

te Karaka

THE NGĀI TAHU MAGAZINE RAUMATI/SUMMER 2003



I've got a lot of
living to do...

Melody Tauwhare's
brave battle

Connecting with
the whānau

The importance
of the whakapapa
database

To bury or
not to bury

The future of our
Kōiwi Tangata



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. Ei, 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 Hāku i 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.

Hine Maaka
Lou Rochford
Rata McFadgen
David Jenkins
Reti Coulston
Delca West
Gillian Parata
Maia (Mary) Onekura Meihana (née Katene)
Junior Pitama

In the Koanga issue of *te Karaka* the name Peter Coulston appeared in the Poroporoaki ngā mate list. This name was incorrect. It should have read Peti Jay Aheneta Coulston (née Coulston). *Te Karaka* would like to apologise to whānau for any upset caused by this.

Aunty Flo Reiri (28 September 1916 – 30 June 2003)



My Memories of a Wonderful Aunt *nā David Higgins*

Kua hika koe e te Tāua e Aunty Flo,
Takoto mai i te rakimarie,
Hoea atu to waka ki tua o te arai,
E te poutokomanawa o te lwi
e kore rawa koe e warewaretia,
Pikia atu te ara ki te tihi o Aoraki
Takoto i ruka i te aroha.

Few people have had such an influence on my life as my Aunty Flo, (Flora Mei Reiri). Consequently, it is a difficult task to describe from memory the many wonderful attributes she possessed that as young children we expect and receive without exception, from our Tāua.

I had a fortunate upbringing on the Pā at Moeraki, being involved with many of the activities with Tāua and Pōua that are not so readily available today as they were in the past.

I knew my Aunt for over 50 years. My Nanny took me to Auckland when I was two years old and on route Aunty Flo and Uncle Sam met us at the Masterton Railway Station and took us home to Te Whiti. Aunty Flo has always been part of my family's and more particularly my Nanny's life. The two of them, along with their brothers and sisters, grew up at Moeraki where they were all involved in the concert party, sports teams, collecting kelp and making kits in preparation for the Island. That was until some of the Moeraki whānau decided to move south, as a result of hard times, to cut scrub at Tuatāpere.

Pōua Alex and Tāua Fan McKay and their children were among the first to head south. My nanny told me that she was devastated by her mate's leaving home. It was for Aunty Flo, her sister Kate and brother Jack, the last time that they would live in Moeraki. I guess that this is really where the story begins.

Aunty Flo eventually moved away from Murihiku and settled in Masterton where many of her Moeraki whānau including the Porete and Rehu families were living.

Aunty married Hami Reiri of Ngāti Kahungunu and lived the rest of her life at Te Whiti in Masterton raising nine children. She always kept in touch with our family at home and whenever the occasion demanded, would be on her way south. Many a time my Pōua and others from home would drive up to the Hampden Railway Station to meet our family from "up north".

It wasn't until Uncle Sam passed away that Aunty was able to come down south more readily and she and Tops (Te Ana) became regular visitors at home.

Usually, a phone call or a yell across the fence was the announcement from my nanny that Aunt had arrived which meant, "drop everything and get down here". Compliance was essential and after numerous cups of tea, I would struggle home only to be back on the doorstep the next morning.

Aunty was indeed a treasure trove of information and was like a walking talking newspaper. I got the same stories over and over again from Aunt and my nanny at each visit and sometimes on consecutive days but what a delight for a nosey kid like me to hear all the "goings on" from those two. My Pōua and I would often get "out of it" for a while and go out to the boat or repair a few pots to get some peace.

During those early visits and over time, Aunt would delight in describing in great detail, "who was who in the zoo" and even better, what some of them got up to – I absorbed the lot. It helped to be the spoilt one that was allowed to "be around" during those times!

Aunty had a love of weaving born from the skills taught to her by her mother while preparing kits for the Island. She managed to pass on her skills to others but most particularly to her daughter Topsy. The two of them travelled to weaving hui everywhere. Kāi Tahu whānui have been left a wonderful legacy by a Tāua and her daughter who were prepared to share their matauraka with others.

Aunty and Tops were there for us at Te Māori and Aunty graciously gave evidence before the Waitangi Tribunal describing her early life at Moeraki. She was given five minutes notice and as she had done so often in the past, spoke with passion about her childhood. In fact, like so many of our Tāua and Pōua, she spoke with all of the grace, dignity and pride evident from all of them throughout the hearings.

Aunty was always grateful for the tautoko she and Tops received from staff of the Trust Board and subsequently from the team at Te Rūnanga o Ngāi Tahu. She and Tops travelled for month after month to the hearings from Kaikōura to Awarua, stating her reason as "having listened to talk about the claim for most of her early childhood" and wanting to see the fulfilment of the dreams and aspirations of her Tipuna. She got to see that fulfilment for us all at Parliament.

She was so proud of our efforts and most especially proud of those who led the fight.

Aunty and Tops were involved with the decoration of Marukaitātea at Takahanga Pā and a strong relationship grew from that involvement with the whānau from Kaikōura. Bill Solomon wouldn't do anything without first consulting with his sister Wharetutu and Aunty Flo and in fact Bill would ensure that Aunty was on the top of the list

for special occasions at Takahanga. He would often send her the ferry tickets before informing her of a hui and the return ticket was always open so that she could get down to Moeraki for a few days.

Another who maintained close contact with Aunty was Tipene O'Regan, who was well aware that his senior Tāua was just over the hill and just a phone call away.

Often those calls were for Aunty and Tops to be in Wellington "tomorrow" and sure enough, they would be there.

Aunty had some dislikes. I can well remember as a result of one of those horrible calls that you don't want to get, when the karaka had gone out to her that my Pōua had passed away and she and Tops flew down to Oamaru Airport in an Air New Zealand Friendship aircraft. I was waiting dutifully at the airport in what I can only describe as a "good nor'wester", and as the plane landed, it travelled at least half the length of the runway on one wheel finally bouncing to both wheels as it came to a halt. When Aunty and Tops emerged from the plane, she declared that she would never fly again and that "it's just as well that it's your grandfather".

The other dislike that Aunty had was eating anything that originally had feathers on it – except tītī of course. When staying at home with us, we would have to be careful about menus involving feathery things – probably as a result of having to pluck and weave with feathers for most of her life.

Some of the most enduring memories of Aunty are personal to those of us who were privileged enough to know her well but some of those memories are worthy of sharing.

While on a trip north, we stayed at Aunty's place and got the grand tour of her whānau's beloved whare, Te Poho o Tu Ta Wake. This humble little whare was once home for the whānau and the walls are covered in the whakapapa, history and photographs of Tipuna from both sides of the whānau.

Later, I was manoeuvred into the lounge and told to stand up straight and face the wall at which time Tops produced a tape measure and proceeded to write down length and width followed by a "fitting" of a kakahu which was partially completed. They wanted to make sure that it was going to be the right length for me! I was then informed that this kakahu was for me and I could do nothing but burst into tears.

Aunty had seen fit to make the last one that she and Tops would complete together for our whānau and I treasure that taoka and wear it with the pride that Aunty had instilled in it and in me. My mother is the kaitiaki for the cloak and it is cared for just as lovingly as Aunty and Tops had cared for it while creating yet another masterpiece.

I will be eternally grateful to Aunty and her whānau for my taoka and whenever I wear it, my mind tends to wander, as you would expect, back to Aunty and Tops.

We Kāi Tahu whānui must also be eternally grateful to Aunty's whānau for sharing their mother and sister with us over many years. Many of those trips south were for happy occasions and others for sad events. During those times Aunty Flo had to make some sacrifices and inevitably she always made the right decision.

She and Tops were in Moeraki when her son Tommy died and in later years she was unable to get to Kaikōura to see her mate Bill off on his final journey, but more latterly with the awahi of her niece Lynne and daughter Daphne, she was able to come south and was inevitably given the honour befitting her status within the tribe, by our relations from Awarua to call manuhiri onto the Marae and into the new Wharerau, Tahu Pōtiki.

That morning in the dark outside the gates of Awarua Marae, Aunty was surrounded by her whānau from Moeraki and she seemed quite happy where she was – not up the front but amongst her whānau. A shout came from up the path, "Is Aunty Flo there?" Off she went, but not before she enquired from me as to whether it was okay! On that particular morning and for that occasion, the whānau were happy to share our Tāua with the tribe.

Sadly Aunty lost some of her kaha when Topsy went and she never really recovered from her loss. She had four of her children predecease her, which was a burden that she had to bear on her own. Fortunately, her whānau are made of tough stuff and have endured all the trials and tribulations.

The whānau, supported by a bus load of kaumātua from Kahungunu and another busload consisting of Te Reo o te Hāhi Ratana have just completed the task of bringing Aunty's kawē mate home having first stopped at Takahanga, Rehua and Arowhenua.

The aroha and esteem held for our Tāua by all of those who travelled with her whānau was awe inspiring and we were truly blessed to have been part of her life and she to be part of ours.

Finally, my most enduring memory of my Aunt was her determination to do some things (and her equal determination not to do other things) but whatever she did was accomplished with so much grace, dignity and pride that you could only marvel at how regal she always looked on every occasion.

I miss her advice and her wisdom.

I miss those long talks into the night.

I miss watching Tops trying desperately to sneak out for a puff.

I miss the phone calls and more interestingly, the messages left on the answer phone.

I do not miss having to carry the total contents of the Commodore up the stairs and down again.

Most of all, I miss Aunty's presence, knowing that she was there behind me.

E te whanauka e Aunty Flo
He pōuri nui tēnei
Me roko i te mahana o te Iwi
Moe mai e Tāua
He moeka roa
Kai te mihi aroha ki a koe.

Te huka mate ki te huka mate,
rātou ki a rātou
te huka ora ki te huka ora,
tātou ki a tātou,
nō reira,
tēnā tātou katoa. ▀

George Henry Gordon Fife –Man of the Sea (4 August 1911–30 September 2003)



George was born at the Kaik at Portobello on the south side of Otago Harbour on the 4th August 1911. When George was four years old, the Fife family moved to Bluff. They lived there until 1925 when they shifted to Stewart Island. At the age of 14, George began his fishing career with his brothers sailing on many of the early boats of that era.

George was said to have the first bicycle on Stewart Island. He was also involved with the tourist boats that were operating in the early 30s and 40s: Manurere, Comet etc.

George fished until 1974 when he decided to, as they say, swallow the anchor and stay ashore. He was an excellent cod and crayfisherman. In the days of hand-lining for blue cod he was one of, if not, the best man in the business. His best personal tally being 2,500 pounds of cod caught on hand lines in one day – a record never beaten.

He was also an excellent crayfisherman on fishing boats such as Manurere, Awanui, Hananui etc. His first trip craying on the Manuhia was a twelve-day voyage when he caught ten tons of cray tails. George maintained this ability right up to his retirement. He was one of the most likeable and respected persons in the community. He could laugh with you, laugh at you, and not least of all had the enviable ability to laugh at himself.

Before the advent of night flying aircraft across the strait, George was often requested to transport very sick patients on his fishing boat across Foveaux Strait to Bluff en route to Invercargill Hospital. At times these trips were undertaken in the most atrocious conditions.

George was an accomplished musician playing banjo, ukulele and guitar. Due to health reasons George had to move to Invercargill last year and sadly passed away on 30th September 2003. He is survived by his wife Noeline, son Maui and Shona (Perth), daughter in law Faye (Christchurch), his grandchildren and great-grandchildren. ▀

Poroporoaki a Hoani Maaka Pitama (16 July–28 May 2003)



What was my first memory of you Ben, sitting in the wharekai of 'Okaihau', built by our Tipuna, to host on a scale fit for a Royal Occasion? It was the hairstyle of a 'Rocker' with stovepipe trousers and ripple-soles, forever seeking the good times of the endless Rock'n'Roll fever.

I remember my Pop's words to you "you'll end up dying alone and unloved, for life has a habit of catching up with the good-time party dudes". It was your choice though cuz, to work hard, play hard and live hard to the end – proud, direct descendant of the illustrious defenders of 'Kaiapoi Pā'.

You had an upbringing around Tuahiwi, where our Tipuna 'Metehau' took a toki to Mantell. It was a real pity he was halted before his skull was split wide open in revenge! He had allocated Tūrakawaewae to male spouse, ra-waho whilst their Waahine Toa-Rakatira spat and performed a haka insulting.

On Thursday 23 November we met at the Burnham Military Camp Officers Mess, to share a light meal and drinks with the leadership elite of NZ Army, close to where our Tipuna had trained and toiled before setting off overseas, to the Battlefields of Greece, Crete, North Africa and Italy.

We had worked hard to prepare for Hikoi Maumahara October 2001.

The fundraising and the meetings and the Good wishes of the whānau, whose memories and feelings travelled with us along the way as we retraced the footsteps of our fathers, uncles, aunts and pōuas.

We rested in Singapore, shopped and enjoyed the sights, and we laid down the kawa that would protect us throughout the journey. For this was a spiritual hikoi, to bring home our beloved forbears – home to each of our Kāika-Tuturu, at last alongside their grieving whānau.

For every Toa-Māori we reverently placed a piece of paua and pounamu after we had awoken their peaceful slumber amongst their curious comrades.

Haere, haere atu rā
me te mau i tō patu pounemu
hai pou hai ārahi i ō mokopuna
haere, haere, moe mai rā
Aku mihi mutuka kore ki a koe
mō au mahi whakahirahira

Our dignified veterans continue to speak well of your efforts as a Pouāwhina. You and your brother upheld te mana, te ihi me te wehi o Ngāi Tūāhuriri, as we left behind a generation of brave role models forever locked in our hearts. ▀

Nā Riki Te Mairaki Pitama
He Whanauka-toto

Roy Stiles (3 December 1942 –19 February 2003)



He was a man not of a few words but of many. Dad, Roy Stiles, was also a man who knew many people, had many talents (or thought he did) and knew many things.

He may not have been a person of great fame in the big picture, but in the many snapshots or circles he travelled in he was famous – for his smile, his story telling, his jokes and laughter and his generosity.

Those who knew him, whether as Dad, Pōua, baby brother, mate or by one of the many nicknames he picked up in his 60 years – Tubby, Papa Smurf and Charlie are but a few – all have scores of stories about the old seadog to remember him by.

He packed a lot into his short life and left his mark on many people's hearts. Born in Invercargill on December 3, 1942, he lived most of his life in the Deep South – he began school at Tuatāpere, moved to Tapanui School and then attended Gore High School where one of his passions was rugby. He told me one day he only began smoking so he could stay in his age-group representative team. He didn't want to have to try to foot it with the big boys if he could help it.

After leaving school he did almost every job imaginable – he worked on the Manapouri power station, helped erect pylons the length of Southland, was a fisherman, an oyster opener, worked at Tiwai, and was a meat worker for many years.

A close friend recounted working with Dad when he was an oyster opener. Dad fancied himself as a bit of an inventor. Consequently, he had the best and most bizarre knives. Every season he'd try to come up with a better and faster knife. Shame was, the friend said, he hardly ever opened any oysters because he was always too busy causing fits of laughter with his many yarns and the latest joke he'd picked up.

Out of work, he was a man for toys – 'Big boys' toys. How my mother, Sandra, ever coped with the hundreds of "can I haves" over the 32 or so years they were together I will never know. He was into camping, motorcycles – his Yamaha 750 is still in the garage, photography, and most of all boating. Childhood memories of my brother, Mark, and my three sisters, Kim, Lia, and Vicki, and for me, all include trips full of fun and calamity to the Southern Lakes. Later it was boating trips. His first boat was a runabout and then he bought a 470 racing yacht which sometimes spent more time mast down than up.

For Mum, there are many tales to tell of their motorcycle trips both by themselves and with the Ulysses

Motorcycle Club. She was also his right-hand woman in their photography business and was his sidekick at many Southland Photographic Society gatherings.

Perhaps the biggest year in the life of Dad and our whānau – until now – was 2000. It was the year he was able to realise his life-long dream and it was the year we almost lost him. After more than 25 years of working at the freezing works he was made redundant. It was the happiest day of his life – finally he could afford to buy a yacht, not just any yacht but a 10m beauty he found in Picton and called Whio (after his family's land). He sailed it to Christchurch in mid-2000. Only months later he was admitted to Christchurch Hospital with heart trouble. But Dad being Dad, a quintuple bypass wasn't going to keep him down. Less than six weeks after surgery he was reunited with Whio and brought her home to Bluff. The next two years he lived his dream – he sailed his heart out.

Ultimately, of course, it was Whio that brought about his death – far too soon. It was the way he would have wanted to go and he can now rest knowing he has left hundreds of great stories behind to keep his memory alive. But most of all, he knows he did it, he realised his dreams. And with his passing, he doesn't know it, but he has taught his friends and whānau life's most important lesson – don't keep your dreams in your head and your heart, make them come true – today. ▀

nā Carla Amos

In Memory of Laurie Rosie

Laurence Edward Douglas Rosie (Laurie to everyone) was born in 1922 in Otago to Edward Alan and Millicent Violet Rosie (née East). He died on March 25 2003.

He was the second in a family of six and spent his early years in the Catlins down in the deep South. His formal education was limited but that never held him back in his pursuit of the career that he loved, the army.

