Māori and Antarctica are two words that are rarely heard together. In the 1800’s when early interest and sightings of Antarctica by European and American explorers began, Māori who had occupied Aotearoa for 800 years had not ventured further south than Auckland Island (O’Reagen, Ngai Tahu, pers comm).

This is not surprising; in the 1800s, the waka was still the common means of sea transport for Māori. Clothing that would provide any significant warmth was the kahu huruhuru (cloak of feathers) and it is believed that seal skins were used to make cloaks with extra warmth (NZine, 2002). These garments were hardly sufficient to tackle the extreme conditions of the Southern Ocean and there was probably little need for Māori to venture far from New Zealand with an abundance of seafood available near the coastline.

However, Māori did have early involvement with the continent, although not to any significant extent. Legend tells of a Polynesian explorer, Hui-Te-rangihia, discovering a beautiful white land, in 650 A.D.

Eleven hundred years later, in 1840, New Zealander Te Atu (who later changed his name to John Sacs), whose Father was Pakeha and mother Māori, travelled to Antarctica on the American Ship the Vincennes (Norris, pers comm). The Vincennes was one of six ships used in the first United States exploring expedition under the control of Lt. Charles Wilkes, who discovered the Shackleton Ice shelf and surveyed 1600 miles of coastline.

The second Māori to travel to Antarctica was Dr Louis Potaka, a physician on Richard Byrd’s BAE II expedition in 1935 (Norris, pers comm). Dr Louis travelled on the Bear of Oakland which was involved in the exploration on Marie Byrd Land and the first effective use of motor vehicles on the continent.
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A Māori, Te Tou, as the youngest member of the party who had travelled to Ross Island in the International Geophysical year, raised the flag at the official opening of Scott Base in 1956 (Norris, pers comm).

New Zealanders, both Māori and Pakeha, would have heard very little of Antarctica until the beginning of the Heroic era of exploration in 1901. During the next 14 years, news of the adventures of Robert Falcon Scott, Ernest Shackleton and Roald Amundsen, were published in newspapers throughout the country, including the Māori Niupepa (newspapers), which were in publication at the time. New Zealand had a special connection with many of these explorers, who used Port Lyttelton and Port Chalmers as places to re-supply their ships. There was a small Māori workforce in the port of Lyttelton, and local Māori entertained the expedition at Rapaiki Marae near Lyttelton and Tuahiwi, located 6km north of Kairapoi (Norris, pers comm).

Although in 1923, Britain claimed the Ross Dependency, and placed it into the care of New Zealand, significant involvement by New Zealand in Antarctica did not begin until 1957. Sir Edmund Hillary, who had recently conquered Mt Everest, established Scott Base as a result of the British Commonwealth Trans Antarctic Expedition (1955-59). Scott Base became a permanent base in 1960 and was run and maintained by the New Zealand Antarctic Programme (NZAP) run under the auspices of the Department of Scientific and Industrial Research (DSIR) (Antarctica NZ, 2000). Initially the travellers to Antarctica with the New Zealand Programme were experienced mountaineers and climbers. Māori, despite having a close association with the outdoors were not particularly experienced in this field. This was partly due to their lack of equipment to tackle many of Aoteroa’s Peaks. It was also due to Māori beliefs concerning mountains. Mountains inspired fear, awe and respect as the places of the atua and other spirits. Generally, Māori would not climb to the summit of Tapu Mountains (DOC, 2002). Since 1970, it is predominantly scientists who have travelled to the Antarctica. In both cases, the scientists and mountaineers travelling to Antarctica were and still are Pakeha.

Antarctica New Zealand has acknowledged the lack of involvement of Māori in Antarctica. Chief Executive Officer, Lou Sanson, believes that the people who travel to Antarctica through the New Zealand Programme should be a true reflection of New Zealand’s diverse ethnicity therefore Māori should make up at least ten percent of it (Sanson, pers comm).
Already the New Zealand Geographic Board, who administers names in the Ross Sea region, encourages names that reflect New Zealand culture, society and history and a number of Māori names already exist, but what benefits could involvement in Antarctica hold for Māori? In 1994 a review highlighted the influence Antarctic issues had beyond just science and logistics (Antarctica NZ, 2000). The 1990's has seen a significant focus by the Antarctic Treaty Consultative Parties (ATCP) on environmental preservation of the continent. The work of the ATCP in creating effective environmental policy to preserve and protect Antarctica could be of significant interest to Māori who have similar goals in the conservation and environmental protection of New Zealand.

