

# te Karaka

THE NGĀI TAHU MAGAZINE MAKARIRI/WINTER 2004



## Kaitiaki Whakapapa

Terry Ryan Celebrates  
30 Years as the  
Guardian of  
Ngāi Tahu  
Whakapapa

## Lest We Forget

Survivors of the 28th  
Māori Battalion  
Reunite

## Fisheries Allocation

The draft Māori  
Fisheries Bill





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 Hinearoaro-te-pari i te nuku o te whenua ki a rātou kā tini mate, kā tini aitua kua whakarauika atu ki te pō.

Tōia whakararo kā whēkau e hotuhotu ana i te mamae taioeore 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 Hākui 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.

Roy Couch  
Naomi Awhi Dobier  
Gavin Maxwell  
George Portnick  
Teiwinui Hori (Nui) Karetai  
Jim Smitheram  
Sir Peter Elworthy  
Ria Kerikeri,  
Wara Hakopa  
Kerry Kahuroa  
Pau Leonard  
Shirley Kelly  
Trevor Wilson  
Mereana (Ana) Tini-Rouse  
Jane Arnett  
Tipene Manihera  
George Huria  
Horiana Couch  
Ngareta (Lettie) Faith

He poroporoaki tēnei ki  
tōku hākoro kēkē, ko  
Teiwinui Hori Karetai,  
(20 September 1919 –  
19 January 2004)  
Reg.No 3217, 1<sup>st</sup> Echelon,  
2NZE.

nā Edward Ellison



Born on his parents' Ōtākou farm, seventh of nine children, to Pōua Teiwi and Tāua Olivia (Karetai) Ellison. His natural parents had agreed he would be given to Olivia's brother Teoti (Poia) Karetai and his wife Māki to whāngai as they were married later in life and unable to have children of their own.

Uncle Nui attended the Ōtākou Native School, George Street Normal (Dunedin) and Wesley Boys' College (Auckland). On leaving school Nui worked on his father's farm at Cape Saunders on the Otago Peninsula.

Nui served three years overseas with the Army Engineers. At his farewell in Te Mahi Tamariki his Uncle Davy Ellison pushed a pound note into his pocket saying, "I suppose that won't get past the Portobello (hotel)." Recalling that story last year he was pleased to recall that, "it had".

While on Crete, Nui received a mention in "dispatches". During a period of action a soldier was seen running between trenches. Kiwi officers in a nearby trench observed this activity and sent someone to find out what was going on. It was reported that a Nui Karetai of the Engineers was raffling a German watch!

On Crete, Nui received a bullet wound in the upper thigh. Having been laid out near a hospital base, Nui awoke to find himself lying among soldiers of dark complexion who did not speak English. He asked doctors where he was. Finding he was a Kiwi they promptly relocated him to a posh part of the hospital. A doctor later informed him he nearly received the 'DSO' due to the proximity of the bullet wound to his private parts!

On return to the Kaik, Uncle Nui worked in a range of jobs from selling fish, driving trucks and working on fishing boats for his brothers' companies. He also worked on the Haast highway construction, served as an engineer on coastal shipping, achieving the rank of 2<sup>nd</sup> Engineer, and as a traveller for a division of Ceramco.

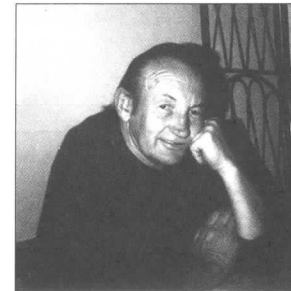
When visiting his cousin Olive Pitama at Tuahiwi he bought an Art Union Lottery ticket with the nom de plume "Lost Weekend" and won 2000 pounds, which he gave to his father Poia Karetai.

Uncle Nui was an irreverent character, of whom many stories of his time at Ōtākou can be told, but not all are printable! He enjoyed life to the full, attested by the various poroporoaki at his funeral in Northland that indicated things had not changed over the years!

Uncle Nui is survived by his son and two grandchildren from his first marriage. He married his second wife Auntie Gwenneth Kellett in 1959, moving to Auckland in 1964. In 2000 they shifted to Takou, Kerikeri, to live next to Auntie Gwen's son Micheal and daughter-in-law Bev.

Nō reira e te hākoro, haere, moe mai, oki oki mai. ▀

Patrick (Peter, Pat)  
George Dickson  
(July 17, 1931 –  
February 1, 2004)



In loving memory of a great loving Dad, grandad and great-grandad.

Dad passed away on February 1 after a courageous and brave battle with bladder cancer.

Dad was a descendant of the late Sarah Harpur and John Loper. His grandparents were George and Nicholine Loper. Dad had some good memories of them. When George passed away he and Nicholine moved from Waimate to Timaru to live.

His hometown was Waimate, which was where he went to school and spent a lot of time with his grandparents due to his Mum and Dad separating when he was quite young. At the age of 14 his Dad came down from Wellington and took him back home with him. In the following years Dad became a tram driver and met and courted my Mum, Eileen, later marrying her. Over the years they had us kids: Lorraine, Steven, John, Garry and Karen. Mum and Dad just recently (November 21, 2003) celebrated their 50<sup>th</sup> wedding anniversary.

From driving trams he went on to drive the Big Red buses. While working on the buses, Dad had a few good stories to tell. One that sticks in my mind is the one of Dad going down to Seatoun beach to pick up some of the survivors from the Wahine disaster in the bus, and Dad getting home late that night wet tired and cold. The next day for news at school you can guess what my talk was about. Dad spent many years driving buses. He decided to bite the bullet and branch out on his own. He bought his own business as a milk vendor. First he owned a milk run in the middle of Wellington City – some great stories to be told there. From Wellington he bought a milk run in Wainuiomata, and moved the whole family out there to live.

My brothers helped Dad with the milk run in Wellington but they got older and moved on, which left the grandchildren – my children Lisa, Kim and Jonathan, to help Dad and Mum with the family business. Dad liked to keep the business in the family. After many years of being a milkman he was forced into retirement (not by choice) and spent time pottering around in the garden. He loved building and putting in new drains and pipes in places whether they needed drainage or not. He was always busy outside (although not a plumber or builder by trade).

In December 1999 Dad had to go and have a triple bypass, which he battled out of and got over. It wasn't going to keep him down for too long. He was my hero.

About November 2003 Dad's brother George Andessend passed away. Dad was pleased to have spent some time with George and his wife Margaret before George's death. It was the second time in his life he had seen George. So what little time they had together Dad

treasured. Now I think they will be making up for lost time, cups of teas and watching the rugby and races in heaven.

Mum met Dad when she was 15 years old. They had 54 good years together. You could say that they were inseparable and loved each other very much. Dad said Mum was his wind beneath his wings. Dad has 11 grandchildren and six great grandchildren. He loved each and every one of them.

I am glad I had so many great years with my Dad. I knew Dad for 48 years of my life and wish we could have had another 48 years together but it was not to be. Dad had such a big influence in my life. He was a man of few words but a big sense of humour and a big heart of gold. I miss him so much. It's left me with a big hole in my life. This speaks for the whole family. Dad touched so many hearts, I will miss you always, love you daddy – Lorraine xxx

*Some people come into our lives and quickly go  
Some stay for a while and leave footprints on our hearts  
And we are never the same.*

*I wish grandad was here to see me grown up  
Finish school get my first job  
I am just grateful that I had twelve years to get to know him  
You have gone now grandad  
But only from our eyes, you will always be in our hearts.*

nā Califf Dickson, (great-grandson)  
12 years old

Hi my name is Layton and I'm Pat's great-grandson and I am writing this poem for grandad it's called 'I'm Free'

*Don't grieve for me now I'm free I'm following the path  
God laid for me  
I took his hand when I heard him call I turned my back  
and left it all  
I could not stay another day, to laugh to love to work or  
play  
Task left undone must stay that way  
I found that place at the close of day  
If my parting has left a void  
Then fill it with remembered joy  
A friendship shared a laugh a kiss  
Ah yes these things I too will miss  
Be not burdened with times of sorrow  
I wish you the sunshine of tomorrow  
My life's been full. I savoured much  
Good friends good times a loved one's touch  
Perhaps my time seemed all too brief  
Don't lengthen it now with undue grief  
Lift up your hearts and share with me  
God wanted me now. He set me free.*

I love you grandad ▀



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## editorial

Kei te heke ngā rau o ngā rākau nā reira ko tae mai te kahuru, kāore e roa ka korowaitia te papa e te makariri. Ngā mihi nunui ki a tātou i roto i ngā tīni āhuatanga katoa o te wā kahuru nei. Kua whakakaongia e mātou o te Karaka i ngā kaupapa huhua o tēnei wā hei pānuitanga mā te marea.

It is difficult to pick out the highlights in this issue of Te Karaka. In all aspects of life – political, social, cultural, rūnanga and business there are issues of interest and whānau involved in unique and diverse activities.

It is important that we keep abreast of the on-going political debates surrounding fisheries allocation and the latest issue, ownership of the seabed and foreshore. We must continue to fight for what is rightfully ours and not be dragged down by the current political environment. On page 4 Mark Solomon discusses the draft Māori Fisheries Bill. On page 10 we provide an update on the Seabed and Foreshore debate and its short-comings from Ngāi Tahu's perspective. Like most other Iwi, Ngāi Tahu is extremely angry about the legislation and is disturbed at the manner in which it has been imposed upon us. Many Ngāi Tahu chose to express their anger by participating in the hīkoi to Parliament to be part of a united Māori voice.

Our cover story, Kaitiaki Whakapapa celebrates the unquestionable commitment of Dr Terry Ryan who has given the past 30 years of his life to the development of the Ngāi Tahu Whakapapa database. Such have been his efforts that in 2001 he was awarded an honorary Doctorate of Science from Lincoln University for his contributions to genealogy. Terry's work has provided a solid platform for those wishing to trace their whakapapa as well as having a vital role to play in tribal communication and such things as land claims, boundary disputes and tītī rights.

At Easter Weekend the surviving members of the 28th Māori Battalion celebrated along with whānau and fellow military comrades, the 24th bi-annual reunion held at Ngā Hau E Whā national marae. It is of particular significance that we take the time to acknowledge the efforts of our soldiers with the 60th Anniversary of the Battle of Cassino this month. Many thousands of soldiers of all nationalities lost their lives in this futile and brutal battle including around 300 members of the 28th Māori Battalion. Prime Minister Helen Clark led an official delegation from New Zealand to attend the commemorations at Cassino. Amongst the delegation was Studholme Peneamene, a Ngāi Tahu kaumātua who was a member of the battalion's D Company. With the unrest that continues to plague the world, the threat that it may all happen again, even if of a different nature, is never far from one's mind.

Living in a world of modern modes of transport, where one can travel the length of New Zealand within two hours and cross the Tasman in three, it is difficult to comprehend the logistics of travelling and performing the length and breadth of New Zealand and the world in the 1920s and 30s. Mori Pickering from Ōtākou was a member of the Māori Youth Choir who spent more than a decade doing just that. For them the trip from New Zealand to England took six months by boat – somewhat longer than the 20 hours it takes by plane today! On page 16, 95-year-old Mori fondly recounts her years with the choir, just one chapter of her very full and rich long life.

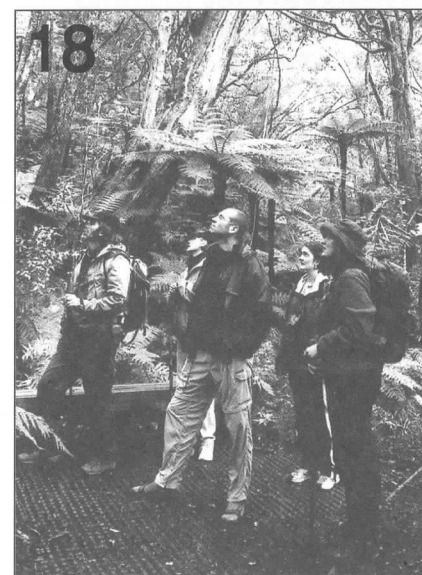
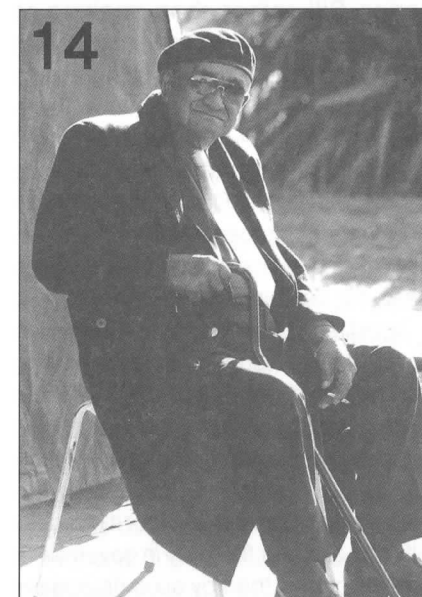
Keep warm and safe over the coming winter months. ▀

*Te Karaka Editorial Team*

Cover: Dr. Terry Ryan

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# From the Kaiwhakahaere

During April Te Rūnanga o Ngāi Tahu had their last opportunity to influence the Draft Māori Fisheries Bill. Our appearance before the Select Committee marked the end of an era. For over a decade now we have spent time, energy and resource trying to resolve the issue of allocation of fisheries assets. So many of you have given so much in attempting to ensure a fair allocation of this resource and an allocation that appropriately reflects our Treaty rights. I want to take this opportunity to thank all of you for your mahi – it will not be forgotten.

I also want to take some time to outline for you the key issues that we fought for in our verbal submission. It goes without saying that the split in quota allocation was always going to be a prime concern and driving force for us, and we certainly highlighted this and many other key issues in our written submission to the Select Committee.

However, we also needed to ensure that the structure relating to this allocation enabled us to continue with the business of fishing in a commercially sound manner. Certainly the draft Bill did not allow for that and as I write this piece we still do not know whether our submissions were successful in addressing those aspects of the Bill that, if left unchanged, will impact both upon the workability and ultimately upon the durability of the settlement.

In our verbal submission we focused on six key areas of concern. These were:

- The failure to recognise and accommodate the provisions of pre-existing Treaty Settlements
- The unworkable nature of the coastline agreement
- The restrictions imposed upon iwi relating to the sale and swap of quota and the restrictions upon entering into joint venture arrangements
- The lack of accountability of Te Ohu Kai Moana Trustee Limited and Aotearoa Fisheries Limited
- The inherent conflicts that are present in the structure; and
- The flawed review process

The Māori Fisheries Bill rather than seeking to complement and build upon previous settlements cuts across those settlements and imposes structural and representational requirements that are in conflict with the provisions of previous settlements. It does not recognise the far more in-depth negotiations that have taken place intra-iwi and subsequently with the Crown and seeks to impose general requirements across all iwi entities.

Our constitutional and representational structures are included in part in our settlement legislation and we have successfully operated those structures for seven years now. Under the Māori Fisheries Bill our existing structure is unacceptable and non-compliant. Without changing its settlement legislation and its charter, Ngāi Tahu cannot meet the requirements of mandated iwi organisation status.

This is unacceptable and we argued that it is crucial that the Bill be modified to allow for flexibility in governance and representational structures, thereby accommodating previous Treaty settlement legislation.

The second point argued related to the coastline agreement methodology proposed. As the draft Bill stands, an iwi can have been recognised as a mandated iwi organisation (MIO) and still be prevented from receiving its settlement assets because its neighbouring iwi have not achieved the same status.

Once Ngāi Tahu has been recognised as an MIO it must enter into coastline agreements with its neighbours specifying the boundaries of its takiwā before it can receive any settlement assets. Its neighbours can't enter into those coastline agreements until such time as they are recognized as MIO. Ngāi Tahu has several smaller iwi as neighbours. As they currently are stipulated it may be some time before those iwi are able to afford to put in place the governance and representational structures required by the Bill. The impact of this is that, Ngāi Tahu is unable to pick up its settlement quota, as its neighbours are not able to enter into coastline agreements. This situation is untenable.

The third area of major concern for Ngāi Tahu relates to the provisions of the Bill that restrict an iwi's ability to do as it likes with its settlement assets, specifically, restrictions on sale of assets, the provisions regarding swaps of quota, the limitations on sale of annual catch entitlement and the inability to sell assets as a going concern.

The restrictions imposed are draconian and give iwi no credit for their ability to manage assets on behalf of their whānui. Furthermore overwhelming economic evidence suggests that far from protecting the value of the assets, the restrictions will erode economic value by between 30-50% over time.

The Bill does not allow iwi fishing companies to apply normal commercial management practices such as rationalisation or divestment of assets, exchanges or entering into normal borrowing transactions, without incurring considerable costs and having to comply with timely and inefficient notification and authorisation practices.

Given that some of the smaller iwi are going to receive quota parcels that are in themselves uneconomic, it is essential they have a full range of options available to them in terms of obtaining the greatest possible leverage from those assets for their people. Placing handcuffs upon their ability to do so and forcing them to take whatever they can get for their ACE is unlikely to be the best long-term option for them.

Ngāi Tahu is completely in agreement that iwi and their fishing companies need to be accountable for their performance, but doesn't believe the mechanisms incorporated achieve the desired outcome.

Ngāi Tahu believes that the Bill requires substantial modifications in this area to allow iwi fishing companies the flexibility to manage fisheries assets. In our written submission we proposed detailed changes that would accommodate this requirement.<sup>1</sup>

Ngāi Tahu's fourth area of concern is the lack of accountability of Te Ohu Kai Moana Trustee Limited

(TOKMTL) and Aotearoa Fisheries Limited (AFL) to iwi. Under the Bill iwi shareholders get no voting rights in either AFL or TOKMTL. There is a complete disconnect between iwi and any accountability of either TOKMTL or AFL. Iwi, as beneficiaries of the settlement, have no ability to influence the actions of either entity whatsoever and yet AFL and its sub-companies account for approximately half of the total value of the settlement. Ngāi Tahu believes this is totally unacceptable and makes a mockery of Article Two of the Treaty. Again, in our written submission, we outlined the changes required to make these entities more accountable to shareholders. These proposed changes would bring the Bill more into line with normal commercial practice and provide safeguards and incentives for performance for TOKMTL and AFL that don't exist as the Bill currently stands.

The fifth key concern that Ngāi Tahu has relates to the inherent conflicts of interest that exist in the structure. The Bill places TOKMTL in a very difficult position by making them responsible for looking after the interests of iwi and yet at the same time making them reliant on AFL for funding, and putting them in a position to influence AFL's performance by taking actions that are arguably not in the best interests of iwi. In fact, the structure clearly creates incentives for TOKMTL to act contrary to its stated purpose.

The sixth and final key area of concern is the flawed review process relating to these entities. We have concerns regarding the timing of the review, the compromised process and the limited scope.

In summary we urged the Select Committee not to be scared off by the history of this settlement and to make the changes that will ensure the settlement is able to deliver the benefits it was originally intended to achieve.

We now await the outcome of the Select Committee process. ▀

1. A copy of the Ngāi Tahu submission is available on our website – [www.ngaitahu.iwi.nz](http://www.ngaitahu.iwi.nz)



## Te Aute College Reunion

Te Aute College (Hawkes Bay) is 150 years old this year. Various events are being held to celebrate throughout the year culminating in a reunion weekend to be held from 10-12 September. All past pupils living in Te Waipounamu should contact Ross Paniora on: (03) 383 2272 or email: ross.paniora@cce.ac.nz

## Whakapapa Ngāi Tahu Essay Writing Competition

All would be writers get your pens to the ready for the Whakapapa Ngāi Tahu essay competition.

The competition is open to secondary school students currently registered with Whakapapa Ngāi Tahu or those eligible to register.

What you need to do is: write 1000 words about an event, person, philosophy or cultural practice associated with Ngāi Tahu Whakapapa.

