%). However, a steady increase in the number of female gamblers has occurred over the years.

Most of this country's gambling action is in Auckland. The city has New Zealand's largest population, the largest number of gaming opportunities and the most counselling services for problem gamblers. In 2000, new clients attending counselling services in Auckland increased by 31.7%, while Christchurch had 22.9% new clients for the same period, (Wellington had 15.4%, Dunedin 7.1% and Hamilton 6.4%).

The Problem Gambling Reference Group was set up to fulfil a number of obligations including provision of a Māori voice within Government to ensure steering rights and responsibilities in partnership with the Crown. The Māori viewpoint is represented by the Māori Reference Group on Gambling who believe that the Treaty of Waitangi should be the foundation document and the basis for responsible gambling in New Zealand.

The group calls for assurance that the Treaty of Waitangi is represented fully within the Gaming Bill, that Māori receive an equitable share of gambling funding, and that there is greater participation of Māori within the Gaming Commission contributing to making change happen.

There is also a need to determine the role, place and size gambling should play in New Zealand and that cultural, sport and marae development should not be dependent directly or indirectly on gambling funding.

There is currently a focus on treatment services that too closely resemble a cutting and pasting of the drug and alcohol model of service provision. Māori believe there is a need for prevention strategies unique to the nature of the addiction and based on tino rangatiratanga.

Of major concern for all groups throughout the country must be the deceptive invitation to access money through the thousands of gaming machines in hotels, bars, casinos and sports clubs. "We're talking about gambling on the streets and development of a habit that makes people believe they're going to get further."

At a gambling seminar held recently, a cartoon caption of a North American Indian Chief talking to his mate was displayed. It said: "... they gave us whisky and we gave them our land" to which his friend responded: "give them gambling and we'll take it back."

Screening for problem gambling for Māori is crucial, especially since the addiction is invisible and hard to detect unlike alcohol or other forms of abuse.

The Government has recently introduced the Responsible Gambling Bill in their attempts to curb the problems of unsuspecting New Zealanders. The bill is currently before the Government Administration Select Committee and is due before the house in late November 2002. If passed it will give the Ministry of Health sole responsibility for coordinating problem gambling services. In anticipation, Cabinet has asked the Ministry of Health to produce a draft plan; public input has been sought and a series of meetings held on the draft plan in November. The Ministry's coordination role will be funded by an industry-wide levy on gambling profits. It will involve an integrated approach, including preventative measures, treatment services and the research and evaluation of services.

The proposed problem gambling levy fails to recognise the Treaty of Waitangi, the effects of problem gamblers on others, the effects of normalisation of gambling which dupes people into believing they don't have a problem, barriers to access treatment services and funding to reduce Māori dependency on gambling.

Copies of the draft national plan for minimising gambling harm, and submission booklet can be downloaded from www.moh.govt.nz/problemgambling.

cont. on page 40

Celebrating a century

nā Christopher Arnett

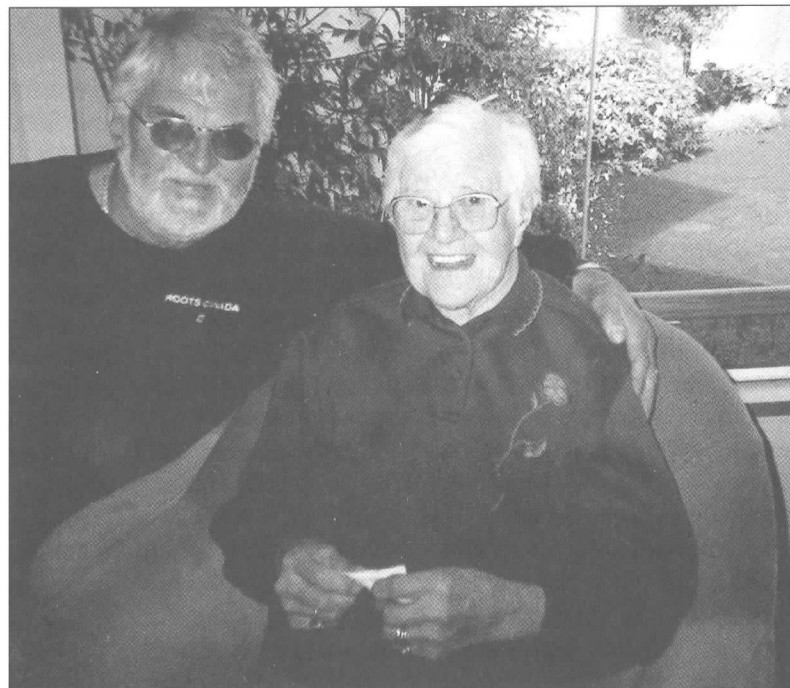
Ko Aoraki te maunga
Ko Te Ara a Kewa te wai
Ko Rākahautu ko Paieka ngā tāngata
Ko Uruao, ko Tākitimu ngā waka
Ko Waitaha, ko Ngāti Māmoe, ko Ngāi Tahu,
ko Pākehā ngā iwi
Ko Jane Mere Arnett taku kaumātua
Ko John Arnett, ko Norma Arnett ngā mātua
Ko Christopher Anderson Arnett taku ingoa
Tēnā koutou, tēnā koutou, tēnā koutou katoa

With this introduction I paid tribute to my Tāua, Jane Mere Arnett, on the occasion of her hundredth birthday which was celebrated in Invercargill on September 19, 2002 by whānau and friends from New Zealand, Australia, Canada and the United States. My words recognized the shared heritage of diverse peoples represented by a remarkable woman whose life and persona, although spanning a century of unparalleled change in human history, forge an invaluable link between the world of our tīpuna and that of future generations.

Jane Mere Arnett is the great-granddaughter of Mere Wehikore and James Leader, Haerenoa te Anu and John Arnett, two women of Ngāi Tahu Whānui and two Pākehā whalers who united in the early 19th century, giving birth to numerous descendants who now live all over New Zealand and the world. She married my Pōua, the late Reo Arnett, who shared her lineage and together they raised three sons, John, Peter and David, whose lives and careers carried them to distant realms beyond the shores of Te Waipounamu.

As the beneficial owners of three tītī islands, Poutama, Rerewhakaupoko and Papatea, my kaumātua spent over 50 years harvesting the tītī. He witnessed great changes in living conditions and technology regarding the harvest of those birds, from fern-thatched maimai shelters and kelp poha, to tin-roofed huts and plastic buckets. As Jane's son Peter Arnett pointed out in his tribute to his parents, as expert birders, the valued tītī provided the wealth which enabled them to build a fine home in Bluff as well as providing the means to send their three sons to Waitaki Boys High School where the education they received opened the doors of opportunity in Vietnam, Macao and British Columbia. As my uncle suggested, they also had ulterior motives in positioning their sons in distant realms to fulfil their lifelong dreams of international travel!

My grandparents visited us frequently and I have



Jane Arnett and son John

fond memories of them visiting my school in North Vancouver, British Columbia, Canada, where they spent an entire afternoon enthralled by my teachers and fellow students with stories of our Ngāi Tahu heritage, instilling in me at an early age a pride in my heritage that grew in subsequent years and continues to inspire me. Throughout her long life my Tāua was always a source for those whanau seeking information about their tīpuna. This was evident in the written comments in the numerous birthday cards which I helped her read at her wonderful caring home in Rose Lodge in Invercargill. One, from a relation in Auckland, summed it up for me. It read: "One of my aunts told me of my Kāi Tahu connections, but it was you who brought Tāua to life, it was from you that I learned of my Leader – Arnett great-uncles and great-aunts, you who introduced me to my mother's southern cousins and you who opened the door to my Waitaha, Kāti Māmoe, and Kāi Tahu whakapapa. The gratitude that fills my heart I send to you." I couldn't have said it better myself, Tāua. ▀

Memoirs of a Kaumātua

nā Marjorie Nikau Perry (née Couch)

I am a granddaughter of Kitty Paipeta and George Couch of Rāpaki. My parents are William and Frances Couch. They had six children – four girls and two boys. I am the second eldest and was born in Christchurch on August 28, 1922 where I lived until I was about four years old when we went to live at Rāpaki in Tāua Kitty's Cottage.

My first years at school were spent at Rāpaki. My teacher was Marewa Manihera (McConnell). Marewa was known to all the children as "Teacher". They are great days to remember – freedom, sunshine, hills, sea and rocks – what more could you ask for as a child.

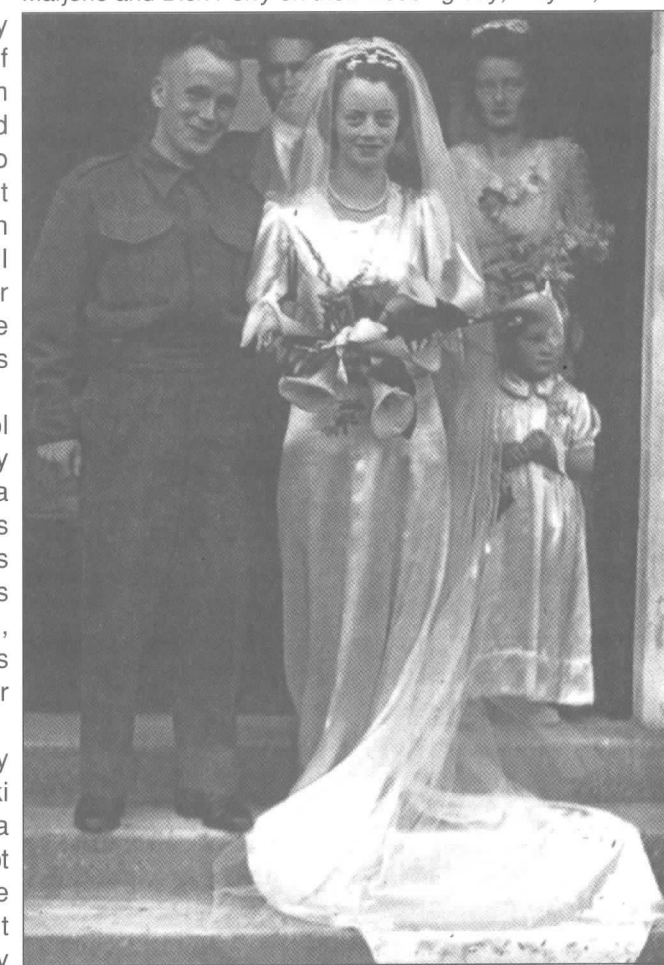
One of my many memories of living at Rāpaki was the "Wootten", a houseboat that had been swept into the bay by a sou'west gale and smashed into the jetty. It stayed there for a good many years. We used to sunbathe on her and spent many happy hours playing on the decks until it was forbidden.

Another event that comes to mind was when the school holidays came around and it was time to pack your lunch and a drink, meet up with others and set off to climb Te Poho o Tamatea. At the very top of this hill is a flat rock where we would sit and eat our lunch. Then the big effort ... we would fix a piece of cloth to a large stick and drive it into the ground. This was our flag. Tired, scratched and dirty we would make our way down again feeling very proud that we had achieved our goal.

Springtime at Rāpaki meant that on Saturday mornings we would walk into Lyttelton with our baskets of spring flowers to sell (our pocket money). There was always a race to be out on the road first – a shingle road. But to get to Lyttelton we had to pass the abattoir paddocks at Cass Bay in which were big long-horned steers – ugly looking wild beasts that I sure did not like, and many times I just about ran my legs off.

Another of my memories is of seeing Tāua Kitty standing at the kitchen table banging down her stamp on the mail and sorting it. She was the Postmistress at Rāpaki and she knew someone would soon come for their mail and I guess have a yarn. I know there was

Marjorie and Dick Perry on their wedding day, May 23, 1942



always a lot of laughter in the Post Office. Tāua was also the organist at the Rāpaki Church.