So why is it important that Māori do become involved is Antarctica? The voice of Māori activism over the past twenty years has been heard and government funding more and more is distributed on the grounds of an the relevance an organisation goals has to Māori. In 2002 Canterbury University’s application for Gateway Antarctica to be recognised as a Centre for Research Excellence (C.O.R.E) was unsuccessful. Feedback from CORE regarding the application included:

The Committee encourages the applicants to further consider the relevance of the research to Māori and to look at a more positive was of involving and supporting Māori researchers.

New Zealand’s involvement in Antarctica can no longer by defined by the “Pakeha” science community. How Māori input may define Antarctica is unknown. Their interests may be focused on the Southern Ocean and fishing, or more on the land and ecosystems of the Continent. Māori might encourage exploitation of the Continent or promote stricter preservation of it.

This report is an overview of the minor connections that Māori have had so far in Antarctica. It looks at the way New Zealand has developed over the last 200 years, and how this has influenced the involvement of Māori in the Continent. It suggests possible aspects of Antarctica that may be of greatest interest to Māori. The report also recommends feasible strategies to increase the presence of Māori in Antarctica.
Māori Legends & Mythology

Hui-Te-rangiora

Antarctica existed in the imagination long before any human eye beheld it. Aristotle (384-322 B.C.) postulated that the world was round and that a landmass must exist at the southern extremity to balance the known lands of the north. Polynesian oral history relates that a great explorer, Hui-Te-rangiora, sailing far south of New Zealand in about A.D. 650, discovered a beautiful white land (CSAA, 2000).

Diagram 1. Map Showing Some Recorded Voyages Of Polynesians. To the right of New Zealand is Hui-Te-Rangiora’s voyage south of New Zealand in 650 A.D.

Te Waka o Tamarereti

Māori Oral tradition tells of an astronomically based myth of Tamarereti, a Polynesian who travelled south in a waka and found white land. Tamarereti’s canoe, Te Waka-o-Tamarereti is located in the tail of the Scorpio constellation (Rikihana, pers comm).
Antarctica and Māori – The 1800s

The 1800s saw the establishment of whaling and sealing around the coast of New Zealand. Māori were involved in both, and travelling on the large European whaling and sealing vessels, would have ventured further off the coast of New Zealand than previously travelled.

In 1840 French explorer Dumont d'Urville was met in the pacific by Charles Wilkes's ship, the Vincennes, carrying Te Atu, the first Māori to travel to Antarctica. D'Urville arrived in New Zealand after exploring Antarctica, on what was his second circumnavigation of the Pacific.

Sealing

New Zealand was literally and figuratively on the map at the end of the 1770's when Cook had made three visits to the country that were closely followed by the visit of two Frenchmen. Consequently, it was increasingly on the routes of European and North American vessels. However, from the 1790's these vessels brought sealers, whalers and traders rather than explorers. The whalers began calling in 1791, the sealers the following year (King, 1997).

Māori were active sealers and many were recruited on the foreign vessels. The period of most intensive sealing was the decade up to 1810, where sealing was predominantly focused off the coast of New Zealand (King, 1997). Around 1810 it shifted again, to New Zealand's sub-Antarctic Islands – Auckland, Campbell, Bounty and Antipodes – and Australia's Macquarie Island and then back to Fouveaux in 1813 (Belich, 1996).
Whaling

Whaling affected New Zealand and New Zealanders over a much longer period than sealing (King, 1997). The first shore based whaling stations were established in southern New Zealand in the late 1820s.

Although whale hunting was considered exciting, it was, however, very dangerous and called for courage, expertise and considerable coolness from whoever took it on. Because of this, Māori held whalers in high regard, and were keen to get involved (Vagglioli, 1896). A number of Māori joined crews and spent some years at sea. Many whaling stations were set up around the country, almost all were close to Māori communities and inevitably whalers began to marry Māori woman and Māori of both sexes worked in the settlements that grew up around the stations (King, 1997). As whale hunters, Māori often displayed incredible bravery and fortitude, rivaling and even surpassing Europeans (Vagglioli, 1896).