Laurie joined when he was 19 years old. Highlights of his army career included two years in Japan with the J Force, a spell at the school of Infantry in Waiouru, two years with 2 Battalion in Malaya before gaining his commission in 1962 and going on to serve as Commander of the Tongan Defence Force. In a little detour from the norm, he also served as RSM and instructor at the new Police Training School in Trentham from 1956 to 1959.

He retired in 1972 at the age of 50. However, retiring is hardly the appropriate word for the next 30 years. After having been on the move for the first 29 years of their marvellous marriage, Laurie and his wife Kit, settled into their little Lockwood in Bethlehem and Laurie joined the Murray Crossman Firm and set about filling in his spare time. Laurie didn't just join up with groups and organisations he also embraced the administrative side of any organisation he came in contact with.

So, as a cricket umpire he did not just umpire first-class matches, he went on to spend a term as President of the National Body. Whether it was J Force, the Officers' Club, the Mount RSA, the Western Bays Golf Club or the local school, Laurie would fill those volunteer administrative roles without which communities cannot survive.

But, for want of a better definition, those are just the bare bones of Laurie.

The first thing that might be said about Laurie was that he was very much his own man – not easy in his chosen career. But jobs like the Police Training School secondment, the Jungle Training School in Malaya, the Tonga Defence Force Post showed the army could accommodate an individual. He reciprocated by showing his pride and appreciation in using the rank, Major, that he retired with.

And what many will remember Laurie for was his humour. There was often dryness to the jokes and fun that had little respect for time and place.

Wife Kit remembers him escorting a VIP through an honour guard and – if you will excuse a little name-dropping here, the VIP could not be much more important – it was the Queen of England inspecting the Tongan Defence Force. As they passed the ranks, Her Majesty asked Laurie if she could ask one or two questions. "Yes", Laurie replied, "but I can't guarantee the answers." Kit says that what she and everyone else saw was the Queen throwing her head back with a very natural laugh. That comment meant no disrespect to the Tongan soldiers. In fact, Kit and Laurie loved the Tongan folk and that feeling was reciprocated.

In Laurie's case, that affinity may have been connected to his Māori (Ngāi Tahu) connection. Given his fair colouring, he tended to treat that part of his background with some humour, but that belied the quiet pride he took in his Māori heritage. However, he was not about to tweak local politicians who came looking for his vote. "No, I can't vote for you", he would tell them with some emphasis, "Why not?" The answer was a showstopper. "I'm on the Māori roll."

And of course there was his luck. Renowned for winning draws, raffles and the regular small lottery draw, he was frequently in danger of being banned from taking tickets.

Laurie would perhaps look back with satisfaction on his 80 years – his career, his leisure activities, his loving wife, a son Christopher who in his own chosen career managed a reasonable level of success and, not perhaps strangely, took on a role as secretary of a cricket society. He had a daughter-in-law, Vicky – Laurie thought his son had done very well there – and two granddaughters, Katherine and Juliet, of whom he was justifiably proud. Laurie would look back on all that and he would say he was a lucky man. Those who knew him would probably say luck had nothing to do with it. ▀

nā Christopher Rosie

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editorial

Kia ora koutou katoa,

Another year has all but ended and once again for Ngāi Tahu it has been a year of challenges. As you will read from the Kaiwhakahaere (page 10), after 13 long years the draft Māori Fisheries Bill has finally been presented to parliament and it is anticipated that once this Bill has been through appropriate parliamentary processes allocation will occur in October 2004. For Ngāi Tahu, closure of this issue will bring with it mixed emotions – a sense of relief that the debate and discussion are finally over coupled with disappointment at the travesty of justice imposed upon us.

However, with every concession forced upon us there are gains made elsewhere. In October we spent a week before the Waitangi Tribunal in Blenheim defending our Northern boundary against the claims of the Te Tau Ihu Iwi. Whilst we still await the Tribunal's findings we were pleased with the Court of Appeals decision, released later that month relating to the boundary challenge, that found in favour of Ngāi Tahu.

Connecting with whānau continues to be a key focus as we work towards achieving Ngāi Tahu 2025, the 25-year tribal strategy. Many initiatives have been put in place to enable us to communicate more effectively with our tribal members wherever in the world they may live. On page 19 we outline the very important role of Whakapapa Ngāi Tahu in collecting and maintaining accurate records of whānau. The task of keeping the database accurate and up-to-date is a difficult one and is reliant on whānau providing updated details when the need arises. The 0800 Update campaign has proven to be very successful with more than 6000 whānau sending in their updated details. This information has been invaluable and we encourage all those who have yet to do so to call 0800 824 887 to confirm their details. Congratulations to Janine Hynes who was the winner of the 0800 Update competition.

Mō Tātou, the tribal needs and ambitions survey which has been sent randomly to 3000 whānau is another attempt to connect with whānau to see where they are at, what they want for the future and how we can help whānau to get to where they want to be. Data collected from this survey will provide useful information in ascertaining the success or otherwise of Ngāi Tahu 2025.

The development of Taurahere Rōpū (see page 33) throughout Aotearoa is a further initiative aimed at providing opportunities for whānau living outside the Ngāi Tahu takiwā to keep abreast of tribal affairs. A number of these rōpū meet regularly and are strong in both numbers and whanaungatanga. It is important that we continue to encourage contact and sustained engagement with whānau living remotely.

One cannot help but be saddened yet inspired by Melody Tauwhare's extraordinary tale of courage (page 12) in her battle with cancer. This brave young woman is living each day she has to the fullest – many of us could learn a very valuable lesson from Melody's strength, vitality and zest for life! Kia kaha Melody.

As always we encourage and welcome your feedback and suggestions. You can email us: tekaraka@ngaitahu.iwi.nz, write to us at PO Box 13-469, Christchurch or phone us on 0800 KAI TAHU. We look forward to hearing from you.

May the festive season bring much joy, peace and relaxation for you and your whānau. Mere Kirihimite from the Ngāi Tahu Communications team.

TAHU FM ON THE NET!!

TAHU FM IS NOW AVAILABLE VIA THE INTERNET SO NO MATTER WHERE YOU ARE LIVING IN THE WORLD IF YOU HAVE INTERNET ACCESS YOU CAN TUNE IN ON WWW.IAIRANGI.NET

Cover Photo: Melody Tauwhare

Five Generations of Females

When Mania Wihongi-Campbell entered the world in May there was much cause for celebration as her birth signified the 5th living generation of females in her whānau. Mania is pictured here with her mother Awhina Wihongi, her grandmother Ngawaiata Wihongi, great-grandmother Brenda Lowe-Johnson and her great-great-grandmother Winifred Higgins.



Photo courtesy of The Press

From the Archives Air Race Queen's Entrant:

Reprinted from Rangiora photo news

Rangiora Photo News



Local interest in the "Queen of the Air Race" contest was heightened this week by the nomination (by the Ngāi-Tū-Ahuriri Women's Hockey Club) of Miss Cecilia Morrell-Pohio, of Tuahiwi. Cecilia, who is 25, was born in Tuahiwi and educated at the Rangiatea School in New Plymouth and the Te Wai Pounamu Māori Girls' College, Christchurch.

She was for three years a pay clerk in the R.N.Z.A.F., and is now in business as a dressmaker at Rangiora. She is a keen horsewoman, and is interested in music, art, tennis, swimming, skating, and indoor basketball. Our photo, taken this week, shows Miss Morrell-Pohio in evening dress.

Peter Burger Acknowledged at Television Awards

Māori and in particular Ngāi Tahu are making their mark on this country's television industry.

Peter Burger (Koukourarata, Ngāi Tūāhuriri) was honoured recently at the New Zealand Television Awards where he received Best Director for his work on "The Lost Tribe", an episode of the Matakū series screened on TV3. Matakū also won Best Drama Series and is the work of fellow Ngāi Tahu writer and producer Bradford Haami (Awarua/Moeraki).

The Ngāi Tahu connections don't end there, with Carey Carter (Wairewa) writing, producing and directing, and Clayton Tikao (Ōnuku) also working on the successful series as a location manager.

Peter says he has a sense that Māori are starting to do really well in the film and television industry.

More than 70% of the crew and 95% of the cast were Māori. It is also the first television drama to be entirely written, produced and directed by Māori.



Peter with daughter Billie

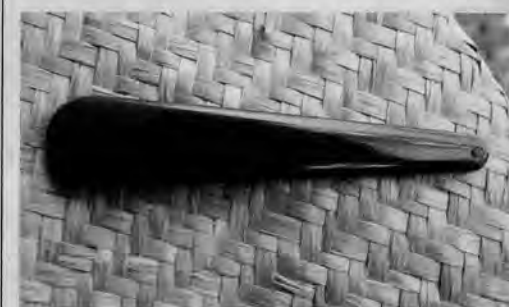
Shotover Jet Sponsors SBS World Triathlon

Shotover Jet was a proud sponsor of the recent 2003 World Triathlon event held in Queenstown on December 6-7. Shotover's contribution to the event was in providing the medals for the gold, silver and bronze place getters. These medals however were not the traditional discs on a ribbon seen at most sporting events around the world. The medals designed especially for the event were carved from pounamu and each had a meaning significant to the achievements of the individual athletes.

The bronze medal was a tomairangi signifying that the sweat from one's brow will always connect with the early morning dew. The silver medal was a pikau rua signifying the enduring spirit and its connection to eternity, and the gold medal was a matau signifying that one's goals can be hooked and hauled in to add to one's abundance of success.

Shotover Jet has sponsored many events and organisations throughout the region in its 33 years of operation, but was particularly excited about being associated with an event of this kind, that brought visitors from all over the globe to the region.

Rūnanga from the Ōtākou area opened the event with a pōwhiri to welcome both local and international competitors.



Bean Scene

Right: Henare and Angelique

Young Ngāi Tahu man Henare Akuhata-Brown and his partner Angelique Valentine have returned home and opened a new café in Christchurch called Bean Scene.

Born in Gisborne to John and Dianne, Henare grew up in the Hawkes Bay, and through his father he affiliates to the Waihao Rūnanga. He has a background in tourism, working in Christchurch as the area sales and marketing manager for Kiwi Experience, and overseas for a North American company.

Angelique has more than 10 years in the hospitality industry behind her and together the pair has spent the past four years travelling the world on a working holiday.

When they returned home they decided to set up the café and identified the site on the corner of Armagh Street and Oxford Terrace. Henare knew that over the years it had had a high turnover of retailers.

"I did some investigations and that's when I found out about the history of the site. There was a pā across the river at the courtroom site and an urupā at the site of the library."

Henare contacted Ngāi Tahu to arrange for a blessing to be performed at the opening of the café by Riki Pitama.

He says business is very busy and has exceeded their expectations.

"I'd like to think it was the blessing...but it's a combination of that, the staff, our location and the product we sell."

Bean Scene is open 7.30am to 5pm Monday to Friday, and 9.30am to early evening at the weekends.

Henare says they have just been granted a liquor license and would soon like to introduce Māori style food to the menu, especially seafood like kina and mussels.



Arowhenua whānau take to the stage

When the curtains came up at the Theatre Royal in Timaru for the South Canterbury Drama League's musical production of Show Boat recently, a number of Arowhenua whānau took to the stage. The musical features a number of roles for African Americans so to make an attempt at authenticity the drama league approached Moki Reihana, the Temuka Music Club Co-ordinator, to encourage the local Māori community to become involved. The lead role Joe was played by Moki himself. Joe is an African American who was an important figure in the lives of the Hawk family who lived on board a riverboat on the Mississippi River back in the 1880s. The story, which follows the fortunes of Magnolia Hawks and her gambling husband Gaylord Ravenal is told through Joe's eyes as he grew up on the riverboat from the time he was a young boy until he was an old man. Moki said the role was "a big one and a challenge" but one he really enjoyed. For most it was the first time they had ever been involved in a stage production. Moki believes it was really good for community spirit with people coming from Geraldine, Winchester, Temuka and Morven to join with the locals. Other whānau involved in the production included, Dion Timothy, Te Weta King, Fiona Bryant, Karl Russell, Cole King, Missy King, Cheynese King and Aesha King.

Photo:

(l-r) Dion Timothy, Fiona Bryant, Moki Reihana, Karl Russell, Cole King, Missy King, Cheynese King, Aesha King
Photo courtesy of 'The Timaru Herald'



Corrections:

In the Raumati 2002 issue of *te Karaka* we featured this photo of the West whānau. The photo is of Te Here West's children, not Te Hene as printed. Our apologies to the West whānau for this mistake.



'Rose and a Weta'



Once upon a time a Rose
and a Weta sought each other
on a garden ladder.

A gruesome Weta and a fragi
Rose, two different species

I suppose.

A Friendship they started, chatted, smiled and parted.
They never kissed nor touched, but found a love of
much.

His gruesomeness grew handsome to an ever more
fragrant Rose,

And a beautiful friendship seemed to grow.

Their love of the heart was interesting, happy and fun,
the two friends became one.

They shared a summer and time in the sun,

Nights under the stars and moon,

Singing to the tune of loves and dreams.

Then the fragrant Rose, ever so sweet, dropped her
petals at her Weta's feet.

She was old and her time to go, but the weta had never
cried and wept for her so.

He sat in the garden, all winter long, singing a very
weta song.

He sat in the garden, until the spring, where he was
surprised by a most beautiful thing.

Wahine ma weta came from that very same spot where
the petals of the most fragrant rose did drop.

She did smell the same and started to sing, then he
opened his heart to another wonderful thing.

He too had changed with a pair of golden
angel-like wings.

So he wrapped up his wahine and flew into the forest,
where weta live.

There for ever more.

Only in New Zealand

Only Aotearoa

Nā Rosalie, 2001

HAPPY BIRTHDAY MARU!

On July 12th Maruhaeremuri Stirling celebrated her 70th birthday at Ngā Hau e Whā National Marae. Born at Kawakawa Mai Tāwhiti in 1933, Maruhaeremuri also known as Kui, is the daughter of Maaka Te Ehutu Stirling and Iritana Arapera Ahuriri. Kui married Rongo Te Hengia Nihoniho and they had three daughters Iritana Te Uira, Wikitoria Leah, Mere Kopupu and Maruhaeremuri Eva, who all made it back to Christchurch to celebrate with their Mum along with her six mokopuna and two great mokopuna.

Maru is still kept busy running the Ōtautahi Social Services office, which relocated to Ngā Hau e Whā Marae earlier this year.



Manuhaeremuri pictured with Rakahia Tau (Snr),
Maraea and Aki Johnson and her brother William Stirling



Maruhaeremuri with daughter
Maru and mokopuna Seveda and
Te Pere



From the Kaiwhakahaere

After 13 years of hui, kōrero and court cases it seems the Māori Fisheries allocation is entering its final phase. Whilst Ngāi Tahu is pleased that allocation will finally occur next year we are bitterly disappointed with the form for allocation. Our issues go deeper than just the way the quota is split and allocated, and include problems with the proposed corporate structure, and the mechanisms such as the review period for the model, the right of first refusal on quota and the core of the issue – the abrogation of our Treaty rights.

Our last opportunity to influence the model is before the select committee and you can rest assured that we will be doing everything we can to have our voice heard and our concerns acted upon.

As we start down what seems to be the end of this particular journey I thought it would be useful for historical purposes to recap on some of the history associated with this issue.

The Treaty of Waitangi guaranteed Māori rangatiratanga over their fisheries. Despite this the introduction of the Quota Management System (QMS) in 1983 did not take Māori fishing rights under the Treaty into account. Muriwhenua iwi and Ngāi Tahu subsequently pursued claims to their fisheries rights in the Waitangi Tribunal, with those claims being upheld.

Substantial evidence on the nature and extent of Ngāi Tahu fishing rights was presented to the Waitangi Tribunal as part of the Ngāi Tahu Claim (WAI 27). The resulting report, the Ngāi Tahu Sea Fisheries Report 1992, recognised those rights as existing as far as 200 miles out to sea.

Ngāi Tahu has always believed that the settlement was fundamentally about the property rights guaranteed by the Treaty of Waitangi, and that allocation to iwi of assets arising from it should reflect the property rights lost by iwi. This view has been encapsulated in the principle of "Mana Whenua, Mana Moana".

In addition the report and the Tribunal recommended that the Crown recognise these findings.

Negotiations resulted in an interim settlement

through the Māori Fisheries Act 1989 and began a process of returning fisheries assets to iwi. The 1989 Act set up the Māori Fisheries Commission to hold quota (10 % of all quota allocated) on behalf of Māori while developing an asset allocation scheme. These are the PRESA assets and consist of quota, shares and cash (10 Millions dollar pūtea).

The Deed of Settlement (the Sealord Deal) signed on 23 December 1992 finally settled all Māori commercial fisheries claims, and the POSA (Post Settlement Assets) included at this time comprised quota, shares in a number of fisheries companies including Sealord Group and cash. These assets were to be held in trust pending allocation by Te Ohu Kai Moana or TOKM.

At this point TOKM began the consultation process to determine allocation and in 1998 the majority of iwi reached agreement on an Optimum Allocation Model for the allocation of PRESA. The model achieved support of 76 % of iwi representing more than 63 % of Māori. The model was based on the principles that allocation must be to iwi and that all Māori must ultimately have the opportunity to benefit from the Settlement. The model also reflected the principle of Mana Whenua Mana Moana whilst acknowledging Matōtoru o te tangata (tribal population size).

What was to follow this release was a range of legal challenges to the model by Urban Māori Authorities resulting in an injunction to prevent the model from being progressed.

