

te Karaka

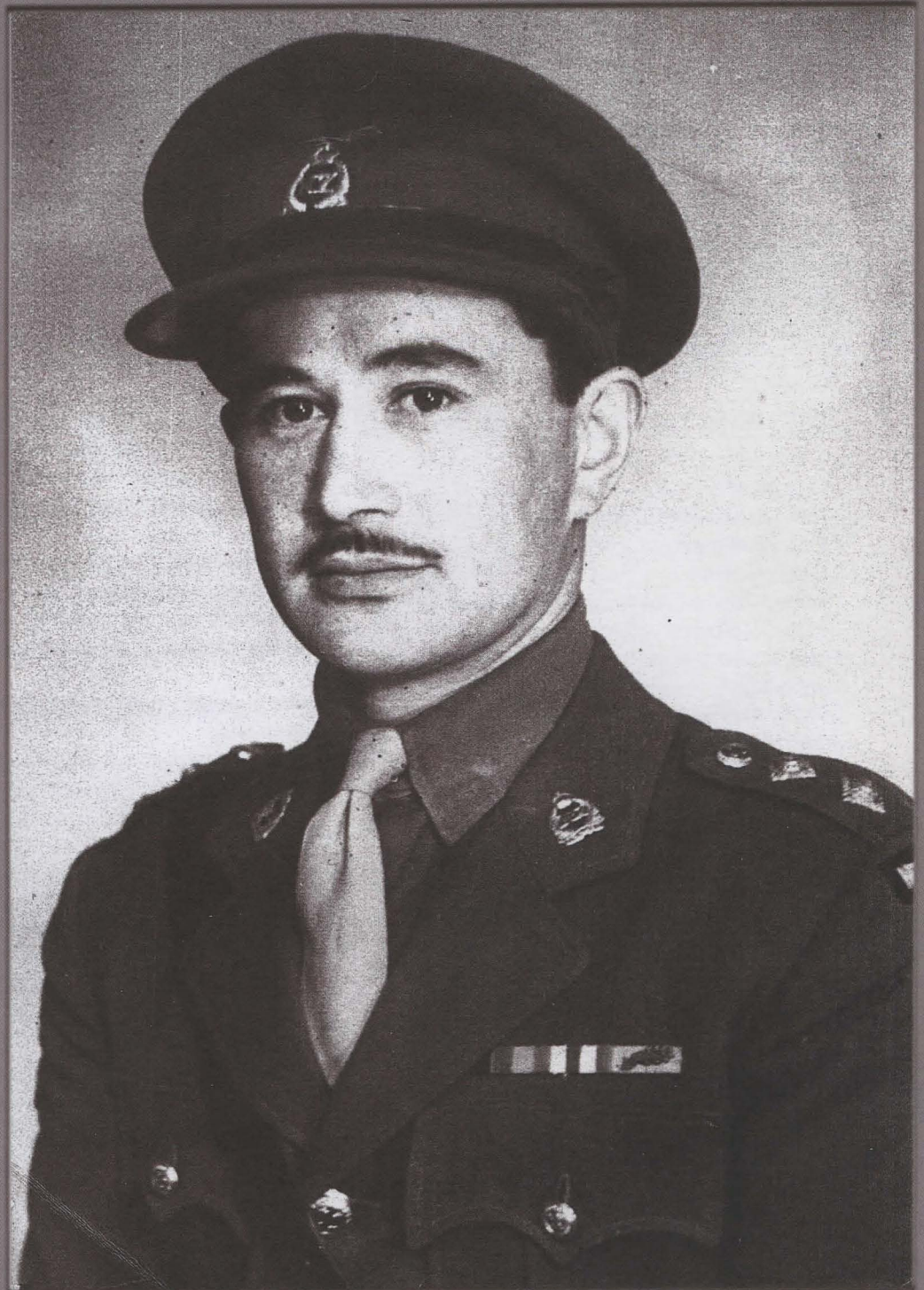
THE NGĀI TAHU MAGAZINE KOANGA/SPRING 2003



Ngāti Walkabout
The Story of a
Survivor

The Solomon
Sisters

Meikura's Story
A tale of Courage
with a Fairytale
Ending



I pā mai nei te aue i kā tai e whā me te puku o te whenua, ko te Aitaka-a-Tiki kua mahue i te ao matemate e takiauē nei, e takiauē nei. Taki tou kā tamariki a Hine-aroaro-te-pari i te nuku o te whenua ki a rātou kā tini mate, kā tini aituā kua whakarauika atu ki te pō.

Tōia whakararo kā whēkau e hotuhotu ana i te mamae taioreore ki a koutou kua karo i te konohi takata. Eī, te wera o kā roimata ki te kiri, mariki iho ana ki te rehu tai. E Pōua mā, e Tāua mā, koutou kua karakahia e te Hākuī o te Pō, e hoki atu ki te wā kāika, ki kā rikarika o ō tātou tūpuna, ki te Whare o Poutereraki, o Pōhutukawa.

Tiro iho nei ki ō koutou kāika waewae, ka whenua kua whārikihia e Hupe rāua ko Roimata e noho mokemoke nei. Puhia tou mātou e te hau o mamae, o mokemoke, o maumahara. Ko koutou tou ēnā i te koko o mahara i te ao, i te pō. Haere atu rā, moe mai rā, okioki mai rā.

Ngā Mate

Charles Donald Richard Barrett (Don)
Edward Hutana
George Tainui
Honey Fowler (née Goodwillie)
Elsie Wybrow
May Maitland Anglem
John Tipa
Aunty Flo Reiri
Nell Mowat
Neil Paterson
Peter Coulston
Noa Pomare
Harry Te Maiharoa
Jock Tuari
Huro Bates
Graeme Davis-Te Maire
Evelyn Tipa
June Andreassand (née Kent)

Irihapeti Merenia Ramsden (24 February 1946–5 April 2003) Doctor of Philosophy, NZ Order of Merit



Taku tuahine Kahuraki, Wahine Rokonui o Te Ao, Haere koe ki Otu-Reika kai Akaroa, ki te taha o Te Punamoana, Nā Marukore, Te Taniwha-tipua kaitiaki o Te Waipounemu, Titiro atu ki Te Upoko-Ariki O Te Maukateitei a Aoraki, Takatakahia e koe te ara ki tō Tāua Whakaruruhau a Īrihapeti Hakeke, I takoto ai ki Te Rāpaki O Te Rakiwhakaputa kai ruka, Tae noa ki Tūtehuarewa, te Tipuna-Whare mahana, Nō Rakitāne-nui-o-te-raki me Rakitāne-ki-Rakitikei, a Kurakura Kāi Tahu, Kāti Māmoe me Waitaha anō.

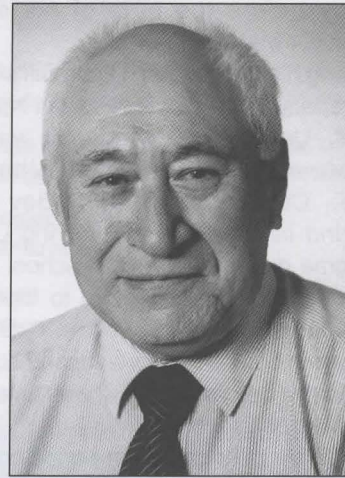
Aah the memories, of summer breeze, of laughter and song,
Of kōrero whakawhanaukataka with lavish feasts of kai,
I treasure your manaakitaka, hospitality and warm kindness,
In the stillness, our thoughts would turn to Puari across the tide.

We needed those celebrations Sis to off-load the growing tensions,
You had chosen a scary pathway where only the brave dare go,
Your whakapumautakatia inspiring and two children to mention,
Fighting descendant of Hakeke ki Ōnawe, Patu Pounemu flashing.

Let's sing the songs Sis, waiata mai ngā waiata a ō tātou tūpuna,
Of a migration 20,000 years long, circumnavigators supreme,
That reached Te-Waka-O-Aoraki across oceans dark blue deep,
Panoramic in view, picturesque in scene.

We'll go to Gallipoli where our ferocious tūpuna charged,
And honour our mothers who survived on the home front,
You would have served with distinction as a global diplomat, but
Whakapapa insisted "cast-off this colonial necklace of stone"

Wiremu Walker Witute Gillies
(20 February 1927 – 17 April 2003)



We tried to entice you home to your heartbeat
landscape,
But you dwelt with your memories around Tara's great
harbour,
Uncle Tom's teeth and your part mammary in the
garden, the important and distinguished came to
partake and recall.

Why is it so, after a lifetime of asserting manawahine,
That an array of men will speak at my tangihanga,
Facilitate it brother, my sacred wish for you to honour,
It'll create an exciting precedent, as an agent of change.

Pipitea co-ordinated a celebration-of-your-Life,
Ministers of Government paid noble monumental
tribute,
The rich and famous assembled to honour your humility,
And the sick and the needy remembered your humanity.

Controversial-in-Life, controversial-in-passing over,
Some elders demanded change, which strengthened our
resolve,
To perpetuate Tikaka-tūturuo ō tātou-tīpuna,
And you lay-in-state overnight in a warm Ngāti Wheke.

Our illustrious Tāua and Pōua came to escort you
through Te Ārai,
A re-union gathering to welcome a treasured daughter,
You have fought battles glory, your contribution noted,
We'll always be proud of you, our elegant radical.

With genuine assent ngā tāne momentarily handed
over,
Huikai's rakatirataka for an eminent descendant,
We walked with our memories along Koukourarata's
shore,
And climbed the sacred hill to a Multi-Millionaire's view.

We lay you to rest with 'Paepae-Wāhine' as your
Whāriki,
On a warm autumn day overlooking Tūtehuarewa's
Paradise,
Ascend to our precious Tāuas, gifting unconditional
love, for
There in the ten heavens Sis, our illustrious forbears
await you.

"Haere atu rā taku Tuahine Kahuraki,
Inaianei, i ruka rawa o te raki"

*nā Riki Te Mairaki Pitama
To Tungane* ■

When we think of Wiremu Walker Witute Gillies or Uncle Bill, as he was known to many of us, we naturally think of Customary Fisheries, Kāhui Kaumātua and various community groups. However what many people do not realise is that Uncle Bill played a large role in Māori Education development and the development of Māori in Education for over 31 years until his retirement in 1987

Born the youngest of four children to Robert Gillies and Raukura Tikao (Aunty Fan), and raised until the age of four in Waimārama, Hawke's Bay the tūrangawaewae of his father, Uncle Bill moved to Rāpaki, with his whānau after the death of his maternal Grandfather, Teone Taare Tikao.

He was formally educated at the Rāpaki Native School, Lyttelton West Primary and Christchurch Technical College, now known as the Christchurch Polytechnic Institute of Technology or CPIT. It was during one of Uncle Bill's many train rides to the Christchurch Technical College, that he first met Aunty Bev, whom he married seven years later.

After completing his secondary education, Uncle Bill then travelled to Wellington with the intention of becoming an architect, however, as fate would have it, after six months of training, he decided to accept a one-year posting as a Junior Assistant at the Rotoiti Native School in Rotorua.

At the conclusion of his posting, Uncle Bill returned to Wellington to begin training as a teacher, briefly returning to Rāpaki for his 21st birthday. Upon Uncle Bill's return to Wellington, he was injured in a rugby game and, thus, deferred his studies. He returned to Rāpaki to convalesce. During this time,

Uncle Bill married Aunty Bev and, when fully recovered, he returned to his studies, graduating from the Christchurch Teachers' Training College the following year, shortly before the birth of his eldest son, Tawhirimātea (Dr Mātea Gillies).

Following his graduation, Uncle Bill's first posting was as a Probation Assistant to Pipiwai Native School in Northland. Unfortunately the family was unable to join as planned due to the schoolhouse being unavailable. Consequently, Aunty Bev and Mātea stayed behind in Christchurch, leaving Uncle Bill to commute home during each of the school holidays. It was shortly after Uncle Bill's return to Pipiwai that his youngest son, Tony, was born. Due to the recommencement of the school's second school term, it was three months before Uncle Bill was able to meet the newest member of his whānau.

When Uncle Bill's probation period concluded, he then transferred to the Matahiwi Māori School in Wanganui, where he was sole teacher. It was here at Matahiwi that Aunty Bev and the boys finally rejoined Uncle Bill. The family then moved two years later to Ruātoki Māori School in the Bay of Plenty, as first assistant and deputy principal. Uncle Bill spent four years in the heart of Tūhoe before he and his whānau moved to Kennedy's Bay Māori School in the Coromandel. By now, both boys were at school leaving Aunty Bev free to begin teacher training at Ardmore Teachers' Training College.

After Bev graduated, she and Uncle Bill both accepted teaching posts at the Manaia Māori School on the Mahia Peninsula, becoming one of the first husband and wife teams to teach at that school. After six years Uncle Bill returned to Pipiwai, Northland, as Principal, and became a member of the Hikurangi Lodge, of which he remained a member until his death.

Four years later Uncle Bill and his whānau then accepted the position as principal teacher at Te Matai Māori School in the Bay of Plenty. Seven years later, Uncle Bill then returned to his birth place, Waimārama, as 1st assistant teacher and deputy principal of Lucknow Primary where his duties included not only the day to day running of the school, but more importantly, the training of teachers. During the seven years that Uncle Bill and his whānau lived in Waimārama, Uncle Bill also became involved with the Mangarau Crescent Primary School.

Because of the natural ability he had in relating to people, Uncle Bill became a natural choice as a resource person, so it came as no surprise when he was selected as one of the first 18 teachers to establish the Māori Itinerant Teachers, known today as Resource Teachers of Māori (RTM's). It was also during this time that Uncle Bill played an instrumental role in the training of teachers for the first bi-lingual school in the Hawke's Bay – Omaha School (formerly Fernhill Primary). With the establishment of the Māori Itinerant Teachers, Aunty Bev was selected by Rihari Puanaki to become one of the first non-Māori Itinerant Teachers in Māori Education for the Hawke's Bay Area.

The Gillies whānau continued to live at Waimarama until 1980 when Uncle Bill accepted a position as the Advisor of Education of Māori and Polynesian children (AEMPI) with the Department of Education (known today as the Ministry of Education) for the South Island and Chatham Islands. Prior to his retirement in 1987 he took a year's sabbatical leave to travel the greenstone trails of Marlborough and Otago with Barry Brailsford and Keni Paihana – undertaking a journey many younger people would be a little reluctant to embark on.

Retirement for most people means a rest. However, for Uncle Bill, there was little time to rest as he was seconded by then Minister of Māori Affairs, Koro Wetere, as Marae Complex Manager for the completion of Ngā Hau e Whā. At the completion of this project, Uncle Bill then became more involved in community organisations with his main interests being Mahika Kai – particularly customary fishing, the environment and health and care of the young and elderly.

Uncle Bill became Upokorūnaka in 1996 after the sad passing of the previous Upokorūnaka, Ollie Tauwhare. Over the past seven years, Uncle Bill has guided the rūnaka, with dignity and grace, through some testing times. Despite the adversities however, they have gone on not only to establish an Incorporated Society and a Charitable Company, but also to become a world leader in customary fishing under Uncle Bill's leadership.

Uncle Bill's interests were not just limited to Rāpaki. He was an active member of Te Rūnaka ki Ōtautahi for many years and one of the key advisors to the current Upokorūnaka (and nephew), Rev. Maurice Manawaroa Gray. In addition, his interests in the environment, health and care of the elderly and young and Kāi Tahu whānui issues meant that Uncle Bill attended many hui throughout Te Waipounamu and has accompanied the Kaiwhakahaere on various "official" visits to Te Ika a Māui over the past few years.

Tragically, Uncle Bill and Aunty Bev's youngest son, Tony, passed away suddenly in Auckland in 1998 while Uncle Bill and Aunty Bev were visiting their eldest son, Mātea, and his family, who were living in Australia. The whole whānau returned to Rāpaki for the tangi and, soon afterwards, Mātea and his whānau returned permanently to Rāpaki from Australia.

In 2000, Uncle Bill was "involuntarily" volunteered into facilitating the first Kāi Tahu Kaumātua Hui with Mrs Ruahine Crofts and Mrs Jane Davis. This combination not only proved to be dynamic but highly successful, so much so, that they went on to facilitate four more kaumātua hui, the last of which was held in September last year.

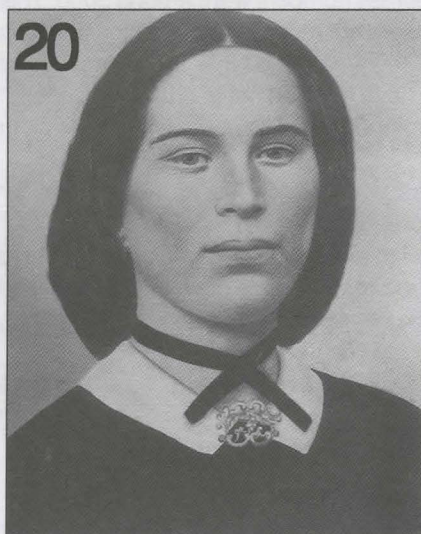
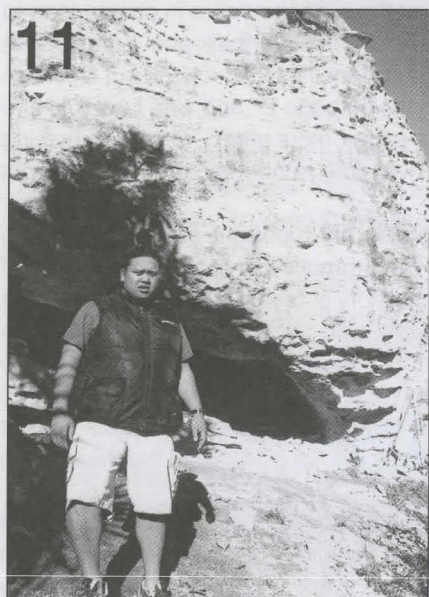
Uncle Bill passed away on 17 April 2003 after a short illness, surrounded by his whānau. He will be remembered not only for his contributions to our iwi and customary fishing, but also for his contributions to Māori Education for over 30 years prior to returning to Rāpaki. He will be sadly missed not only by his whānau, Te Hapū o Ngāti Wheke, Kāi Tahu whānui but also the numerous community groups to which he contributed. ▀

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editorial

Kia ora koutou katoa,

It seems that there will always be issue and debate for Māori as they are continually forced to justify their role, existence and rights in New Zealand society. The debate over the seabed and foreshore has been the latest issue to consume our energies and like every other battle it will go on until such time as the Government and the wider community acknowledge our customary rights. Because of the continually shifting sands, it is difficult to provide a current report on the matter. However on the facing page Mark Solomon shares with us the situation at the time of publication and his views on the subject.

Poor health is another on-going problem for Māori. Every week we read in the news another negative and concerning statistic – diabetes, obesity, heart disease, lung cancer – they are all very real and concerning issues for many of us. Recently it was announced that our life expectancy has increased only marginally over the past few years in comparison to Europeans. It is something that all of us need to think about and look at how we can make changes to our current lifestyle. Check out Cecileah Win's healthy eating tips and recipes on page 27 and also Lee Tuki and Amiria Marsh's tips for being "more active, more often" The key is making small and manageable changes over time rather than drastic over night changes.