In 1839, the peak year for New Zealand whaling, approximately 200 whale ships were working in New Zealand waters. Kororareka, in the Bay of Islands was the biggest whaling port in the Southern Hemisphere, with 740 vessels visiting the port in 1840. After 1840, right whales were practically gone from the Southern Hemisphere and whaling declined (D.O.C, 2002).
Dumont d’Urville

French explorer, Dumont d’Urville, was the first explorer to have direct contact with New Zealand after travelling to Antarctica. On leaving the Antarctic on 1st February 1840, he headed to New Zealand, where Stewart Island was sighted on 23rd March 1840. A few days later the ships arrived at Hooper’s Inlet, on the Otago peninsula (New Zealand in History, 2002).

On continuing up the coast, the ships arrived at Akaroa, where they remained a short time with the small French colony established there. Although few Māori lived in the South Island at this time, it is likely that a few would have heard, if somewhat briefly, of d’Urville’s adventures.

Māori and New Zealand – The 1900s

Port Chalmers and Lyttelton Harbour

Many Antarctic expeditions used the Port of Lyttelton as their base and it continues to provide services for Antarctic supply vessels, many of which are open to the public during their visits. Heroic era ships that docked at the port include the Discovery, Morning, Nimrod and Terra Nova expeditions. Discovery, Nimrod and Terra Nova all used the Graving Dock which is still in operation today. Mawson’s Aurora also visited Lyttelton (Canterbury Antarctic Link, 2002). Māori workers existed at both of these ports and as mentioned in this report’s introduction, Māori near the port of Lyttelton, often hosted the expeditions’ crews at their local Marae, where they would eat a hangi and be entertained by the Māori people. Evidence of the Māori involvement in Lyttelton is contained in a recently auctioned (September, 2002) card. Dated, 4th April 1904, this card, published by the Weekly Press, Christchurch’s “Finest Illustrated Paper Published South Of The Line,” features “Discovery’s Penguins” on one side and a view of the ship’s Māori welcome on the address side. On the card Len [Burgess]” writes from “H.M.S. Morning, Antarctic Relief Ship, Lat. 77°.49′.08 ′; “We are as far South as we can get now. It is all up to getting the Discovery out now; we are blasting today, but it is no use. Two sledge parties have left the ship to fetch things from the discovery...”
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Scott's ship, the Terra Nova, docked at Port Chalmers, near Dunedin in 1910 on his quest to be first to reach the pole. Other notable explorers to use Port Chalmers include Shackleton, whose ship the Aurora stopped for supplies on his Antarctic Relief Expedition in 1916-17.

**Hillary's Trans Antarctic Expedition**

It is likely that all New Zealanders, both Māori and Pakeha, heard of Sir Edmund Hillary's Commonwealth Trans-Antarctic Expedition to Antarctica. It occurred during the summer of 1957-1958 and was the first overland trip to the South Pole since the Scott trek of 1912. Not only was Sir Edmund Hillary a high profile New Zealander after conquering Mt Everest in 1953, but media put a spin on the expedition as being "a race to the pole" between Hillary and Britisher Vivian Fuchs. Newspaper and radio throughout New Zealand were highly accessible, and news of the expedition was often reported. Māori literacy of the English language was growing as were the number of Māori living in urban areas.

**Mt Erebus**

Perhaps the most identifiable association to Antarctica that both Pakeha and Māori have is from New Zealand's biggest single tragedy, the Erebus Air crash of 1979. Two hundred and fifty seven passengers were killed, two hundred of which were New Zealanders, and while the deceased list, note no one of obvious Māori decent, barely a community in New Zealand would not have been deeply affected by the accident. The deceased came from almost 50 towns and cities throughout New Zealand, including Otorohanga, Opotiki, Kawerau, Picton, Hamilton, Takapuna, Auckland, Taakau, Dunedin, Tauranga, Wanganui, Levin, Russell, Te Kuiti, Raetihi and Otumoetai. A huge amount of press covered the accident and it is likely that all New Zealanders became familiar with terms such as the Ross Dependency, Ross Island, McMurdo Station and Scott Base, as well as learning about the harsh conditions in which the wreckage was located.
Antarctica and Colonialism

Antarctica has sometimes been termed a "White Man's Club" with the majority of people travelling to the continent, American, British, Australian, Russian and New Zealand scientists. It is likely that the lack of participation by Māori in Antarctica is due to the oppressive impacts of colonisation on the Māori people.