Other memories of Rāpaki are the collecting of cockles, fish, mussels, crabs, and cooking and eating them down on the beach.

My days at Rāpaki came to an end at 12 years old when my father was transferred to Dunedin on the railways. My school days changed as I now went to Forbury School. It was like setting a country mouse loose in a city. Thank goodness it only lasted about twelve months. My father and mother didn't care for it either, so they came to Tūahiwi in 1935 to Tāua Kitty's farm.

I continued my schooling at Woodend School and when I left I

started work in the Worsted and Spinning Department at the Kaiapoi Woollen Mills. I worked there until I married in 1942. I did take a break and tried working at Millers in the city, but found I was forever having to run from the bus to work, because the bus was always running late, so I gave up and went back to the Kaiapoi Woollen Mills. I have happy memories of those days, but having to pushbike six miles a day in all weathers was not what you would call good fun. The dances at Tūahiwi and Kaiapoi were very enjoyable.

As a teenager I can remember busloads of people coming to Tūahiwi from other South Island pā to play basketball and football. They would always stay two or three days. On the last night there was always a big banquet and dance. I enjoyed ballroom dancing and would walk or pushbike anywhere to get to a dance.

I met my husband Dick at a dance in Kaiapoi. He was going into the army and then overseas, so we married two months later on May 23, 1942 at the Woodend Methodist Church. Our first son was born on May 15, 1943. We have eight sons and two daughters, our adopted son having passed away. We have 24 grandchildren and 10 great grandchildren.

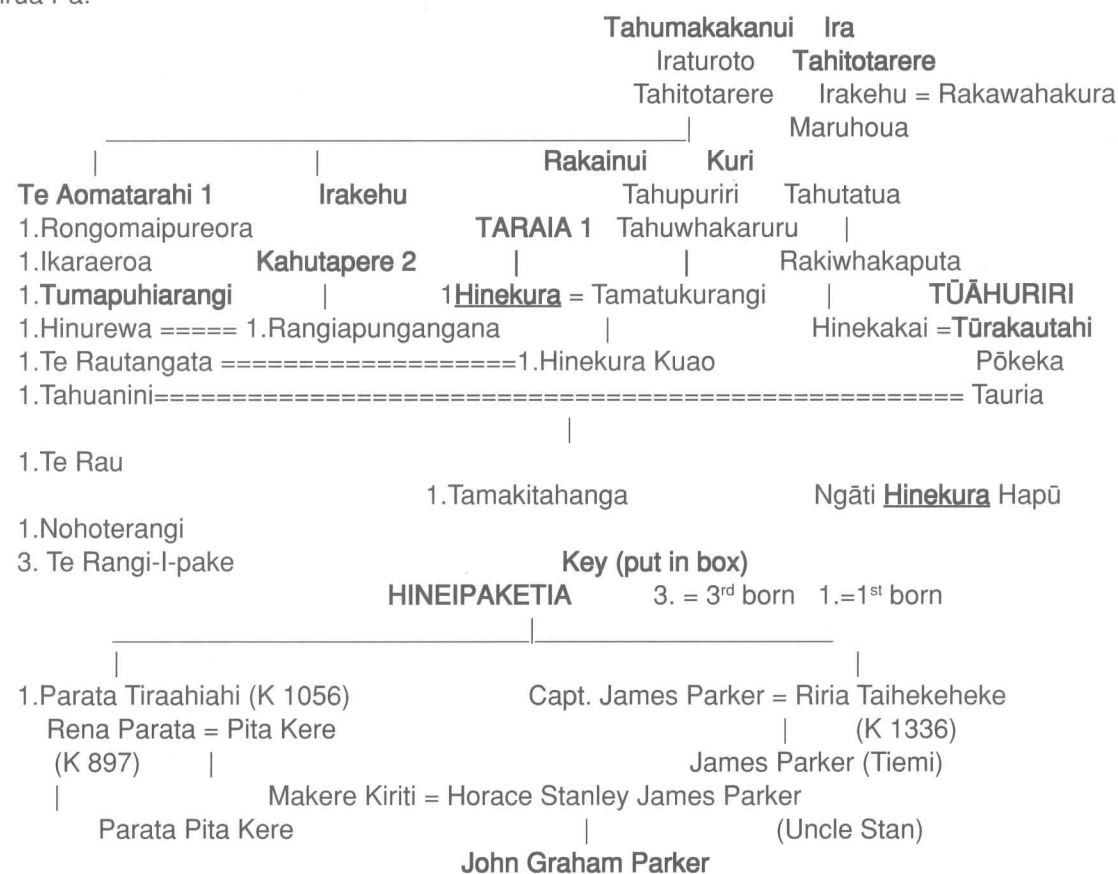
When Dick returned after three years in the Middle
cont. on page 31 ▀

John Graham Parker

nā Kelvin Parker rāua ko Lyall Stichbury

John Graham Parker was born on January 30, 1906 in Pirinoa, Wairarapa. He was the sixth of the thirteen children of Horace Stanley James Parker and Makere Gillies, also known as Makere Kiriti, Makere Kirihi, Makere Ruiha and Waina Ruiha. The European name used was Margaret Gillies.

Through his father he descended from Captain James Parker, a whaler and Captain Parker's wife Riria Taihekeheke (Kaumātua 1336), whose mother was Hineipaketia, chieftainess of Ngāti Kahungunu. This descent was from six first-born generations from Taraia I, ariki of the Ngāti Kahungunu migration to Hawke's Bay. She also descended nine first born generations from Te Aomatarahi I, the Ngāi Tahu chief who joined Taraia I in the migration to Hawke's Bay. Six first-born generations from Kahutapere 2nd of Ngāti Kahungunu also converge in this descent which culminated in the marriage of Tuhuanini, principal great-grandson of Taraia I and Tauria, the youngest granddaughter of Tūrakautahi from his son Pōkeka and wife Reitai. Hineipaketia's other child, a son named Parata Tiraahiahi (Wiremu Parata) participated in the Kaikōura and Arahura deeds of sale to the Crown in 1859 and 1860. The last full-blooded of this line was Parata Pita Kere of Bruce Bay, who passed away in 1948 and is interred at Porirua Pā.



John Parker's mother Makere Gillies descended from Te Kāhui Tipua (K 1157) and also had close ties to Hawke's Bay and the Wairarapa areas being a half-sister to Joseph Gillies through having the same father, Alexander Gillies. Alexander's father, Archibald Gillies, was a prominent early pioneer of the Wairarapa, having leased land from native chiefs in the early days, among whom were Manihera Rangitakaiwaho and Ngatuere Tawhao Tawhirimatea, and eventually he gained title to a substantial block of land with Angus McMaster. It was eventually split with McMaster taking Tuhitarata and Gillies, Otarua.

Through his grandmother, Ruiha Ihakara, John has links to Ngāi Tara, Rangitāne, Ngāti Kahungunu as well as Ngāi Tahu, with Ngāi Tūkoko being the prominent hapū.

John's great-grand uncle, Raniera Te Iho-o-te-rangi, a chief of Ngāti Rakaiwhakairi, is first on the list of original owners of Wairarapa Moana and many other whānau are also listed.

John has links to the Te Maari family through his grand aunt, Ketia Ihakara, having married Arapata Piripi Te Maari, son of Piripi Te Maari, who was instrumental in stalling the selling of the Wairarapa lakes for many years.

He also has ties to the Whakaka/Hutana whānau by the marriage of his grand-aunt, Te Rina Ihakara, to Ihaka Whakaka Hutana and through his grandmother's second marriage to Hehe Whakaka.

John came from a farming background, his parents having various farms in the Wairarapa area. He remembers fondly a time at the farm in Pirinoa (Tūranganui) where he fell over a bluff. He was found some time later by his father and taken back to the homestead on horseback covered in scratches and scrapes. He was often getting into mischief, but claims that it was his sister Nellie who "was the number one mischief-maker in the family".

After attending Pirinoa School in 1915 it became evident to his parents that he had a hearing problem and so in 1916 his mother took him on the ferry to Christchurch and to the Sumner School for the Deaf, now Van Asch College, where he was enrolled on February 5, 1916. He recalls being very frightened by the strange children milling around him and waving their hands around when he arrived there and was most upset when his mother left him to return to the North Island.

Eventually he settled in and after a time due to his farming background was put in charge of the school's four cows. His lodgings were a double-skinned army tent with wooden floor situated under a tree which he reports was quite comfortable and gave him a certain amount of freedom that other children did not have. In the school holidays he would walk up the Summit Road, through Lyttelton and round to Rāpaki, a journey of some distance and would stay with his cousins, Robert and Raukura Gillies or the Hutana whānau. He returned to the school recently and as the oldest surviving past pupil opened the new museum there.

He left school on July 4, 1924 and returned to the Wairarapa where he worked for an Arthur Wilkie, his brother Martin Parker and another brother Alf Parker on their farms before getting a job in a cheese factory. While at the "Waihak" factory with his brother Hilton, he won awards for his cheeses. He also worked with brother Alf in the Collingwood Cheese Factory at the top of South Island, and later worked in cheese factories at Pigeon Bay and Barry's Bay on Banks Peninsula.

Over the years he also worked at Packer & Jones, a box-making factory, Aulsebrooks Biscuits, where he was foreman for a time, and Christchurch City Council Parks & Reserves where he worked until he retired about 1966.

John remembers fondly time spent with his mother after she moved to Lyall Bay in Wellington. He recalls gathering seafood with her, her skirts tucked into her underwear, around the rocks not far from his home and on one occasion being bowled over by a rogue wave and returning home really wet and cold.

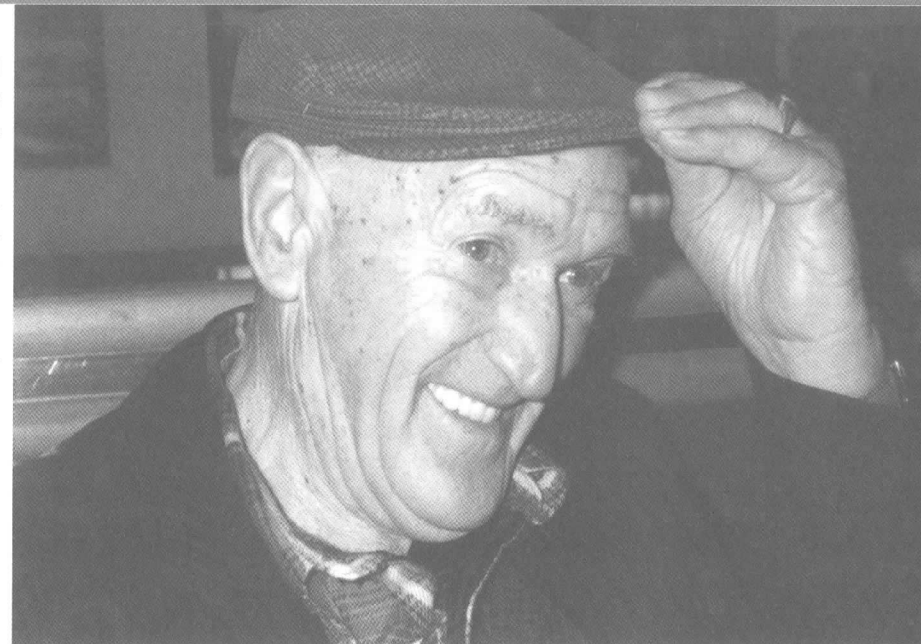
Being a sporting person, John had played soccer at the School for the Deaf, participating in the Christchurch competition where, his team had considerable success against their bigger opponents. Being the team's star striker, his coach, Mr Dick, would often tell him to go and make himself scarce before a big match and he would get someone else to do his farming chores. John remembers playing with and against Bill Merritt, later to become a Canterbury and New Zealand cricket player and Vic Smith, another prominent Canterbury soccer player.