Regular health checks are also an important aspect to keeping healthy. For women it is vital to have regular cervical smear tests and mammograms if you have a family history of breast cancer. Tāua Meikura Brigg's story (page 17) of her battle with cervical cancer should be a lesson to all women of the importance of cervical smear tests to enable early detection of cervical cancer. Tāua Meikura is one of the fortunate ones – she survived to share her experiences. She now works hard at educating others in the hope that they will not go through the trauma she experienced.

We have received a wonderful response to our 0800 Tahu Update campaign from Ngāi Tahu whānau. This is very pleasing as it means that we can ensure that the tribal publications are being received. Prior to the Update campaign our gone-no-address numbers were around 5000. This means that 5000 tribal members were not receiving information and was a significant and wasteful cost to Te Rūnanga o Ngāi Tahu. Because of the response to the campaign we have decided not to draw the winner of the computer until the end of September. We will publish winner details in the next issue of Te Karaka.

Thank you also to all those who responded to the request for feedback on how we can best communicate with tribal members. Your suggestions have been very useful to us in terms of planning how best to communicate with the tribe in the future. The prize draw for the weekend for two in Queenstown will also be delayed until the end of September. Winners will be announced in our next issue.

We hope that you enjoy this issue of te Karaka. As always we welcome your feedback and if you have a story you wish us to feature in the magazine please email us at tekaraka@ngaitahu.iwi.nz

Heoi anō,

Te Karaka Editorial Team

Cover: Fred Preece, a member of 28 Māori Battalion, D Company

The Foreshore Debate



FROM THE KAIWHAKAHAERE

Once again last month iwi found themselves and their rights under the microscope. This time it was the foreshore and seabed of New Zealand that were on the slide, both figuratively and literally.

Iwi claims to these resources have always been at issue. There are many examples including Te Arawa's claims to the Rotorua Lakes, Muriwhenua's to Ninety-Mile Beach and Hauraki Māori Trust Board's claim to Coromandel Peninsula's foreshore and seabed.

In 1996 the eight iwi from the top of the South that make up Te Tau Ihu, namely Ngāti Apa, Ngāti Koata, Ngāti Kuia, Ngāti Rarua, Ngāti Tama, Ngāti Toa, Rangitāne and Te Atiawa lodged a claim for customary title to the foreshore and seabed in the Marlborough Sounds. This was due in part to concerns over the proliferation of marine farming in the area.

A legal challenge by the Crown meant that their claim before the Māori Land Court had to be deferred until the Court of Appeal had heard the challenge. They were left to determine the question of whether the Māori Land Court had the jurisdiction to hear these claims to the foreshore and seabed. On June 19, 2003 the Court of Appeal released its decision clearing the way for the case to be heard by the Māori Land Court.

This effectively opens the way for the Māori Land Court to recognise the customary rights to foreshore and seabed, should an applicant prove their case.

This has caused an ill-informed public outcry and misleading and provocative statements from the media.

The Government's response was to threaten to introduce 'new and urgent' legislation. Attorney-General Margaret Wilson said she believed the legislation would merely be clarifying the current situation, which is that all New Zealanders own these areas.

This was justified by saying they were merely protecting the rights of the average Kiwi to walk, play and fish at the beach.

The issue for Māori is to be able to protect and exercise their customary rights.

We believed we could rely on the processes of the courts to help protect our rights, but now it seems the Crown will disregard the courts and legislate to suit itself.

I attended the Foreshore and Seabed hui at Paeroa on 12 July. It has been sometime since I have seen iwi so united in a cause and so determined to drive an outcome. This is a hugely positive aspect to come out of the debate and has clearly influenced the government.

Since the government's initial decision to legislate over the top of this court action they have publicly backtracked and suggested that they will work with iwi to facilitate an outcome that will satisfy iwi. I believe that this can be achieved and I look forward to working with government to ensure this happens. Given the level of anger generated among iwi about this decision I will be greatly concerned if government are not able to navigate a path forward that meets with general acceptance. ▀

Gentleman John

(To John Tipa, Moeraki 1947 – 2003)

At the wharehenui
Called Uenuku,
Your sisters
And your guitar
Lie at your feet
To show their love,
And your love of music.

As the bell rings,
Speakers kōrero
Your flight north to Hawaiki –
E rakatira –
And the landmarks you will
pass
As you leave Moeraki.

At the kaik
You would be pleased
To see the lines of shags
Still passing on the horizon
And the sea sweeping the
coloured pebbles
Up and down the beach below
the huts.

In the sun
The lady holds your feather
cloak
Draped over her arm
The clay falls among the
flowers
And on the kete.

Haere, John, haere.

nā Rangi Faith

New Academic Appointment

Congratulations to Professor Piri Sciascia on his recent appointment to the newly created position of Pro Vice-Chancellor (Māori) at Victoria University in Wellington. Previously Piri was the Assistant Vice-Chancellor (Māori) at the University, a position he held for three years. In his new role as Toiahurei, Piri is responsible for ensuring appropriate strategies and policies are introduced to develop



the University's partnership with Māori. In his portfolio he heads Toi Huarewa and is also responsible for its Te Herenga Waka Marae and for the academic development of Te Kawa a Maui.

Piri is a graduate of both Victoria University and the University of Otago and has degrees in Māori Studies, Anthropology, Biochemistry and Māori Traditional Performing Arts. He has more than 20 years experience in senior executive management roles in the public sector. He has also made a considerable contribution to the arts. In 2001 he was formally recognised as a Tohunga Huarewa – one who has strived for and attained excellence with regard to knowledge of Māori performing arts.

Piri affiliates to Kāti Kaweriri of Ruapuke but was born and raised in Porangahau. He also affiliates to Ngāti Kere of Ngāti Kahungunu and Ngāti Tāhīhiku of Ngāti Raukawa. He is married to Gaylene and they have five children: Teone, Ana, Tumarangai, Makere and Atareta, and one mokopuna, Mia.

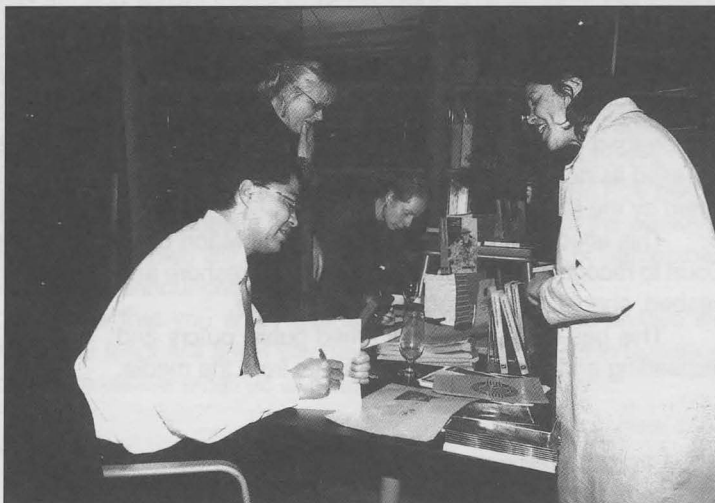
Ngā Pikitūroa o Ngāi Tahu: *The Oral Traditions of Ngāi Tahu*

On Tuesday July 29 Dr Te Maire Tau launched his latest publication *Ngā Pikitūroa o Ngāi Tahu: The Oral Traditions of Ngāi Tahu* at a function held at the Christchurch City Art Gallery.

The book is the published version of Te Maire's doctoral thesis. It examines the nature and forms of Ngāi Tahu and how they might be interpreted to understand our past.

An enjoyable evening was had by all in attendance.

The book is available at most bookshops and is retailing at \$49.95.



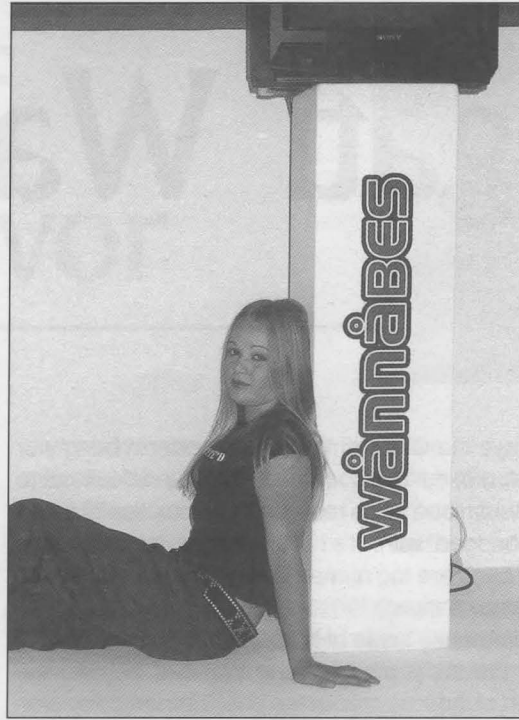
Te Maire Tau signing copies of his book at the launch

Ngāi Tahu Wannabes Finalist

For most of us the idea of a singing career is nothing more than an idle dream confined to the privacy of our own bathrooms. For 13 year-old Olivia Hall of Kaikōura her dream is well on its way to becoming a reality. Olivia whose dream is to be a singer or an actress was one of twenty-four 12 – 18 year-olds chosen to take part in the TV3 series Wannabes and was one of the six who were voted into the final. Olivia wowed her peers with a mighty fine rendition of Avril Lavigne's 'Sk8ter Boi' for her first Wannabes performance and then 'Get the Party Started' by Pink live in the finals – amazing what a girl can achieve with a bit of ambition and a lot of talent!

Olivia's latest performance was entertaining the Kaikōura locals at the Kaikōura Recycled Trash Fashion Show.

Congratulations Olivia!



Kāi Tahu Engineer Honoured at Hamilton

Gerry Te Kapa Coates recently became the first Māori President of the Institute of Professional Engineers (IPENZ). IPENZ is the professional body representing engineers in Aotearoa and has over 8000 members. Gerry was elected to the board in 1999 and was vice and deputy president until his new appointment.

Gerry has been a professional engineer for 40 years, mainly in the consulting field. He is well respected professionally, and has also been active in IPENZ being responsible for initiating a change to its Code of Ethics in the 1990s.

Determined to make the handover a special and dignified Māori occasion Gerry, with the help of Mark Solomon and Nicky Walsh approached Auntie Ruruhira Moke in Hamilton for assistance. Her son Tom took it from there. The ceremony was a whakawātea – a smoothing of the way. Because it was in the Tainui rohe, due regard needed to be taken of that.

Acting as tangata whenua for Tainui were Helene Moke and Eric and Tuhimate Crown. On the manuhiri side there was Tom Moke, his son Brett and his sister Barbara Moke. Ted Douglas also provided support. After a karanga by Helene, and response, calling the incoming president and party to the stage, Eric did a whaikōrero.



Gerry Te Kapa Coates at the handing over ceremony

Tom's response pointed out the significance of IPENZ having a Māori president. Ngāi Tahu was in effect lending Gerry to IPENZ as a taonga for a year of service. The outgoing president, John Webster responded and then Gerry completed the mihimihi. He then presented IPENZ with a koha pounamu – a quarter pounamu boulder from the Arahura suitably inscribed.

Having whānau living outside of the Ngāi Tahu rōhe can be a great boon. In this case the support was invaluable. ▀

Ngāti Walkabout –

These days the CNN “embedded reporters” bring war to the comfort of our living room. It must be difficult not to be biased when one’s fate rests on the protection of those one is “embedded” with. It’s not good for domestic politics if the body bags are too numerous and the war continues for longer than a month.

The immense scale of human suffering and loss of life during the six years of World War II is beyond the imagination of those reared in the post Vietnam television generation. In 1945 democracy won, but the dehumanization of millions of ordinary people, when fascism drove humanity, is a hard won lesson that still echoes in our 21st Century lives.

For Alfred Preece a Chatham Island upbringing furnished him with the physical and mental toughness to survive the front line in all but one campaign in Italy, and

rise to the rank of Commissioned Officer in charge of 16 platoon of the 28 Māori Battalion D Company. His story is one of extraordinary survival in a war where 55 million others lost their lives.

A home birth attended by the old lady down the road was nothing unusual on the Chathams in 1922. Fred’s mother was a Wixon originally from Ruapuke and Stewart Island. His father was Welsh, arrived on the Chathams as a schoolteacher, left to fight in World War 1 and returned to marry Fred’s mother, ‘a cheeky islander’. Together they raised six children.

Fred (or Bunty as he is known by many) remembers his childhood as a tremendous life, something to look back on and value. Horses and bare feet were the only means of transport. Materially, they did not have much, but life was what you made it.

“We walked everywhere, miles, and we thought nothing of it. Barefooted. My they walked fast in New Zealand,” he said.

They lived off the rocks and without the pāua, sea eggs and fish he thinks they would probably have starved. Albatross and weka were also part of the diet. The albatross was as tough as old boots, but everyone liked it and chewed away at it. The bird’s fat was used to fry doughnuts. Weka were trapped with a piece of string and preserved in their own fat to be eaten in winter. They would cook a lot at once and eat it over two or three days.

“That’s why they reckon we had good teeth. We had all this tough food. We never had a dentist. He came once every three years,” says Fred.

Being a product of a Pākehā father and Māori mother Fred saw both sides of Chatham Island life. As a Māori his mother was not allowed to join any clubs or go into the hotel, and voted in the general election on a different day from his father.

“To be a Māori you were certainly a third class citizen.... Being English, Dad was very military minded, not as loving as Mother. She brought us up really. I suppose that’s why I joined the Māori Battalion. When I got there I was very comfortable,” he said.

The church-oriented community, the picnics and weekly housie were a far cry from the killing fields of Europe, although the Italian peasants with their strong sense of family and one set of good clothes reserved for wearing only on Sundays were a reminder of home for Fred.

As a 12 year-old Fred went to work on the local station, and the land that he and his siblings used to beg



Fred at the Cassino Urupā, 2001

The Story of a Survivor



FRED PREECE

to go and pinch wood off, he now owns with his son. The 12,000-acre property is an achievement his mother would be proud of.

Soldiering was always in his blood. He spent many an hour fascinated by his father's tales of France and the ANZAC landing. The Chathams also had a proud history of their contribution to war. In 1939 Fred joined the army. He tried to enlist in the Māori Battalion but it was during the week that the southern arm had suffered terrible casualties – Billy Hopkinson, Tom Pitama and Jack Tainui were killed and Harry Pitama had been wounded at El Alamein. The enlisting officer refused Fred's application telling him it was the death battalion and to go away. Determined, Fred signed up with the Army Service Corps and was posted overseas with the Ninth Reinforcement. As soon as he got to Egypt he transferred to the 18 Platoon, D company, 28th Māori Battalion.

Fred soon realized that life was expendable when on a 100 mile training march across the desert to Alexandria, the live barrages fell short and landed on their own, killing four and wounding five.

In Italy he saw action for the first time at Orsogna

and really understood what it felt like to be afraid. On arrival at camp, Sergeant Mason said to the newcomers:

"Now put all your gears over there you see in that direction."

One fellow replied saying:

"Sergeant the word is not gears, it's gear."

The Sergeant responded with: "that is what I thought too, but I've been in the Māori battalion for two years and I'm bloody convinced the word is gears."

That night they were instructed to smoke out a gully and climb a cliff to get to a road which was heavily defended. Fred finally climbed the cliff and saw his mates, dead and wounded. The smoke had lifted and the Germans proceeded to machine gun these easy targets. The Battalion lost 50 men that night and 28 the following. Mason had been shot in the stomach. Fred remembers him ripping his coat off and using it to push his stomach back in. He got back down the cliff and across the gully holding his stomach in with his coat.

Life in the trenches was terrible; the snow was thick, constant wet feet and the continual heavy pounding from the shelling made Fred's gut sore. Donkeys with pierced



Fred and Myrtle on their wedding day with Myrtle's parents Mary and Tom Hough

eardrums, so the shelling would not startle them, carried the food to the front. However the stench of decaying flesh and the fear of a direct hit killed his appetite.

"That was always the thing, the smell of dead people. That was something I could never get used to. I was very thin in those days. A dry biscuit, a tin of bully beef and some chocolate would do me."

Absolute discipline was the key to the Māori Battalion success; it was discipline, experience and ability at its best on the front line and our Māori soldiers were a class outstanding.

"If you were told to jump you automatically jumped." Their reputation preceded them in Italy and the Germans would often reinforce their troops if they knew the battalion would be on the other side. At one farmhouse where they had stopped to have dinner they encountered an old peasant man several women and some children. An old lady was reading the tab on their uniforms,

"New Zealand," she said, "you got the Māori there."

"Yeah, we're Māori," was the reply.

With that she grabbed the children and they all bolted and slammed the door. Fred wondered what the hell was wrong with them. The old man returned to the house shaking his head, saying that they had been told the Māori eat people and to look after the babies or the Māori would eat them. Fred replied with the black humour highly tuned by the trenches: "we won't eat you."

The fear left after his first action, when he saw so many killed and he became determined that no-one would kill him. Later on as a toughened soldier it became a hunting game to him. However one death affected him badly. He was standing next to a handsome young man who had recently arrived when the shelling began. The young man got hit and was badly wounded. As he was dying he managed to pull some letters out of his breast pocket and handed them to Fred and said, "these are for my sweetheart, tell her that I love her"

"I was astounded to think that he could die in front of me. It was so simple. He was killed in a few seconds."

Fred saw many men die. When he could he would try to comfort them and give them some hope, telling them not to worry, the stretcher would pick them up, and they would be fine.

"When people die they get that searching look wanting to believe you. You know I never will forget that look. Never, ever, ever it stays with me."

On February 18 at Monte Cassino Fred was badly wounded and wondered if he would live to see his 22nd birthday, the next day. Two hospitals and three months later he was back at the front line. Fred was wounded on two more occasions during the war and was "Mentioned in Dispatches," which was

a great honour because the standard set by the Battalion was so high that decoration did not come easily.

Fred returned to the Chathams after the war and married a local girl Myrtle with whom he had seven children, five girls and two boys.

The peace and quiet of island life, Myrtle and his father's care helped Fred come to terms with the horrors he had experienced. He often did not want to see people. Some nights he would awaken weeping in his father's arms. As a WW1 survivor his father understood what Fred was going through. Most people back home had no idea and zero tolerance for the recovering veterans. Fred believes if people had television back then the whole experience would have been easier to talk about. But they didn't and no one really wanted to know about it.

Fred has never had a gun in the house since he returned from the war. He has seen so much of them and hates them.

"It is so simple to pull the trigger and kill someone. I never want one around. People are so careless with their guns these days."

Family life was precious to Fred but the spectre of the war was always in the wings. When tragedy struck and his son was killed in an accident Fred was devastated.

"To see so many killed then to lose my son who was so precious to me kind of destroyed me," he said.

What has always concerned Fred since the war is that they fought so hard and suffered for what seems in recent years to be so little! The army certainly broadened his horizon and gave him opportunities to shine that he would never have got in civilian life. He saw extreme poverty, learnt to live with all sorts of people and to help and support one another. He also saw the worst side of humanity and prays that his children and grandchildren will never experience the horror and hell of war.