Organised colonisation of New Zealand began by the Europeans in earnest in the late 1830s. In 1830 there were just over 300 Europeans living in New Zealand. By 1840 there were about 2000. An 1843 census estimated 114,000 Māori were present in New Zealand. This number had dropped by 1901, when a census determined that there were just 45,000, largely due to epidemics of whooping cough, measles and influenza as more and more Māori came in contact with Europeans (King, 1997).

Relations between Māori and Pakeha were formalised by the signing of the Treaty of Waitangi in 1840 (SYB World, 2002). The treaty has been a source of contention and confusion among Māori and Pakeha New Zealanders from the late nineteenth century. Much of the confusion results from there being separate (and differing) English and Māori language versions. The English version said that the Māori would cede sovereignty to Queen Victoria; the Māori version coined the word ‘kawanatanga’ or governorship. The second article in English guaranteed the chiefs and tribes ‘full exclusive and undisturbed possession of their Lands and Estate Forest Fisheries and other properties’; the Māori version referred to ‘rangatiratanga’ — ‘the entire chieftainship of their lands, their villages and all their property’ (King, 1997).

Between 1870 and 1892, ownership of some five million acres of land was transferred to Pakeha. In 1892, Māori owned just over a third of the land in the North Island, about 11 million acres in total. Of this, a quarter was leased to Pakeha. Almost another three million acres were sold by 1900 (Stenson, 1989). By the late 1930s, Māori retained less than one-sixth of the land. The fact that most of the remaining land was unsuitable for development, meant that Māori no longer possessed the acreage to feed themselves and many Māori, increasingly found that they became a source of cheap and replaceable labour, primarily in the agricultural sector (Ahu, 2002).
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Colonisation created two separate cultures in New Zealand, Pakeha and Māori. Pakeha New Zealand was extremely influenced by the 'homeland' of Britain. Government administration, education and culture were largely built on British models. New Zealand troops, both Māori and Pakeha fought, and suffered severe casualties in the Boer War and the two World Wars. As New Zealand Prime Minister, Michael Savage said about England in 1939, 'where she goes, we go, where she stands, we stand' (Tourism NZ, 2002).

One reason that Māori remained noticeably absent from most areas of national life in the first half of the twentieth century was that the numbers receiving secondary and tertiary educational qualifications were low. Hence, Māori were poorly represented in the professions and in business. This was caused in part by rural–urban segregation of the races which meant that Māori families often lived considerable distances from State secondary schools; in part by cultural and sociological factors which discouraged Māori parents from placing a high value of educational qualifications; and in part by the policies pursued the successive governments. In 1931 the Director of Education released a policy statement 'These considerations lead us to the final conclusion that in the system on Māori education ........we should provide fully a type of education that will lead the lad to be a good farmer and the girl to be a good farmer's wife (King, 1997).

Māori at the time of the establishment of Scott Base in the late 1950s were dealing with the consequences of becoming "urbanised". Post WWII 1950, the Māori population was only 3% of New Zealand. A concerted political effort soon saw the largest migration of an indigenous population within a country in the world take place between the 1950s and 1970s to meet the industrial labour shortages being experienced at that time (Federation Of Māori Authorities, 2002). The Pakeha community saw poorer educational performance, lower incomes, poorer standards of housing and higher rates of crime due to urbanisation as "Māori" problems. In a way, the prospect of travelling to Antarctica could not have been further from a Māori person's mind.
Māori and the Land

Māori people’s traditional views about the environment and the concepts of land as taonga tuku iho, (treasure) and the principle of kaitiakitanga, (guardianship) are comparable to the values of many working to conserve Antarctica as a pristine and untouched continent.

Māori have already been involved with the sub Antarctic Islands. Ngai Tahu was active in gaining World Heritage status for the Auckland, Campbell, Snares, Bounties and Antipodes islands. Of particular interest to Ngai Tahu were Māori ivory fishhooks discovered on the Auckland Islands, that were carbon dated as being 700 years old (O’Reagan, pers comm).