The competition will be judged in the following categories:

Yr 9 – 10 English  
Yr 11 – 13 English

Yr 9 – 10 Te Reo Māori  
Yr 11 – 13 Te Reo Māori

There are some great prizes to be won.

Winning entries will be published in the Ngāi Tahu publications.

Entries will be judged on how well they demonstrate care and interest taken in researching the background for the essay. Our proposed judging panel will be: Mark Solomon, Kaiwhakahaere, Dr Terry Ryan, Kawai Kaitiaki and Hana O'Regan, Kaiwhakatere, Te Waka Reo.

Participants may submit one entry only. Entries may be typed or handwritten and must have contact details on the cover page including, name, address, phone and email details (if relevant). Ideally participants should also include their 1848 kaumātua name/s and file numbers.

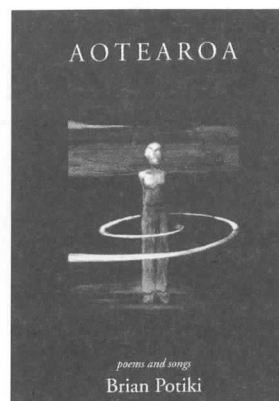
The closing date for entries is June 30.

Entries should be sent to:

Russell Caldwell  
Whakapapa Ngāi Tahu  
Level 6  
158 Hereford St  
PO Box 13046  
Christchurch  
Email: Russell.Caldwell@ngaitahu.iwi.nz

## Aotearoa

Poems and songs by  
Brian Potiki



Brian Potiki's poems and songs of love and protest are sometimes tender, sometimes raw. They are a cheeky, poignant and powerful record of the people and passions of our times.

Brian (Kāi Tahu, Kāti Māmoe) is a musician, a storyteller, poet and playwright. Based at Rotoehu, he tours extensively, performing at schools, libraries, theatres and marae.

Since the 1970s Brian has promoted Māori language and identity. He directed the play Te Raukura at Ngāti Poneke marae, and his own play, *Hiroki's Song*, has been performed throughout Aotearoa, including at Parihaka Pā; as has *Maranga Mai*, a groundbreaking work he co-wrote, directed and acted in.

Brian has just completed a trilogy of history plays and is writing a book about Māori theatre.

### Black Stone

black stone  
walls of the prison  
keep it hidden  
where you go  
black stone  
walls of the prison  
keep it hidden in your soul

this stone fits in your hand  
feel the edge as smooth as skin  
these walls won't last forever  
blood will pass through stone my friend

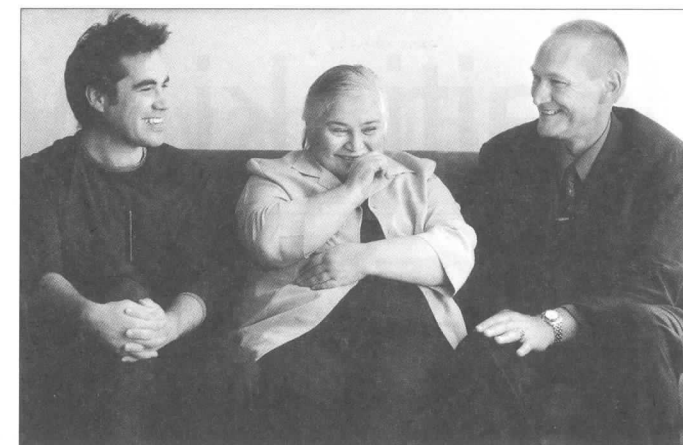
Aotearoa is published by Steele Roberts Publishers, retailing at \$19.95. It can be ordered by emailing Steele Roberts Ltd on books@publish.net.nz

## Ngāi Tahu Health Pioneer Honoured

The Māori Indigenous Health Institute (MIHI) was opened in Christchurch recently. Dedicated to the work of the late Dr Irihapeti Ramsden, a highly regarded pioneer in Māori health, the Institute has been set up by the Christchurch School of Medicine to research Māori health issues and teach students how to incorporate a Māori perspective into their practice.

Irihapeti was responsible for initiating the cultural safety programme that has been part of the nursing and midwifery curriculum since 1992.

The Institute is a world first in terms of teaching a curriculum that integrates an indigenous stream in medical training. It is hoped that by teaching the Māori perspective it will diffuse fears of working with Māori and also will result in positive health service experiences for Māori.



Irihapeti's son Peter Burger, Tariana Turia and Mark Solomon at the opening of the Māori Indigenous Health Institute

If you haven't done so already, update your households details on the  
**Ngāi Tahu tribal register now**

Even if your address is correct we still require confirmation of your details. **Please send your details to:**

The Registrar  
Tahu Update  
Freepost

PO Box 13046  
Christchurch

or phone: 0800 824 887  
(0800 tahu update)



# Kaitiaki Whakapapa

## Dr Terence John Ryan MBE, JP

Terry Ryan remembers as a boy sitting with his great-aunt Annie McLeod writing the names of his tīpuna on the backs of photos.

He would have been seven or eight then, growing up on the family farm at Waipu in the far north.

"We were in the country, there wasn't much else to do in the evenings."

His Aunt Annie had a big cane basket full of black and white family photos, the kind that were mounted on thick cardboard, and at night they would sit together and she would tell Terry the names and he would write them on the back.

"I made a system myself with lines as to the subject of that photo as related to my great aunt, it might be her great aunts, it might have been third cousins; I'd write it all out... and I know that that proved a useful format when I started the 1848 Ngāi Tahu census; it's similar to systems used internationally for some generations now, that's the format I used..."

In March Dr Terry Ryan marked 30 years as the Kawai Kaitiaki of Ngāi Tahu Whakapapa, the acknowledged authority on the contemporary whakapapa of the Ngāi Tahu people.

Three decades have passed since he first sat down behind an empty desk, in a windowless room with only a pen and paper and contemplated the job that lay ahead – to build a whakapapa record for his iwi.

"I had a pad and a pen and the 1848 Blue Book. I remember thinking how do I start this...or where do I start? And initially I started at file number one...naively I thought I'd go through here and do all these whakapapa. But by the time you've done number one it inter-relates to number 203...so that was getting done at the same time as number one, and that happened frequently, so I was doing two or three at the same time, but on another line because of intermarriage. So it all went higgledy piggledy as far as that first thought went."

That was in March of 1974 having accepted the offer of work from Frank Winters, the chairman of the then Ngāi Tahu Māori Trust Board.



Today talking to Terry you get a sense that from his youngest days and through his early working career he was unconsciously being groomed for his future role.

It was his great-aunt Annie who planted the seed, but then as a young man he left Waipu and went to work for the Māori Land Court at different locations around the North Island.

"The Māori Land Court was all about whakapapa. You can't divorce the land from whakapapa, because the whakapapa is the land and vice versa," says Terry.

In 1965 his work with the court bought him to Christchurch and he became deeply involved in the Ngāi Tahu claims.

Terry clearly remembers sitting in the Provincial Chambers in Durham Street with his copies of the 1906 and 1908 gazette of the South Island Landless Native lands; people would travel from all corners of the South Island, and dressed in their finest, they would queue for their turn to provide their whakapapa to the court.

"There had never been a Land Court office in Te Waipounamu, so they'd never had the chance before, it was a beautiful time, and it was a sense to them of a closure and an opportunity that had never been available to put great-grandma and great-grandpa to rest and get their lands succeeded to. It was a busy, busy time and that was a beginning of whakapapa Te Waipounamu with me."

He left Christchurch and went to Wellington to continue his work with the Trade Training Scheme, but was seconded by Labour Prime Minister Norman Kirk to work with the Honourable Whetu Tirikatene-Sullivan as private secretary, concentrating on Southern Māori electoral work and social welfare issues of which Whetu was associate minister.

He was again seconded in 1973, this time to work with the Honourable Matiu Rata in the drafting of the government white paper for the proposed Māori Affairs Amendment Act 1974.

Terry eventually returned to Christchurch and started helping with fundraising for the building of a wharekai at Rehua Marae when he was approached by Ngāi Tahu to build its whakapapa records.

From 1974 to 1992 he worked alone on the files, but then Russell Caldwell and David O'Connell joined him and computers were introduced to the work for the first time. At that time Terry was receiving sometimes more than 1000 applications a week.

Up until that point everything was done on paper in

Terry's immaculate handwriting. It was 11 years later in 2003 that Terry finally made the move to computer technology, but rather than occupying the epicentre of his office like most, the computer sits looking forlorn and almost abandoned in the corner.

Terry identifies strongly with every red bound whakapapa file because he has worked on them all. Every 354 of them. He still has a few files that need to be completed, but other things get in the way.

Nowadays there is a myriad of applications the whakapapa database is put to: land claims, tīti rights, boundary disputes, mail votes amongst others.

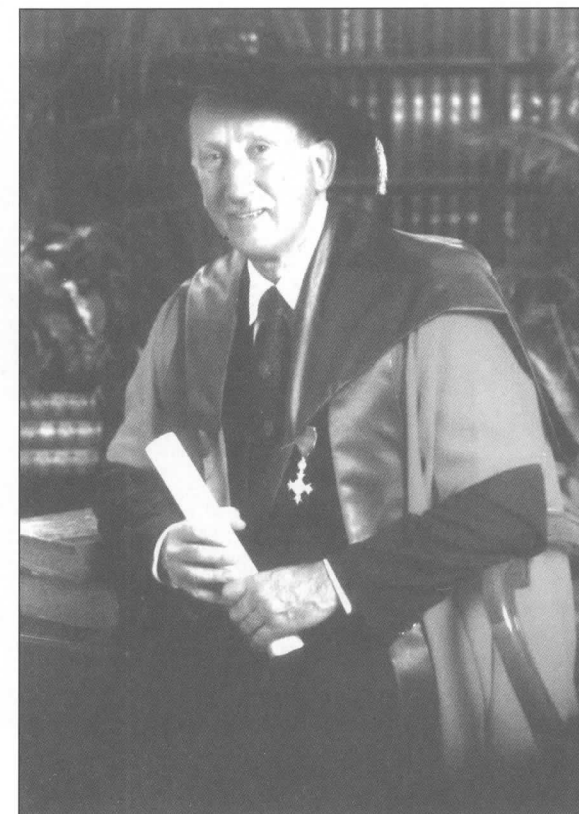
A highlight of Terry's career was being awarded a Doctorate of Science Degree (honoris causa) by Lincoln University for contributions to genealogy in 2001. His work in indigenous genealogy is regarded as some of the finest in the world and the systems he has developed are used widely.

In 1994 he was appointed as a Justice of the Peace and later that same year, he was awarded the MBE on the Queen's Honour List 'for services to the Māori community of the South Island.' He is also a marriage celebrant.

The management of the tribe's whakapapa is based on systems dating back to the 1870s and 1890s when tohunga recorded Ngāi Tahu whakapapa and traditions to progress the various tribal claims. By the 1920s, however, little progress had been made. Some of those claims were 80 years old and had been subjected to numerous political and legal processes of the Crown.

In 1925 and again in 1929 the Native Land Court sat at Tuahiwi and other locations to identify the potential beneficiaries of claims relating to inadequate reserves made in 1848 and the early 1850s. Wereta Tainui Pitama was the inaugural chairman of the Ngāi Tahu Census Committee elected to guide the court in the identification process. This work necessitated Pitama and others compiling a body of whakapapa establishing the descendants of those who had lived within the original purchase area. Both the 1925 and 1929 Census Committees drew on whakapapa recorded in the 1870s and 1880s.

The work of the Ngāi Tahu and Ngāti Māmoë Census Committee set the foundation for the modern day Ngāi Tahu Whakapapa record and registration process. The records generated by that committee were organised and stored in a series of numerical files. The files were ordered around individual and or groups of



related 1848 kaumātua.

Initially the Māori Land Court retained these files, but in 1966 agreement was reached between the Ngāi Tahu Māori Trust Board and the Minister of Māori Affairs that the original whakapapa record and files would be returned to the care of the Board.

Having recovered the taoka, the next problem facing the board was what to do about completing the record. After consultation with kaumātua about an appropriate process, it was agreed Terry would be asked to work for the Board with the specific mission of restoring the tribal whakapapa.

That mission has become a life's work and even today those early experiences with his great-aunt are still as fresh in his mind as though they were yesterday. She created in him "a sense of the need to identify" and that has stayed with Terry throughout the years.

He's a very humble man who at any chance will prefer to deflect the attention away from himself. He says "whakapapa is a journey" and for Terry it is a journey of a lifetime that continues today... ▀

*nā Phil Tumataroa*



# Foreshore and Seabed

## Where is the debate at ?



The foreshore and seabed issue is one of the most important and consequential issues for hapū and iwi in the immediate future. It has evolved into a complex issue laden with legal, political and social challenges and consequences. It has been widely misunderstood and misrepresented by politicians, the media and the public. The following overview, based on the five main stages to date, seeks to clarify the issues:

### 1. The Legal Case

In 1996 eight Te Tau Ihu iwi from the top of Te Waipounamu lodged a claim with the Māori Land Court for customary title to the foreshore and seabed. The case went through a number of appeals and in June 2003 the Court of Appeal handed down its decision that:

The Māori Land Court has the jurisdiction to determine the status of the foreshore and seabed.

This did not mean that Māori have rights to the foreshore and seabed but that they can go to court to have their rights investigated. This investigation could potentially determine that Māori had customary title, and subsequently a form of freehold title (ownership), to areas of foreshore and seabed.

The significance of the case is that it overturned the Crown's assumption that it owned the foreshore and seabed, a result the Crown was not prepared for.

### 2. The Government Response

The Government immediately stated it would pass legislation to remove the ability of the Māori Land Court to create freehold titles to areas of foreshore and seabed. Although the Government could have appealed the case to the Privy Council, it considered that changing the law was necessary. The reasons stated for doing so were that:

- Public access must be protected, and would be threatened if Māori possessed ownership rights.
- Māori customary rights would be protected by extending the range of customary interests, the Māori Land Court could recognise.

In response to Māori outrage, 10 consultation hui were held. The two within the Ngāi Tahu takiwā at Rāpaki and Awarua left the government in no doubt about the Ngāi Tahu position:

### The Ngāi Tahu position in August 2003

1. We reject your proposals outright.
2. Our rights do not depend on your recognition of them – they are derived from whakapapa.
3. Your proposals limit and seek to redefine our relationship with our taoka.  
Kaitiakitaka is a substantial exercise of authority - not merely the subordinate idea of guardianship you prescribe.
4. Any rights that exist are fundamental to Ngāi Tahu whānau and hapū and they must be included in this process.
5. You do not adequately implement the laws that already exist to protect our customary rights – why would we want more of the same?
6. The antagonism towards Māori created by access issues is deplorable – we have never proposed to stop access to the foreshore and seabed.



### 3. The December Policy

In late December 2003, the Crown released its policy proposal, containing a full framework for reforming ownership, management and regulation of the coastal marine area. In relation to Māori, the Crown took the opportunity to resolve and extinguish all remaining Māori interests in the coastal marine area.

The key elements were:

- The coastal marine area will be vested in the 'public domain'.
- Māori customary rights will be recognised by a new form of 'customary title' that will acknowledge mana, allow the continuation of customary practices, and enhance participation in decision making over the use of the coastal marine area.
- The Crown will negotiate with all other persons with rights in the foreshore and seabed to gradually put the land into the public domain.
- All other government work on marine issues e.g., Oceans Policy, Marine Reserves and aquaculture law reform is on hold.

Ngāi Tahu, in common with most iwi, considered the policy to be unfair and discriminatory because:

- Only Māori property rights are to be affected.
- The policy will recognise lesser and fewer customary rights than exist now, which amounts to extinguishing property rights, without consent or compensation.
- The proposal to enhance decision-making capacity will not work in practice.
- The Government is not listening to the objections of Māori, and refuses to make any meaningful changes to the policy, which is contrary to its role as a Treaty partner.

### 4. The Waitangi Tribunal

The Waitangi Tribunal held an inquiry into the foreshore and seabed policy in January 2004, and released its report in March 2004, in which it strongly condemned the policy as:

- A breach of Articles II and III of the Treaty.
- Highly prejudicial and unfair to Māori.

The Tribunal recommended that the Government start afresh, and endeavour to reach a negotiated settlement with Māori, that respects tino rangatiratanga, the equality of Māori as citizens, and provides compensation in the event rights are removed or reduced.

### 5. The Legislation—Foreshore and Seabed Bill

The Government effectively ignored the Waitangi Tribunal report and introduced legislation in early April 2004. The substance of some areas of the legislation differs from the December policy, and arguably the detrimental effects on iwi/hapū are increased.

In summary the legislation:

- Vests the ownership of the foreshore and seabed in the Crown.
- Provides for the Māori Land Court or the government to recognise an 'ancestral connection' of Māori with particular areas of foreshore and seabed
- Provides for Māori and non-Māori to apply to the Māori Land Court and High Court respectively to have their rights recognised by a customary rights order
- Provides for groups to apply to the High Court or negotiate directly with the government for recognition of 'full territorial customary rights' had the government not vested ownership in the Crown, and where established, seek redress.
- Provides for a general right of public access and navigation along and over the foreshore and seabed.

The main implications for Ngāi Tahu whānui concern the recognition and protection of customary rights. The fundamental purpose of the Bill is to extinguish all customary property rights in the foreshore and seabed, and to ensure that all lesser forms of rights to conduct particular customary activities and practices are restricted and reduced. The Bill, once passed, will unequivocally extinguish all Ngāi Tahu property rights in the foreshore and seabed.

### Specific Issues of Concern

#### 1. Crown Ownership of Foreshore and Seabed

This legislation will confer full legal and beneficial ownership of the foreshore and seabed (including airspace, waterspace and subsoil etc) in the Crown. It will provide the government with full administrative rights and management and landowner responsibilities. It will extinguish all customary rights and interests other than those determined through the new processes.

#### 2. Forms of Rights

##### a. Territorial Customary Rights

Territorial customary rights are defined as customary rights and interests in the foreshore and seabed that would have amounted to exclusive property rights, had the Bill not extinguished them. If the High Court decides the group had these rights, the Crown must enter into discussions with the group, potentially leading to compensation or redress. However, any redress is at the government's discretion. Groups can also approach the government directly on this matter. This opportunity does not amount to an ability to seek an effective legal solution to the removal of rights.

##### b. Ancestral Connection Order

The Māori Land Court may make an ancestral connection order to recognise mana or ancestral connection of a whānau/hapū/iwi with an area of foreshore and seabed. The purpose of the order is to 'provide for the expression of kaitiakitanga' and strengthen the ability of iwi/hapū to participate in the decision-making processes in that area. The Māori Land Court can grant the order if it is satisfied

the group of Māori are whanaunga that have since 1840, and continue to have, an ancestral connection to the area. Ancestral connections can also be recognised by agreement with the government. More than one ancestral connection order can be granted over an area of foreshore and seabed. In effect, an ancestral connection order will be similar to the statutory acknowledgments provided for in the Ngāi Tahu Claims Settlement Act. It does not appear to give rise to any rights.

#### c. Customary Rights Order

The legislation provides for a group of Māori to go to the Māori Land Court and have their customary rights recognised by a customary rights order. Non-Māori can seek similar recognition of customary rights from the High Court.

The legal test for establishing customary rights is more restrictive than those in Canada and Australia and requires, amongst other things, that the activity, use or practice has been integral to the culture of the group, has been exercised substantially uninterrupted since 1840 and continues to be exercised. The test is severe and likely to result in lesser and fewer customary rights being recognised by the Court than exist in practice, and as are provided for by tikanga.

### Conclusion

Press releases from the Māori Affairs Minister Parekura Horomia maintain the government's foreshore and seabed legislation will ensure that Māori traditional rights and interests will be guaranteed, protected and enhanced.

However, with the full range of iwi/hapū customary rights and interests in the marine environment now being restricted to use rights subject to onerous legal tests and limited recognition and protection, it is hard to reconcile this statement with the legislation.

