

te Karaka

THE NGĀI TAHU MAGAZINE MAKARIRI/WINTER 2003



0800 Tahu Update

**Are your details correct
on the Ngāi Tahu Tribal
Register?**

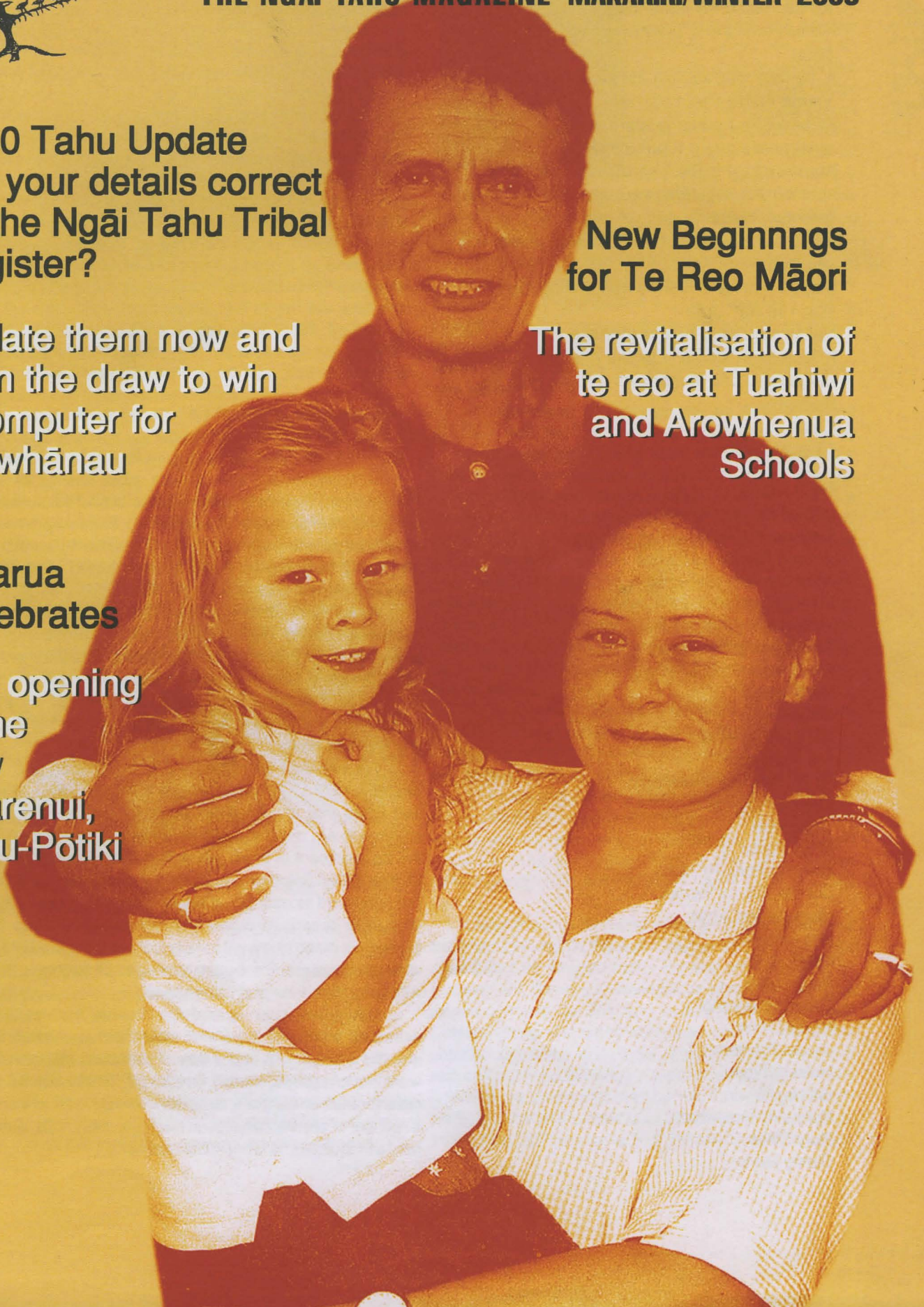
**Update them now and
be in the draw to win
a computer for
the whānau**

**New Beginnings
for Te Reo Māori**

**The revitalisation of
te reo at Tuahiwi
and Arowhenua
Schools**

**Awarua
Celebrates**

**The opening
of the
new
wharenui,
Tahu-Pōtiki**



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

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

Ngā Mate

William Apirana Whaitiri
Tamatea Parata
George Ellison
Allan Lennon
Mary Bannister
Vera Tumarū
Tinihineweta Tirikatene
Paul Trainor
Hana Boulter
Janice Ruru
Bobby Allen Amai
Joe Karaitiana
Te Oti Pita Mutu Hopkinson
Thomas Tauwhare
Tama Tipa
Brent Poutu
Marama Paris-Reihana
Donald Taiaroa Tamati
Monique McClaren
Hori Graeme
Brent Poutu
Bill Sargent
George Pikorangi
Bruce Urwin
Jacqui Proctor
Noleen Pitama
Bill Hopkinson
Ruapuke Templeton
Rory Stiles
Sonny Marie

Aroha Maria Poharama (Ari) (24 October 1946 – 14 February 2003)



Aroha Maria Poharama (Ari) was the only child of Andrew and Mawhetu Poharama (née Solomon). Following the death of her mother when she was nine months old, Ari went to live with her grandparents, Rangi Wawahia and Miriama Te Ahipuia Solomon (née Beaton), in Ōaro.

As a child she attended Ōaro Primary School and then Kaikōura District High School, before completing the remainder of her secondary school years at St Joseph's Māori Girls College in Greenmeadows, Napier. Although she was an excellent scholar, homesickness was her constant companion, and as soon as she had completed her studies she returned home to Ōaro.

Ari remained with Mum and Dad Solomon until their deaths in 1977. Living with them she learnt the values, tikanga and kawa that she lived by. Whānau was of paramount concern to Ari, and the death of her grandparents also saw the disbandment of those grandchildren that were raised by Mum and Dad Solomon. Ari found this loss extremely difficult, but continued to maintain a connection with these children who held a special place in her heart. Following Dad Solomon's death she went to help look after her brother Bill's whānau for six months, before moving to Christchurch to live with her sister Jane and her whānau.

Four years later Jane died of cancer but not before extracting a promise from Ari to look after her children. This she did willingly. Ari had a way of collecting children; they were never spoiled, merely well loved. Technically Ari was not a mother – an aunt or a taua, but she claimed the hearts of a number of children who loved her regardless. This, outside her faith in Jesus, is what sustained her.

Adelaide Nuku Tamahana Shepard (Nanny Bluff) (1910 – 2002)



Adelaide Nuku Tamahana Shepard was born in 1910, the seventh child of eight, to Phyllis (née Spencer) and Thomas Shepard. At the age of 92 Adelaide was a personable lady who still had a twinkle in her eye and an energetic spirit that impelled her to get on and do whatever needed to be done and to do it properly. Adelaide lived in the family home in Barrow St nearly all her life before

moving to the Bluff council flats for a few years. At the age of 91 she moved to Peacehaven Resthome in Invercargill.

Adelaide was the oldest living descendant of the Spencer family, great grandchild of James Spencer the first European settler of Bluff and Meri Kauri from Ōtākou Heads. Hers is a heritage rich in lore with an extensive whakapapa. Adelaide was surrounded by extended family all her life; at one stage everyone living in Henderson St was related.

At the age of 14 Adelaide started cleaning house for Guy Waddel, working for him for several years. However most of the Bluff community will remember Adelaide as the assistant midwife at the Bluff Maternity Home (now known as the Bluff Medical Centre). Adelaide started as an aide to Sister Casey in 1931 at the original Maternity Home in Bann St. She spent 40 years delivering babies many of whom were familiar to her. Two generations of many families were brought into this world with Adelaide's assistance. After the maternity home closed Adelaide remained as caretaker for two more years; then, with life going full circle, she returned to assist Guy Waddel and his sister Lizzie for several more years, before retiring.

Having never married, Adelaide led an extremely busy life, raising her sister Louisa's five children after her untimely death in 1937 – effectively a solo mother whilst still working fulltime. With the sad loss of her brother's wife, she took on the responsibility of three more children, the youngest only eighteen months old, and raised them as her own. Her generosity of heart knew no bounds and there were several other children she gathered up, nurtured and found room for in her home, throughout the years.

Adelaide was for many years an active member of the Māori Women's Welfare League in Bluff. She was awarded Life Membership for her comprehensive involvement. Never idle, Adelaide crocheted, knitted and sewed right into her 90s, and as part of the Bluff Senior Citizens group she could always be counted on for her contributions to the sales table, raising money for the club with crocheted butterfly clips, bookmarks and ties. In 1976 Adelaide, as an original member of the Bluff Basketball-Netball Club, cut the cake to celebrate the 50th Jubilee. In 1992 at the 125th reunion of Bluff Primary School, Adelaide

Ari was a person of the utmost integrity. She was a tireless worker for justice for Māori in keeping with Te Titi iti o Waitangi, as well as for other indigenous peoples throughout Moana-Nui-A-Kiwa. She achieved a reputation for excellence in the facilitation of social and cultural structural analysis. Such workshops were run for the staff and management of Catholic Social Services of the Christchurch Diocese. Due to her skill in facilitation, her insights as an indigenous woman and her deep spirituality, Ari was highly sought after to lead analysis workshops locally, nationally and throughout the Pacific region.

One of the main roles Ari filled was as an assistant in the Ngāi Tahu Tribal Archives. This was a position she enjoyed and had great enthusiasm for traversing the history of her people. She had a special excitement as our claim to the Waitangi Tribunal was researched and presented. Ari was a tribal person to the core. Her people and their future were of prime importance to her. This motivation saw her use her networks to obtain one of the first cheques presented to Ngāi Tahu, from sources outside of the tribe, to fight their claim. It also saw her write a detailed analysis of her concerns regarding the direction the tribe was taking. Ari presented her concerns to the Ngāi Tahu Trust Board, and tabled the analysis. This was done at considerable cost to Ari, both on a professional and personal level, and saw her position restructured out of existence. Ari then filed and won a disputes claim against her employer.

Throughout her life, Ari filled a number of other positions. She was Secretary of the Kaikōura Māori Tribal Committee and Te Rūnanga o Kaikōura. She filled this role for several years, having been put into the position by her grandfather. In 1984 she worked as a facilitator of cultural and social analysis for the Asian Cultural Forum on Development. This work involved dealing with a number of people from different cultural backgrounds throughout the Asia-Pacific region.

Through the 90s she was appointed to a number of varied positions. These included: Alternate Delegate to Te Rūnanga o Ngāi Tahu as the representative of Te Rūnanga o Kaikōura; a trustee of the Kaikōura Centre for Continuing Education Justice of the Peace; an Advisory Trustee of the Pacific Conservation and Development Committee; Chairperson of the Kaikōura Safer Community Council; Māori representative on the Southern Regional Domestic Violence Panel, Canterbury's delegate on the Regional Māori Health Committee of the Southern Regional Health Authority; expert panellist in the field of Social Justice to set up NZQA Unit Standards.

From 1985 Ari was Assistant Manager of Te Tai o Marokura Health and Social Services.

To conclude, Ari was a woman of great integrity and truth and had a vast knowledge and work history in terms of tribal affairs. She also had a highly developed sense of analysis out of which she operated in all her relationships, whānau, hapū, iwi, church and social. She valued her fidelity to God, her identity as Ngāi Tahu, her trust in process as a means of functioning and her commitment to justice in all her dealings. Ari's belief in Jesus and her love of Mary were well known by all who knew her. She had an immense gift of faith that she willingly shared, and it is by this that she will always be remembered. ■

was once again called upon and acknowledged as one of the oldest past pupils present. In 1998 Adelaide was recognised by the Celebration of Southland Committee and received an award in appreciation for her services and achievements that brought recognition to the Southland province.

This lady was an inspiration to all women. Her numerous nieces and nephews, great nieces and nephews and great-great nieces and nephews, some of whom were more like grandchildren, are particularly proud of this amazing woman who led a varied and generous life. To cousins up North she was known as Nanny Bluff, and to everyone else, Aunt. She was a giver not a taker and no tasks were too big for her to tackle. ■

Mabel Caroline Robertshaw (née Pasco)
(17 June 1914 – 23 August 2002)

Mabel Robertshaw, the eldest daughter of Joseph and Mabel Pasco of Invercargill, was a descendant of Esther Pura and Joseph Antoni who established a household on Whenua Hou (Codfish Island); one of the first recorded permanent settlements in the south. Music always played a very important role in Mabel's life, which is not surprising considering the multicultural musical influences in her background.



When the two daughters of Esther Pura and Joseph Antoni settled on Bravo Island in Paterson Inlet, Stewart Island, Joanna with her Portuguese husband Manuel Goomes and Sarah with her American husband Dennison Urban Smith, they made arrangements to have a harmonium shipped to the island. Their children learned to play a variety of musical instruments and the youngest daughter of Joanna and Manuel, Mabel Goomes, became a very competent keyboard player. Records show that some of the older children later joined a group known as the Black Bird Minstrels who were always in demand as entertainers at weddings and other social functions in and around Stewart Island.

Eventually Mabel Goomes left Bravo Island and moved to Invercargill where she later married Joseph Pasco. Joseph, of Italian and Irish descent, not only played the cornet in Invercargill's Old Garrison Brass Band but was also an accomplished violinist. Naturally the entire family became involved with music. Mabel Robertshaw liked to recount childhood memories of the times when the Italian Opera Company used to visit Invercargill. On these occasions the Pasco house would be filled with music, pasta, seafood and mutton-birds. Other happy recollections were of trips with the extended family on the Pasco Brothers' fishing boats. Stops would be made to gather huge pāua and mussels from the rocks.

Formal music lessons for Mabel Robertshaw began at the age of five when she became a student of the Dominican sisters at Saint Catherine's school in

Invercargill. With her innate musical ability and dedication, Mabel gained the highest marks in New Zealand for grade VI thereby winning a Trinity College of Music scholarship worth 12 British pounds, which was enough money to pay for two years music tuition in those days. By the time Mabel was 17 she had passed her ATCL and the following year she gained her LTCL.

Versatility as a musician was one of Mabel's many attributes. Not only did she play and teach the piano, but she also studied the cello and played this instrument with the Southland Orchestral Society and as part of the family trio, with her brother Cyril as violinist and her sister Vicki on the piano. Later, after moving north, Mabel played double bass with the Timaru Orchestral Society. All the while there were dozens of aspiring musicians who gained a knowledge and love of music under Mabel's tutelage.

Mabel appeared to be tireless where music was concerned, especially when she became involved in this subject at various schools. For many years Mabel would leave home at 6.45am to teach music students at Timaru Girls' High School before their classes in other subjects began at 9am. During lunch hours and after school Mabel would be teaching again. There was the Timaru Technical College orchestra to train, choirs to conduct and always a stream of music students who came to her home. Music lovers aged from 16 – 80 attended her Adult Education evening classes at Timaru College where Mabel taught theory of music and music appreciation. Many of these people, including a woman in her eighties, continued with their lessons and went on to pass formal exams. When Craighead School for Girls offered Mabel the opportunity to provide lessons during school hours, she decided to make a change and worked there as music mistress until her retirement.

As a member and past president of the Registered Music Teachers' Association, Mabel enjoyed attending their meetings and conferences both in Timaru and other areas around New Zealand. In addition, several overseas trips were fitted into an already busy life. Bridge played an important role in Mabel's later years. With the same dedication to practice that she had applied to music, Mabel soon became an A grade player at the Timaru Bridge Club. After her retirement from music teaching, Mabel enjoyed introducing newcomers to the game.

Mabel will be fondly remembered for her generous contribution to the musical life of Timaru. After 35 years as church organist, Mabel finally retired at the age of 84. Such sterling service was recognised with a rousing farewell by the parishioners of her church and a letter of congratulations from the Prime Minister. However, Mabel continued to give her time freely for the service at the Timaru Hospital Chapel every month, for the Foundation for the Blind, for various rest homes throughout the district, and many other organizations that she had been associated with over the years.