These challenges were unsuccessful before the New Zealand Courts and the Privy Council but during the delays in allocation support for the OAM waned amongst iwi and following a change in Commissioners a series of four new models (He Anga Mua) for discussion and consultation were developed.

Following discussions the Commission's preferred model, He Kāwai Amokura, was released in April 2003.

He Kāwai Amokura combines the allocation of PRESA and POSA (an option that had not been considered previously) and the allocation of quota

changed dramatically from the OAM.

Under this model inshore quota is to be allocated to iwi through a coastline formula so iwi receive all quota off their defined coastline. What hasn't been made clear is that inshore quota is defined as fishstocks to a depth of 300 metres. This seriously disadvantages Ngāi Tahu in many areas as the water depth falls away quickly in some areas such as off the coast of Kaikōura where just 100 metres from shore the water depth is past the 300 metre mark.

Perhaps the area where we are most severely disadvantaged, if you use the Ngāi Tahu Sea Fisheries report as a guideline, is allocation of Deepwater quota. This is to be allocated to iwi through a 75 % iwi population and 25 % coastline split. We now face the situation where iwi from other regions will be fishing quota off our coastline. In addition our fishing company has been fishing on a 50/50 allocation model for the past few years so the new formula will mean a significant drop in allocated quota for the company.

Our analysis of the model also highlighted significant issues with the corporate structure established to manage the process, the review term and things like the right of first refusal on quota. In fact independent economic analysis that we commissioned showed that the proposed model would erode the value of the assets over a 25-year period.

It is as a result of these issues that Ngāi Tahu has continued to fight for justice. Our latest and probably final attempt to stop the allocation and ensure a rethink took place in November. On November 3 Te Rūnanga o Ngāi Tahu commenced proceedings before the High Court in Auckland against the Crown and the Minister of Fisheries, Hon Pete Hodgson, relating to this proposed allocation of Māori Fisheries assets. The proceedings were based on, a review of the exercise by the Minister of his duty. Our case asserted that the Minister had not adequately or appropriately undertaken his duty when accepting the model presented to him by TOKM in April.

The proceedings should not have come as any

surprise to the Minister. Throughout this long process Ngāi Tahu has been extremely consistent in its messages to the Crown. We have made considerable compromises in allowing the model to progress but as an iwi we could no longer sit back and watch our guaranteed Treaty property right be ignored. We sought recognition of that right by the Crown. I want to add here that this is only the second piece of court action bought by Ngāi Tahu regarding allocation of the asset. In all other cases we have been dragged into the process as a defendant.

On the 6 November 2003 Justice McGechan made his decision and Ngāi Tahu lost its case before the High Court in Auckland.

During the week commencing 17 November the Māori Fisheries Bill was presented to Cabinet and had its first reading in the House on December 4.

At that first reading Minister of Fisheries Pete Hodgson called for a motion to establish a special select committee to hear submissions on the Bill. He indicated that submissions will close at the end of January 2004, with enactment by 30 May 2004.

We are continuing to do all we can to exert pressure to ensure change through the Select Committee process. In particular our concerns relate to the following:

- Responsible governance
- How to make the Electoral College work effectively.
- Making the Trustee arrangements work
- Making the RFR workable
- The review period for the allocation

I chose to focus on this issue because the allocation process is coming to an end, and I think it is important for historical purposes that we lay out the full story for future generations. At all times we have fought hard to ensure that justice was done and our fight was driven by our guiding whakatouki:

Mō tātou, ā, mō kā uri ā muri ake nei
For us and our children after us

I've got a lot of living to do...

(Story first published in the Woman's Day, October 20, 2003)



January 2002, nine months after Tamia was born. "I was breastfeeding" recalls Melody. "Tamia wasn't getting enough nourishment, so I weaned her. Then I noticed a lump in my right breast about 2cm and sore to touch."

Melody wasn't overly concerned, although Simon insisted she had it checked out. "I was sure it was just a blocked milk duct" she says.

A visit to her GP turned into a four-hour session at a specialist breast clinic, for an ultrasound and fine needle aspiration. The lump was malignant. "I freaked out. My first and only question was, 'How long have I got?'"

What followed was a blur of medical visits – surgeon, plastic surgeon and oncologist. "I remember thinking, 'I don't want to know these people...I shouldn't be meeting them this early in my life'."

Melody had a 4cm lump and there was another in her armpit, which had spread into her lymph nodes. She was advised to have a full mastectomy, followed by cycles of radiotherapy and chemotherapy.

She cannot fault the support she has had from medical staff, family and friends, but the experience has left her uneasy about her own future, and that of other women.

"I don't think people realise just how big a killer this disease is," she says. "I've been healthy all my life. I have no family history of breast cancer that we know of, and yet here I am, in the prime of my life, with a toddler and a loving partner, trying to understand, why me?"

But the real question, she says, is, "Why anyone?" "In the first month of my treatment I met six women ... some of them young mothers like me, with little children," she says. "Of the six, my diagnosis was the worst, but two of those other women have already died."

Melody struggles to understand why free or partly subsidised breast screening is not offered to younger women. Early detection is even more vital in younger



Melody with daughter Tamia

women, she says, because their cancers can be more aggressive, spreading more quickly, with devastating results.

"Why focus on age, when it happens at all ages?" she asks. "Even if the free screening age can't be lowered, I would like to see it subsidised. But the most important thing would be to increase awareness of breast cancer, to target younger women."

Melody's cancer has now spread into her liver, and she knows her remaining time is all too short, probably around three years. Every decision she makes now is about having as much quality time with Simon and Tamia as possible.

"I have to be positive," she says. "I don't want Tamia to remember me as a sick person, but as someone she had fun with. I want to be here with Tamia for as long as possible, and I am desperate to be there when she starts school."

Melody is acutely aware that she has a lot of living to do. "I'd love to have a brother or sister for Tamia. We want to build again and set up another new home – it

was our plan, and I want to see it through.

"I really believe that positive thinking and having a positive attitude is a great healer," she says.

"I surround myself with positive people and do the things I want to do. Having cancer has made me focus on the important things."

"Sure, there are times when I lie awake at night and ask, 'Why me?' and I am sick with fear at the thought that the doctors might be right in saying I have only three years," she says. "But I don't get like that much any more. I have found inner peace with myself and I no longer fear the thought of dying."

"Most people have the luxury of time, but I have the luxury of knowing I don't have unlimited time and I need to take care of things that are important to me now."

"I've got a wedding to plan and a new job – the one thing I need at the moment is a bit more normality. Mostly, I want to give Tamia lots of happy memories of us all together. I've got a lot of living to do – and I'd love to prove those doctors wrong." ■

This young mum wants to have fun.

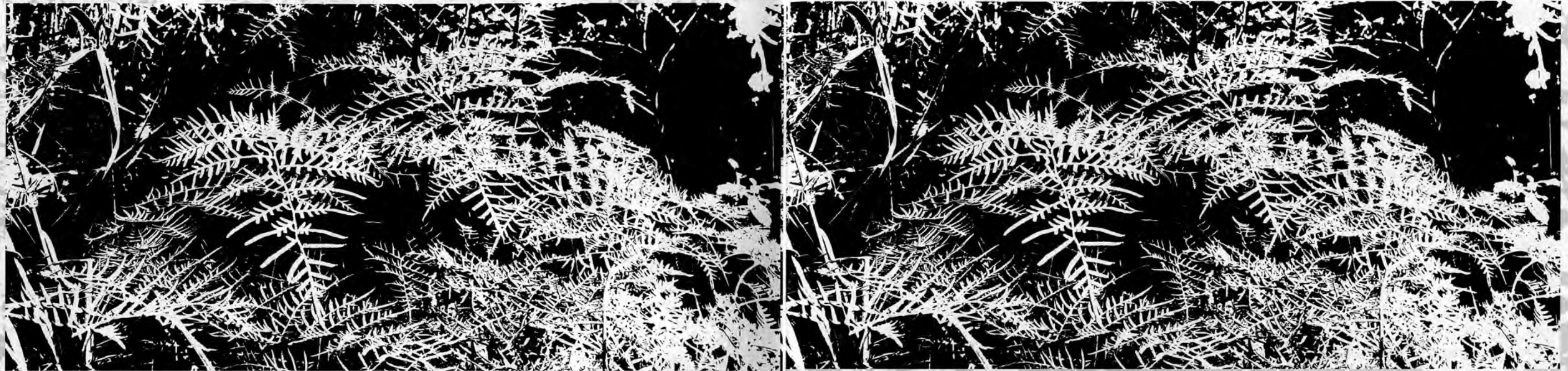
Melody Tauwhare has a lot to live for, she has a loving partner, Simon, with whom she has been for 13 years. She wears his engagement ring, and they are planning to slip away and get married, probably during a relaxing family holiday in the Pacific Islands.

Together they have a gorgeous little girl, Tamia, not yet three. They live in a lovely home, built by Simon, in a new subdivision in Kaiapoi, just north of Christchurch. And she has just started a new clerical job at her local supermarket.

At 28, Melody has everything she ever wanted – except time. Melody was diagnosed with breast cancer in

Bracken Fern — A Survival Food

nā Rob Tipa



Today it is hard to believe the common bracken fern found on scrubby hillsides and gullies throughout New Zealand was once highly valued and fiercely protected by early Māori as a survival food and their most important vegetable crop.

Pteridium aquilinum (var. *esculentum*) was known by many different names but it seems *rarauhe* was the most commonly used for the plant itself, while the edible fernroot, or rhizome, was known as *aruhe*.

The humble fernroot may not appeal to modern tastes, but this starchy, nourishing root satisfied an empty stomach better than most other foods available to Māori before Europeans introduced potatoes and turnips in the early 1800s.

When Polynesian voyagers colonised new islands throughout the Pacific they carried with them familiar tropical fruits (coconuts, breadfruit and banana) and vegetable crops such as kūmara, taro and yams. They also carried the knowledge and culture of centuries of cultivation of these crops.

However, most tropical fruits did not survive or produce fruit in the cooler climate of Aotearoa. Certainly James Cook noted extensive plantations of yams, kūmara and taro in the North Island in 1769, but these root crops did not flourish further south. Kūmara was grown in Nelson and along the east coast of Te Waipounamu as far south as Banks Peninsula, but it was difficult to grow and vulnerable to frost so far south.

Without the same reliance on cultivated crops, southern Māori adapted to a more transient, subsistence lifestyle and spent more time collecting food from the sea,

forests and streams than their Polynesian ancestors. By necessity their tastes also had to adapt to very different fruits and vegetables available in their new island home, the most reliable and important of which was *aruhe*.

Charles Darwin astutely observed that Māori would never perish from famine. "The whole country abounds with fern; and the roots of this plant, if not very palatable, yet contain much nutriment," he wrote.

"A native can always subsist on these and on the shellfish, which are abundant on all parts of the seacoast."

In fact, each community had its own tawaha aruhe, sometimes fiercely protected by rāhui or tāpu. Men, women and children worked together to harvest enough aruhe to last them all year. Each time the ground was turned over the easier it was to work. In the north some plantations were occasionally burned off in August every three to five years to destroy other growth and produce finer roots.

In *Forest Lore Of The Māori*, researcher and author Elsdon Best recognised *aruhe* as the most reliable food source Māori had, even more so further south where kūmara did not flourish.

Not all *aruhe* was edible though. Good fernroot was the product of good, deep soil. Three-year-old plants produced the best roots of about 25mm diameter. The flesh was white and the roots broke easily and cleanly. Smaller, poor roots were discarded if they were discoloured, stringy and too fibrous to break easily.

In the south fernroot was dug between autumn and November. The roots were cut into lengths of about 30cms, stacked to dry on platforms then carried to pataka

and stored until needed. Fresh roots were very poor eating.

Dried roots were steeped in water then dried again before being roasted over an open fire. The black inedible bark was scraped off and the root pounded with a patu aruhe on a kara to separate the earthy meal from the coarse, stringy fibres.

Roasting and pounding softened the fecula and freed it from the fibres, but this substance soon hardened if it was not eaten immediately. Sometimes the meal was steeped in *tutu* juice or mixed with *harakeke* honey, the sugary *kauru* from *tī kouka* or *mata* to improve the taste.

If large quantities were being prepared, the fibres were removed and the meal was formed into *kohere aruhe*, which were wrapped in leaves and stored in baskets in a pataka until required. Then they were reheated over the embers of an open fire and subjected to another pounding to soften them before being eaten.

It seems fernroot did not appeal to some delicate European palates.

"A very good imitation might be made with a rotten stick, especially if slightly pounded, to which it bears a striking resemblance, both in taste and smell", wrote one disgruntled Taranaki diner.

Perhaps the taste improved depending on how long it was since the person had last partaken of a square meal. Other European writers of the times noted that when properly prepared, fernroot was no mean substitute for a baker's rusk or "similar to a ship's biscuit".

Typically diplomatic, James Cook said the soft mealy substance was "clammy and sweet, not unpleasing to

the taste" but the stringy fibres were very disagreeable and were spat out by most.

Both English and French voyagers recognised the plant as a close relative of the European species. In Japan the young fronds are regarded as a delicacy while in Britain and America herbalists use parts of the plant in folk medicines to treat worms and general stomach disorders.

Occasionally the young shoots of bracken fern, known as "fiddle heads" by early settlers, were boiled and eaten, but they were less palatable than other ferns.

The plant also had a number of medicinal uses. A dose of the roasted root apparently prevented seasickness if taken just prior to a sea voyage. Tender shoots and raw roots were taken as a remedy for dysentery. The charcoal dust and ashes from burnt fronds was mixed with water into a paste and used to treat severe burns.

For more information and details on traditional Māori uses of this plant try:

Forest Lore Of The Māori and Māori Agriculture, Elsdon Best

Medicines Of The Māori, Christina Macdonald;
Māori Herbal Remedies, Dr Raymond Stark and Brian Enting

Traditional Lifeways of the Southern Māori, James Herries Beattie

The Welcome Of Strangers, Atholl Anderson ▀

To Bury or not to Bury?

After more than a decade's effort, Ngāi Tahu has successfully regained the management of its kōiwi tangata held in museums throughout the country. Our Papatipu Rūnanga now need to decide what to do with these human remains that are on one hand important scientific collections and on the other the bones of tūpuna waiting to be reburied. Gerard O'Regan and Darryn Russell outline the research on human remains, provide an overview of the Ngāi Tahu kōiwi tangata policy and give an account on the return of the kōiwi tangata to Ngāi Tahu Management.

Over the last century, the larger museums of New Zealand developed some significant collections of human remains. These are largely skeletal collections of bones, and very largely Māori. Unlike the horror stories of grave robbing in Britain and other parts of the world, most of the New Zealand collections have resulted from burials that have been disturbed through natural processes or changes in land use. In some cases, such as the burials from the famous Wairau Bar site in Marlborough, the odd archaeological excavation has also contributed to the collections. The exception to this benign collecting are the moko-mōkai, preserved tattooed heads that recall more macabre aspects of both Māori and European heritage at the time of contact.

During the late 1980s the museum community in New Zealand were adopting more culturally respectful approaches to the Māori human remains they held. Kōiwi-tangata and moko-mōkai were removed from public display, and access to the collections was increasingly restricted. The museums also started to develop policies on human remains, all of which tried to give some regard to Māori 'sensitivities'. From an iwi perspective the problem with these policies was that they assumed the collections would be maintained, avoiding the Māori desire to see the remains of tūpuna Māori returned for reburial. In response to this, Te Rūnanga o Ngāi Tahu set about writing its own policy statement on kōiwi tangata that was not constrained by the scientific and collecting philosophies of museums. The policy document also looked to assist rūnanga assert the widely held iwi position that newly found kōiwi should be reburied rather than added to collections. In June 1993 Te Rūnanga o Ngāi Tahu adopted their policy on kōiwi tangata, the main features of which are:

Remains known to belong to an identified tūpuna are the business of the mokopuna of that tūpuna, but otherwise Ngāi Tahu asserts authority for all the kōiwi-tangata of unidentified Māori individuals recovered from within our tribal rohe;

While recognising that others such as scientists and archaeologists may be interested in the kōiwi, and excepting any police interest in modern crimes, Ngāi Tahu alone should determine the future of any unidentified kōiwi tangata from within our rohe;

Within Ngāi Tahu it is Papatipu Rūnanga who have 'kaitiaki' responsibility and should determine what happens to any of the kōiwi from within their takiwā;

Any kōiwi tangata should be returned to the tribe from museums, including those elsewhere in New Zealand and overseas;

'Wāhi-tapu', storerooms under rūnanga authority dedicated to storing kōiwi tangata, will be established in the major museums in our rohe for rūnanga use; and,

Notwithstanding any of the above, Ngāi Tahu has clear preference to see the kōiwi tangata appropriately reburied.

The policy was the first of its kind to be developed by an iwi. It was intended partly to confirm and clarify for all, the primary role of Papatipu Rūnanga within Ngāi Tahu with regard to kōiwi. It was also intended to become a tribal starting point for discussions with museums about the future of kōiwi tangata held in their collections. Its reception from the museum community was somewhat warmer than many may have expected.