Māori have traditionally shared a special relationship with whenua [land], from which cultural, spiritual, emotional, and physical sustenance is derived. Their relationship is based on the worldview that Ranginui and Papatuanuku (Sky Father & Earth Mother) are the primal parents from whom Māori descend. The term tangata whenua (people of the land) which Māori call themselves, captures the notion that because of this kinship relationship, land and people are inseparable (FOMA, 2002). This attitude protects forests and the land from any unwanted destruction, and is an important ingredient of the traditional Māori attitude to land and the forests (Forestry Insights, 2002). Such concepts form the basis of Māori philosophy that land is a taonga tuku iho, a treasure. It is a resource to be preserved and respected according to the principle of kaitiakitanga, (guardianship) for those generations who have gone before and those yet to follow (FOMA, 2002).

The Māori concept of ahi-ka is that of keeping the home fires burning. For Māori to have manawhenua of land (the right to speak for it), they must have occupied the land and lit a fire. Ahi-ka involves returning to the land once this fire is lit to keep it warm (Tremewan, pers comm).

These concepts could be interpreted in the Antarctic context that as yet, Māori do not have ahi-ka of the Ross Dependency, therefore do not have manawhenua over the land. However Māori could gain ahi-ka if they have a greater involvement in the Ross Dependency and increase their manawhenua of it.
Māori Place Names In Antarctica

Māori names already exist in Ross Island, where Scott Base is located. Currently, five New Zealand bird names have been assigned to Ross Island Features. These are Kaka Nunatak, Kakapo Nunatak, Kea Nunatak, Ruru Crests, Takahe Nunatak.

Māori names have been assigned to Ross Island Features. Mumu Nunatak, Parawera Cone, Ponui Nunatak, and Tarakaka Peak, have been given Māori names for winds. Pakaru Icefall is descriptively titled with the Māori name for 'broken'. Te Puna Roimata Peak is Māori for 'spring of tears' and commemorates the New Zealand Mt Erebus air crash near this point that killed 257 passengers and crew in 1979. Waipuke Brach has been given the Māori word for 'flood' after periodic flooding of local penguin rookeries by melt water from Cape Bird Ice Cap (Wood, 2002). Other mountains on Ross Island include Mt, Anakiwa, Mt Anare, Aorangi Peak and Mt Tuatara.

The New Zealand Geographic Board is responsible for accepting or rejecting geographical names for the Ross Sea Region and the board has set a number of rules and guidelines when it comes to naming Antarctic features (Land Information, 2002). They encourage Māori words to be used to name features of the region.

The criteria for the naming of Antarctic features in the Ross Sea Region include (Land Information, 2002):

- Names reflecting New Zealand culture, society and history e.g. Kiwi Pass, Freyberg Mountains, Gallipoli Heights, All Black Peak, Moawhanga Neve, Whakawhiti Saddle, Waipuke Beach. Such names should reflect both Māori and European traditions. Māori words for species, mammals, birds, geographic features and place names are preferred to Māori ancestral names. Descriptive Māori names for snow, wind, and ice features are encouraged.

- Mythological names e.g. Mt Janus, Mt Ethos, Minotaur Peak, Beowolf Glacier. Such names are part of the Antarctic naming tradition. Polynesian and Māori mythological names are encouraged. However naming should also reflect the international nature of the Antarctic i.e. mythological names do not have to have New Zealand connections.
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- Pleonastic names and names with two generic terms are acceptable if desirable for clarity and safety e.g. Puke Toropa Mountain, Dome Peak.

- Names should be euphonious in an international context. Geographic names in a foreign language should be rendered in the form adopted by that country, except where there are English equivalents already fixed by usage.

- A New Zealand identity linkage with names is encouraged.

- Macrons, indicating a stressed or long vowel in Māori place names should be marked. Word division in Māori place names should be shown where it is known to exist and the use of hyphens to connect either Māori or English names should be avoided.

- Names, which are very long or not euphonious, should be avoided.

The origin, meaning and significance of any proposed name is to be explained in the application and if a Māori name is proposed in the Ross Sea region, the New Zealand Geographic Boards has a Protocol for Māori Place names (Appendix 1) in place.