At 81 Fred still keeps the home fires burning and the meals on the table for the family on the station. Between times he spends time in Christchurch with his grandchildren or visiting his 2nd wife Nellie (also a Chatham Islander) who resides in the United States. Fred is the National President of the 28 Māori Battalion and is currently involved in the preparations for the reunion to be held in Ōtautahi in April 2004. ▀

nā Gabrielle Huria



Fred and his grandson Hayden at Owenga Station

Mauriri McGlinchey and his Rock Art

What started out as “just a job” has become a life changing passion for young Ngāi Tahu man Mauriri McGlinchey.

When Mau McGlinchey joined the South Island Māori Rock Art Project as a 19 year-old six years ago, he saw the job purely as a way of making money to help him enjoy his weekends. Now, after visiting hundreds of caves and witnessing thousands of rock drawings, his job has become a passion and has sparked a dream to become an archeologist.

It all started with a casual invitation from Gerard O'Regan for Mau to help out with the project during the school holidays. Mau is from Timaru and was attending St Kevin's College in Oamaru at the time. Gerard hooked him up with Ngāi Tahu archeologist Brian Allingham who was working in the area and Mau's holidays were spent recording rock art and earning a bit of pocket money. When Mau left school he was keen to carry on with the rock art project, but there was no money available to employ him at that stage.

“At the time Gerard said he'd love to train up a young Ngāi Tahu to do the work but money was a bit short for projects like this, so nothing happened and I roamed for a while after leaving school,” says Mau.

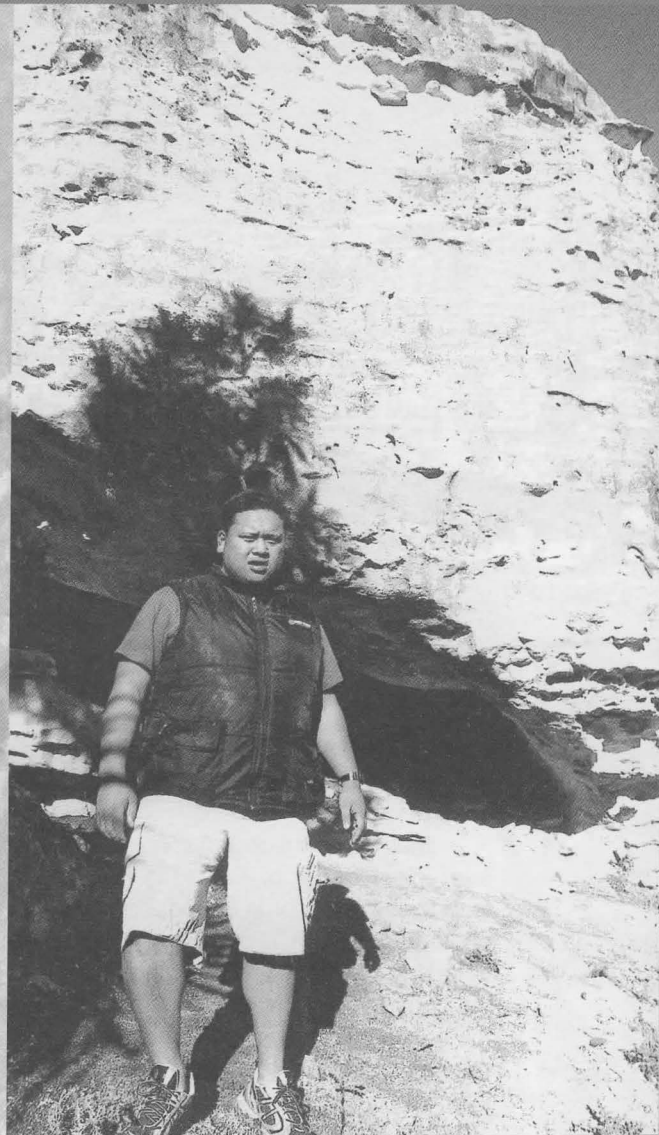
So he moved to Christchurch where he worked as a building labourer and then to the Milford Sounds to work on the tourist boats. It was in September 1997 that Gerard approached him to join the project full time.

Mau worked closely with Brian Allingham for two years where he learnt first hand the skills of an archeologist. He had opportunities not only to record rock art, but also to assist at significant archeological digs throughout Te Waipounamu and overseas.

Mau knows he is very fortunate to be doing what he's doing. It takes years of university study to become an archeologist and at least three years before students have the chance to work on a dig.

“I wanted to travel... go overseas and see other people's cultures. Instead, I have gotten to see my own culture and have fallen in love with it.”

He says he always had a strong connection to his culture through his father Trevor (Ngāi Tahu, Moeraki) and his mother Rangī (Tūwharetoa, Tainui).



“I have always known who I am and where I come from.”

He is the eldest of three children and has two younger sisters Awhina and Huia.

Mau took over the recording work from Brian in 2000 and has been compiling a comprehensive record of the hundreds of rock art sites ever since.

“Two to three years ago I really took on the project. I had to ask myself what it meant to me, I know I'll be here to the end.”

Just about all rock art is found on the walls of limestone caves where the earliest Māori, and those that followed for the next 1000 years or more, sought shelter from the weather during their journeys.

Unfortunately time and nature are taking their toll on the art and in years to come the drawings will be gone.

“Although the wind and rain play their part in destroying the art, it is the action of the salt in the limestone leaching to the surface that attacks and destroys the charcoal drawings”, says Mau.

Ensuring that what's left of these images is not lost forever has been a massive and lengthy task that started over ten years ago. More than 500 sites have been found and thousands of drawings recorded; from



remnants that are no more than simple marks and lines, to large artistic drawings like the "Opīhi Taniwha" near Timaru.

Mau's work involves finding, mapping and recording every last detail of the sites. Using archeological techniques he records the positions of all the drawings, photographs them, records any significant features, any threats to the site or the drawings, and files a report on the condition of the drawings. For about nine months of the year Mau is in the field. During the winter months he retreats to his Dunedin office to compile the masses of information and photos he has collected.

For the past two years all the drawings and groups of drawings have been given a global position co-ordinate using a portable GPS machine. It's likely that all the sites that were recorded previously will have to be revisited for the GPS work to be done. The whole process is painstaking and may take a number of days and numerous visits to the site to complete.

When recording resumes in September Mau has work to do in North Canterbury and then he's heading to Fiordland, hopefully by February 2004.

"It's an unknown down there. It's an untouched area and there's every likelihood that our schedule's going to blow out."

The recording part of the project is near completion and Mau hopes to have it all wrapped up by December next year.

Once the recording is finally completed each of the rūnanga with rock art in its takiwā will develop site management plans with the help of the rock art trust, Historic Places Trust and Department of Conservation. Plans are already underway with Ōraka Aparima Rūnaka.

The management plans will look at ways to protect the sites and their drawings as well as building relationships with Government agencies, community groups and others that have an interest in rock art – it's about getting real partnerships happening.

All the information about the sites and the drawings will form a rock art database.

"In 100 to 150 years time the bulk of it's going to be gone... our records will be here forever. Our mokos and their mokos will be able to see it."

Mau says the next step is education and raising the awareness of New Zealanders about the existence of Māori rock art.

"All this, it's not in our education system. Pākehā have been dictating our history. We need more Māori doing it. We learn about European histories, he says, not about our own. That's ridiculous."

He believes indigenous people are gaining more

rights and more control and with it their histories are becoming more apparent. For Mau it is an exciting time to be working in this arena.

Mau is committed to the project and says he would love to be able to complete gathering the GPS co-ordinates for the sites once he has finished recording in Fiordland.

At the same time he plans to take advantage of his knowledge and opportunities and begin working towards a degree in archeology.

With an end to the recording in sight, the Ngāi Tahu Māori Rock Art Trust was formed to handle the next stage; the compilation and management of the information, the dealing with the numerous requests for research material, and the on-going work of protecting the sites.

Mau says although there are other rock art related projects in New Zealand, no one is doing it to the degree that Ngāi Tahu is.

"Ngāi Tahu is doing amazing things. We're creating a template of what's out there. A whole lot of things will come out of this that will be a benefit to us and others as a nation."

The rock art project was a Ngāi Tahu initiative that first gained support in 1989. In mid 1990 a pilot study was begun which was completed in 1991. This showed clearly the need for more work to be done and in January 1995 the project proper started. It was predicted to take about nine years to complete.

Initially Ngāi Tahu provided sole funding for the project with some assistance from Historic Places. Now it has evolved to become a trust.

The new Ngāi Tahu Māori Rock Art Trust was formed in December last year with curator Amanda Symon at the helm.

nā Phil Tumataroa

BUSTED!

Whānau SCAM Protection nā Hector Thorpe

The near forfeiture of ten family homes recently reported in the media, is a timely reminder to be very cautious when dealing with people or organisations outside the main stream lending institutions.

Whether you have been approached with an offer of money, or you seek to borrow money, don't be pressured, bullied or persuaded to sign up on the spot. Allow yourself time to seek the advice of a member of your whānau, friend or lawyer before signing up and committing yourself to a legal document that may have detrimental consequences at a later date.

On this occasion the government has stepped in to help save the ten properties and placed eight finance and property companies under stationary management.

The companies are: CH Finance Limited, ICMG Leasing Limited, The Independent Creative Management Group Ltd, Toi Te Atatu Ltd, Sleinad Finance Company Ltd, Opol Ltd, ICMG Holding Ltd and ICMG Property Company Ltd.

These companies appear to have been operating 'buy back' schemes involving housing.

Statutory management is used very rarely, and only where the government is satisfied that:

- The companies are, or may be, operating fraudulently or recklessly
- It is considered necessary to protect interests of creditors or the wider public interest;
- It is necessary to prevent further deterioration of the companies' finances.

The golden rule – If it sounds too good to be true, it probably is!

Other Scams to watch out for:

Lotteries and prize draws

Prize scams are extremely popular with fraudsters. Anyone reading such a scam is promised some fabulous prize that they are guaranteed to have won. All the reader has to do to claim the prize is pay a small administration fee, which they never see again. They don't get the prize either.

A considerable number of these scams originate in Canada. So be particularly wary of any unsolicited correspondence you receive from there.

Overseas lottery tickets

A variety of overseas lottery tickets are marketed and sold by direct mail in New Zealand. But be warned: none are legal in New Zealand and fraud is often involved.

The Gaming and Lotteries Act 1977 says anyone wanting to sell an overseas lottery here must obtain permission from the Minister of Internal Affairs. The Department of Internal Affairs has advised, "no approvals have been granted in the last nine years".

For this reason, it is recommended to avoid purchasing overseas lottery tickets if you are offered them. Fraudsters promote many schemes, so there is a significant risk you will simply lose your money without ever seeing a lottery ticket let alone any prize money.

Pyramid schemes

While a pyramid scheme may come in many different forms, it will always have the following characteristics:

- It will promise a financial return based on the number of people you are able to recruit to enter the scheme.
- Whatever money you make will depend primarily on the continued introduction of new members to the scheme and not the sale of a particular product or service.
- Pyramid schemes are illegal under the Fair Trading Act.

The reason for this is simple: consumers are too often misled by claims about the likely financial returns. Because it is only possible to earn money by recruiting others into the scheme, those near the bottom of the pyramid always find that it is not possible to make the advertised return on their investment.

Employment schemes

From time to time advertisements appear in the situations vacant pages of daily papers, in Internet newsgroups, and elsewhere offering an incredible employment opportunity ... the ability to work from home, at your own pace, and still make loads of cash.

Some common examples of employment schemes include envelope stuffing and email processing.

In practice, you usually end up sending money away to a PO Box, or forwarding your credit card details, before you start. Often, you will never hear from the company again – your money is lost.

Even if you do receive material from the company, it is usually not possible to make the financial returns promised. These schemes often have many of the hallmarks of pyramid schemes.

It is suggested you steer well clear of such work from home schemes.

Mail order

Mail order can be a great way to buy, and there are many legitimate companies using this selling approach. However, there are also lots of mail order scams and rip-offs, such as the recent cookbook scam.

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The Solomon Sisters

nā Sandi Barr



Rangiwawahia and Miriama Solomon

The descendants (more than 400) of Rangiwawahia and Miriama Solomon from Kaikōura have played key roles in the renaissance of Ngāi Tahu. Among them is Mark Solomon, who heads Te Rūnanga o Ngāi Tahu. Another was his uncle, Bill Solomon, who died last year. And then there are Bill's three surviving sisters, Hariata (69), Ripeka (65) and Miriama, the youngest (57), who've been chatting with Sandi Barr

Hariata

I'm the oldest surviving child of Rangi and Miriama Solomon. I'm named after my tāua, Hariata Beaton who was highly respected for her tribal knowledge. She wrote one of the few early Māori accounts of the Ngāti Kurī migration from the East Coast of the North Island and their battles with Ngāti Māmoe and their settlement in Kaikōura. Ngāti Kurī were the first wave of Ngāi Tahu migrants to settle in the South Island. My Mum and Dad shifted to Kaikōura when Hariata and my pōua died. My pōua, John Beaton Morrell, was Ngāti Kahungunu from Wairoa. Dad ended up running the farm at Oaro, 15 km south of Kaikōura township. Mum and Dad lived through the depression and us kids were brought up during the war years when food supplies were rationed. In those days pāua, cockles and fish were plentiful so that's what we lived off.

Becky

Our grandfather on my father's side was known as Aperehama Horomonascore. It then got anglicized completely to Solomonscore. All of our whānau have been known as Solomon. We have got strong whakapapa affiliations with Ngāti Kahungunu from Wairoa, but as far as I'm concerned we were brought up here in Kaikōura and our primary loyalties are to Ngāi Tahu. Dad dedicated his life to the tribe – he was on the Ngāi Tahu Trust Board for years. We were brought up knowing how Ngāi Tahu had had their land ripped off. My Dad used to talk about

these things constantly. He'd go talk to local Pākehā groups and tell them about the local land confiscations, but nobody was listening. It wasn't until the 1960s that people began to take some notice of what he was saying. Right up until the day he died, he spoke about how the land the Kaikōura airport was built on belonged to us. We still haven't got that airport land back.

Miriama

I'm the last born of Rangi and Miri but I was brought up with my karanga matua sisters – Aroha and Susan who are actually my nieces. My Dad was a formidable speaker and he had a great memory. So he was really a natural historian. He was also very au fait with contemporary issues. He was constantly involved in strategies for change and had a good analysis of how society worked. He always had people coming to consult with him from government agencies such as the Police and the courts. He was also a great mediator and was often called on to mediate conflicts. Mum was quiet but a very strong and principled person. She was also an invaluable source of information and had a great knowledge of the local history. I loved the stories she used to tell. We'd be sitting on the beach and she'd be line fishing and she'd tell me how Mauī Tikitiki ā Taranga fished up the North Island from that spot. We were instilled with the knowledge that we are descended from one of the senior whakapapa lines of Ngāti Kurī and this is our tūrangawaewae. She taught us that whakapapa is really important and determines



The Solomon whānau, in the late 1980s. Standing: Wiremu (Bill) Solomon, Matenga Te Auhia Solomon and John Solomon. Seated: Aroha Pohorama, Miriama Kahu, Wharetutu Stirling, Hariata Manawatu and Ripeka Clayton.

what roles people play.

Hariata

During World War II, the Government decided to build a railway line and roads from Christchurch. To house the workers they set up camps – and one of them was at Oaro. They brought in young men, including a lot of Ngāti Porou who camped down by the beach. They had two or three kaumātua as support. When they came of age, most of them left to go to war but some of them ended up marrying and settling locally. Relationships between Māori and Pākehā in Kaikōura have never been good. You felt it when you first went to school. We got called all sorts of names. I spent my life fighting other kids calling us names, calling us black. Our mother told us not to put up with that sort of thing. She said, “If you can’t stick up for yourself now, you never will.”

Miriama

When we were at school, we knew a lot of kids who were Māori but never identified as Māori. We never wore the negative attitudes – we were very strong-minded and proud of who we were. People talk about bullying in schools, well, we put up with much worse than that and we fought back. Becks, was quite aggressive about who she was and she was very challenging to a lot of the local Pākehā. But I have some beautiful memories from my childhood. I think we were a lot better off than most Māori are today even though we were poor. Food was prolific. The riverbeds were covered with mint and moss and you

could go out and pick mushrooms, grapes and passion-fruit. I remember going down to the reef, dropping a line to catch crays and pulling up enough crayfish to feed 40 people in a matter of minutes. People worked cooperatively because we had to. There was a real strong community spirit.

Hariata

Right from the time European settlers arrived in Kaikōura they’ve tried to marginalize us. The 400 acres of land they swapped for the Takahanga Pā site was supposed to be our “Soweto”, but nobody wanted to live out there. We had an awful time fundraising, and that’s a lot of the reason that we relied so heavily on voluntary labour. We used to do performances in the hotels and then we would run access training schemes for young Māori kids on the marae so we could get some work started up there. That’s part of the reason that we allowed women to carve in the whareniui. We had very little support from the local community and local suppliers used to charge us through the nose. Timber that should have been affordable was priced right out of our budget. But between us we’ve built this beautiful marae. We are not a poor marae by any stretch of the imagination but the local bank still won’t give us an overdraft. The problem we face and our ancestors faced, is that racism is deeply ingrained in this community. We have to deal with the descendants of the early Pākehā settlers who originally came to this area and they’ve got entrenched views on where we fit. I don’t

think it is ever going to change.

Becky

Just after my mother died, Dad asked us to fight to get the Takahanga Pā site returned. At that time it was protected under the Historic Places Act as an archeological site. Dad had asked Stephen O'Regan to help us with the claim. Both he and my brother Bill worked through all the proper authorities. We had to do an archeological dig before we started work on the marae and we also had to go through an incredibly insulting consent process. Local residents got the chance to have their say. I think the comment that upset me the most was that locals said they objected to the way we smelt. And they said they didn't want to look at the backside of a "Maaari" marae. Stephen and Bill decided that only people with placid natures could go to the hearing so they took Keri Kaa and Ngoi Pewhairangi along from Ngāti Porou. As it turned out, both of them lost their tempers and I hear Ngoi was the worst.

I don't think building a marae in Kaikōura has changed local attitudes but I do think the establishment of Whalewatch has. One of the key wishes of our people has always been to develop and secure an economy for our people. We looked into all sorts of businesses, including a dry-cleaning operation that I was keen on because it would have employed a lot of our people. The idea of taking boatloads of people off the coast to view the whales had been talked about by many people. But it wasn't until an ex-banker called Des Snelling approached our brother Bill that we really looked seriously into the idea. He made it sound simple.

Garry Moore, who's now the Christchurch Mayor and Wally Stone who later ended up managing the business were both at Internal Affairs at the time and they helped us look at the business options and worked with DoC to grant us a licence. We used our homes as collateral and we started off with two small boats that each held 10 people. Once again we had a hell of a struggle with the local community. We had sugar poured into the petrol tanks of our boats and part of the engines deliberately broken. At the beginning, people used to ring up and book a whole boat then not turn up. Windows in the property room were smashed and the buses used to transport whale watchers were deliberately burnt. Unfortunately, the local police never caught anyone and no one has ever been prosecuted for these acts of sabotage.

But we have weathered the reaction and Whalewatch is continuing to grow and succeed as a business. I say that Whalewatch has changed attitudes because there's been a huge commercial benefit to the whole town. People have had to recognise that. We



have also been able to start donating money to charities such as the local sports teams and organisations such as Starship hospital.