Almost immediately the Southland Museum adopted the policy, worked with Murihiku Rūnanga to establish a wāhi-tapu space and handed over authority for Ngāi Tahu kōiwi held there to the rūnanga. Following discussions with rūnanga in Arai-te-Uru, the Otago Museum did the same. The voluntarily run Clyde Historical Museum contacted Otago rūnanga inviting them to uplift a local skull that had been held in the small community museum for many years. The Canterbury rūnanga put in place appropriate arrangements with the Canterbury Museum, negotiated through the Museum's Māori advisory committee. Te Papa gathered all the Ngāi Tahu kōiwi in its collection and returned these to the iwi. These joined the kōiwi already held in the wahi tapu in our southern museums.

In 1999/2000 Te Papa also facilitated the return to Ngāi Tahu of some kōiwi that were held in an Australian museum. It is not known how many Ngāi Tahu kōiwi remain overseas, but it is thought to be limited. Nonetheless, last year Te Rūnanga o Ngāi Tahu recognised Te Papa as the most appropriate organisation to seek the return of kōiwi held in overseas museums and asked them to act as the Ngāi Tahu agent in that regard.

The most notable aspect of this whole process was that all of these achievements were realised without any conflict or debate between the museums and the iwi. Furthermore, it accounted for all museum collections of Ngāi Tahu kōiwi known to the iwi, with one exception. The remaining collection, the largest of all, was that of the University of Otago's Anatomy Museum. Following a treaty audit of the institution, the University and Ngāi Tahu entered into a new working relationship. This provided an avenue for discussing the return of the kōiwi-tangata collection to the tribe.

On 18 July 2002 the University of Otago Council reinvested authority for all the Ngāi Tahu kōiwi it held to the iwi and transferred them to the wāhi-tapu at Otago Museum where they are currently held under Papatipu Rūnanga authority. Notwithstanding the occasional kōiwi that may be found in the odd collection, such as an



Edward Ellison presents photo of Aoraki to Graeme Fogelberg, Vice Chancellor, University of Otago

overseas museum, the work in getting the kōiwi tangata returned to the iwi is now complete. It has all happened quite quietly, but it is something that Ngāi Tahu can be proud of.

Yet, it has often been said that 'you should be careful what you ask for, you might just get it', so it is with the kōiwi tangata that Ngāi Tahu are directly responsible for. Our Papatipu Rūnanga must now decide what the future of these human remains will be. Most of us are probably of the opinion that the kōiwi tangata should be appropriately reburied as expediently as possible. The decision is as simple as that – or is it?

The timing in which Ngāi Tahu has finally recovered control over these tūpuna bones intersects with scientific developments that offer us a whole new plateau of learning, understanding and possible medical advancement from the study of the bones. The barb in this process is that as Ngāi Tahu of today, trying to look after the bones of our tūpuna, our decisions could have some very significant impacts for our mokopuna of tomorrow.

The iwi is no longer in a position where it can berate the scientific community for holding onto the kōiwi while we continue to enjoy the benefits of the scientific research. If the kōiwi are not reburied, then Ngāi Tahu is responsible for that. At the same time, our generation of Ngāi Tahu has an opportunity to determine if there will be any future

scientific research on the kōiwi – ever.

Many of us are aware generally of the voice of the scientists who favour the bones being available for future study. Few of us, though, would have a detailed appreciation of their reasons for this. Accordingly, at the request of Ngāi Tahu, Dr Nancy Tayles, Anatomy & Structural Biology, Division of Health Sciences, University of Otago, has kindly put together the following article that provides a perspective from that scientific research background. It is worth noting that it is also a voice of those who have been diligently caring for the very same bones over many years, albeit from a different cultural perspective.

This article is purposefully neutral regarding which course of action is right or wrong. That is for us all to decide through our rūnanga. Given the ramifications and possible finality of the decisions we make, it is important that our decisions are well informed by listening to the different voices on the kaupapa. Accordingly, the following article is an important reading to consider. Of course, you may then want to add your voice to the discussion, especially expressing it through your Papatipu Rūnanga. It is these forums that are ones that have to make the decision: to bury – if so then when, where, and with or without further research beforehand; or not to bury – if not then what instead? ■

Dr Nancy Tayles

Anatomy & Structural Biology, Health Sciences, Otago School of Medical Sciences

What is research in biological anthropology?

Biological anthropology is a sub-discipline of anthropology, which is the study of people. In particular it is the study of human variation and the reasons for variation. Biological anthropology focuses on the biological variation of people and populations and the reasons why this exists. How do we interact with the environment both as biological organisms and as people? Examples of the types of questions biological anthropologists research are:

Why do people differ, both as individuals and populations, in size and shape?

What has happened in their ancestral history to produce this variation?

How does it affect the health and quality of life of individuals and populations?

Research in biological anthropology is carried out on two levels; one is by researching the biological characteristics of modern people, which will show **what** is different about the biology of different peoples. The second is the more valuable question of **why** the differences exist. The answer to this lies in the way in which the population has interacted with the environment in the past. The only source of evidence for this is human skeletal remains.

Biological anthropology has evolved from a way in which to 'classify' the peoples of the world (it was originally known as 'physical' anthropology) into the modern discipline. Biological anthropologists themselves have also 'evolved' over time and now take into account the humanity of the people they examine.

Biological anthropology at the University of Otago

Research in the field at Otago dates from the earliest years of the medical school and has developed since then to reflect the changing ethos of the discipline. It has largely been based on the study of human skeletal collections rather than the study of modern populations.

The collection of kōiwi tangata and research on prehistoric Māori first began in the late 19th Century. The impetus for this was probably in part the desire to describe the population and identify the origin(s) of Māori (and therefore classify them among human populations) and in part the belief that Māori, as a people and a culture, were dying. The kōiwi were seen as one way to preserve tangible evidence of their existence. Clearly products of their time, both the collection and the research aims are seen in our modern society as unethical and unacceptable. However, while it does not excuse their actions, the 19th Century collectors saw their intentions as honourable.

The collection of kōiwi tangata was initially based on donations, purchases and some archaeological excavations. There has been no deliberate 'collecting' in the last 50 years and additions to the collection have come

from police or members of the public who have found remains exposed and deposited them with the Department for safe-keeping. In recent years access to the collection has been carefully controlled. The collection has not been treated simply as a source of data but is accorded the status it deserves, as a tangible representation of prehistoric Māori. No research has been permitted which did not address questions relating to Māori prehistory. The collection has been stored in a dedicated room, with access limited to the curator and bona fide researchers. Every care has been taken to treat the kōiwi with dignity and respect, including the recognition of their tapu status. The kōiwi have been recognised as a treasure and have been treated as such. They are not seen as artefacts but acknowledged and treated as individuals, each one unique and precious.

Since the late 19th Century a large number of papers and books based on the collection have been published. These have investigated such topics as the nature and regional variation of the prehistoric diet (based on the conditions of the teeth) and the regional variation, and variation over time, in the health of prehistoric Māori. More recently there has been the significant body of work by Professor Philip Houghton and colleagues. This includes Houghton's popular 1980 book 'The First New Zealanders', describing the distinctive features of the Māori body form and the health of prehistoric Māori. His more recent research led to the development of a theory about the basis of Māori body form and formed the stimulus for more recent research refining understanding of Māori biology, including health and disease in prehistory.

In addition to contributing to the questions about life in Aotearoa before the arrival of Pākehā, there are some very practical applications of the knowledge gained from research on the collection. One of these is in recent cases of discovery of human skeletal remains. A first step in establishing the origin of these is to determine whether they are modern, and therefore forensic, or whether they are likely to be prehistoric burials. The exposure of kōiwi tangata occurs not infrequently, particularly along the coast where there is active erosion by the sea. Because of the research done in the past, we have an understanding of Māori body form and of the effects of prehistoric diet and lifestyle that allows us to distinguish prehistoric from modern kōiwi, and Māori from Pākehā. This allows us to make informed recommendations to Police about the skeletal remains.

How could Māori benefit from continued research on kōiwi?

Biological anthropologists are very aware of the depth of feeling of Māori for their tūpuna and for their kōiwi. We are also very aware of the secrets that the kōiwi hold which we can unlock through research. We acknowledge that iwi may prefer to leave this in the past. However, as in all scientific fields research in biological anthropology is constantly developing and evolving as

...Cont. on page 43

Connecting with the Whānau

Every day the Ngāi Tahu whānui grows...In fact, I'm sitting in the office of Dr Terry Ryan, the kawai kaitiaki of the tribe's whakapapa unit, and in front of us a computer logged on to the whakapapa database shows that as of 1.16pm on Thursday, October 9 the total number of Ngāi Tahu registered with the tribe is 33,202.

By the time I leave Terry's office half an hour later that number has increased.

While the power of whakapapa is the people, Ngāi Tahu has added to this power with one of the most complete and sophisticated whakapapa databases in the world.

Although Terry admits he would be just as happy with a sharp pencil and paper, he recognises the huge advantages computer technology has meant for the tribal register.

"We receive applications every day, sometimes up to a dozen, always between six and ten a day. It's a full time job keeping up."

A milestone for the unit this year was the completion of the long process of linking every name on the database to their rūnanga affiliations.

This means now a rūnanga can easily identify its members and access their information, and with the advent of the Internet it also means the information is up-to-the-minute. As soon as a new person is registered or a change is made to the database that information is available straight away.

Senior Whakapapa Researcher Jeff Mason is one of four full-time and one part-time staff that maintain and refine the database, and says it is a great asset for the tribe and means it will be much more efficient and cost effective, especially when it comes to communicating with members.

For example, he says now if a rūnanga wants to run a taiaha wānanga for 10-18 year old boys it can log on to the database, identify its potential members by age, sex and interests and send a pānui to those that would be interested, saving, both time and money.

Jeff points to the huge success that Te Rūnanga o Moeraki had recently when it used the database to access its members here and overseas for its postal vote.

While it is a great asset, the database is only as effective as the value of its information. Having and maintaining up to date records is the drive behind the tribe's 0800 Update campaign started in June.

To date almost 4500 people have responded and according to Andrew Harrison, a project manager for Te Rūnanga o Ngāi Tahu, more than 1100 of these have supplied new addresses.

He says the campaign has been a great success because it is critical having the correct address as a point of contact.

"There are still about 3000 GNAs (gone no address) on the database, but this isn't too bad as it only represents about 10% of the total number of registrations, but we would still like less."

When correspondence is returned GNA all tribal communications with that person are suspended until they up date their information.

Andrew says participation is the foundation of everything and those that have out of date addresses are missing out on information and opportunities so it is important that any changes are notified.

He says now the campaign is moving into its second stage, which is to keep up the momentum so the database maintains its integrity.

"The aim now is to keep the ball rolling. If you move and tell the Post Office, make sure you let us know as well."

Another tribal initiative to benefit greatly from the Update campaign is Mō Tātou, the first in a series of surveys designed to engage and communicate with the Ngāi Tahu whānui.

Project manager Annabel Ahuriri-Driscoll, says 3000 surveys have been mailed out to members selected at random from the database. The surveys will happen periodically as part of the 2025 initiative and it is vital that the database is current.

Of the first 3000 people selected, 384 of them are currently identified as GNAs. This represents about 10% of the total number, a vast improvement compared to the last time they conducted a survey of this type. ■

Congratulations to Janine Hynes who was the winner of the 0800 Update home computer system. Thank you to everyone who has sent us their updated details.

Mō Tātou

Mō tātou, ā, mō kā uri āmuri ake nei
For us and our children after us

As many of you will know, Ngāi Tahu Development released a document called Ngāi Tahu 2025. This document, developed in consultation with whānau, established the direction Ngāi Tahu Development will take over the next 25 years.

In 2002 the Christchurch School of Medicine was contracted by Ngāi Tahu Development to develop a survey to measure the impact and success of the initiatives developed from Ngāi Tahu 2025. This survey was piloted with Te Hapū o Ngāti Wheke Rūnanga. The current project, Mō Tātou, is the iwi-wide follow-up of that pilot study.

The purpose of Mō Tātou is to gather information on the needs, ambitions and aspirations of Ngāi Tahu whānui. Survey data will be collected over time to gauge the well-being of current and future generations of Ngāi Tahu whānui. The three things that Ngāi Tahu Development want to know through Mō Tātou are

- Where you're at;
- Where you want to go; and
- How we can support you to get there?

The survey is therefore in keeping with the Ngāi Tahu 2025 vision statement "Mō tātou, ā, mō kā uri āmuri ake nei – for us and our children after us."

Who is being asked to take part?

All individuals aged 16 or over registered with Ngāi Tahu are eligible for selection. Individuals have been randomly selected and invited for participation in the survey from the Ngāi Tahu tribal register. Around 3000 participants have been approached to take part in the study. If you

have not been selected for the survey this time, there will be opportunities to take part in future surveys.

What if you have been selected?

This means that you will have the opportunity to participate in the Mō Tātou study and will have received an individual survey form in the post. An 0508 number is available to call if you want to answer the survey questions over the phone with a researcher (0508 MŌ TĀTOU; 0508 668 2868). Completed surveys received before January 31 will go in the draw to win prizes including two 'mystery weekends for two' to South Island destinations, food hampers, plus MTA and Whitcoulls vouchers, CDs, T-shirts and caps.

What will happen to the information collected?

All information will be stored in a restricted access area at the Office of Te Rūnanga o Ngāi Tahu. Information collected will be analysed by researchers and compiled in a final report to Ngāi Tahu Development and Te Rūnanga o Ngāi Tahu. Once the survey is completed, a community report will be sent to individual participants.

What are the benefits in taking part?

This is your opportunity to have your say in the future of Ngāi Tahu. It is intended that this survey will benefit the future development of Ngāi Tahu, by allowing regular reviews of progress made on the Ngāi Tahu 2025 objectives. Taking part will also allow individuals, whānau and rūnanga to have input into things they would like to see happen for the development of their people, and the improved well-being of their whānau. ▀

nā Annabel Ahuriri-Driscoll



Kahn, Zane and Marcel Harrison.

Kahn took the opportunity to join him. They spent a month travelling and surfing in the North Island.

Kahn says he has always felt a strong connection with New Zealand.

"I wanted to find out who I was and I couldn't do that in Australia. I always pushed for us to come over."

In July the Harrison whānau, including Harry, Muriel and Kahn's wife Jade, all came to Christchurch, but at the 11th hour Zane was called away to California by his sponsor and couldn't make the trip.

"It was really strange, that he (Zane) had to go in the opposite direction to us, on the same day and we all arrived back home on the same day," says Kahn.

So it was in October that the brothers got the chance to make their pilgrimage together and returned to Christchurch with two specific tasks in mind. The first was for Zane to get his ta moko that his brothers had done on their last trip and secondly, and most importantly, was to visit Te Waipounamu House together and register with Whakapapa Ngāi Tahu.

"It was pretty intense," says Kahn of the experience. "Personally it's changed my outlook on life, I'm more

positive, it has given me identity. I am Māori, I am not Australian."

Zane agrees saying he has always felt more comfortable calling himself a New Zealander than an Australian.

Now each of the brothers has a permanent reminder of their heritage and whakapapa tattooed on their forearm executed by master craftsman Riki Manuel.

"I knew it was a spiritual thing, I thought seriously about it before getting it done. We tried to keep it as a ritual rather than just going and getting it done."

Khan says he feels much more connected with New Zealand now having met a lot of whānau for the first time. They got to go to their Auntie Mickey's 70th birthday in Picton and had their first marae stay at Waikawa Marae in Picton. They also went to Hokitika and visited Arahura Pā.

"We stood on the hill overlooking the pā and I was overwhelmed by the mountains and the coastline. The landscape just blew me away," says Kahn.

"I'm only an eighth Māori but I feel strongly connected. I know for certain that I'll be coming back." ▀

The Harrison Brothers

Zane Harrison is a professional surfer on the verge of a career in the world's premier competition.

He, like his brothers Kahn and Marcel, was born and raised in Australia, but recently they came to Christchurch. It was only a short visit, but for the three brothers it was an important one.

I got the chance to meet the Harrison boys with the idea of doing a story about Zane and his life as a surfer. And on the surface that's where the story lay, but after a look below the waterline the real story ran deeper, and is really one of connection... the connection of three brothers with a home they have never really known, relatives they have never met before and connection with their tribe,

Ngāi Tahu.

The brothers' parents Harry and Muriel Harrison (née Johnson) are both Kiwis and moved to Queensland where Harry established a successful building company, Buderim Constructions. It is through Muriel that the brothers whakapapa to Ngāi Tahu (Ngāti Waewae) and also to Tainui.

All the boys entered the trade, but it was Zane (23) who traded his hammer for a surfboard as a teenager. Both Kahn (25) and Marcel (21) are builders working within the family business.

Zane was brought to New Zealand a few years ago as part of his contract with a major surfing sponsor and

HAPPY 90TH UNCLE MICHAEL

nā Claire Kaahu White

It was with a great sense of occasion that whānau from Arowhenua, the local RSA and the Temuka Rugby Club gathered on Sunday September 21 at Te Hapa o Niu Tirenī, Arowhenua to celebrate Uncle Michael O'Connor's 90th birthday.

Joined by his wife Val, and her whānau and friends from Auckland, as well as his daughter Grayaana Barrett, Uncle saluted all his well-wishers. He was overawed by all the kind thoughts, cards and gifts that he received and would like to extend a warm thank you to everyone.

Uncle Michael's pōua, Teoti was the eldest son of Hoani Kaahu snr (Tūāhuriri) and Ripeka Korako (Hateatea). Hoani snr lived to the ripe old age of 110! Hoani and Ripeka had many uri, consequently there are quite a few of us Kaahu's, although Uncle has been known to lament that due to a scarcity of men the Kaahu name itself is quite rare nowadays!