Section 3 of the Protocol, Policies and Principles Relating to Māori Place Names states the following:

iii) Recording of Māori Names

a) As a general rule, Māori place names should be written either as one word, or as separate words, as established by usage. The Board will also consider shortening lengthy names for publications where this is though advisable.

iv) Pronunciation of Māori Names

a) Although it is not a function of the Board to educate people on how to pronounce Māori names (to ensure correct pronunciation), the Board will fully support any action taken to ensure the correct pronunciation is used.
Full and correct spelling of the place names should be used, but where abbreviated forms are sought, approval by the Board must be obtained.

There are two issues to consider when using Māori names in the Ross Sea region. The first being the sensitive issue of how other countries in Antarctica, particularly America, feel about the use of Māori on the continent. New Zealand, along with seven other countries has a territorial claim on the continent, and at present, the Antarctic Treaty has put a freeze on these claims. Just as Britain may feel uncomfortable if the Argentineans and Chileans named places on the Antarctic Peninsula in Spanish, America may feel that by using Māori, New Zealand are trying to assert their "custody" over the Ross Dependency. The presence of Māori names in the continent also may be an uncomfortable reminder to the Americans of their own troubled history with indigenous populations.

The second issue to consider in the use of Māori names is for safety reasons. With a joint New Zealand and American Search and Rescue team operating in the Ross Dependency, it is important that features in the region can be easily understood. The American pronunciation of Māori is at times, very different to that of a New Zealander. While the Geographic Board states that names should be euphonious in an international context, it also states that correct pronunciation of Māori is encouraged. The different vowel sounds and use of macrons in Māori that may be familiar to a New Zealander will be alien to an American, and to educate them on correct pronunciation is somewhat impractical with the large numbers and annual changes in personnel working at McMurdo.
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Māori Niupepa

The language barrier is one reason why Māori may not have heard much about Antarctic exploration in the 1800's and early 1900s. However, many Māori newspapers were published in the second half of the 19th century, though not all of them were published by Māori.

The earliest titles were those published by the government or its representatives. Te Karere o Niu Tireni (in various titles, 1842-63) contained government announcements and correspondence, Te Piholhoi Mokemoke i runga i te tuanui (1863) was established to counter Te Hokioi (see below), and Te Waka Māori (1863-79 and 1884) was under government control after its first few years.

Newspapers produced wholly by Māori begin with Te Hokioi o Niu-Tireni, e re re atu na (1862-63) under the auspices of the Māori King Pōtatau, and range from Te Paki o Matariki (1892- ) produced for King Tāwhiao, to Te Wananga (1874-78) and Te Puke ki Hikurangi (1897-1913). These newspapers illustrate the high degree of Māori confidence in printing their own. Most of these newspapers in Māori took a particular stance on political or religious issues, but they all frequently also contained reports of hui, obituaries, waiata, advertisements, local news and correspondence (NZETC, 2002).

The Alexander Turnbull Library houses microfiche collection consisting of over 17,000 pages of Māori newspapers taken from 34 separate periodicals. It is based on "Niupepa 1842-1933", 70% of the collection is written solely in Māori, 27% is bilingual and about 3% is written in English.

A search of the Māori newspapers show that a number of articles were published that had news of Antarctic exploration in the early 1900's. These occurred predominantly in Te Pīpīwharauroa and Te Toa Takitini Niupepas.
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Below are brief English translations of some of the articles found to contain news of Antarctica in the Māori newspapers. The full Māori version of the article can be found in Appendix 2.

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**TE PIPIWHAURAUA**

No. 62  
April 1903, pages 2-3  
12 page newspaper

Te Pito O Te Ao.
In 1901 English ship Discovery sets off from Lyttelton, accompanied by Morning for a trip to southern waters. There were a number of difficulties such as the use of dogs and sleds; shortages of food; weariness of men; they finish up with two dogs and have to eat them. They lose one man down a crevasse and nearly lose another over a cliff, but they are roped together and the men just make it back to the ship. There are descriptions of whales, penguin etc. Discovery is lost; Morning goes to look for her; Scott's wife comes out from England to wait for news; eventually all is well.

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**TE PIPIWHAURAUA**

No. 120  
March 1908  
Page 4  
12 pages newspaper

TE PITO O TE AO
This article reports on Shackleton's trip to the South Pole in the Nimrod. A group has been left on the ice and will be collected in January 1910.