Te Rūnanga o Ngāi Tahu has endeavoured to secure the interests of Ngāi Tahu whānui through:

- Enhancing the protection and recognition of customary rights, including customary property rights;
- Ensuring recognition of the development right; and
- Enhancing the ability of Ngāi Tahu whānui to exercise kaitiakitanga through improving opportunities for co-management over the coastal marine area.

However, not only does the Bill not reflect our aspirations and interests; it is contrary to them in almost every sense.

### What happens next?

The process of passing legislation incorporates opportunities to write submissions and speak to the parliamentary select committee on the proposed legislation. Te Rūnanga o Ngāi Tahu will be making comprehensive submissions based on decisions of Te Rūnanga o Ngāi Tahu following a detailed analysis of the legislation and its implications for the iwi.

### What you can do

#### Write your own submissions on the legislation.

The June Te Pānui Rūnaka will provide information on ideas to include in a submission and how to go about it, or you can contact staff in the Legal and Risk Services Unit.

Further information is available and staff will attend hui to discuss these issues with you. Please contact either Maree Willetts or Sasha McMeeking in the Legal and Risk Services Unit on 0800 KAITAHU (0800 5248248). [maree.willetts@ngaitahu.iwi.nz](mailto:maree.willetts@ngaitahu.iwi.nz) ■

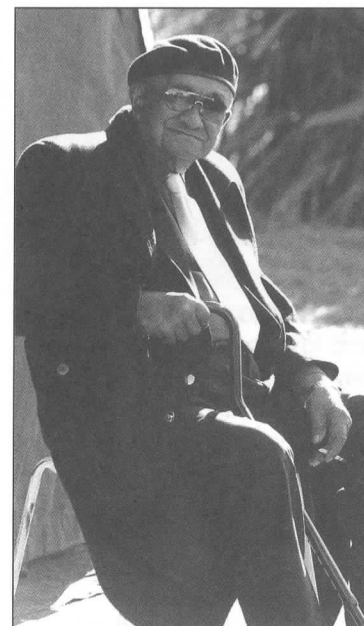




# Lest we Forget



Te Mauri  
o Tūmatauenga



The 28th Māori Battalion reunion at Christchurch's Ngā Hau E Whā National Marae was filled with highlights and moments that will be cherished by all who attended.

In all 52 morehu attended the battalion's 24th reunion representing A,B,C and D Companies, and more than 900 whānau and supporters packed the whareniui for the pōwhiri.

Friday evening was a chance for people to register for the weekend, for old friendships to be renewed and for whanungatanga to abound.

About 450 people attended Saturday's activities that started with a memorial service at the Bridge of Remembrance.

Pete Mason, from the Department of Labour, who helped organise the event, says the morehu wanted an opportunity for the comrades who fought alongside them and the public to be involved so had the service at the bridge rather than at the marae.

Members of the Navy Reserve, Air Force, the Italian Star Association and representatives of the 23rd and 26th Battalions were in attendance.

It was an emotional morning with a band playing the favourite old tunes of the war era.

Saturday evening provided a first for any reunion with everyone attending a regimental dinner at the marae. Normally only officers can attend a regimental dinner, and with most of the 28th Battalion being Privates they had never had the opportunity before.

The regimental colours were marched into the dinner and a toast to the flag was made by the most junior member in attendance. After that, the "Loyal Toast" to the Sovereign was made by D Company morehu Henry

Norton.

Guest of honour for the evening was the Right Honourable Parekura Horomia. Te Tai Tonga MP Mahara Okeroa was also in attendance.

Sunday saw the final phase in the fulfillment of a dream started by Wahawaha Stirling, who wanted a pou mamahara erected in respect of all those New Zealanders who have fought in war no matter what their colour, creed or race.

More than 30 years after he brought the first battalion reunion to Christchurch in 1972 the last act was to unveil four commemorative seats, placed in pairs each side of a short path to the flagpole.

One seat bears the crest of the 28th Māori Battalion, another the crest of the Royal NZ Navy and Merchant Navy, the third the crest of Ngāti Tumatauenga and on the fourth the crest of the Royal NZ Airforce.

Mr Mason says the 28th Māori Battalion Association Ōtautahi Branch executive committee did a fantastic job organising the reunion making it a resounding success, and one of the best in terms of the kaupapa.

However he says without the help of some key people it would not have been possible. Special thanks go to: Jacky Martin, He Oranga Pounamu, for her tireless work in the kitchen, Willy McGregor, Community Employment Group, for co-ordinating all the transport, Lucky Munro, Department of Labour, for co-ordinating the military activities and Jim Pou, Te Maatauranga Māori for bringing together the team of ringawera.

A feature of the reunion was the coming together of the battalion veterans and a pou carved decades ago to commemorate the contribution the 28th Māori Battalion

made to the war effort.

Before the official pōwhiri, the pou, named that day as Te Mauri o Tumatauenga (the spirit of Tumatauenga, the God of war – or the warrior spirit), was brought on to the marae and presented as a gift to watch over the weekend's proceedings.

In October last year the Canterbury Museum purchased the pou at auction after the Wagener Museum in Houhora, Northland closed.

Little is known about the pou, where it came from, who ordered it carved and who actually carved it but Roger Fyfe the Curator of Ethnology at Canterbury Museum says the decision to buy it was easy.

"It is such a magnificent piece representing the enormous contribution made by the 28th Māori Battalion during the second-World-War and clearly needed to be secured in 'public' ownership for future generations of New Zealand."

Investigations are under way to try and identify the carver and any other information about the pou. At this stage it is thought it was carved in Tai Tokerau where the Wagener Museum was located.

Whoever it was, Mr Fyfe says he was a "very accomplished carver" and it is thought the pou may have been commissioned by the museum.

The Canterbury Museum has a significant collection of pou and according to Mr Fyfe the latest edition fits so well with it. He says many visitors fail to recognise that pou are living individuals.

"This is a contemporary expression of Māori culture that has been happening for six centuries. It is wonderful to be able to ensure that a pou commemorating the

achievements of Māori warriors of the 20th century will be able to stand along side these tipuna."

Mr Fyfe says the museum was looking for a way to mark the arrival of the pou when they learnt of plans for the battalion reunion, which provided the perfect opportunity for it to join the veterans and be blessed as Te Mauri o Tumatauenga.

During the pōwhiri a mere pounamu in a carved papahou was passed over by Tautini Glover of C Company to the reunion host, Ōtautahi Branch, D Company.

Tahu Potiki Hopkinson of 18 Platoon D Company commissioned the mere and papahou as a regimental taonga in memory of all the soldiers who fought and died. It is named Mai Te Kore Ki Te Ao Mārama and was carved by Fred McKenzie and the papahou by George Edwards.

The name refers to the Māori creation belief where mankind passes from darkness into enlightenment; it symbolises the soldiers' return from the darkness of war to the world of peace.

Kaitiakitanga of the mere resides with whichever company hosts the Battalion's national reunion. Both the mere and pou were on display together at the museum on ANZAC Day.

Although there was talk of this being the final reunion, the association has decided it will have another in two years that will be hosted by A Company in the Northland area. ▀

nā Phil Tumataroa







# Mori Pickering – 95 Years Young

The twinkle in Mori Pickering's eyes is 95-years-old.

When you meet "Aunt Mori" you get the feeling that life has injected the Ōtākou tāua with something special that dances in her eyes and brightens her gentle smile.

Maybe it's the songs that still play in her head from her years performing with the Methodist Māori Youth Choir and the adventures they shared travelling New Zealand and the world.

Or maybe it's the love for her departed husband George and the life they shared giving to the Methodist Church and their community.

Christened Mori Mervyn Coral Mei Ellison, she was born on April 6, 1909. Her mother was Horiwa Timoti Karetai, Ngāi Tahu from Ōtākou and her father Teiwi Mereke Hereke Hapi Ellison, Te Ātiawa from Taranaki.

As a very young child she was raised by her mother's sister Arihi (Aunt Alice) Timoti Karetai and grew up at a place called "The Water Run" on the Tairaroa Heads.

"In those days it was quite a busy spot. There were the Army barracks and two army officers' homes, two lighthouse keepers and two pilots that used to go and bring the ships into the harbour."

At the time there was a school at the heads and sometimes she would catch a ride there on the pilot boat, otherwise she would make her way by horse, and leave it tied at the marae.

When it was closed Mori went to Ōtākou School, but her education was completed at Te Waipounamu College in Christchurch, where she was sent as an 11 year-old.

Mori was the third child of nine. Today she is the last surviving sibling of five brothers: George, Raniera, Thomas (Rangi), Nui and Tommy (who died as a toddler) and her three sisters: Raukawa, Hinewhareua and Te Kapuarangi.

The Methodist Church and the Christian faith were an important part of Mori's family life and in 1927 at the age of 18 she joined the Methodist Māori Youth Choir, a move that would open the world to her and leave an indelible mark on her life.

Within a week of asking permission of her father she was on her way to the North Island to join what was fondly known as the Māori Choir. It was made up of representatives from North Auckland, Waikato, Taranaki, Wellington, Canterbury, Otago and Southland.

Mori and her company travelled the length and breadth of the country performing in any town that could muster an audience and they would travel for months on end. Her first tour started in Auckland where they performed for two months before heading to the South Island for six months, it took another four months to sing their way from Wellington to Auckland.

Life in the choir was a full-time job and all the funds raised from the concerts went to the church's home and Māori missions.

"I was one of the minor ones", she says modestly. "Our leading soprano was Airini Grennell from Christchurch...our leading baritone was Inia Te Wiata from Ōtaki, each part of New Zealand was represented in the choir, there were about eight of us I think."

Inia Te Wiata went on to become a world-renowned bass soloist.

Mori possessed a beautiful soprano voice, but could also sing alto and performed the single long poi, the waka poi and the canoe poi. The choir sang a vast selection of Christian hymns in both Māori and English.

For more than a decade the choir was a dominant force in her life, but in 1931 Mori still found the time to train as a Deaconess at Deaconess House in Hamilton. Later she worked in New Plymouth and then went to Thames to begin training as a nurse, but her mother died and she returned to Ōtākou and never finished her training.

In 1935 the choir toured Sydney, Australia. They had their own transport and Mori claimed the position as the official driver of "Huddy", a lumbering nine-seater Hudson motorcar that carried all their personal belongings plus taiaha, piupiu, korowai and their instruments, as well as a good number of the choir.

While in Australia they were asked to tour England and Ireland. It was another year before they were able to, as they returned to New Zealand for 12 months of touring.

They were on stage every night of the week and had an exhausting Sunday routine that included an afternoon concert, an evening concert of sacred music, as well as taking part in all of the day's services.



Above: Members of the Methodist Māori Youth Choir at Buckingham Palace  
Below: Mori at right with Hinerangi Hikuroa Deller

The group eventually left for England in 1937. They performed in Australia again and stopped at Ceylon, Suez, Naples, Pompeii and Gibraltar on the way. It took them six months to get to the UK.

Mori and the choir sang for King George at Buckingham Palace and a highlight for her was to meet the King, Queen Elizabeth and an 11-year-old Princess Elizabeth who would later become Queen.

They were on the road for more than a year and turned down invitations to tour the United States and Canada. They reached New Zealand shores again in mid-1938.

This was the final chapter for the choir. Founder Reverend Seamer passed away and despite attempts to keep it together it never reformed.

World War II started not long after and Mori found herself helping her father and younger brother Raniera run the family farm. Life consisted of 4am milkings for the herd of 60 cows using an old bucket plant with a pulsator, and delivering un-separated milk by horse and cart down the road. Tragically her father died in hospital after an accident on the road just down from the family farm.

During the 1950s Mori went on to become the South Island Māori Welfare Officer based in Christchurch.

Despite her busy life she found time for a holiday cruise to the Fiji Islands with her niece. She had so much fun that on her return to New Zealand she immediately booked another trip back to the islands.

Her second trip was in 1961 and it would provide the opportunity for her to meet her future husband George Pickering at a service of the Centennial Methodist Church in Suva.

Being unfamiliar with the language, Mori asked a man (George) sitting behind her to explain the Fijian sermon to her. That afternoon they met again on a small boat ferrying them to an outer island and they ended up going for a walk together.

Mori returned home. It was some time later when out of the blue Mori received a letter from George who was working for the Royal New Zealand Airforce in Auckland. He wanted to meet someone interested in the church. She flew up to Auckland and stayed a while and then they came down and were married at Ōtākou Memorial Church, October 1963.

George worked as a builder and when he retired took a position as Matua Whāngai for the courts.

They lived in Auckland for a short time after the wedding but returned to Ōtākou. Mori was 56 when they married. Three years later the couple adopted a baby girl they named Talei.

Talei is married to Kevin Anderson and they have two children Laura (7) and Nicholas (3). Mori shares their home in St Kilda, Dunedin.

Talei says her mother and father were always involved in their community. Mori was active in the Ōtākou Marae and was among a small group of kaumātua that maintained the ahi kaa of the marae during the 1970s.

They were always active in the church community and never missed a Sunday service. They were also on the Board of Trustees at Queen's High School.

Both have been recognised with honours from the Queen. Mori received the 1990 New Zealand Commemorative Medal, for services to the community, and George received a Queen's Service Medal for his work as a Matua Whāngai. ■

nā Phil Tumataroa





# Rakiura Tourism



When Māui fished Te Waka o Aoraki from the ocean floor he also pulled up an anchor stone to keep it safe...that anchor stone is Te Puka o Māui, what we know today as Rakiura or Stewart Island.

The economic anchor stone of Rakiura has always been fishing, but today the morning silhouette in Half Moon Bay is not of fishing boats but of pleasure boats.

Tourism is the new life blood of the island that attracts thousands of visitors each year from every conceivable corner of the world to experience down under, about as far down under as you can comfortably get, without having to charter your own expedition team.

And it's nature that's the big draw card. It's a nature lover's paradise with pristine waters, untouched native

bush and diverse wildlife.

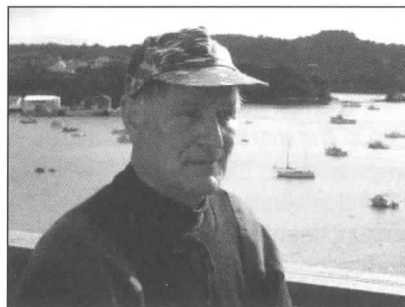
Ngāti Māmoe and Waitaha have occupied the island since the earliest times and over the generations Ngāi Tahu have inter-married and settled there.

Two local Rakiura identities are Ngāi Tahu whānui who have been making a living through their nature tourism businesses.

Phillip Smith has been a fisherman for the majority of his working life, but today he guides tourists on his Night Time Nature Watch to view kiwi in the wild.

Ulva Amos has lived most of her life on Rakiura and four years ago started Ulva's Guided Walks on Ulva Island.

## Phillip Smith: Night Time Nature Watch



The Night Time Nature Watch tour begins with a half-hour boat trip from Half Moon Bay to Glory Cove on the south side of Patterson Inlet.

A small jetty provides a convenient place to

land. From there it's a relatively short trek across the peninsula to Ocean Beach. It's dark, so all the while Phillip Smith is on alert for any sight or sound of the Stewart Island Brown Kiwi he has come to find.

It's a four hour tour and as it progresses it's likely

visitors will see owl, deer and possum; there's also a good chance at Ocean Beach there'll be sea lions or a variety of penguins that make this place their home.

But what the visitor really wants to see is the kiwi. Each year thousands come from all over the world, often booking six months in advance to secure a place on Phillip's tour.

It's because of the jetty that Phillip takes his groups to Glory Cove, but he says there's kiwi all over the southern shores of the inlet. Rakiura has a high kiwi population with each breeding pair closely guarding about a six-hectare territory.

The Stewart Island Brown is the largest of the brown kiwi and is different from the mainland kiwi in two important



ways. Firstly it is diurnal, meaning it comes out to feed during the day and secondly both parents share duties incubating the egg.

Phillip says because of this and the island being predominantly predator free the egg is continually protected and the young are more likely to reach maturity. On the Mainland the female lays the egg and then leaves the rest up to the male.

In many ways the kiwi spotting business started by accident. Phillip had retired from fishing in 1984, but was taking small groups fishing or for trips around the island and they would tell him they were going to get a water taxi to Mason Bay to look for kiwi.

"And I'd just say you don't have to go there, I could find them over this side if you wanted to take a chance. And at that particular stage I was taking them during the day time, but there wasn't one time we ever went without finding a kiwi."

He knew there were kiwi at Glory Cove and eventually decided to go there, it just meant he had to be there at dusk.

A turning point came in 1990 when an international congress of ornithologists was being hosted in Christchurch. Before the start of the congress a group of them visited Rakiura. The curator of the New York Museum who was among them, heard about what Phillip was doing and did the tour.

"When he went back to the congress he was so

elated with the fact that we got to see these kiwi so readily he told everybody, and when it closed just about 50% of them came down and did the tour. And then the word just got out."

The tour is in a scenic reserve so Phillip works closely with the Department of Conservation operating under a concession.

Between 1000 and 1500 people take the tour every year and in the past Phillip has been host to famed documentary maker Sir David Attenborough and film crews from all over the globe.

Nowadays he refuses to guide filmmakers into the area as he feels the kiwi have been overexposed and there is already enough footage of the birds in various archives.

For many years the tours took place every second night, but recently in consultation with DoC he was allowed to go every night so he could help police the area.

The main visitor season is from October to May. Phillip restricts the size of his groups and is very conscious of delivering a conservation message during his commentary.

As for the future: "when I can't row out to my boat I'll give it up," he says.

*Night Time Nature Watch tours can be booked by phoning Phillip on: (03) 219- 1144.*

## Ulva Amos: Ulva's Guided Walks

Ulva Amos wouldn't want to be doing anything else, anywhere else in the world.

For the past four years she has been running her own business guiding nature tours on her namesake Ulva Island in the Patterson Inlet on Rakiura.

Ulva Island is one of only three DoC controlled predator free islands in the country that the public can visit. The others are Kapiti and Tiritiri Matangi Islands in the North Island. Ulva and Tiritiri Matangi are also the only two scientific reserves open to the public.

Ulva's mother was born and raised on Rakiura and Ulva was her favourite island.

"It's the best marketing ploy that was ever invented," reckons Ulva. "I used to hate my name because at school you got a hard time if you were different, I wanted to be Wendy or Susan...but now it's the best thing that my mum and dad ever did for me."

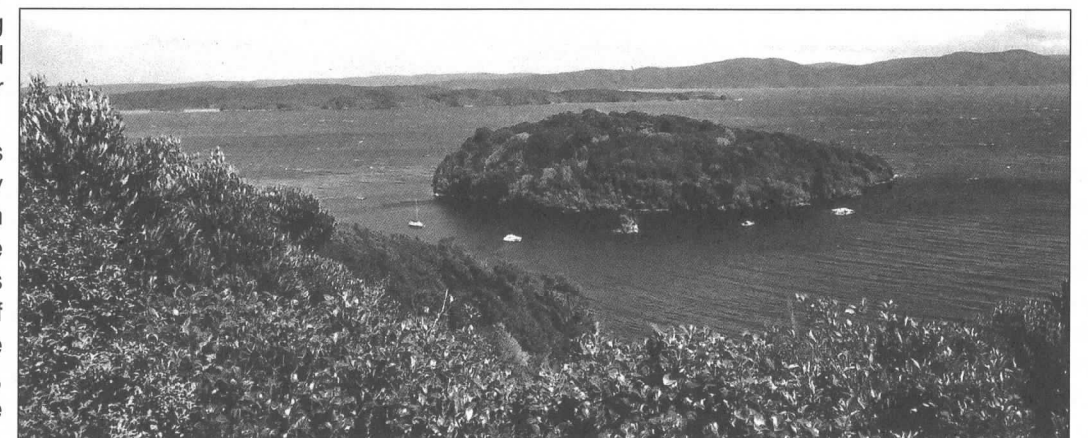
Ulva's father's family also come from Rakiura so the grandparents from both sides of the family come from 'The Neck', the original home

of Rakiura Māori and the early settlers.