Hariata

I find it difficult to accept the changes that have happened with our rūnanga. The younger generation sees the rūnanga as a business. In the early days if we couldn't afford to host a group on the marae we went out and fundraised to meet our costs. I know times have changed and we need to introduce charging, but I just worry that we're out-charging some Māori groups so they can't afford to stay with us. I'd prefer for us to charge on a koha basis rather than a commercial one. I don't think some of our younger people really know what being Māori is all about.

Miriama

We've always felt a responsibility to serve our iwi. I guess our parents passed that on to us. I agree with my sisters that this generation has a different set of values. We were brought up believing that whakawhanaungatanga, manaakitanga and awhi were everything. That's why we planted a vege garden and an orchard at the new marae so we could grow enough of our own food to feed our guests. I think those principles are just a memory now. They're just empty words that people don't practise anymore.

The tensions within the rūnanga and the marae are hard to cope with. It's very difficult for some of our kaumātua in particular. It's a classic clash between the new broom and the old. As far as I'm concerned there's a loss of tikanga and basic respect for one another.

Our hapū had three big visions that we wanted to achieve and our whānau have all played a part in making that happen. We wanted an economic base, a marae in seven years and enough kai to feed our own. Well we've got the Whalewatch venture, Takahanga marae and while we may not be able to feed everyone, we've at least got a māra kai and an orchard on the marae. ▀



Meikura's Story – A Tale of Courage with a Fairytale Ending

Ko te mea tuatahi te mihi atu ki tō tātou Matua-nui-i-te Raki, nāna nei i tuku mai kā mea pai katoa, nō reira ka whakakororiatia tōna ikoa i ruka rawa.

Ko te mea tuarua, te mihi aroha ki a rātou mā kua whetūrakitia, kia whakamaumaharatia, kia takihia, nō reira rātou kua haere ki a rātou, ka moe, tātou ka morehu o rātou ki a tātou, nō reira, tēnā koutou katoa.

Tēnā rā koutou, e tāua mā, e kui mā, wahine mā puta noa o te motu o Aotearoa whānui, ki a koutou kā whare takata o kā iwi o kā hau e whā, tēnā koutou, tēnā koutou, tēnā tatou katoa.

My first greeting is to our Creator God, from whom all good things come, therefore we honour and praise his holy name.

My second greeting is to those who have departed from this world; let us mourn for them; let us remember them; let them remain in the spiritual world; and turn now to all of us who are their legacy in this world.

Greetings to the respected elders, the senior women of the tribes, to women across New Zealand, who represent the house of generations from the four winds, greetings, greetings, greetings to us all.

My father is of the tribe of Te Āti-Haunui-a-Pāpārangi, from Pipiriki on the Whanganui River. My mother's ancestry is of Ngāti Hauiti from Rata (Hunterville), and of Kāi Tahu ki Ōtākou, of the Taiaroa whānau. My name is Meikura Taiaroa Briggs, and I have had the privilege of being kaumātua to the Canterbury Cervical Screening Programme for the last 11 years. I am a survivor of invasive cervical cancer after being diagnosed at a very advanced stage, and I am passionate about educating our women on the necessity of cervical screening to ensure our good health. Today, I am 75 years old and incredibly fortunate to be here. This is a brief account of the story of my journey through this illness to health.

It was early 1987, after I had gone through menopause, that I first discovered an unusual discharge. At first I thought it was one of the after-effects of menopause, however as the months went on, it continued and I became very frightened, realising that something must be desperately wrong. Eleven months later I went

to visit my daughter in Auckland.

She noticed how ill I looked, and immediately made an appointment for me to see a doctor. He took one look at me and sent me straight to Greenlane Hospital, where I was examined under anaesthetic. The diagnosis was devastating; I had advanced cancer of the cervix that had spread down both walls of the vagina. I was told that if I had waited another month, my condition would have been beyond treatment, and I would have died.

With surgery having been ruled out, I was immediately referred for radiation therapy, and underwent my first session on my 60th birthday. I am blessed with only one daughter, Pani, and two grandchildren, Joseph and Jessica (then 7 and 6 years old). It was they who gave me the courage to undergo the treatment; I wanted to live for their sakes. Pani was so distraught when she was told, but I said, "Don't cry, Pani, I'm going to give it my best shot. I'll be all right"

Within the first week of treatment, I noticed the improvement in my body. Every day I wanted more of this wonderful Pākehā medicine, which was making me feel better and better. The extremely painful and embarrassing discharge stopped immediately, and I felt so good about it that I was fair "crowing". Even though the treatment was scary and uncomfortable, it was not nearly as bad as the symptoms had been, and I didn't go through as much difficulty as many others who undergo the same treatment. My six weeks' radiation was completed with three days in isolation where I had to remain immobile with a caesium implant inserted (a steel rod packed with radiation) to ensure that last of the cancer was gone.

Throughout treatment I focused entirely on maintaining a positive attitude. I did regular karakia, and felt warmed and strengthened by the awahi and aroha of my whānau. When I was in isolation I could see my mokopuna playing outside the window, and I felt extremely happy and grateful as I waved to them.

My mokopuna, Jessica, who was 6 years old at the time of my treatment, is now a 22 year-old woman, and the mother of three year-old twin girls. I am 75 years young, and so thankful to still be here to enjoy my mokopuna and be a part of their lives. They are the light

of my life and my heart, and bring me much pleasure every day.

I am passionate about telling people of my experiences, so that they get help early if they find themselves in a similar situation. I am now the Kaumātua/ Tāua for the Canterbury Cervical Screening Programme, and travel with our Māori Health Promoters, telling my story in the hope that wahine Māori will listen, and not hold on to their whakama about these things. So, please, please, have regular smears done and keep yourself well, not only for yourself but also for your children, mokopuna, and whānau.

We run free clinics with trained Māori Community Smear Takers, and we try to hold them on marae, in local Māori communities and at Māori sporting events. find it so uplifting to see our wahine come out smiling, relaxed and feeling "safe" after having a smear done with them.

We have put together this booklet to share with you some of their stories, and we thank and acknowledge them for their courage in speaking out about such an important take, the knowledge of which may save the lives of many of our Māori women.

"Kaua e mataku; kia kaha; kei mate koe i te whakamā"

Nō reira, mā te Atua koutou, tātou hoki e manaaki, e tiaki i kā wā katoa. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

Tāua Meikura Taiaroa-Briggs
Kaumātua
National Cervical Screening Programme
Canterbury Region

Cervical cancer is one of the most preventable of all cancers. If women have regular smear tests, there is a high chance that any abnormal cells will be found and treated before they develop into cancer. Some groups of women have higher rates of cervical cancer. These are:

Women over 40
Māori women
Pacific women

This is mainly because they are not having regular cervical smear tests. The best protection from cervical cancer is a routine of regular smear tests.

Contact your local Cervical Screening Programme for information on Māori Smear Takers.

Phone 0800-729-729 or if in Canterbury (03) 364-4450.



Women's Experiences with Māori Community Smear Takers

My first initial kōrero was "Hell no, not me!!!"

I am not a person who is easily led, and I need to know for myself why I should be doing anything at all – especially where Wharetangata is concerned. However my attitude and understanding of this much-needed mahi has changed. These changes came about because of the support and encouragement, education and awareness that the Kaimahi in this rōpū gave me.

One main factor was that the smear taker (kaimahi) was Māori and very ngawari. Raeleen upheld the focus of 'tino rangatiratanga belongs to me'. Raeleen treated me as a person and not just a number. Her focus was definitely on my needs and I never once felt like I was a statistical number, but a person who was important. My confidence grew and so did my trust in Raeleen and a better understanding of the importance of this mahi. I would look at my whānau and especially my mokopuna

and know that I want to see him and many others grow up. This is also a very important motivation for me.

Providing the service from Rehua Marae, an environment that I feel comfortable in as opposed to a clinical setting off Marae.

Ngā kaimahi continued the kanohi ki te kanohi and not just when they were utilising the Marae for smears. They continued whakawhanaungatanga all year round and this was very helpful to strengthen the trust base.

So where I used to think, "whatever," "hell no!" I now think "choice" when it's my next appointment.

Tēnā koe Raeleen, tino pai rawa to awhina ki ahau.

No women, no life!

Karen Brown
Kaiwhakahaere
Rehua Marae

cont. on page 43

Ōraka Aparima

RŪNAKA PROFILE



Ko Tākitimu te maunga
Ko Aparima te Awa
Ko Takutai o te Titi te Marae
Ko Ōraka Aparima te Rūnaka

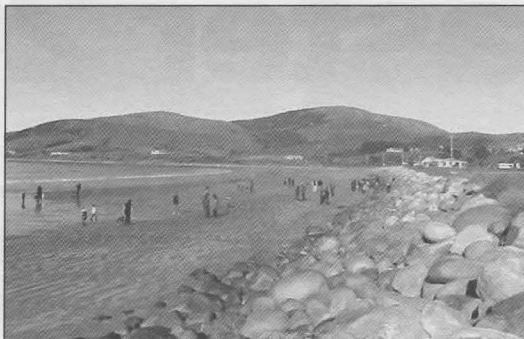
Encompassing the extensive coastal and inland areas from Waimatuku to Piopiotahi – Milford Sound and Tawhititarere inland through all of Western Southland, parts of Central Southland and onwards to the shared inland area of Whakatipu – the takiwā of Ōraka-Aparima is a huge area of contrasting landscapes.

For generations it was the home of several significant coastal kāika – at Aparima, Ōraka, Kawhakuputaputa, Pahia, Taunoa, Te Tua a Hatu etc; there were various inland settlements around the Southern lakes such as Manapōuri (Motu-ua, Moto-rau) and Te Ānau (Te Anaau) and beyond. As well there are many other historic sites recorded. Multi-hapū based, then as today, we have strong ties through the three main streams of southern whakapapa – Waitaha, Ngāti Māmoe and Ngāi Tahu.

As both Aparima (Riverton) and Ōraka (Colac Bay) hold strong spiritual attachment for us it seems very appropriate that in these times many of our rūnaka developments have centred in these two places. Our Administration Building (offices, carving shed and whare tāonga) plus kaumātua units and rental housing are in Aparima and our marae complex “Takutai o te Titi” a nursery, several extra hectares of seaside property and a developing whenua matata (wetland area) are just 11 kms away in beautiful Ōraka. The name “Takutai o te Titi” celebrates the annual event of titi returning and feeding all along our southern seacoasts.

Marae development is ongoing. We leased for two years then purchased the former Colac Bay School and schoolhouse in 1996. During the first four years we catered for hui and wānanga with make-shift ablutions, with cooking in the “passage way” on gas rings, bench-top oven and fry-pan and cleaning up in one tiny sink and an excuse for a bench! Now with a new wharekai, showers and toilets, covered verandahs and decking (and loan free mid 2003) we wonder how we ever coped before! Surprisingly, we are yet again seeing the need to upgrade and extend – such is the popularity of a seaside marae.

The rūnaka has a strong conservation ethic and much of our mahi is guided by the commitment to care well for all our lands and waters – from the mountains to



the sea “Ki Uta ki Tai”. This is reflected in our extensive work with resource management, with close partnerships with the Department of Conservation, with district and regional councils, Ministry of Fisheries, voluntary organisations and of course with the various units within Te Rūnanga o Ngāi Tahu.

Two exciting rūnaka projects we have underway are the restoration and re-planting of Rarotoka, situated in Te Ara a Kiwa – Foveaux Strait, (the island was returned to Ngāi Tahu in 1998 as part of the Treaty Settlement) and much, much further away “in the interior” surrounded by majestic mountains – a Kiwi Enhancement Programme (also island based, but in Lake Te Ānau.)

There are many other projects and several waiting in the wings, but of course time and resources must be managed well and as most of the mahi is undertaken on a voluntary basis our whānau are truly dedicated. Many of those actively supportive today descend from tūpuna whose names are locally recalled in the generations of our whānau who kept “Te Kereme” alive – right through to the negotiated Ngāi Tahu Settlement.

Rakatahi and tamariki programmes are becoming increasingly popular and our vision is to encourage continued involvement and to make Ōraka-Aparima a great place to belong to. Kaumātua programmes are pretty popular too! Keeping in touch with members locally and those living away from home through pānui, newsletters and annual reports is also a priority. Alongside these programmes, Ōraka-Aparima Health and Social Services is managed for us and delivered under contract by Ngā Kete Mātauranga Pounamu Trust delivering a range of services to Ngāi Tahu, to Māori and others living throughout our takiwā. It is a well received, and growing service that enhances our acceptance in the wider community.

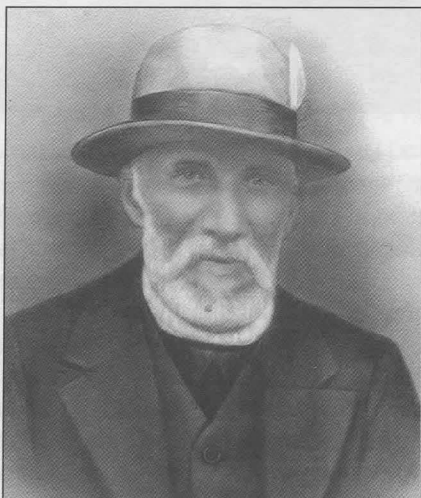
Affiliation to the rūnaka is through whakapapa to 1848 tūpuna from the area. Opportunity also exists for wider Ngāi Tahu whānui, now living locally (but away from their own rūnaka base) to join and participate with us. Registration information can be obtained by contacting the rūnaka office, 115 Palmerston Street, Aparima (Riverton), phone/fax 03 234 8192 or email orakaaparima@xtra.co.nz.

Ōraka-Aparima Rūnaka is hosting the 2003 Ngāi Tahu Hui-ā-Tau to be held Friday 28 – Sunday 30 November at Takutai o Te Titi Marae. ▀

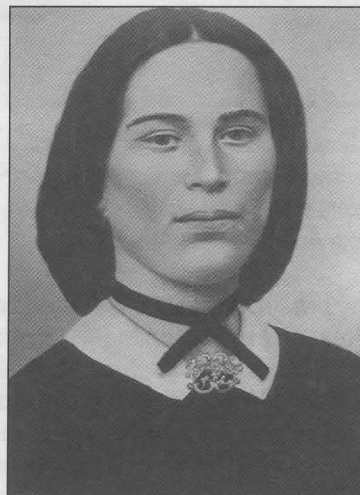
Ellison Reunion II

Easter 2003

nā Edward Ellison



Raniera Taheke Ellison, born 1839 at Korohiwa, Porirua



Nāni Weller (Wera), born 1840 at Ōtākou, granddaughter of Te Matenga Taiaroa

Ki kā mate o te iwi, haere, haere, tarahaua atu rā
Ki te Wharepouteraki, ki a Tahu Kūmea, ki a Tahu Whakairo
Moe mai, oki mai
Me huri, ka tika! Ki a tātou kā aitaka a Tiki, me kī, kā kanohi o Raniera rāua ko Nāni
Tēnā tātou katoa!

“He manawa whenua e kore e mimiti”

In former times the whānau kept in touch, cousins knew each other the practice of mātua whāngai ensured that the whānau ties and relationships were bound together, customs of whānaungatanga and taki-auē reinforced family ties and connections on a continuing basis.

Modern pressures have forced families, once close knit, to drift across the country and even further abroad. We have taken it on ourselves to call these scattered relatives home.

In 1985 the ‘first’ Ellison whānau reunion was held at Ōtākou marae. This was a memorable occasion when one looks back at the people who were present, the many kaumātua who are no longer with us. ‘Te Maori’ was yet to arrive in Dunedin and the Ngāi Tahu Waitangi Tribunal hearings were not to start until the following years. The marae and rūnanga was very different to what we see now. Ōtākou marae did not have a phone – creating a blissful retreat that we will never really experience again.

The Ellison whānau are descendants of Raniera Taheke Ellison, who was born in 1839 at Korohiwa on the coast near Porirua. He was of Ngāti Tama, Ngāti Mutunga and Te Atiawa descent on his mother’s side, Te Ika Raua, and English on his father’s side, Tom Ellison, a whaler. Raniera Ellison came south to Otago in search of gold in 1861. After an initial lack of success he worked as coxswain on the pilot boat operating at Taiaroa Head. He returned to the gold fields in 1862 and had fantastic success on the Shotover River (Kimi Akau) where he gathered 300 ounces in one day!

Raniera returned to Ōtākou, seeking to marry Nāni Weller, granddaughter of Te Matenga Taiaroa and his first wife Hineiwhariua, elder sister of Karetai. Te Matenga Taiaroa had other ideas. Perhaps he was not keen on the union due, it is said, to the links Raniera had to Te Rauparaha. As a consequence Raniera and Nāni eloped and married in Dunedin at St Paul’s Church. When found



Ellison Reunion at the ancestral home Te Waipounamu, Ōtākou

by whānaunga of Nāni, she called out to them 'tūreiti, tūreiti', 'too late, too late' Te Matenga Taiaroa had raised Nāni after her mother Nikuru died during childbirth. He fed her on the juice of the tuaki (cockle) until a wet nurse was brought over from Karitāne. Nāni in turn cared for Taiaroa in his later years.

Raniera and Nāni farmed Nāni's land at Ōtākou and Puketeraki, and Raniera's land at Waikanae. Their 12 children were born at one of the three farms, or in one case while in transit between the farms. Raniera was active politically, involved in the Parihaka and the Te Kotahitanga movement. He was also an active supporter of the Ōtākou hapū.

Of the 12 children, 3 died as youngsters, 3 had no issue and the remaining 7 raised among them many children. Tāua Nāni and Pōua Raniera raised 18 of their mokopuna in their Ōtākou homestead 'Te Waipounamu'

At the 1985 reunion, many cousins of the 3rd generation and beyond met for the first time, putting faces to names and experiencing their tūrangawaewae at Ōtākou, and of course, not to mention the tuaki, which were significant. The whānau connections that were made have been very important for the younger generations, particularly, the common characteristics among the wider whānau!

In recent years there was talk of another reunion. Finally the Otago section of the whānau agreed to host another one. This was an enthusiastic group who put together a programme, and sent a pānui to whānau who lived across the globe inviting them to attend the Easter

Reunion, 18-21 April 2003.

The reunion committee developed a 50-page whānau history booklet spanning three generations – Pōua Raniera and Tāua Nāni, their children and mokopuna. The objective was to compile an outline of our tūpuna, their children and grandchildren that form the branches, as we know them. A historical record is to be developed post reunion.

With 250 whānau members registering, the pressure was on to manage the logistics of catering for such a large number at Ōtākou marae, and mitigating the possibilities of inclement weather disrupting the events. As it turned out we were blessed with good weather.

On Friday April 18, a pōwhiri for the travelling whānau was held, a number of whom were waewae tapu. It was a special occasion to have so many of the whānau gathered in one spot. This was a poignant time for the kawē mate and whakāhua brought on to the marae, including the ashes of Uncle George Ellison for burial in the urupā. This was also a time to reflect on the loss of Te Awhitu House at Taumutu a few days beforehand. Te Awhitu House was the homestead of Hori Kerei and Tini Taiaroa and their descendants. Sean Ellison led a hikoi south visiting the turangawaewae of Uncle George and the whānau, providing leadership in karakia and ceremonial occasions.