Michael Tahumataa Opal Maze O'Connor was born to Jim and Hariata O'Connor (née Kaahu) just before the First World War in 1913, just eight years after the whare Te Hapa o Niu Tirenī was opened at Arowhenua Pā. As a child, Uncle survived the flu epidemic that cut a deadly swathe through the Māori community. The Second World War and the call to serve his country curtailed his successful career as a Māori All Black but never quenched his passion for the game.

Uncle has a deep love for the whare, Te Hapa o Niu Tirenī.

As a child he would accompany his mother Hariata from their home at Te Waipopo to the marae to attend Claim meetings. He built the wharekai in the 80s. His instructions for his birthday photos were simple, "take as many as you like and try to make sure the whare is in the background."

Although the celebrations were "low-key" as Uncle wanted, there was no denying that this was a very special occasion. Children from Arowhenua School had made some beautiful decorations for the wharekai and the ringawera had prepared a feast fit for a king. Included on the menu were succulent tītī to remind Uncle of his many years as a mutton-bird. The delicious chocolate birthday cake was in the shape of the rugby field he loves so much. As it was presented to him Uncle stood up, scratched his head and said with a look of bemusement, "Well, you know it's a funny thing, I don't really feel like I'm 90..." ▀



With visitors from Auntie Val's family:
Viki Basham, her son Billy, Christine, Auntie Val O'Connor and Uncle Michael



Shar Davis presenting Uncle Michael with his cake!



Aunties Libya Foote, Yvonne Enoke, and June Meihana



Uncle Michael with his daughter Grayaana Barrett



Back row: Susan (Steven's wife), Bing (Tania's husband), Steven Marwick, Grayaana Barrett, Tania Marwick, Uncle Michael
Front row: Cindy Marwick and Auntie Val O'Connor



Anahera Home, Uncle Michael and Paora Maher



Mateka Pirini, Claire Kaahu White, Gwen Bower, Wiki Baker, and Lizzie Ennis-Selwyn



Deon Timothy, Uncle Michael, and Glen Timothy



Harry Oldfield (RSA), Uncle Carlyle Walker, Uncle Michael, Uncle Bill Taipana



Ko Te Ramaroa te maunga
Ko Whirinaki te awa
Ko Hokianga te moana
Ko Ngā Puhi te iwi
Ko Te Hikutu te hapū
Ko Karora te whānau

Sadly, since this article was submitted for publication, Auntie Val O'Connor passed away unexpectedly in Auckland while visiting her whānau there. Our deepest sympathies are extended to Uncle Michael at this sad time.

E te Tāua
I roko koe te kakara o Te Wairua Tapu
Ā, ka hoki koe ki tua o te ārai
Pōuri rawa a Kāi Tahu



Above: Rock climbing is all about trusting yourself and your team...and having fun.
Left: The obligatory morning swim... if there was water around you got in, it was impossible to avoid on our sailing adventure.

Going Outward

Outward Bound is a unique educational facility specialising in social and emotional learning...and more Māori need to do it, according to Patsy Bass one of two Outward Bound Regional Co-ordinators in Canterbury.

Learning is done through a series of carefully designed activities that enhance and accelerate the life learning process. It challenges individuals mentally, emotionally and physically and is conducted in a spirit of discovery and adventure.

Patsy works for Ngāi Tahu Property Group as a Kaihiwa Waitara and completed a course in 1995. As a result of that experience she became involved with the Trust and now advocates the course by talking to businesses and service groups about the benefits it has to offer.

She says Outward Bound has so much to offer all types of people, from any background and all age groups; and Māori and especially Ngāi Tahu are no different.

She says she would like to see opportunities one day offered by the tribe for whānui to attend the course, but at the moment because of her position as regional

co-ordinator she can sometimes offer fully funded places on the courses.

Outward Bound has a range of options including three week courses for both youth and adults, shorter eight day courses for youth and corporate groups, as well as courses for those with special needs.

If anyone is interested in attending a course they can find out more by checking out the website at www.outwardbound.co.nz or by calling Ngāi Tahu and asking for Patsy.

Over the past few months one past and two present employees of Te Rūnanga o Ngāi Tahu, Iaeen Cranwell, Craig Pauling and Phil Tumataroa have completed the Classic course. They have shared their thoughts about the experience and encourage any Māori wanting to tackle the course to "just go for it."

Phil Tumataroa

I always knew that I would love to do Outward Bound.

I thought I knew what it was all about... being tough,

Bound

fit, strong, resourceful and facing physical challenges, and I was definitely up for that.

In some respects I wasn't wrong, those attributes are useful ones to have, but the reality for me was that they were secondary to the journey that my mind and attitude would take.

I have always challenged myself physically in sport and in recreation, and without doubt the opportunities to challenge oneself physically are abundant at Anakiwa; and are a big part of pushing yourself out of your 'comfort zone' and into your 'challenge zone.'

My challenge zone turned out to be not a physical one, but an inner one, a personal one that challenged me more than any physical task probably could have.

The details aren't important for this story, but what is, or was for me, was the opportunity to address that. Outward Bound provides an environment of challenge, a safe place to step outside your comfort zone, whether physically or emotionally, as an individual and as a member of a supportive group that won't judge you or

pass sentence on you.

The course presents you with three weeks of challenge from kayaking, climbing, sailing, tramping, to three days in the bush alone, and they all offer lessons of one sort or another.

I suppose the challenge is to challenge yourself; challenges aren't imposed on you, and if you keep an open mind, and an open heart, you can learn a lot about yourself and have an awesome and enriching experience.

As the memories of the experience fade it's the small things that Outward Bound teaches you that I hold on to. Things like trusting myself and my intuition, not being afraid to make mistakes and knowing that things are never as bad as I think they might be.

For me there were two key elements to Outward Bound. The first was learning through experience and the second was the people, the people that guided me and the people that undertook the journey with me and became friends for life.

Craig Pauling

Before I went to OB I was very anxious and cynical. I guess I was working too hard or not seeing the real beauty that surrounds us daily. I first realised this when I travelled up to Picton by train, which I shared with a bunch of what I thought were 'scary' young adults (although I am probably considered young myself!!) – I was terrified of them – and negative about them and worried that their youthful ways and problems would rub off on me and somehow affect the person I had become. I couldn't really believe how anxious they – or more like I, was making me feel. Then I realised very quickly that this was what I had to face and that is what I had come for and that my comfort zone was about to be split right open....

There are so many things that were fantastic about OB that I struggle to be able to express them. It really is something that needs to be experienced and I hope you will all make the effort to do it. In particular I want to tell you about three things I remember most clearly...

Night sailing...

There we were, on the third day, 13 of us, almost complete strangers, put out on what looked like a wreck of a sailing boat – taught how to sail it for two hours – then pointed in the direction of our destination. After a day and a bit and many hours of frustration and testing times we reached a beautiful bay where we touched land for the first time since departing (having slept the previous night on the boat). Then just as we got used to the idea of settling in, our instructions tell us we must first jump in the freezing ocean, then sail a further two hours to a sleeping place. Well, it was almost mutiny; except we had no one but ourselves to revolt against and we bit our lips and set out at 5.30pm to make the shores of Papakura. Now sailing in the dark doesn't sound like a good idea, even at the best of times, because for one you can't really see and secondly you can't put your sails up unless you have a full moon. Luck was to shine on us, or should I say the moon, as we got a guiding tail wind and shining moon that led us directly to our beds. I remember just lying back and looking up the mast, and at the stars and moon in the distance, as we drifted across the sounds – it was so peaceful and at the height of challenge I realised that this was what life was all about.

Solo turu...

Near the end of our trip we were put into the bush for three nights and three days, by ourselves, with a tent fly, a groundsheet, a pack, three carrots, three apples and three biscuits and left to our own devices. Now I thought this was pretty cool anyway, but nothing can really prepare you for what you experience. On the first night I jumped a few times as I got used to possums and weka checking out their newest neighbour. Then on the second day as I tucked into my apple for breakfast, I pondered on the many wonders of the bush and how the ngahere really can show us the way to be. I called it native bush community. I saw how you have the really old tall trees towering above, providing protection for all the young trees underneath, crowded around like they are looking up to

the older ones, thankful and in awe of their presence. It was then that I thought about the importance of learning from nature and what it has to teach us and I came up with the idea of making a bush chair – my solo turu, my support and the thing that allowed me to have the rest of my dinners in absolute comfort. It took me two whole days to make my mānuka framed chair with the Ti Kouka woven back. I proudly walked it down the mountain and to the school where I gave it to my watch-mates to teach them about what nature offered us. We then left it at the school alongside the tree we planted to mark our time there. Maybe one day we will go back and sit in it



Marathon Moa...

On the second to last day of our trip we were presented with our last personal challenge – a 22 km half marathon – "one km for every day", they said, "and one more to send you on your way".

Initially I couldn't really comprehend how I was going to finish (I do not consider myself unfit – but come on it is 22kms!). However, with the help of the group and some helpful hints – like telling your body it's a machine and it will do what you want!! I came through the epic run and probably learnt the biggest lesson of all. It is amazing what goes through your mind when you push yourself and my little motto became: "the hardest part is already over" and with every step I understood some things about the way I had been and way I would actually like to be. Halfway through the marathon I slowed up and started to relax, not that that was bad, it was my attitude that was making me do it, not because I necessarily wanted to! I was thinking that because I was doing okay compared to others and would actually finish, that that was enough to satisfy me – but then I just wondered if this assumption was actually right. (There were also a couple of instructors on my tail that I couldn't let past!) So, I challenged myself and thought can I go faster! And what do you know I took off like a moa being chased by the Pouakai! I almost slipped off the edges of the mountain track as I negotiated the corners – but you know – I felt really alive and happy and for the first time in my life I think I felt my true potential. It wasn't that I had never tried before – I just probably never knew that challenging yourself could make you so happy!

Such was my frame of mind before I went away that I was not acting like I really wanted to. I had definitely become very cynical. Outward Bound was just what I needed.

Thanks Outward Bound and thanks to all those people who helped me get there!

Nothing can prepare you for the changes you undertake on your journey into adulthood

And you don't even know half the time as they take hold and move you to a place you've never been

But you definitely feel it in your body, your eyes, your teeth and joints

And you know it when you hear yourself reciting the cynics' words How quickly the youthful twang disappears

And all you hear is your fears Not excitement at the world But you ponder to take heed ...

There are sights that make you wonder, but not there in the... There are sounds that make you wander, but not there in the... There are smells that make you quiver, but not there in the ... There are tastes that make you sing hither And there are feelings to be discovered

So go there and hover!



The Tohunga

Am I so blind to not look in the sky and read the messages the clouds can bring me?

Am I so crude to not listen there too for the birds that are so obviously crying?

In our hands these lands the well-being of clans

Do you feel the heartbeat of Papatūānuku?

nā Craig Pauling



Iaeen Cranwell

I was lucky enough to secure sponsorship through the Scottwood Group and attend a Classic 21 day course in August. At first I felt like Harry Potter, as I boarded the OB Express to Picton, not knowing what the next three weeks had in store for me. There was fear, trepidation, anticipation and excitement all rolled into one. The Harry Potter theme kept rolling through my head as we got off the train and boarded the boat for the quick trip to Anakiwa in the Queen Charlotte Sound.

They welcomed us to Anakiwa and Outward Bound and wished us well for the coming weeks, then gave us the opportunity to reply, which several of us did. After being sorted into our groups (mine was Scott Watch) it was bang – full on for the next three weeks! Aue, talk about needing a watch,

everything is timed to the last minute.

On our first day we had a quick running tour of the school, which included learning all the PT (physical training) moves and the 'ins and outs' of life at Anakiwa.

That first session was a sign of things to come, swimming in freezing water, rolling around in mud, a cold





about ourself and others. The challenges were physical, mental and emotional. My first thoughts were that OB was just a physical challenge, but the hardest were the mental and emotional. The activities forced us to rely on one another, to have trust and to have confidence in each other, and have empathy for others.

Activities included rock climbing, map and compass, creative day, service to the community, high ropes, kayaking, going solo in the bush, sailing, tramping expedition and running.

The activities were awesome, some people freaked during them and others excelled. It was amazing to watch, as people transformed and grew as individuals during the three weeks. A real bond developed amongst us. Even though we had our ups and downs, disagreements and debates, along with a couple of cases of hyperthermia, we managed to survive. My favourite part of the OB experience was the solo; where there was time to be by myself, with time for reflection and to gather my thoughts. Aue... It was just my thoughts and me... scary aye! I didn't want to leave my little patch of bush, it was so peaceful and tranquil, but other experiences, challenges and adventures waited.

*"Out here is where the magic happens,
Here in the quiet hills.
Here is where you have cried out
With moans as deep as the earth.
Here is where you have found your long lost
Precious self that the madness took away.
You will leave part of your self here,
But you will take all the hope in the world with you.*

*So when you get back to those people
Who talk big in large rooms, you will know this;
You have been silent in places too beautiful for words."*

I will treasure my experience and hold dear the friends I made, and remember the magnificent tawai forests, whose canopy sheltered and protected us. With those words, that was my OB experience. I would totally recommend this for anyone. Challenge yourself, Karawhiua! ▀

shower and then into the kitchen getting kai ready for the rest of the watches. The watches were named after explorers, mine being after Robert F Scott, the Antarctic explorer. I was hoping I would not meet the same fate as he. That night we got to know each other, not by our real names, but by a name we thought best suited ourselves. We had a Zed, Camel, Tarzan, Mikey, Frodo, Kat, Faith and Rose, and that was just the wāhine. The names for the tāne were Kingpin, Felix, Curtis, Geronamo and mine, Te Kaio. The instructors were Sunshine, Gog and Enthusiasm. The hardest part was remembering your own name, let alone the other 12 in the watch and the three instructors.

The first morning was a shock, up at 6am, down to the PT course for some aerobic moves and then a 3.2 km run, and last but not least a refreshing swim in the beautiful Queen Charlotte Sound followed by a cold shower. Then of course my favourite part, breakfast and heaps of it. When based at Anakiwa, we ate well, with heaps of kai to feed us all and more; however when out on expeditions we were supplied with rations, which were barely enough. So if you are keen to get fit and lose weight, OB is for you.

I must admit the next 20 days seemed to blur into one another. During the course we took part in activities that were designed to help us learn more

TĒNEI TE RURU

Did you know approximately two thirds of the Kāi Tahu population are under the age of 30?

Did you also know that in the 2001 census fewer than 14% of Kāi Tahu claimed to have some level of ability in te reo Māori (yes this includes absolute beginners right through to native speakers)?

Did you know also that international research has shown that for a language to survive it must be spoken within the home and be passed on from one generation to another as the main language of communication?

It might also surprise you to know that current use of te reo Māori in public areas is nearly non-existent in forums outside of schools and the marae!

And just to top it off did you also know that Māori (and Kāi Tahu in particular) are very partial to and have a great natural talent for music?

No? And what is the point of all of these questions, you may ask yourself. Well it is something that Te Waka Reo have been looking at very seriously and in terms of trying to achieve the vision of Kotahi Mano Kāika, Kotahi Mano Wawata – that is having at least 1000 Kāi Tahu households speaking te reo Māori by the year 2025 – we need to look at the hard facts and try and come up with creative ways of achieving our goals with the current resources available to us.

So...

In the last eight months with the support of Mā te Reo and Tahu FM, Ngāi Tahu Development's Te Waka Reo team have been producing an album which we have called "Tēnei te Ruru".

This is a project aimed at encouraging Kāi Tahu rakatahi interested in music and with a passion for te reo Māori to follow this career path. Not only by bringing them together with others in the music industry, but also by up-skilling them in composition, editing, music arrangement and production, and all in te reo Māori.

The result is an exciting new compilation album with all new original tracks, written and sung in Kāi Tahu dialect, but using modern music sounds like hip-hop, reggae and R'n'B to promote the language to the younger generations (and those of us young at heart).

In order to achieve Kotahi Mano Kāika, Kotahi Mano Wawata, we need to get the parents of the year 2025, our rakatahi and tamariki into te reo Māori now – hopefully "Tēnei te Ruru" will be the springboard for this.

"Tēnei te Ruru" was chosen as the name for the album because



of the well-known Kāi Tahu tauparapara: Tēnei te Ruru te kōkō mai nei, kīhai i māhitihi, kīhai i mākaraka te upoko nui o te ruru, terekou! He pō, he pō, he ao, he ao, ka awatea!

It is our hope that the rakatahi who listen to and take on board the kaupapa of "Tēnei te Ruru", that is our reo, will be able to stand proud and firm like the ruru, confident in who they are, where they are from and where they are going.

Tēnei te Ruru – is about making the language fun, and showing rakatahi and indeed all Kāi Tahu regardless of age, that the language is cool and hip and funky and that it has got a place in today's contemporary world, and that anybody can learn it – indeed it is a legacy left by our tūpuna for us to carry on and nurture for future generations to come – mō tātou, ā, mō kā uri ā muri ake nei.

From love to war, from you to whānau, from infatuation to the everyday little things that can hold you back in life, this album has it all and will soon be infiltrating homes and communities via the airwaves. It is under the guise of modern music and sound that we hope to re-establish a passion and appreciation for our ancestral language throughout all of Aotearoa.