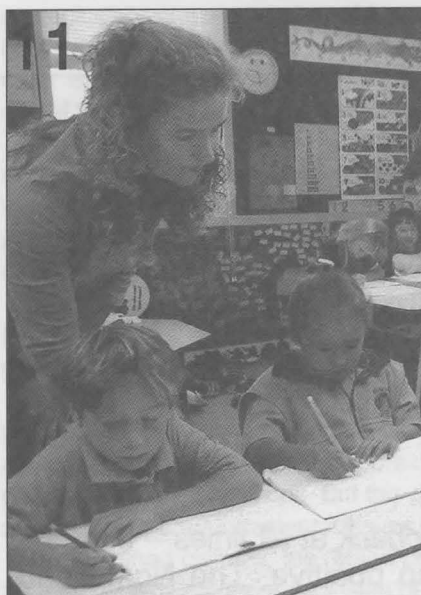
Despite the demands of this very active life, Mabel was a devoted mother, grandmother and great-grandmother who never forgot a birthday, was always delighted to have visits from the many members of her extended family, and found great pleasure in connecting with her past when attending Ngāi Tahu hui.

nā Marita Mora



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editorial

As we move towards achieving the outcomes of our long-term vision, Ngāi Tahu 2025 effective, accessible two-way communication is vital. As a people we are spread around Aotearoa and the world and it is not always easy to communicate with everyone in a way that they can digest but we are constantly working towards improving the effectiveness of our communication.

One of the key goals for the future is to increase the participation of whānau in tribal activities. It is our firm belief that if this participation can be continually expanded the protection of what is uniquely Ngāi Tahu – our culture, identity and language – is guaranteed.

In this issue of *te Karaka* we invite whānau to offer up their ideas of how we can communicate with tribal members (see advertisement below). We also encourage whānau to participate in the 0800 Tahu Update campaign (see p.7)

It is very important that we have your correct details so that we can ensure whānau are receiving tribal publications and keeping informed.

Kōrero Mai! Interact with Us!

We need your ideas on how you would like to interact with your tribe.

There are a number of ways that you can contact us with your ideas: email: gabrielle.huria@ngaitahu.iwi.nz, phone: 0800 524 8248 or send us a letter c/o *te Karaka*, PO Box 13 046, Christchurch.

We appreciate your feedback at all times – both the positive and the not so positive. The Ngāi Tahu publications are a voice piece for all tribal members – your stories, your panui.

Competition

For all those whānau who send in their feedback and ideas by Friday June 13 you will go into the draw to win a weekend trip to Queenstown for two. We look forward to hearing from you very soon!

Cover: Makarini (Mak) Pitama with daughter Alana and moko Simone. All three are currently learning te reo Māori at Tuahiwi School.

The Ngāi Tahu Perspective on Tertiary Education



FROM THE KAIWHAKAHAEERE

Earlier this year I delivered an address to the Tertiary Education Commission on the value of tertiary education from a Māori perspective and the need for us to participate fully within this sector as a Treaty partner

Ngāi Tahu recognised some time ago a need to plan strategically, across a number of key areas, in order to best meet those outcomes identified as integral to the wider issue of iwi development. Tertiary education was one of the integral outcomes identified.

For Ngāi Tahu, tertiary education is about access to future opportunities. However there is an inclination today for many to take too narrow a focus and to view the issue solely as one of access and participation. The result is a tendency to gloss over much deeper issues of quality.

An effect of this can be seen in the proliferation of tertiary providers, offering any number of courses, to even greater numbers of Māori youth.

Tertiary providers have interpreted the 'Māori problem' as being one of participation and have often responded to this by developing more courses and more places at tertiary institutions. But this solution slides too quickly over more fundamental issues of participation.

Examined critically, the 'Māori problem' is in fact an *effect* of a much larger exclusion of Māori across the knowledge economy. Problem identification, if it is not placed in a wider context or is not future oriented, tends to reflect the capacity of the moment to respond. The mainstream solution as we can see today is the burgeoning of an industry designed specifically to meet the needs of the 'Māori problem'

The result of this is the development of options for Māori kids that often fall short of iwi expectations, as well as the very down to earth expectations that all parents have for their children. A continued focus on the 'Māori problem', is in itself, a red herring that defers the possibility of an honest appraisal of the heart of the issue – exactly how, and when do iwi enter the wider debate posed by the *knowledge economy*.

The tertiary sector and the relationships that Ngāi Tahu is able to develop here, provide us with an opportunity to influence this debate from an informed position. It is the tertiary sector itself and not simply its content that invokes a sense of excitement for Ngāi Tahu.

Yet Ngāi Tahu has no aspirations to be another

passive recipient of tertiary sector programmes. Instead we would stake a claim as the key Treaty partner for all tertiary providers within the Ngāi Tahu takiwā. The partnership implied by the Treaty of Waitangi cannot be answered through increasing Māori participation in this sector, generally. These are objectives that all institutions need to respond to as a matter of general inclusion.

What I am suggesting is that Ngāi Tahu will not fulfil a statutory demand for Māori participation and representation. Instead, Ngāi Tahu will enter the knowledge economy as a stakeholder in our own right, as a specific entity whose participation is based on our position as the Treaty partner

Let us all take this opportunity to rid ourselves of the myth of Māori representation. It is a myth that ensures that Crown agencies never have to grapple with the reality of Treaty partnership.

Indeed, Māori representation is the popular "solution" for managing all manner of crises. It is a bottomless pit in which to dump a number of competing Māori interest groups, and guaranteed to silence any informed debate; a debate that would alert us to the fact that, 'representation' is simply a by-product of the need to control large groups of people, while at the same time, pretending to give them a voice.

Ngāi Tahu can only ever represent Ngāi Tahu, which is the same for other iwi groups. We will always exert our mana motuhake and refuse the comfortable space of Māori representation. Instead we propose the development of key partnerships based on a broad set of collective outcomes, that recognise the contribution that Ngāi Tahu continue to make within the economy – partnerships that acknowledge the diversity of Māori and the centrality of iwi to the development of this nation. This will of course require a commitment from the tertiary sector to avoid the seduction that 'representation' offers; to be prepared to relish the discomfort of a new partnership model whose aims are much broader than previously anticipated.

It is not knowledge of the issues facing the tertiary sector that we lack. What is missing is the collective courage to understand what we know, and to draw conclusions.

nā Mark Solomon ▀

Why did I ever think
That doing drugs was cool?
I stuck a needle in my vein
God I'm such a fool
If only just to see
What it would feel like
Four years of hell I got as well as that little spike
I never saw it coming
It wasn't thrust on me with force
Young, angry, independent
I guess nature took its course
My life it went from good to bad
And then it turned to shit
Couldn't see how drugs could be
The cause of all of it
My life I couldn't handle
I had nowhere else to go
Pawned everything, my wedding ring
My god I felt so low
Days turned into months, then years
Jesus what a waste
I didn't care, there was no fear
Just needed one more taste
A sick and wilting body
Was disintegrating fast
A choice to be made, or in the grave
Because it would not last
And though there was no cure for me
I think I've found a way
With methadone, I've found a home
To live in everyday
They say, "never trust a junkie" folks
Believe it, cause it's true
Been there, seen it, done it all
And now I'm telling you.

R.C.O. 2002

Information Sought Relating to Charles Chapman and Mary Chapman (née Haberfield)

I am compiling an account of the life of Mary Haberfield, the daughter of Meriana Tētē or Tei Tei and the shore whaler, Isaac Haberfield. This is the culmination of ongoing research over a period of more than 10 years.

Mary was born at Onekakara, Moeraki, North Otago. She was known by the married names of Mary Fortune and Mary Chapman. She had three children: William Fortune, Joseph Pike and Charles Chapman (Jnr).

I am attempting to contact any person or persons descended from Mary's marriage to Charles Chapman. Mary had only one child by Charles Chapman, this being Charles Chapman (Jnr). He married an Emma Archer.

To date I have compiled a draft account of both Mary and her first husband's lives. I have also compiled an account of the man who I believe fathered Mary's second child, Joseph Pike.

My draft work currently exceeds 72 A4 typed pages, inclusive of an introduction. Photographs and maps are yet to be inserted.

Whilst I already have some details relating to Charles Chapman my objective is to learn more about him, with a view to writing a more comprehensive account of his life. Accordingly, would like to contact any descendant of Charles and Emma Chapman as they may be in a position to add additional details or information that may have been passed down to them. My address is 45 Warwick St, Wilton, Wellington. I can also be contacted by email: sdonaldson@propertygroup.co.nz I am a descendant of Annie Pūtere Reynolds née Haberfield (Mary's sister) and Susan Pōkiri Donaldson née Russell (Mary's half-sister). Pūtere and Pōkiri are also the daughters of Meriana Tētē, Kaumātua No 493 Ngāi Tahu Blue Book.

nā Stephen Donaldson

Octogenarian celebrates turning 80

In November 2002 Beryl Gibson (née Stevens) celebrated her 80th birthday with a lunch attended by family and friends who travelled from near and far to participate in this special occasion.

Beryl's grandfather was Charles Samuel Stevens (Ngāti Māmoe), and was the youngest son of Irehapeti from Riverton. He became a Government surveyor and was sent to the Waikato to survey land after the Māori wars. Being Māori he was expected to get on well with the locals, but he was given a very hard time. Asthma forced him to move further north to work. He eventually bought land at Maungatapere. Here he established a jersey-breeding farm, married and raised 10 children, Beryl's father Kenneth being his third son.



Beryl on her birthday with her whānau (l-r). Sons David (Raj), Grant, daughter Annabel McGregor, husband John and son Steve

Descendants live throughout the country and overseas but many also still live in the vicinity of Maungatapere. Beryl left to teach in Hamilton 58 years ago and it has been her home ever since. Beryl is married to John. They have four children and eight grandchildren.

Update your households details on the
Ngāi Tahu tribal register

Send us your latest details and any of the
Gone No Addresses of other
people you know
and be in to **win a home
computer system** for the whānau
valued at \$3500

A booklet with the list of **gone no address
(GNA)** is enclosed with this issue of
te Karaka.

Even if your address is correct we still require
confirmation of your details. **Please complete
the enclosed form and send to:**

Tahu Update
Freepost 138618
PO Box 13046
Christchurch

Phone: 0800 824 887
(0800 tahu update)

Awarua



A cool and quiet Awarua morning greets the gathering outside Te Rau Aroha Marae for the opening of the new wharehau Tahu-Pōtiki.

Three hundred or more have set their alarms for the wee hours and now stand quietly talking in small groups waiting for the first signs of daylight and the call to walk onto the marae.

Earlier in the night it has rained, but none will fall to interrupt the day's proceedings. A huge bonfire behind the whare roars into life outlining the unusual shape of the whare and illuminating the sky, sending bright orange embers towards the heavens.

Mauriora Kingi conducts the karakia. For the first time the doors of the wharerau are opened to the public and we are allowed in to gaze on the splendidly carved and decorated interior

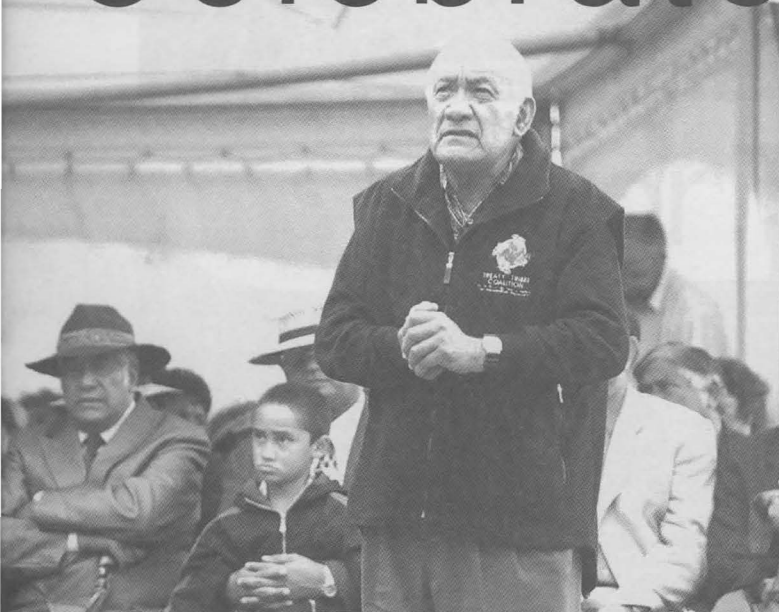
We file in and around the whare, surrounded by the tupuna wāhine of Murihiku standing tall and larger than life in their finery. Four stand sentinel back to back in the centre of the whare and eight more support the walls separated by the intricate tukutuku and whakairo panels that depict the stories of the region.

Outside the sun crests the horizon and the day Awarua Rūnanga has worked towards for more than 18 years has begun.

Many of the assembled have been in Bluff since the Ngāi Tahu Waitangi Day celebrations two days before. By mid-morning the numbers have swelled to more than 800 for the pōwhiri. Dignitaries from throughout Aotearoa are in attendance, the paepae reads like a "who's who" of Māoridom and the Prime Minister Helen Clarke takes her place among them.

Celebrates

AWARUA CELEBRATES



photos by Odele Stehlin

Whānau and friends cram every other vantage point and behind the scenes an army of volunteers works feverishly preparing kai for the guests.

One of the most precious guests at the celebrations is the old canteen truck from which the marae Te Rau Aroha takes its name. The immaculately preserved khaki coloured 1938 Ford was the life-blood for the Māori Battalion during World War II, supplying water and rations for the troops. Thanks go to the New Zealand Army for arranging such a taonga to be a part of the occasion.

By the end of the pōwhiri everyone had worked up an appetite and the smells of hangi, tīti and oysters beckoned. Two huge marquees and the wharekai were full of diners and no one went away hungry.

The wharenui Tahu-Pōtiki has taken more than three-and-a-half years to build and decorate, but its

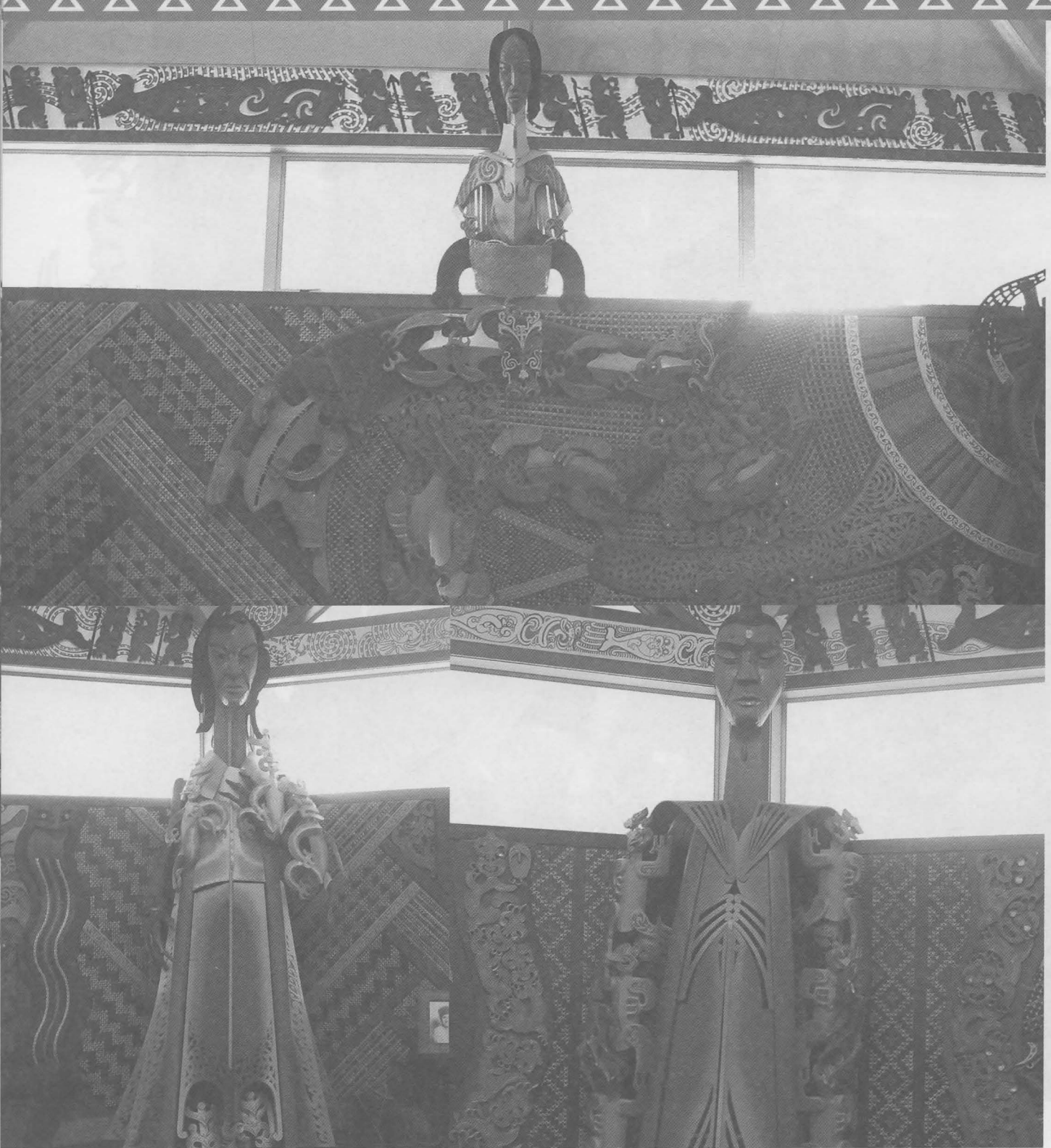
creation began 18 years before.

