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

Ka pēhua hoki e wareware i a mātou te reo, te ahu, te kата, te kohete, te anero o tā tōtou tūau a Te Hapa o Niu Tireni. Ka pēhua e wareware tō māra, tō rākaiatitaka, tō kaha i mus e te mura e te ahī, i roto i kā pakai mō tō tūau iwi. E kore e taea. E kore e taea.

How could we possibly forget the voice, the presence, the laugh, the groans and the tongue of our tūau of Te Hapa o Niu Tireni? 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 ataka a te Pūhie Rere, e te wahi ne piku, kua tā kē te aroha. Te nui hoki o kā tapaipu i wahi iho nei e ōu wahi. Aunty Kera, maumaharataki, maumokopuna, me te iwi whānui te whai nei. E moe tūau, ka noho te maumaharataki o tā tōtou Aunty Kera hai piraka kakau, ka o mātou whatumanawa, i roto i tētē rā, ā, haere ake nei. Moe mai rā i tō maua roa, e tūau e, haere atu rā, haere atu rā, moe mai rā.

To the descendant of Pūhie 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 tūau, the memory of “our Aunty Kera” will be our strength and remain close to our hearts in these days to follow, and forevermore. 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 and the time of the growlings we receive.

To the great line of our people, our grandparents, our leaders. Cast your eyes down upon your yearning, the laugh, the growls and the tongue of our Aunty Kera. Kā te tōtou kā mārama i tētē rā, ā, haere ake nei. Moe mai rā i tō maua roa, e tūau e, haere atu rā, haere atu rā, moe mai rā.

’Sleep now on your long sleep, oh Aunty, farewell, farewell, rest peacefully.

I wahine mana i te Ono, ā, puhia tōtou tātou katoa kua mahue mai nei e te hau a maua, o mokemoke, o Hina-karearea-te-pari i tō nuku o te whai ki tō tōtou tūau kua mene atu ki te pō. Kā te Whatu Kura a Takaroa, e kā e Kera. E hoki ki te wā kākā, ki kā rākiaha o ē tōtou ē tūau. Tō iho nei kō ōu kākā waa waa, kā whai o ē iho e o mokemoke nei kō wāhīkākā o Hēpē rātou ko Roimata. Kī tō tātou wahine toa, wahine rākiaha, ko koe tōtou tānā i te tēkō o mahara i te ao, i te po.

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 Hina-araroa-te-pari carry their cries across the land to our beloved tūau 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 homeland, 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.
Memories by her moko

Jane Ngahua Wards (née Martin) was the only daughter of Tiemi (Jimmy Kaik) and Iripel Marlene (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 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, dolly, handky 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 kihiki 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 Aunty 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 gravy 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. nana Tania Gibbons

Hera Katarina McKay – formerly Toms (née Dickson)

September 24, 1924 – June 10, 2002

Hera (or Kathe 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.
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 Poupanui 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 tipu. The worldwide premiere was recently held at Te Waipounamu House. A combined team of Ngāi Tahu staff and Department of Conservation staff pulled together the project and the video clearly reflects our partnership.

The second was the release of 30 Buff Weka on to Te Pekā Karaka (Stevenson's 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 Southern Island in the 1920s as a result of habitat loss and predation.

The survival of the sub-species (Gallirallus australis hector) 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 Rānuka 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 fulfill 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 Rānuka for which we received around six hundred responses. Following on from the survey, a series of focus groups were held throughout the rohe. The responses have been consistent - tribal members enjoy the publications and would like more.

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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 in your stories and ideas. Out of the 30 birds is:

Te Karaka, PO Box 13 046, Christchurch.

Meni Kirihimete and a safe and happy holiday to everyone.

Tahu Potiki, CEO.

Cover: Greenshine Hekei 30189, Timaru, a photographic work by Ngāi Tahu artist, Fiona Pardington. The hekei pouponary 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.
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 the 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 Papatūa Rūnanga recognised the significance of this first step in the settlement of Te Kererū (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 for pounamu sat with the Rūnanga Pounamu from Murikinui, 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 Resource Management Plan became operative. It is a public planning document to inform the wider community of the wishes and desires of Ngāi Tahu and other New Zealanders. The approach taken in the management plan also highlights the importance of Ngāi Tahu values in managing this taonga.