Tēnei te Ruru is about reo, it's about passion, it's about persistence, it's about whānau, it's a Kāi Tahu initiative, with Kāi Tahu voices, promoting Kāi Tahu reo, for Kāi Tahu people.

A special thanks needs to go out to all of the artists that performed on the album and their whānau who supported them during the long hours of wānaka tito waiata, practices and recording. Without their effort, imagination, time and talent this album would not be possible. A big mihi to our executive producer Carlos Marsh; his musical magic makes the album complete. We hope that all Kāi Tahu, all of Aotearoa and even the whole world will enjoy this album. So listen out for the new sounds of Tēnei te Ruru, a musical feast for your tarika – but don't let this kūmara rejoice in its own sweetness, get a copy and judge for yourself. ▀

Te Pātaka

Kōrero

He whakataukī mō te wā *Some phrases and proverbs for time*

Kia ora anō koutou! Last time we took a look at how to ask and say the time. I'm sure you've exhausted yourselves since asking those around you what the time is in Māori at every single opportunity and are now ready to take the next step!

Kia ora anō koutou! I Te Pātaka Kōrero i mua i tēnei, i kōrero tātou mō kātikaka mō te urupounamu me kā urupare mo te wā. Na, kare e kore kua mahiti ō koutou nā hau ki te whiu atu i tēnei o kā pātai ki a wai rānei, i te ao, i te pō. Nō reira koutou, kua tae ki te wā...ki te neke whakamua!

So sticking to the time theme I thought we'd give you another preview to Te Pae Kōhaka, our second book in the Hū o Moho series, and go over some whakataukī / proverbs for time.

Kai te ū tou tātou ki te kaupapa o te 'wā' i a tātou e kite wawe ana i kā wāhaka o Te Pae Kōhaka, arā ko te pukapuka tuarua o Te Hū o Moho. Ko te wāhaka hai hāpai i a tātou i tēnei wā...ko kā whakataukī mō te 'wā'.

Whakataukī are great to use when you begin learning a language because they are a way of saying a lot with a few words when you're not yet ready to tackle long grammatical structures, and all the new vocabulary you need to explain how you are feeling, seems to be hiding at the back of your mind!

Kai ruka noa atu kā whakataukī hai tautoko i te reo o te huka kua timata ki te ako i te reo Māori, nā te pai o te whakataukī ki te whakarāpopoto i te kōrero! Āe rā, menā he whakataukī āu hai kōrero, kāhore he take ki te noho pōauau, noho rakirua hoki ki kā tikaka o kā rereka kōrero roroa me te tini mano o kā kupu hōu e kaha huna ana i te pōruitaka o ō maumahara!

These are the times you can pop out a whakataukī and leave people reeling in the depth and meaning of your high quality reo!!!

Koina kā wā pai ki te whakahua i te whakataukī, ā, kia mihia nuitia koe e te huka whakaroko mō te hōhonutaka o ōu whakaaro me te āhua tiketike o tō reo!!!

Enough encouragement? Okay I won't waste any more of your time...dive in to these whakataukī and see how you go. Remember though when you are imparting this knowledge, a lot can be said for intonation and the way the proverb is delivered so think carefully about your timing and in who's company you use these little beauties...

Nā, kua nui pea aku kupu akiaki i a koutou. Me huri ō tātou aroaro ināianei ki ēnei taoka kai raro nei...

The trick with whakataukī is being creative about the context in which you use them. Don't limit yourself to one scenario – instead try and get a bit of mileage out of the proverb by thinking about the meaning and applying it to other contexts. As an example I've written the whakataukī below and given the translation...before suggesting some different scenarios where the same whakataukī could be used...sneaky huh!

1] I hea koe i te ao o te kōwhai?
Where were you in the bloom of the kōwhai tree?

The kōwhai is a tohu of the time when the planting and cultivating takes place, when the hard yards are done. This is an old whakataukī said to someone who isn't around to do the mahi and only pokes their head in when it's time to reap the benefits. For instance, the child that isn't there to help peel the potatoes, or set the table but is miraculously free from all other commitments the moment the dinner is out of the oven!

Or the husband that sits humbly at the end of a dinner party receiving graciously all compliments for the beautiful kai that must have taken hours to prepare...when he was nowhere to be seen until the guests arrived with the wine. Okay, breathe deeply, tahi, rua, toru...okay I'm fine now!

2] Ka whati te tai, ka pao te tōrea
When the tide ebbs the oyster catcher strikes

This is a 'make hay while the sun shines' kind of whakataukī. It's about making the most of opportunities when they arise and not putting things off for another time... don't try and tell me you don't know what I'm talking about.

Possible scenario 1:
When the brochure describing the two-week bargain price holiday in Fiji without children arrives on your doorstep and you need to persuade your partner that this IS the best time and perhaps only time you can go, EVER!

Possible Scenario 2:
When debating with your thirteen-year-old son that now is perhaps the best time to mow the lawns to earn his pocket money as bad weather is fast approaching...and after all, you know best!

3] Au ai tū, au ai ora, au ai moe, au ai mate
Smoke and live, sleep and die

cont. over page ➡

Just to clarify, this isn't referring to cigarettes! This is an old Kāi Tahu whakataukī that refers to the smoke of fires that symbolised activity, cooking food, warming the whānau. This whakataukī is similar to another commonly heard whakataukī:

Tama tū, tama ora, tama noho tama mate
Boy stands, boy lives, boy sits, boy dies

Of course wahine are allowed to sit and be catered for, but I'll leave those whakataukī for another time!

Both versions are reminders to people not to be lazy and to do their fair share in order to reap the rewards – in this case living! Yep, that has to be up there!

4] Me hara mai i te tuarā nui o te awatea
You should travel on the back of daybreak

Another saying about the importance of timing, for those who are prone to leaving things until the last minute and then finding the party has left without them. When the complaints start rolling in about 'you didn't wait for me', and 'I was just in my room', and 'I was too tired to get out of bed', this is a good response.

5] Nō takaroa, nō takahē
Lateness brings problems

Another translation could be 'Come late, miss out'. This whakataukī is about not doing things at the time they should have been done and the problems that arise as a result. This could be in reference to the last minute stress of your teenager who left his or her homework to the last minute and is fretting about their exam the next day.

Or the child that came home late for dinner without letting their parents know where they were, only to find – kua mahiti – it's already been consumed by their hungry siblings! Huh! That'll teach them!

Hei Mahi

Rearrange the words below to make the whakataukī we've just learnt...while resisting all temptation to have a peek!
KA TAEA E KOE – YOU CAN DO IT!

- 1] Smoke and live, sleep and die
- 2] Lateness brings problems
- 3] Where were you in the bloom of the kōwhai tree?
- 4] You should travel on the back of daybreak
- 5] When the tide ebbs the oyster catcher strikes

1	2	3	4	5
ai ai au au tū ora mate au au ai ai moe	takahē takaroa nā nā	Kōwhai te i koe hea i te o ao	awatea mai me i te nui hara tuarā o te	tōrea ka te tai pao te ka whati

...Answers on page 44

Ngāi Tahu Taurahere

nā Vicki Ratana

I had grown up and lived my whole life in Te Waipounamu and it wasn't until 1995 that I found myself living and working in Wellington away from my whānau, hapū and iwi. I had become one of the 51% of the Ngāi Tahu population living outside the Ngāi Tahu takiwā and it was through whānau and the tribal publications, *te Karaka* and *Te Pānui Rūnaka* that I kept informed of what was happening back home in Te Waipounamu.

It was also reading the magazines in 1997 that I made contact with the Ngāi Tahu rūpū active in Wellington and we'd meet at Te Kāika, the whare at Lyall Bay that accommodated Ngāi Tahu whānau travelling between islands. The kaupapa was always focused on Ngāi Tahutanga, identity, whakapapa, waiata and tikanga and of course a shared kai. But the most important part about it for me was the whanaungatanga and being with other Ngāi Tahu whānau. The longer I remained in Wellington the more I realised what was missing was my connection with my whānau, my hapū and my iwi.

After successfully applying for a position with Ngāi Tahu Development, which was advertised in *Te Pānui Rūnaka* I made the decision to come home in 2000, leaving my job with Te Māngai Pāho to come back and work for my iwi as the Iwi Communications Facilitator. So things have gone full circle for me and I now help produce the tribal publications and I am responsible for connecting and communicating with Ngāi Tahu whānau in Aotearoa and throughout the world.

Since settlement of the Ngāi Tahu Claim, heightened media coverage of all Ngāi Tahu issues has created an environment where whānau are eager for more information on all Ngāi Tahu issues. In my role I get to work closely with the Taurahere whānau and recently have been developing the Taurahere Strategy, which sets out to ensure increased communication and participation in tribal activities for Ngāi Tahu whānau living outside the Ngāi Tahu takiwā.

It is hoped that the strategy will provide more opportunities on a regular basis, for Te Rūnanga o Ngāi Tahu to service our whānau living outside Te Waipounamu and to bring the Kaiwhakahaere and other members of Te Rūnanga o Ngāi Tahu, e.g., the whakapapa unit, to your area, to update whānau on what is happening both at the Papatipu Rūnanga level and on a wider iwi perspective.

There are rūpū taurahere located throughout the North Island, and Kāi Tahu Whānau ki Tāmaki Makaurau are an active group of Ngāi Tahu whānau living in Auckland, who meet monthly at the Auckland Medical School in the Māori and Pacific Island Department to plan and discuss issues in relation to their upcoming projects. It has been a busy time for them this year, as they have held waiata, te reo and mogi wānanga, and in October held their Tamariki wānanga at Kauaeranga Valley in Thames. Last month they had their annual Hui-ā-Tau at Ngā Kete Wānanga Marae at Manukau Institute of Technology.

Craig Tikao of the Tāmaki Makaurau rūpū says, "Tāmaki Makaurau has an active kōmiti that organises hui and wānaka covering a multitude of subjects e.g. Moki building, Hauora, Pounamu, Tamariki days and our most



Whānau from Tauranga Moana



Whānau from Tāmaki Makaurau

recent hui 'Living Arts'. These hui allow other Kāi Tahu whānau living outside Te Waipounamu to retain their links with family, their rūnaka and Te Rūnanga o Ngāi Tahu. We encourage learning and fellowship in a safe environment and without any of the politics!

"I think a lot of the rūnaka would be surprised by what we achieve on a couple of thousand dollars each year and with a handful of volunteers."

Another active rūpū taurahere, Ngāi Tahu ki Tauranga Moana, met for the first time last year and 18 months on continue to meet bi-monthly at the Tauranga Boys College Hall. At each hui they have held, a guest speaker has addressed the meeting on a host of topics all relating to Ngāi Tahu. "Since the groups' inception, I have fielded several phone calls from whānau living in this area searching for their whakapapa and their links to the South Island, or others looking for information and access to educational grants, and phone calls from whānau who have heard that we are a Ngāi Tahu group meeting in Tauranga and just want to come along and be involved" said Joe Briggs, Chair of the committee in Tauranga.

Other rūpū taurahere are located in Te Tai Tokerau, (Northland), Hamilton, Rotorua, Napier and Wellington and if there is sufficient interest from whānau in other areas it is hoped to establish rūpū in Taranaki, Wanganui and also in Australia.

Should you wish to set up a rūpū in one of the additional areas above or are keen to connect with other Ngāi Tahu whānau living in your area to wānanga issues in relation to Ngāi Tahu and to share whanaungatanga please email your contact details to vicki.ratana@ngaitahu.iwi.nz, or write to:

Rūpū Taurahere,
Ngāi Tahu Communications,
PO Box 13046,
Christchurch. ■

Shannen Bagge

The chance to represent New Zealand at the world beach volleyball championships in Thailand in September was just too tempting to decline for 16 year old Shannen Bagge and her volleyball partner Hayley Stovold. According to Shannen, they just "couldn't pass the opportunity up" and for this ambitious Tauranga teenager it was the first stepping-stone towards her ultimate goal – the 2008 Olympics.

Because it was the first time ever that NZ had a team entered in the U18s the girls had to start out in the qualifying bracket. Eight teams started out in this bracket with four of those teams continuing through to the main draw. Unfortunately for Shannen and Hayley they were beaten by Brazil in a two set clash. But this didn't stop these two young Kiwis who were determined to learn and gain as much experience as possible. They continued training hard in the evenings and played a series of high-level games with a number of other countries throughout the week.

Their coach, Steve Hoppers, who travelled to Thailand with the girls, said, "Shannen and Hayley played extremely well in their games against Latvia, Canada, Australia and Hong Kong. It was a great experience for them both, with their game improving 200% by the end of the week. They did themselves, me and New Zealand proud."

Shannen is the daughter of Dale Stewart and Kevin Bagge. She is in the 5th form at Otumoetai College and has been playing indoor volleyball for three years and beach volleyball for two. She is a member of the Otumoetai Senior A team, and has played for Bay of Plenty Senior Representative Team, North Island Senior Representative Team and the Tauranga Women's A club team.

In January this year she competed on the More FM Pro Tour, the premier event in New Zealand Beach Volleyball and was voted rookie of the year.

Shannen says she now "has the beach volleyball bug and just can't get enough of it."



Amber Bridgman

Director, producer, designer, TV personality, artist and model.

We've been following her since our last story in 2001, as Amber Bridgman left Dunedin in pursuit up the motu, heading for the big smoke Tamaki Makaurau, to follow her dream as a Māori



Broadcaster.

Amber traces her whakapapa back on both her Tāua and Pōua's side to Kāi Tahu, Kāti Mamoe, Waitaha, Rapuwai and Moriori, with her whānau originating from Rakiura, Awarua, Murihiku me ngā tini moutere o Te Waipounamu.

After two years presenting TV2's youth programme MAI TIME, 24 year-old Amber has returned to Te Waipounamu, where she can be heard on the airwaves of TAHU FM's breakfast show which she hosts with long time Broadcaster Aubrey Hughes.

Amber recently returned from Melbourne, with her label KAHUWAI, which was the purpose of her Huri-noa-i-te-Ao Trip.

KAHUWAI's upbeat Māori Funky kākahu have very strong Kāi Tahu takata inspired designs and accessories. The label is currently dressing actors and musicians and sporting stars like Dallas Temira, Taungaroa Emile, Karoline Tamati aka LADI 6 and Band's Fat Freddy's Drop and Katchafire, just to name a few!

"KAHUWAI has always been my baby. I've always made my own clothes since I can remember because I've never really liked the clothes out there in the commercial market. Being tall and with a Spanish and Ngāti heritage it doesn't always make it easy to find clothes to fit properly.

"Friends and whānau have been the driving force," says Amber. "It's the cuzzy Bro's that are always hitting me up about my mahi, and what's happening with it, and when am I going to make something for them or open up a shop?"

"This year has been the year for me. I have put my priorities in order and committed myself more to KAHUWAI. It's about setting goals and following your dreams."

You can get hold of KAHUWAI by email kahuwai@maorimail.net.nz

Matakitaki mai ki ngā kākahu o KAHUWAI.

The Guardian: Maru Nihoniho.

Meet Maia, a rākau spinning, patu wielding wahine. She is the brainchild of Maruhaeremuri Nihoniho (Ngāi Tūāhuriri), a young Ngāi Tahu woman who is breaking new ground for Māori in the world of computer gaming.

Based in Auckland, Maru operates her own multimedia design company, Metia Interactive, and has spent the past year developing New Zealand's first Māori-themed computer game called The Guardian.

Maia is the guardian, protecting an exhibition of Māori taonga as it travels around the world in the year 2050. While in Hong Kong one of the taonga, a mask, is stolen and her mission is to find the perpetrator and recover the mask.

She is an expert with rakau, patu and te rākau, and has the aid of her tūpuna in her struggle to overcome



the odds.

Maru is proud of Maia and says she is derived from all the best attributes of Māori and the Māori culture.

She chose a woman as the main character because she herself is a woman, but also because she wants to portray Māori women as the strong and spiritual people that they are.

"She's not a Māori Lara Croft (from the Playstation game Tomb Raider). Maia is not a thief and she's not a sex symbol, she has spirituality and strength and a bit of dignity."

Getting it right is important for Maru. She has consulted kaumātua about any Māori content and imagery as well as a Māori weapons expert so that everything is done properly. She would love to include some use of te reo, but is yet to address that fully.

After a year of hard work Maru is still a little uncertain of the future for her game. A leading international computer game publisher in the United Kingdom is very interested in the concept, but is yet to commit to the project.

During the last 12 months she has brought together

a design team of animators and modellers and is currently looking for programmers to help complete the game.

One of the biggest obstacles has been finance. Maru has been financing everything herself and doing everything on a shoestring. Despite the potential for the game she has been unable to attract funding from the Government funding agency, Industry New Zealand.

She says it has been very frustrating because she doesn't fit in to all the boxes of its criteria. "I think we're seen as too commercial and we are a new industry, so we are financing it ourselves."

She is also looking overseas at independent publishers as well as the big names like Playstation and X-Box and is confident she is on the right track and that it will be picked-up by a publisher.

She has also submitted the idea to a New Zealand film company that has expressed interest in turning the storyline into a movie.