"I whakapapa back right to the first Māori that were here. I am a direct descendant of them and my Scottish side, came to 'The Neck' six generations ago."

Although Ulva's Guided Walks started four years ago, her working association with the island began three years before, working for DoC in the visitors' centre and guiding island tours for the department.

She has also been an active volunteer on the island as well.





# TE KETE O AORAKI

nā Katharina Ruckstuhl



"If I don't help look after it, it goes against me as well. Human impact has made such terrible, terrible in-roads into our bush and birds so anything that can bring them back is wonderful."

Ulva Island is first and foremost a gem of nature that allows the public to see New Zealand the way it was thousands of years before any man stepped foot on its shores.

It harbours one of the rarest plants in the world, the *gunnera hamiltonii*, an unremarkable looking flat specimen with rosettes. There are only seven plants of its kind known in the world. Also the waxy dark green *tmesipteris* a plant that has looked the same for the past 400 million years and is closely related to the first plant to ever grow leaves.

The island is full of bird life reintroduced and protected under a programme of careful DoC management. Chief among the species to be reintroduced was the Saddleback in 2000, more than 140 years after it had originally disappeared from the island.

Between 1993 and 1997 thousands of rats were eradicated and pest control is ongoing and rigorous, to keep them and other pests like possums, stoats and weasels off the island.

More recent history shows that Māori visited Ulva Island regularly and had a seasonal kāika there at Sydney Cove.

In 1872 a post office was built there and was in use until 1923. It served the many sawmilling, boat building and fishing settlements dotted around the inlet. When the mail boat arrived a flag would be raised to let everybody know. It was an important social occasion and everyone would put on their Sunday best to go and collect their mail.

Ulva's tour is available seven days of the week and can be booked by phoning (03) 219-1216. Ulva would like to thank James York for her logo design. ■ nā Phil Tumataroa



In 2001, Te Rūnanga o Ngāi Tahu and the Ministry of Education signed a Memorandum of Understanding (MoU). This MoU outlined Ngāi Tahu's expectations of the education sector. These expectations are to:

- See increased parental involvement in schools
- Have greater representation on governance structures such as boards of trustees
- Build relationships with papatipu rūnanga
- Improve educational achievement and receive reports on it
- Monitor outcomes of all the above.

While the MoU was a good start, it needed to be a workable document that was in a form that everyone could understand. This is how *Te Kete* came about.

## What is in *Te Kete*?

*Te Kete* outlines Ngāi Tahu whānui's expectations for the compulsory education sector in such a way that all involved are clear about their role. For example, Expectation Six states that, "By 2005, Ngāi Tahu whānau will be showing significant improvement against the education indicators". Underneath this statement, the document lays out what each of the various education stakeholders is expected to do. So for schools, this means that they will collect information about Ngāi Tahu and Māori students' achievement. For the Ministry of Education, it means that they will collect the information to then pass on to the Ngāi Tahu Education sector. In turn this information will be passed on to papatipu rūnanga to help them decide how they may support schools' initiatives to improve student performance.

This may sound complicated, but in reality it means that for the first time, Ngāi Tahu whānau, through their rūnanga, are able to have direct input into the school system as of right.

*Te Kete* also makes a number of suggestions to help schools improve the school environment for Māori. Suggestions range from pronouncing Māori words and names accurately and using real life contexts for learning; to teachers adopting tuakana/taina approaches to teaching/learning and incorporating Māori content into the curriculum. While much of the advice is not new, it has all been drawn together in one easy-to-access resource.

## Who is implementing *Te Kete*?

*Te Kete* is a co-ordinated approach between papatipu rūnanga and the Ngāi Tahu Education sector on one side, and the Ministry of Education and schools on the other. Rūnanga are pivotal to the whole process. Each rūnanga is currently developing its unique approach to establishing workable relationships with schools in its rohe. While there are as many approaches as there are rūnanga, the *Te Kete* document provides a consistent set of desired outcomes that will form the basis of rūnanga/school relationships. Ngāi Tahu Education's role is to support

rūnanga in the approach each one adopts to manage their school relationships. This support may come in different forms such as delivering resources or seeking external advice, to actively working alongside rūnanga as they develop their plans.

## Is it all as easy as it sounds?

As with all relationships, those between rūnanga and schools will take time to develop. For some schools this will be a relatively straightforward process as they already have sound practices. For others, it will take longer to come closer to the shared understanding needed to support student achievement. So far, the feedback from school professionals, rūnanga and whānau has been positive. Consistently across the Ngāi Tahu takiwā there has been a real desire to see *Te Kete* implemented successfully. While no one is expecting this to happen instantly, there is a real sense that with goodwill on all sides, significant changes can occur to benefit our mokopuna and tamariki.

## How can whānau be involved?

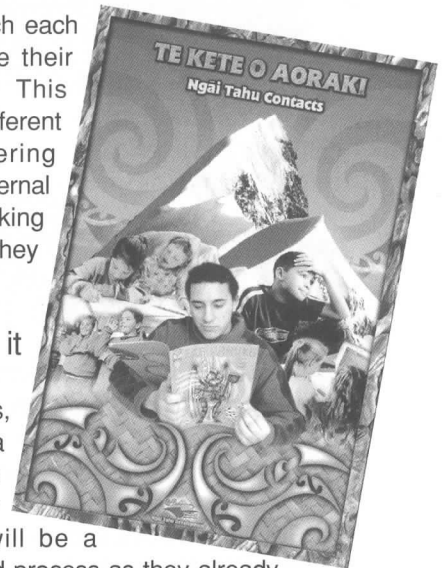
Whānau can be involved in a number of different ways. This year it is planned to have education hui where whānau can learn to better understand what goes on in the education system. Keep an eye out for these hui when they are advertised through rūnanga newsletters or in *Te Pānui Rūnaka*. If your school has whānau meetings, go along to these and ask about *Te Kete*. You may also be interested in becoming more involved as a board of trustee representative. You can help shape the vision and approach of the school by becoming an active participant at the school's governance level.

## How good is *Te Kete*?

*Te Kete* is a groundbreaking approach to solving the persistent problem of under-achievement amongst Māori. Although it is early days yet, there are clear signs that this document has the potential to focus everyone's sight on what's really important – success for *our* tamariki.

Mā te mātauranga, ka taea te pae tawhiti;  
Mā te māramatanga, ka taea te Ao.

By education you can reach the distant horizon;  
By understanding, you can reach the world. ■





# A Wooden Trumpet, Pūkāea



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R.Fyfe<sup>1</sup>

## Abstract

Musical instruments are rarely recovered from archaeological sites in New Zealand. Instruments in wood and other perishable materials are obviously under-represented. The recovery of a section of a *pūkāea* (wooden trumpet) from excavations at Te Mata Hapuku Pā in 1935 appears to be a unique archaeological record of this class of instrument. The design and dimensions of this example compare favourably with ethno-historical accounts and with two examples, believed to have been collected by Captain James Cook.

*Pūkāea* appear to be an independent Māori invention that was more common in prehistoric society than the archaeological record reflects.

**Keywords:** *Pūkāea*, wooden trumpet, prehistoric, Māori, archaeological sites.

## Introduction

Musical instruments are only very rarely recovered from archaeological sites in New Zealand. Recent analyses of comprehensive assemblages of material culture from two extensive sites, one in the North Island and the other in the South Island, have demonstrated that artefacts identified as musical instruments, while culturally significant, form a numerically minor part of the assemblages (Furey 1996: 121–29; Jacomb 2000: 71–72). This appears especially so for sites in the north-east of the South Island, where musical instruments are for the most part restricted to *rehu* (bone flutes; see Appendix 1 for glossary) (Jacomb 2000: 71).

Ethnographic studies of Māori musical instruments have established that, of four conventional classes of musical instruments, only idiophones (direct percussion gongs and castanets) and aerophones (flutes and trumpets) were present in prehistoric New Zealand. Drums (membranophones) were absent, and the presence of stringed instruments (chordophones), while reported, is unconfirmed. Wooden gongs (idiophones) are only reliably recorded in a number of North Island locations (Andersen 1934: 195–300; Buck 1950: 252–

70; McLean 1996: 166).

The clear majority of Māori aerophone instruments are varieties of trumpets or flutes (some of which were played as both trumpet and flute), although *kōrorohū* ('whizzers') and *pūrorohū* ('bullroarers') are exceptions (for detailed discussion see McLean 1996: 166–200).

Not surprisingly, whole or partial instruments that have survived in the archaeological record tend to be manufactured from durable materials such as shell, ivory, bone and stone. Wooden specimens are correspondingly rare; for example, of the 54 instruments recovered from Oruarangi only 2, a *pūtōrino* and a *nguru*, are rendered in wood (Furey 1996: 121–29). Here, as elsewhere, other classes of instrument that may have been present originally apparently did not survive in the archaeological context.

The recovery of a section of a *pūkāea* (wooden trumpet), from 'excavations' at Te Mata Hapuku Pā in 1935 appears to be a unique record of this class of instrument from a New Zealand archaeological site.

## Te Mata Hapuku (M37/22)

Te Mata Hapuku is a rectangular fortified pā located on the west side of Lake Forsyth (Wairewa) near its outlet, between the Kaitōrete barrier beach, at Birdlings flat, and Banks Peninsula (Fig. 1). The area surrounding Lake Forsyth and nearby Lake Ellesmere (Waihora) is traditionally an important focus for Māori settlement and economic activities. Recorded sites in the vicinity include pā, *kāika*, borrow pits, middens, ovens, *urupā*, storage pits and artefact findspots (Jacomb 1994: 17; Challis 1995: 47; Brailsford 1981: 150).

There is no recorded or published traditional or detailed archaeological information associated with Te Mata Hapuku. Edward Shortland visited the vicinity on 29 January 1844 and was welcomed by Tukupani, a chief, and two small families numbering ten persons (Shortland 1851: 245; Taylor 1950: 86). The first site record, compiled by Tony Fomison in 1957–58, describes a rectangular terrace-edge pā enclosed on three sides by a ditch-and-

# from Te Mata Hapuku Pā, Canterbury

bank earthwork and bounded on the fourth by a natural terrace-edge dropping to the lakeshore. The maximum dimensions appear to be approximately 200 x 75 m. Archaeological evidence visible within the pā at that time included 'shallow raised-rim and incipient raised-rim pits and along the lakeside evidence is provided by intermittent occupation layer in the eroded terrace edge' (Fomison n.d.).

From the available evidence it is difficult to suggest a date for the initial construction of the site. The presence of crockery and clay pipes in association with nephrite artifacts, however, is consistent with a late occupation.

Fortifications in Canterbury have been linked to historically attested conflicts and considered rare before the eighteenth century (Duff 1967: 125; Orchiston 1979: 179). Many have known association with defence against incursive musket raids of Te Rauparaha and allies in the early 1830s and internal Ngāi Tahu conflicts in the late 1820s (Challis 1995: 47–48; Evison 1993: 39–42, 51–63; Brailsford 1981: 177, 182–83; Duff 1967: 125–28). The terrace-edge location and long ditch-and-bank or 'walled' earthworks at Te Mata Hapuku lack defensive features (bastions, projecting traverses, baffled gateways) found on major Canterbury earthworks reinforced for defence against the threat of musket raids, such as Kaiapoi, Onawe, and Waiateruati (Trotter and McCulloch 1998: 104–5; Evison 1993: 51; Brailsford 1981: 177–78).

Given the large defended area (approximately 15,000 m<sup>2</sup>) and the variety of recorded sites in the vicinity, it is reasonable to suggest that Te Mata Hapuku functioned as a refuge for adjacent habitations, perhaps first in the late eighteenth century, but was abandoned during the unsettled events of the early nineteenth century when defensively stronger sites assumed the role of permanent or semi-permanent settlements. The presence of European artefacts and Shortland's observation in 1844 suggest that Te Mata Hapuku, because of its optimal location, was re-occupied after the early nineteenth century threats had passed.

David Teviotdale and Arthur Hornsey visited the site to 'dig' on December 6 and 7, 1935. Teviotdale's diary indicates a previously fossicked, shallow ash layer containing a few pounamu and other rough stone implements and European artefacts, but few midden.

'We motored to the entrance to Lake Forsyth and camped on the site of a Māori pā. A good deal of digging has now been done here and a fisherman told us the owner forbade digging but won't be here till Sunday. We dug all afternoon for nothing in a shallow deposit on shingle getting some rough tools. Late in the day Mr H got one half of a tētere. (In fact it was a wooden trumpet, *pūkāea*. He broke it badly but got most of the fragments. It was on a hut site perhaps a foot below the surface and had been burnt and turned to charcoal. The pā site is on

the edge of the lake with a steep high shingle bank next to the water. On the landside is a shallow ditch and low bank. Inside this area are several hollows resembling sunk huts. The deposit is very shallow and is mostly ashes on shingle with very little bone or shell. I found a small piece of greenstone that had been missed by other diggers and dug up a small piece of crockery about 6" from the surface. Mr H got a small fragment of greenstone and we saw some fragments of tobacco pipes... (Teviotdale 1935)

The following day Teviotdale and Hornsey were 'warned off' the site by the farm shepherd.

Today little of the earthworks is discernible; the site has been subdivided and partially leveled for the construction of holiday homes and a road.

## The Pūkāea

In 1959, Arthur Hornsey presented the partially repaired *pūkāea* to Canterbury Museum (accession number 163/59).

Generic descriptions of *pūkāea* vary in detail regarding length, ranging from 0.9 to 2.5 m, but agree generally on construction and form. They were made by splitting a piece of matai or totara wood longitudinally, sometimes into more than two longitudinal pieces, hollowing it out and then tightly binding the sections together, frequently with the aerial roots of kiekie (*Freycinetia banksii*), a climbing epiphyte (McLean 1996: 180; Buck 1950: 258–59). One end of the instrument has a mouthpiece (*kōngutu*), which is frequently carved, and the other is flared out to a diameter of 80 to 120mm, forming a bell-like shape (*whara*). One feature frequently referred to is an internal, flared tonsil-like arrangement (*tohe* or *pūtohe*) situated near the bell end, vaguely resembling the epiglottis in the interior of the human throat. Single, double and triple projections have been described (Buck 1950: 259). There is also an example in the British Museum with a transverse ridge. The rim of the bell is frequently shaped in a zigzag manner variously described as a mouth, an animal head or the petals of a flower (Andersen 1934: 287–88; Buck 1950: 258–59; Tregear 1904: 64–65; McLean 1996: 180–81). Two comparable examples of *pūkāea* in Cambridge University Museum have been confirmed as having been collected by Captain James Cook during his first or second voyage 1768–1775 (Shawcross 1970: 334–37; Kaeppler 1978: 184). Both examples are formed from a single conical wooden body, split longitudinally into two or more pieces, hollowed internally and then bound together. Dimensions of the larger example (22.435) are 178cm long with the internal diameter at the mouthpiece 14mm and the bell 60mm. The shorter example (22.436) is 53.3cm long with the diameter of the mouthpiece 15mm and the bell 67mm.

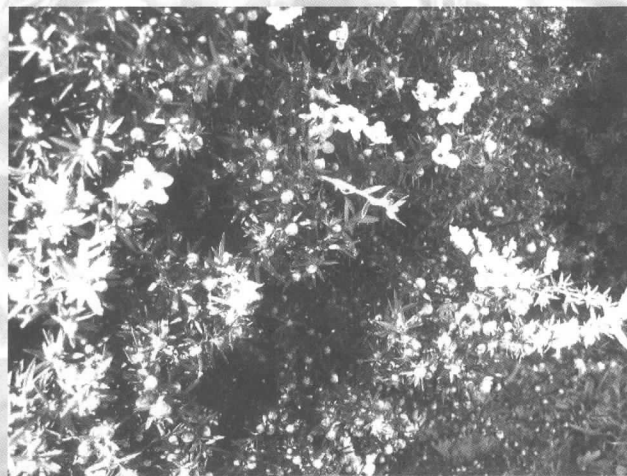
The nearly intact remaining half of the *pūkāea* from

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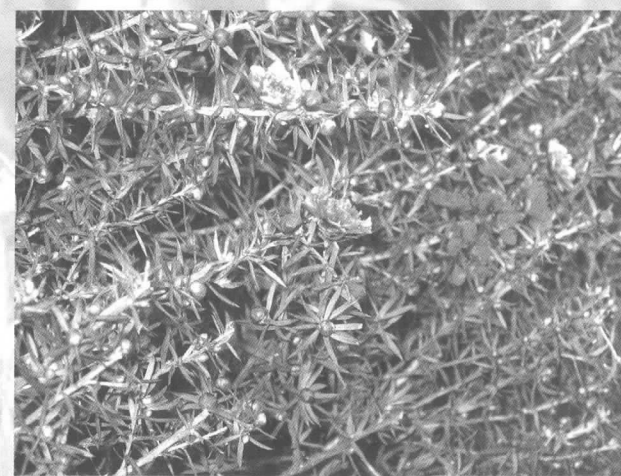


# Common shrub with a thousand uses

nā Rob Tipa



*Red mānuka flowers/ berries*  
A red flowering variety (*Leptospermum nichollsii*) created a sensation in the horticultural world when it was discovered near Kaiapoi in 1909. Nursery raised varieties now include a range of flower colours, some of which flower all year round.



*(Mānuka tops, horizontal)*  
A manuka shrub growing close to sea level on the Otago Peninsula. These fine feathery tips had a multitude of medicinal, domestic and practical uses for Ngāi Tahu and early settlers alike.



*(White mānuka in flower)*  
In the wild, mānuka flowers from October through to April, often in such profusion it may look as though the bush has a thin coating of snow.

Mānuka must be New Zealand's best known, most abundant and adaptable of shrubs. Every part of this hardy plant – from its aromatic leaves and durable timber to its tough roots – had a multitude of uses for early Māori.

Mānuka (*Leptospermum scoparium*) belongs to a genus of 28 species, mostly found in Australia. Its closest relative of the three species found in New Zealand is kanuka (*Leptospermum ericoides*). North of Auckland manuka is known as kahikatoa. To Captain James Cook and early settlers of this country it was christened "tea tree" for its qualities as a refreshing, spicy substitute for tea.

This highly adaptable plant is found throughout the country and thrives in a wide range of climatic extremes from sea level to 1000 metres of altitude. In coastal scrub it grows as a shrub of varying form and habit from a few centimetres high, up to four metres tall. Sometimes it develops into a shapely specimen tree with ascending, spreading branches up to eight metres tall.

Mānuka thrives in rich or poor soils, bone-dry hillsides or with its roots awash in a swamp or lake. It colonises rock ledges and clings precariously to cliffs. On wind-swept mountaintops it forms a stunted, prostrate cushion plant. It also grows in impenetrable thickets on sunny hillsides, an ideal nursery for new forest seedlings.

In the wild, mānuka flowers from October through to April, often in such profusion it may look as though the bush has a thin coating of snow. A red flowering variety (*Leptospermum nichollsii*) created a sensation in the horticultural world when it was discovered near Kaiapoi in 1909. Nursery raised varieties now include a range of flower colours, some of which flower all year round.

Seed capsules take a year to mature and are released when the five-valved capsule ruptures. Mānuka can also be grown by taking fine tip cuttings about 10cms long in January/February and planting them firmly in river sand.

The leaves, young shoots, flowers and seed all carry

a strongly aromatic fragrance, especially when crushed. Long before modern medicines were available, early Māori recognised dozens of medicinal properties of the fragrant mānuka. Brews made by boiling the leaves were used to treat colds and reduce fevers. Other bush remedies made from boiling the leaves, bark and gum were used to treat colic, coughing, inflamed breasts, scalds and burns. Preparations of the bark were also used as sedatives.