Kaitiakitanga

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 whakapapa 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 harvest levels for collection (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 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.

Manaakitanga

As the recognised day-to-day managers of pounamu, Kaitiaki Rūnanga have the ability to fulfil the responsibilities of manaakitanga to Ngāi Tahu Whānui. Provision has 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.

Whānauaktanga

Customary collection of pounamu by Ngāi Tahu Whānui is built on recognising 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 tīrangia wairua and being unrestrained 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.

Me tatou, a, me ka uri a muri ake nei

Tiakina he tino taonga Pounamu

Tiakina he tino taonga

Pounamu

Above: Te Huiahi Tōmānenga Pātaka Tātaiortua — ‘The pathway of the dew before the cloud of the early morning rain’

This 1300-pound Pounamu kiwhai (greenstone boulder) was found north of the Taramakau River. The finder Mr. Tony Mattland discovered the Pounamu kiwhai 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 taonga to Tony Mattland is symbolic of the relationship building process with the Whānau Pounamu kiwhai will eventually rest in the planned Marae at Ahurua as a māori stone. (Words by Hemi Meihana, photo by Tony Mattland)

Previous page: Bill Doland, Pounamu Management Officer
Ellison Reunion
n Edward Ellison

The descendants of Raniera Taheke and Nani (née Weller) Ellison are holding a reunion at Otakou during Easter weekend 2003, April 18–21. The connection with Otakou is through Nani Weller who was brought up by her grandfather, Te Matenga Taisano. Nikuru, mother of Nani, died while giving birth to her in 1840. Te Matenga fed Nani on cookies until a wet nurse was found at Karitane to suckle her. Her father, Edward Weller, who was a whaler, left for Sydney soon after her birth and the death of 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 (Weiler) and farmed her land at Otakou and Waikouaiti, as well as his own land at Waikanae. The many descendants of Poua Raniera and Tāua Nani last held a reunion at Otakou during Easter 1985. It was a great opportunity to meet whanaungatanga 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 pae pae. New wātāne (and time too) in the kitchens. Mokopuna, poumanu tāoka about their necks, warming up by the ahi kā. Old jewels wanting to be part of the new.

Whanaukatāka

It’s really what you make it, that’s what it is? Whanaungatanga 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.

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n Gerry Coates

Debut collection from southern poet

Kay McKenzie Cooke (Kākā Māmoe, Ngāi 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 Otāma 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 Glotis, the Listener, New Zealand Poetry Society anthologies and JAAM.

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Ngāi Tahu Wahine Admitted to the Bar

Congratulations to Mokopuna, poumanu tāoka about their necks, warming up by the ahi kā. Old jewels wanting to be part of the new.

Congratulations to Waihōpai Rānuka 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 Rānuka 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.

Ngāi Tahu Wahine Admitted to the Bar

Ngāi Tahu Wahine

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.

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...

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 anything. We've graduated through the generations, from card games and Mah-Jong with our mother and father's great-aunts; to bingo, house, 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 7pm every Saturday night. And if we need a daily dabble we can always do Keno, community fund-raising, sporting bet, slot 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 fading horses 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 should not interfere with their social or vocational obligations and they're likely to have 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 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 crises or difficulties. 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 1995 indicated that between 50,000 and 100,000 New Zealanders experience problem gambling. From 1997 to 2000, a total of 17,680 gamblers sought help, of whom 4387, or 24.8%, were Maori. On average, 60% were under 39 years of age and 41% were Maori women.

New Zealanders are gambling away close to $1.5 billion a year, six times the annual police budget. Maori 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 Maori 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 Maori" was that 3.6% of the Maori population would have a problem some time in their life. 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.

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People with gambling problems affect the lives of at least five others — usually those closest to them. The research of people with gambling problems is likely to affect a group much larger than those affected with a problem.

A third of a problem gambler reports "our people use gambling as a drink that everybody uses. I've seen a lot of friends who are well known — they might win one day, next day you lose — scratchlotto, poker machines. Gambling goes right across the spectrum — from sauvauputini 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 day and then gambling for money to feed the habit."