For now Maru is aiming to have the game on the shelves of the world's computer stores in time for Christmas 2005. ■

Colonised By Sport nā Eruera Tarena

I recently had the pleasure of attending the first Waitaha Māori Sports Awards, an evening to highlight and celebrate the sporting achievements in the Canterbury Māori community. This event is similar to others run throughout the country, bringing Māori from diverse sporting backgrounds together under one kaupapa, to celebrate Māori achievement in the sporting arena. The event is billed as unique by mainstream sporting officials due to its Māori flavour. It celebrates the achievements of many of our community's unsung heroes.

What troubled me was not the kaupapa of celebrating Māori sporting achievements but rather the lack of other similar events focussing on other aspects of our society. As a society we do not celebrate the achievements of our people in others areas, particularly cultural. Why is it that we have an awards night for sports but not for kapahaka or mau rākau? I enjoy sports and believe that our people need to play sports a lot more to improve our health, but the question is, have we elevated the status of sport above our own cultural features that make us unique in the world?

In terms of an iwi our main gathering is the Hui-ā-Tau, which is primarily focused on tribal politics rather than a celebration of Kāi Tahu. We do have inter-Marae sports tournaments that include kapahaka and are about whanaukataka but we don't at present have anything solely dedicated to celebrating our culture. We have always had physical pastimes as part of our culture but it seems that at present the focus on sporting achievement supersedes that of cultural achievement.

Perhaps, the answer as to 'why' can be found in our history where as a result of racial stereotyping Māori were and are sadly still perceived to be good with our hands and more suited to physical rather than intellectual activities. Even in terms of sport we were stereotyped as only good in team sports and lacked the discipline and drive to succeed in individual pursuits. Even today we are stereotyped as players with flair who like to run with the ball rather than using a more tactical approach. At some time these stereotypes reached the point where they became so prevalent that we adopted them into our own identity forming new cultural identity markers based around rugby and netball. One only needs to look at Alan Duff's book on Māori heroes to see that 90% of his heroes are sports people, and to see how sport has become such a dominating force in the construction of Māori identity.

While it is not bad to be passionate about sport we must not forget to be passionate about our culture. We as a community must learn to celebrate the cultural achievements of our people as well as sporting. If we as an iwi do not learn to value our culture then it will surely die and in fifty years time, the legacy we leave as an iwi for our mokopuna will be merely a long tradition of good footballers that belonged to what used to be a tribe.

Eruera Tarena is of Te Whānau-a-Apanui, Ngāi Porou, Ngāi Tahu descent and has links to Tuahiwi, Koukourarata and Ōraka Aparima Rūnanga. He is the Programme Leader of the Diploma of Māori Studies at the Christchurch Polytechnic Institute of Technology. ■

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Career Steps @ CCE

Tēnā koutou katoa ngā uri o Ngāi Tahu whānui. Nau mai, haere mai, tauti mai ki tēnei whare mahi, ko Te Whare Whai Mātauraka ki Ōtautahi. He wāhi whakangungu kaiako te tino mahi. Nā reira whakaarohia, tonoa mai he tūranga mahi, he tūranga ākonga rānei

At Christchurch College of Education we value learning, we support the individual, and we encourage development. Together we work hard to provide an environment that recognises the value of our greatest asset - our staff. Perhaps there's a place for you here? A career in education changes many lives.

'I am passionate about the teaching of things Māori'.

Rachel Martin, Ngāi Tahu – Awarua Rūnanga



Rachel Martin works within the School of Primary Teacher Education. She is a Professional Studies and Practice tutor, teaches te reo Māori to teacher trainees and shares the School's bicultural liaison position.

Rachel spent 12 years in schools as a teacher and then as an assistant principal before joining the College in 1999. 'I really love it here' says Rachel. 'It's going beyond just my teaching of curriculum - it's interpreting theories and putting them into practice. I like the challenge, discussion, and thought processes involved in working with adults.'

Rachel has found the College a supportive employer which has assisted her in her research, and which has encouraged her to continue developing her Māori language. In 2002 Rachel became a full-time student again for a year, undertaking the College's Māori immersion courses for teachers Whakapiki i te reo Māori and Hōaka Pounamu.

Her bicultural liaison role is a new initiative. Through it Rachel seeks to extend the commitment of the College to biculturalism in practical ways. This may be through encouraging a bicultural focus in courses, extending the use of bilingual language on forms, or adding a bicultural element to meetings. The ultimate aim is to foster an environment of awareness and understanding that will also filter through to students in their own classrooms.

'I enjoy motivating the students to look at things from a Māori perspective' says Rachel. 'The College is working towards progressing this kaupapa - people are thinking and moving forward.'

'We're going in the right direction'

Tom Connolly, Ngāti Māmoe

Tom Connolly is a Professional Studies lecturer and Professional Practice Co-ordinator for first year students in the School of Primary Teacher Education. He is also the School's e-Communication Co-ordinator.

Tom came to teaching with a vast amount of work-based knowledge, and his advanced trade qualifications gave him entry to the secondary graduate programme. 'The world of academia was quite foreign to me' he said, 'but once I got here I really enjoyed it. I enjoy getting children and adults to understand things.'

Tom joined the College in 1999 looking for new challenges. He has undertaken several new qualifications at College, as well as completing his degree and beginning his Masters. In 2002 Tom took a term out to undertake the Whakapiki i te reo immersion course. 'The College is extremely supportive if you want to do things' he says. 'Staff have access to subsidised courses and in-College time to attend these.'

Tom also found an environment supportive of his exploration of his Māori heritage. 'My whakapapa was never strong in our family. It came to the fore at College because of the support of staff and especially the Māori department. They have given me the confidence to put myself forward and take a role.'

Tom has used this role to encourage changes such as supporting the establishment of the student whare, and the development of a whānau stream in Primary Bachelor of Teaching and Learning. 'A lot of Māori students are reluctant to put themselves forward. We need our Māori students to participate, have kotahitanga, and take on leadership roles. We need to show them ... that you can achieve what you want through education and participate.'

'I feel quite privileged to be here at the moment.'

Megan Ellison, Ngāi Tahu



Megan Ellison joined CCE this year as a lecturer in the College's two Māori language immersion programmes.

The move to tertiary lecturing was an unplanned transition for Megan, who trained as a Primary school teacher and also worked in secondary schools in Dunedin. Megan then moved to Christchurch seeking 'new challenges' and worked both at CCE and CPIT in roles involving Māori language teaching.

The move to language immersion teaching at CCE was another step in Megan's own language development. 'Things were on the move for me educationally' says Megan. As far as language development is concerned it is good to push yourself and constantly challenge yourself. I am pursuing the language. My language teaching here is more constant than it was at CPIT because I am teaching regularly in the reo, and I'm also teaching people that have good language ability. There are also some native speakers, so I need to be on top of the game. However I still have much to improve on!

Within the College Megan has found a comfortable and welcoming environment. 'There's a significant growing face of things Māori, and more Māori staff. Lynne Te Aika (Kaiwhakaere Māori) has made a lot of changes. It's nice to have a Kaiwhakaere who can stand for things Māori, so that we can do our jobs and not have to deal with the difficult political issues. I feel quite supported. That environment (in the Māori department) is very supportive and quite unique.'

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Small step - big future

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.

Is it summer yet? Well in my eyes and mind it is. It's always a good thing to prepare yourself for summer a little early, so that when it hits you are ready to get out there and enjoy it! What summer means to me is using every day to your advantage. Organising yourself, a little exercise, spending a lot of quality time with the ones you love and enjoy, making an effort, a real loving effort with your children. It's also a chance to get out and about a bit more, to enjoy yourself in the warmer weather and think about the New Year and what you and your whānau will target together as day-to-day accomplishments. To live and enjoy what else could you want! What excites me more about this season and the holidays coming up is the food and the gatherings centred on that food. To realize now that lifestyle is changing and we no longer have to stick to anything traditional for Christmas, that we can do whatever we like. People just seem to accept and respect food a whole lot more. To be the one in charge of the Christmas gathering is no longer a stressed out situation. You can now quite comfortably ask your guests if they would like to bring a certain dish to compliment your menu and what better thing to create

the sense of whānau than bringing everyone's efforts together. Personality spills over the table and there's always so much to talk about when everyone is involved.

This Christmas it's going to be a BBQ for our whānau and to know you can continuously cook all day or just when you feel like it is so much more relaxing and the kids love it! To have everyone outside playing, laughing and enjoying that summer's day is wonderful. What I love is the louder the better, the sizzling of the BBQ and the yummy to die for salads.

I would like to share some of my recipes and salads with you and hope you enjoy your Christmas and summer as much as you should. Don't overspend and don't take on too much. Say no if you really don't want to do it and just be there for your family and spend the time you have missed all year with your loved ones. Remember, eat good food, drink a little less alcohol and wake up every morning loving your whānau, loving yourself and sharing stories day to day. This bonds us together – the memories, feelings, questions, honesty – whānau – what is more important!

Enjoy your summer, I will!

Vicki's Festive BBQ Favourites Chargrilled Vegetables, Lamb and Mango Salad with yoghurt dressing (My favourite)

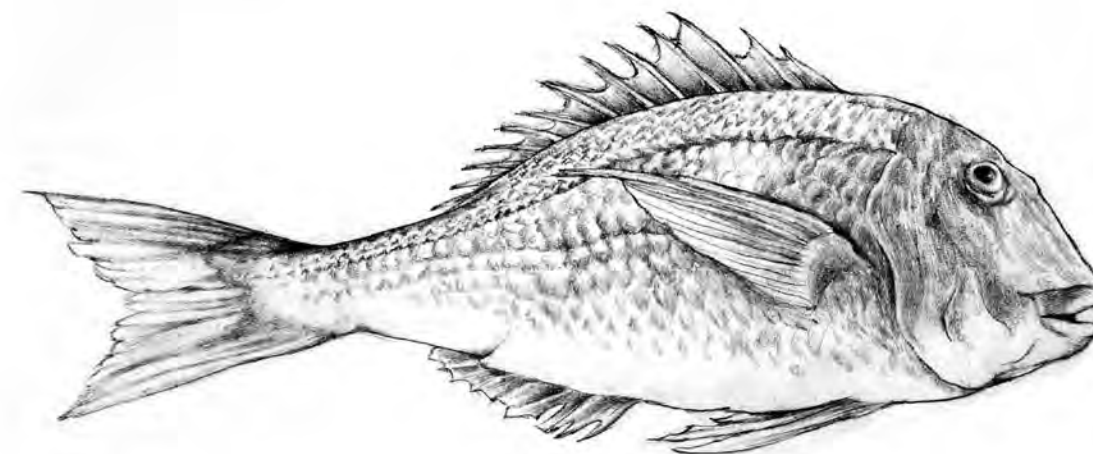
Red Onion
Eggplant
Tomatoes
Courgettes
Capsicum
Carrots
Bok Choy
1 x tin Mangoes
Lamb fillets sliced
Lemon Pepper

Dressing:

Pottle plain yoghurt
1 tsp crushed garlic
Freshly chopped chives

Method:

- Slice lamb and cover with lemon pepper – place on BBQ – cook for 3 minutes each side.
- Chop vegetables – place on BBQ cook for 2 minutes each side.
- Place cooked lamb and vegetables on a large platter. Add roughly chopped mango.
- Blend dressing ingredients and pour over salad Yummy!!



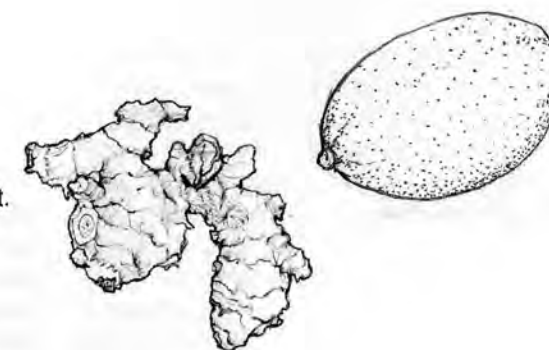
Whole Barbequed Snapper

1 whole snapper – scaled and gutted
2-3 limes sliced

Lime and Ginger Butter

Make this flavoured butter the day before you need it.

100g Butter
1 lime – zest and juice
2 tsp grated fresh ginger
1 tbsp soy sauce
Black pepper



Method:

Combine all ingredients. Roll into a log and wrap in tin foil. Refrigerate until needed.

Make cuts in one side of the fish. Slice butter log and place the butter slices along with slices of fresh lime in the fish cuts. Wrap fish in tinfoil and place on the BBQ for approximately 5 minutes each side. Serve on a platter with remaining lime slices and butter – either melted or on the side. Enjoy!

Vicki's pork mince mix in fresh lettuce leaves

(A great starter – kids love them!!)

500g Pork mince (or chicken if you prefer)
2 cloves garlic – finely chopped
1/3 C Water chestnuts – chopped
Finely grated ginger (optional)
2 tbsp Oyster sauce
1 tsp Soy sauce
2 tsp Golden Mountain Sauce
1 tsp Sugar
1 Iceberg lettuce – leaves individually separated

Method:

Mix all ingredients apart from the lettuce leaves together. Place on BBQ until just cooked then take lettuce leaves and fill with a tablespoon of the pork mixture. Roll up and enjoy!! The mixture can be easily doubled to feed a crowd.

Other ideas:

1. BBQ bananas in their skin for 6 – 8 minutes or until they turn a brownish black.
2. Blend mincemeat with an egg. Make into small meatballs – BBQ and serve with sweet chilli sauce.
3. Corn on the cob – pull back one side of cornhusk. Pour melted butter over cobs and then pull husks back over to cover corn. Wrap in tin foil and BBQ for approximately 35 minutes. Unbelievable!
4. Finish your BBQ with a blend of different flavoured jellies with a dash of cream – refreshing after a BBQ and so cheap! ▀

na Jenny Rendall kā pikitia

Tribal Challenge

nā Lee Tuki and Amiria Marsh

The Tribal Challenge is a new concept in reaching rangatahi and its inaugural year has been a "raging success", according to Lee Tutuki Te Wharau, the Kaiwhakhaere of He Oranga Poutama.

The Kia Piki Kāi Tahu Team performed well, winning the Voter's Choice, with six of their team being selected to join a national team that will tour the country in May 2004.

The Tribal Challenge is the brainchild of Tama Dean, a choreographer and dancer. Its kaupapa is to identify, promote and develop excellence in Māori youth.

The Challenge has brought together six iwi-based teams: Kāi Tahu, Tuwharetoa, Waikato, Te Arawa, Ngāti Awa and Tuhoe. Each iwi was asked to select a team of 15 rangatahi dancers to choreograph and perform a hip hop/funk/Māori routine. That routine was judged and the best team named Tribal Challenge champion.

Six members of the Kāi Tahu team have been selected to participate in a national tour. Two 15-member teams have been selected and in May next year they will each spend two weeks touring the country's schools.

Those selected were Jaye Davis, Karidene Neilson, Toni Neilson, Channel Tonihi, Caley Young and Jamie Olliver.

More than 100 rangatahi from Bluff to Nelson auditioned for a place in the final 15. The only prerequisite was that they had to be Māori and between the ages of 11 and 18.

At the end of July the 100 hopefuls attended an audition at Ngā Hau E Whā National Marae in Christchurch with renowned dancer and choreographer Tui Manuel (Auckland). The 100 were whittled down to 40 by lunchtime and by the end of the day the final 15 were chosen to represent Kāi Tahu.

From there the team was bought together in August for four days at Ōnuku Marae. They were given a piece of music selected by the organisers and given three days to come up with a theme and choreograph a four minute hip-hop/funk dance routine. The routine had to incorporate a Māori component.

Lee says the team worked long and hard getting the routine together coming up with a lot of their own ideas, but were also assisted by Tui Manuel and Tama Dean.

She says it was great to be situated at Ōnuku as there were few distractions and they were well looked after.

At the end of day three the team put on a performance at the marae for invited guests, a practice run for the following day, when they were filmed by the Mai Time crew.

Mai Time filmed a special tape for the judges so they could judge the competition, and then a series of artistic shots that they televised.

Lee says that "the whole process of the tribal challenge has been awesome."

About a third of the team is Kāi Tahu and all the members have different ranges of experience with their

culture. Some had very strong tikanga while others had very little.

For Lee it was "a great way to get in touch with rangatahi" and she saw, first hand, changes taking place with people.

"A couple of them were the 'rat bags' of their school, and by the end of the process you could see they had found something that they could excel at. It was the biggest buzz to see them find something that they were really good at."

She says it was obvious to see they felt good about being Māori and who they are.

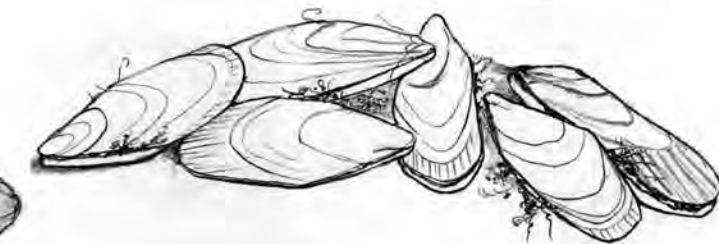
The team was: Jaye Davis, Karidene Neilson and Toni Neilson (all Mt Anglem College), Pania-Rose Walker and Renee Davis (Burnside High School), Natalia Kirwan and Hiramoana Manaena (Avonside Girls' High School), Channel Tonihi (Te Wharekura o Arowhenua), Naketa Manga and Shalagh Wilson (Nelson College for Girls), Whinneray Groube (Aranui High School), Erina Wharekura and Caley Young (Otago Girls' High School) and Vanessa Olliver and Jamie Olliver (Ellesmere College).