Hana Morgan, an active member of the Awarua Rūnanga and one of the many people that has driven the project from start to finish, says long before plans for the new whare were started the community had dreams of a new meeting house as early as the 1940s.

Largely the dream lay dormant, says Hana, but would surface periodically for discussion.

It wasn't until the 1980s that plans were drawn up for the development of the whole marae and in 1985 a new wharekai was completed. An ablution block followed and now 18 years later the heart of the marae is complete.

Thanks to the building of the new wharenui the wharekai has undergone a dramatic face-lift. It was used as practice for the artists creating the tukutuku panels, kōwhaiwhai and carvings.



Hana says that early on the rūnanga held wānanga for the community so they could become involved and also to give the “older folk” a chance to be informed and have their say. There was a fantastic response and the Bluff community got right behind the plans.

The project began under the expert guidance of master craftsmen Wiremu Solomon and Cliff Whiting, but sadly “Uncle Bill” passed away unexpectedly on February 9, 2001 of a heart attack while carving at the marae.

Cliff Whiting carried on the kaupapa and was an inspiration to all those involved in the project.

Dean Whaanga, marae project co-ordinator says Cliff was awesome to work with and encouraged people to learn and extend themselves during the long process

crafting the whakapapa and korero that adorns both of the whare.

Cliff was only supposed to be helping for a short time, but ended up staying for three years.

Now that the whare nui is complete rūnanga Upoko Sir Tipene O'Regan says it signals a new beginning for the Bluff community.

“What it means is that we now have a very, very high quality center for our tribal life in this place.

“The biggest sense is that the little community that I reside in now has the opportunity to make its next moves”

That next move is an early childhood learning center and kohanga reo for the marae and the people of Awarua.

nā Phil Tumataroa ▀

New Beginnings for Te Reo Māori



Tuahiwi School

Opened in 1863, Tuahiwi School has been a place of learning for generations of Ngāi Tahu and now, in the new millennium, the school is uniting some of those generations as they return to the classroom to learn te reo Māori.

At the beginning of this year the small North Canterbury school opened its doors with two new bilingual language classes and the weight of a community behind the initiative.

The classes have helped to increase the school's roll, added a new teaching position and created valuable opportunities for the community and parents to become more involved in the life of the school and their children.

"It's early days yet" says Lynne Te Aika, an active member of Ngāi Tūāhuriri Rūnanga and advocate of the bi-lingual unit, "but it's about creating opportunities for all ages to learn, and strengthening and building the capacity of our community."

Like Tuahiwi Marae just across the road, the school

is, and has been a corner stone of the community. Since moves were made to introduce the language classes there has been a groundswell effect, with huge support coming from all sectors of the community and other communities as well.

It was in 2000 that the Tuahiwi branch of the Māori Women's Welfare League did a survey of current and prospective parents at the school, to gauge whether they were happy with the level of bi-cultural content for their children.

Lynne says the survey showed clearly that there was a real desire within the Tuahiwi School community for a greater emphasis on Māori culture and language.

Illustrating this was the fact that a number of children at the time were being sent to schools outside the district that offered a higher level of bi-culturalism.

Despite the school having a Level III grading (31 50%) on the immersion scale, there has never been a class dedicated to Māori instruction or any teacher with

the training to take such a class.

Now with two specially trained teachers at the school, Rowena Higginson and Melanie Taite-Pitama, running junior and senior bi-lingual classes, it has a Level II grading which means between 51-80 percent of instruction is given in Māori in those classes.

Although the good work of the Welfare League wasn't acted on straight away, Lynne says now there has been a major shift, with a strong group of parents with five year-olds taking over the drive.

That drive has not only paved the way for the smooth introduction of the bilingual unit, but has also led to the beginning of an adult language course at the school, and is seen as a major step in helping build the language capacity of the community. On Monday evenings Lynne spends an hour teaching te reo to interested parents and public.

So now more than ever the families of Tuahiwi are



Junior School bi-lingual class at Tuahiwi

weaving the Māori language into the fabric of their lives.

Nowhere is this better illustrated than within the Pitama family. Three generations are currently at the school learning te reo, Makarini (Mak) Pitama, daughter Alana and five year old moko Simone, (pictured left).

Mak attended the school in the 1950s and spent nine years there before leaving as a 14 year-old. Alana went to the preschool at Tuahiwi and started at the school in 1981 and went right through, until the family moved to Rangiora, so she and her brother Mathius were closer to the high school and their sporting commitments.

Today Simone carries the family torch. She spent two years at the neighbouring kohanga reo and at the beginning of this year started in the junior bi-lingual class. Now she has been joined by her two preceding generations as the language weaves its magic.

Simone reckons it's "good" that her Mum and Pōua are learning Māori and likes to help them say the words right.

Together with about 20 other parents and adults Mak and Alana attend weekly night classes at the school.

"I never thought I'd go back to that school again" Mak says with a wry grin. "I thought I was past learning, but it's not a problem."

A turning point was at Christmas when Simone said karakia at the family dinner. It was a special moment and got Mak to thinking. "I thought, if she can do it, I can." Having the example of his moko and the night courses available at the school also helped make the decision easier.

Alana says it is a nice and relaxed environment that makes it feel safe to learn in. She works at the marae and says she



has always lived with the culture around her, but has never learnt the language.

Mak says both his parents were fluent speakers, but they weren't allowed to speak the language at school so didn't teach their children.

"Dad always said 'if you're going to make it, you're going to make it in the European world. The only time we heard Māori in the house was when they were saying something they didn't want us to hear' he laughs.

On the other hand Simone has been exposed to the language since she was a two-year-old at kōhanga reo and now everyday at school, and more recently at home with her whānau.

Alana says like her father it was trying to keep up with Simone at home that made up her mind to begin the night course.

While the effects are being felt right through the local community, nearby communities are also catching on.

Catherine Scott-Hewitt says she looked at other schools for her five-year-old daughter Grace, but Tuahiwi stood out and now she drives her to school from Woodend Beach every day.

"It feels like a family" says Catherine. "Grace gets to play with children of all ages, and her spirit isn't squashed. She does kapahaka and sings at home. It has given her great confidence."

"I get involved as a parent help and can bring my 3 year-old along. It's great."

Lynne Te Aika has moved from Christchurch to Tuahiwi to take advantage of the new learning opportunities for her two sons. She is currently living in Rangiora while she waits for a new home to be built on an acre property right next to the school.

She is the Kaiwhakahaere Māori at the Christchurch

College of Education and is happy that she can contribute her own education experience and background to the rūnanga and the community.

She says the initiatives happening at Tuahiwi are offering Ngāi Tahu the opportunity to reshape and reconfirm their identity.

"It's reconnecting them to their turangawaewae and re-establishing their whakapapa connections."

Sue Ross has been at the school for 14 years as the teaching principal.

"Since I have been here we have gone from one teacher and 16 pupils, to two, then three teachers and now four and a roll of 76."

That roll is expected to reach 85 before the end of the year, taking into account new entrants who are expected to start.

Sue says parents are choosing to bring their kids to the school because of the bi-cultural approach, the quality of the teachers, stable staff and the small class sizes.

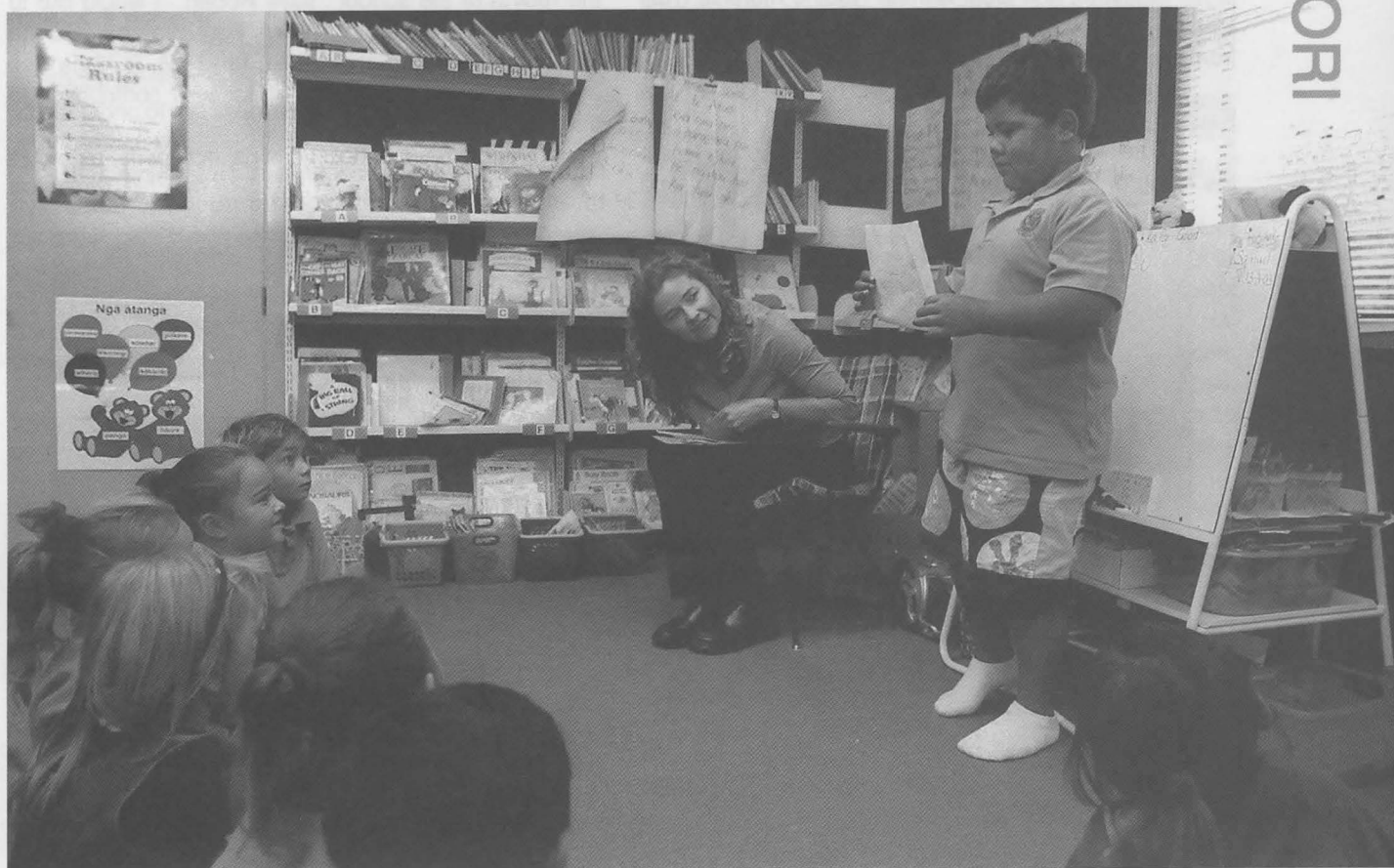
"There's a new breed of parents who are actually recognising that Te Reo Māori advantages their children intellectually, socially, academically and emotionally."

She says the Board of Trustees is also very supportive of the changes at the school and that can't be underestimated.

"There's been an acknowledgement that half our children are Māori and we haven't had that before. It's all very positive."

Phrases like "intergenerational transfer" and "reverse language shift" can be used to describe the flow-on effects of teaching tamariki to kōrero Māori. No matter how you describe it, the benefits for a community and a people become obvious. ▀

Story and photos by Phil Tumataroa



Show and tell in the bi-lingual unit

Arowhenua School

As principal Robert Clarke talks about the future, a new sign reading "Arowhenua Māori School" is being painted at the road's edge.

It's a sign of things to come, or more importantly, a sign that new things have come to the small South Canterbury School located one kilometre from the township of Temuka.

Just 18 months ago there was little talk of any future for the school. It was only a signature away from being closed by the Ministry of Education (MoE). The roll was down to eight and the Education Review Office (ERO) had completed several damning reports. David Ormsby (Waikato) was appointed as the Ministerial Commissioner to the Board of Trustees, to redirect the school's future and ultimately to try and prevent its closure.

Thankfully, to cut a long story short, through the efforts of David, John Mather and Scott Thelning (MoE), the Arowhenua rūnanga and the school's Board of Trustees, the 108-year-old school was kept open, re-staffed and had new life breathed into it.

The fight isn't over yet, but Robert (Waikato, Ngāpuhi), the new teaching Principal (since the start of 2002), is not the type of person to give up on the school, the community that wants it or the children who need it.

The roll is predicted to reach 30 (16 senior and 14 junior students) and local woman Nadine Murchie (Kāti Māmoe, Waitaha) has returned to her turangawaewae from the North Island to aid Robert in teaching the children.

Both teachers speak Māori and have taught at Kura Kaupapa.

"Traditional and contemporary Māori contexts are the focus of the children's education" says Robert, and

he wants to "normalize being Māori for them" without compromising a quality mainstream education.

He believes that in the past the school was cut off from the community, but now the doors are open for them to become involved.

"We would like to bring in the skills they (the community) have. We want to see the mana of the school restored. We are trying our utmost to meet the community and the parents' aspirations," he says. Robert lays some of the blame at the feet of the local media for not understanding the situation facing the school.

"We still have to contend with the local red-necked media that undo all the good work we are trying to do here. I'm sick and tired of someone else doing all the talking for us and espousing knowledge of anything Māori based on fresh air."

"We are the only Primary school providing any quality form of Māori education for a hundred miles in any direction of our school."

"We are not a static people, we are changing with the times. Allow us to control our own destiny," he asks "and that's to all the peoples of Aotearoa."

The school has recently purchased a van with funds donated by the rūnanga that is being used to transport pupils to and from the school.

It is also kept busy taking the children out into the community and lately they have been to inspect local rock art drawings, the ballet, orchestra, stand-up comics, computer road shows, other marae and schools, and even cooking classes.

An adult te reo class is now underway at the school and there are plans to build an early childhood unit on the grounds.

"There has been an awesome flow-on effect from the rebirth of the school" says Robert. "I would like to take this opportunity to thank Ray Watson, Donna Matahaere-Atariki, Gary Waaka, Tahu FM, Te Puna Reo and my wonderful support staff for their contribution to this rebirth."

"People have to believe in us, don't write us off". ▀
nā Phil Tumataroa



Arowhenua Māori School

When enough is enough! Breaking the cycle of Domestic Violence

nā Moana Tipa

Ko tāu hīkoi i runga i taku whāriki
Ko tāu noho ki toku whare
Ka huakina ai ko aku tatau, ko aku matapihi

Your steps on my whariki
your respect for my home
opens my doors and windows

It is a sad fact that domestic violence has become woven into the fabrics of our lives.

Whatever your race, religion, socio-economic background, or what side of town you were raised on, it is likely domestic violence has touched your life in some way.

The most unfortunate fact is that Māori top the statistics when it comes to the incidence and social cost of domestic violence, in what has been described as a 'culture of violence'

Studies tell us that the level of domestic violence amongst Māori is a reflection of the breakdown of the social fabric of the Māori way of life, prior to, during and after colonisation.

In simple terms this means the loss of social and traditional (whānau based) structures, systems of discipline and justice, the language, beliefs, values, philosophies and loss of identity.

Also, isolation through moving to urban centres means many Māori have been dislocated from vital support networks. Add to this hardships linked to low educational achievement, low incomes and restricted employment opportunities and you'd think the picture looks bleak.

The reality is that it is. And it has been for a long time, but behaviours of a lifetime take time to change.

Looking back at this small island nation of the South Pacific, we see that generations of us emerge from the sons and daughters of warrior races. And, however we care to look at it, many of us are likely to carry somewhere within our DNA, an instinct for survival against the odds of just about any circumstance.