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

A psychologist at the Problem Gambling Foundation reports that poverty and alienation are causing Maori, Pacific Island and Asian communities to gamble more than Pakeha New Zealanders.

Dr Sean Sullivan, a research director at the foundation, says Maori 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 Gambling 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 14% of problem gamblers in New Zealand were Maori or Pacific Islanders.

Most gamblers (59%) attending treatment services are male and most family/whanau 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.

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Celebrating a century

Ko Aoraki te maunga
Ko Te Ara a Kea te wai
Ko Rākaihautu ko Paikia nga tāngata
Ko Uruko, ko Taikimigā ngā waka
Ko Waitaha, ko Ngāti Māmoe, ko Ngāi Tahu, ko Pakeha ngā āti
Ko Jane Mere Arnett taku kaumatua
Ko John Arnett, ko Norma Arnett ngā mātua
Ko Christopher Anderson Arnett taku ingoa
Tēnā kōrero, tēnā kōrero tēnā kōrero katoa

With this introduction I paid tribute to my Taua, 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 tupuna and that of future generations.

Jane Mere Arnett is the great-granddaughter of Mere Wehihore and James Leader, Harerene te Aru and John Arnett, two women of Ngāi Tahu Whānui and two Pakehā whālers 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 Wai potamou.

As the beneficial owners of three titi islands, Poumata, Rerewhakaupoko and Papatea, my kaumatua spent 50 years harvesting the titi. He witnessed great changes in living conditions and technology regarding the harvest of those birds, from fern-thatched maimai shelters and kelp poho, to tin-roofed huts and plastic buckets. As Jane's son Peter Arnett pointed out, one of his relations in Auckland, summed it up for me.

During her long life my Taua was always a source for those whanau who seek information about their tupuna. 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 Tātua to life, it was you that I learned of my Leader—Arnett great-grandmother and great-aunts, you who introduced me to my mother’s southern cousins and you who opened the door to my Whata, Kati Māmoe, and Kāi Tahu whakapapa. The gratitude that fills my heart I send to you."

I couldn’t have said it better myself, Tātua.

My grandparents visited us frequently and I have fond memories of them visiting my school in North Vancouver, British Columbia, Canada, where they spent an entire afternoon entralling my teachers and fellow students with stories of our Ngāi Tahu heritage, insisting 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 Taua was always a source for those whānau who seek information about their tupuna. 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.

Another event that came 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 Tamatea. At the very top of this hill is a flat rock where we would sit and eat our lunch. Then the big event... we would fix a piece of cloth to a large stick and drive it into the ground. This was our flag. Tired, scratched and sore 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 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 Tātua 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 a lot of laughter in the Post Office. Tātua 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 Toahiwi in 1935 to Tātua 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 Toahiwi and Kaiapoi were very enjoyable.

As a teenager I can remember busing loads of people coming to Toahiwi 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, grand and smashed into the jetty. It came to an end at 12

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 at Cass Bay in which were big long-horned steers—ugly looking wild beasts that I didn’t like, and many times I just about ran my legs off.

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As a teenager I can remember busing loads of people coming to Toahiwi 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, 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.

When Dick returned after three years in the Middle East cont. on page 311
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, Makore Kiriti, Makore Ruia and Warna Ruia. 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 (Karahouria Porirua 1336), whose mother was Hinipaketa, chieftainess of Ngāti Kahungunu. This descent was from six firstborn generations from Taranaki, all of the Ngāti Kahungunu migration to Hawke's Bay. She also descended from nine firstborn generations from Te Aomatarahi I, the Ngāi Tahu chief who led the Taranaki migration. Six first-born generations from Kahutapere's 2nd of Ngati Kahungunu also converge in this descent, which culminated in the marriage of Hineipaketia, principal great-great-grandson of Te Aomatarahi I and Tauria, the youngest granddaughter of Tārāia I in the migration to Hawke's Bay. Six first-born generations from Kahutapere's 2nd of Ngati Kahungunu also converge in this descent, which culminated in the marriage of Hineipaketia, principal great-great-grandson of Te Aomatarahi I and Tauria, the youngest granddaughter of Tārāia I in the migration to Hawke's Bay.