When he returned to the Wairarapa he joined the Carterton Association Football Club and played in the 1934-36 seasons, being a prolific goal-scorer and gaining representative honours for Wairarapa over that period, the highlight being his selection in the Wairarapa team that played against the touring Australian side in 1936.

In "A History of the Carterton Association Football Club" being prepared by Robert R Eagle, the author states: "He came from the well-known Parker family of the Carterton district. His brothers Martin, Stan, Hilton and their families were well known in rugby circles as well as being prolific sports people in other sports throughout the Wairarapa. While interviewing John, I learned JP was deaf! This last remark made this person to be someone very special! No other player in the club has played in its colours with the handicap that Johnny had. How he could have played among his fellow players, opposition or referees without being able to hear them is amazing. No doubt some referee's whistles could go unheeded . . . perhaps to JP's advantage".

Sporting prowess has continued in John's whānau. His great-grandnephew Adam Parker rose rapidly through the ranks of Canterbury rugby in 1998, playing for Sydenham before being named in the New Zealand Māori side to play Tonga, and after taking that huge step, England. They were undefeated, and Adam left NZ to take up a contract with the Toshiba Club in Japan soon after. Adam is in the Japanese squad for the Rugby World Cup 2003 so watch out for him when Japan plays.

Sonny Parker, another great-grandnephew, played in the NZ Māori Colts curtain-raisers to the Tongan and England games. Sonny then went to Italy to further his rugby career and while there was brought to the attention of Graham Henry, who took him to Wales, where he played for the Pontypridd Club. Recently having served his three-



cont. on page 31

Turning Heads in the Big Apple



I was up at 7 a.m., had a long shower and then began to dress – Aranui Whānau vest, dress pants, korowai and pounamu taonga about my neck. My hotel was on Third Avenue. I could have got a cab to the UN building but I wanted to walk – time to settle my nerves and psych myself up for the speech. So many “experts” had been giving me advice on how to speak. I listened respectfully but couldn’t help but smile – I knew exactly what I was going to do!

As I walked down 43rd Street to the UN, the sidewalks were jam-packed with people rushing to work. It was like I was an alien from outer space. People’s mouths fell open as they stared at me. I think it was the korowai that caught their eye. I felt like a king! Me a little Māori boy from Port Levy turning heads in New York!

At the UN building they escorted me through security and into the auditorium. It was a sight I’ll never forget. There in this huge dome were some of the most important people in the world. The President of Mongolia was there and the King of Bhutan. I looked around the auditorium reading all the names of the leaders and their countries. Then, I saw it. An empty seat with a sign that read – Te Kerei Moka, New Zealand. I sat down and waited for my turn to speak.

The protocol in the UN is that you speak from your seat. You don’t stand. You push a button and a microphone comes out at you. Suddenly, I was being introduced. I looked around but everyone looked bored, disinterested and sleepy. I knew exactly what to do then. I stood, gazed around the auditorium and waited. People stared back at me, waiting for me to start. I could read their minds as they looked at me. “What’s this boy up to?” “What’s going on?”

Then, I was into it. My tauparapara! “Bro, everyone knows that I can haka, but this time I gave it everything!” Haka! Pūkana! I stamped my waewae. I did my haka to my mauka, to my iwi, to my people! You should have seen those people sit up. They were all struck dumb. When I switched into English I knew I had to keep up

the tempo. So I haka’d that too. When I finally sat down I felt awesome. I knew that I had blown them away!

After that, well, there were three hours of boring speeches. At first I pretended to take notes but after a while I just gave up and doodled. Thank goodness they put kai on afterwards!

These are the recollections of Te Kerei Moka on the day he addressed the General Assembly of the United Nations at the Special Session on Children, held May 8–10, 2002 in New York City.

Te Kerei Moka, a student from Aranui High School, was selected last year by the Commissioner for Children, Roger McLay, as one of two speakers to be chosen from New Zealand to speak at the Special Session. He was selected after writing an essay on the equality of all young people. However, world events last year meant that the Special Session was postponed until May this year.

Te Kerei was one of six children from around the world chosen to speak to the general assembly, joining many world figures in speaking about the rights of children.

Observers of his speech were impressed with the strength and passion of Te Kerei’s delivery. In his speech he called for recognition of the rights of indigenous children, with the message that people need to walk side by side into the future.

Despite the grandeur of the event and the wonder of being in New York, the Big Apple, he was able to stay grounded in the things that matter most to him. Te Kerei comes from a big family and knows first-hand the importance of his whānau, about being a supportive son and brother. He is fiercely proud of his Māori heritage, and at all times is staunch about being Ngāi Tahu.

For those of us who farewelled him off on his big adventure, we could only reflect on the opportunity before him, a chance to see new places and meet important dignitaries like Nelson Mandela, knowing that being Ngāi Tahu and representing his people well would guide him. Well done Te Kerei, you have made all of us proud. ▀

Ngā Tapa Whā



Kia ora I’m Vicki Marē. I host a weekly talkback radio show for wāhine called Ngā Tapa Whā on Tahu FM 90.5.

Ngā Tapa Whā is a show that addresses personal issues for wāhine. It covers a range of topics, including the effects of colonisation, how to build self-esteem or rebuild confidence, enjoying your home, motherhood, relationships, personal debt, rebuilding your life after child abuse and domestic violence, post-natal depression, racism, the influence of black America on our youth and the statistics surrounding our young people in crime – you name it Ngā Tapa Whā will cover it.

The motivation for Ngā Tapa Whā was twofold. Firstly, I wanted to provide an avenue to help Māori women and Pākehā women with Māori children to realise the absolute importance of being a good parent – to parent for the joy and fulfilment it brings rather than as the result of taking risks or a money ticket out of working to pay the bills. The second reason was that I have a lot to say and what better way to communicate it than using our very own Māori radio station – Tahu FM.

The main idea with the show is for people to be able to connect openly and honestly and, if choosing to do so, with complete anonymity. With this I feel comes responsibility – the main source and purpose of our power as women and ultimately our happiness. My question to all wāhine is “are you really happy?” If you are, well done. If not, then it is important for your wellbeing to find happiness within yourself and your environment. Ngā Tapa Whā is about helping women to build self-esteem and confidence in their own way and in their own home.

My passion is driven by seeing children and looking into their eyes wondering if they are happy, and what sort of life they have. Learning of the shocking, violent abuse amongst Māori and how it is destroying our people by threatening the souls of children and women, to a point where anger overcomes everything as children grow up. Of course what follows is the next generation of the violence cycle. Love and security for our pēpi, tamariki and rangatahi is what I believe is needed for them to grow into healthy, happy caring adults with love and respect for others.

Being Māori has always been important to me and

personally I believe that it’s what happens in the whare that matters, not the show that’s put on at the marae. Wāhine must look after themselves physically and mentally to ensure that they bear healthy, wanted tamariki.

I have been a hairdresser for 22 years. I was Miss Otago in 1984 and a finalist in the Miss New Zealand and Miss Universe New Zealand in 1985 and 1986. This has given me the confidence I need to help me in my life and has made me very aware of how a pride in your physical appearance can improve your overall wellbeing. It does make a difference when you look and feel good. Way before colonisation our wāhine groomed and prettied themselves to make themselves feel good.

Guests are an important aspect of Ngā Tapa Whā – people with experience and training in a particular field, those with personal stories to tell and also positive Māori role models – sportspeople, musicians, actors. People’s personal experience is a key to helping in the prevention of a number of our issues. We need to talk about and learn from others to enable us to find a way to move forward. We need love and strength to stand up as Māori and be proud of who we are.

I’m sure you all have your own personal views on these matters and I welcome the opportunity to speak with you on Ngā Tapa Whā – Wednesdays 11–12pm on Tahu FM – so give me a call. For the whānau out there, do take the time to tune in and listen and be in to win the great prizes we have to give away. ▀

Waiata inspired by Motherhood

nā Helen Brown

Emotion and specifically LOVE (requited or otherwise) are the subjects that seem to universally drive most songwriters. Bringing a new baby into the world is undoubtedly a huge and life-changing experience yet it is rare to hear even a single song about it. Our airwaves are filled with love and sex with little mention of the resultant babies, mothers, and breastfeeding. Ariana Tikao's recently released *Whaea* changes all this with an entire album dedicated to motherhood. Beautifully recorded in Te Reo Māori, *Whaea* celebrates birth, mothering and parenting in waiata that focus on the cycle of life from a Māori perspective.

Musician, homebirther and mother of two, Ariana (Kāti Irakehu/Kāi Tūāhuriri) was inspired to begin writing songs about different aspects of motherhood following the birth of her first child Matahana. Facing the challenges of motherhood as opposed to a career path, it became apparent to her that mothering is undervalued in general society. "There has been a lot of pressure for mothers to go back to work – most people expect that you will put your children into daycare and just continue on with your life as you were before you were a mother."

The album grew from an initial song written specifically for International Breastfeeding Week in 1999. This became "Ūkaipō", which explores a concept of motherhood that mirrors the relationship between the land (our mother) and the people. The politics surrounding breastfeeding provided the inspiration – "I really wanted to create something that encouraged breastfeeding and acknowledged the power of breast milk in terms of natural immunity."

Things political have featured in Ariana's music since 1993 when she began singing with Pounamu. Then, she looked at broader issues like the oppression of women and the effects of colonisation but in *Whaea*, Ariana's songwriting moves into a more personal realm – "when you become a parent your focus changes from the external to the family environment". Thus most of the songs have strong personal references and have drawn on whānau for inspiration.

Karakia and waiata are traditionally used to mark specific occasions so several waiata came out of the practicality of having children. Hence "Whenua ki te Whenua" was created for the burial of the whenua of Ariana and Ross's children on family land on Bank's Peninsula. The title song "Whaea" was written for Ariana's cousin Kelly when she was hapū, to acknowledge "the mana of motherhood and the importance of supporting our mothers to do that role well".



And Ariana's version of the oriori composed by Keri Kaa ("Oriori") came out of both her love for the book in which she discovered the words (*Oriori*, with poetry by Roma Potiki and pictures by Robyn Kahukiwa) and for the tradition of oriori. "An oriori is a type of waiata sung at the birth that acknowledges the journey that the baby has just been on in the birthing process and different atua that are there to support that process. The tradition may not still be alive in many whānau. I'm hoping that with my CD, people may hear about different ways of bringing a Māori element to their births and start reviving the practice. It's a good way for the father or other people to contribute." (Ariana's partner Ross sang oriori at the births of their own children.)

While the album focuses on songs about motherhood, it also includes waiata about seeing our tipuna in aspects of nature ("He Mata i te Waiora"), a love song ("Hoa Rakatira") and a waiata about the challenge to keep te reo alive ("Ka Huri te Wā"). A myriad of talented musicians contributed to the overall sound, producing multi-layered songs that you can listen to again and again. The album is upbeat covering a range of styles, but the universal and enduring sentiment of *Whaea* is the timelessness of mothering. Says Ariana, "I have tried to acknowledge that the essential role of being a mother doesn't change. The challenges of motherhood stay the same."

The CD booklet includes all song lyrics in te reo Māori and explanations of their meaning in English. *Whaea* can be obtained through record stores or through Maorimusic.com ■

Becoming a DoC Ranger

nā Phil Tumataroa

Melanie McColgan has had a busy day studying for her Boat Master's Certificate. She needs to know how to handle a boat ... among other things; and it pays to know how to wield a chainsaw, fight fires, landscape and be handy with a hammer.

Every day offers new challenges for the 29-year-old Ngāi Tahu woman from Bluff, who has spent the best part of the past twelve months learning the skills that may one day lead her to become a Department of Conservation (DoC) Ranger.