It would stand to reason then that we might have as a nation, enough knowledge and common wisdom amongst us to confront and conquer the beast of domestic violence that causes us statistically to have some of the most violent homes on earth.

So how much do we need to know about domestic violence in order to make a stand against it? How much does it take until we've had enough? Do we recognise violence when it shows up; in our relationships, in the affairs of property, money, resources, in our thinking, words and actions and those of others?

When we comb through the increasing number of behaviours identified as domestic violence, every one of us is likely to have had an experience with one or more forms – as a witness, a perpetrator or a victim at some time in our lives.

A well-known domestic violence tool developed by the Domestic Abuse Intervention Project describes the cycle of abuse versus the cycle of nurturing.

The abuse cycle cites physical and sexual violence as a way of gaining power and control over another by use of coercion and threats, intimidation, emotional abuse, environmental, cultural, spiritual isolation, minimising, denying and blaming. It talks about using children, male privilege (or female), or in fact any means available to maintain position, power and authority over another

The nurturing cycle on the other hand, promotes emotional and physical security, self-discipline, the giving of time, encouragement and support, the giving of affection, care for oneself and trust and respect.

We all have our own definition of what level of behaviour we consider to be domestic violence. However the Domestic Violence Act defines it as violence against a person by any other person with whom that person is, or has been, in a domestic relationship. In this definition, violence means physical, sexual, psychological abuse. This includes intimidation, harassment, damage to property, or threats of physical, sexual or psychological abuse'

Regarding children the act says that, a person psychologically abuses a child if that person causes or allows a child to see or hear the physical, sexual or psychological abuse of a person with whom the child has a domestic relationship. Or secondly if they either put the child or allow the child to be put at real risk of seeing or hearing that abuse occurring.

Incredibly in a NZ study of 1,000 battered women, 70% of their children were also abused. And from interviews with these children, researchers found that almost all of them could remember and describe detailed accounts of violent behaviour that their mother or father

never realised they had witnessed. Hence the cycle continues.

Research suggests that up to one in four women in New Zealand experience abuse during their lifetime and that half of adult female murders in this country are the result of intimate partner assault.

This on-going culture of violence is impacting negatively on all aspects of our society and, as with a number of social issues, the incidence and impact is greatest for Māori.

Many programmes and services have been developed over time to deal with the issues surrounding violence in the home, some of which have proved to be hugely successful.

A kaupapa Māori approach to domestic violence has proven highly successful and participants say that important aspects of the programmes are about being listened to, not being judged, being accepted and being able to share their experiences with other Māori women who have had similar experiences.

One such programme is He Taonga te Mokopuna, focusing on the needs of children three to eight years of age who have witnessed domestic abuse.

Its philosophical base is built on the principles and strands of Te Whāriki, the national early childhood curriculum statement of Ngā Honotanga, Whānau-Tangata, Kotahitanga, Whakamā.

Three kaupapa Māori service providers – He Waka Tapu (Stopping violence services for Men), Te Puna Oranga (sexual abuse counselling) and Ōtautahi Women's Refuge collectively deliver 'Wahine Whakaoho' a 10 week self-development programme for Māori women. While the programme focuses on well-being, it also identifies forms of violence along with strategies for the safety of women and children.

So, who are the organisations providing ground based support locally and across Te Waipounamu? In the early 1970s, networks of dedicated women – Māori and European – set up refuges in their own homes.

One of the first houses was established in Dunedin and shortly after Christchurch Women's Refuge opened in Canterbury. Ōtautahi Women's Refuge for Māori women and children was established out of that in 1989 and still maintains a working relationship with all three sister refuges across the city.

The National Collective Institute of Women's Refuges (NCIWR), based in Wellington, supports 54 refuges across Aotearoa, 11 of which provide kaupapa Māori services to Māori women and children. Eleven of about 13 South Island refuges are affiliated to the national movement. Ōtautahi Women's Refuge is the only kaupapa Māori service operating in Te Waipounamu.

Services across the country offer a 24 hour 7 day per week crisis line for emergency counselling, pick-up and referral to specialist agencies, a safe residential house advocacy and support with medical assistance, protection and custody orders, benefit management and a range of training, education and follow-up programmes for women and children.

In Christchurch alone, an average of 119 Māori women and 98 children utilize refuge residential services annually, and more than 150 Māori women each year

receive support in outreach services across Canterbury.

Training and education programmes for women and children include 'Wahine Whakaoho' which runs three 10-step programmes annually. It is free and a woman's only obligation is a commitment to completing the programme.

The flagship of Ōtautahi Women's Refuge is their Children's Specialist Pilot Programme established in 1998 to provide education and support to boys and girls 9 – 14 years of age who have experienced domestic violence. There are four marae based programmes delivered annually, each for a duration of 36 hours.

As refuges become more visible within their communities, associated networks of specialist agencies will play an even greater role in the bid to reduce domestic violence.

In 1994 the cost of reported domestic violence to the New Zealand economy was conservatively estimated at \$1.2 billion. The cost to Vote Health was \$140.7 million and the cost of health services directly borne by victims was a further \$16.5 million per annum.

Children have a right to be safe:

Ministry of Health statistics reveal that in 1996, 18 children under the age of 20 were killed by injury purposely inflicted by other persons.

A nationwide study found that 75% of children in Women's Refuges who had witnessed the abuse of their mother showed behavioural problems severe enough to require specialist assistance.

Children and youth who have been abused or neglected at home are more vulnerable to other types of abuse, especially sexual abuse. A child abuser has an average of 50.2 victims. Psychological and verbal abuse also damage children. Effects include acute feelings of loss, anger sadness, confusion, guilt, shock, fear insecurity and the risk of self-mutilation.

A child's intellectual, emotional and psychological ability is shaped by what the child sees and hears, and how they make sense of it. Experiencing and witnessing abuse prevent children from reaching their potential as adults.

Children are reported to move into one of four coping mechanisms, which are, apparently easily recognised:

They withdraw into a fantasy world, apparently unaware of what's going on around them.

They become overly compliant, quiet or high achievers at school. They may have issues of conflicted loyalty and feel they have to choose which parent to support, or that they can only love one parent.

They live in terror and fear with no stability or certainty, eventually leading to chronic long-term anxiety, depression, bed-wetting and regression to younger behaviour.

They display signs of aggression, bullying and failure at school, sometimes diagnosed with attention deficit hyperactivity-disorder.

What to do if you suspect violence or abuse?

If the violence is serious or imminent, report it to the Police or the Department of Child, Youth and Family.

Make sure that the child's primary caregiver is safe from violence and abuse.

Always consider the needs of children when

cont. on page 25 ■

Cathy Downes – Black Pearl

nā Moana Tīpa



photo by Stuart Page

Aroha Reriti-Crofts and Māori Women's Welfare League (MWWL) have been together for 35 years in what appears to be a mutually reciprocal relationship. So close in fact, that some wouldn't easily discern when or if the organisation, the role and the woman ever spend time apart.

At the Kaunihera Tautoko Te Waipounamu (Māori Women's Welfare League) Conference of 2002, Aroha was nominated to receive the 'Black Pearl' Award – an initiative established by June Jackson and Moana Maniapoto acknowledging Māori women as leaders and role models within communities across Aotearoa. The award was imported into the Otautahi branch of Te Waipounamu MWWL by Aroha five years ago and was duly re-named 'Wahine Ātaahua'.

In her 35 years with MWWL, this southern Pearl has appeared to move seamlessly through the League's annual orchestrations of hui across many sectors of every community and region across this country, Sydney, Adelaide, Perth and the Gold Coast of Australia, Hawaii and London.

She takes her place among a tradition of women of Te Waipounamu who have contributed significantly to MWWL, as we know it today. In her term of office as National President of the Māori Women's Welfare League (1990 – 1993) she continued the work of southern whānau who among many others included Aunt Te Uira Patea, Aunt Magda Walscott, Emma Grooby, Dr. Erihapeti Rehu-Murchie, Ruku Arahanga and Auntie Poppy Ryan. Tuahiwi was one of the first branches formed in Te Waipounamu.

Her childhood spent among Tuahiwi whānau and hapū equipped her for the challenges and strengths she would encounter and need to call upon, in working within the kaupapa of Iwi Māori.

Her father Edward Teoreorehua Crofts of Ngāi Tuahuriri, died of tuberculosis when he was 39, leaving behind seven children including Aroha who was just seven years old. That was in 1945, World War II was over and a world was re-building itself. Her mother Metapere Crofts (née Barrett) was the daughter of William Daniel Barrett, who was known for his work in Whakapapa and the Ngāi

Tahu Claim, and Tini Weepu of Māwhera.

Tikanga was imparted by her Tāua, without her knowing what it was. "One night just on dusk Tāua went to the front door and did the karanga to bring in kaumātua. My Tāua and this old man with white hair stood there in tangi for a long time."

Another time in the middle of the Addington AMP showground, her Tāua did the karanga to manuhiri from Taranaki. It was a sound and a greeting she would never forget. "From that time I thought if ever I was half as good as Tāua was at karanga I'd be happy."

A particular influence in her childhood was her Dad's mother Hutika Crofts, who left a lasting impression of Te Reo Māori in her mind. Then there was the music of the whānau. "My brother and I used to compete with each other at bedtime to see who knew the most songs."

They grew up with kapahaka and the whakapapa of waiata with Uncle Te Ari Pitama and his sister Auntie Wai Pitama-Riwai. Aroha was in the Tuahiwi School kapahaka rōpū who went to Wellington with Uncle Te Ari to welcome the Māori Battalion home from the war.

Aroha was 30 years old when she was prompted by her elderly Aunt Te Uira Patea of Ngāi Tūāhuriri to consider joining Māori Women's Welfare League in October 1968. She was a solo mother of four children aged from 4yrs to 11 years and was looking for something for herself. "When I say I was looking for something for myself – I was looking to learn." MWWL opened many doorways of development. It was the inspiration and challenge Aroha was looking for

According to Isolde Byron in her book 'Ngā Perehitini Māori Women's Welfare League was established in 1951 and led by Dame Whina Cooper. Its first Patroness was Te Ariki Te Puea Herangi of Waikato. The organisation was established at that time to promote fellowship and understanding between Māori and European women and to co-operate with other women's organisations, departments of State and local bodies in the furtherance of their aims.

'The movement arose out of a desire on the part of Māori women throughout New Zealand for an organisation that would essentially be theirs and yet not exclusively

AROHA RERITI-CROFTS

Māori in its membership – a potent force which could play an integral part in the solution of social problems of Māori.

Byron (Ngāi Tahu) goes on to say 'Whina asserted the importance for Māori to have pride in their culture and race. In her opinion, apathy was due to a lack of practical encouragement. As an exponent of weaving and Te Reo Māori, she was adamant 'that our tradition and our culture must not be lost to us

Dame Whina Cooper formed political alliances; she was charismatic, outspoken and fearless. As the President and public face of the League, she became a national figure. In three short years she was awarded the MBE for her dedication and energy to the work of League and Māori women.

And so the foundations of MWWL were laid for the whakapapa that would follow. Aroha Reriti-Crofts talks about her first conferences within League. Miria Karauria (1968 – 1971) captivated her with the belief that Māoritanga wasn't something you paid lip service to it was something to be lived.

'Hine Potaka (1971 – 1973) in the Auckland conference oozed confidence; she knew how to Chair a conference and work according to the League Constitution in a way that inspired me.

She would be challenged and grown by each one of the Presidents in the 22 years before she took up the role in 1990; Dame Miraka Szaszy (1973 – 1977), Dr Erihapeti Rehu-Murchie (1977 – 1980), Violet Pou (1980 – 1983), Maraea Te Kawa (1983), Dame Georgina Kirby (1983 – 1987) and June Mariu (1987 – 1990).

In her first term benefit cuts introduced by the new National Government affected large sections of the Māori Community. Aroha saw these cuts as one of the League's major concerns.

The League strengthened its focus on working closely with Māori women and children in the face of this and government plans to abolish Special Education Services and the Parent Advocacy Council, as part of cost-cutting drives. She considered both were critical and lobbied strenuously for their retention.

There was a focus on calls to rangatahi (Junior Members) at two hui to discuss the United Nations Charter for the Rights of Children. The League encouraged its Branches nationwide to adopt a secondary school, to create a greater awareness of issues concerning youth, and to provide support for rangatahi to stay at school.

And if the League was to make a difference within the Māori communities it was charged to serve, there was a need to increase membership to assist with a burgeoning workload. Although membership was close to 3,000 women and men as honorary members in 1991 it was considered insufficient to meet the needs of the day.

League membership was strengthened in Australia's Gold Coast, Sydney, Hawaii and London. In Sydney at that time, there were 40,000 Māori residents. However

the real pressure was at home.

High numbers of Māori contracting Hepatitis B throughout the late 1980s and early 1990s increasingly concerned the League. In response, a proposal was put to the Health Department for a pilot programme to immunize Māori children against Hep B and other diseases.

The pilot programme began in Tāmaki Makaurau in 1992 while a second commenced in the Waiariki region a short time later. A total of 10,000 babies were immunized and a nation-wide immunization campaign was launched.

"One of the things I learned during my three years as President of the League was that leadership was dependent upon consultation with a guiding team. I was one of many, and although one could have grandiose ideas, if you were going to lead a team, you had to walk with your team."

Currently Aroha is in her 35th year with the League, working on the Mahi ā Whānau Programme, looking for Māori women who have skills that they may wish to utilize to create their own income and therefore their own businesses.

"That's exciting – I'm one of eight co-ordinators throughout the country and I've seen talent and skills like never before. This country doesn't know what it's got yet, but that's changing."

At a local level, the 'Wahine Ātaahua' Award acknowledges Māori women who are making a difference in their respective community i.e. whānau, hapū, iwi and Māori, in business, industry, the arts, in service organisations, communication and technology.

So how did it feel to receive an award she was responsible for establishing within the organisation she continues to serve? Her response is simple, that, "it was a great and unexpected honour to be nominated by her region. The fact is I am responsible for organising this event in Te Waipounamu. I see the taonga as belonging to the region, I was the person nominated to collect it on our behalf.

"I don't see that I'm able to receive anything as an individual – it's usually because I'm in the League but it doesn't cancel out that I'm also part of my whānau, hapū and iwi as well. And when a Māori woman stands, she doesn't ever stand on her own. She stands surrounded by a lot of people, not necessarily only those who are living."

The words of Patroness Te Puea Herangi continue to ring true; 'Ko te puawaitanga o ngā moeamea, me whakamahi – dreams become a reality when we take action'

He mihi ki a koe Aroha Reriti-Crofts for picking up the challenge to unfold a dream you didn't altogether know the shape of when you started back then – a dream that in the telling, prompts another towards her own destiny.



Cathy Downes – Alchemist of *Theatre*

nā Moana Tipa



CATHY DOWNES

Widely acknowledged as one of New Zealand's finest theatrical talents, Cathy Downes is the Artistic Director of Christchurch's Court Theatre. Described as an 'alchemist of theatre', Cathy holds a position of privilege at the doorway of her own stories of modern Waitaha, Kāti Māmoe and Kāi Tahu whakapapa.

Cathy is the mokopuna of Wharerimu of Awarua and Captain Thomas (or Robert) Brown. Through the marriage of Wharerimu's parents Pitoetoe and her husband Tapui, two tribal groups Kāi Tahu and Kāti Māmoe/Waitaha are joined. While stories fragment with time, whakapapa recalls the footsteps of those who walked the southern landscape in that time; Atanui, Temaka, Taoka and Kimaiwaho, Te Autaurewa and Te Rua Hikihiki, Manawa and Teapi, Rakiraki and Mekororoa, Rakitawhio and Tekare, Tanemoehau and Kuri.

Wharerimu and Captain Thomas Brown had five children, Thomas, Caroline, Robert, Sarah and Elizabeth. The second child Caroline married John Howell who was known as Hakoro ki te iwi father of the people.

John Howell was described as a bearded giant of a man who came ashore beneath a bush clad hill at the mouth of a river. Born in Fairlight, Sussex, England on 25 January 1810, he was just 12 years of age when he and a friend stowed away on a ship bound for Australia. They were discovered at sea, put to work and finally put ashore in Australia, where they worked at a whaling station at Twofold Bay.