Following kai and karakia in the large marquee, the weekend's programme was outlined and discussed, work groups identified and house keeping put in place. It was also time for a waiata session. The reunion was

particularly blessed to have the services of 'Moana House', a rehabilitation centre for men with drug and alcohol problems. The men and Claire Aitken the Kaiwhakahaere of the house ran the kitchen for the reunion and were outstanding.

Easter Saturday was a big day, a city day, starting with karakia at 'Rongo', the memorial to the Taranaki/Parihaka prisoners who died while being held prisoner in Dunedin in the 1800s. The history of the events of that time and their significance to Dunedin, Ōtākou and whānau were explained.

From there, the hīkoi travelled to the Settlers Museum to visit the Kāi Tahu Gallery. It seemed everyone wanted to stay there all day to take in the displays! We did however manage to prise them away and continue on to the Otago Museum for lunch, followed by a visit to the Māori Hall. There was once again total absorption in the taoka and displays, particularly being able to handle the whānau pounamu mere. While the adults were engrossed in the whare taoka, the tamariki, 40 plus of them, were provided with a tamariki programme by a group of the parents and other whānau members skilled in such matters. This was a very popular activity with the tamariki and we witnessed some of the benefits at the pō whakangakau that evening. The tamariki also took away activity booklets that built on the theme of whānaukataka.

On Saturday afternoon the unveiling of a display to Tom Ellison in the New Zealand Sports Hall of Fame, located in the historic Dunedin Railway Station took place. The grandchildren of Tom Ellison, Chris Johns and Ann Innes-Jones unveiled the display. Jock Hobbs of the NZ Rugby Football Union commented that, "Tom is a very special part of NZ rugby. The significance of his uniform would not be lost on anyone."

Saturday evening was pō whakangakau time at the Dunedin Town Hall, where the MC's Tama and Dean did a fantastic job of keeping the entertainment going, with the help of all the branches providing items, from the youngest to the oldest, including the rōpū tamariki. It was a relevant location also, given that Pōua Raniera and Tāua Nāni were married within a stone's throw of the Town Hall in the original St Paul's Church.

Sunday dawned a brilliant day; the early birds under the guidance of Alby were up early to put the hangi down at Ōtākou. There were church services at both Puketeraki

and Ōtākou, and whānau chose to attend either service. At Puketeraki Uncle Rangi Ellison's headstone was unveiled, while at Ōtākou the Rev Phillipps and Rev Tamarapa held a service. There were christenings and an unveiling of a memorial to Rewi and Melissa Ellison who are buried in Melbourne. Also a head stone was unveiled for Uncle George Ellison (brother of Uncle Riki), whose ashes were brought home from Sydney to be buried with his grandmother Rakapa Potaka. This was followed by the unveiling of a headstone for Alan Robson, eldest son of Aunty Nikuru (Ellison).

Following the hāngi, which came out perfectly, everyone, went up to 'Te Waipounamu' homestead for photos. The family branches, kaumātua, and others including the mass photos were taken in front of 'Te Waipounamu' (built 1878). The histories of the whare, the people who have lived there and the surrounding landmarks were described and people took the time to enjoy the whare and its surroundings.

The evening was spent back at the marae. Following kai, various kaupapa were discussed, including the idea of a whānau history book, establishing a web page for the whānau, caring for taoka and memorabilia, and the whereabouts of the next reunion.

Monday was principally taken up with the poroporoaki – a moving occasion and an opportunity taken by all to offer thanks to the ringa werā, Moana House and the reunion committee whose work and planning had ensured the whole reunion went like clockwork. The Ngāti Kahungunu branch of the whānau presented a tewhatewha in recognition of the mahi aroha that went into organising and hosting the whānau reunion, a special tohu, culminated by a moving haka.

Many individual farewells and reminisces later, and after the unpacking and tidying up of the marae, a smaller group travelled to the Shotover River to visit Māori Point, where Raniera and his friend Hakaraia discovered their gold.

The reunion brought a large number of Ōtākou hapū members home, to strengthen their roots and introduce the younger generation to this side of their identity, and their many whānauka; to share whānau stories, taste the tuaki, experience the occasion and to wash and dry a few dishes!

Haere tou kā mihi ki a koutou,
ka hua mokopuna o Raniera rāua ko Nāni.
Tēnā koutou katoa. ▀

More Māori More Active More Often

Amiria Marsh and Lee Tuki

The importance of physical activity for babies and young children

The basic orientation toward experience is established early in life. If we want adult participation in physical activity, it should be remembered that motivation towards activity is probably laid down at a very early age.

"As the twig is bent, so grows the tree." J.F. Kennedy

Are your children active? Inactivity among children is becoming an epidemic. Motivating your children to be active not only improves their health now, but it will also benefit them later in life.

Exercise can strengthen children's bones, something they will benefit from as adults. Children who participate in weight-bearing impact sports such as running, gymnastics, tumbling, and dance have higher bone density than children whose major activity is a non-weight-bearing exercise such as swimming.

Physical fitness is not only one of the most important keys to a healthy body, it is the basis of dynamic and creative intellectual activity. Active children may increase their chance of becoming healthy adults. Children who enjoy being active are more likely to develop the lifelong, healthy habit of being physically active.

Physical activity can lead to:

- Weight reduction
- Good health promotion
- Self-discipline
- Skill development
- Improved self-confidence
- Increased love of school and academic performance
- The development of lifetime skills and activities

Active Babies:

- Babies should interact with parents and/or caregivers in daily physical activities that are dedicated to promoting the exploration of their environment.
- Babies' physical activity should promote the development of movement skills.



Zariah Gillies (17 months)

Active Toddlers and Preschoolers:

- Toddlers need at least 30 minutes of structured physical activity and preschoolers at least 60 minutes daily.
- Toddlers should develop movement skills that are building blocks for more complex movement tasks; preschoolers should develop competence in movement skills that are building blocks for more complex movement tasks.

Individuals responsible for the well-being of toddlers and preschoolers need to be aware of the importance of physical activity and facilitate the child's movement skills. During the preschool years, children should be encouraged to practice movement skills in a variety of activities and settings. Instruction and positive reinforcement is important to ensure that children develop most of these skills before entering school.

The key is think fun! If you think getting your child to be more active is impossible, you just need to think "fun" Encourage your child to ride a bike, swim, or play ball with friends. Get your child involved in school organised sports and physical education classes. Most importantly, become a role model – If your child sees you laying around or always sitting in front of the television or computer how are they going to know any better. Get the whole whānau involved in games, bike riding, or any active play. If you get involved, your child will too!



Zyon Gillies (17 months)

And...Active Adults

How can you build physical activity into your daily routine:

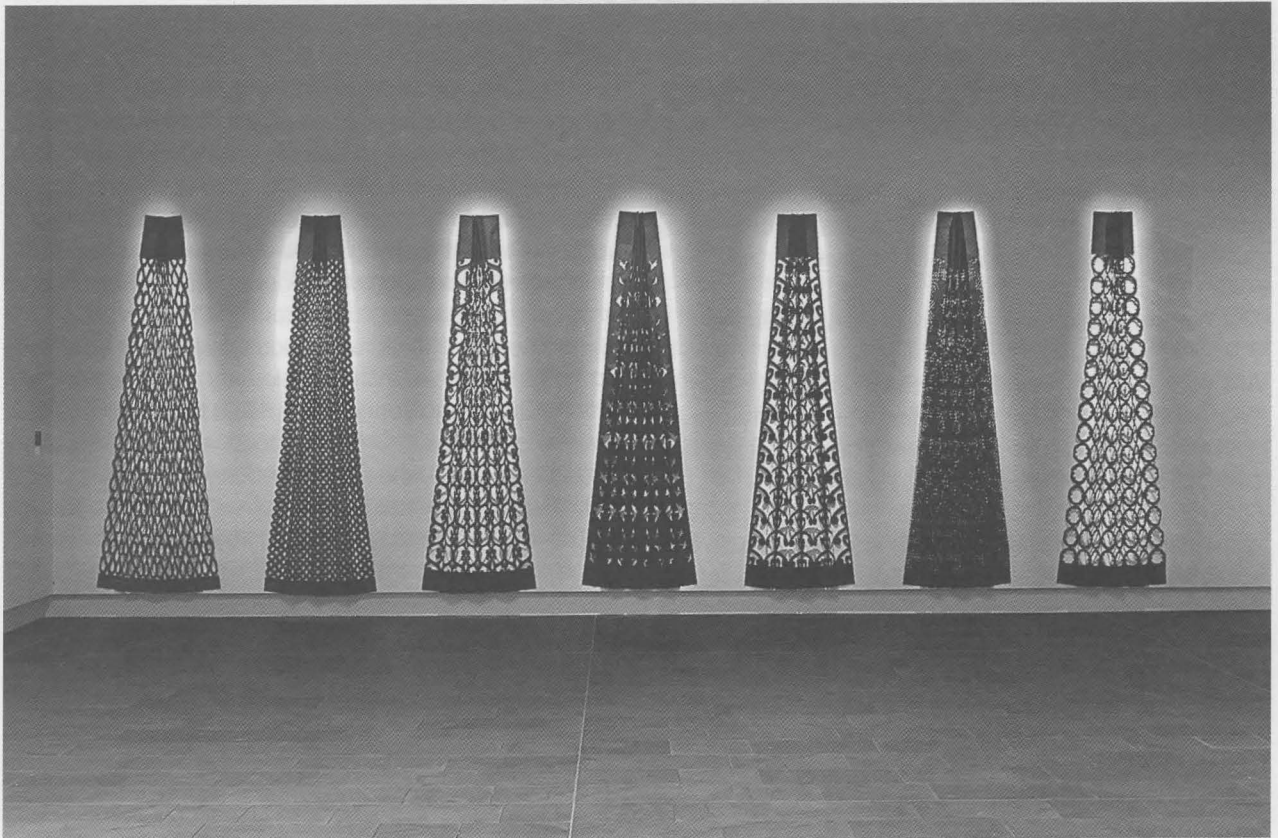
- Take the stairs instead of the lift,
- Walk to the shops rather than drive,
- Get off the bus early and walk,
- Park the car further away from the office and walk,
- When you walk, step out briskly,
- Wash your car by hand,
- Use chores around the garden to work up a sweat.

For any further information please contact us on:
(03) 371 2642 ■



Amiria and Lee

Te Puāwai o Ngāi Tahu



Lonnie Hutchinson (Ngāi Tahu, Ngāi Waea, Ngāti Muruka, Ngāti Hamo)
Sista7, 2003, Black building paper, Christchurch Art Gallery Te Puna o Waiwhetu

There is nothing ordinary about the exhibition Te Puāwai o Ngāi Tahu. From the instant you walk in, you sense a point of difference.

You enter a vestibule, the walls are cobalt blue, there is a large glass bowl of water to cleanse your hands and three taonga, wait to greet and lead you in.

The simply carved Tau Ihu (waka prow) from Okains Bay, the beautiful Kākahu, woven from flax fibre belonging to the Tairua whānau, and an old film from the 1930s showing tūpuna catching whitebait at the mouth of the Ōpihi River represent the tangata whenua and anchor the exhibition.

Enter the exhibition space proper, and expansive white walls cradle the finest and freshest contemporary art Ngāi Tahu has to offer

It is a "significant" exhibition according to Ngāi Tahu Arts Development Facilitator Megan Tamati-Quennell that points to "what Ngāi Tahu is, or is becoming."

Te Puāwai o Ngāi Tahu is the tribe's contribution to the opening of the new Christchurch Art Gallery Te Puna o Waiwhetū. It is a joint project funded by the Christchurch

City Council and Ngāi Tahu.

Megan says the three taonga are an acknowledgement of the origins of Ngāi Tahu and their art, and a reference to the traditional importance of the site as a place of food gathering.

"They are a touch stone to something else. It had to be anchored to something otherwise it's just a show of artwork, a show case."

Twelve contemporary Ngāi Tahu artists contribute to the show in a range of media from painting and photography to video and sculpture.

"As far as contemporary practice is concerned, it's right there! Our artists are producing amazing work of national and international standing."

Curating the exhibition has combined the talents of Megan, the gallery's contemporary art curator Felicity Milburn, and Kaitiaki Māori, Jonathon Mane Wheoki. Respected Ngāi Tahu artist Cath Brown has also been a driving force behind the exhibition.

"She was the instigator of there even being an exhibition. She's guided the exhibition," says Megan.



Nathan Pohio (Kāi Tahu, Ngāi Tūāhuriri)
Installation view 'Te Puāwai o Ngāi Tahu', 2003
All collection of the artist

Individual elements:
Untitled (Screen 1), 2003
Data projector, DVD player, screen.

Untitled, 2003
Pastel on card

Untitled, 2003
VHS deck, monitor



Megan Tamati-Quennell, Ngāi Tahu Development Arts Facilitator

Cath has also participated in the exhibition including a work called "Karanga Ngāi Tahu."

Megan says it was important for Ngāi Tahu to be represented at the opening of the gallery.

"It begins a dialogue for the future and acknowledges the importance of the relationship between the gallery and Ngāi Tahu. It engages and recognises the tangata whenua. it's like a new dawn really."

She says there has been huge interest in the show from the public as well as from other galleries. Dunedin, Southland and the Victoria Art Gallery in Melbourne are keen to host the exhibition when it closes in Christchurch at the end of August.

As well as internationally recognised names such as Peter Robinson and Jacqueline Fraser, the exhibition

features young emerging artists like Nathan Pohio, Simon Kaan, Lonnie Hutchinson and Rachel Rakena.

Megan says these people are coming through and gaining recognition and have "taken an incremental step up" in producing the work they have for Te Puāwai o Ngāi Tahu.

She says it is great exposure to be involved in an exhibition like this.

"It's a major cultural institution, it's a whole lot of ideas, and Māori people should be as much a part of these ideas as anyone else. Art is a vehicle for beliefs, ideas and expressions. This exhibition is a really positive declaration of who and what we are."

"I know it will lead to better things." ▀

nā Phil Tumataroa

TOI TONU AI . . . nā Moana Tipa rāua ko Moerangi Vercoe

Since its inception, Te Waka Toi, the Māori funding arm of Creative NZ has enjoyed the role it has been able to play within Southern Māori arts development. It is a role it anticipates continuing, alongside the emerging creative expression of Māori arts and artists of Te Waipounamu.

There are five funding programmes through which Māori artists and organisations can apply for funding: Heritage Arts, Experiencing Māori Arts, New Work, Te Reo and Indigenous Links.

In the latest funding round, few applications were received or funded from southern Māori living within the rohe of Ngāi Tahu or from the Northern tip of Te Waipounamu.

One successful application was fundraising for the wharenuī Te Tauraka Waka a Maui at Bruce Bay – the first new wharenuī on the West Coast for 140 years. The marae received \$20,000 under the Heritage Arts category for the carvings inside the wharenuī.

The wharenuī and marae complex is hugely significant – a place where local iwi can honour their tūpuna and exercise their mana uniquely and proudly as iwi Māori.

Through Heritage Arts, Te Waka Toi aims to support projects that contribute to the maintenance, retrieval and protection of the heritage arts of Māori. For example, wānanga on whakairo, raranga, karanga, whaikōrero or waiata would be eligible, as would work that helps restore existing artworks.

One of the pleasing trends in recent years is the number of projects where applicants specify a teaching element to their projects. This means that as marae are being restored or built, experienced practitioners in traditional Māori arts are also able to pass their skill and knowledge on to others.

Heritage Arts is one of the largest programmes Te Waka Toi supports. In the last three years, around \$1.3 million has been allocated to projects in this area.

Giving people the chance to experience Māori arts – whether it is theatre productions, visual exhibitions, or music with a Māori focus – is another funding programme. Nearly \$1.5 million has been allocated to projects of this kind in the last three years. For example, with support from Te Waka Toi, iwi of the South have the chance to see Theatre Marae from Te Rākau Hua o Te Wao Tapu Trust.

The trust has been offered a \$20,000 grant to continue touring Te Waipounamu with Kia Mau Te Timatanga Hōu, which utilises kapa haka, theatre, contemporary dance and original music to tell the collective and individual life stories of at-risk youth. About 35,000 people across a wide range of audiences are expected to attend Southern performances this year – shows which are emotionally challenging while providing an insight into the world of youth.

Through the New Works programme, Te Waka Toi

has invested nearly \$700,000 over the last three years in projects across all art forms. In particular, the Te Waka Toi Board encourages projects that challenge the boundaries and broaden the perception of Māori art.

Rachael Rakena's Rerehiko – part of Te Puāwai o Ngāi Tahu in the New Christchurch Gallery is one such project. Structured around a theme of water, the exhibition showcases the quality and diversity of contemporary Ngāi Tahu arts practice. Rakena's interpretation of the theme involves email fragments, water and tukutuku imagery in a series of projections that raise questions of identity and authenticity.

Within Te Reo Funding programme, Te Waka Toi supports projects that promote and strengthen the use of te reo – written and oral – across all art forms. For Christchurch-based Te Rōpū Haka a te Kotahitanga, that meant help towards a CD of contemporary children's songs in te reo Māori.

The funding programme Indigenous Links enables Māori artists to exchange ideas and techniques with artists from other indigenous cultures. In the last three years just over \$300,000 has been distributed for projects focused towards this kaupapa.

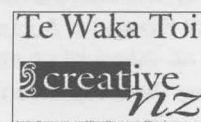
The grants process is not the only way Te Waka Toi helps advance Māori arts. Major organisations are also funded: Toi Māori (the Māori artists' organisation) and theatre company Taki Rua Productions. An annual awards ceremony, which includes the annual Tā Kingi Ihaka Memorial Awards recognises five kaumātua and their lifetime contribution to Māori arts. And under our 'for Māori, by Māori goal' special initiatives like the toi iho™ trademark have been developed to recognise quality and authentic Māori arts.

The Iwi Arts Management Plan (IAMP) is one such initiative through which Te Rūnanga o Ngāi Tahu has benefited with the formation of a Ngāi Tahu arts database, an arts planning resource and arts policy development.

The arts planning resource attempts to do a number of things. It presents an overview of some of the cultural events in Te Waipounamu since 1865 that give a degree of shape to Ngāi Tahu traditional and contemporary arts today. It also looks at some aspects surrounding kawa and tikanga particular to Ngāi Tahu and presents an overview of arts practices today.

The document makes recommendations for the traditional practices at risk, and also for the potential of contemporary arts developments that are likely to express elements of Ngāi Tahutanga in the time to come.

Each year, Creative New Zealand runs two funding rounds. Applications close at the end of February and the end of July. Māori artists can apply for funding from either Te Waka Toi or the Arts Board. Creative New Zealand staff in Christchurch and Wellington are available to help applicants determine best funding options. ▀



What's Cooking?

Did you know that eating two or more meals of kaimoana a week (200 – 400g) could have many health benefits? Eating seafood can help to lower your risk of heart disease and may also help to alleviate your arthritis, asthma and eczema symptoms.

Fish is a low saturated fat source of protein and packed full of important nutrients like omega-3 fatty acids. Use a low fat cooking method to cook fresh, tinned or frozen kaimoana for your whānau to enjoy.