Equipped with a love of the outdoors and 24 years experience working the mutton-bird season, Melanie was one of 20 people accepted for the Trainee Ranger Programme in Nelson, run by the Nelson Marlborough Institute of Technology (NMIT) in conjunction with DoC.

DoC National Trainee Ranger Co-ordinator Scott Nicol says the programme introduces people to the "grass roots" of conservation in New Zealand and offers graduates a chance to join DoC's ranks in a number of jobs.

The programme is nearing the end of its third year and is enjoying major success integrating well-trained and motivated graduates into the field. These include jobs like pest control of possums and stoats, hut and track maintenance, weed control and community relations.

The course constitutes the first year in a three-year programme that ultimately trains graduates to be fully-fledged rangers. At the end of the first year, eight students are selected to go on to do a further two years training.

"Last year of 21 (students) that started the course 18 are working for DoC", Scott says.

For Melanie, who moved from Southland to the Nelson region 10 years ago, the course has opened up new and rewarding job opportunities as well as opening her mind to the important role DoC plays in protecting our natural heritage.

"I couldn't stand being stuck behind a desk and wanted to do something outdoors," she says.

Melanie started the course last June after completing an Environmental Science Certificate at NMIT in 2000 and has thrived on the challenges the course has offered.

Her highlight has been four months work placement at DoC's Tākaka office in Golden Bay.

All the students spend four months working for the department in any one of its offices from Northland to Stewart Island and the Chatham Islands. Mr Nicol says the students are expected to perform like any normal DoC worker and are paid \$10 an hour during the work placement.

"I have enjoyed everything about the work placement, especially the people and I've had a go at just about

everything," says Melanie. Her most memorable moment was being able to visit the site where a huge blue whale beached itself in Golden Bay.

Melanie is one of seven Māori on the programme and says she has been impressed by the attitude of the department towards things Māori.

"It's the only government department that enacts the principles of the Treaty," she says. "They put their workers through Treaty workshops and it's written in their contracts."

She says they take the Treaty and its implications seriously and are "really quite sensitive toward iwi."

Scott agrees, saying it is exciting to have a high percentage of Māori on the programme (there were also seven Māori students last year) and it is performing a vital role in bringing more Māori into the department.

"The job's about being on the land. Māori have good relationships with the land and a love of being on the land. We are working more and more with iwi and are really keen to get Māori into management and leadership roles," he says.

He says iwi are also picking up on the advantages of the programme and are putting their rangatahi through the course so they can help manage their own lands.

All of this year's Māori students have had the assistance of the Rangatahi Māia grant programme, which pays for all course fees.

Melanie says the grant has been "the ultimate" and a "big help", especially since she already has a student debt from her Environmental Science Certificate.

She says she would recommend the course to everyone and anyone, and that it has inspired her and helped her realise the opportunities available within DoC. She would love to get more qualified in the areas of biology and zoology, by way of a degree, so she can get into the "really interesting stuff".

She would love to apply for the additional two years training to become a ranger, but her plans have changed since the birth of her baby in September. Melanie says she can apply for the next intake and is in no doubt she will one day join the ranks of New Zealand's conservation rangers.

If you are interested in doing the course, or would like more information, you can contact the Nelson Marlborough Institute of Technology, ph. (03)544 7796, or Scott Nicol at DoC, ph.(03)546 9335.

The Department of Conservation "Conservation Corps" run out of Otago DoC office is also an excellent stepping stone for the Trainee Ranger Programme. Contact Jessie McVeagh at DoC, ph.(03)474 6912.

If you would like to be put on an email distribution list for situations vacant notices for the Department of Conservation, including seasonal work, please e-mail the DoC Liaison Officer, Te Rūnanga o Ngāi Tahu, rachel.puentener@Ngaitahu.iwi.nz and you will be added to the DoC job vacancy distribution list.■

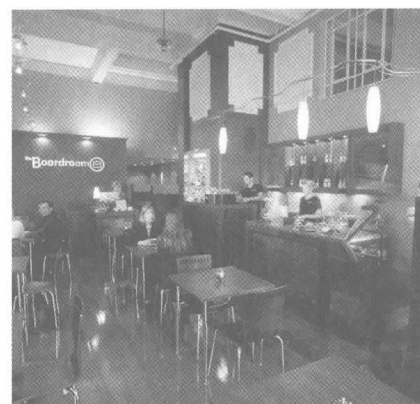


The Boardroom

— the café where business decisions are made



Years of observing business dealings over coffee in cafés inspired Mike Beresford to open the Boardroom — the café designed for doing business while enjoying good food and coffee.



On a visit to the Boardroom you will find an array of people, from the business people in suits doing meetings to a number of casual people taking a break out of their busy day to meet with friends, not to mention the line-up of clients ready and waiting to meet with Mike.

From the moment Mike begins to speak there is an overwhelming sense of passion and enthusiasm — a dynamic successful man serious about business who is always working on the next good idea.

Mike's plan with the Boardroom was to create a business that would cater to every business need, from formal meetings in the privacy of a boardroom equipped with internet access, computers and video conferencing facilities, to the more informal meeting catered for, with a number of semi-private lounge cubicles on offer.

There is also the 12-month membership package ideal for business people looking for a meeting place in the city on a regular basis. Members receive discounts on boardroom hire, free use of the cubicle areas and half-price espresso for themselves and their guests.

Recently one of the boardrooms became a

courtroom via the video conferencing equipment, which allowed a witness to provide evidence from the comfort and safety of the Boardroom.

A growing demand for their facilities has resulted in plans for expansion, with the creation of two new rooms that can accommodate up to 25 extra people. Mike is already negotiating franchising opportunities with interested parties from Australia and Canada.

Mike believes that the early success of the Boardroom is due to a hardworking group of friendly dedicated staff on his team, who all share the same goals as himself and are paramount in making the Boardroom what it is today.

Mike affiliates to Wairewa Rūnanga and is an active rūnanga member, where he sits as a director on the rūnanga's company board and enjoys participating at the monthly rūnanga meetings. Having notched up several years of experience in the areas of business, real estate and marketing, Mike sees himself as being able to help other people grow their own businesses and occasionally hosts Māori Business Network meetings.

With good food, great coffee, a business-like atmosphere and super friendly and efficient service, the Boardroom lives up to its name and its reputation! ▀

nā Vicki Ratana

“I knew I could create a high quality product. But could I build a high quality business?”

Bryce Manukonga started his own business when he saw a need for high quality Māori arts and crafts in his local region. When Bryce does something, he likes to do it well. To help him structure and manage his business, he contacted BIZ, the free national business information service for small and medium sized business in New Zealand.

“BIZ gave me a lot of practical advice, a lot of hands on advice and a lot of expertise from people who had the skills and knowledge to enable me to understand how to run and structure my business.”

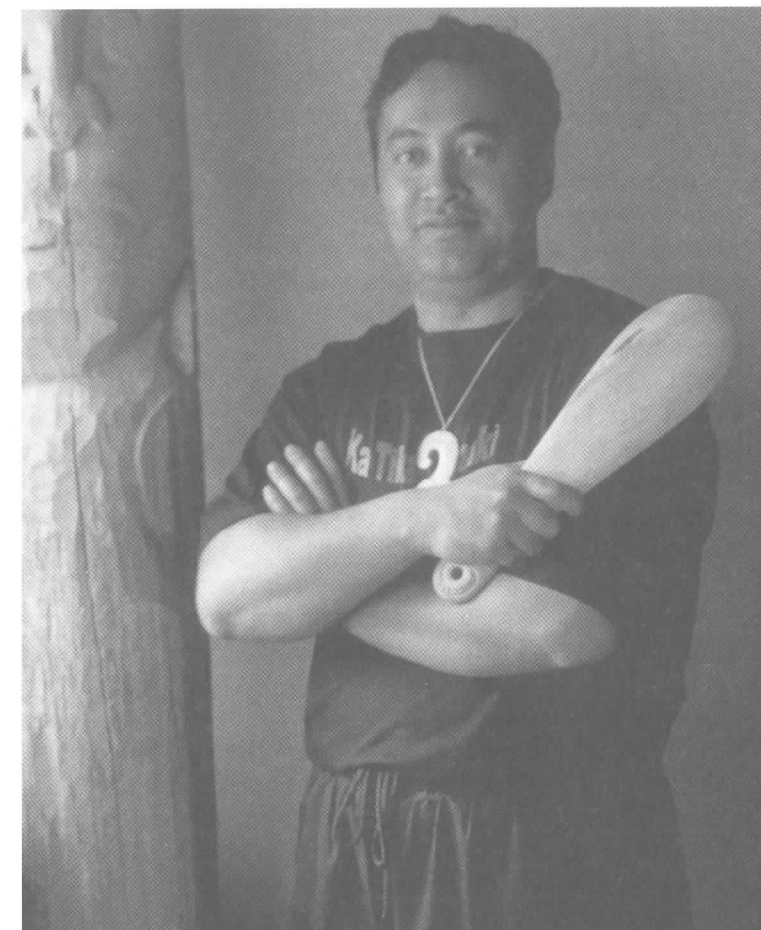
It was important to Bryce that BIZ understood his needs as a Māori.

“They understood my needs within the workshops and the BIZ courses. The guest speakers worked one-on-one with each business as well as a group and that helped me achieve some of the objectives I had for my business.”

Bryce puts a very high standard on his own products, so how does he rate BIZ?

“I rate BIZ very highly. I would recommend any Māori to attend these programmes to enable them to get an understanding on how to manage their business.”

To find out more about how BIZ can add value to your business call free on 0800 42 49 46 or visit the BIZinfo website www.bizinfo.co.nz



Bryce Manukonga

BIZ
adding value to your business

BIZ is funded through Industry New Zealand

You'll find your nearest BIZinfo centre at: **Northland**, 3-5 Hunt St, Whangarei. **North Shore**, Unit 3 100 Bush Rd, Albany. **Auckland Central**, 37 Remuera Rd, Newmarket. **Waitakere**, Level 3 John Henry Centre, Cnr. Catherine & Pioneer, Henderson. **Manukau**, 22 Amersham Way. **Auckland South**, Southmarket Business Park, 731-737 Great South Rd, Otahuhu. **Waikato**, 554 Victoria St, Hamilton. **Taupo**, 67 Heu Heu St. **Tauranga**, Old Post Office Building, 71 Willow St. **Rotorua**, Rotorua Public Library, 1127 Haupapa St. **Whakatane**, 6 Richardson St. **Gisborne**, 295 Gladstone St. **Napier**, 231 Hastings St. **Hastings**, Barnes Kirk Building, Cnr. Eastbourne & Market St. **Taranaki**, 1st floor, 49-55 Powerham St, New Plymouth. **Manawatu**, Vision Manawatu, 1st floor, The Square Centre, Palmerston North. **Wanganui**, 187 Victoria Ave. **Horowhenua**, 93 Oxford St, Levin. **Wellington**, 38-42 Waring Taylor St. **Porirua**, Business Porirua, 20 Parumoana St. **Lower Hutt**, Level 3, 20 Daly St. **Wairarapa**, 110 Dixon St, Masterton. **Marlborough**, The Forum, Market St, Blenheim. **Nelson**, 54 Montgomery Square. **Christchurch**, 57 Kilmore St. **Dunedin**, 241 Moray Place. **Timaru**, Cnr. Stafford & Strathallan St. **Queenstown**, Business Service Centre, 34 Shotover St. **Southland**, Menzies Building, 1 Lower Esk St, Invercargill.

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NGĀI TAHU DEVELOPMENT

tō iwi, tō mana; tō tūraka, tō mahi

KOTAHI MANO KĀIKA, KOTAHI MANO WAWATA
1000 homes, achieving 1000 aspirations

Kotahi Mano Kāika, Kotahi Mano Wawata – the Kāi Tahu vision for te reo, that is, by the year 2025 at least 1000 Kāi Tahu families will be speaking te reo within their homes.