At the age of 18 years John Howell captained a vessel to New Zealand and eventually met the notorious Johnny Jones. He and his first wife Kohikohi Paatu of Kāti Māmoe had two children – George and Sarah Ann. Kohi died when George was three years old. Captain Howell later married Caroline Brown of Codfish Island and had 17 children – nine of whom survived.

By the time the adventurer-whaler was 27 years of age, he was the captain and owner of three whaling ships: the Amazon, 'Eliza' and 'Postboy'. Ambitious and courageous he was later to be known as the 'uncrowned king' of the Riverton area. By 1862 Captain Howell, the founder of Riverton, owned extensive runs of land Eastbourne (Flints Bush), Wreys Bush, Woodlands (west of the Waiau), Sunnyside as well as Fairlight. He also had a share in Beaumont.

Captain Howell, who spent most of his time travelling and overseeing work on his properties, was elected to

the Southland Provincial Council in 1862, and held the position to ensure the progress of his newly settled town of Riverton. He died on a visit to Sydney on the 25th of May 1874.

Into this whakapapa, Cathy Downes brings her own extraordinary achievements as an unraveller, a weaver and a builder of stories in theatre, film and television on both sides of the Tasman, throughout Britain, Europe and the USA.

She graduated from the New Zealand Drama School, after completing a BA in English, Politics and Drama at Victoria University, and spending two years as a TVNZ programme purchaser and film editor.

After three years professional acting experience in NZ, Cathy travelled to Europe in 1976 and established two theatre companies, one in Amsterdam and the other in London. She then developed her acclaimed one-woman play, *THE CASE OF KATHERINE MANSFELD*. Cathy has subsequently given almost 1000 performances of the play in six countries over twenty years, winning awards in Britain, NZ and Australia.

While in Australia Cathy was invited to become a member of the Nimrod Actors Company in Sydney, where she worked for several years, before returning to NZ. She maintains close connections with theatres in Melbourne and Sydney, and continues to direct and perform there on a freelance basis.

Cathy Downes, a 'Golden Kiwi' has been hailed as one of NZ's finest theatrical talents, with a special ability as a director to expose the subtleties of the way characters interact, and to explore the emotional heart of the play.

In 1996 her world premiere production of *TZIGANE* at Downstage in Wellington won her the Chapman Tripp Awards for Production, and Director of the Year and her production of *CLOSER* at Circa Theatre won her the same Awards in 1998.

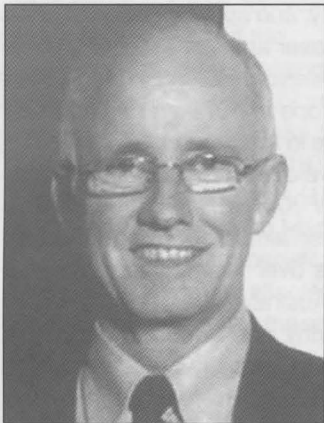
Cathy is also an award winning playwright and dramaturge, and in most of the many new NZ works she has directed, has worked substantially on the text with the playwright prior to the premiere of the work. In particular *PURAPURAWHETU*, *EUGENIA*, *THE GOD BOY*, *WHITE BAPTIST*, *ABBA FAN*, *WOMAN FAR WALKING* and *POTIKI'S MEMORY OF STONE*.

In 1998 Cathy was made a Member Of The NZ Order Of Merit for her services to the Arts.



Ngāi Tahu Holdings Corporation

— funding the whānau



Wayne Boyd, Chair



Robin Pratt, CE.

Welcome to the first in a series of articles, which we hope, will help to explain the role of Ngāi Tahu Holdings Corporation. In 2003 we will bring you news on what we do, who staff are, and how we are working to develop and secure the economic future of Ngāi Tahu for generations to come.

What is Ngāi Tahu Holdings Corporation?

Ngāi Tahu Holdings Corporation (NTHC) was formed in December 1992. Its main role has been to manage the funds received as a result of the Ngāi Tahu Treaty Claims Settlement Act. Since then it has grown this pūtea from the original \$160 million into a Group of Companies with assets totalling approximately \$350 million in 2003. It is the commercial arm of Ngāi Tahu that provides funding for most of the activities within Te Rūnanga o Ngāi Tahu and Ngāi Tahu Development Corporation.

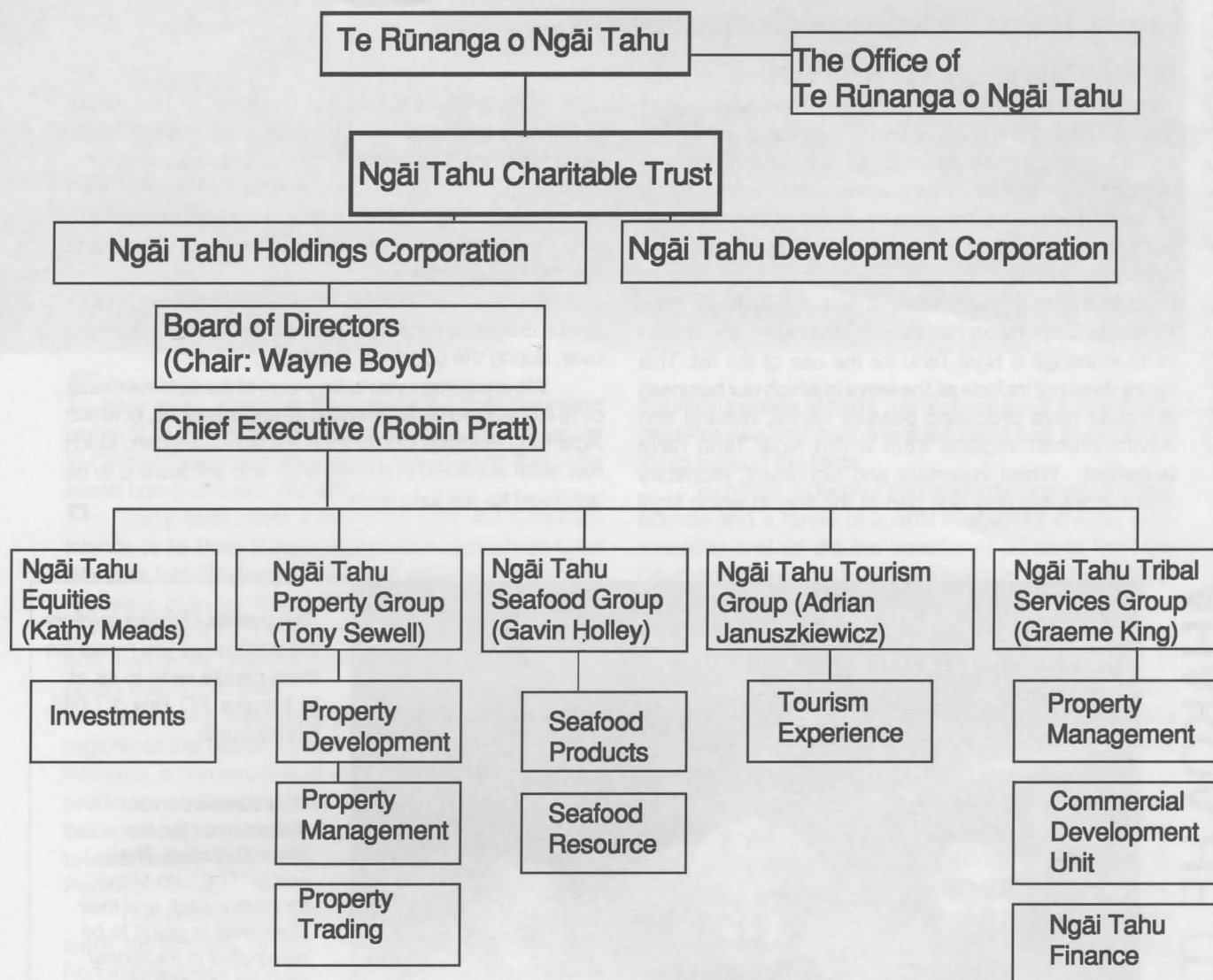
The Holdings Corporation is a group of companies, which operate in the Seafood, Property and Tourism sectors, as well as having passive investments in equities.

NTHC also provides a range of business and finance services to Ngāi Tahu through the Tribal Services Group.

What We Do

As the economic arm, NTHC is committed to creating wealth for Ngāi Tahu. We do this by owning, operating and protecting businesses that add value to Te Waipounamu natural resources, using the Ngāi Tahu values: Whanaukataka (Family), Manaakitaka (Looking after our people), Tohukataka (Expertise), Kaitiakitaka (Stewardship) and Kaikōkiri (Warriorship).

To give you a better idea, the structure of the organisation is outlined in the diagram on the next page.

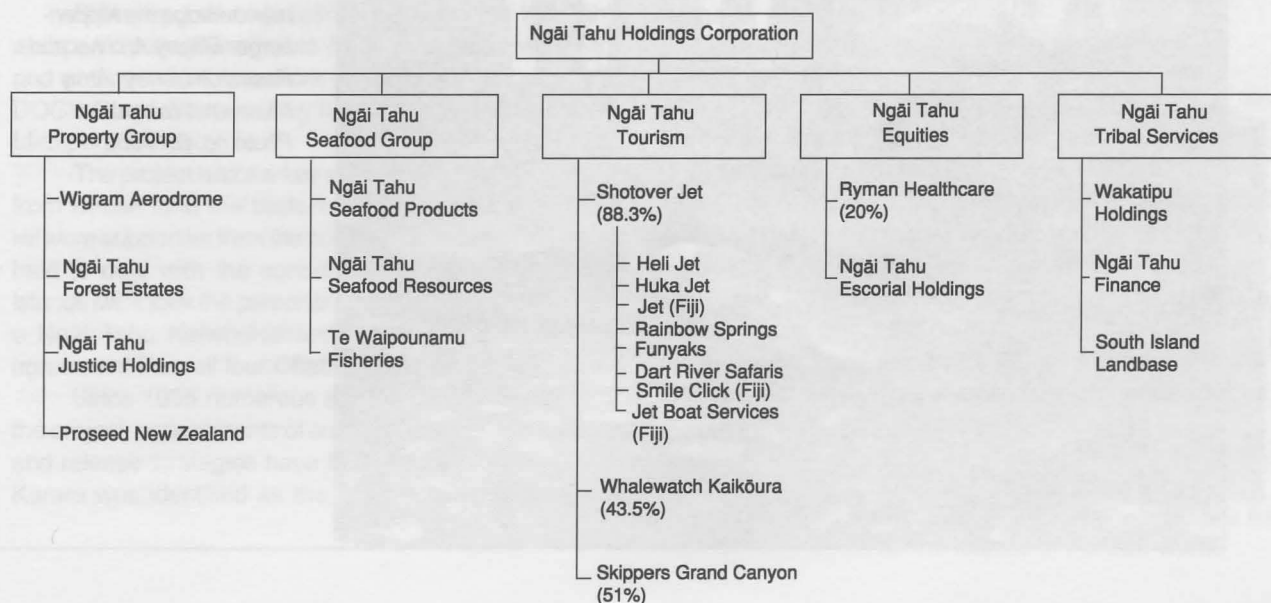


The function of management is to oversee the day-to-day operation of each of the businesses, to ensure decisions are being made that are in line with the organisational values, as well as being legally and financially sound. The management teams are comprised of people with skill and integrity who have a passion about the businesses they operate, and a passion about the unique organisation for which they work.

In the next issue of *te Karaka* we will begin introducing Directors and the teams within the Ngāi Tahu Group of Companies.

Growing the Ngāi Tahu Wealth Through Ownership

It may surprise you to know that Ngāi Tahu have either full or part ownership of the following companies:



Ngāi Tahu Holdings Corporation cont...

Building The Future For Ngāi Tahu

To build a truly stable and long-term future we need to plan for steady and consistent growth – a plan for 100 years and beyond. There needs to be balance in the way we approach short-term distributions versus re-investment of funds for long-term growth of the pūtea. This is particularly important in view of the current uncertain economic climate.

In the four years from July 1 1998 Ngāi Tahu Holdings Corporation has directly distributed \$50 million to Te Rūnanga o Ngāi Tahu for the use of the iwi. This figure does not include all the ways in which our business activities have produced positive social, cultural and environmental impacts from which Ngāi Tahu have benefited. Whilst important and significant, monetary distributions are only one part of the way in which Ngāi

Tahu Holdings Corporation has provided, and continues to provide, for the benefit of the iwi. For example, Ngāi Tahu Holdings Corporation contributed funding for the Poutini Ngāi Tahu Economic Development Summit, held in Hokitika, 1-2 April 2003. The Summit was designed to stimulate economic development in the Poutini Ngāi Tahu West Coast community.

The exercise in balancing the short-term and long-term is one we will continue to develop and invite dialogue over during the course of the year

We encourage you to be proud of the achievements of Te Rūnanga o Ngāi Tahu and its organisations, of which Ngāi Tahu Holdings Corporation is a significant part. Much has been achieved in a short time, and still more is to be achieved for the long-term.



AHAKOA HE ITI, HE POUNAMU CONT...



The names of these soldiers are unknown, if you recognise them please write to us at; te Karaka PO Box 13 046, Christchurch

"The barrels contain mutton birds for the Māori Battalion. The words "Ti-ti" are Māori for mutton bird: and their Christmas is going to be celebrated in traditional style inspite of the contrast of intense cold and snow compared with the heat and sunshine to be found at this time of theyear in New Zealand."
23.12.1944 - Italy

Te Karaka wishes to acknowledge the Kippenberger Military Archive and Research Library, Army Museum, Waiouru.
Photo no. DA 7989

Buff weka returned to Te Waipounamu

nā Rob Tipa

Eighty years after their disappearance from the inland plains of Te Waipounamu, Buff weka have been returned to Central Otago and are already breeding on their new island home on Lake Wanaka.

Thirty birds were transferred from the Chatham Islands to Te Peka Karara (Stevensons Island) on Lake Wanaka last September the first step in a long-term recovery plan by Kāi Tahu and the Department of Conservation (DOC) to protect the species from extinction and, eventually, produce a sustainable population on the South Island mainland.

Buff weka were once abundant in the drier inland regions of the eastern South Island. By the late 1920s, however a combination of rabbit poisoning, introduced predators and habitat loss took its toll, and the birds became extinct on the mainland. Two attempts to reintroduce the birds at Arthur's Pass and Banks Peninsula failed.

The sub-species only survived because 12 birds were transferred to the Chatham Islands in 1905. Fortunately, these birds thrived and multiplied to a sizeable population of about 60,000 birds today. An annual sustainable harvest of weka (5,000 birds) is allowed on the islands.

Talk of reintroducing this species to the South Island dates back almost a decade. The project was initiated by Kā Papatipu Rūnaka o Araituru, (comprising the four Otago/Southland rūnaka of Moeraki, Puketeraki, Ōtākou and Hokonui, with iwi support from Te Rūnanga o Ngāi Tahu and the Kaupapa Taiao Unit) in a joint venture with DOC.

Planning and negotiations between the Kāi Tahu and participating Chathams iwi took at least two years and at times were "sensitive and intense" according to DOC's Otago Conservancy Kaupapa Atawhai manager, Matapura Ellison.

The project had the key support of Mr Alfred Preece, from whose land the birds were captured. The Mori iwi were supportive from the outset and consultations were held to deal with the concerns of the other Chatham Islands iwi. It took the personal involvement of Te Rūnanga o Ngāi Tahu Kaiwhakahaere Mark Solomon to gain agreement from all four Chatham Islands iwi.

Since 1995 numerous studies on the feasibility of the project, assessments of suitable habitats and transfer and release strategies have been undertaken. Te Peka Karara was identified as the most suitable location for

the initial transfer of birds, mainly because it is essentially predator-free and has adequate plant and invertebrate life to support the birds.

Technical aspects of the project dealing with transfer permits and a range of animal husbandry checks went smoothly and so did the transfer of 30 birds from the Chatham Islands to Te Peka Karara in late September 2002, led by Bob Penter Kaupapa Taiao Manager

The birds settled in quickly to a purpose-built aviary on the island and were confined for at least a month to monitor their health. Pairs were then progressively released into the wild and their movements were monitored via radio transmitters by resident seasonal rangers Jo Hiscock and Verity Harrison.

The birds are omnivorous and will eat anything from coprosma berries, fruit, insects, lizards and rodents to scraps left by people picnicking on the island. Their standard diet in the aviary was a mix of pasta, cheese, eggs, peas, corn, sardines, raisins and chicken pellets. Pasta was a particular favourite and the cause of many scuffles between the birds, rangers observed.