Chewing young shoots or various preparations made by boiling mānuka seed capsules or bark in water were used to treat dysentery and diarrhoea. Parts of the plant were commonly mixed with other plant extracts for countless other internal ailments of the kidney, liver and bladder.

Aromatic vapours from the boiled leaves were inhaled to relieve the pain of headaches, influenza or a bad cough. This method was also used to help those with breathing problems, such as blocked sinuses and hay fever, or more serious complaints like asthma and bronchitis.

Bathing parts of the body in hot liquid in which young shoots of mānuka had been boiled was reported to be good for rheumatism, lumbago and other aches and pains.

Historical records mention the use of a poultice of pounded manuka berries being applied to flesh wounds. The strongly astringent pulp dried the wound out and assisted healing.

Cook and other early visitors to these shores recognised mānuka's versatility when they discovered crushed leaves made a "good substitute" for tea with a "very agreeable bitter scent and flavour".

In the early days of settlement in Otago, pioneers smoked a blend of mānuka bark and dried tea leaves as a substitute for tobacco, but that may have had more to do with their desperate cravings than the quality of the product.

Mānuka bark made an excellent splint or field

dressing that could be wrapped and tied around broken bones and fractures and left in place until the bones set, much like modern plaster or fibreglass casts.

Pia mānuka or manna is an interesting by-product of mānuka. This is a sticky white substance with a sweet taste like flour and honey that crystallises and hardens around holes in the bark made by boring insects. This substance, largely made up of mannitol, has a gentle laxative effect, which makes it useful for treating children.

Historical records show the hot, dense smoke of a manuka fire was an old Māori cure to revive drowning victims, who were suspended over the fire until they coughed up the water in their stomach. The same treatment was given to anyone bitten by a katipo spider.

The smoke and heat of a mānuka fire was also effective in evicting vermin, such as lice, from clothing and bedding. Scientists have subsequently identified the active ingredient as leptospermone, a natural insecticide compound.

In recent years, science has also confirmed that honey from manuka flowers has antibiotic properties, but experts have not yet discovered the specific chemicals responsible. Mānuka honey is applied to a lint dressing and placed directly on the wound to counteract infection and speed the healing process. Mānuka or bush honey also fetches a premium in health food shops and export markets for its delicate flavour.

If mānuka sounds like the proverbial cure-all of the Māori medicine cabinet, its practical and domestic uses were just as varied.

Its red hardwood timber is strong, durable and often straight, which made it ideal for poles used in construction, roofing and fencing. Fine straight lengths were crafted into a formidable weapon in hand-to-hand combat: the taiaha, clubs, spears, tokotoko (walking staff) and handles for all sorts of garden tools, axes and adzes. The strong, stiff branches made a "first-class broom" for resourceful early settlers.

Hoe (paddles) to power the waka, (canoe) were often beautifully crafted from mānuka while thin stakes were lashed into place as free-draining floors or canoe decks. Even the bailer was often carved from a solid chunk of mānuka.

Stakes pushed into the sand and mud of a riverbank created fish traps to catch eels (pā tuna) and lampreys (pā kanakana). The racks for drying eels were often made from manuka poles. Finer branches were skilfully woven into eel pots and long tapered lengths were used as fishing rods.

Even the roots of the mānuka were useful. Fishing hooks crafted from the natural crooks of the root were "strong enough to hold a whale" and were used to catch sharks.

Mānuka brush was readily available as windbreaks to shelter delicate garden crops. When mata (whitebait) were running on the West Coast, Poutini Māori improvised a net from the dense foliage of a large branch.

Mānuka had countless domestic uses as well, ranging from needles and hair combs to eating bowls.

Then there is the most obvious use of all; mānuka is famous for the fierce, hot, clean-burning fire it produces on a cold night. Is it any wonder the manuka/kahikatoa was held in such respect throughout New Zealand?

As an old Māori proverb puts it: "He iti kahikatoa pakaru rikiriki te totara – By means of (small hardwood wedges of) kahikatoa, the great totara is split into small pieces."

For more information on this versatile plant try the main sources for this article:

*Māori Healing and Herbal*, Murdoch Riley (Viking Sevensseas NZ Ltd.)

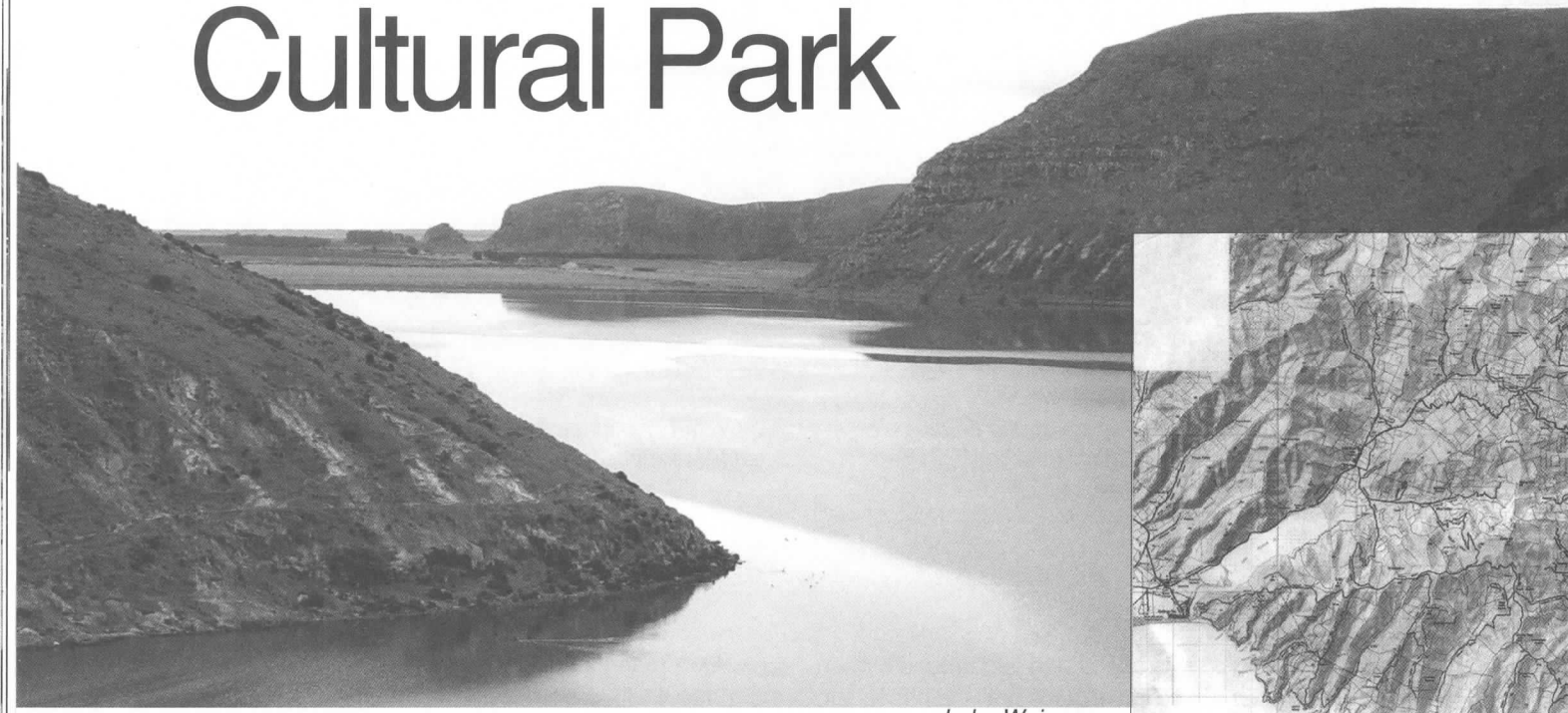
*The Native Trees of New Zealand*, J. T. Salmon (Reed Methuen Publishers Ltd.)

*Gardening With New Zealand plants, shrubs and trees*, Fisher, Satchell and Watkins (Collins)

*Traditional Lifeways of the Southern Māori*, James Herries Beattie (University of Otago Press) ▀



# Wairewa Mahinga Kai Cultural Park



Lake Waiwera  
Inset: Wairewa catchment, 11000 hectares

Ko te Upoko o Tahumatā te mauka  
Ko Ōkana te awa  
Ko Wairewa te roto  
*Tahumatā is the mountain*  
*Ōkana is the river*  
*Wairewa is the lake*  
Ko Uruao te waka, Ko Rakaihautū te tangata tuatahi,  
Ko Te Pātaka o Rakaihautū te whenua nei.

According to tradition a great canoe arrived out of the mists of time to the shores of Te Waipounamu. The name of this waka was the Uruao and its captain was Rakaihautū. Rakaihautū brought with him his people, the Waitaha and so the first people arrived and lit the home fires of occupation here in Te Waipounamu.

Shortly after his arrival Rakaihautū decided to create a more liveable landscape for those that were to follow. So with his great digging stick, his ko, Rakaihautū carved out the great lakes breathing life into the new land. He completed his work here on the Banks Peninsula with two Lakes Te Waihora or Lake Ellesmere and Te Roto o Wairewa or Lake Forsyth. Although Rakaihautū was a demi-god he was not above admiring his own handy work and when he surveyed the magnificence of his artistic endeavours here on Banks Peninsula the beauty overwhelmed him and he decided to stay. So he took up his great digging stick for the last time and went into the hills above Akaroa Harbour and drove the ko deep into the ground where it turned into Tuhiraki or as some know it Mt Bossu and if you look along the ridgeline on the west side of Akaroa Harbour you will see that Tuhiraki rests there still. Mai Rano, it has always been that way.

As a testament to the work of Rakaihautū and in recognition of the abundance and variety of kai or food that was found here until quite recently, the people named the area Te Pātaka o Rakaihautū, or the great food storage

house of Rakaihautū. These food sources are known to Ngāi Tahu as mahinga kai. The words mahinga kai literally mean to work the food. This includes all the traditional systems, processes, rules and regulations used to manage the sustainability and protection of the valuable indigenous resource. Mahinga kai encompasses the forests including the plants used for weaving and medicinal purposes, the birds, the inhabitants of the rivers and lakes and of course kai moana, the foods of the sea.

## Wairewa Mahinga Kai Cultural Park

Wairewa Rūnanga has identified the rehabilitation of Te Roto o Wairewa/Lake Forsyth and mahinga kai species as the priority environmental, cultural, spiritual and economic issue within their area. The goal is to establish a Mahinga Kai Cultural Park (Vision Ngāi Tahu 2025) in the area centred on the lake. There is a variety of agencies and stakeholders involved in this project. The Wairewa Mahinga Kai Cultural Park will be implemented and promoted as a possible management alternative in the heavily modified Wairewa area. It aims to change the primary direction of focus for the area away from intensive land use alone, towards environmental enhancement and ecosystem rehabilitation in parallel with the productive sector. This desire and aspiration is encapsulated in a whakataukī composed by a member of the Wairewa Rūnanga:

Ka hāhā te tuna ki te roto  
Ka hāhā te reo ki te kāika  
Ka hāhā te takata ki te whenua

This whakataukī can be translated two ways. Firstly, if the lake is full of tuna and the houses full of our language, the people will be well. However, if there is no eel and no

language, the people will suffer.

Although Ngāi Tahu first proposed the Mahinga Kai Cultural Park concept in their 2025 vision statement in 2001, it had an important historical context. In 1868 Ngāi Tahu were awarded, the 'Fenton Reserves' by Judge Fenton, Chief Judge of the Māori Land Court. These reserves were meant to

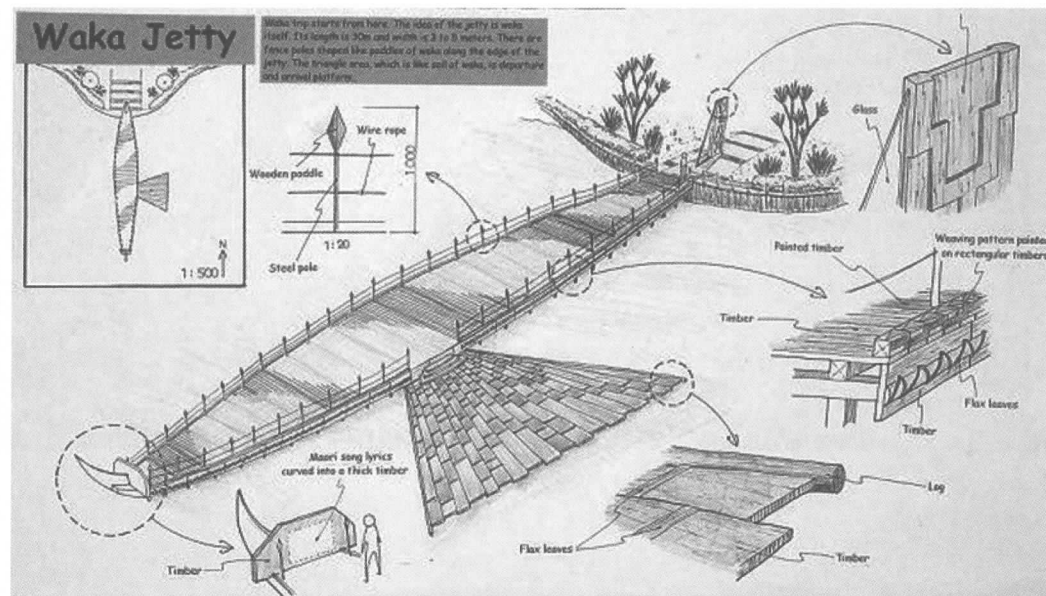
provide access for Ngāi Tahu to important waterways so the iwi could continue to exercise the traditions of mahinga kai. However, the original reserves have since been severely degraded due to drainage, pollution and natural watercourse changes, thus reducing their value as mahinga kai/ food gathering areas

Traditionally Wairewa was regarded as, 'the central food basket of Ngāi Tahu in the Canterbury region...' (Tau et al., 1990) and the area of Banks Peninsula was known as 'Te Pātaka o Rakaihautū' or the storehouse of Rakaihautū. The variety and quantity of bird life was astonishing. Early European settlers reported that the dawn chorus was so loud it was impossible to sleep-in. There are reports of flocks of kererū in their thousands, migrating from as far away as the West Coast in the beginning of May to feed on the matai, kahikatea and miro berry. In some seasons so many kereru visited the Horomaka that the sky was darkened by their presence. Giant forests towered over the edges of the lake and around the surrounding hills. Wairewa was an excellent area to permanently settle. This is supported by the following extract by Te Awhina Arahanga, Māori Heritage Advisor, Pouarahi Te Waipounamu, and New Zealand Historic Places Trust:

## Wairewa - Beautifully Utilitarian

"Within easy walking distance of Ngā Pā o Mako, Birdlings Flat and the shores of Lake Forsyth, the remnants of densely concentrated settlements remain. The stories within the land are easily exposed by black cultural soils, heated rock, shallow pits, terracing, fortification lines, midden layers, kumara pits, taonga/artefacts, and kōiwi, all ample evidence that not only the people of Tahu lived there but also Māmoe and Waitaha. It is generally understood that at least six pā sites existed at one time or another in this region. The traditional and archaeological records speak of village-like communities, and with evidence like this, it is very difficult to debate the contrary.

The geography of the land provides ample reason as to why these settlements occurred. The hills, which surround the area, not only provided shelter from the North West wind but from the cold Southerly fronts from the



Antarctic and southern Pacific Ocean. Thus microclimates are able to exist, resulting in an abundance of vegetation and bird life, including the extinct weka, adze bill, and various species of moa. The vegetation in the valleys included indigenous and native bush. Substantial timbers such as kauri and tōtara existed, and the binding qualities of harakeke and pingao were easily obtained and utilised in building material for housing and waka.

The volcanic nature of Wairewa also adds wealth, as it provides numerous caves and geological specimens. These specimens include types used in homeopathic remedies, and traditional art forms. The lake, river, streams and ocean provided large quantities of water-based resources, which range from species of mollusc, bird and fish to marine mammals including sperm and humpback whales. The close access to the sea and high cliff faces also provided perfect conditions for marine birds, including sooty shearwater, grey-faced petrel and muttonbird. These species added to the already existing extensive food supply."

Since the more recent European settlement of Wairewa, forest clearance, wetland drainage, pest and weed incursion, and the increasing intensification of land use have led to major impacts on the indigenous environment and its function. Flow-on effects from changes to the terrestrial environment, to the aquatic environment, or direct impacts on lacustrine systems, have resulted in widespread degradation of the whole catchment.

Wairewa Rūnanga has begun a project that we hope will help change this situation for the benefit of all. We are trying to achieve this outcome through the implementation of a Mahinga Kai Cultural Park centred on Te Roto o Wairewa. To address the water quality of the lake it is essential to take into account the whole catchment.

A Mahinga Kai Cultural Park is fundamentally an area of land, and/or water, managed for the primary, although not exclusive, purpose of rehabilitating the environment, traditional food gathering and innovative economic initiatives that involve the use of indigenous plants. This work has three main components:

**Cultural:** This area is concerned with the  
...Cont. on page 45



# Rakiura Tītī Islands

nā Michael Skerrett

Pupuritia ngā taonga a ngā tupuna kia mau te tītī mō ake tonu atu

*Hold fast to the treasures of our ancestors and keep the tītī forever*

Tītī are without question a taonga of our ancestors. Tītī, like pounamu are a taonga that can only be sourced from Te Waipounamu. Pounamu is part of what makes Ngāi Tahu whānui distinct, as an iwi, however, tītī, are what makes Rakiura Māori distinct within the iwi. The annual harvest of tītī from the islands adjacent to Rakiura has sustained our people in both the physical and spiritual realms for many generations.

Rakiura Māori continue to harvest tītī in accordance with the tikanga established by our tūpuna. It is thought that the customary rights of Rakiura Māori to take tītī are unique. It is perhaps the only example whereby indigenous peoples have been able to maintain an exclusive right to utilise the resource (tītī) and to access the land on which they are found (Tītī Islands).

However, for over 150 years the ownership of the Tītī Islands was in the hands of the Crown and, for nearly 90 years the Crown has had the ultimate say in most management decisions affecting the tītī islands. While this arrangement did protect the customary rights of Rakiura Māori it has also limited the ability of Rakiura Māori to exercise rangatiratanga in respect of those lands and rights.

## Changing times

In 1983, the tītī islands known as the “beneficial tītī islands” were deemed to be Māori Freehold Land<sup>2</sup> and were vested in those persons entitled to succeed to the original owners of those islands as determined by the Māori Land Court. Notwithstanding the change of ownership, the management of the beneficial islands remains ultimately under Crown stewardship and is governed by the Tītī (Muttonbird) Islands Regulations 1978.

In 1998, as a result of the Ngāi Tahu Deed of

Settlement 1997 (the Deed), the ownership of the Rakiura Tītī Islands (formerly the *Crown Tītī Islands*) was transferred from the Crown to Te Rūnanga o Ngāi Tahu.<sup>3</sup> While the ownership of the land is now with the iwi, the Deed contained a number of provisions that provide a framework for Rakiura Māori to once again exercise rangatiratanga over the Rakiura Tītī Islands.

The new regime envisaged by the Deed has provided Rakiura Māori with some very exciting opportunities and also some awesome challenges. The islands are to be controlled and managed by an administering body (made up of ten Rakiura Māori):

“as if they were a nature reserve” **subject to** the customary rights of Rakiura Māori to take tītī on a sustainable basis **provided that** those customary rights are not in anyway adversely affected by the new management regime.

These provisions are sometimes misunderstood. It is important to be clear that the islands are **not** nature reserves and that the rights to take tītī remain paramount. The key reason for bringing the islands within the provisions of the Reserves Act 1977 is that this Act provides a mechanism for delegating significant levels of power and authority to Rakiura Māori.