Tuna Pasta

2 teaspoons of canola or olive oil
2 cloves of garlic, crushed
250g mushrooms, sliced
1 onion, chopped
1 X 420g tin of tomato pasta sauce
2 X 185g cans of tuna in spring water – drained
Black pepper
Parsley, chopped
300g packet of dried pasta (eg spirals)
Edam cheese or Parmesan cheese

Heat the oil in a pan and fry the garlic and onion.
Add mushrooms – stir until softened.
Stir in the tomato pasta sauce, tuna and pepper
Cook over a low heat for about 10 minutes.
Put pasta into boiling water and drain when cooked.
Serve the tuna sauce over the cooked pasta.
Garnish with parsley and grated Edam or Parmesan cheese.
Serves 4

BBQ Mussels

2 dozen shell mussels
2 tablespoons of honey
2 oranges cut into segments – reserve the juice
2 tablespoons of olive oil
1 tablespoon of chopped thyme

Steam the 2 dozen mussels and remove the top shell.
Mix honey, orange juice, oil and thyme together and pour over mussels.

Leave to marinate at least 10 minutes.

On a barbecue or in a heavy pan, cook the mussels (shell side up) until golden brown.

Garnish with orange segments.

Serves 4

Related website - www.seafood.co.nz



Reading Food Labels

By reading the information on food packing we are able to make better food choices.

Since the new labelling legislation came into force in December 2002 it is easier to make healthier choices. Some of the numbers and words on food labels can be a bit confusing so here are some guidelines:

Example of a Nutrition Information Panel

| Energy (kJ) (Cal) | Per serving (40g) | Per 100g |
|--|-------------------|---------------------------|
| | 536 128 | 1340 320 |
| Fat – total (g) saturated (g) | 1.2 0.3 | 3.1 0.8 |
| | | |
| Carbohydrate –total (g) -sugars (g) | 26.0 2.4 | 65.1 6.0 |
| | | |
| Fibre (g) | 5.3 | 13.3 |
| Sodium (mg) | 112 | 298 |

REMEMBER Keep in mind how much of the food you are actually going to eat. The suggested serving size on the packet may be quite different to your serving size. Use this as a **guide** to compare products and choose the best one:

Look for:

Less than < 10g per 100g of total fat and choose the food with the lowest saturated fat (animal fat) content

Less than < 10g per 100g of sugar

More than > 6g per 100g of fibre

Choose low sodium (salt) products – like salt reduced or no added salt

So take your glasses next time you go to the supermarket and read before you buy. It may take a little longer to shop but your health will benefit!

For more information or feedback please contact:

Cecileah Win

Māori Health Project Dietitian

Pegasus Health, Christchurch

Phone 021 665 502 or (03) 353 9893

Always look at the per 100g column
to compare products

Te Pātaka

He aha te wā — telling the time

Ki aku whanauka, ki aku rakatira, he nui taiooreore aku mihi atu ki a koutou kua whai wā anō ki te pānui i tēnei pitopito kōrero, ko Te Pātaka Kōrero!

To my relations and respected seniors, I send a huge mihi to you all for once again finding the time to read this small section, Te Pātaka Kōrero.

Kai te matua mōhio ahau ki tēnei mea te wā me tōna āhua i a tātou e whakapeto i ō tātou koi ki te whakatutuki i ā tātou mahi i te rā, i te wiki, i ō tātou oraka – ā, he rite tou tā tātou karo i te reo mō ā taihoa ake nei.

I understand the importance of time as we rush through all the things we have to do in our day, our week, our life – and so often the reo becomes one of those things we will have to put off for some time soon.

He taoka anō te wā – hēoti anō, ki te kore tātou e whakarite i tētahi wā poto mō tō tātou reo ia rā, ia rā, taro rawa, ka pari anō te tai, ka kaheko te tuna i roto i ō tātou rikarika!

Time is precious – but if we don't make a little bit of time each day for our language, we will eventually run out of time and the opportunity will have passed us by!

Nā reira me whakapau kaha koutou ki te whakahua i tētahi kupu, i tētahi kīaka, i tētahi rereka kōrero rānei – ia rā, ia rā – ā, he aha te pātai pai ake ki te timata i tēnei huanui hōu, i te pātai 'he aha te wa? Nāia tētahi kiteka wawe i tā tātou pukapuka tuarua o te kāhui pukapuka Te Hū o Moho, arā ko Te Pae Kōhaka

So give it everything you've got and try to say a word, a phrase or a sentence everyday – and what better one to start with than – what's the time? Here's another sneak preview from our second book in the *Te Hū o Moho* series, *Te Pae Kōhaka*.

Okay whanauka mā, now it's time to tell the time and to do that we return to the old, faithful question 'he aha' to ask what's the time:

He aha te wā?

Kōrero

Unfortunately, answering is a little more complicated as there is more than one way of replying. Here are the different options. To say: It's **half** past, we use **haurua** which means half, followed by 'i te', the number and the Māori word for clock which is karaka. For example:

| | | |
|-----------------------|---------|-------------------------|
| Half past two o'clock | becomes | Haurua i te rua karaka |
| Half past six o'clock | becomes | Haurua i te ono karaka, |
| ...and so on. | | |

Quarter is hauwhā, and for **quarter past** we follow the same format as half past:

| | | |
|----------------------------|----------|-------------------------|
| Quarter past two o'clock | would be | Hauwhā i te rua karaka |
| Quarter past eight o'clock | is | Hauwhā i te waru karaka |

To say 'quarter to' we change the 'i te' to 'ki te'. So whereas:

| | | |
|--------------------------------|----|--------------------------|
| It's quarter past five o'clock | is | Hauwhā i te rima karaka |
| It's quarter to five o'clock | is | Hauwhā ki te rima karaka |

Now it's most important to get the subtle difference right – especially when making special dates with special people where being half an hour late because of an i or a ki will be so not cool you'll be left regretting it for a long, long time! To be on the safe side, just remember 'i' for past, and 'ki' for to.

It is also common to use the word 'mai' before the 'i' to stress the 'past' 'Mai' in this context means 'from'.

For all those minutes in between our structure is a bit more complicated. Lets break it down in to two parts.

Part 1:

E + the number of minutes + the word 'meneti' meaning minutes + **mai i te** – for past,

or E + the number of minutes + the word 'meneti' meaning minutes + **ki te** for to.

What a mouthful aye! Nāia ētahi tauira – here are some examples:

| | |
|------------------------------|------------------------------------|
| It's four minutes past | E whā meneti mai i te |
| It's two minute to | E rua meneti ki te |
| It's ten minutes to | Tekau meneti ki te |
| It's twenty two minutes past | E rua tekau mā rua meneti mai i te |

Part 2:

The second part of the sentence is simply the number plus the word **karaka**.

| | | |
|---------------|-----|-----------------------|
| Whā karaka | for | four o'clock |
| Kotahi karaka | for | one o'clock and so on |

So. .It's four minutes past ten o'clock =
E whā meneti mai i te tekau karaka.

Kā Pātai – Questions

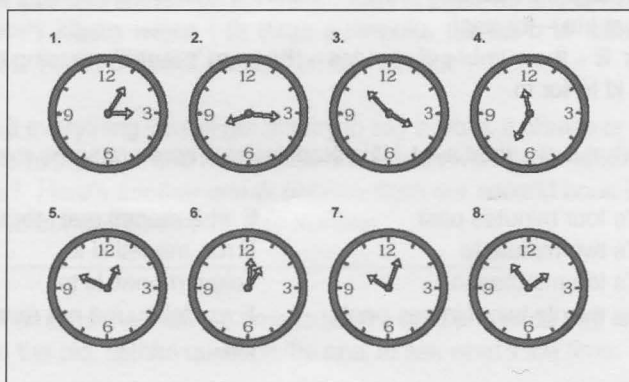
1. Whakamāoritia ēnei rereka kōrero – Translate these sentences using 'half past', 'quarter past' and 'quarter to':

1. Quarter past nine
2. Quarter past seven
3. Quarter to seven
4. Half past three
5. Half past eleven

2. Whakamaoritia ēnei rereka kōrero – translate these sentences using the extended structure for minutes:

1. It's quarter past nine
2. It's halfpast two
3. It's thirteen minutes past six o'clock
4. It's twenty-two minutes past three o'clock
5. It's eighteen minutes to four o'clock

3. And now it's time to throw out the digital watches and get back to basics. Look at the time on the clock faces and write the times out in full – and yes – in Māori! There may be two ways of saying the time for times after half-past, so try and give them both a go. Karawhiua – Give it heaps!



Safer Homes, Safer Neighbourhoods, Safer Communities

nā Moana Tīpa

Inspector Rob Veale of New Zealand Police believes the first step in reducing violence in homes across the communities of this country begins with something as simple as a change of mind.

His goal is to develop alongside the expertise and experience of community partners, a strategy for New Zealand Police that will encourage change within the hearts and minds of New Zealanders to domestic violence. The philosophy is simple – safer homes lead to safer neighbourhoods, in turn building safer communities.

He's encountered a number of challenges in the 10 years he's worked in the field. However, the real opportunity is to consider violence from a community-wide perspective, he says. Violence can be subjective, changing with context to mean different things to people in different situations – as entertainment in movies and video games, as discipline, or as crime. Violence can occur in many different places, through our media, sport-fields, workplaces, schools, public places and homes.

Research reveals the majority of violence and violent crime is never reported to Police. Where people tell Police, records indicate that over 80% of violent offending occurs in public places or in our homes.

Together with community partners, Police will play their part to reduce violent crime in public places – around alcohol hot spots or places where we commonly gather – where people meet on a Friday or Saturday night. "In cities and towns throughout New Zealand, we know these areas, they are predictable", he says.

Violence in public places is predominantly stranger-related violence, often involving younger men as perpetrators. Alcohol is often a common denominator.

Domestic violence in homes is quite different. While violence by women against men does happen, over 85% of cases reported to Police involve women as victims, with men as alleged perpetrators. Children are witnessing these episodes of violence in nearly 70% of cases attended by police. While agreeing that all violence is unacceptable, there is a real challenge and opportunity for men to acknowledge the problem and work towards change within their own lives, their families and communities.

The draft Police National Violence Reduction Plan (to 2006) fits within an organisational philosophy of **Safer Communities Together**. The plan builds on a spirit of partnership and problem solving. There are three core strands:

Safer Homes – focusing on violence principally against women and children;

Safer Streets – focusing on violence in public places or in areas where people tend to gather around entertainment hot spots; and

Safer Schools – an investment in prevention. For example, there are a range of programmes that Police currently deliver alongside partner agencies. These focus on school programmes and good choices in relationships, dating violence and safe choices in relation to drinking and drug taking.

The **Safer Homes** strategy is not trying to hide or play down the domestic violence message. "We are looking at a simple message that homes should be places of absolute safety in the widest term – for everyone regardless of age, culture, creed or gender. Police are looking for a 'vision' that people from all walks of life can aspire to, for which they can work together, something to which everyone can play a role. That is the principle we're looking at. I don't know anyone who would not aspire to homes as places of safety for everyone, regardless of our points of view."

Although Police will focus on areas of expertise (such as criminal investigations), they will also seek to complement existing community programmes and initiatives. Police acknowledge the tremendous work of individuals and groups within communities, working to improve safety for victims of domestic violence.

Veale believes however, that further opportunities still exist for agencies and communities collectively to work together – they have the knowledge and experience to unfold solutions together "It's recognising the skills and resources we currently have within communities and question ourselves – are we working towards an agreed common vision and then the next question which is – what is it?"

Veale acknowledges the role of women and their advocates in highlighting domestic violence and working over the past decades to make women and children safer. But there are still comparatively few men involved – what will it take to get good men involved; men who are husbands, fathers, sons, brothers, nephews, cousins.

Although attitudes have improved, there is still much to be done. Domestic violence survives when there is silence – where people believe that it's private and personal, that it's not our business. He cites incest, violence against children and wife beating as an absolute 'no go' zone with no call for cultural debate or analysis.

The issue of domestic violence is up front and personal and is about every household in this country. And that's likely to be unpalatable to many, however, it

Inspector Rob Veale



remains a fact that once we begin as a nation to identify and analyse the nature of violence, we are likely to see what is perceived as 'normal' in a very different light.

And how is this attitude likely to affect the proposed strategy? He believes there are presumptions we can make – that living in a violence free home, community and society is a fundamental human right. The next part of the strategy involves individuals exercising choice in

wise decision-making for a future. The third is that every community member from the oldest to the youngest can participate in a decision for a violence-free society.

The strategy for safe homes is really about safe whānau – about engaging hearts as well as minds. There's a legacy at stake here and it's about what we choose to leave for the generations that follow. It's a calculated and measured decision we make as a nation. ▀

The Changing Face of Women's Refuge

nā Moana Tipa

In just about any part of the country, people will present variously layered perceptions and experiences about the institution of Women's refuge that took root in the women's liberation movement of the 70s.

Perception is changing and will continue to change as social service agencies throughout the country both become aware of the nature of refuge and take up delivery of domestic violence services and education, in an effort to reduce violence in homes across the country.

Historically, refuges have been challenged by under-resourcing and, as is the case with any social service agency, face a high likelihood of having the nature of the work reflected within its workplace where staff turnover is already high.

Add to that change within the movement itself and a shifting political, social and economic environment. The draft Police National Violence Reduction Plan (to 2006) fits their philosophy of Safer Communities Together. The Plan builds on a spirit of partnership and problem solving with other key agencies in a bid to reduce domestic violence.

A significant shift in this time is that refuges and a small number of key agencies are not carrying the burden of domestic violence in isolation from greater community awareness, input and solution.

In almost thirty years since the inception of the institution of refuge, thousands of women and children of many nationalities – European, Māori, Pacific Island and more recently Russian, Somali and the Asian nations have been supported, advocated for, educated and or hidden in safe houses across Aotearoa or outside of it.

The number of women making a first time break away from situations of violence is increasing. Many more enter an on-going process of creating safety for themselves and their children financially, geographically and through protection, custody and property orders. Domestic violence education helps women understand the nature and cycle of violence and provides support in re-building lives.

Healing is initiated through a number of established, highly skilled and committed service providers in Christchurch, while many others throughout the city and Canterbury work tirelessly behind the scenes assisting families at risk.

Some of the kaupapa Māori services and education providers include Ōtautahi Women's Refuge, He Waka Tapu, Te Puna Oranga (Sexual Abuse Counselling) and

Purapurawhetū Trust – Oranga Hinengaro – a newly formed organisation offering wide counselling services with an emphasis on intervention and prevention.

Programmes for children offered by Ōtautahi Women's Refuge include CSPP (Children's Specialist Pilot Programme) for boys and girls 9 – 14 years who have experienced domestic violence), a 32 hour marae based programme.

By the end of July, Purapura Whetū Trust will deliver He Taonga Te Mokopuna – an ECDU aligned programme for 3 to 8 year old children who have experienced domestic violence.

Currently, He Waka Tapu, Te Puna Oranga and Ōtautahi Women's Refuge co-jointly offer a city based kaupapa Māori programme – Wāhine Whakaoho – (Woman Awakening) that focuses on building well-being and equipping women with knowledge of the cycle and face of violence.

He Waka Tapu have a range of men and women's violence prevention programmes, wahine, tamariki and rangatahi support services, counselling for individuals, couples and whānau as well as drug, alcohol and smoking cessation and sexual education.

Sister refuges, Christchurch Women's, West Christchurch and Battered Women's Trust also offer a wide range of services drawn from a long established and skilled knowledge base.

Stopping Violence Services provide education programmes; Women Living Without Violence, Women's Support and Education, Men's Stopping Violence and individual adolescent programmes for youth 13 and over.

The first refuge in Christchurch began in 1973 as a modest, privately rented drop-in centre – to support and advocate for women and children escaping domestic violence.

No one considered themselves heroines, role models or visionaries who would forecast a chequered movement that would eventually evolve through the country. There was simply the need to make women and children safe.

By 1975 through the support of Christchurch City Council's then Housing and Property Division, the refuge moved into a small house. In doing so, refuge had the ear of Local government. Increased public awareness of domestic violence resulted in a constantly full house.

In response to this, an agreement between Housing Corporation, DSW and Christchurch City Council saw

Women's Refuge granted another emergency property for just \$10.00 per week. That was 1978.

Within 10 years refuges had developed across the country – all with the aim of empowering women to make a choice to be free of domestic violence. Today 54 women's refuges are established across Aotearoa; 44 in the North and 10 in Te Waipounamu. Eleven of these are kaupapa Māori. Ōtautahi Women's Refuge was formed out of Christchurch Women's Refuge and is the only kaupapa Māori service in Te Waipounamu.

Most refuges affiliate to NCIWR – the Wellington based National Collective Institute of Women's Refuges.

Ōtautahi Women's Refuge has at its core a dedicated whānau of kuia, pakeke, whaea and kaimahi who have, before and since the organisation's formal inception in 1989, kept watch, advocated for, housed and hidden at risk Māori women and children in the city of

Christchurch. In more recent years this has extended across Canterbury.

Service provider phone numbers:

Ōtautahi (Māori) Women's Refuge Crisis Line 0800 117474

Christchurch Women's Refuge Crisis Line 03 364 7306

He Waka Tapu – Stopping Violence for Men Phone:

03 381 3205

Te Puna Oranga – Sexual Abuse Counselling Phone:

03 365 5715

Stopping Violence Services Phone:

03 3656 266

If you would like to make a \$5.00 donation to Ōtautahi Women's Refuge, phone:

0900 68288 (0900 otaut). Kids ask your parents first or hang up straight away so that you won't be charged.



Being KĀI TAHU



nā Lynne Barnes

I was unaware until I was in my early teens that my veins carried even a drop of Māori blood. My Grandma, Annie Elizabeth Hebbard (née Stuart-Forbers) was born at the beginning of last century. She married a Pākehā, and it would appear just from looking at names on my whakapapa that her mother, grandmother and great-grandmother also married Pākehā.

I never saw any photographs of my great-grandmother, but my second cousin did. He told me when he asked his grandmother, my grandma's sister, who she was he was told it was the housekeeper. I never heard Grandma speak of things Māori, let alone say she was proud to be Māori.

I feel sadness for my Grandma. She was a mystery woman to me. I ask myself what was it like for her growing up? How did young Māori women feel about themselves back then? Did the prevailing attitudes of colonial New Zealand society make her feel ashamed of who she was? Was she happy in her own skin?

Now, I can't ask, even if I dared, but I think it wasn't just flu, measles or obvious violence that damaged Māori, there was a more subtle damage beginning to grow back then – this unspoken shame that could be passed on.

My Pommy Dad, (now an absolute kiwi) married Mum in January 1960. He grew up in a cold, dismal town in the North-East of England. He was the only child in a poor, nuclear family. He was twenty-two when he first felt the warm and loving embrace of a large and happy family. He found this treasure at Endeavour Inlet in the Marlborough Sounds with the MacDonald family who are

Rangitāne/Ngāi Tahu. He is certainly a lover of Māori.

By the mid 1960s, I remember Mum attending Māori Women's Welfare League meetings and she went to "Haka Boogs", as kapa haka was affectionately referred to back then, although in hindsight it's a term that sounds vaguely insulting. She did these things with Grandma's support.

For the young blue-eyed, blonde girl I was back then, the truth slowly began to dawn. My handsome olive skinned, black-haired brother, who I always thought looked sort of Italian or Spanish was a mystery solved.