Unfortunately, there were some disappointments. One bird died from a diet related illness and nine birds escaped by swimming to the mainland. Two of the escapees were killed on the roads and a third was recovered from the neighbouring Mt Burke Station. Wekas have a strong homing instinct and the short distance between the island and the mainland is no deterrent to these strong swimmers.

However, there were also some pleasant surprises, according to the rangers. All birds paired up after their release and seven core pairs attempted to breed straight away. Five chicks fledged and four have survived so there are now 25 birds left on the island.

Wekas are aggressively territorial and rangers have observed signs of population



Matapura Ellison on Stephensons Island for the release of the Buff Weka.

pressures on Te Peka Karara. The island's carrying capacity is estimated at between 15 and 25 birds.

The project team is now looking at its options to transfer some birds to another island or mainland site. However, alternative sites all present their own biodiversity problems. Among the options considered is

Silver Island on Lake Hawea.

Resident rangers left Te Peka Karara at the end of March. The remaining weka are "fat" and in good condition, but supplementary feed will be made available through the winter to ensure the birds continue to breed.

Buff weka: flightless and feisty

Buff weka (*Gallirallus australis hectori*) are large, reddish-brown, flightless birds known for their inquisitive nature, a feisty attitude and a good turn of speed.

They were once abundant on the inland plains of the South Island east of the main divide. It is one of four closely related sub-species of weka found in New Zealand. The others are the North Island, western and Stewart Island weka.

Buff weka are similar to western weka, which are generally found on the west of the main divide between Nelson/Marlborough and Fiordland. Both species have red-brown legs and feet, but the buff weka has a lighter (buff) plumage.

The mainland populations of the four sub-species are largely unknown, so weka numbers today are regarded as either precarious or vulnerable. While some sub-species are threatened, in other cases the bird has become a pest to other threatened wildlife, particularly on offshore islands.

To Kāi Tahu Whānui, the weka is regarded as a tāoka tuku iho, a treasure handed down from the ancestors. Prior to European settlement, this bird was a major source of mahika kai (food) in the south. The feathers were highly valued for making kakahu (clothing), such as cloaks, and their oil was used to make paints and to preserve food.

Seasonal weka drives were an important social and cultural event in bringing together whānau, but these annual food-gathering expeditions into the inland plains of Te Waipounamu ceased about 1870.

Hunters and dogs harvested birds in large numbers in autumn and winter when they were fat and in prime condition to preserve in rimurapa (kelp) bags for consumption during the colder winter months when food was scarce.

Early European settlers, who also regarded the birds as a valuable source of food, knew weka as "bush hens"



Kaupapa Kererū

Thanks to the foresight of Te Hapū o Ngāti Wheke rūnanga the future of the kererū in Lyttelton Harbour looks assured.

Over time the kaumātua rūnanga members grew concerned at the decreasing numbers of our native pigeon seen in the area, and in 2000 voiced its concerns to the Department of Conservation (DoC).

Little is known about the population of the kererū in the harbour and as a result of this, concerns were expressed. Kaupapa Taiao met with Kerry-Jayne Wilson from Lincoln University's Centre for Nature Conservation to see if it would be worthwhile to set up a joint project to study the bird with a view to ensuring it remains an important part of the harbour's ecosystem. As a result of this meeting and support from the local Papatipu Rūnanga, the Kaupapa Kererū project was launched. Funding was provided by the Department of Conservation (DOC) and Kaupapa Taiao to employ Takerei Norton as Project Co-ordinator

Takerei Norton, project co-ordinator for Kaupapa Taiao's Natural Resources Unit, says "kaumātua told stories of days when large flocks of kererū once flew around Rāpaki, and now it is rare to see more than half a dozen birds together"

The kererū is an important part of the New Zealand ecosystem, as it is the only bird large enough to swallow seeds from certain native trees, like the tōtara, kahikatea and matai, and hence distribute them through the forest.

In September 2001 the science research element of the Kaupapa Kererū project got underway when Jennie Lyall, a Masters student at Lincoln University, was brought in to do the research and write her thesis based on the work.

She has now completed her part and is expected to have the results of her thesis published before the end of the year

Now another Lincoln Masters student, Te Ari Prendergast, has joined the project and is carrying out research on the impact of predators in Lyttelton Harbour, and will complete a thesis based on his findings.

All the research is being carried out at Orton Bradley Park in Church Bay.

Takerei says the park was chosen as the focal point because it has a lot of good habitat for the birds and is easily accessible.

One of the most pleasing and exciting aspects of the project has been the release of the Kaupapa Kererū Calendar that involved the five primary schools in the

Lyttelton Harbour area: St Josephs, Lyttelton Main and West schools, Governor's Bay and Diamond Harbour.

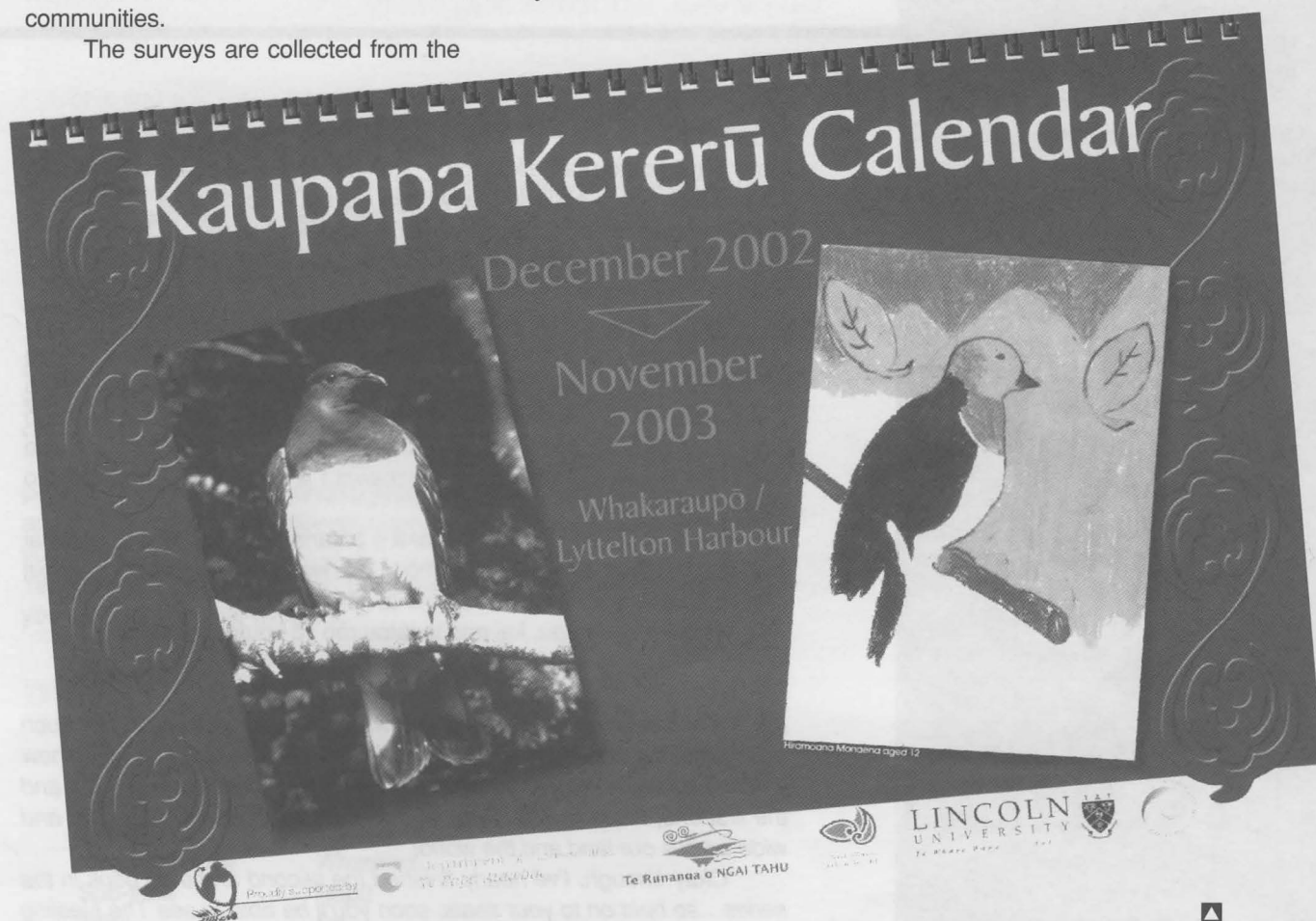
More than 400 pupils were involved and an art competition was held to find illustrations for the calendar.

The calendars also serve an important role in the study as they include monthly survey forms so that people can record sightings of kererū. More than 700 calendars were distributed to the schoolchildren and the Lyttelton communities.

The surveys are collected from the

schools every two months. Takerei says the results will be an important part of the overall study.

The project will continue for at least another three or four years and in time it will expand to cover the whole of Banks Peninsula. Takerei says they are always looking for research students to join the project and would love to hear from anyone interested in becoming involved.



■ When enough is enough... *cont. from page 16*

responding to a domestic violence situation.

When violence is present, assume that it is impacting on children and whānau nearby.

Assure children that violence used by adults is not the child's fault.

Recognise that domestic violence abuse and neglect are often accompanied by sexual abuse, which also requires specialist response.

Learn about the specialised children's services available in your area.

Learn about the effects of trauma in children.

Listen carefully to children's experience – recognise that it is traumatic for them.

Recognise that with careful, consistent and skilled

assistance children can recover from the effects of abuse.

Limit re-victimisation – agencies involved in helping need to co-operate and agree on one person to take the lead role.

Sources

All information contained within this article has been sourced from Domestic Violence Website, Ministry of Women's Affairs Pānui Publications and the Ministry of Health Family violence Intervention Guidelines

Contact information:

Otautahi Women's Refuge Christchurch – Crisis Line
0800 11 74 74

Office 352 5817

Te Pātaka

Mihimihi

Kia ora anō koutou katoa kua roa e tatari ana ki tēnei wāhaka o Te Pātaka kōrero! Kauraka e popouri mai whanauka mā – ko tāku kē i roto i ēnei marama ko te tuhituhi pukapuka hai whakaako i te reo, ā, kua tohaina whānuitia te mea tuatahi, Ka Ipoipo te Manu, ki ō tātou whanauka e noho ana i kā moka maha o te motu nei, me te ao hoki!

Kāti, kua tata oti i a au te pukapuka tuarua me te tuatoru te tuhi. .nō reira me mau ki ō tōru, taihoa ake nei ka kite koutou i te taumata o Te Pae Kōhaka, ā, mai i te pae Kōhaka .Ka whānau mai te Hua!!! (A, kia mōhio mai koutou ehara te mea ko ahau tēnei e kōrerotia nei!!!) Nā reira mō tēnei o kā wāhaka kua whakatau ki te whakaatu i ētahi wāhaka o aua pukapuka hai whakamātau, hai whakawai i a koutou ki te ako i te reo Māori.

Tirohia kai raro nei ki te wāhaka e pā ana ki te mihimihi, ā, ka whai muri mai i tēnā ko tētahi wāhaka mō te wā, kia kore rawa koutou e tūreiti anō! E kī, e kī, e Hana e, ko koe mō te kōrero nei?!

Karawhiua koutou, kai roto tō tātou reo i ō koutou rikarika.

Kia ora anō everybody – those of you who have been left waiting for such a long time for this section Te Pātaka Kōrero. Please don't be upset now – I can explain. I've actually been writing books to teach te reo Māori and the first one, Ka Ipoipo te Manu, has already been disseminated far and wide across our land and the world!

Okay enough, I've nearly finished the second and third book in the series. .so hold on to your seats, soon you'll be able to see The Nesting platform. .and from there, The Birth of the Egg (and just as a point of clarification I'm not referring to me either!). So for this section of Te Pātaka Kōrero I've decided to show you some of the sections from these books as a taster, to tempt you to learn the language and take it that next step.

Look at the section on mihimihi / introductions below. This will be followed in the next issue with telling the time so you'll never be late again! Get you Hana! You're one to talk aye?!

Give it heaps everyone, our language is in your hands.

Mihimihi – Introductions

You can't get very far in a Māori environment before you are confronted with needing to do a mihimihi or an introduction, or being asked questions about where you are from, or who you belong to. We refer to these things as our pepehā. In English we can usually get away with saying our name, but our tūpuna decided they wanted to go the whole hog and added in our mountain, river tribe, marae, ancestor parents and so on.

Most of us know the feeling when our hearts are pounding in our ears as it comes closer and closer to our turn to stand up and say where

Kōrero

we are from. Your knees start shaking, the words you know so well disappear from all consciousness, and then there you are in front of 100 people, smiling. .before your well learnt pepehā comes from nowhere and is laid out in front of the masses to roars of cheers and clapping – okay a slight exaggeration perhaps.

But dreams of stardom aside, the structures you use in a mihimihi are some of the most common questions and answers we will end up using when we meet people, so it's good to have an understanding of them early on.

We will use the general Kāi Tahu references to give examples of a pepehā but I recommend finding your own specific references so that you and your tamariki can identify your own marae, hapū and whakapapa when you do your mihimihi.

Yeah! You say. More grammar! But first we'll go over some of the vocabulary you will need for your mihimihi:

Mountain	<i>Mauka</i>
River	<i>Awa</i>
Lake	<i>Roto</i>
Coast	<i>Tai</i>
Canoe	<i>Waka</i>
Ancestor	<i>Tupuna</i>
Meeting house	<i>Wharenuī</i>
Sub-tribe	<i>Hapū</i>
Tribe	<i>Iwi</i>
Name	<i>Ikoa</i>

We can use one structure for all of the sentences in our mihimihi. As long as you know the vocabulary then you should be able to get a hand on this pretty quickly. Here goes, we'll start off with our mountain.

Aoraki is my mountain,
Ko Aoraki taku mauka

The first word is 'Ko' and this is followed by the name of the thing we are talking about. You'll remember 'taku' means 'my singular' The noun comes at the end.

Nāia te whakatakotoraka— here is the structure

Ko	IKOA Name	RŌPŪ 'T' class group	KUPU IKOA noun
Ko	Aoraki	taku	mauka

Te Pātaka Kōrero cont....

All we need to do to say the rest of the pepehā is replace 'Aoraki' with the other names, and change the nouns accordingly.

To ask the question about someone's pepehā we use 'Ko wai' for both the names of places and people. We do that because we personify our mauka and awa.

It's probably a good time to note that it isn't polite in Māori to ask someone who they are by saying 'Ko wai koe?' or 'Ko wai tō ikoa?' This is the equivalent of saying 'And just who do you think you are?'

Our structure is the same as the answer so for "What is the name of your river? We say"

Ko wai tō awa?

You'll notice for the question, what is 'your' river we use 'tō' for your Whereas in the answer we are saying, Waitaki is 'my' river which is why we use 'taku'

As an example, to answer the question;

Ko wai tō wharenui?

We could say *Ko Uenuku taku wharenui*

To ask a question of a third person we replace the possessive *taku* or *tō* with *tana*, which means 'his or hers'

Ko wai tana awa? What is his river?
Ko Waihao tana awa Waihao is his river

Exercise:

Using the grid above, translate the following sentences:

1. Waitaki is my river
2. Tākitimu is my canoe
3. Tahu Pōtiki is my ancestor
4. Kāi Tahu is my tribe
5. Poututeraki is my name.
6. What is her meeting-house?
7. What is your canoe?
8. Her canoe is Araiteuru
9. Who is your ancestor?
10. Tūhawiki is my ancestor

(Check the answers on page 36)



Waitaki	my	river
Tākitimu	my	canoe
Tahu Pōtiki	my	ancestor
Kāi Tahu	my	tribe
Poututeraki	my	name
What is her	meeting-house?	
What is your	canoe?	
Her canoe is	Araiteuru	
Who is your	ancestor?	
Tūhawiki	my	ancestor



(l-r). Dennis, wife Julie and son Grant

The little publicised sports of Quad Hockey and Inline Hockey are the attraction in Tamaki Makaurau for a man of Ngai Tahu Descent.

Dennis William Marjoribanks, the eldest son of Keith Marjoribanks and Roseanne (Ryan whānau) started playing roller hockey on quad skates in 1983 and moved on to inline skates in 1996.

Dennis first represented New Zealand in 1994 at the World Championships in Chile where his team came 6th and in 1995 at the Oceania Games in Napier where they came 3rd. The same year he was also a member of the New Zealand team at the world championships in Mexico where they came 8th.