John's great-grand uncle, Raniera Te Iho-o-te-rangi, a chief of Ngati Rakaiwhakairi, is first on the list of original settlers. Through his father he descended from Captain James Parker, a whaler and Captain Parker's wife Riria Taihekeheke (Karahouria Porirua 1336), whose mother was Hinipaketa, chieftainess of Ngāti Kahungunu. This descent was from six firstborn generations from Taranaki, all of the Ngāti Kahungunu migration to Hawke's Bay. She also descended from nine firstborn generations from Te Aomatarahi I, the Ngāi Tahu chief who led the Taranaki migration. Six first-born generations from Kahutapere's 2nd of Ngati Kahungunu also converge in this descent, which culminated in the marriage of Hineipaketia, principal great-great-grandson of Te Aomatarahi I and Tauria, the youngest granddaughter of Tārāia I in the migration to Hawke's Bay.

Through his grandmother, Ruia Ihakara, John has links to Ngāti Taiwhakaha and Ngāti Kahungunu as well as Ngāi Tahu, with Ngāi Takoka being the prominent hapu. John's great-grand uncle, Raniera Te Iho-o-te-rangi, a chief of Ngāti Rakihakahairi, is first on the list of original owners of Wairarapa Moana and many other whānau are also listed.

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

He also has ties to the Whakaukau Whakaua whānau by the marriage of his grand-aunt, Te Rina Ihakara, to Ihaka Whakaukau and through his grandmother's second marriage to Heihe Whakaua.

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 (Tārangarua) where he fell over a bluff. He 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.

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 Rapaki, a journey of some distance and would stay with his cousins, Robert and Raukura Gillies or the Huiana 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 Bill Parker on their farms before getting a job in a cheese factory. While at the "Waikā" factory with his brother Hillary, he won awards for his cheeses. He also worked with brother Bill 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, Aultbrooks 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 make himself scarce before a big match and he would get someone else to do his playing 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 Whānau side at the English tour in 1939.

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, Hillary 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 rugby ranks of Canterbury rugby in 1998, playing for Sydenham before being named in the New Zealand Maori 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 Maori 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 Pontypool Club. Recently he has moved to Wales with his three children.
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 psyche myself for the many "experts" I had been giving 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.

People started to arrive and I could see some of them reading Te Kerei Moka, New Zealand. I sat down and waited for my turn to speak. I could read people's minds as they looked at me. "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!"

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 McKay, 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 welcomed 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.

The motivation for Nga 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 fulfillment 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 women 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. Nga 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 and confidence in their own way and in their own home.

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Tapa Whā is about helping women to build self-esteem and confidence in their own way and in their own home. Of course what follows is the next generation - people with personal stories to tell and also positive Māori and Pākehā role models - sportspersons, 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 Nga 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.
Becoming a DoC Ranger

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 weld 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 of 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 and provides a chance to join DoC's ranks in a number of roles.

The programme is nearing the end of its third year; and is enjoying major success integrating well-trained, motivated graduates into the field. These include jobs like pest control of possums and stoats, and in tree 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 do a further two years training. "Last year 21 (students) that started the course 18 are working for DoC," Scott says.

For Melanie, who moved from Southland to the Nelson region 18 months ago for the course, the course has opened up many opportunities. "I could 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. She says she would recommend the course to everyone and anyone, and that it has inspired her and helped her realise the opportunities available with DoC.

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

For more information, you can contact the Nelson Marlborough Institute of Technology, phone (03) 544 7796, or Scott Nicol at DoC, phone (03) 464 9326.

The Department of Conservation's "Conservation Corps" run out of Otago DoC office is also an excellent stepping stone for the Trainee Ranger Programme. Contact Jessica McVeyach at DoC, phone (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 DoC Listings Manager, 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 internet access, computers and video conferencing.

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 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 affiliates to Wairewa Rōnanga and is an active rōnanga member, where he sits as a director on the rōnanga's company board and enjoys participating at the monthly rōnanga meetings.

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 and are paramount in making the Boardroom what it is today.