Rakiura Māori now have a form of delegated authority that allows them to exercise rangatiratanga over the Rakiura Tītī Islands via an administering body. The Administering Body has a constitution that governs its activities and provides the internal mechanisms to ensure the members of the administering body remain accountable to Rakiura Māori.

The Administering Body was also given the power to develop and enforce by-laws that will regulate activities on the Rakiura Tītī Islands. This was very important for Rakiura Māori as the regulations that have governed birding on the tītī islands since 1912 have many shortcomings.

The last of the major management tools at the disposal of Rakiura Māori is the ability to write a management plan for the Rakiura Tītī Islands.

## Progress to Date

The Rakiura Tītī Islands Administering Body was established in 1999 and the initial members were appointed for a term of 5 years. In October 2002 the administering body, in consultation with Rakiura Māori, completed the very important task of preparing a constitution and draft bylaws. These have been approved by Te Rūnanga o Ngāi Tahu and are now in the hands of the Minister of Conservation awaiting final approval. It is anticipated that the by-laws will be gazetted in the next month or so and will be in force before the 2005 birding season.

This will mark one of the most significant events in the history of Ngāi Tahu as an iwi and Rakiura Māori as the kaitiaki of the tītī. The occasion could be compared to the return of pounamu to Ngāi Tahu ownership, only better. From the date at which the by-laws come into force Rakiura Māori, through the administering body, will once again govern both the land and the rights to take tītī from the Rakiura Tītī Islands.<sup>4</sup>

## Next major task – a management plan

The next major task for the administering body is to prepare a management plan for the Rakiura Tītī Islands. This is a major undertaking for both the Administering Body and for Rakiura Māori.

One of the most exciting aspects of the process is that it will be an opportunity for Rakiura Māori to fully articulate how they intend to exercise kaitiakitanga with respect to these taonga. It is anticipated that this will be a unique plan and that the administering body will be given direction and guidance on the ways in which the islands are to be managed. It is hoped that the process can be completed in or around November 2006.

There are four major milestones:

- Agreement on the Terms of Reference – September 2004
- Completion of the Initial Draft of the Plan – February 2005
- Notification of the Plan – September 2005
- Plan Published November 2006

The Administering Body is very aware that the management plan will not be a success unless Rakiura Māori, and in particular those who bird on the Rakiura Tītī Islands, are fully engaged in the preparation and implementation of this management plan.

The first step is to consult with Rakiura Māori on the terms of reference for the plan. The date for the first hui is July 3<sup>rd</sup> 2004 at the Invercargill Workingmen's Club, 154 Esk Street Invercargill, at 1pm.

The administering body acknowledges the importance of the consultation process, and the need for inclusiveness in the development of the plan, and urges all Rakiura Māori to make an effort to participate.

It is important to acknowledge the role that the Department of Conservation (DoC) has played in supporting but not directing the process. From the time of the settlement, DoC has made every effort to assist in the smooth transition of ownership and management of the islands.

*Michael Skerrett is a member of the Rakiura Tītī Islands Administering Body as well as the Rakiura Tītī Committee. He is an active birder on Taukihepa (a beneficial island), the Te Rūnanga o Ngāi Tahu representative for Te Rūnaka o Waihōpai, specialises in RMA matters in his employment with Te Ao Mārama Inc and is a member of Te Kaitiaki Rōpū o Murihiku (an advisory group for DoC)*

<sup>1</sup> Rakiura Māori is defined as a person who is a member of either the Ngāi Tahu or Ngāti Māmoe tribe and is a descendant of the original Māori owners of Rakiura (Stewart Island).

<sup>2</sup> s.6 Māori Purposes Act 1983

<sup>3</sup> In 1983, some of the tītī islands known collectively as the *beneficial islands*, were deemed to be Māori freehold land and returned to the ownership of the people entitled to succeed to the original owners of those islands.

<sup>4</sup> Please note, the beneficial islands will continue to be managed under the Tītī (Muttonbird) Islands Regulations 1978 and will not be affected by the proposed by-laws or the management plan. ▀



# Marine Lab Experience

# – Key Largo, Florida

nā Leon Fife

Due to the mahi undertaken by Kāi Tahu ki Otago Ltd (the Resource Management Consultancy owned by the four Papatipu Rūnanga of Otago), an opportunity arose for a science teacher of Ngāi Tahu descent in Te Waipounamu to attend a workshop on an 'Introduction to Coastal Marine Ecology of the Florida Keys' being run in Key Largo, Florida USA from 24 – 30 July 2003. Leon Fife was the successful applicant and has provided us with an account of his trip.

In July 2003 I was fortunate to be selected to attend a marine science workshop in Florida, USA. The workshop is an annual event that is held by an American organisation called the Marine Resource and Development Foundation (MRDF). MRDF is a non-profit organisation that is heavily involved in marine research and the provision of educational programmes for primary and secondary students.

MRDF was founded in the 1970s by a world-renowned American oceanographer, Ian Koblick. Ian spends a lot of time in New Zealand and has established close links with Kāi Tahu ki Otago Ltd. It is through this association that Ngāi Tahu were offered a sponsored place at and travel to the Marine Lab workshop.

MRDF have two educational facilities. The first is *Marine Lab*, which is situated in Key Largo, Florida; over 5000 primary and secondary students go through this programme every year. The other venture is the *Tugaloo Environmental Education Center (TEEC)* in the woodlands of South Carolina. The aim of TEEC is to provide students with learning experiences that enable them to, "develop ecological respect and understand the diversity and interconnectedness of nature and culture". Within this programme students undertake cultural, geographical and ecological studies using a Cherokee Indian context.

Ian Koblick believes that there is an opportunity for Ngāi Tahu to establish a similar programme here in New Zealand using the TEEC and Marine Lab experiences as potential "blue prints". He has asked me to discuss with Ngāi Tahu Development the feasibility of a similar programme operating in New Zealand, and that I will certainly do.

So, what did I experience on my trip?

MRDF have a 2-hectare site adjacent to a tranquil

lagoon at Key Largo, which can accommodate up to 120 students at any one time. Key Largo is 80km south of Miami and is picture post card-like with palm trees, golden sands and amazing weather. The temperature was always in the high 30s and all I can say is thank goodness for air conditioning.

I had a couple of days before the workshop started, so I decided to explore my new surroundings. I set off on foot and it didn't take long to work out why I was the only person silly enough to be walking around during the day – it was so hot and humid that I quickly took on the appearance of a drowned rat due to excess perspiration. I decided the only way to cool down was to go for a swim and so into the lagoon I went. The trouble was that the sea temperature was 30 degrees and it was like getting into a warm bath – so much for cooling down!

The workshop started with a pre-test, which involved a series of questions on the ecology of the nearby coral reefs and the mangrove swamps. I scored well and the other teachers were impressed by the fact that this Kiwi seemingly knew more about the local ecology than they did! I didn't tell them that prior to the workshop I had sat in on a number of the high school sessions and therefore had already been exposed to a lot of the information covered in the test. When the other teachers asked me how I knew so much about Florida I replied that, "Kiwis know everything!"

The workshop was quite demanding in terms of how much was covered each day. After breakfast we set off on the first of our two field trips for the day and would get back in time for dinner at 6.00pm. After dinner we had lectures and laboratory sessions and if we were lucky we would be finished by around 10.00pm.

All of the field trips involved snorkelling and for a person who has been afraid to go into the sea since seeing the movie *Jaws*, I found this part of the workshop quite daunting. While at no time did I feel completely safe in the water (even though the last shark fatality in Florida was in 1930 – I checked!), I did get a lot out of my underwater experiences. I saw some amazing sights including: sharks, sea turtles, a huge eagle ray (I lost all control of my bodily functions when I looked up to see this thing swimming towards me) and the superb colours

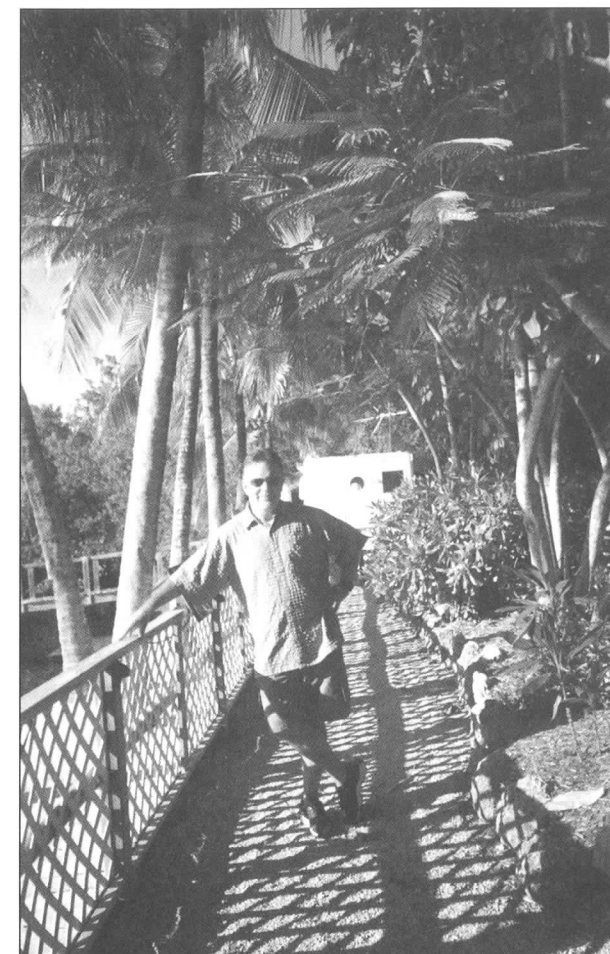
of the coral reefs. The fish that gave me the creeps the most were the barracuda. Anyone who has seen the movie, *Finding Nemo* will understand this – they seem to hover in the water and watch everything you do. The biggest were well over 2 metres long and the instructors were quick to tell stories of barracuda creating all sorts of problems for divers including loss of fingers and other body bits!

We did several dives in the mangrove swamps as well as out at the reefs. I was once again, amazed by the colours and the diversity of life forms on show. On one occasion we came across a goliath grouper measuring over 2 metres in length. It was as big as the All Black front row and I couldn't stop thinking about how many grouper steaks this huge beast could provide. It was on one of the mangrove dives that I thought I would be a bit of a show off and pick up a jellyfish from the bottom of the swamp to bring to the surface. As soon as I touched it I felt as if a million needles were being stabbed into my skin. What was even worse was that everybody else within 20 metres of me was also stung because the jellyfish release hundreds of needle-like structures into the water when they are disturbed. I wasn't a very popular person that day.

The seven days of the workshop went quickly and I was soon saying goodbye to my American colleagues, who by the way reported that they have exactly the same problems as teachers here in New Zealand – they are over-worked and under-paid! One of the teachers told me that if she was having difficulties with a student at her school all she had to do was push a button and two burly security guards would turn up to escort the offender away, in hand cuffs if necessary!

The workshop was a once in a lifetime experience and I will be forever grateful to Ian Koblick from MRDF and Ngāi Tahu Development for making it all possible. The people at MRDF went out of their way to make me feel welcome and the American teachers were great to work with.

If Ngāi Tahu ever decides to send a group of students to Marine Lab, I know of a suitably qualified biology teacher who would be very keen to accompany them, although he might have to take his wife with him



Leon at Key Largo

next time, as she didn't appreciate having to look after three children by herself this time around! Thanks again for this opportunity.

*The Ngāi Tahu Development Education Team would like to acknowledge the following individuals who made this experience possible:*

*Ian Koblick Marine Lab, Key Largo, Florida  
Robyn Meehan and Edward Ellison, Kāi Tahu ki Otago  
Araiteuru Combined Rūnanga* ■



# Te Pātaka

Kia ora anō koutou e rau rakatira mā, koutou katoa e noho ana i tō tātou moutere ātaahua o Te Waipounamu, tae atu ki a koutou e noho tawhiti ana i te wā kāika, kei Te Ika-ā-Māui, whakawhiti atu ki Wharekauri, ki tāwāhi hoki – nāia anō he pitopito kōrero nō kā pukapuka o Te Hū o Moho hai whakanui i te āheitaka o tō tātou iwi ki te whakarakatira anō i tō tātou reo Māori, kia noho ai hai reo kōrero, hai reo ora kai waekanui i a tātou.

*To all of you out there in this beautiful Island of ours not to mention those of you in the North Island, the Chatham Islands and overseas, here again are some small excerpts from our 2<sup>nd</sup> and 3<sup>rd</sup> volumes of Te Hū o Moho, aimed at increasing our tribe's ability to make great our language once more, as a spoken language and a living language amongst us all.*

## Mahi tatau - Counting

When it comes to counting in Māori our tūpuna must have been thinking 'ease and practicality', because, well the Māori counting system just makes sense! Now we all know you can't go very far without having to count. When we know how to count we open ourselves up to a whole new range of structures like, saying how many things there are or how many things you want or saying endearing things to your loved one like, 'hey baby, I love you whā times' – okay, perhaps that one doesn't crack it.

Here is how we count from one to ten in Māori:

1	Tahi	6	Ono
2	Rua	7	Whitu
3	Toru	8	Waru
4	Whā	9	Iwa
5	Rima	10	Tekau

Māori use the decimal counting system which means there are no *new* words beyond ten; like eleven, or thirteen in English. In Māori we simply say ten and one, or ten and three. We use 'mā' to add the second number, for example to say twelve we say:

12	Ten <i>and</i> two	Tekau mā rua
16	Ten <i>and</i> six	Tekau mā ono
19	Ten <i>and</i> nine	Tekau mā iwa

For twenty we say: two tens = rua tekau, and use *mā* again to add another number. So for twenty-five we say:

25	Two tens <i>and</i> five	Rua tekau mā rima
34	Three tens <i>and</i> four	Toru tekau mā whā

There are an endless number of things you can practice counting on to get the hang of things, but if you're already past that point and are now completely hōhā with the numbers of sheep you've counted while trying to get to sleep ... you may want to try putting numbers in to a question like 'how many'. This is where we start to get slightly more complicated, as there are three ways of asking how many things there are in Māori.

The base question word is 'hia' and the prefix will be dependent on what it is you are asking about.

For *people* we use the prefix 'toko' so the question for how many people, is 'tokohia'?

For ordinary *things* we use 'e' so the question for how many things, is 'e hia'?

# Kōrero

nā Hana O'Regan

And to ask how many *things a person wants* we use the prefix 'kia', to become 'kia hia'?

The question word will be followed by, 'kā' or one of the 'T' class group, and then the *thing* you are counting. Here's an example:

AROMAUĪ Prefix	KUPU PĀTAI Question word	RÖPŪ 'T' 'T' class group	KUPU IKOA Pronoun, name
Toko-	hia	ō	tuākana?
E	hia	kā	pukapuka?
Kia	hia	kā	āporo?

- 1: How many older sisters do you have?
- 2: How many books are there?
- 3: How many apples do you want?

As you can see the word order for all three types of questions is the same, you just need to remember the rule:

*Toko* for people  
*E* for things, and  
*Kia* for things you want

Here are a couple of exercises to practise these first few structures...we'll start with the easy ones...

1. Translate the following numbers into Māori, writing them out in full.
  1. Fifteen
  2. Thirty nine
  3. Sixty eight
  4. Seventy seven
  5. Twenty one
  6. Eighty four
  7. Eleven
  9. Fifty one
  10. Forty three

2. Now try translating the following sentences using the structure above

1. How many brothers do you have (of a girl)?
2. How many sisters do you have (of a boy)?
3. How many children are there?
4. How many dogs are there?
5. How many hands do you have? (not a trick question people!)
6. How many chairs are there?

You will have noticed that we always ask a 'how many' question in plural using 'kō' or one of the other plural possessives. That's because if we used the singular we would be saying, "How many the chair do you have". So remember to always ask in the plural.

Okay, now to the answering! There are a few more rules we have to learn here. We only use the prefixes, 'toko, e, with numbers between *rua* and *iwa*. Yes that's right oh clever ones, between two and nine.

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If the answer is one, no matter what subject we are referring to, we use the word *Kotahi*. For 10, we simply say *tekau*. And if you are an extremely sad honey bunny and someone asks you how many friends you have and you have to say none...you fight the tears back, and then say... *Kore kau*. *Kore* means zero, nothing, zip – and we add the *kau* to emphasize the fact that there is none.

The rule for answering most questions in Māori is that the structure of the answer is *nearly always* the same as the question. This also applies for 'how many'? questions. We replace the base question word 'hia' with the number, or if the answer is one or ten, we replace both the prefix and hia with the number. So to say:

I have five brothers (of a girl) you would say  
*Tokorima ōku tukāne*

To say I have no brothers  
*Kāhore kau ōku tukāne*

Here are two dogs  
*E rua kā kurī*

I want ten apples please  
*Kia tekau koa kā āporo*

And here's how these sentences look when we break them down:

AROMAUĪ prefix	RŌPŪ 'T' 'T' class group	KUPU PĀTAI Question word	KUPU IKOA Pronoun, name
Toko-	Rima	ōku	tukāne
	Kāhore kau	ōku	tukāne
E	Rua	kā	kurī
Kia	tekau (koa)	kā	āporo?

I know you are all just itching to give these a go, so I won't keep you in anticipation any longer.

3. Translate the following questions and answers:
1. How many shirts are there?
  2. There are three shirts.
  3. How many toilets are there?
  4. There are two toilets.
  5. How many boys are there?
  6. There are no boys.
  7. How many toys do you want? (The word for toy is *kaupeka*).
  8. I want four toys.

Ka pai rā koutou. I don't want to overload you too much all at once so I'll leave the next challenge for the next installment of *Te Pātaka Kōrero* where we can look at asking and answering how much something costs and extending our knowledge of numbers beyond a hundred! ▀

Kā Whakautu – The Answers

- |                        |                         |                        |  |    |  |
|------------------------|-------------------------|------------------------|--|----|--|
| 1.                     |                         | 2.                     |  | 3. |  |
| 1. Tekau mā rima       | 1. Tokohia ō tukāne?    | 1. E hia kā kokomo?    |  |    |  |
| 2. Toru tekau mā iwa   | 2. Tokohia ō tuāhine?   | 2. E toru kā kokomo.   |  |    |  |
| 3. Ono tekau mā whitu  | 3. Tokohia kā tamariki? | 3. E hia kā wharepaku? |  |    |  |
| 4. Whitu tekau mā tahi | 4. E hia kā kurī?       | 4. E rua kā wharepaku  |  |    |  |
| 5. Rua tekau mā tahi   | 5. E hia ō rīkarika?    | 5. Tokohia kā tama?    |  |    |  |
| 6. Waru tekau mā whā   | 6. E hia kā tūru?       | 6. Kāhore kau kā tama  |  |    |  |
| 7. Tekau mā tahi       |                         | 7. Kia hia kā kaupeka? |  |    |  |
| 9. Rima tekau mā tahi  |                         | 8. Kia whā kā kaupeka  |  |    |  |
| 10. Whā tekau mā toru  |                         |                        |  |    |  |

# Healthy Hearts, Healthy Lifestyle

Recent figures from the Department of Health show that Māori life expectancy is still nine years less than non-Māori. While the media continues to bombard us with information that promotes the negative aspects of Māori health and lifestyles, it does not reflect what is being done to change this.

A cardiac education programme is being held at Rehua Marae, facilitated by Elsa Kipa-Tuck, Marilyn Farrell, and clinical nurse specialists from Christchurch Hospital's Cardio-Respiratory Outreach along with cardiologist Professor Hamid Ikram.

The programme includes an exercise component that is flexible to suit individuals' fitness levels, mobility and cardio-respiratory condition. An interactive and informal session is delivered by the team in a marae-based environment. Providing a safe forum for patients and their whānau to extend their knowledge and ask questions is an important aim. "When in hospital, people are too busy being whānau/patients to ask questions. Consultants speak a different language that is complex for whānau and they don't seek clarification", says Professor Ikram.