For my mother I feel the greatest love, respect and pride too, that she could reclaim some of her Māori side. I am sure it nourished her soul in a way I could never put into words.

In the late 1990s after Mum had passed away, and at my father's urging, I registered my daughter, my son and myself with Kāi Tahu. Getting the letter saying "Welcome" gave me a feeling of warmth, acceptance and belonging. I have never been able to imagine my bones resting peacefully on any other island than Te Waipounamu and now I understand why that feeling has always been so strong.

I am however, also painfully aware of the great gaping holes in my knowledge regarding the stories, history and language of our large and colourful iwi.

When I look at my children I feel their energy and potential. I encourage them to take all opportunities to understand their culture, to get educated and give back to their iwi. ▴

Summer of Conservation

Opportunities abound for young Ngāi Tahu within the Department of Conservation. That is if you love the outdoors, enjoy spending time in the bush and have a passion to protect our toanga and native flora and fauna.

Craig Pauling (Ngāi Te Ruahikihiki, Ngāi Tūāhuriri) does, and it was these traits that led him to experience what he calls his "summer of conservation."

During the summer of 1998 he learnt first hand what the DoC Conservation Volunteers Programme has to offer someone with a "go get it attitude" and a bit of initiative when he volunteered for three different programmes.

With only one year to go in his Bachelor of Resource Studies degree at Lincoln University, Craig knew he only had one more summer holiday before he would be joining the workforce full-time.

"I was at my cousin's house watching a documentary on TV about protecting the kākāpō and thought that looked cool. From that I decided I wanted to do something."

Craig wrote a letter to DoC in Southland volunteering his help to the kākāpō project and within a week he got a letter back saying that he had secured the last available spot.

Initially he was to spend two weeks on Pearl Island looking after 40 kākāpō that had been relocated there from Whenua Hoū (Codfish Island) while a pest eradication programme was underway. Instead he went to Whenua Hoū for a week to help clean it up following the programme that rid the island of the Polynesian rat.

"It was an amazing experience. The island was full of birds, kākā, kererū, tūi, miromiro (tomtits), even hoiho (yellow-eyed penguins) and kororā (blue penguins). I felt really melancholy about leaving. I got home and decided that it was something that had to be looked after."

That was in the last week of November and by the second week of December Craig had volunteered to spend a week working on Lyttelton Harbour's, Ōtamahua (Quail Island) eradicating noxious weeds and young pine trees in preparation for native replanting.

By January he was involved in his third DoC programme, kiwi-listening in the Lake Sumner Forest Park. This involved spending six nights in the bush listening and recording the frequency of kiwi calls to gauge the local population.

"We had to learn the kiwi calls so we could recognise them. We were all sent a tape with the calls a week before we did the project," says Craig.

The exercise involved 12 people working in groups of two, listening between 10pm and midnight.

"All those experiences

made me think that every New Zealander should do something like it. I still carry those experiences with me today."

Craig now works for Kaupapa Taiao, Te Rūnanga o Ngāi Tahu's environmental unit, as a policy and research officer. He loves his job and says his summer of conservation played an important role in kick starting his career.

The volunteer programme operates all year round and offers people of all ages and walks of life the opportunity to assist in the conservation of this country's natural, cultural and historic resources, says DoC's National Conservation Volunteer coordinator Leonie Finchey.

She says the programme lets people safely experience the values of the natural and historic environment, and to become more sensitive to those issues.

It also provides a vital labour force to complete conservation tasks that would otherwise not get done.

Leonie says the programme can be an important stepping-stone for young people who are looking at a career in conservation and related occupations.

DoC and Ngāi Tahu recently held a hui in Hanmer Springs to look at ways of encouraging more Māori, especially Ngāi Tahu, into conservation work.

Rachel Puentener is Kaupapa Taiao's Natural Resources Unit DoC liaison officer, and says the lack of Ngāi Tahu working within DoC has been an issue for many years and it was decided to hold a special hui to address the problem.

She says there is a strong desire from DoC to have tangata whenua employed at all levels of the department from management to field level, especially at the area level as this is the face to face role – but the issue is how to make that a reality.

Ideas on how to change the situation range from ensuring there are Māori on the DoC trainee ranger



Craig helping to dismantle a bat enclosure at the end of the pest eradication programme on Whenua Hoū



Crossing the Hurunui River in the Lake Sumner Forest Park during his week of kiwi listening.

scheme and DoC conservation corps, targeting individuals with a known interest and assisting them to get a "foot in the door", better support systems for Māori within the department, the possibility of a Ngāi Tahu pest control team, and scholarship funding in key educational fields. Getting people interested in what DoC does through volunteer work as Craig did is also a great start.

Rachel says it is recognised that the way forward doesn't rely solely on having tangata whenua in the department, it's just as important to have passionate people at the marae who will support and meet the kaupapa and mahi.

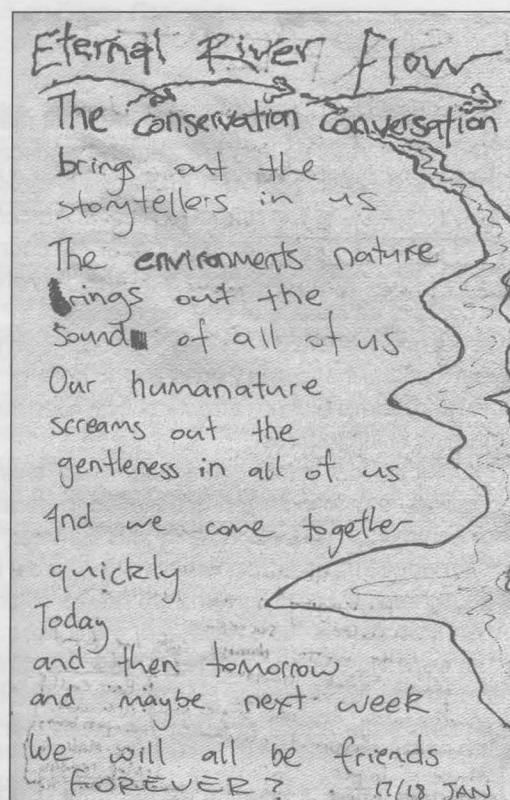
The department currently has a national network of 14 Kaupapa Atawhai managers in each conservancy whose role is to stay in touch with Māori communities. Five of these are in Te Waipounamu.

From Northland to the Bluff numerous opportunities exist for people to become involved in the volunteer programme. In Southland for example the department is looking for people to help with hut and track maintenance on the Hollyford Track, landscaping work at Lee Bay on Stewart Island and stoat control in the Catlins. There may be some opportunities especially set up for Ngāi Tahu for restricted work such as with the kākāpō. Watch this space!

If you are interested, contact any office of the department or check out their website www.doc.govt.nz and go for it! You can also contact Rachel Puentener on 03 371 2619 or Rachel.Puentener@ngaitahu.iwi.nz if you would like some assistance in getting on to a volunteer programme in Te Waipounamu. The Kaupapa Atawhai Managers at the conservancy should be able to assist you.

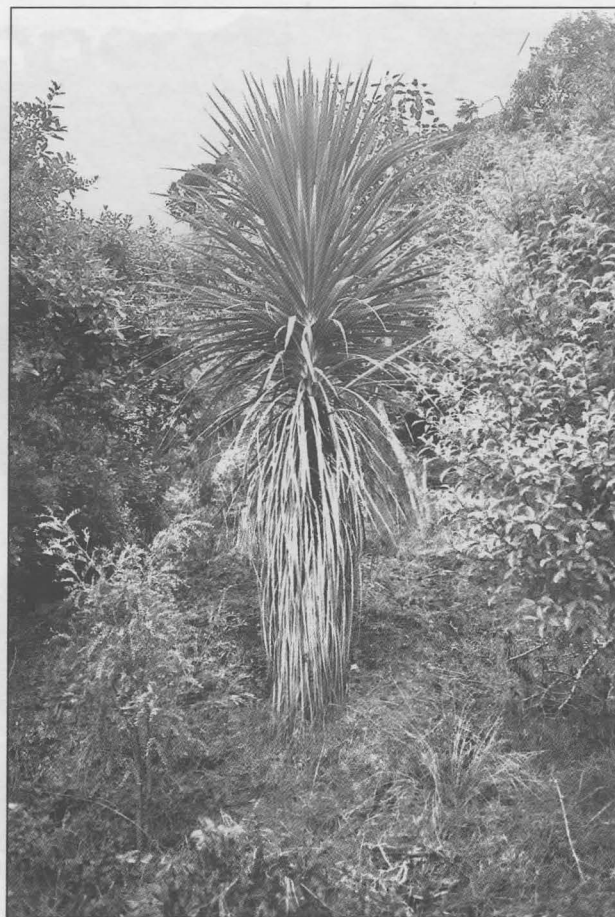
If you would like to be put on a Ngāi Tahu e-mail distribution list for Situations Vacant notices for the Department of Conservation, please e-mail Rachel. ▀

nā Phil Tumataroa



A survivor and a survival food

nā Rob Tipa



A middle-aged specimen growing on the shores of Otago Harbour.

Tī kouka is a hardy survivor and one of the most readily recognised native trees on the New Zealand landscape.

Cordyline australis (variously known as tī kouka, tī kauka or tī whanake) is just one of at least five different varieties of cabbage tree found throughout the country. Mature trees grow to a height of 13 metres anywhere from the coast to an altitude of 600 metres.

It is not fussy where it puts down its roots – on dry, windswept coastal headlands or in the middle of the wettest swamp, from the deep rich soils of river flood plains to the margins of virgin forest.

Tī kouka flowers in late spring with white, sweetly scented spikes, a prolific flowering believed to herald a long, hot summer. The tree fruits in late summer, the small bluish white fruit attracting korimako (bellbirds) and kererū. Young trees are easily grown from seed or cuttings.

Apart from the versatile harakeke, there were few plants that were more valuable to Ngāi Tahu. Certainly, it was the most reliable vegetable food source available in the south before the arrival of European crops like the potato.

The tough fibres of tī kouka leaves were used for weaving baskets, bird snares, rope and string. Sandals woven from the leaves were stronger and stood up longer to hard wear than those made from harakeke. Leaves were also fashioned into effective rain capes or thatched

to shed water from the roof of a whare.

All varieties of tī have a tapered taproot up to a metre or so long. Both the taproot and lower stems of young trees from one to two metres tall are rich in fructose, a sweet crystallised sugar that was extracted by cooking and pounding.

According to Teone Taare Tikao, tī kouka were harvested twice a year in the months of November and February. Generally, the first crop was cut before flowering when the sugar content of the plant was greatest.

A ceremonial fire to cook the tender base of the tī shoot, with appropriate karakia, was held before the kauru harvest started. Whānau would combine forces and travel together to the best areas for tī – the Otago Peninsula and the plains of Canterbury, South Canterbury, Taieri and Southland.

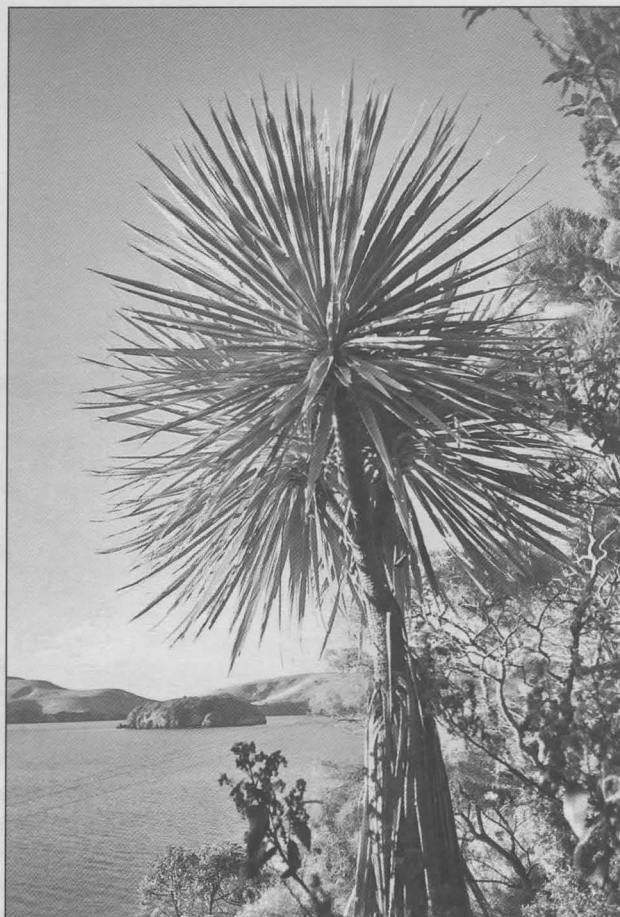
The cork-like material on the trunk of young trees was chipped off with adzes and the fibrous core (kauru) of the lower stem and taproot were stood on end to dry. In January they were cut into lengths of about 60cm and stored in baskets woven from tī leaves.

The second harvest was done in February and while this second cut was stacked to dry, the first crop of tī was carried to the nearest wood supply, where long pits up to two metres deep (umu-tī) were dug and filled with firewood. Large stones were then stacked on top of the firewood to



(Juvenile tī)

Young tī trees like this were harvested between November and February and the root dug up for kauru when they were between one and two metres tall.



Mature tī pictured against a blue Otago sky
The hardy tī kouka grows throughout New Zealand, from windswept coasts of Southland to an altitude of 600 metres and everywhere but dense forests in between. This mature specimen is thriving in a remnant of native bush on Otago Peninsula.

fill the trench.

The fire was lit at dawn and when it had burnt down the stones were arranged in the bottom of the pit. Layers of earth and vegetation covered the stones then the kauru was placed on top, layer upon layer. Water was added before further layers of vegetation and earth sealed the pit to slowly steam the kauru for at least 24 hours, at which time the pit was opened to allow the contents to cool.

Later the kauru was pounded to separate the crystallised sugars from the fibrous core, and stacked away in elevated, covered storehouses (whata) until it was required. The same process was repeated in February to stock up a winter food supply that would last for up to two or three seasons without decay.

The taproot could be dug at all times of the year and roasted in the hot ashes of a fire and pounded to soften it or cooked in the umu and mixed with the fat of tuna and manu which made it more palatable.

The fibres of pounded kauru were either chewed and spat out to extract the sugars or washed in a bowl of water to make a sweet, honey-like gruel which was drunk on its own or mixed with fernroot to produce a satisfying meal.

West Coast explorer Thomas Brunner owed his survival to the skill of his Māori guides and their ability to

make "a very palatable dish" from kauru and aruhe (fernroot) when all else failed. Some Europeans described it as a "bitter sweet taste and texture not unlike gingerbread"

The tender shoots of tī kauka were also eaten; they were "rather bitter, but a wholesome dish" nonetheless. Several early New Zealand writers recorded that missionaries brewed an excellent beer from kauru.

The plant had a number of medicinal uses as well. The leaves were brewed into a tea to treat diarrhoea and dysentery while the tender inner shoots and top of the stem were boiled and women nursing children drank the liquid to stimulate or stabilise their milk flow. The liquid was also used to settle upset stomachs.

Scrapings of the leaves were used as dressings for cuts, wounds and sores.

For more information on this remarkable plant, check the following sources of this article:

Māori Agriculture and Forest Lore Of The Māori, by Elsdon Best;

Traditional Lifeways of the Southern Māori, by James Herries Beattie;

Tikao Talks, by Teone Taare Tikao and James Herries Beattie;

The Welcome of Strangers, by Atholl Anderson;

Māori Herbal Remedies, by Dr Raymond Stark;

and *Māori Medicines*, by Christina MacDonald. ▀

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.

Living your life how you want to OR is it living your life how you need to – wow probably one of the most important choices of your life! So, which one do we usually go for – sadly its usually the living how you need to for survival – the living your life for everyone else! In this issue of Ngā Tapa Whā I am going to talk about living your life for yourself and reaping that wonderful reward called happiness, happiness, happiness! Now that to me is living your life!

So let me tell you a little story. It's one that we all know but I believe have often either forgotten or don't realise. When we are floating around in our mother's tummy wondering what is in store for us in the coming months, finally weeks, days and then as a baby we of course we cannot fend for ourselves. During these early stages of life we are so totally dependent on everyone around us and our learning is unconscious and then we get to an age where learning and instinct become part of our conscious but still we rely on everyone to look after us and make us happy. Along the way things happen in our development that make us realise that neither life nor us as individuals are perfect but we learn from our mistakes. We then hit the age where our independence develops – well what a buzz – that to me, is the beginning of where we are right now in our lives!

I think back on all those years – from when I can remember, and to tell you the truth I wonder if I ever moved on from that unconscious reality of always relying on someone. I find myself asking: "is this why I'm not ecstatic, not really and truly deeply happy." Isn't it amazing that we live each day not asking the questions of ourselves "am I happy, am I here for me, or am I doing this for me?"

Do you get the feeling that we are constantly searching for the protection and security that we always had as that little baby yearning and yearning for more and more! It's funny how we become transfixed by the buzz of independence – a land of such uncertainty and excitement – making the most of every opportunity and ending up in endless relationships. Searching for the

perfect partner to parent the children – every girls romantic notion – the life we fantasise about, but as time goes on the dream of perfection sadly doesn't always become a reality.

Children are often involved and again we remember back. After all those years of surviving being born, our childhood years, our teenage puberty blues, the late nights of partying, self-medicating ourselves through all the crazy lonely relationship break-ups and then finally, waking up on someone else's pillow. All is not lost, you do meet your so-called match and eventually create another life but what happens when it all falls apart? The end of that "forever" relationship leaves you feeling numb. We begin questioning ourselves – how irresponsible have I been? Why have I made these mistakes?

Why is it that I am only now realising that I am standing alone with my child before me and remembering my parents saying to me: "take good care of YOURSELF" and then you finally realise that being truly happy and cared for is to take care of yourself – instead of relying so much on others to do it for you.

Some of us do realise this very early in life, but only a small minority. The rest of us are late learners who only now when being faced with it, are living life for ourselves. Often we don't realise that the life experience we have gained along the way will help us to be strong in moving on positively – not only for ourselves but also for that gorgeous little person we have helped create. That child who is staring into our eyes wondering "what is life all about my hero" and as you stare back you think to yourself – it's about us, and me teaching you everything you need to know about living your life for yourself, learning to love.

Learning that sometimes failure is okay can provide an extraordinary gift of wisdom as we move on. When it all comes together we realise that this is our life so far... and yes we are late learners but you know what, everyone is at their own individual stage...and hey every day in every way we're getting better and better
Stay tuned to NGĀ TAPA WHĀ, Wednesdays, 11am to 12pm.

Book Review

Ngā Pikitūroa o Ngāi Tahu
The Oral Traditions of Ngāi Tahu
By Rawiri Te Maire Tau.

nā Donald Couch

BOOK REVIEW

At last! A basic reference on our traditions for every Ngāi Tahu whānau.

Detailed information on who we are and where we came from – a Ngāi Tahu whakapapa book of ngā whakapapa.

Dr Te Maire Tau is uniquely placed to write a book such as this. He is skilled, knowledgeable, committed, experienced, respected and has a number of significant achievements in both the tribal and academic communities. Added to which he has, especially through his whānau, been able to access most of the manuscripts which provide the earliest written records of Ngāi Tahu traditions.