What do I have to do to become one of the 1000 families?

So what is this Kotahi Mano Kāika business all about? Well, basically what we hope to do is register all those people interested in increasing their proficiency in speaking te reo and then most importantly support them to use te reo within their homes, everyday.

But why in the home you ask?

International research has proven that if inter-generational transfer of a language does not occur within the home, (that is if the language isn't being passed on from one generation to another) and is not being used as the everyday form of communication within the home, then its existence is limited. Therefore this is the reason we intend to focus our energies on the growth, development and the sustainability of te reo within our Kāi Tahu homes and families, to ensure the survival of our language.

This does not mean however that we will be stopping any of the initiatives that we are currently running – E Kāo! In fact we hope to increase the number of opportunities available for all Kāi Tahu to access quality reo programmes and resources.

So what's in it for me? How much effort is it going to involve? And what sort of support are we talking about?

First and foremost let us just say that the path to



KOTAHI MANO KĀIKA
KOTAHI MANO WAWATA

becoming a te reo Māori household is not an easy one. In fact, it takes a great deal of commitment from all family members involved. So think carefully about this decision.

We will try and make it as easy as possible, however it will be a challenge – that's where the Puna Reo team comes in. That is, regardless of what level of reo

your family currently has, we aim to work alongside you and your family to build plans which are suited to your own particular needs and circumstances. We hope to meet and work with whānau one-on-one, in helping to build the resources and programmes that will meet your needs and better support you in your reo growth. It will be about building networks so that you and your whānau can work in with others, so that you know what's going on, where wānaka are being held, what resources are available and so that you can get assistance for any reo project you may require.

So what's available right now?

We have just developed our very first Māori language learning tape/CD and booklet and are offering those Kāi Tahu families who are interested in increasing the use of te reo within their home the chance to access this resource free of charge NOW!!

It's called Ka Ipoipo te Manu, and is the first part of an overall series called Te Hū o Moho – designed with the absolute beginner in mind. It is a fun, relaxed and easy way to learn how to begin using te reo within your home and family environments.

For your copy of Te Hū o Moho 1 please contact the Puna Reo on 0800 KAITAHU, or fax us on 03 374 9264 or email us at info@kotahimanokaika.com

By joining Kotahi Mano Kāika you will be kept informed of what resources are being produced and are available via the Puna Reo.

What else is there?

You might want to check out our website www.kotahimanokaika.com – we hope that it will become the hub of all reo activity within Kāi Tahu ensuring that opportunities are available to all Kāi Tahu regardless of where they are located. It is still in its infancy but eventually we hope to develop it so that all Kāi Tahu can have access to things such as resources, e.g. Kāi Tahu word lists and whakataukī, games, stories, downloadable things for the home, language learning lessons (via audio conferencing) for all levels of reo, chat rooms, a calendar of activities, registration for wānaka, profiles on KMK whānau, pānui and lots, lots more – its all about te reo. So watch this space, or even better check out the website and let us know what sort of things you would like to see on it.

So what sort of things can I start to do right now?

Like any language, learning Māori is a long-term endeavour but the more you use the language the easier it will become. It's all about practice, practice, practice. Don't be put off by slow progress at the start because in the end all that blood, sweat and tears will be well worth it. Here's a few tips on how you can start bringing that little bit of language you currently have into your home right now.

Try answering the phone and greeting others with 'Kia Ora' or 'Tēnā Koe'.

Try labelling things around the home with their Māori name – and then use this name instead of its English equivalent. For example – I need to go to the wharepaku, instead of toilet.

The Puna Reo has a set of labels for the home available for anyone who would like to get some.

Borrow some Māori childrens' books from the library and try reading them to yourself and your children. It's a great way to learn simple phrases. Once you have them down pat – try saying them to the kids, your partner or the dog instead of using English. For example – haere mai, for come here.

Practising pronunciation is always good – and the best way is to sing it. Find a simple song or rhyme in Māori, learn it off by heart and then sing it to your heart's content whenever you can – it may be in the shower, walking the dog, with the kids or even on stage. But watch out for the neighbours. They may get the wrong idea if you are yodelling with the dog to the full moon, late at night.

The first step is always the hardest but once you have taken the plunge you will find that it becomes easier and easier. All you have to do is keep it up. A new word a week is a good policy – try getting a Māori dictionary and picking any word out – write it on a piece of paper and stick it to the fridge – leave it there for a week. It is a good way of learning new words. Give it a go and remember the Puna Reo are always here if you need a rika/a hand.

Karawhiua Kāi Tahu – Give it a go Kāi Tahu and get into te reo. ▀

Murihiku Māori Sports Awards

The second annual Murihiku Māori Sports Awards were held at Murihiku Marae on Thursday October 17. The event was a huge success with more than 150 people attending, and a most enjoyable evening was had by all.

Sporting hero Dallas Seymour was the guest speaker for the evening having recently been appointed to the role of Senior Māori Adviser for SPARC (Sport & Recreation New Zealand). Dallas has played with the Hurricanes, the Crusaders and the New Zealand Sevens teams over the past 14 years, playing for the NZ Sevens Team since 1988 and in 1992 representing the All Blacks. He is a current member of the New Zealand Olympic Athletes' Commission and is also a role model for Books in Homes for the Alan Duff Charitable Foundation.

Other important guests on the night included Mahara Okeroa, the MP for Te Tai Tonga, and his wife Fay, Te Rūnanga o Ngāi Tahu CEO, Tahu Potiki, local rūnanga representatives, Judge Moran and ex-All Black Norm Hewitt.

Amongst the highlights on the night were the winning speech and supporting waiata for Jackie Buckley-Gray, the inspiring speeches from Mahara Okeroa, Tahu Potiki and Dallas Seymour, and an

impressive rendition of the All Black haka lead by Norm Hewitt.

The awards, which follow the concept of the national and regional Māori Sports Awards, focus on increasing participation in sport amongst Māori whatever their level. They recognise and honour outstanding achievements, performances and services by Māori in the sporting community, provide inspiration and promote positive sporting and community role models for Māori. This provides not only mana to the nominees and winners, but also offers a stepping stone for Murihiku Māori towards acknowledgement and acceptance at a national level.

Awards were selected in the following categories: rangatahi tāne, rangatahi wāhine, senior tāne, senior wāhine and also an administrator award encompassing coaches, officials and managers.

Winners on the night were:

Senior Tāne

Corey Flynn

Rugby Union (Southland / Canterbury Crusaders / NZ Colts / NZ Māori)

Senior Wāhine

Jackie Buckley-Gray
Power Lifting (World Champs Bronze Medal) / Rugby Union (Southland NPC)

Junior Tāne

Storm Uru (Ngāi Tahu) 17 years
Rowing/SnowBoarding/Surfing

Junior Wāhine

Tia Mataira (Ngāti Kahungunu) 16 years
Tae kwon do

Administrator

Rosey Smith (Ngāti Tūwharetoa)
Netball (umpire)

The overall winner on the night was Jackie Buckley-Gray who received flights, accommodation and a ticket to attend the National Māori Awards in Taupō on December 7. She will also attend the tamariki sports day being held in Taupō on December 6, representing Murihiku as a Māori sports role model. All winners received a mounted

pounamu taonga and gold medallion and all finalists received a silver medallion.

Sport and recreation is the one activity where Māori consistently outperform the "mainstream". There are an increasing number of Māori achieving in the Murihiku community who deserve recognition in a culturally appropriate manner. The Murihiku Māori Sports Awards not only acknowledge these achievements amongst Māori, but also provide recognition and acceptance amongst the Murihiku community in general.

Funding support for the event was received from the Health Sponsorship Council, Alac, Ngāi Tahu Development, Te Puni Kōkiri, Community Trust of Southland, ILT Sports Foundation, SPARC & Sport Southland.

An exciting development since the event was the announcement that Jackie Buckley-Gray, Rosey Smith and Tia Mataira have all been named as finalists in the 12th annual Māori Sports Awards to be held in Taupō in December. ▀

nā Dion Williams



Dallas Seymour and Norm Hewitt lead the haka.



Top (l-r); Rosey is standing with Colleen Bond front row (l-r); Rowena Skelt, Lou Smith and Jude Fawcett

Te Waka Huruhurumanu Ki Ōtautahi

On Sunday October 20, Labour MP Ruth Dyson officially opened Te Waka Huruhurumanu, a new early learning centre developed as a partnership between Christchurch Polytechnic Institute of Technology (CPIT) and He Oranga Pounamu. It is the first early childhood education centre to be established by Ngāi Tahu and is targeting not only Ngāi Tahu whānau but the wider Māori community as well.

The main philosophy of Te Waka Huruhurumanu reflects the beliefs and values of Ngāi Tahu; therefore the programme will be delivered with a strong focus on te reo and tikanga Māori and the tamariki being immersed in Kāi Tahu tika. It will also follow closely the principles and strands of Te Whāriki – the New Zealand Early Childhood Curriculum.

The programme at Te Waka Huruhurumanu is designed to raise the standard of early childhood education within Aotearoa. Each child's learning is planned on an individual basis in consultation with whānau. Kaiako will provide a programme with a mix of structured activities, self-choice and rest times each day. Creative play is also encouraged and a safe enclosed outdoor area is available to the children during opening hours.

The name, Te Waka Huruhurumanu, reflects a traditional Māori legend of one of the first spiritual waka that arrived on these shores. The two long south walls of the building abstractly symbolise the idea of Te Waka Huia, the container of precious taonga. Thus the walls become protective elements gently enclosing the taonga, the tamariki inside.

Ngāi Tahu tikanga is interwoven within all aspects of the new centre. Carvings, tukutuku and kōwhaiwhai provide an environment designed to complement the cultural programmes being offered within the centre.

Because of its location behind Te Mātauranga Māori at CPIT, it is hoped that more Māori will be encouraged into tertiary study by the convenience of having childcare facilities close by. The centre is planning on being fully operational for the beginning of the first term of 2003 and will provide space for up to 37 tamariki from 0–5 years old. Tamariki can go for either a half or full day. The full time enrolment fee is \$145 per week, however, subsidies are available through Work and Income New Zealand (income-tested criteria apply). Nathan Mikaere has been appointed as the Manager of the Centre and can be contacted on (03) 940 8436 if you have any enquiries. ▀



TE TAPUAE O REHUA STUDY AWARDS AND SCHOLARSHIPS AVAILABLE IN 2003



Te Tapuae o Rehua is a joint venture between the Christchurch College of Education, Christchurch Polytechnic Institute of Technology, Lincoln University, Ngāi Tahu Development, the University of Canterbury and the University of Otago.

During 2003 Te Tapuae o Rehua will be offering a range of awards for both senior Māori secondary school students as well as Māori tertiary students.

Tū Mai Taurā Scholarships Tertiary Student Awards/Scholarships

Te Tapuae o Rehua Awards

Te Tapuae o Rehua has a number of awards available for Māori tertiary students studying at one of our partner institutions in a targeted course of study. The value of each award is \$1,000.

Rangatahi Māia

Te Tapuae o Rehua has a limited number of Rangatahi Māia placements available to first-year Māori students studying at one of our partner institutions in a targeted course of study. Rangatahi Māia awards cover full course costs.

Transpower Tū Mai Taurā Scholarships

A total of 10 scholarships will be awarded each year to Māori tertiary students attending a Te Tapuae o Rehua partnership institution and studying in the fields of engineering, science, maths or technology. Each scholarship is worth \$2,000.

The Institute of Environmental Science and Research Ltd (ESR) Scholarships

Two scholarships will be awarded each year to Ngāi Tahu first-year students attending a Te Tapuae o Rehua partnership institution studying in the fields of science or technology. Each scholarship is worth \$2,000.