Elsa Kipa-Tuck Health worker comments, "We are very excited to be offering a programme where whānau understanding and learning enables potential benefits. It's all about empowering people with information and helping them to be confident to ask the right questions whilst in the hospital system."

Cardio-Respiratory Outreach believes the cardiac education programme is delivered in a creative way by Māori health workers and other health professionals. It complements the strategies aimed at addressing Māori health disparities and promotes 'by Māori for Māori' and 'creation of a supportive environment' so people find it easier to relate to health professionals.

The education session includes a talk led by Professor Ikram along with other guest speakers on topics such as: heart failure; medications and treatment options including rongoa and its benefits; heart surgery; alcohol

and smoking and the heart; and the complex world of diet and nutrition.

Professor Ikram believes that New Zealanders do not clearly appreciate the nutritional values of food and fail to recognise there is an epidemic of obesity in our country. He acknowledges there is a lot of work to do, to help people come on board and make positive lifestyle changes. "Another issue standing in the way of progress, is those people who believe that whatever health issues their parents may have had, they will inevitably be afflicted with the same and that there is no way to avoid your genes." This is simply not true. Information is a key to changing to a healthy lifestyle and this can be achieved by empowering the whole whānau.

The marae-based cardiac education programme works because behind the scenes kaumātua and recognised Māori community health leaders support the hospital based team, as do other Māori health workers and volunteer whānau.

Community networks and support are essential for participants and their whānau, who are directly affected too. They may be experiencing stress and discomfort from coming to terms with health changes. It is not just the health situation of the individual that is important. There are Māori community health providers and advocacy services that can support whānau while they come to terms with their loved ones', health needs and situation. Marilyn and Elsa are able to liaise between these providers and whānau.

It is Cardio Respiratory Outreach's aim to create awareness of the positive benefits of healthy hearts and healthy lifestyle. This includes raising the awareness of heart disease and disseminating information that helps whānau better understand how to treat and prevent heart disease in their families and communities.

If you would like more information about the cardiac education sessions or Cardio Respiratory Outreach please contact Elsa Kipa-Tuck or Marilyn Farrell on 03 364-0167, ext 88795. ▀



# Ngāi Tahu Artists Residency Otago Polytechnic School of Art

nā Suzanne Ellison



Simon Kaan

Simon Kaan, Kirsten Kemp, Louise Potiki Bryant – what do these people have in common? Aside from being Ngāi Tahu emerging artists, they have also been recipients of the Ngāi Tahu Artists in Residency award at the Otago Polytechnic School of Art.

The residency was established in, 2000 by Moana Tipa, Alva Kapa and the then Head of School, Rob Garrett. It was originally initiated to provide up-and-coming Ngāi Tahu artists with the opportunity to further explore their respective mediums, develop a new body of work and strengthen their links with the Araiteuru whānau and papatipu rūnanga. Another aim was for Ngāi Tahu Development and the School of Art to build closer links.

Bridie Lonie, lecturer in Theory and History of Art, aptly states, "The kaupapa of the residency has meant that its recipients make art which helps us understand the richness and complexity of Ngāi Tahu identity and its place in this region and this country. Their artworks have been rich, beautiful, evocative, moving, historically enlightening and challenging."

The residency has seen a broad array of work ranging from traditional practices to performance and sound-based works, which has allowed it to connect with the broadest possible audiences. Simon Kaan for instance experimented with etching technique, producing a final exhibition and series of public workshops. Kirsten Kemp used the medium of textiles to explore personal family stories and the link with whakapapa. Dance and performance by Louise Potiki Bryant created the platform for a recital of the destruction of Araiteuru Marae by capturing the thoughts and recollections of local people involved intimately with it during its life.

Support from Creative New Zealand, the Mana o Aupōpori Trust, Ngāi Tahu Development and the whānau of Alva Kapa ensures that artists selected for this residency

are financially supported to focus solely on their work during the 8–10 week period. With the three residencies to date, it is growing from strength to strength and as the Head of School, Donald Fitzpatrick, says, "I believe that despite the enormous success already established by the programme, that we have barely scratched the surface in terms of the potential of the residency".

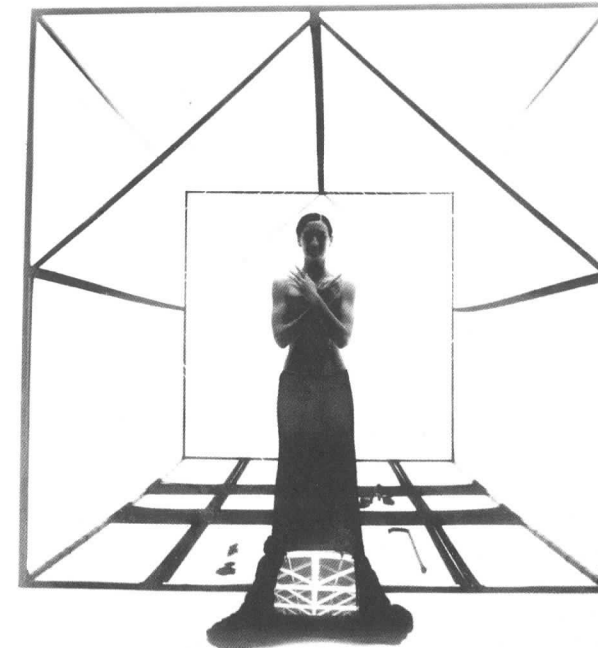
## The Otago Polytechnic School of Art and Ngāi Tahu Development welcome applications for this residency in 2004.

Ngā Rūnanga o Arai te Uru and Artists at Work, the Otago Polytechnic School of Art residency programme, invite expressions of interest from Ngāi Tahu visual artists to apply for a 4-6 week artist residency in Dunedin.

The residency aims to support the development of Ngāi Tahu artists, strengthen their connection to iwi and increase the visibility of Ngāi Tahu arts. This will be the fourth Ngāi Tahu residency within the School of Art.

Simon Kaan was selected as the foundation resident in the Nohoaka Toi Kāi Tahu: Kāi Tahu Artist Residency. Kirsten Kemp was the 2002 Ngāi Tahu Artist in residence. With Louise Potiki-Bryant the third recipient during 2003. All residencies focused on the development of new work exploring cultural references, mentoring Māori students within the art school, and presenting at least one public talk and an exhibition of their work.

It would be expected that the artist produce new work during the residency with the possibility of a publication being created, to document the project. A scholarship (research grant), studio, and assistance with material costs and technical needs would be supplied. While an exhibition is not required a public talk will be expected from the artist.



Whakaruruhau – he mihi ki Araiteuru. An installation and performance by Louise Potiki Bryant

## Proposals

Expressions of interest should include a project proposal, CV and a small selection of reproductions of recent work. It is anticipated that an artist be selected for a residency in September/October 2004.

Please include the following in your project proposal:

- A brief description of your work practice
- Your rūnanga affiliations
- An indication of the resources you may require
- Ways in which the residency would benefit you
- How your project would fulfil the residency aims stated above

The criteria for selection will be that the artist and proposed project will:

- Be a Ngāi Tahu artist
- Support the development of Ngāi Tahu arts
- Strengthen their connection to iwi
- Increase visibility of Ngāi Tahu arts
- Provide mentoring to Māori students at the School of Art
- Generate research and scholarship
- Develop skills
- Undertake and present new work

## Important Dates

April

Call for applications

Friday 25<sup>th</sup> June

Application deadline

Send applications to: Artist @ Work

School of Art, Otago Polytechnic. Private Bag 1910, Dunedin

July

Selection process

End of July

Notification to successful and unsuccessful applicants and negotiation on residency dates

Please note that this residency is subject to funding approval

## Contacts

For further information please don't hesitate to contact:

**Michele Beevors**

Artists at Work

Otago Polytechnic

School of Art

Private Bag 1910

Dunedin

Phone: 03 479 6055

Fax: 03 471 6877

Email: micheleb@tekotago.ac.nz

## 2004 Ngāi Tahu/School of Art management group

School of Art, Artists at Work

Michele Beevors

School of Art, acting Head of School

Donald Fitzpatrick

Ngā Rūnanga o Arai te Uru

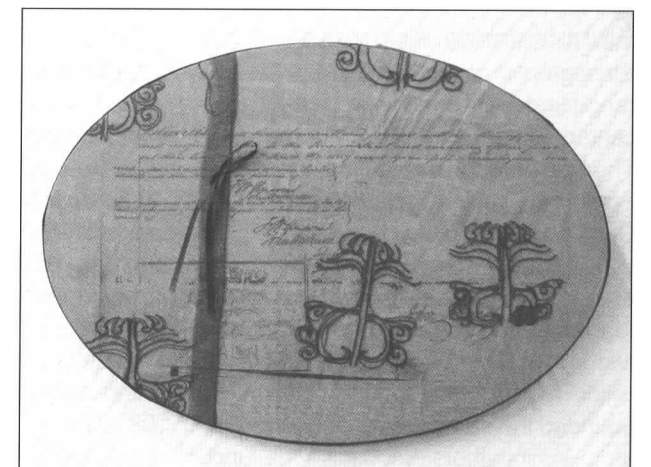
Antony Deaker

Representative from Alva Kapa's whānau

Simon Kaan

Manawapopore Trust representative

Suzanne Ellison ■



A textile work by Kirsten Kemp



...Cont. from p 23... Pūkāea

Te Mata Hapuku has an undecorated body, approximately 840mm long. It is impossible to be sure of the design of the mouthpiece, as it is completely missing, or the original length.

The original instrument comprised two tapered half-circular sections with a gradual flare from the mouthpiece to the bell end. The internal and external surfaces appear to have been smooth with some evidence of longitudinal shaping on the exterior surface, but no evidence of binding or adhesive remains. The external diameter of the tube near the mouthpiece end is 22mm and the internal diameter is 15mm. The maximum external diameter at the intact base of the bell is 65mm and the internal diameter is 53mm (Fig. 2). The diameter of the base of the conical epiglottis-like projection is approximately 15mm and its apex protrudes 3 mm above the rim of the half trumpet body (Andersen 1934: fig. 68).

Damage caused by burning, decay, and rough excavation and repair have resulted in some irregularities and distortion to the otherwise uniform shape. The remaining intact rim section of the bell end has a zigzag profile and the body wall tapers towards each apex. This detailing may be purely decorative but could potentially influence the sound quality of the instrument.

The wood has been securely identified as matai (*Prumnopitys taxifolia*) and there are indications in the wood structure of what is known as 'compression wood' derived from branches or trees grown in exposed locations. Compression wood is heavier, softer, more resinous and less brittle than unaffected wood (Wallace pers. comm. 2000). It is not known if these properties offer musical or other advantages for trumpet manufacture or if the specific selection was deliberate or not.

The tonal range and pitch of *pūkāea* appear to be quite limited and not specifically utilised by Māori; the apparent quality sought was loudness (Andersen 1934: 288–90; McLean 1996: 181–82).

### Ethnohistorical Accounts

Ethnographic accounts of *pūkāea* are numerous. Records range from early European contact to the mid-eighteenth century in various parts of the North and South Islands. The first thorough description of a *pūkāea* was by George Forster in Queen Charlotte Sound in June 1773 during Cook's second voyage of 1772–1775. Forster observed:

"They also brought some musical instruments, among which was a trumpet, or tube of wood, about four feet long, and pretty straight; its small mouth was not above two inches, and the other not above five in diameter, it made a very uncouth kind of braying, for they always sounded the same note ..." (Forster 2000: 128–29).

Most authors emphasise the function of *pūkāea* as 'war trumpets', although their use to assemble people, announce arrivals and departures and, in some cases, to announce important births is also recorded (Buck 1950: 258; McLean 1996: 181; Beattie 1994: 78, 258). There are also various records of *pūkāea* being used as speaking trumpets or megaphones through which insults or defiance could be hurled at an enemy (Andersen 1934: 290–92).

Two size groups of *pūkāea* appear to exist. The smaller, being portable, may have been used in a similar manner to shell trumpets (*pūtātara*, *pūmoana*), namely for communication in battle or for calling when travelling

(McLean 1996: 181). Larger *pūkāea* are obviously not intended for carrying or holding when playing and were played from a stationary position, such as within a pā or on a hilltop (McLean 1996: 181; Buck 1950: 258–59; Kaeppler 1978: 184).

There is some overlap in terminology with 'temporary' flax trumpets, *pūharakeke* or *tētere*; the latter term is sometimes used as a synonym for the wooden trumpet, *pūkāea*. In the South Island the term *pūkāea*, which elsewhere refers to the wooden trumpet, appears to have been used almost exclusively for the flax trumpet (Beattie 1994: 77–79, 179, 258–59, 484; McLean 1996: 177). Beattie's informants also record, that flax trumpets were made by children as toys, (Beattie 1994: 259, 484).

In Polynesia the presence of wooden trumpets is only clearly established for New Zealand and the Marquesas. However, the degree of difference in structure and appearance between the instruments from these places is thought possibly to indicate independent local development rather than specific cultural links (McLean 1999: 362). By way of explanation it has been suggested that the rarity of suitably sized shells in New Zealand led by default to the invention and development of *pūkāea* (Buck 1950: 257; Fyfe 1996: 22). Buck raises the possibility that a *pūtātara* in the British Museum (BM 95.412) with an exceptionally long mouthpiece "... is a hybrid between the true shell trumpet (*pūtātara*) and the wooden trumpet (*pūkāea*) and it was probably this type of instrument which led to the development of the long wooden trumpets" (Buck 1950: 258).

### Conclusions

The *pūkāea* from Te Mata Hapuku is a unique example in the New Zealand archaeological record. It also documents an as yet unknown degree of antiquity for this class of instrument in the South Island.

The form and size of the instrument conform well with ethnographic descriptions, especially of the smaller examples and those with secure known provenance, including specimens collected by Captain James Cook (Shawcross 1970: 334, 337; Kaeppler 1978: 184).

The *pūkāea*, is not intended to be used for musical composition or performance but rather as a clear, loud instrument of communication over distance. The principal occasions when *pūkāea* were sounded appear to have been instances of military, political or social interaction between groups.

The restricted distribution of wooden trumpets to New Zealand and the Marquesas Islands within Polynesia, and the difference in forms between the two groups, point to the possibility of independent invention in each locality. However, the lack of documented intermediate artefactual evidence means this argument must remain tentative at present. In New Zealand the rarity of suitable marine shells appears to have been the stimulus for the invention and development of wooden trumpets.

The rarity of *pūkāea* in the New Zealand archaeological record is unlikely to be an accurate reflection of their former presence in prehistoric Māori society and is probably partially a result of the low chance of survival in archaeological conditions of preservation.

### Appendix 1. Glossary of Māori terms

kāika (kāinga)	village, small undefended settlement.
kōngutu	mouthpiece of trumpet, frequently carved
kōrorohū	'whizzer' - a children's musical humming toy operated on a rotating string.
nguru	flute, curved shape made of wood, stone, bone, gourd.
pā	fortified, defensive, settlement.
pūkāea	wooden trumpet.
pūrorohū	(larger than whizzer) bullroarer, a loud humming instrument rotated on a cord.
pūtātara or pūmoana	conch shell trumpet, sometimes with a short wooden mouthpiece fitted.
pūtōrino	wooden flute, sometimes described as a flageolet or trumpet.
rehu	bone flute.
tētere or pūharakeke	bound flax trumpet.
tohe or pūtohe	epiglottis-like appendage inside the rear of the bell end of a wooden trumpet.
urupā	cemetery, burial place.

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# Tapu and Mana



*The following extract is from an interview with tribal historian, Te Maire Tau on the importance of TAPU and MANA for him. The interviewer is Gabrielle Huria.*

**TMT:** Everything has a whakapapa. The world is ordered by whakapapa. In the South Island, in New Zealand we identify things genealogically, which means trees, mountains, rocks and rivers. We have genealogies of them. In all these things the genealogies of the rocks, rivers, mountains, trees and people are connected because they all have a whakapapa. They all have a degree of tapu and mana. It's the seniority of those tapu and how they relate to a person that's important. The point I want to make is, it's really important to learn within the community your whakapapa, because that's where it makes sense.

It's just one of the problems we have today learning as Māori in urban situations. The thing with Māori when they are engaging with Māori is they want to know what village you come from. That's the story behind those old Māori questions that you find in manuscripts when they say Unu tai. That's a really important Māori saying, because they are saying; what are the waters that you come from? Unu tai means that, who are you? And for Māori, when they engage with other Māori, it's about locating where they come from.

**GH:** *So if someone asked you that, how would you answer it? What are the waters where you come from?*

**TMT:** What they are really saying is who are you? Where are you from? So I would say, Tuahiwi and the river is Whakaume which is the Cam river, but there are other ways which you can convey that idea, but that is pretty much what they are saying – who are you and where are you from?

**GH:** *Where does the concept of tapu fit in with the Māori view of whakapapa?*

**TMT:** When we grew up at home there were lots of tapu places. I mean there were tapu places everywhere. For example, as you come over the Tuahiwi Bridge there is a tapu place right on the corner there, but you could whitebait a couple of hundred yards down the river. The whole river wasn't tapu, but this part of the Cam river was. Now it's the way in which you'd engage with tapu places, that's the most important thing. Tapu places do not mean you do not go there, they mean when you go there you change your behaviour, my mother gave me books when I was a child, whakapapa books. You are given a whole bunch of formal instructions, you don't put food near them, you don't brush your hair near them, you don't have alcohol, you do all these things when you have whakapapa books, when I went to an elder aunt she did the same thing, you don't do these things near these tapu objects. Everything has a tapu in this world, in the Māori world, and in the world that we inhabit, well just say in the South Island, New Zealand everything is tapu

**GH:** *And is that because everything that has a whakapapa has a degree of mana and a degree of tapu?*

**TMT:** That is exactly it! Because it has a whakapapa it's identifiable and therefore it's tapu. The keypoint is this and what's important to understand about tapu things is this: it's the relativity of tapu and you see it in terms of people. Some people are more tapu than others. Ngāi Tahu has a song, for example we have that song called 'E Tuku Ana' and it traces the descent lines from Rangi or Raki down to Whatiua Te Ramarama and Tahu Pōtiki and Porouraki. Then it traces down to an ancestress we have on the East Coast called Hine Matoro and the song says:

*Ko Hine Matoro, e tū mai ra i tūranga e tō Ariki tapu i Ngāi Tahu* which means: Hine Matoro stands at Tūranga as the senior Ancestor of Ngāi Tahu, but the key line is we say she is the Ariki tapu of Ngāi Tahu which means that she holds the senior descent lines up to Rangi and Papa back to Whatiua Te Ramarama. She is the Ariki tapu, and people's relationships to her are based on their senior/junior lines next to her.

The thing about tapu is there is a relativity of tapu. Some things are more tapu than others. There are trees that are more tapu than others because that tree represents an ancestor in their descent lines. If a bend in a river, or an area in a paddock is tapu, I need to know who the ancestor is in that piece of land, what that ancestor's whakapapa is and how close we are. Just because someone is buried in a paddock and I unearth their bones does not mean it is tapu. There is a degree of tapu to it, but it does not necessarily mean it is important to me. You have to know the tradition to the wāhi tapu and there are relative degrees of it. Just because a canoe beached on a beach somewhere it does not mean that the place is a wāhi tapu.

Another example of a wāhi tapu is it does not have to be a burial place. So three paddocks down from where I am there is a monkey-puzzle tree under which the placentas of my grandparents and their brothers and sisters were buried when they were born. Traditionally it would have been a teatree or something else, but in this case it's a monkey-puzzle tree, and now

that's a tapu place. It wouldn't have stopped them from playing on the front lawn, because they're buried on the front lawn, but there is something important about that tree to the family.