As a trained and qualified historian, Tau has had the opportunity since first submitting his doctoral dissertation six years ago to reflect, discuss, test and develop the ideas within that work. This book is an edited version of that original contribution to knowledge of Ngāi Tahu.

As the title indicates, the book is about our oral traditions. Dr Tau is very careful to make clear that it is not a history of Ngāi Tahu. That, he hopes, can follow – after he has established this base on which he, and others, may now build.

Especially helpful to the non-specialist is the Oral Traditions Chart (page 19) which brings some structure to the 50 plus generations from Te Maire Tau to Maui and how to place the various characters in the different realms of myth or history – or some combination thereof. Just as we distinguish between the deeds of Ātua and the deeds of human beings, so too do we need to understand the different natures and feats of both.

Tau places considerable emphasis on primary sources. Here are found descriptions of the principal knowledgeable Ngāi Tahu of the past two centuries and much of their writings. Natanahira Waruwarutū, Thomas Green, (Harawira Te Keepa), Hoani Maaka, Wi Pokuku, Rawiri Mamaru, Wikitoria Paipeta, Taare Tikao, Te Ari Pitama and Rima Bell.

For several generations there has been a very protective stance taken regarding our tribal knowledge. Many would not share with others. Knowledge may be power, but if it is not shared, eventually it becomes lost to all – including our very own whānau. In his preface Tau makes a compelling case in support of his brave decision to publish the manuscripts in this book. They had never previously been made available to the public. (Although some of us were privileged to be given access to some of this information, it was not widely shared. At an early age this writer had shown an interest and enthusiasm for whakapapa which lead one of my aunts to introduce me then to Green's whakapapa book).

Te Maire's blunt assessment of our situation is clearly stated: "...The clear fact of the matter is that knowledgeable elders who understood cultural issues,

their language and the protocols of ritual passed away over a decade ago...." Like a number of the more able of his generation, he has reviewed the past and the present and decided that if Ngāi Tahu is to be re-vitalised culturally for the future, new approaches must be taken. Making information on our traditions widely available is one way he intends to make his contribution. This reviewer commends him for undertaking this task.

The ability to take positions contrary to often widely held views is to be found throughout Ngā Pikitūroa, but always after considering a wide range of evidence. For example, the Stirling suggestion as to where Tahu Pōtiki went when he was advised to leave town after indications of his desire for his brother's wife became too well known in the kainga. Tahu Potiki may have gone south but it was more likely to Tūranga (Gisborne) – almost certainly not to Rāpaki – however much we would like to think that our Tipuna would have made him welcome here!

Then there is the sensitive issue of introduction to Te Waipounamu of Christianity and its impact on many things Māori, including whakapapa. After reviewing the evidence, Tau is not supportive of references in traditional whakapapa.

At times Te Maire even states such dissent diplomatically:

"...this suggests that the whakapapa is unstable. "!

The body of the book will provide us with years of study and discussion.

Inevitably some sections will appeal more than others will, but it is an essential reference source for all future discussions on Ngāi Tahu whakapapa.

Tau critically reviews the previous written work on Ngāi Tahu. Without available alternatives, we have often been obliged to refer to writers such as Rev. JW Stack, WA Taylor, John White or James Cowan. With the exception of Atholl Anderson, other published sources on Ngāi Tahu have been limited. Hopefully, Tau will continue with even more publications of this quality.

A previous review of Te Maire's work which used the description 'l'enfant terrible' was not appropriate, perhaps 'un coureur du bois' may be more indicative! Très apologies mon ami!

Finally, brief comments on the illustrations. The maps, photos and pictures are well chosen and complement the text very well. At last, someone has reproduced the much-reproduced Fox 1848 painting of the whata with a contemporary spelling of the kāika – Rakiwhakaputa! And the cover! Surely all pōua would like to have their photo taken with their mokopuna as it has been done with Wi Pokuku and Noho Tipene Hampstead. ▀



update:

NGĀI TAHU SEAFOOD

Ngāi Tahu Expand Investment in the New Zealand Seafood Industry

Ngāi Tahu Seafood, a wholly owned subsidiary of Ngāi Tahu Holdings Corporation Ltd, will make a strategic investment in two successful New Zealand seafood businesses.

On 1 July 2003, Ngāi Tahu Seafood will purchase the business and assets of Cook Strait Seafoods Ltd based in Wellington. Ngāi Tahu Seafood will also purchase 50% of the assets of Pacific Trawling Ltd and enter into a Joint Venture with this Napier based fishing company.

Cook Strait Seafoods operates across the seafood industry from owning quota through to wholesale and retail supply.

Pacific Trawling operates fishing vessels out of Napier and Wellington. It has been the principal supplier to Cook Strait Seafoods. From 1 October 2003, the business will be operated jointly by Pacific Trawling and Ngāi Tahu Seafood.

The purchase price and agreement terms remain confidential to the parties.

Ngāi Tahu Seafood's Platform for Growth

"This investment will establish a platform for Ngāi Tahu Seafood to grow both the scope and scale of its operations, achieving the direction set out in Ngāi Tahu's vision - *Ngāi Tahu 2025*," said Dr Robin Pratt, Ngāi Tahu Holdings Chief Executive.

He added: "This is a great opportunity. After a full year of careful due diligence and negotiation, we can make this significant investment. It is part of the plan to grow our core seafood business and will provide additional immediate and long-term distributions for Ngāi Tahu shareholders."

Ngāi Tahu Seafood has been a successful small player in the fishing industry for more than a decade. Its success is attributed to its focus



Left to right: Cook Strait Seafoods' Salvi Vinaccia, Kaiwhakahaere of Te Rūnanga o Ngāi Tahu Mark Solomon, and Ngāi Tahu Seafood General Manager Gavin Holley.

on catching and creatively marketing specific high value core species, mainly crayfish and paua.

To further its growth and lessen risks, Ngāi Tahu Seafood has been compelled to take greater control of the value chain, that is, all the stages which add value to the end product: quota, catching, processing, preparation for marketing, wholesaling to restaurants, retail sales to customers from fish shops. At each level value is added, either by the preparation of the fish, the packaging, the range of customers and the availability of a wide variety of fish species. In the past Ngāi Tahu Seafood has had to rely on other companies within the seafood industry to add value.

Ngāi Tahu Seafood General Manager Gavin Holley says, "With this acquisition and joint venture, we will be taking greater control of the value chain, from quota through to wholesale and retail sales. This will increase our opportunities for growth and success and will help to mitigate the commercial and political risks that surround quota allocations."

Impact of the Investments

The acquisition and joint venture will mean that Ngāi Tahu Seafood will gain immediate and long-term benefit. It will:

- Approximately double its turnover
- Increase ownership by Ngāi Tahu in New Zealand's sustainable fisheries
- Increase access to quota and a greater range of species
- Diversify the scope of the business to include catching and retail, in addition to existing processing, wholesale and export operations
- Gain greater access to domestic and global markets
- Gain opportunities to improve its knowledge and skill base
- Hold 50% ownership in a fleet of five inshore and deep water fishing vessels
- Increase its processing capacity
- Operate retail and wholesale outlets in Auckland and Wellington

How will the investments affect the people involved?

- The acquisition and joint venture will allow Ngāi Tahu Seafood to build on its business relationships with other iwi.

"This is a major step forward for Ngāi Tahu and our seafood company. With this, we can offer other iwi opportunities to work together in the seafood industry and grow successful commercial ventures. It will also help protect one of our core businesses against the impact of allocation by Te Ohu Kai Moana," said Mark Solomon, Kaiwhakahaere of Te Rūnanga o Ngāi Tahu.

- With change in ownership, a company's customers and suppliers can often be subjected to major change. With these acquisitions no major change is foreseen. Instead, developments will be progressive and provide positive benefits with a wider industry presence.

"The current owners of Cook Strait Seafoods will continue in the business making sure the merger is smooth and successful. Everyone is committed to its long term success," said Gavin Holley.

Background on Cook Strait Seafoods

Cook Strait Seafoods is an integrated group of seafood businesses that is actively involved in owning quota, leasing quota, catching, processing, distribution and marketing, and wholesale and retail selling. From modest beginnings, its Wellington seafood business grew significantly over the years and includes the well known and unique Paekakariki mobile outlet.

Salvi Vinaccia, spokesman for Cook Strait Seafoods, says:

"The progressive development of our company over many years has built our Wellington area seafood business into the success it is today. We're really pleased that our business is being purchased by a company that shares our values. They are as proud of their reputation as we are of ours. We look forward to working together over the next few years."

Background on Pacific Trawling and the Joint Venture

Napier-based Pacific Trawling has, for a number of years, been the main supplier to Cook Strait Seafoods. Its assets include inshore and deep water fishing vessels and shore-based facilities.

Ngāi Tahu Seafood will enter into a 50/50 joint venture with Pacific Trawling, which will formalise a relationship that has existed for a number of years between Cook Strait Seafoods and Pacific Trawling.

Chris Robinson, Managing Director of Pacific Trawling, says "The fishing industry has been very competitive on the access to quota. The joint venture with Ngāi Tahu Seafood offers the opportunity to merge our hands-on knowledge of fishing and operating vessels with the Ngāi Tahu quota and management resources. We look forward to developing this relationship with Ngāi Tahu and providing opportunities to work with other iwi. We look forward to continued and strengthened relationships with all of the personnel and companies that supply and support Pacific Trawling's operations.



Four of the five vessels to be part of the 50/50 joint venture between Ngāi Tahu Seafood and Pacific Trawling Limited.



For enquiries please contact:

Jill Short, Communications Co-ordinator
Ngāi Tahu Holdings Corporation
(03) 371 2590 or (025) 201 7078

To reduce the risk of dealing with a ratbag, look for:

- A written, money-back guarantee if you are not happy for any reason.
- A physical (street) address, contact phone number or GST registration number. Never buy from a company that just gives a PO Box number.
- When ordering, ask if the company is a New Zealand one. This is an advantage because if you have problems and go to a Disputes Tribunal, New Zealand companies can have tribunal decisions enforced against them.

Membership of the New Zealand Direct Marketing Association.

Members are required to meet the association's code of ethics and follow its recommendations. For overseas companies it is advisable to stick with large and well-established firms.

Nigerian scam (advanced fee scam)

One variation of an investment scam that's been widely publicised comes from Nigeria (and more recently, South Africa and other countries.)

The letters, usually personally addressed, purport to be from top officials in the Nigerian (or some other) government who want help in moving millions of dollars from a shonky business deal. They say they only want your bank account number and in return promise to make you a millionaire.

However, once you are involved, they will require large "advanced fees" from you in order to "complete the deal" – processing fees, etc.

Betting schemes

These usually require that you purchase software – often at a cost of several thousand dollars, which will enable you to predict the outcome of horse races or lotteries.

Despite the fraudster's claims, it is not possible to predict the outcome of random events such as horse races with any certainty.

Betting software is often marketed by showing what you would have made had you invested money in the previous year. Of course, it is easy for the fraudster to demonstrate that you could have made wads of cash, when they know which horse won every race. Hindsight is a wonderful thing.

Internet Scams

All of the major types of scams can be found circulating on the Internet.

The usual warning signs apply, however, there are a few other things you should bear in mind when working or playing online:

Only do business with those you know and trust.

Find out who the company is, and where they are located. Look for street addresses and contact phone numbers – contact the customer service departments if you have any doubts.

Pay by credit card

Credit cards can be an Internet shopper's best friend. If you don't receive the goods you ordered, or they are of an unacceptable quality, ask the bank handling your credit card for a "charge back". Banks may be willing to cancel the transaction or reverse the payment to the trader

Policies vary, so check with your own bank. And don't delay, as there will be a time limit on complaints!

Security and privacy

Reputable sites have clear privacy policies and offer secure transactions. To tell if you are in a secure environment when purchasing:

- Look for a key or padlock icon at the bottom of your browser. If it is broken, the transaction is not secure.
- Or look for an "s" after the HTTP in the web address (URL).

Investment schemes

Scams are sometimes presented as though they are a legitimate investment. The trick here is to know what to look for. As well as all the usual warning signs, be wary if:

- The rate of return seems too good to be true
- The person marketing the scheme refuses to provide any useful documentation, such as an Investment Statement or Registered Prospectus
- You are phoned up out of the blue by someone – usually calling from overseas – who wants to sell you an excellent opportunity to invest

If you spot any of these points then give the scheme a miss.

Email virus hoaxes

If you receive an email warning you about a new virus, don't forward it to other people. By sending them on you enable the hoax to act like a virus, it creates stress and wastes bandwidth, not to mention people's time.

More importantly, don't follow its instructions. For example, it may tell you a certain file on your computer is actually a virus, and should be deleted; in fact the file may be a perfectly innocent (but integral!) part of your system.

To verify whether it's a virus hoax, visit one of these online resources:

- **www.viruslist.com**, maintained by Kaspersky Lab, has a searchable encyclopaedia of viruses and their common methods of detection and disinfection.
- **Symantec Security Response** lists current viruses.

Take Action

More often than not, when you are caught by a scam, you will never see your money again. However, there are some steps you can take if you think you have been ripped off. Contact one of the consumer organisations below

Citizen Advice Bureau Ph: 0800 367 222

Consumer Institute Ph: 04 384 7963

Ministry of Consumer Affairs Ph: 04 474 2750

Useful information about scams.

Commerce Commission Ph: 09 920 3480

Responsible for enforcing the Fair Trading Act, the Commission's site has a guide to the act, and information about various scams, which they have taken action on.

New Zealand Securities Commission Ph: 04 472 9830

Includes advice about investing wisely, and warnings about investment scams.

Acknowledgements

Consumer Institute, Consumer Affairs, Commerce Commission, NZ Securities Commission

Historic Māori texts online

Website Review

The Internet is a cost-effective way of publishing material. Recently Māori historical publications are being published on the Internet. Here I speak of two publications in particular on the web: the Māori Bible and Elsdon Best publications. There are however, a plethora of websites with reproduced Māori historical publications and a search in www.google.com or other search engine will reveal many more.

Māori Bible in te reo Māori <http://www.christianisrael.com/maori/>

For generations the Māori Bible has been a source of interest for Māori language scholars and students, Christians and others. In the past it was difficult to obtain a copy of the Bible written in Māori but now the King James version written in Māori is accessible online.

The electronic bible is in the "public domain" meaning that you can download it and copy it to your own web site or even make your own software using the bible text. Some people may find a searchable copy an advantage.

One issue many readers may have is that the Bible has no macrons. It is understood that work is being conducted to rectify this situation but it could be many years from being complete.

Options exist to view the Bible in one long screen or in frames so that you can see the index on the left-hand side while reading.

An option on the site is an annual planner for anyone who is interested in reading the Māori Bible in a year. The annual planner is broken up into each day of the year and a designated section to read.

Reading the Māori version alongside the English version (for whatever reason) is achievable by opening a new browser window (i.e. clicking on the blue 'e' again) and going to <http://www.christianisrael.com/kjv/index.htm>. You can then alternate between the two windows as wished.

<http://www.knowledge-basket.co.nz/kete/taonga/taonga.html>

The selection of Elsdon Best publications is usually only found in rare bookshops or the reference section of the library.

The *Knowledge Basket* now has a number of Elsdon Best publications online in their taonga database. The Elsdon Best publications include: 'School of Learning', 'Division of Time', 'Māori Myth and Religion', et al.

A small notice asks viewers to be patient while the books load. It is a long wait for the documents to appear, but the initial wait is the longest. Contents with links, appear on the left-hand side to make navigation easier.

A search feature is available that will search for key words in the publications and easy to use navigation buttons help to navigate you through the publications. Graphics that appear in the original book also appear in the online version.

Karaitiana Taiuru

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Waka Taylor – A Survivor of the Gisborne Cervical Smear Botch Up!

nā Waka Taylor

My name is Waka Taylor I am 64 years old and live in Gisborne. My connection with Ngāi Tahu is through my descendants Aperahama Matenga I and Riria Manihera. I would like to share my story with all the women who read your newsletter. Yes I was one of the women in the Gisborne district who had misread cervical smears. During the inquiry the women who gave evidence formed a support group. They were a unique group and still meet and give support to each other and new patients who are coming through the screening programme. I am now involved with the Tairāwhiti Public Health Unit and work alongside others. Our aim is to get the message out to as many women as possible to be responsible for their health and well-being. Our group is called healthy women Tairāwhiti and we work voluntarily to make women aware of the important role they play, working towards a healthy and happy lifestyle with their whānau. We



Waka Taylor with her daughter, Lynley Everton and Waka's three mokopuna, Tina, Tammy and Rueben

... cont. over page

Waka Taylor.. cont. from page 43

embrace the National Cervical Screening Programme (NCSP) as well as the Breast Screen Aotearoa (BSA). It's great that we can join the two groups together. It makes us as women feel whole again. I have a message I've written and would like to share it with your readers. It's called **think!!!**

Yes Christmas and happy times have been and we are now into the New year, But, spare a thought for whānau who lost someone they loved to cancer last year

and the ones who are still being treated and their families who are supporting them – **think**. Think how your family and mokopuna would cope without you because you feel too embarrassed to have a smear test and breast examination. Follow up examinations – nah – too much hassle! Hey stop thinking about it and do something to prevent it. You are responsible for your health and well-being. I know I've been there and I am still here enjoying my family.

Ngā Reta

Dear Gabrielle,

Just a note to let you know how much I enjoy reading these magazines. They are so good and informative. I read the article on Arowhenua School this morning while having a cuppa, gosh that school brings back such happy memories for me. I hope it never closes as that small community needs their children to attend that very school I loved so much. I truly excelled there with the teachers I had and I attended the 100th Centennial 1995. Thankyou for the memories. (Pupil 1966-1973)

Winsome Win Williamson (née Grace)



Kā Whakautu – The Answers

(1)

- 1 Hauwhā i te iwa karaka
- 2 Hauwhā i te whitu karaka
- 3 Hauwhā ki te whitu karaka
- 4 Haurua i te toru karaka
- 5 Haurua i te tekau mā tahi karaka

(2)

- 1 Hauwhā i te iwa karaka
- 2 Haurua i te rua karaka
- 3 Tekau mā toru meneti mai i te ono karaka
- 4 E rua tekau mā rua meneti mai i te toru karaka
- 5 E waru tekau meneti mai i te whā karaka

(3)

- 1 Five minutes past three o'clock
E rima meneti mai i te toru karaka
- 2 Sixteen minutes past eight o'clock
Tekau mā ono meneti mai i te waru karaka
- 3 Seven minutes to four o'clock
E whitu meneti ki te whā karaka
- 4 Thirty-five minutes past eleven o'clock
E toru tekau mā rima meneti mai i te tekau mā tahi karaka
- Or Twenty-five minutes to twelve o'clock
E rua tekau mā rima meneti ki te tekau mā rua karaka
- 5 Forty-nine minutes past twelve o'clock
E whā tekau mā iwa meneti mai i te tekau mā rua karaka
- Or Eleven minutes to one o'clock
Tekau mā tahi meneti ki te kotahi karaka
- 6 One minute past one o'clock
Kotahi meneti mai i te kotahi karaka
- 7 Three minutes past ten o'clock
E toru meneti mai i te tekau karaka
- 8 Six minutes to two o'clock
E ono meneti ki te rua karaka

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