ESR



TRANSPOWER

Tū Mai Taurā Scholarships Secondary Student Awards/Scholarships

Transpower Tū Mai Rakatahi Scholarships

A total of 10 scholarships will be awarded each year to Māori students attending a South Island secondary school and studying science, maths or technology related subjects in either Year 11, 12 or 13. Each scholarship is worth \$1,000.

ESR Tū Mai Rakatahi Scholarships

The Institute of Environmental Science and Research Ltd (ESR)

A total of three scholarships will be awarded each year to Ngāi Tahu students attending a South Island secondary school and studying science, maths or technology-related subjects in either Year 11, 12 or 13. Each scholarship is worth \$1,000.

Contact Information

For further information on these awards and scholarships please contact Awhina McGlinchey or Janyne Morrison at Te Tapuae o Rehua on (03) 377 7305.

Te Tapuae o Rehua also has a comprehensive scholarship database on their website www.tetapuae.co.nz - check it out.



Rakatahi Mā

Whats up, rakatahi mā! Big ups to all you Kāi Tahu out there. This is a new spread for Kāi Tahu rakatahi! This page is ours, for us - our chance to have a say and put our whakaaro out there! I have a few whakaaro of my own, but I'm more interested in hearing yours!

I wanna know what you 're doing, what you 're not doing and why not, what you 're thinking, what you 're not thinking and why not...te mea, te mea. We can cover anything: ★

eg: ★ Sounds: artists, break-dancing, gears

★ Techno freak stuff: mad websites, Play Station and X-Box with new games ★

★ Serious stuff: career choices, jobs, grants, funding ★

★ Whanaungatanga stuff: up-coming hui, wānanga, events ★

★ Personalities: character profiles of rakatahi - maybe you fellas wanna tell us about good things that are happening for you, or maybe you just wanna have a moan and groan about things - that's cool too.

But...we need a catchy name for our page, and rather than having one brain on the go we thought that having the whole Kāi Tahu rakatahi intelligence flowing would be far better - so we're asking for your ideas for a name. So far we have heard...Rakatahi Vibes, Rakatahi Reo, Rakatahi Maia! It doesn't strictly have to be in te reo, but it would be good if it was uniquely referring to us as rakatahi of Kāi Tahu. So get your thinking caps on and send us in your clever names. We'll give a Kotahi Mano Kāika jacket to the thinker-upper of the one that catches the most attention. So send

us your name, Rakatahi Did you fullas know how

address, phone number and name to: Competition, te Karaka, PO Box 13-046, Christchurch.

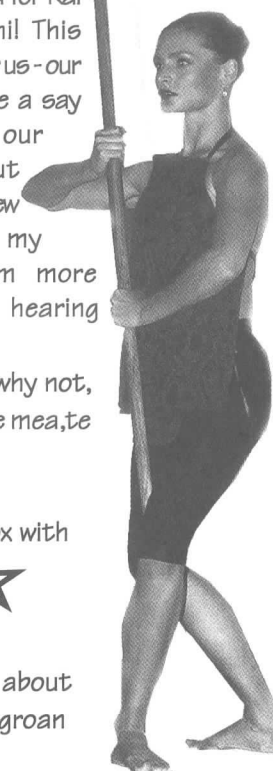
know that we have a web page? More to the point, do you fullas to get to it and how to use it? Well here's the address: www.ngaitahu.iwi.nz/toirakatahi/index.html It hasn't been used much so here's our chance to start making it happen for us! Because te Karaka only comes out every four months we thought that we could keep talking to you through the website in between issues and then we can update you fullas who can't get through to the web in the next issue of te Karaka - what do you think? It's your page for your whakaaro. So what's my job? Well I'll just motivate you fullas to come to the party and I'll just do my best to make sure the page space stays open for us. But that'll eventually be up to you fellas - so come on, let's hear y'all.

Alight - Peace, I'm out! Later!

nā Ana B



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HĪKOI POUNAMU KI TE KOROKA

nā Tim Popham

It was a day unlike most others – a day that ended with a sense of accomplishment like no other. Here is how it started ...

Up before the sun, the stars fade with the coming light. The high cloud boding ill tidings becomes apparent. We can only hope for the best.

Up the river we go, in the mighty motorised waka, nineteen was the number that embarked on this hīkoi. But the fellowship was soon to be broken.

8.35 a.m. saw us at the base of Te Koroka, chilled and exhilarated from the ride up the river. A daunting climb of 3,500 feet stood between the fellowship and its goal.

Five was the number that stayed behind to find the pounamu travelling farthest from its source. Fourteen was the number that started, daunted by what lay ahead.

Layers were shed as we forged ahead, step by step tackling Te Koroka. A stream in a slip, boulders rumbled and the land grumbled. The giant told us of his presence this way.

Three-and-a-half hours later, the field of pounamu unfurled before us. The giant spoke to us with his tongue of inaka pounamu.

In awe we scampered, like children in a candy shop, amazed at the abundance and beauty of this most special taoka.

Too soon we headed back down Te Koroka. Joy tempered with weariness on the faces of all, sublime satisfaction of the day that had been ... the fellowship rejoined.

Aukaha kia kaha. ▀



Going up the mauka

Memoirs of a Kaumātua ... cont. from page 13

East and Italy we lived at Greens Road, Tūahiwi, but the house soon became too small so we rented an older house and land on Tūahiwi Road and did a small amount of farming. Dick was also a shearing contractor. The house had no conveniences but would you believe it the dairy shed had everything – power and hot and cold water. I had to carry buckets of hot water to the house to bath the children and do the washing. It was a laugh really.

After two years we built a house in Tūahiwi next to my mother and father's farm. Transport was by bus or bike and the roads weren't tarsealed in those days. It was not easy getting about with small children. I can remember pulling the pram with a baby in it between two bikes with one child on my bike and one on the bar of Dick's bike to get to Woodend to see Tūahiwi play rugby against Woodend.

When the younger children were of secondary school age we sold our home and built a house in Rangiora where we stayed for 20 years. As the older boys married and left home I had empty beds, so I fostered children and took children from the children's homes in need of a holiday. I liked children and was well used to the work. I gave this up when I was getting near sixty – thought it was time to take it a bit easier.

We moved to Christchurch in 1981 and stayed nine years. Then one day we came to Kaiapoi to visit and saw a new house, fell in love with it and bought it – it was like coming home again. We have lived here for 12

years and I can't see us moving again. We are just really enjoying our retirement.

On May 23 this year we celebrated our Diamond (60th) wedding anniversary by taking our family out to dinner. There is the saying "Diamonds are forever" – what we think makes a good marriage is respect, understanding, a good sense of humour and an interest in one another. ▀

John Parker ... cont. from page 15

year residency, he qualified for selection to the Welsh side and is currently in the Welsh squad for the forthcoming Northern Autumn Internationals against Romania, Fiji, Canada and New Zealand, which also puts him in the picture for next year's Rugby World Cup.

Then of course there is grandnephew ... the "little general" himself, Stacey Jones, the big little man of New Zealand rugby league. What more can be said that has not already been covered elsewhere.

John Parker is the sole surviving child of Makere Gillies and Horace Stanley James Parker (Uncle Stan) and in his 97th year lives alone after his wife, Mavis Collett, passed away in 1985.

Fiercely independent, he looks after himself with the help of family and friends in Aranui, Christchurch. He still has the mischievous look in his eyes and his fun-loving nature gains admiration from most people who come into contact with him.

He is a gentleman of the old school who simply has character. ▀

Whakapapa Ngāi Tahu

West Whānau



Photo of Te Hene West's eight surviving children as adults (c. 1904)

Back row (l-r): George, Kate, Henry, Boag, Taka
Front row: Paetu (Sarah), Charles, Hana (Hannah)
Photo supplied by Anaria Tangohau

Fisher Whānau



Back, (l-r): Thomas, William Fisher, Tuti Fisher holding baby Anne
Middle: Charles, Harriet, Anne, William
Front: Timothy, Victoria, Mary
Photo supplied by Theona Heslip

WHAKAPAPA

Mrs Pratt — Obituary

Western Star, Riverton, Friday, October 3, 1913.

Obituary - The Late Mrs Pratt - (Codfish Island - Miss Newton).

The death of Mrs John Pratt removes one of the most interesting personalities of the district and one who, in the days of New Zealand infancy, was a commanding figure in the colony's white and native population. To the present generation she was not well known, having lived for many years in retirement amongst her relatives; but in the early days she was beloved and respected by every inhabitant of southern New Zealand. By the old hands, particularly, will the announcement of her death be received with the deepest regret; although many who came into contact with this interesting lady in later years learnt to look upon her with respectful eyes. Her reminiscences of the early days would have filled volumes, and it is lamentable to think that the traditions and verbal narratives which are all that we have as any authentic idea of the life of those times prior to the fifties, should not have been collected and preserved in the form of literary record.

Mrs Pratt's genealogy can be traced back to some eight generations. Her principal tribe was Ngaitahu, and her sub-tribe Te Atawhina. Her genealogy was as follows:- Tutekawa, Te Atawhina, Kapohaka, Te Whatu, Tuke, Tahuna, Wharetutu, Piipi (Mrs Pratt).

She was born at Codfish Island, near Stewart Island, in the year 1826. Her Earlier life was spent mostly at Codfish Island, Preservation Inlet, and Otaku, Stewart Island. In 1855 she was married to Harry McCoy, a prominent whaler at Waikouaiti, Otago. The Rev. Creed, who was then in charge of the Maori Mission at Karitane (now Puketiraki) performed the marriage ceremony. In the continuance of his whaling profession, Mr McCoy resided at Timaru, thence coming to the New River Heads. On many occasions Mrs Pratt accompanied her first husband on his adventurous whaling expeditions, and she related exciting stories of the capture of this great sea monster.

On March 22, 1862, she entered her second matrimonial life with John Pratt, of Otago. They lived at Oue (Sandy Point), Riverton, and at Oraki, where they spent the rest of their days. Mr John Pratt died soon after they came to live at Oraki. He was one of the old pioneers of

Codfish Island



Obituary - Mrs Pratt, Codfish Island continued

the district and, with the aid of his children, he cleared and cultivated the ground, settling down comfortably.

By her first and second marriages seven children were given her. Three of these are still living, as are seventeen grand-children and twenty-three great-grand-children. Mrs Pratt was a strong and active woman in her day, and up to about three weeks ago had not been known to have any illness such as to incapacitate her or keep her for more than a day in bed. She performed her own domestic duties up to almost the last. At her funeral many from far and near came to mourn and condole with the bereaved and to extol the character of the departed.

Two of her own children, namely, Mrs Whitelock, who lived with her from childhood, and Mrs Cross, from Wellington; also her only brother, Mr George Newton from Ruapuke, were present, as were also several grand and great-grand-children. The funeral procession was carried out as near as possible to the native custom according to her wishes, as she was true, her own rites. She was buried as near as possible to her husband, Mr Pratt, in the Riverton Cemetery. The ceremony at the grave was conducted by her grand-son-in-law, the Rev. Papakura, assisted by the Rev. Grigg, of Invercargill, and the Rev. W. Watson, of Riverton.

Western Star, Riverton, September 23, 1913.

Death - Pratt - At her residence, Tiahaka, on Saturday, September 20, 1913, Ann Pratt, relict of the late John Pratt, aged 87 years. Deeply regretted. - The Funeral will leave her residence on Wednesday, 24th inst. at 1p.m. passing through Riverton about 3.30p.m. for the Riverton Cemetery. Friends please accept this (the only) intimation.

C.E. Johnstone, Undertaker. ▀

What's Cooking?



Here's some tasty healthy recipes to try out over the holidays, courtesy of Cecileah Win, our very own Ngāi Tahu dietitian.

Pasta Salad

This colourful salad looks great on the Christmas table. It is best made the day before so it can marinate in the fridge overnight.