**GH:** *Why do Māori bury their placenta under a tree?*

**TMT:** I buried my children's placentas because I want them to know that this is where they are from. They are from this particular land and this is their tūrangawaewae. What I want my kids to know is that this is their piece of land and more importantly if you sell this piece of land you sell an aspect of you. If they ever make the decision to sell this particular block or this section, they will be selling a piece of them. That's their responsibility. But it's also giving them a clear message, and it's the most important one – that this is where you belong. ■

*If you would like to read more from Te Maire Tau, visit his website: [www.tribalcafe.co.nz](http://www.tribalcafe.co.nz)*

## Ngāi Tahu Documentaries

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

**Ngāi Tahu Rangatira**

**Moki** narrated by Tā Tipene O'Regan

**Karaweko** narrated by Kylie Davies

**Tiramorehu** narrated by Aubrey Hughes

**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 Documentaries presented by Phil Tumataroa**

Tuahiwi School Bilingual Developments with Lynne Harata-Te Aika

Terry Ryan, Kaitiaki Whakapapa (3 parts)

Te Rau Aroha Marae Opening

Tuna Wananga at Wairewa 2003

Kaihiku Project

Karoria Fowler's Life Story

Positive Directions Trust with Phil Tikao

Rock Art Project with Mauriri McGlinchey (2 parts)

Pounamu Resource Management Plan

Māori Tours Kaikōura

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

Tane Norton NRFU Chairman

Te Puna o Wai Whetu Opening

University of Canterbury School of Forestry with Nigel Scott

Kaikōura Tae Kwon Do Club

Mekura Taiaroa-Briggs Life Story

Phil Tumataroa's Outward Bound Experience

Dr Te Maire Tau on the launch of his book Ngā Pikitūroa o Ngāi Tahu: Oral Traditions of Ngāi Tahu

Zane Harrison; a Ngai Tahu Surfer

Wairewa, Tuna Fisherman George Skipper

Kotane Interactive Experience at Willowbank

Ōnuku Marae Waitangi Day

Kotahi Mano Kāika with Charisma Rangipunga

Once Were Warriors Stage Production

Kōiwi Tangata with Edward Ellison and Darryn Russell

Mangamaunu Marae

Fred Preece Pt 1: Life on Chatham Islands

Fred Preece Pt 2: His time serving with the 28th Māori Battalion

Mori Pickering and the Māori Youth Choir

These documentaries are now available for sale on either CD or cassette at a cost of \$19.95 per documentary including postage within New Zealand. 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.**



# Something to chew on...Fibre

Eating more fibre is one of the best things that you can do for your health.

High fibre foods remove toxins from the body, keep you feeling full for longer and help with weight control. Fibre can protect against heart disease and some cancers.

## What is fibre?

Fibre is the part of plant foods that is not digested. It is important in maintaining a healthy bowel.

Fibre is sometimes divided into two categories - soluble and insoluble. Both occur in food although different foods have larger amounts of one type than the other.

Soluble fibre, such as that found in oats, barley and legumes, can lower blood cholesterol levels and improve blood sugar levels. Insoluble fibre, found for example in breads, cereals and corn has a laxative effect on the body.

## Where is fibre found?

Good sources of fibre are multigrain and wholemeal breads, some breakfast cereals, brown rice and wholemeal pasta, vegetables and fruit, bran, peas, beans, apples, kumara.

## Tips

Look for breads and cereals with more than 6g of fibre per 100g on the food label

Add beans, oats or wholemeal bread crumbs to recipes to increase fibre

Leave the skins on fruit and vegetables and remember to eat 5+ each day!

Remember to gradually increase your fibre intake and drink plenty of water to avoid constipation

nā Cecileah Win



## Chilli Con Carne

450g can chilli beans\* or baked beans  
1 onion, chopped  
1/2 teaspoon of chilli powder  
250mls of water  
1 tablespoon of tomato paste  
500g lean or premium mince  
3 cloves of garlic, crushed  
2 tablespoons of plain flour  
500g tinned or fresh tomatoes  
pepper to taste

Fry the mince in a non-stick pan, add the onion and crushed garlic.

Add chilli powder and cook for a few minutes stirring. Stir in the flour and gradually the water, tomatoes, tomato paste and pepper.

Bring to boil and reduce heat, cover and simmer for 20 minutes stirring occasionally.

Add the tin of beans to the mince and cook until heated through. Serve with enchiladas, tacos or rice.

\* The beans add fibre and make the meat go further.

For further information or feedback please contact:  
Cecileah Win  
Dietitian / Health Promoter  
Diabetes Life Education  
Christchurch

# More Māori, More Active, More Often

nā Lee Tuki rāua ko Amiria Marsh

## Goal setting

It is important to set goals for yourself if you have a desire to succeed, but do not expect too much of yourself. Set goals that you know you can achieve within a realistic timeframe to give you a sense of accomplishment.

If you set your goals too high or expect too much from yourself, you will feel like a failure when you do not achieve your goals. Set yourself up to fail too many times and you will most likely quit all together. You will lose your desire and will to continue.

Reward yourself when you achieve a goal:

- Buy yourself a new piece of clothing to workout in.
- Treat yourself to something sweet (moderation is the key!).
- Go to a movie.

Whatever your reward, try to make it something fun or something you enjoy. This will keep you motivated.

A good habit to get into is to write your goals down in your diary or on a piece of paper. It is always good to read them to remind yourself of your ambitions and what it is you are striving for.

If trying to tone or lose weight, a good way of measuring progress is to keep a logbook of body measurements. Once a month measure:

Thigh,waistline,hips,chest,upper arm (around your biceps)



Be sure you measure the same arm or leg each time and always in the same spot. This will give you a better indication of the progress you are making. Another way to measure success is to take a picture of yourself at the start and at three-month intervals. Comparing the pictures over time will be a sure way to keep you motivated. Your eyes don't lie!

You may be tempted to use scales as a goal system. We recommend you avoid this. As you exercise you will be losing fat and gaining muscle. Muscle weighs more than fat. If you are gauging your success with scales, you will be bitterly disappointed when you do not see the pounds dropping as quickly as you might like. Try to pay close attention to how your clothes fit you. I guarantee that if you exercise on a regular basis, you will notice a difference in how your clothes fit. If you simply must know how much you weigh, weigh yourself every couple of weeks. DO NOT weigh yourself every day. There will be fluctuations in your weight. Daily weigh-ins can prove discouraging!

Remember believing in yourself is the first step to success.

## Update on Ngāi Tahu Culinarian

Jason Dell describes himself as "one young ambitious Ngāi Tahu Culinarian". At 32, Jason affiliates to Ngāi Tūāhuriri, Arowhenua, Rapaki and Wairewa, and this young man is carving a dynamic and exciting future for himself and his family. Currently he is employed as the executive chef at the international small luxury hotel, Blanket Bay on the shores of Lake Wakatipu.

On talking with Jason you are struck by his serious motivation, passion and commitment to his profession. Although he has already been hugely successful, he is quick to express his true desire to go further and become an ambassador for Ngāi Tahu and New Zealand in his chosen profession at the highest possible level. He is both confident and humble about his future and what an exciting future it is!

In March Jason travelled to Dublin, Ireland to participate in the World Association of Cooks Societies 2004. He was one of a 20-member New Zealand delegation to attend the forum where all matters culinary are addressed. Networking was a priority for the New Zealand delegation list, as New Zealand is hosting the next Conference to be held at Sky City, Auckland in March 2006.

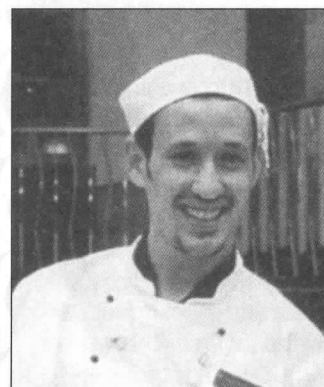
Jason was also recently successful in his application to the Restaurant Association of New Zealand for a Continuing Education Work Study Grant and will be travelling to San Francisco within the next 12 months to undertake a two-week 'Wine and Food Pairing' course at the prestigious Culinary Institute of America.

Slightly closer to home Jason is a driving force behind the inaugural 'Culinary Roadshow', an initiative currently being undertaken by a collective of culinary professionals in the Queenstown region. The first workshop was held in late April and based on its success the concept may be extended to various regions and centres throughout Aotearoa.

"A culinary professional is an artist, a businessperson, a scientist and a cultural explorer", says Jason. As his successes would attest, he is all of these things and more. There seems to be no doubt that he will achieve all he desires in his chosen profession.

*Te Karaka* first profiled Jason Dell in the Makariri 1998 issue. Look out for more of Jason and his trip to Dublin in the next issue.

We will also feature recipes as a sample of Jason's culinary delights.



## Jessica Palatchie

Jessica Denise Palatchie (nō Ngāi Tahu, Rangitāne, Ngāti Kuia, Ngāti Apa) graduated from Auckland University of Technology (AUT) with a Bachelor of Health Science (Nursing) on 18 March 2004.

She was recognised and honoured for the attainment of the degree according to Māori custom with a Tohi ceremony at the Ngā Wai o Horotiu marae at the AUT Wellesly Campus performed by Ngāire Te Hira.

Jessica was capped at the official AUT capping ceremony at the Auckland Town Hall on March 19. She was also the recipient of the Rod Keir Award for top academic nursing student, the first Māori student to receive this award.

Jessica's long-term goal is to complete her Masters Degree and work towards meeting the requirements for being registered as a Nurse Practitioner.

Jessica has gained employment with the Auckland District Health Board as a Staff Nurse in a general medicine ward and has already begun studying towards her Clinical Masters Degree.

Jessica enjoys working with the hospital clients who come from the Auckland region's diverse range of cultures and backgrounds. In the future Jessica may specialise in the area of Māori Community Health, perhaps working for a local Iwi.



## Dr Jo-Dee Lattimore

Cardiologist, Jo-Dee Lattimore recently received the Ralph Reader Award for what is considered by the Cardiology Association of New Zealand and Australia to be their top young researcher for 2003.

Jo-Dee works at the Royal Prince Alfred hospital in Sydney and as a result of winning the award the hospital has offered to set Jo-Dee up with her own Heart Failure Clinic. In November last year Jo-Dee presented a paper to the American Heart Society.

Jo-Dee is the daughter of Mervyn and Selma Lattimore of Dunedin. Through her father's whānau she is a descendant of William Palmer (the whaler) and Ann Holmes, daughter of Tamairaki Haumai.



## University Honours for Manning Whānau

**N**gatai Kara (née Manning) and her cousin Sandra Manning both recently graduated from the University of Canterbury and both with Social Work qualifications. Ngatai and Sandra are the great-granddaughters of Tāua Paki Manning, a founding member of the Arowhenua Māori Women's Institute. They are the first members of their whānau to have gained a university qualification. Below Ngatai tells of her journey of success.

"I grew up at Arowhenua, and remember long hot and dusty days of playing amongst the tussock in the paddocks around station road, and up at the Pā with my whānau and cussie 'bros: (Janet Rueben, Tina Marsh (Leonard)...). I was one of Auntie Wai and Uncle Eric Gillum's many whangai. I remember days of collecting duck eggs from the Temuka creek and sitting for hours while the adults did what they did when they went whitebaiting. I also have great memories of going to the Timaru races and how the Aunties got dressed up in their hats and gloves.

"I returned to Christchurch when I was school age and attended Northcote Primary, Casebook Intermediate, and Papanui High School. My dream career was to be a teacher but as a tuakana my education was cut short when at 14 years old I had to leave school to support my mother and siblings. After working a couple of years for my whānau I headed to the North Island where I married, raised children, was widowed, remarried and only returned to te roopu o Ngāi Tahu 12 years ago.

"Te Karaka ran an article about my husband and myself in 2000 (Summer p5). At the time, I had just begun work with Rehua Marae Social Services through a task force green employment subsidy. While employed with Rehua Marae Social Services, the kaiwhakahaere (Karen Brown) encouraged me to enroll in a one-day a week class at the Social Work Department at the University of Canterbury.

"I completed the Certificate in Social Work in 2001. In addition, I achieved life membership with 'Golden Key International Honor Society' for academic excellence.

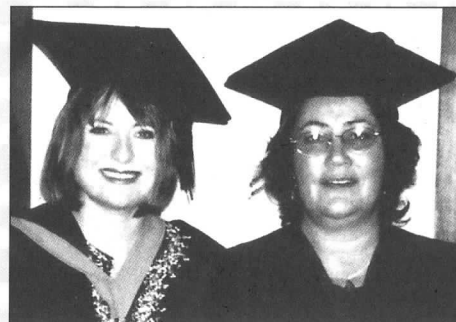
"Karen Brown again encouraged me to look at continuing my qualification, but on the condition that I never forget where I came from. In 2002, I enrolled full-time in the limited entry 'Graduate Diploma in Social Work' and have completed two years of intense study, passing with distinction. Not bad for a female who left Papanui High School at the end of the fourth form with no qualifications!

"My time at university was made all the more special as a result of connecting with my cousin Sandra Manning who was also studying in the Social Work Department. Sandra graduated with a Social Work Honours degree this year after four years of study. She made been made redundant after 13 years working at the Templeton Centre and was looking for a new and challenging career. Since graduating Sandra has taken up a full-time position with Children, Youth and Family, work she finds challenging and fulfilling.

"It is crucial that I acknowledge the support that my husband Francey Kara and my youngest children still at home, Natasha and Francey J have given me while at university. It has been they who have had to put up with cold or quick tinned meals and either no mum or a stressed mum. I really owe my immediate whānau so much for their tolerance and support (and my student loan!)

"This year I started my honors at University of Canterbury. However, because I cannot afford to continue to study full-time I work at Open Home Foundation as a social worker while undertaking four papers over the next two years. I intend to be doing my doctorate by the year 2007 with a special interest in how violence affects whānau hapū and iwi.

"Our 'Tāua Paki' would be so proud of Sandra and me for the career paths we have chosen. She was one of the founders of the Arowhenua Māori Women's Institute (1930) that 'Te Pānuī Rūnaka' ran a photograph of (November 2002, back page). I have been able to recognise her aspirations for Māori and feel it run fresh through my veins, which serves to bind me more so to my whakapapa.



Ngatai (right) and her cousin Sandra Manning both graduated from the University of Canterbury on the same day. Ngatai with a Social Work Diploma with Distinction, Sandra with a Bachelor of Social Work (Hons).

## Johnny Te Wani

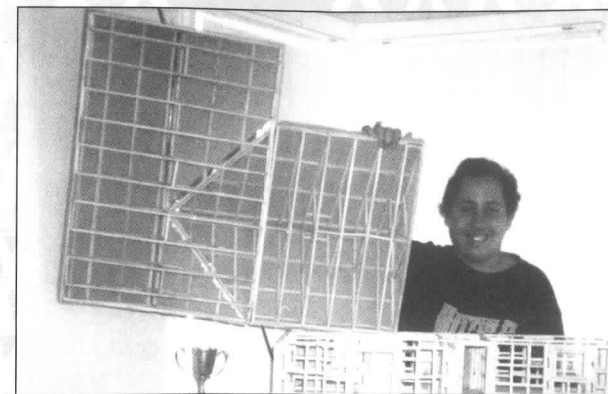
**M**y mum is always so proud of me, but last year she says I exceeded myself and I need to tell other people.. For at least 95% of my schooling I have been bullied. It is a fact that I have to get used to because I know the only person who is going to take care of me is, me. I attend Catholic Cathedral College in Christchurch and my name is Johnny Rangi Horomono Te Wani. I affiliate to Kaikōura Rūnanga.

Last year at school I received the Senior Academic Award for Year 12 Employment Skills and for Art and Design, the Renee Adams Richardson Cup for Achievement of Individual Education and the Principal's Award for an excellent year.

Currently I am ranked 3rd in New Zealand in Junior Men's Weightlifting and in September I will be travelling to Hamilton to compete in the International Secondary School Weightlifting Championships.

One of my passions is construction and at the moment I am working on marae model constructions. In

2005 I hope to go to polytech and study construction or get a construction apprenticeship.



## Ngā Wahine Toa

**S**eventeen-year-olds Anahera Jordan and Horowai Wetini are two inspirational young leaders in the making currently sharing the position of Head Girl at St Joseph's Māori Girls' College.

Anahera's whakapapa links her to Ngāi Tahu through her great tāua, Ruiha Apikaera Tamihana Manihara. She also has strong links with Ngāti Kahungunu, Rangitane and Ngāi Tūhoe. Anahera attended Te Kāhui kōhanga reo, and was a student at Te Kura Kaupapa Māori o Ngā Mokopuna in Wellington. Anahera has a keen interest in netball.

Horowai has strong Ngāti Porou whakapapa and also has affiliations with Ōnuku and Koukourarata through her koro, the late Jock Wetini. Horowai's mother Kim Wetini was also a pupil at St Joseph's so it was a given that Horowai would also be attending after she finished her form 2 year at Shirley Intermediate in Christchurch.

Horowai was captain of the Canterbury hockey team and in the 3rd form made the team that travelled to Singapore. Horowai's main passion is kapahaka and both Horowai and Anahera are in the St Joseph's kapa rōpū.

Both students agree that St Joseph's wouldn't be the same without their Principal Georgina Kingi, who has adopted values such as discipline and leading by example, and good role modelling.

As head girls Anahera and Horowai hope to inspire other Māori students to be motivated and aspire to higher achievements as Anahera looks at heading off to Otago or Waikato University next year to study Psychology and Māori, and Horowai is exploring the opportunity to travel overseas with an AFS scholarship and then return home to apply for the New Zealand Police College and to study criminology.

We wish both girls all the best for their chosen career paths and their futures ahead of them. ▀

Wairewa...cont. from page 27

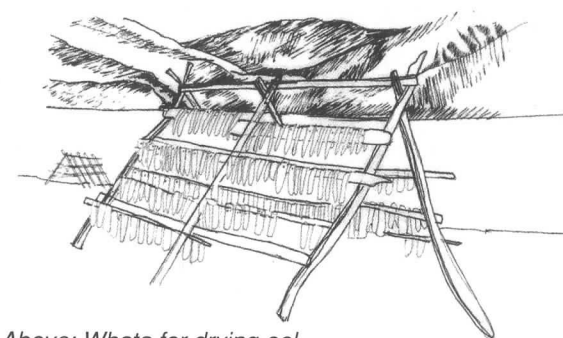
rehabilitation and protection of mahinga kai including gathering practices and the values that were central to our ancestors' existence and governed the way they interacted with the environment.

**Environmental:** This area is concerned with: scientific and traditional research, rehabilitation and protection of the water and land-based mahinga kai environment within the catchment, the regeneration of mahinga kai species and their environment, the use of indigenous plants as a means of weaving resilience and economics into environmental rehabilitation, and the use of cultural landscape structures to enhance environment. It takes into account multiple usage.

**Economic:** This project will require considerable resources over generations. It is vital that we focus on developing and implementing sustainable economic initiatives that generate income to undertake the ongoing rehabilitation and management of the environment and implementation of Wairewa mahinga kai.

To achieve this level of environmental rehabilitation within our area it is essential to pull a variety of interests and aspirations together within a management model and plan. The Mahinga Kai Cultural Park could provide the basis by which successive generations and interests manage their respective responsibilities in the rehabilitation and sustainability of the indigenous environment. This project has strong synergies with recommendations by the Commissioner for The Environment's paper: "Weaving resilience into our working lands" and recommendations for the future roles of native plants. The Mahinga Kai Cultural Park involves an integrated landscape vision and the sustainable rehabilitation of the indigenous environment including customary and contemporary use of indigenous plants as a means of encouraging sustainability.

Ultimately the aim is to encourage the participation of the catchment as a whole. This will be achieved by incorporating community and stakeholder participation in the planning, development and implementation pathway and overall management plan. Eventually we hope that this will provide an overarching landscape design plan with options for enhancing the entire catchment with indigenous plantings and landscape design. The Mahinga Kai Cultural Park must reflect multi stakeholder perspectives and implementation strategies and involve a broad base of interests. ▀



Above: Whata for drying eel