Mike’s vision for the Boardroom was always working on the next good idea.

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NGĀI TUHAU
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 to register all those people interested in increasing their proficiency in the language, to encourage 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 intergenerational 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 why we intend to focus our energies on the growth, development and the sustainability of te reo within 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 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 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 whānau 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 Maori language learning tape/CD and booklet and are offering those Kai Tahu families who are interested in increasing the use of reo within their home the chance to access this resource for free charge of NOW.

It's called Ka Ipopo te Manu, and is the first part of an overall series called Te Hō 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 Hō o Moho please contact the Puna Reo on 0800 KAITAHU, or fax us on 03 374 5964 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 whānau, profiles on KMK whānau, pānui and lots, lots more – it's 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 'Tenē Koe'.

Kotahi Mano Kāika, Kotahi Mano Wawata

Murihiku Māori Sports Awards

The second annual Murihiku Māori Sports Awards were held at Murihiku Marae on Thursday October 17.

There 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 Advisor for SPARC (Sport & Recreation New Zealand). Dallas has played with Hurricanes, the Crusaders and the New Zealand Sevens teams over the past 14 years, playing for the NZ Sevens Team since 1993 and in 1999 represented 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 representative, Judge Moran and ex-All Black Norm Hewitt.

Among the highlights on the night were the winning speeches 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, as well as promoting 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:

rangi tāne, rangi tāne, 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)

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 children's 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 by heart and then sing it to your heart's content whenever you can – it may be in the shower, while washing the dog, or on stage. But watch out for the neighbours. They may get the wrong idea if you are yodeling 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 rākia hand.

Karahiwia Kāi Tahu – Give it a go Kāi Tahu and get into te reo.  ""
The overall winner on the night was Jackie Buckle-Gray who received lights, 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 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 Buckle-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.
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 Tauriia 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 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.te.tapua.co.nz – check it out.

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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.

Contact Information
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**AWARDS AND SCHOLARSHIPS**

Te Tapuae o Rehua has a number of awards available for Māori tertiary students attending one of our partner institutions in a targeted course of study. The value of each award is $2,000.

Rangatahi Māia
Two 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.

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HĪKOI POUNAMU K I 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 hikoi. 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.
Obituary - Mrs Pratt - Codfish Island, continued

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 of an 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: Tutukawa, Te Atawhina, Kapohake, Te Uhatu, Tuke, Tahuna, wharetu, Pipi (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 Rivet 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 Dye (Sandy Point), Riverton, and at Orakau, Stewart Island. In 1855 she married John Pratt, 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 console with the bereaved and to extol the character of the departed.

Two of her own children, namely, Mrs Whitlelock, 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. Peakeura, assisted by the Rev. Drigg, 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 1 p.m. passing through Riverton about 3.30 p.m. for the Riverton Cemetery. Friends please accept this (the only) intimation.

C.E. Johnstone, Undertaker.
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 overproof 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.

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.

Ahakoa ... cont. from page 9
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 immersion Māori studies course learning te reo, tikanga and kapa haka.

"That was awesome, as after years of wanting to learn 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 total in Nelson where she heard about the food technology course in Palmeton 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 looking 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 and testing ingredients available in Japan, investigating different ways of packaging (glass, plastic or canned), deciding what form the product will take (raw, cooked or pasted), 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-tests abroad. While in Japan, Kina, or ‘uni’ as it is called in Japanese, 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 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 have a good prototype when she makes her presentation to Ngāi Tahu Seafood.

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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.

Rangatahi on the crest of the wave

Nukuroa Bevan Tiritikatene-Nash has been described in many ways over the years, but the girl who will stick out most, and is time and time again proven is “passionate”. He is passionate about his whanau, 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 Wapounamu with his whanau and being inspired by kind hearted people with knowledge of his whakapapa and whanau.

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 Mori National Champion
- x2 Runner-up New Zealand Champion
- x4 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

Tawhiri Taunga (overseas experience)

In June 1997 an opportunity arose for young Ngāi Tahu wainana Janine Gemmill 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. On 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 helping 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 Gemmill 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 powhiri. 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 Ratongongan group and background music to utilise their music. 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.