Lee and Amiria would like to thank all those that contributed to the success of Kia Piki Kāi Tahu, especially Jim Hauraki from He Oranga Pounamu, for the generous sponsorship, tee shirts and tautoko. Also Jeanine Tamati-Elliffe for organising the concert and Sam Parker for giving so freely of his dance experience. ▀



What's Cooking?

nā Cecileah Win



Fruits and Vegetables

I am sure most of you have heard the 5+ a day slogan.

As more and more evidence points to the health benefits of eating plenty of fruits and vegetables, we are constantly reminded to eat a minimum of five servings of fruits and vegetables each day for good health. At least two servings of fruit a day and three servings of vegetables.

Fruit and vegetables are a great source of antioxidants, which help fight free radicals that cause damage to the body and are responsible for cancer and heart disease. Fruit and vegetables are a good source of fibre, minerals and vitamins, like folate and vitamin C. In warmer months the availability of fresh vegetables and summer fruits increases – make the most of it!

So - How much is one serving?

- One medium potato/kūmara, 1 cup of salad vegetables or 1/2 cup of cooked vegetables
- One medium piece of fruit eg apple, two small fruits eg plum or 1/2 cup of stewed fruit.

Use your hand as a guide. 1 handful = 1 serving.

Some Tips:

- Eat a wide variety of different coloured vegetables and fruits.
- Don't peel – the skins contain good nutrients and fibre
- Fresh, tinned and frozen can all contribute to your intake
- Snack on raw vegetables and fruits.
- Have some canned peaches in juice and a kiwifruit on your cereal.
- Throw together a stir-fry with some frozen corn and beans, fresh capsicums and mushrooms – this equates to four servings of vegetables!
- Never thaw or rinse frozen vegetables before cooking.
- Cook frozen vegetables with as little water as possible to stop leaching of nutrients.

Did you know - Watercress is an excellent source of antioxidants and folate and a good source of calcium and iron too!

Mussel and Zucchini Fritters with Fresh Asparagus Salad

These light tender fritters start off with a very thick batter of eggs and flour. Don't be tempted to add more liquid; once zucchini are added they soften up the mixture.

Ingredients:

- 2 medium eggs
- 1 – 2 tablespoons lemon juice to taste
- 1/2 cup self-raising flour
- 24 cooked mussels, tongues removed
- 2 tablespoons each finely sliced spring onion, chopped coriander and mint
- 1 teaspoon finely chopped garlic
- 1 cup grated zucchini
- Salt and freshly ground pepper to taste
- A little olive oil to cook

Method:

Stir together eggs and flour and lemon juice to make a very thick, smooth mixture. Cut each mussel into approximately 3 pieces. Add to batter with spring onion, coriander, mint, garlic and zucchini, combining well. Season with salt, pepper and lemon juice.

Heat 1 tablespoon oil (or use oil spray) in frying pan until starting to bubble. Spoon piles of 2 - 3 tablespoons of mixture into pan. Flatten slightly to make into fritters. Cook over medium heat for approximately 2 minutes on each side. Transfer cooked fritters to hot oven for a few minutes to warm up if required.

Makes 12 fritters.

Accompany with a salad of lightly cooked asparagus (boil for 3 minutes then cool under running water before draining).

Cecileah Win
Māori Health Project Dietitian
Pegasus Health, Christchurch
Phone 021665502 or (03)3539893
Email cecileah_w@pegasus.org.nz ▀

A Fire in Your Belly: Māori Leaders Speak, by Paul Diamond, Huia Publishers

Leadership! Ngāi Tahu and Māori generally have great interest in leadership ability – and those who exercise it. Although our iwi has generally been lucky with our leaders, this hasn't stopped regular discussions on the topic.

Most of us can easily contribute to such a discussion, but there are some key questions for which there are no easy answers. Where do we find leaders?

Can we create them? What is a leader? How do we encourage, develop and support them? Are Māori 'problems' indicative of a lack of Māori leaders and leadership?

Huia Publishers and Radio New Zealand decided that one way to attempt answers was to focus on contemporary Māori leaders and interview them. The six chosen were: Sir Robert Mahuta, Hirini Moko Mead, Sir Tipene O'Regan, Pita Sharples, Iritana Tawhiwhirangi and Whatarangi Winiata.

Upon reflection, some might suggest other names to offset the gender imbalance, but those selected to tell their story provide enough illustrations for the purpose of exploring contemporary Māori leadership. Inevitably they are products of their times.

Because most were/are quite capable at whaikōrero we assume that they have always had te reo – not necessarily so. Pita Sharples' account of his learning te reo is a salutary one, not least because it is indicative of the incredible motivation and commitment which leaders typically demonstrate. But, there was a time not long ago when potential leaders were not encouraged to know te reo well.

Similarly, occupation opportunities were quite limited a generation ago. Most of these leaders have a background in education.

Interestingly, several spent extended periods of time offshore in other jurisdictions, experiencing and learning other perspectives. Returning home they were able to consider and present for support other approaches and ideas for those they were to lead.

Tā Tipene in a variation of this observes (p.31) that he may not have been able to provide some aspects of his leadership to Ngāi Tahu if he had not lived outside the rohe. The current iwi leadership vigorously opposes having any direct participation at Te Tepu from a Ngāi Tahu person who might be asked to represent the majority

of Ngāi Tahu who now live outside the rohe.

Although Tā Tipene probably comes closest to self-analysis of his own leadership as indicative of general characteristics of Māori leadership, he too describes his own story and then feels a switching of gears to describe another form of leadership.

Tā Robert had no such qualms. "...A few radicals turned up and started playing up, so we had to get our heavies to start knocking heads together, to make sure that they just shut up and went away, and then we eventually decided..." (p.138).

All of those interviewed were mindful of the whakataukī 'e kore te kūmara e ki ake ki a ia he mangaro' – the kūmara does not announce it is tasty.

Although one will have to search very hard to find the word 'ego' in this book, there are some quite hefty ones on display!!

For those who wonder about such people, this is a good read.

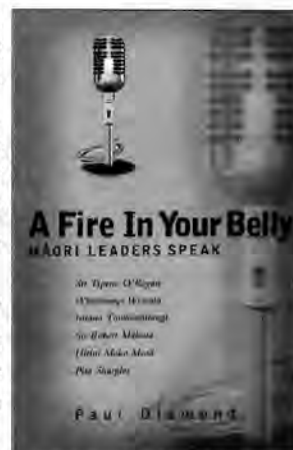
Huia Short Stories 5: Contemporary Māori Fiction

Was it really three years ago (Raumati 2000) that we reviewed Huia Short Stories 3? At that time this reviewer was especially concerned about the overall quality of the writing and the absence of a sufficient Ngāi Tahu representation. It is good to report that on both counts things have improved this time round.

The Ngāi Tahu contribution has doubled to two this time. Gerry Coates, despite his duties as President of NZ Engineers and Alternate for Waihao Rūnanga, has continued with his writing and has two stories published here. Interestingly, although both have Māori characters, settings and themes, one concerns some key features of Italy – especially food, the other life and death in Munich and Israel.

Nathan Gray tells us of his language facility – presumably he intended 'au naturelle. Again, Nathan's work occurs in an international setting, this time the Great Wall of China.

Huia Publishers continue to encourage Māori writing through their E Tuhi! Get Writing awards programme. They, and the other nine sponsors deserve our support. Take a look and have a read! ▀



Ngāi Tahu Documentaries

Ngāi Tahu Communications has produced a number of kaupapa Ngāi Tahu documentaries to play on Tahu FM.

Ngāi Tahu Rangitira

Mōki narrated by Tā Tipene O'Regan

Karaweko narrated by Kylie Davies

Tiramorehu narrated by Aubrey Hughes

Hipa Te Maiharoa narrated by James Daniels

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

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

Kaupapa Kāi Tahu Programmes presented by Phil Tumataroa

Te Rau Aroha Marae Opening

Tuahiwi School Bilingual Developments

Terry Ryan Profile (3 parts)

Aroha Reriti-Crofts and the Māori Women's Welfare League

Dr Te Maire Tau: The Oral Traditions of Ngāi Tahu.

Wairewa Eeling Wānanga.

Canterbury University School of Forestry.

Kaihiku Project.

Kaikōura Tai Kwon Do.

Māori Tours Kaikōura.

Ngā Hau E Whā National Marae Development.

Outward Bound.

Pounamu Resource Management Plan.

Tane Norton.

Zane Harrison: Ngāi Tahu surfer.

Karoria Fowler: Life Story.

Mekura Taiaroa Briggs: Life Story.

Phil Tikao: Positive Directions Trust

Te Puna o Wai Whetu: Christchurch Art Gallery

Tuahiwi School: Bilingual Classes.

These documentaries are now available for sale on either CD or cassette at a cost of \$19.95 per documentary. If you wish to purchase any of the above titles please send a letter listing the documentaries you require along with payment to: Documentaries, te Karaka, PO Box 13 046, Christchurch

...Cont. from p 18... Dr. Nancy Tayles

we strive to improve our understanding of human biology.

The secrets of kōiwi may be able to significantly improve the quality of life of Māori. Māori, (along with Polynesians from the Pacific Islands), are particularly prone to developing health problems such as heart disease and diabetes. Why does this happen? There are clearly aspects of modern lifestyles that contribute, such as dietary preferences, but understanding what has happened to Māori biology in the past has a very real prospect of contributing to the explanation, and in turn potential mitigation of the problems.

Another example of the benefits of this research relates to the variation among populations in body form. Māori have a different shape and different proportions from Pākehā. What are these differences and why do they exist? Designers of clothing, equipment and furniture currently don't take these differences into account.

One example of the knowledge gained in such differences in body form is the contribution to improving the suitability of safety clothing for Māori so they will feel more comfortable wearing it and be more inclined to keep themselves safe in hazardous situations.

Understanding why Māori have distinctive biological characteristics that make them more susceptible to some diseases is an important first step in addressing the issue

of how they may be altered to improve health and extend life.

Beyond the issues of the biology of modern Māori, there are also questions relating to the lives of ancestors to which research on kōiwi can continue to contribute. Examples are:

How did the quality of life change over time?

What happened to quality of life when Pākehā arrived?

Is the story that Māori suffered from leprosy and/or tuberculosis before the arrival of Pākehā true?

These may be addressed by looking at evidence of changes in growth during childhood, evidence of disease and evidence of warfare.

Kōiwi tangata are the only tangible evidence of the past and as such hold the key to addressing these questions by scientific research. We appreciate that for some the oral histories of the ancestors may be sufficient for explaining the experiences of early Māori in New Zealand. We do not presume that research can replace this way of explaining the past. Rather, we see our contributions as being complementary to oral history by providing the opportunity for the tūpuna represented by the kōiwi to tell their story by another means. ▀

Keep in touch with friends and family anywhere in the world or organize a cyber hui all for free.

The Yahoo Messenger website is a site to visit for potential users to download the free Messenger, and for current users of Yahoo Messenger to download new add-ons and take advantage of the new offerings from Yahoo including the ability to use Yahoo Messenger from any computer and updates.

Yahoo Messenger is a free programme that allows you to chat (in real time) to friends and whānau anywhere in the world. It can be installed with minimum technical knowledge.

Regardless of whether you have a Windows, Macintosh or Linux computer or whether your computer is old or new, Yahoo Messenger can be installed.

Communication can be performed through text, voice or through video. Many families and individuals I have spoken to use Yahoo Messenger to talk to their whānau and friends based all around the world. The benefits are cheaper phone bills and the ability to talk for longer without worrying about costs.

A benefit for families who are wary of their privacy on the Internet is that Yahoo Messenger is not a chat room. Yahoo Messenger gives you the opportunity to communicate with only the people who you choose to communicate with. Before someone can communicate with you, you must give them permission to talk to you.

Detailed step-by-step instructions are available on the site above or at: http://mathstar.nmsu.edu/Yahoo_tutorial.html. The on screen instruction during installation is very informative and no other assistance is usually needed.

For existing users, the web based version of Yahoo Messenger option enables you to log in as you, and chat to friends and family from any computer in the world. It also creates new opportunities for people who do not own a computer to use Yahoo Messenger at a cyber café or library etc.

In the near future Yahoo Messenger will be available to New Zealanders via an SMS capable cell phone. In the meantime a great new range of emoticons and IMViroments allows users to change the appearance of their Messenger and to create a lot of new faces.

This site is often updated with great accessories, assistance and tips.

If you have a Microsoft Passport and all of your friends and family also have a Microsoft Passport you may want to consider using the Microsoft MSN messenger <http://messenger.msn.com/> or another alternative is ICQ <http://www.icq.com>.

Karaitiana Taiuru
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Māori Battalion

At Easter 2004, veterans of the 28th Māori Battalion will be attending a National Reunion to be held at Ngā Hau E Whā Marae in Christchurch. This will be a very significant event for the surviving veterans as well as Ngāi Tahu whānau, hapū and iwi as it is the first time a reunion has been hosted by Te Waipounamu since 1972. Wonderful memories of that reunion which was held at Canterbury

Court still live on, so iwi from throughout Aotearoa are now eagerly preparing to accompany their surviving veterans to this historic event.

The Ōtautahi Branch of the 28th Māori Battalion which is hosting the reunion extend a warm welcome to all who wish to participate and join in the fun, particularly descendants and whānau of 28th Māori Battalion soldiers and Māori World War Two veterans. An exciting programme is being prepared to embrace the legacies and history that the 28th Māori Battalion has gifted to the people of this land that they fought so hard for. Ake ake kia kaha e!

If you would like further information about attending the reunion or would like to assist the Ōtautahi Branch organising committee, contact Alana Pitama at Te Ngāi Tūāhuriri Rūnanga, Phone 03 313 5543, Fax 03 313 5542, e-mail tuahuriri@xtra.co.nz, or Gaye Stanley, phone 033275167, e-mail tahu.stanley@xtra.co.nz. Nau mai haere mai, let's make this reunion as awesome as the last one held in the South Island in 1972.

Kā Whakautu – The Answers

- 1] Au ai tū, au ai ora, au ai moe, au ai mate
- 2] Nā takaroa, nā takahē
- 3] I hea koe i te ao o te kōwhai
- 4] Me hara mai i te tuarā nui o te awatea
- 5] Ka whati te tai, ka pao te tōrea

Rakatahi Mā

Phat Whenei

Tēnā anō tātou rakatahi mā. Nau mai hoki mai ano ki tēnei wharangi e hira nei nō Phat Whenei. Das right y'all we officially have a name for our page. PHAT WHENEI. It's a mix of both Pākehā and Māori. Our main language is Pākehā for the mome' but we'll be slipping in little kiwaha or catch phrases here and there. And eventually we'll ease in to te reo Māori but that dream is far off and very vague right now. So just stepping back to right now, we've got big shout outs going on out to all the people who were in for the page name. It was hard but this name just stuck so we have a Hotahi Mano Haika, Hotahi Mano Wawata jacket going to Loana Smiler of Morrinsville. Wanane! And if you missed out — hei aha never mind we'll be giving away plenty of goods so keep up! So hows it goin' wit all you fullas? It's almost summertime so it must be all good! Surf's up and all us white Māori can make an attempt to get pango like you cheeky darkies ne! Ka pai.

Man, winter's been all good — all action wit the Manu Hōrero. I attended the Canterbury Regional speech comps "Ngā Manu Hōrero" held at Mairehau High School in Christchurch on June 27. The number of high-standard speeches was phenomenal. If you spoke at these comps, then damn we praise you. The judges would've had the hardest job, but in the end it had to come down to just one. No reira ko tēnei te mihī tino nunui ki ngā loa o ia wahanga — my utmost respect to those who won their sections and represented the South Island in Manawatu at the Nationals — too much aye!

And don't be forgetting the Kapahaka. All our local kura of Ōtautahi busting it up at Burnside High, but once again it was A-town, Aranui High who took it out, neva mind bub next time for the rest of you's. But keep up that training so we can show those North Islanders what te tai tonga can do yeah.

Big watsup to all the Tahu's down in Murihiku representing Māori style on the big screen. You may have heard the hype about the new rakatahi Māori TV show called "Titiro" presented by Tipene, Heita and Chilo. This phat tv show hit the airwaves on September 5. It's bilingual and it's about important kaupapa for Southland rakatahi including: politics, kapahaka, gig guides etc. Plus it's also on Sky Digital so check it out.

Speakin' of the deep dirty south it was all on down at Ōraka Aparima at this year's Hui-ā-Tau.

Hey and don't forget to join Hotahi Mano Haika so you can get down with te reo Māori and score you a new "Tēnei Te Ruru" CD which is even better than dem old people from Taawahi ay. Chur you Ngāi Tahu Māori ka tau he hoki ne!

Well rangatahi mā it's time for me to bounce so you'll be hearing from me next season. Chill out over summer don't get as black as me, and don't forget to write in with any hōrero you have or if you just wanna send fan mail kai te pai. Karawhiva.

— Anyways I'm out. Peace.

Anna B and Miriama



CD Competition!

Hey if you want to win a copy of the phat new "Tēnei Te Ruru" CD send in your name and address on the back of an envelope to : Phat Whenei, Te Karaka, PO Box 13 469, Christchurch, and be in the draw to win these awesome new sounds.

CHECK OUT TAHU FM ON WWW.IAIRANGI.NET