In 1998 Dennis represented Auckland at the inter-provincial In-line championships; coaching the senior team to 2nd place and playing for the premier team which came 1st. A year further on he was again busy at the inter-provincial championships coaching and playing for the senior team who came first and coaching the Redwings Ladies Team for the National Champs to 2nd. In 2000 Dennis represented Auckland at the inter-provincial championships coaching and playing for the senior team that was placed 1st.

2001 was again very busy for Dennis as player coach of the senior team representing Auckland at the inter-provincial championships where they finished 3rd. He also coached the Masters grade team for the Oceania Championships and represented New Zealand in the same competition where both teams finished 1st.

In 2002 Dennis was nominated for the Mt Wellington sportsman of the year award. Once again he coached the Masters grade team which came 1st at the Oceania champs while representing New Zealand in the same competition finishing 2nd. He has also taken on the added responsibility of coaching the U12s grade for the inter provincial championships in which his son Grant is a team member.

Grant who is 11 years old started playing hockey when he was eight and has been skating since he could walk. He currently plays in the Redwings U16 grade.

Skating and hockey are not sports just for the male members of the Marjoribanks whānau, Dennis's wife Julie is a New Zealand representative for inline roller hockey and their three other children also play. Julie's philosophy is if a family plays together it stays together.

The skating couple have progressed from social roller hockey to representing their country in their chosen sport, a sport that does not have a high profile and is very much amateur. Dennis's sister Maria has also represented New Zealand at roller hockey and has visited many countries. In her teenage years she was a member of the New Zealand team that won the European Cup. His other two sisters Janine and Kathleen have excelled at swimming and athletics and both have had success in their age groups.

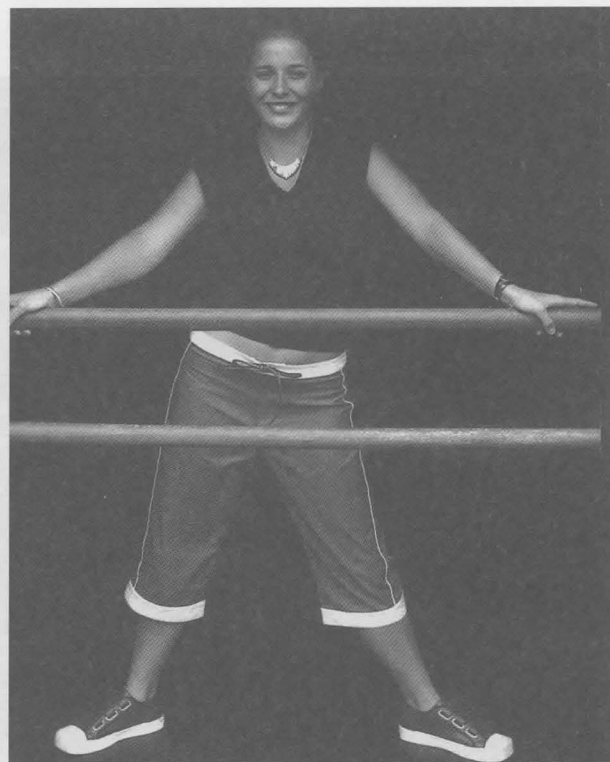
The Marjoribanks whānau affiliate to Ngāi Tūāhuriri and Ōtākou rūnaka through their mother Roseanne who is the daughter of William Alexander Ryan. ▀

Flinging her way to the top

When Sara Simmons began Highland dancing at the age of four there was little expectation that she would excel. At the age of nineteen she is New Zealand's top dancer, having been named champion of champions at the New Zealand Highland dancing championships in Northland earlier this year. Through sheer hard work, grit and determination Sara has danced her way to the top and that is where she plans to stay for some time to come. Her father Colin describes her as a "passionate, self-motivated high achiever."

Following in the footsteps of her mother Robin who teaches Highland Dancing, Sara has won five national titles in her dancing career. Prior to her recent success she has held two titles in the U16 age group and two in the U13 age group.

A straight 'A' student, Sara is currently in her first year at the Otago Medical School. She attended Marlborough Girls' College where she was a prefect, deputy head girl and runner-up for the dux prize. She has also been the recipient of a Rotary, Totara Award for leadership in the community.



Teri Higgins

Teri Higgins was one of 50 promising emerging young leaders, chosen from 600 nominees throughout New Zealand to attend Knowledge Wave 2003, the Leadership Forum, in Auckland in February.



Described by Knowledge Wave Trust Director Bridget Wickham as "a remarkable collection of talented New Zealanders" the delegates, aged mostly between 17 and 35, were chosen from a nation-wide search last November.

Teri and the other delegates joined 50 emerging leaders selected by the Knowledge Wave Trust in a special pre-forum programme, and then moved on throughout the week to hear some of the world's best thinkers on topics that related to growth, community knowledge and leadership.

Teri is the great mokopuna of the late David and Vivienne Leonard of Moeraki. She finished her 7th form year last year as a boarder at Columba College in Dunedin. There she was a House Captain, leader of the Wind Symphonia, and Communications Director of the Economics Team that won the Dunedin Chamber of

Commerce Excellence Award and the Otago Young Enterprise Award. The product they successfully marketed was 'Te Kete Hauora' a little gift box containing elements vital to Māori well-being.

Teri and a fellow team-mate have since purchased the company, "Kotahitanga Visions" and under the guidance of Te Puni Kōkiri hope to market their product to tourists throughout Aotearoa.

Teri has several other strings to her bow. She was an U18 Otago Cricket representative, has passed Grade 8 Trinity speech with distinction (she hopes to complete her Letters in Speech and Drama this year), coached junior basketball and has been involved in the Students Against Drink Driving (SADD) movement since 2000. In 2001 she received a Mana Pounamu Young Achiever Award. Teri is now at Otago University studying for a double degree in Film and Media, and Communications, with some marketing and management papers.

Since the age of 11 Teri's dream has been to be a television broadcaster. It was a major highlight of the Knowledge Wave Forum for her to meet John Campbell from TV3 News, who invited her and her whānau into the studio to watch Carol Hirschfield and Mike McRoberts do the live broadcast of the news. After her studies at Otago University she hopes to travel north to either Christchurch or Auckland to do a post-graduate Television Broadcasting Course.



Ngā Tapa Whā



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

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

Life is short and every minute is a new beginning. That is why I love my show NGĀ TAPA WHĀ – the minds I've been stirring up and opening I must say is exciting. NGĀ TAPA WHĀ provides an open forum where we can address issues openly and honestly with ourselves and others, and remain anonymous if we wish to.

As I said life is short; I am now 38 and I wonder where the years have gone. I think about my failures, experiences, irresponsibilities, mistakes and happier times. WOW what a load! And when you really start realising that your life is falling into place you start enjoying your days a lot more. They seem to mean something else that you weren't really aware of when you were younger. Not only do we strive more as we get older, but I think we start to become stronger and smarter. This I believe is the right time to have children. It is important to get as much day-to-day experience behind you, to realize what honest love really is, how to recognize it and to realize that you are the only one in control of your life. That it's up to you and only you to make the right the right choices. It is only then that you are truly able give a baby the best possible start in life.

My choice to have a baby at 35 was so important to me and I feel strongly about this. Young girls having babies, and also women who decide not to learn from their mistakes and stay in a messy rut are not considering the child. You think you are ready, you'll cope, you'll survive on the DPB and you'll look great pushing your buggy, you'll finally play house: whatever the reason it's all about you! What about the new sacred soul being produced into a life of insecurity?

To start with, very rarely do young relationships work out; so what a beginning for your baby – especially the baby boys with no father – no daddy to learn from, compare characteristics with, enjoy moments with. They need to understand themselves with the help of a reflection of the bigger them – their dad. Babies yearn to learn, children as well; and a lot of inexperienced girls, I feel are unhappy

and really think having a baby will fix it. But the reality is the struggle and the baby's upbringing can be so damaging to both.

I look at the world and New Zealand and can't believe the amount of immaturity amongst our young mums. I really fear for society: there just isn't that heart, conscious mind and soul out there. You smile at teenagers and they glare back at you, taking on the image that smiling is uncool; but I feel pain and anger oozing from them. You can almost read their eyes, their minds – and why? Because these children haven't been given the chance to be taught and cared for appropriately, and I believe that that is partly to do with their upbringing. Being a young mum is only a part of it – know, but my whole philosophy is that if you grow up feeling not really wanted or from a split family, not cared for in a way everyone deserves to be, then what hope is there for us as a nation? Women are the creators; we are the sex that controls the population, society and mother earth, and believe me all three, need to be cared for with intelligence and love. And it all starts with you and a foetus.

Women need to ask themselves what is it they really want from life. Do they want to be a girl, have sex, fall pregnant and hope the guy is going to stick around. And if not, to raise the baby on their own and focus on trying to find another mate, while not giving the baby the nurturing it deserves and relying on their mothers to be there and help with that poor little baby. Or do they want to gain some life experience and maturity and then be sure in their heart that they want a child; know that they will enjoy it because they are more responsible, experienced in day-to-day life, and know that you can afford to bring a new soul into this world.

Teenagers need to be confident, take precautions and play safe. We are all sacred temples and as such need to nurture ourselves and make life choices that enrich not only our lives, but also those of the children we bring into this world.

Stay safe and smile. As I said LIFE IS SO SHORT! Stay tuned to NGĀ TAPA WHĀ, Wednesday's 11am on Tahu FM.

NGĀ TAPA WHĀ



Book Reviews

**An Ongoing Journey:
A Memoir By Peter Tauwhare, A Ngāi Tahu
Kaumātua. Reviewed by Donald Couch**

Autobiographies can be very difficult. This is one of the more successful.

When someone takes the time and effort to write a book about themselves, several questions arise as to why they would do it and whether or not the result is of interest to others. Peter Tauwhare has had a very full life and he tells his life story well. The high points and especially the low points are there for us all to know.

One of the things about Māori with which Pākehā have difficulty, is understanding the concept and importance of *tūrangawaewae*. Peter's story can be seen in part as his effort to know and establish his personal *tūrangawaewae*.

Peter was born in Rāpaki with whakapapa links to Ngāti Wheke, Ngāi Tahu and also Tainui. However, due to a series of whānau misfortunes (his father dying young and lack of money), a young Peter and his brother were sent to live with his pōua in the Wairarapa and then later on with his aunt at Arahura. And so Peter grew up on Te Tai Poutini and now has long-standing links there. He also returns regularly to his whakapapa whenua of Rāpaki.

One of the results of all this is an extended number of siblings and whānau. References in the book to 'brothers' and 'sisters' may also include those with whom he grew up, as well as those from his mother's second marriage. None of which generally makes much difference to Māori – except occasionally, and then there can be hurt.

Peter makes it clear there was hurt in his early life, not being able to grow up with his mother having TB and spending time in Cashmere Sanatorium, living in the orphanage at Cholmondeley Home – within sight of Rāpaki, and attending four schools in three years.

Despite appreciating the basic opportunities for a boy growing up in Arahura, it is not surprising that he also saw it as limiting and thus like many of that time he looked forward to turning 15 and what he saw as escaping.

Some escape – into the NZ Navy for 10 years! After a year's training, it was off to war aboard the famous HMNZS Achilles. One day out to sea and news that Germany had surrendered, so it was off to Japan. Before VJ Day 15 August 1945, Peter saw several months of combat action 'when 15-year-old boys were expected to act as men' And shortly after hostilities ended, Peter saw the aftermath of Hiroshima and Nagasaki.

But, he also saw the surviving Allied POW's. Political correctness does not guide his judgement of these events.

A quick return to New Zealand with a 'large welcome home dance' from his West Coast family and friends, then it was back to sea. One interesting trip was as crew to bring back one of the six frigates New Zealand bought in

1948 from the UK. (50 years later New Zealand thought two new frigates were enough). Service in the Korean War Operating a crane in the Buller during the 1951 Waterfront Strike. Several idyllic months based in Malta. But it was in the Navy that Peter acknowledges his troubles with alcohol began.

After a short stint as electrician there were 10 years of teaching, including five years on the East Coast. But eventually the alcoholism resulted in resignation.

There followed 15 years of 'constantly running' Criminal activities to support the disease of alcoholism resulted in first-hand awareness of a variety of prisons.

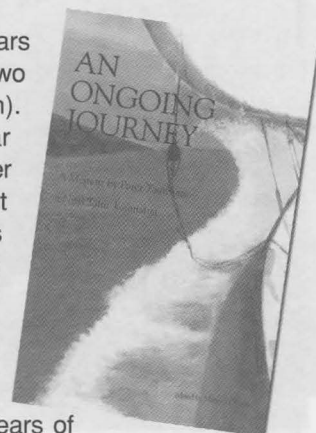
One of the banes in the lives of Māori people has been the temptation to sell their land. Generally this has had bad results. But in 1977 when Peter sold some of his, it may have been an important turning point in his life. This was an opportunity to go into a small business with his family.

Two years later for the first time ever, Peter responded positively to a suggestion that he should accept assistance to control his alcoholism. And so he went to Queen Alexandra Hospital at Hanmer for a crucial eight weeks. There, Peter was forced to answer the basic question of 'Who am I' With considerable pain and humility he does.

Life is certainly not a walk in the park after that. He separates from his wife three years later. He then meets and later marries Nancy and they become Deacons of the Anglican Church. Peter has the opportunity to go to the Waikato and learns te reo Māori. But then other health problems hit. He is diabetic, suffers four strokes – but still he perseveres.

In part the book was written as therapy for overcoming the results of having a stroke. Signs of mortality lead Peter to want to let his family know how he saw himself. But perhaps above all, this is a Ngāi Tahu man who did much of what his peers expected; some of it was not positive and he had to reach very deeply to make changes in his life. Other aspects were by his own choice and again he has had to confront his own failings to create a better life for himself and those around him.

If anyone has the right to say *Kia kaha!* It is Peter Tauwhare.



Memory and practice

Ko Tahu, Ko Au: Kāi Tahu Tribal Identity by Hana O'Regan,
Horomaka Publishing, \$29.95. Reviewed by James Ritchie

In their long journeys into time the cultures of Polynesia were refined, renewed and developed in their contents and characters; not by conscious effort but by circumstances. Some say these migrations were not intentional but accidents of drift from place to place. Others regard this as an insult and affirm that their ancestors navigated by star and sea signs, sailing to known places, not adventurers but just sailors. Both are likely; why waste words arguing the matter? Whichever was the case, the emigrants or survivors carried their own version of their culture as is always the case with migrants.

Without books there was only memory and practice. All that was to be known they knew. From small samples, sometimes reduced by mortality for one reason or another, they regenerated their cultures, pruned and adapted to new situations. In the process, strong messages were encoded about cultural survival, growth and efflorescence. In Māori, for example, take the meanings in these aphorisms: *Mate atu he toa: Haeremai rā he toa* – When a warrior falls another arises. Or *E kore au e ngaro; te kākano i ruia mai Rangiatea* – Because I am of the seed which was scattered from the ancient homeland, I shall never be lost.

There are many, many such. Think of the confidence they give as you step ashore on another island with only all that you have around you, tools and techniques, words, thoughts, ceremonies, chants, stories, memories, relationships. In a word, culture. A waka was (and is) a cultural capsule.

Margaret Mead took the view that cultures never really die. They may appear to disappear swamped by immersion in some other. Only total genocide would ever result in total death for a total culture. All cultures have dealt with their histories of contact, of being conquered, or of being conqueror, of absorption or holocaust, by accommodations of one kind or another. Some thunder through the history books, growing from tiny minorities to overthrow dynasties and empires. Some creep through the cracks of time like rising damp in the cellars of the civilisations, doomed by their own inertia, decadence or arrogant pride. In the direst moments of apparent culture loss, the urges to survive come upon some one, or many, and away we go again. There is always another island just over the horizon where the seed may be re-sown.

All my life I have heard Māori spoken of in the language of culture loss: "Our elders are dying". "Every year fewer attend our marae". "This reo the young now speak is not the language I heard when I was a child". These comments reflect the romantic notion of some perfect time of cultural aboriginality whose modern representation is but a faded shadow on the wall of the

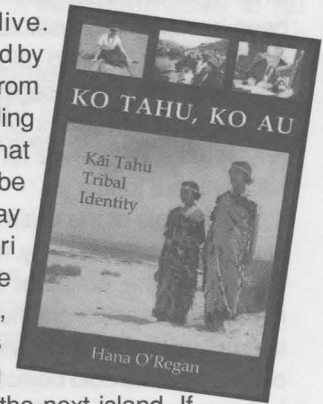
cave in which we now live. Pākehā cognition is patterned by the image of the fall, decline from some nobler state, things falling apart, deterioration. Isn't that what history is supposed to be all about? Well, that's one way of regarding it, but Māori thought is dominated by the assurance that virtue, stemming from Hawaiki, is always with you, living through you, calling you to the next island. If you think I am also talking romantic nonsense, you really do need to read this book.