1 packet of pasta spirals (or any type of pasta, experiment with different colours and shapes)
 1/2 cup of white sugar
 1/2 cup of canola or olive oil
 1/2 cup of white vinegar
 1/3 cup of tomato sauce
 1/2 teaspoon of whole mustard seeds
 1/2 teaspoon of paprika
 1/2 teaspoon of turmeric
 tomatoes, diced
 onion, diced
 cucumber, diced
 green and/or red peppers, diced

Put pasta in about three litres of boiling water, cook until tender then drain and cool.

Dissolve sugar in vinegar and oil, add tomato sauce, mustard seeds, paprika, turmeric and diced vegetables. Add pasta and mix well.

Ambrosia Pudding

This light dessert is best left for a few hours in the fridge before enjoying.

Mix together:

Any yoghurt – berry fruit flavour
 Marshmallows
 Tinned boysenberries, drained, and/or any seasonal berry fruit like strawberries.

Use chocolate bits to garnish!

Peach Slice

Base 80g of butter
 1/2 cup of sugar
 1 egg
 1.5 cups of self raising flour
 1/4 cup of milk
 1/2 cup of coconut (optional)

Beat butter and sugar, add egg and beat. Mix in flour, milk and coconut. Pour into a greased ovenproof dish.

Topping 1 tin of peaches drained
 250g pottle of lite cream cheese
 1/4 cup of sugar
 1 egg

Arrange peaches on the base. Beat cream cheese, egg and sugar together. Pour on top of peaches. Bake at 180° C for about 20 minutes.

Ahakoā ... cont. from page 9

Team Logistics Relocates

Earlier this year freight forwarding company, Team Logistics opened their brand new premises near the Christchurch Airport. Pictured at the opening function: (l-r) Clayton Cosgrove, Labour MP for Waimakariri, Russell Lambert, Director, Team Logistics, Mr S L Lim, Regional Vice President, Singapore Airlines Cargo, Gregory Whitau Kean, Director Team Logistics, Prime Minister Helen Clark, Honorary team member.



NEW

SEAFOOD GOURMET SOUPS




- Fast & Easy to prepare
- Thick, Rich & Tasty
- All natural ingredients
- 100% New Zealand



PRODUCED BY NGAI TAHU SEAFOOD PRODUCTS LIMITED, CHRISTCHURCH.



Leanne Hiroti

The mountainous regions of the Maniototo are a long way from the shores of the Pacific, but despite growing up in the land-locked Central Otago, young Ngāi Tahu woman Leanne Hiroti knew her future would involve the sea.

"I never got the chance to go to the sea much, but I always knew I wanted to work in fisheries", says the 25-year-old from Ranfurly, who this year completed a four-year degree in Food Technology at Massey University.

Leanne's first steps towards her career in marine biology started with a Bachelor of Science degree in Zoology at Otago University after leaving Maniototo Area School with a bursary in 1994.

At the end of 1997, Leanne completed her degree and enrolled at Otago Polytechnic where she spent the next year in a total immersion Māori studies course learning te reo, tikanga and kapa haka.

"That was awesome, as after years of yearning to learn my reo and tikanga, I was finally able to immerse myself in Te Ao Māori", she says.

Still unsure of exactly what next step to take, Leanne attended a hui in Nelson where she heard about the food technology course in Palmerston North – that was almost four years ago. Now she has completed her second degree and is on the cusp of a future in the industry she knew awaited her as a young girl.

Leanne is the first to admit that eight years in tertiary study is a long time, but says it has been made much easier by the support she has received from Ngāi Tahu.

"Ngāi Tahu have been supporting me through grants and scholarships. I have had funding every year since I have been at university."

The grants included \$4000 a year from Te Ohu Kai Moana Scholarship Scheme and an annual grant and scholarship from the iwi (up to \$1500), which all helped to pay her course fees.

"If it wasn't for the grants I would have a huge debt by now." And for this Leanne says she is very grateful.

As well as coping with her normal studies, a major focus of her final year at Massey is her thesis.

Leanne approached a number of seafood companies looking for a project to tackle. When Ngāi Tahu Seafood offered her the chance to help research and develop a kina product for the Japanese food market she jumped at the opportunity to be able to give something back to her iwi that has helped her so much.

Leanne has been working with the company's research and development director John Quigley since February and is aiming to have, at the very least, a viable product and packaging ready by the end of November.

She first had to put a proposal and budget to the company before beginning the project which initially involved a lot of preparation and research; things such as sourcing products already available in Japan, investigating different ways of packaging (glass, plastic or canned), deciding what form the product will take (raw, cooked or paste), as well as how to market it to the Japanese and competitive pricing.

Leanne has also had to get the necessary authorisation so she can conduct her own taste-test trials once she begins actually working with the kina. For this she is arranging some local Japanese to help her.

Kina, or 'uni' as it is called in Japan, is usually eaten fresh, says Leanne, although there is also a range of paste-based products used in Japan. It is also much sweeter than the New Zealand variety, considered quite bitter to the Japanese taste. Leanne will be

working with kina sourced from Bluff.

Current products in Japan are also much lighter in colour, so Leanne's challenge is to develop a product that will suit the palates and particular needs of a multi-million dollar Japanese market.

"I have over a hundred ideas covering flavour, packaging, whether whole, in pieces, or a paste, cooked or raw. Then there are a whole lot of other little things. I need to narrow it down to about 10 ideas", she says.

All this, and she has to conduct microbiological and chemical tests on the product to ensure it meets health and safety standards, as well as investigating what nutritional benefits that it may offer.

You could say that Leanne has a lot on her plate, and just to help keep her on her toes she only gets one day a week, between the rest of her studies, to do all this.

"I only have limited time to work on it, and the six other papers that I am doing."

Leanne is, however, confident that she will have a good prototype product when she makes her presentation to Ngāi Tahu Seafood.

This is also the feeling of the company General Manager, Gavin Holley, who says Leanne "has the most fabulous attitude".

"She's a very determined person, and at the same time very positive. She's a delight to deal with, very professional and mature in her thinking. I think she will go a long way", he says.

According to John Quigley it is a "quite unique" situation having Leanne as part of the project and the first time a student has been involved in this way.

"We couldn't have a better person to be doing this research for Ngāi Tahu. She has set some pretty high benchmarks for people to follow."

He says the company is identifying Ngāi Tahu individuals and starting to utilise them.

"They have very good skills and qualifications. It's a good learning curve for all young Ngāi Tahu people as well as us. Leanne will have a number of options available to her in the future."

And as for the future, Leanne

has recently accepted a position as a technologist with Sealord Shellfish in Nelson. An opportunity she is very excited about. ▀

nā Phil Tumataroa



Rangatahi on the crest of the wave

Nukuroa Bevan Tirikatene-Nash has been described in many ways over the years, but the one that sticks out most, and is time and time again proven is "passionate". He is passionate about his whānau, his surfing, his friends, his music, the planet and about people doing good and being true in this world. On any given day you will find him either being involved in the above or at least raving about it.

Through his passion for surfing, he has become an accomplished and widely respected Aotearoa surfer, regularly gracing the pages of New Zealand's surfing magazines along with the odd international one, photographed doing all sorts of gravity defying manoeuvres that he has become renowned for. He is an Aotearoa aerialist (where the surfer flies out of the wave through the air and back onto the wave) pioneer, inspiring many.

From a spectator's point of view he is always the one to watch in the contests. His fast, unpredictable surfing has been a blessing for the sport as it's helped keep pushing the level of New Zealand's surfing. Now we get to see Nukuroa's loose, unpredictable surfing style at beaches throughout

Aotearoa with tamariki going berserk every which way.

Nukuroa is not competing so regularly internationally and nationally these days, preferring to stay home in Te Waipounamu with his whānau and being inspired by kind hearted people with knowledge of his whakapapa and whenua.

He is however, still living and breathing surfing, pushing the boundaries with the odd local contest while entwining the other branches of his life to the same passionate magnitude.

His achievements include:

- 2nd in the World Indigenous Invitational
- Aotearoa Māori National Champion
- 2 x Runner-up New Zealand Champion
- 4 x South Island Champion
- Quarter finalist in World Qualifying series
- New Zealand Representative at the World Games in California
- Received a special invitation to an exclusive Hawaiian contest. ▀



Tāwahi Taunga (overseas experience)

In June 1997 an opportunity arose for young Ngāi Tahu wahine Janine Gemmell to work in Dubai as a flight attendant. Janine, who was working for Mount Cook Airlines at the time, was planning for a tour of Europe. Two weeks later, she was contacted by her mother to tell her the news of her success. En route there were

medical certificates and dental records required before departing Heathrow Airport with three English girls for Dubai.

On arrival they were met and taken to new fully furnished high-rise apartments and provided with food to be shared with three others.

A month of intensive training on a simulator followed. And then work began – it didn't take long for Janine to discover that the expectations are high in the Middle East. Janine has worked hard in her career, spending some time working in first class and recently passing her Senior Flight Steward Certificate.

Her life has been busy, virtually living out of a suitcase from hotel to apartment constantly. She meets and works with all cultures and enjoys the local people.

In November 2000 Janine's parents, Henare and Moana Gemmell, visited her and then journeyed on to see the historic sites of Rome and were lucky enough to attend an audience with the Pope.

On November 10, 2001 Janine was one of five members of an organising committee planning a New Zealand ball that was held in the Emirates Twin Towers, at the same time as hosting the Kiwi Sevens. Janine welcomed the Kiwi team with a traditional karanga while wearing a korowai made by her mother, and a group of Kiwis performed the pōwhiri. The captain, Eric Rush, led the manuhiri in, introducing them one by one and a waiata and haka were performed. It was a very moving experience for Janine. All credit must go to the organising committee for the well-planned and beautifully decorated venue, including a New Zealand flag, silver fern and scenes from home shown on two overhead projectors. Janine's involvement was the entertainment that included a Rarotongan group and background music played throughout the venue. The festivities continued long into the night and received the highest praise.

No matter where we are in the world, our culture is alive and appreciated. ▀

nā Moana Gemmell



Cecileah at her graduation with Tariana Turia

Cecileah Win

Ngāi Tahu Dietitian Cecileah Win was recently awarded the prestigious Ministry of Health Dr John McLeod Scholarship for excellence in Māori Health within the New Zealand tertiary system. Cecileah was one of three recipients presented with the scholarship in Wellington by the Hon. Tariana Turia, Associate Minister of Health.

Many will recognise Cecileah from past issues of *te Karaka*. She has received a number of education scholarships from Ngāi Tahu to support her in completing her Bachelor of Science (Human Nutrition) degree and a postgraduate diploma in Dietetics (conferred with Distinction) from the University of Otago.

Cecileah is a descendant of Mahaka/Pikaka through her mother, Natalie Win (née Allan). She belongs to the Mason whānau from Kāti Waewae on Te Tai Poutini (the West Coast).

Cecileah is a recipient of a Pegasus Health scholarship for Allied Health Professionals and is currently working with Wendy Dallas-Katoa (Ōraka Aparima) the Māori Health Manager for Pegasus Health in Christchurch. Pegasus Health currently provides five two-year scholarships that offer work placement, *te reo/tikanga* mentoring and supervision. Cecileah and Ngapera Stewart (Waikato/Ngāti Mutunga) have the two allied health professional scholarships; Kāi Tahu nursing students, Tania Huria and Robyn Priest, have nursing

scholarships; and Daniel Anderson (Ngāti Raukawa) has the Medical Scholarship. Wendy Dallas-Katoa says that these scholarships are "all about supporting work force development" and give young Māori the support and opportunity to develop their practical skills in their chosen field in Christchurch.