Panel Maori Gemmill
Cecileah Win

Ngati Tahu Dietitian Cecileah Win was recently awarded the prestigious Ministry of Health Dr John McLeod Scholarship for excellence in Maori 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 Ngai Tahu to support her in completing her Bachelor of Science (Human Nutrition) degree and a postgraduate diploma in Dietetics (conferring with Distinction) from the University of Otago.

Cecileah is a descendent of Mahara/Piaka through her mother, Natalie Win (nee Allan). She belongs to the Mason whanau from Waikato/Ngati Raukawa (Ngati) and currently provides nutrition and diabetes services at Christchurch Health (West Coast).

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 diabetic 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 Rāwahi Family Care in Christchurch where she can discuss nutrition and healthy lifestyles with her clients, kāinga ki te kānoi.

When asked about the future, Cecileah states that she wants to “have a strong focus on public health and the Māori community and whānau in Christchurch to help achieve optimal health through healthy lifestyles.”

A young Melanie when she joined the army in 1986

Captain Melanie Cochbain

Melanie Cochbain (Ngāti Māmoe, Tūmatukōkiri, Ngāti 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. With the rank of Warrant Officer Class Two she was promoted to the rank of Warrant Officer Class One within the Defence Force, reaching the rank of Warrant Officer Class Two by the time she was 30. With the rank of Warrant Officer Class Two she was promoted to the rank of Warrant Officer Class One 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 Senal 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.

Book Review

He Tipua – The Life and Times of Sir Apirana Ngata

by Rangani 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", "reverie of a race", "a giant in our history" and "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 glories and feeding incomplete suggestions. He pōkōhī Uemukō i tō tāi – 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 others 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 valuable contributions of non-Māori writers such as Jamie Belch, 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 the University of Otago. 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 about just about all of it – especially the long period as Minister of Pākeha Affairs 1935–1945.

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 whakairo, and he realises that he is being alienated from his culture and so he takes two years out from his (Pākeha) studies to reinforce his Ngāti Porou tanga.

Then he becomes the first Māori university graduate (1893), from Canterbury, and the second Māori lawyer appointed to the Bar (1897). (The first was T.R. Ellison from Ōtaki 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 extraordinary”.

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 (p. 383–4).

At other times it is repetitious, a rigorous editor (and proofreader). Poor Ngata’s “doggedness” (pages 175, 190 and 206 – at least) becomes overly repetitive.

It is not clear whether Ngata ever returned to Te Waiapounamu after his university years. Interestingly, though that in his recruiting waiata for the Māori Battalion that he distinguishes Te Waiapounamu from Aotearoa (p. 187).

After the 1940 Centennial he recommended to Cabinet that the carvings done for the Centennial house be made available to Te Ati Awa (p. 351). A pity also, that the editor didn’t note the legal boundary of Ngāti Tahu (see map, p. 92).

Much of what Ngata did can be understood by his acceptance of his own ‘doggedness’ (pages 229–30). The big question though is why Ngata was so careless with his land development schemes. Walker says Ngata “understood power and how to use it” (p. 256) – 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 way of doing business was 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 nana 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 Rakiriri 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.maiorart.net

Website Review

Firstly, an opportunity to customize your computer desktops and presenters 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 and 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.maiorart.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 freeware 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.

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 Aunty Kera Browne)

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

Ono The Ki Tahu name of the month of October.

Kia tamariki kia Hine-aroaro-te-pari The children of Hine-aroaro-te-pari; a proverbial allusion to echoes

Kia whakarongo ka waiata hoki ngā tamariki kia a rātou Ka pānui rātou i nga pupu maia a Tawhiririmitea, ka reite atu te wharema o Tania, Auel Ka whai atu a Tania i a tōna Ka tau atu te whareema kei runga ati i tētahi Ka mau i a Tania te tō kouka me i whakawhirihirangi i te Ka makere iho te te kauki te whare te tōmanu, twáhi ngā pawa i a Tania, Auel

Ny Karahuman Takoru

Ka whai atu a Tania i a tōna

Ka pānui rātou i nga pupu maia a Tawhiririmitea, ka reite atu te wharema o Tania, Auel

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