Ko Tahu, Ko Au is the result of the author's personal journey as she has constructed her Māori identity in the face of its denial by the society around her and indeed, for much of her life, by Hana O'Regan herself. This personal story parallels the story of the journey of her tribe Ngāi Tahu, or Kāi Tahu, if you prefer from contact to modernity. It is also illuminated by references to the life stories of seven other members of the "White Tribe of Ngāi Tahu", as one insolent journalist called this South Island iwi. It is a book about the politics of identity, if you will, but for this reviewer it is much, much more than that. It is an assertive outstretching of new (but old) cultural wings, more than just a personal statement; not just another anguished tribal history, but Hawaiki here and now – Kāi Tahu re-emergent.

The book comprises three parts: the identifying features of Ngāi Tahu – land, language, traditions, Ngāi Tahu as nymph; Ngāi Tahu as chrysalis, the 19th century influences on tribal identity; finally, the emerging future, ready for new flight, as butterfly or dragonfly or simply as itself.

From the earliest days of contact onwards, Ngāi Tahu drew the cloak of their own history around them, closer and closer, remaining proud throughout the insults and abuses of colonial experience. They chose the path of assimilation. They knew who they were, but as those obvious tribal identifiers were taken from them or retained by fewer and fewer of their number, the opportunities to be who they were in truth, were reduced.

Isolated from their kinsfolk in Aotearoa, ravaged by disease, rape and pillage from lawless men of the seas and later the goldfields, injuriously attacked by Te Rauparaha, intensely degraded by planned white settlements, they followed the path of quiet immersion in the new society growing up around them. They were not entirely absorbed; they just withdrew. But in the sight of



many they had simply ceased to be. In the ethos of social Darwinism, who should care about that? Surely only the fittest should survive! Inevitability became the justification for even more oppression. Their bloodlines became linked with (but rarely acknowledged by) those of the rural squattocracy and into the professional families of the southern cities and small towns. But mostly they just became part of the genetic soup of general New Zealanders.

None of this was directed by anything other than circumstances, opportunities, necessities. It might have been easier to reconstitute their identity had there been some ghastly event to rally tribal loyalty and feeling. But there was not. In one sense, Ngāi Tahu took refuge deep within their chrysalis phase where its parts could reassemble to emerge as the distinct tribe it is today – Kāi Tahu nui tonu.

The role of the Claim is given some prominence in maintaining tribal identity, from its first articulation in 1849 through to the Waitangi Tribunal report on it and the subsequent settlement including formal legal identity for the rūnaka and tribal organisation. But this is not a history of the claim, no cold objective account; its strength is not in the undoubted facts. Rather it depends upon the stories of the eight kaikōrero, individuals who shared their life experiences with Hana O'Regan, including, of course, her father, Sir Tipene. This widens the story, making the book more collective, yet no less personal.

These individuals emerge and re-emerge through the book, illustrating the mixture of the rich Māori cultural background that is the groundswell of Kāi Tahu identity, blended with an almost aggressive supplementation by European-derived traditions – not just the Celtic background of the O'Regans, but those of the Newtons, the Bradshaws, the Solomons, the Ellisons, the Crofts, the Davises and many others. Rejected as they often were by the Pākehā world, Ngāi Tahu voraciously gobbled up

the bigger fish which seemed to be gobbling them.

They did this by holding fast to the more inalienable of their tribal rights, their bonding to their lineages (whakapapa), their distinct inflected language (reo), their deep emotional attachment to place (wāhi tapu), the sacramental attachment to food and its gathering (mahinga kai), a similarly sacred retention, indeed adhesion, to names of people and places, the hooks of tradition, to death rites and ceremonial (tangi, even if held in a seemingly ordinary home just down the street, become for the wake a ceremonial marae). And above and beyond all this, the sheer pleasure of being together from time to time, of sharing stories, jokes and old arguments (pakiwaitara), of telling things in a Kāi Tahu way. For them, assimilation had no pejorative connotation. It was their safety, their satisfaction and their protection.

And with the mix comes a heavy dose of that quiet pragmatism that has carried the tribe through. You see it in the "Blue Book" a record made in the 1920s of all the major bloodlines of Ngāi Tahu, a task so thoroughly done that only one other line has had to be added since it was first published. It remains the basis of the now formidable beneficiary roll which the rūnaka maintains as its mandating authority.

To what genre does a book such as this belong? I have to answer its own. If you want history, go to the Tribunal report. The personal character of this book demolishes the objective/subjective distinction. It is not a personal testament or cultural therapy. It is simply a delight to read and begins, on the shoreline of its arrival, its own journey in time.

James Ritchie is Emeritus Professor at Waikato University.

This piece was first published in New Zealand Books, vol 12 no 5 (Issue 56) December 2002, pp 17-18.



Ngāi Tahu Documentaries available for sale

Ngāi Tahu Communications has produced a number of kaupapa Ngāi Tahu documentaries to play on Tahu FM. These documentaries are now available for sale on either CD or cassette at a cost of \$19.95. If you wish to purchase any of the titles below, please send a letter listing the documentaries you require along with payment to: Documentaries, te Karaka, PO Box 13 046, Christchurch

Ngāi Tahu Rangatira

Moki narrated by Tā Tipene O'Regan

Karaweko narrated by Kylie Davies

Tiramorehu narrated by Aubrey Hughes

Hipa Te Maiharoa narrated by James Daniels

Dialect presented by Tahu Potiki – The resurgence of the Kāi Tahu dialect

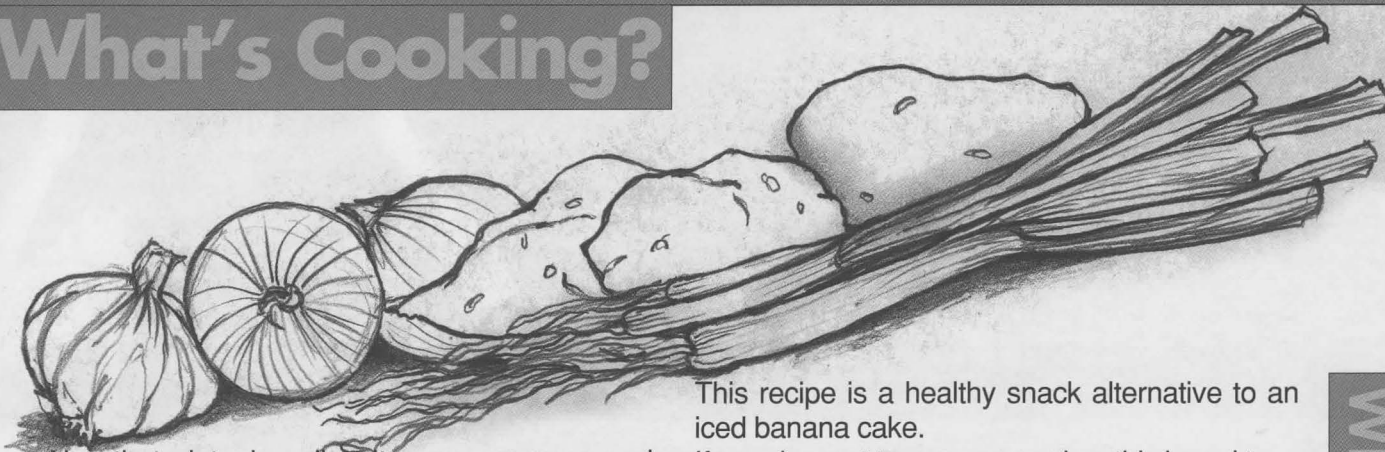
Mahika Kai presented by Ariana Edwards – A look at the historical significance of Mahika Kai

Kaupapa Kāi Tahu

Te Rau Aroha Marae Opening presented by Phil Tumataroa

Tuahiwi School Bilingual Developments presented by Phil Tumataroa

Terry Ryan Profile (3 parts) presented by Phil Tumataroa



Now that winter is well on its way – warm up and fill up with some nutritious soup.

Here is a healthy recipe that is a one-pot meal!

Chicken chowder

- 1 onion – chopped
- 2 cloves of garlic – crushed
- 420g can corn kernels – drained
- 2 medium potatoes cubed
- About 4 cups of chicken soup – tinned soup or packet mix
- 350g diced skinless chicken breast
- 2 packets of low fat instant noodles

Method

Cook onion and garlic in non-stick pot.
Add corn, potato and soup – bring to boil and cover.
Simmer for about 15 minutes.
Cook instant noodles as per directions and drain.
Add chicken and noodles to soup mix.
Simmer until chicken is tender and cooked through.
Serve garnished with low-fat sour cream and/or fresh herbs if desired. ▀

This is good recipe for lunch or an evening meal, served with salad and grainy bread. It is also an easy way to make sure you are eating your vegetables. Remember 5 + servings of Fruit and Vegetables every day!

Kumara and corn fritata

- 1 medium kumara – chopped
- 420g tin of corn kernels – drained
- 1 large onion – chopped
- 4 eggs – beaten
- 3 egg whites – lightly beaten
- 1/2 cup of low-fat milk
- 1/2 cup of Edam cheese

Method

Chop kumara into pieces.
Combine kumara, onion in ovenproof dish.
Bake in hot oven for about 20 minutes.
Add corn and other ingredients.
Pour mixture into baking dish.
Bake at 180 degrees for about 30 minutes. ▀

Remember to make gradual changes to you kai that you and your whānau can maintain and you will all benefit from healthy lifestyle changes.

This recipe is a healthy snack alternative to an iced banana cake.

If you do want to use a spread on this bread try a margarine like Flora Light* it is easy to spread thinly and has fewer calories and less animal fat than butter

Banana Bread

- 1 1/4 cups of self-raising flour
- 1 teaspoon of ground cinnamon
- 1 tablespoon of low-fat margarine e.g. Flora light*
- 1/2 cup (110g) sugar
- 1 egg – lightly beaten
- 1/4 cup low-fat milk
- 3/4 cup mashed banana

Method

Line a loaf tin with baking paper.
Combine flour and cinnamon in bowl; rub in margarine.
Stir in sugar, egg, milk and banana.
DO NOT over mix or your bread will be tough – the batter should be lumpy.
Spoon mix into pan.
Bake in oven at 200 degrees for about 20 minutes. ▀

This salad can be served on the side or taken to have for lunch at work or school.

Kumara and banana Salad

- 4-5 medium, cooked kumara (700g) cut into cubes
- 2 bananas peeled and sliced
- 1/4 cup roughly, chopped blanched peanuts
- 2 spring onions, finely sliced

Dressing:

- 2 tablespoons lemon rind
- 1/4 cup lemon juice
- 1/4 cup of canola oil
- 1 tablespoon sugar
- Freshly ground black pepper

Method

Place the kumara, bananas, peanuts and spring onions in a bowl.
Blend the dressing ingredients together.
Pour over the salad and turn gently. ▀

For more information contact:

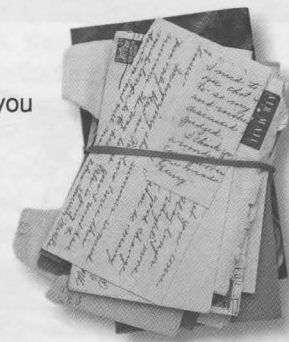
Cecileah Win
Dietitian
Pegasus Health, Christchurch.
Phone 021665502
Email cecileah_w@pegasus.org.nz

Kia ora,

On behalf of the Bateman whānau I would like to express our appreciation to you and your editorial team for the splendid publication of the Ann Pratt obituary in *te Karaka*. The article was nicely displayed to the delight of all our whānau.

Haere rā

G. Bateman and whānau



Website Review

<http://www.aotearoa.maori.nz>

The first thing some of you may notice about the web address above is that it ends in .maori.nz. Last September the Internet domain name suffix .maori.nz was finally approved after a long application process. Interestingly the domain aotearoa.maori.nz was accidentally given to the wrong company who had also purchased it but was then given back to its current owners.

aotearoa.maori.nz aka "Aotearoa Cyber Cafē" is a website dedicated to discussion forums about topics that concern Māori. This site was intended to be a place to kōrero while you are having a coffee or just relaxing. The site is divided up into topics including Announcements, General Discussion, Māori Art, Māori Language, Technical Support and a Digital Library.

You can choose either to participate in the discussions or be an onlooker and just read the messages. Registered members can post messages and be notified if someone has replied to their message. Registering is free and requires that you fill in an online form with some information about yourself. You will also need to make sure you have "Accept Cookies" which is the default setting – unless you have changed it. Do not be scared by warnings on the site as this is to detract hackers and other undesirables.

The Digital Library section is available for visitors to add their own material such as theses, papers, articles and other information. Technical Support is a unique section where you can feel comfortable asking a question amongst other Māori. A new section has been added for those interested in establishing a website for the first time or who are interested in finding the best bargains around. The Māori Language section is a place where you can either speak Māori or ask questions in English or Māori about Māori language or macron issues. Toi Māori or Māori Art was created due to a large interest in this subject. The discussions here are overseen by a Tā Moko expert who will also answer your questions.

The largest of the discussion headers is the General Discussion area where you can discuss almost anything from politics to current affairs to "get off your chest anything you want".

A partner website to aotearoa.maori.nz is, aotearoalive.com, which has videoclips and media related articles about tino rangatiratanga as well as links to listen to live Māori radio stations like Ruia Mai and George FM.

nā Karaitiana Taiuru

karaitiana@taiuru.maori.nz

Answers to Pātaka Kōrero

- | | |
|-------------------------------|------------------------------|
| 1] Ko Waitaki taku awa | 6] Ko wai tana whareniui? |
| 2] Ko Tākitimu taku waka | 7] Ko wai tō waka? |
| 3] Ko Tahu Pōtiki taku tupuna | 8] Ko Araiteuru tana waka |
| 4] Ko Kāi Tahu taku iwi | 9] Ko wai tō tipuna? |
| 5] Ko Poututeraki taku ikoa | 10] Ko Tūhawiki taku tupuna. |



Tēnā fafou kafoa! What up rakatahi mā?!

Here I am back again to hit you with another awesome issue of...another issue of...well, what is this rakatahi page called? I hear you ask. Well I gave you a chance to get your creative thinking caps on to suggest a primo name for our rakatahi page, but I only got one response. Now come on guys, I know you fullas can do better than that! YOU COULD EVEN WIN A MINT KOTAHI MANO KĀIKA KOTAHI MANO WAWATA JACKET – but obviously you want me to have it...sweet as, if you insist I'll take it home and hang it in my closet. It'll come in handy cos winter's creeping up on us. I'm just playin' – I'll give you one more chance to suggest a phat name for our page, but that's it! If you don't send one in this time I'm gonna have to name the page. "OUR KĀI TAHU RAKATAHI SHARING WITH YOU PICTURES OF THEIR ODD COLLECTIONS OF BARBWIRE AND INTERESTING TWIGS"! Now children, doesn't that sound like a cool and hip name for an equally cool and hip page, hmmm? Hell no! So get a pen and get writing or I keel you!!!!

WRITE TO US!!

Now that that's out of the way I've got a few things to say. *Te Karaka* only comes out three times a year so we only get to see this page three times a year. If you have anything you would like to see in our rakatahi issue, then just send it in. We can publish anything from personal profiles to up-coming events to movie, book and video game reviews. And we're always giving things away, so get writing!!! Between those four months you may have a burning question or a great suggestion for our awesome page so just write it down and send it in to:

Ana B

Te Karaka
PO Box 13 046
Christchurch

Or email us at:
Rakatahi@ngaitahu.iwi.nz

Aiight – Peace I'm out!
...Later
nā Ana B



R
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Check it out !

I hope that all you rakatahi out there have been tuning in to Brett Tizzle and TJ Rizzle – the 'Gritty Antix' on Tahu FM. These guys are da bomb – check them out Mondays – Thursdays 9pm – 12am.



TAMARIKI MĀ★winner!



Congratulations to Clare Davis who won
a Tahu FM t-shirt in the December issue
Tamariki Mā competition !





NGĀI TAHU PUBLICATIONS LIMITED