Cecileah's work includes visiting high schools to discuss career choices in health and medicine with young Māori. She also worked on a diabetes prevention video for Māori with Diabetes Life Education. Ngāi Tahu Radio and Television produced the video which was launched on the 14th of November, World Diabetes Day. The video is intended as a resource for diabetes educators and Māori health workers to promote nutrition-related diabetes prevention messages. Cecileah readily admits that most of all she enjoys her practical clinical placement working at Te Rāwhiti Family Care in Christchurch where she can discuss nutrition and healthy lifestyles with her clients, *kanohi ki te kanohi*.

When asked about the future, Cecileah states that she wants "to have a strong client focus and work with the Māori community and whānau in Christchurch to help achieve optimal health through healthy lifestyles".

nā Claire Kaahu White

Captain Melanie Cochbain

Melanie Cochbain (Ngāti Māmoē, Tūmatākōkiri, Ngāi Tahu) has been living in Australia since the age of nine. In 1986 at the age of 18 she joined the Australian Army as a private soldier and since that time has managed to establish a career within the Defence Force, reaching the rank of Warrant Officer Class Two by the time she was 30.

Melanie has four children and has managed to combine motherhood along with a successful career and academic studies. Having spent six months in the Sinai in Egypt with the Multinational Force and Observers, she returned to

Australia to complete her tertiary studies, graduating from Sydney University with a Bachelor of Education.

In March 1991 Melanie was awarded the Soldiers' Medal for Exemplary Service; in April 1999 the Australian Service Medal and Sinai Clasp; and in October 1999 the United Nations Multinational Force and Observers medal. In December 2001, Melanie received a commission with the Australian Army and is currently posted to headquarters Logistic Support Force in Sydney.

Melanie is the grand-niece of Robert Raymond (Lofty) Crofts who also saw service in Egypt with the 28th Māori Battalion. She has several cousins currently serving in the New Zealand Army and her husband is also a serving member of the Defence Force and was promoted to Warrant Officer First Class on the same day. Her first task as an officer was to hand her husband his warrant. ■



A young Melanie when she joined the army in 1986

Book Review

nā Donald Couch

He Tipua – The Life and Times of Sir Apirana Ngata by Ranganui Walker

This is a frustrating book – though rightly a 2002 Montana Book Awards finalist.

My copy came from Hokitika whānau who after the first couple of chapters "set it aside for a while". They invited me to borrow it for as long as I wished.

Why?

The subject, Apirana Ngata (1874–1950), is usually acknowledged as the most outstanding Māori of the 20th Century. Some suggest that in terms of the direction in which this country has evolved, he was amongst the most influential New Zealanders of last century.

A sample of other reviews provides headings such as "giant of Maoridom", "reviver of a race", "a giant in our history" and then "superhuman or failure".

Walker's book tells us heaps about the public things Ngata did.

But as to the man himself and why he did those many, many things, often we are provided with only glimpses and fleeting or incomplete suggestions.

He pōkēkē Uenuku i tū tai – Against a dark cloud, the rainbow stands out brightly.

Ngata was born in an era when Māori were generally regarded as a dying race.

Throughout his lifetime he worked with other leaders to reverse the declining expectations for his people and provide a base from which we would eventually move forward – he truly did make a difference.

Strange that the story of this outstanding man would have to wait fifty years for a detailed biography. Part of the reason lies in that period in the 1970s and 80s when non-Māori were discouraged from writing on Māori topics.

Ranginui Walker, who recognises the valued contributions of non-Māori writers such as: Jamie Belich, Alan Ward, Dick Scott, Michael King and others, finally realised in 1990 that no-one else was probably going to take on the massive task – so he decided to do it.

Walker recently retired as Emeritus Professor from Auckland University. He has provided leadership over many years, especially to the Māori of Auckland. He wrote a regular column for the *Listener* and has had several books published. Although not Ngāti Porou, he is Whakatōhea from nearby Ōpōtiki. He would seem the perfect person for Ngata's biography.

The range of Ngata's involvement is amazing. Walker provides more information than we need to know on just about all of it – especially the long period as Member of Parliament (1905–1943).

It starts as a schoolboy at Te Aute when Ngata is out doing what we would now call community development. But then at age 14 he attends the opening

of Porourangi, one of the last great whare whakairo, and he realises that he is being alienated from his culture and so he takes two years out from his (Pākehā) studies to reinforce his Ngāti Poroutanga.

Then he becomes the first Māori university graduate (1893) from Canterbury, and the second Māori lawyer admitted to the Bar (1897). (The first was T.R. Ellison from Ōtākou in 1891).

As the book's flyleaf says, Ngata was a "scholar, author, farmer, churchman, developer of Māori farming, builder of meeting houses, father of the Māori Battalion, supporter of Māori sport, promoter of Māori cultural revival, teacher, poet, promoter of Māori broadcasting, developer of Māori education, fundraiser extraordinaire".

So much to describe – and much is. At times Walker's writing is sublime. Who could not be affected by the wairua of the last meeting and farewell of Ngata and his lifelong friend Sir Peter Buck (pp. 383–4).

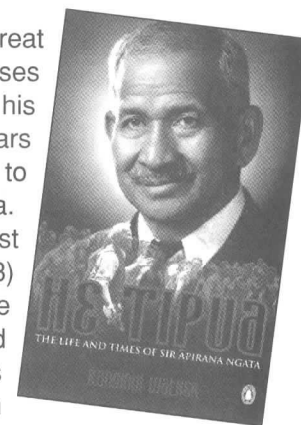
At other times, one wishes for a rigorous editor (and proofreader). Poor Ngata's "doggedness" (pages 175, 199 and 206 – at least) becomes overly repetitive.

It is not clear whether Ngata ever returned to Te Waipounamu after his university years. Interesting though that in his recruiting waiata for the Māori Battalion that he distinguishes Te Waipounamu from Aotearoa (p. 187). After the 1940 Centennial he recommended to Cabinet that the carvings done for the Centennial house be made available to Ngāi Tahu. But they went into storage for 17 years and were then purchased by Te Āti Awa (p. 351). A pity also, that the editor isn't aware of the legal boundary of Ngāi Tahu (see map, p. 92).

Much of what Ngata did can be understood by his acceptance of his mentor Carroll's "four pronouncements" (pp. 322–3). The big question though has to be why Ngata was so careless with his land development schemes. Walker says Ngata "understood power and how to use it" (p. 291) – this is only partly true. Exercising power, doing things – especially the way Ngata did – created enemies. This parliamentarian who knew government so well did not take the simple precaution of having someone look after his paperwork. As Walker says, Ngata's downfall matters not only because of the impact on the man, but also Māori advancement was set back another two generations.

Notwithstanding, his own epitaph is fitting: *Te tangata nāna i whakairo te motu* –

The man who left his mark on the land. ■



Ngā Reta

Tēnā koe

I must let you people know just how much I enjoy *te Karaka* and its contents. I congratulate all involved not only in the publication but also in what is happening to assist the young people coming along – the assistance toward education and the help given toward making one proud to be of Māori descent and hold their head up. I have lived for 21 years in Australia, but home to me is still Bluff and Rakiura where I was fortunate enough to grow up.

You people should be very proud of the good work that has been accomplished since the signing on September 4, 1997. My best wishes to you all and keep up that good work.

R G Smith



Free High Quality Original Māori Graphics <http://www.winson.Maoriart.net>

Website Review

Finally, an opportunity to customize your computer desktops and presentations to give them a uniquely Māori look and feel.

Many of us are involved in the odd presentation whether it is for school, work, iwi or other organisations and some of us even have personal web pages. Some of us even send electronic greeting cards to each other. But it is always hard trying to find quality Māori graphics/e cards that we are allowed to freely use. For those who listen to music on their computers there is almost nothing available to give your software a "Māori look".

<http://www.winson.Maoriart.net> is the most comprehensive Māori art site available to date. The site gives you access to all of the above plus email stationery, Māori fonts, skins for Media Player, screen savers and icons.

There is a button called "main menu" on the front of the page but at the time of writing this did not include all of the menus. Everything apart from Māori Graphics appears at the bottom of the front page. Māori Graphics can be accessed by the green bar on the left hand side of the screen and goes directly to a variety of Māori pictures.

Email stationery is used to decorate the background of your Outlook email to make it look like decorated paper. Skins from this site are used to customize the appearance of Windows Media Player which is free software used to play music and watch movies.

The sites developers appear to be very passionate about Māori art and aim to deliver high quality free products from their site. It is a major step forward utilizing Māori art on our computer desktops.

Like many Internet sites today, this site requires a modern browser with "Flash plug in". I recommend taking the extra time to download the plug in if the site asks you to.

To save a picture you have to right click with your mouse and select "Save As". Larger views are available by clicking on many of the images.

This is a must see web site – have fun exploring!

nā Karaitiana Taiuru

When Money becomes the drug, cont. from pg 11

He Oranga Pounamu, a Māori community development organisation, has been working at a regional level to ensure that Māori have appropriate access to prevention and treatment services for gambling. He Oranga Pounamu recently commissioned a report on a framework for the development of gambling services for Māori living in the Ngāi Tahu rohe and will

shortly negotiate with the Problem Gambling Purchasing Agency in an attempt to ensure funding is available to address some of these issues within Ngāi Tahu. Clearly the funding will not be adequate to meet all our communities' needs, however, it will be a start to develop a skilled workforce and ensure that Māori for Māori prevention and treatment service delivery options are available. ▀

Glossary of terms (Poroporoaki Auntie Kera Browne)

I takata mana / I wahine mana Paid when storms accompanied the death of a chief, chiefly woman; meaning nature was voicing his prestige.

Ono The Kāi Tahu name of the month of October.

Kā tamariki ā Hine-aroaro-te-pari The children of Hinearoaro-te-pari; a proverbial allusion to echoes

Te whatu kura a Takaroa A saying that was used as a figurative allusion for a woman or girl of high rank

Kā aitaka a te Puhi Rere The descendants of the Puhi Rere; a reference for the descendants of Rapuwai

He wahine nui puku A woman of high rank

TAMARIKI MĀ

Kia ora Tamariki Mā
Check out our picture story
below and....be in to win
a cool
Tahu FM t-shirt

Summer is the time of the nor'wester.

Kei te taki te wahanui ki te toka, kei te tono atu ki te toka tō taki.
The north west wind bids the south wind to blow also.

In the game below the tamariki have some trouble with the nor' wester at their annual camp at the nohoka. Find out what happens by reading the story below. Then write the missing words on the back of an envelope with your name and address and send off to:

Tamariki Mā
Te Karaka
PO Box
Christchurch 13046 Ask your whānau to help you!

Te haerenga o te whānau Hapi ki te nohaka ki Hawea.
He tino kaha a Tāwhirimātea i te wā o te nohoka.
Ka takato ngā tamariki kei waho. He tino mahana te
Ka whakarongo ka waiata hoki ngā tamariki ki a rātou
Ka pānui rātou i ngā
Ka pupuhi mai a Tāwhirimātea. Ka rere atu te whareama o Tania. Auē!
Ka whai atu a Tania i a tōna
Ka tau atu te whareama kei runga atu i tētahi
Ka mau i a Tania te tī kouka me i whakawiriwiri anō i te
Ka makere iho te ka tau ki runga i tana mahunga.
Ka pai tēnā!

Glossary of words
(Ngā kupu)

Rā - Sun
Pukapuka - book
Whareama - hat
tī kouka - cabbage tree
Ngā Ripene - tapes

The Hapi whānau went to the nohaka at Hawea
The wind was very strong.
The tamariki were lying outside. The sun was very warm.
They were listening to their tapes and singing along,
and reading their books.
Along came Tāwhirimātea the wind and blew off Tania's hat.
Oh no! She ran after her hat.
It settled in a tī kouka/cabbage tree.
She shook the tī kouka.
The hat fell out and landed on her head.
Cool!

Meri Kirihimete!
Wishing all you tamariki out there a happy
and safe Christmas!