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**TE PIPIWHAURAUA**

No. 166  
March 1912  
Page 6-8  
12 page newspaper
A Norwegian, Amundsen, has reached the South Pole.

Amundsen reaches the South Pole. There is a full page report on this.

This article is reporting on the death of Captain Scott and his companions, Takuta Wirihana (Dr. Wilson), Rewhetenana Paoa (Lieut. Bowers), Kapene Oti (Captain Oates. Someone called R Kooti, the Māori form of Scott, filed the report. This could mean it is lifted from an English-newspaper report by a relative, or the name could just be a coincidence.
This is just the Te Aute College prize giving, listing some of the books the boys received as prizes. If people ever do read their school prizes, some of these boys would have learnt something about Antarctica.

NGA TAMARIKI I PAAHI I TE TAU 1924.


FORM IV. (Remove). Sam Smith, 1st prize, "Into the South", by Scout Marr; Len Mackey, 2nd prize, "The Day's Work", (Rudyard Kipling); Wallace Atkins, 3rd prize, "Oliver Cromwell" (Estelle Ross); 1st prize for Divinity, Bible.

FORM IV. Ray Chapman Taylor, 1st prize, "Scott's Last Voyage"; John Grace, 2nd prize, "Across the Plains" (Robert Louis Stevenson), Special Prize for Drawing and Writting, "Oliver Cromwell" (Thomas Carlyle); Tane Seymour, 3rd prize, "New Arabian Nights" (R. L. Stevenson)

TE TOA TAKITINI

No. 78
1 February 1928
page 7
16 pages

KI TE PITO O TE AO.

This article reports on Commander Byrd's flight to the South Pole. It also tells of Amundsen as being the first one to get to the South Pole. They then go on to talk about his sled and dogs etc.
PITOPITO KORERO

Kī te hakiri ake kua taea e Byrd ratou ko tona ropu te whakamutunga mai o te taha Tonga o te Ao.

One sentence about Byrd reaching the South Pole, in with other short news items from around the country including the appointment of new Governor General, Lord Bledisloe; and the appointment of Dr Te Rangihiroa as Commissioner to the Cook Islands.

---

Te Toa Takitini

No. 107
1 August 1930
page 2
20 page newspaper

TE TOKOWHA

This article tells of Shackleton making four trips to the South Pole; on dying on the fourth. There’s a Biblical quotation comparing him to Shadrach and Meshach.
TE TOA TAKITINI
No. 110
1 November 1930
20 page newspaper

NGA RUANUKU O TE HOHONU (R. T. K.)

Talks about whaling experiences of a man, when he was a boy, and how Scott and Shackleton had reported on whales in southern waters.

Ko nga tangata na raua i panui te nui o te tohora ki era moana ko Kapene Kooti (Captain Scott) raua ko Hakaratana (Shackleton) ko nga tangata i whai nei kia tae raua ki te pito o te ao, a tokoruia mate katoa atu ki te pu o te tonga.

Māori and Science

Dean Peterson, Science Strategy Manager at Antarctica New Zealand, acknowledges that there are very few scientists with any Māori background. The only scientist he knows who is currently working in the system and has any Māori heritage is from Waikato University. Dean estimates the number of Māori students to be well below 5% and maybe on the order of 1% in the system (Peterson, Pers Comm).

A Profile of Māori Participation in Tertiary Education, was released in August 2002 (Appendix 3).

Table 1. Tertiary Education Full Year Key Statistics and Indicators 1999 – 2001

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Māori</td>
<td>35,126</td>
<td>10,949</td>
<td>46,075</td>
<td>38,730</td>
<td>14,115</td>
<td>52,845</td>
<td>51,046</td>
<td>21,728</td>
<td>72,774</td>
</tr>
<tr>
<td>Pacific Island</td>
<td>10,374</td>
<td>4,558</td>
<td>14,932</td>
<td>11,020</td>
<td>5,021</td>
<td>16,041</td>
<td>12,363</td>
<td>6,179</td>
<td>18,542</td>
</tr>
<tr>
<td>Asian</td>
<td>24,585</td>
<td>2,085</td>
<td>26,670</td>
<td>25,303</td>
<td>3,044</td>
<td>28,347</td>
<td>25,984</td>
<td>4,502</td>
<td>30,486</td>
</tr>
<tr>
<td>NZ European/Pakeha</td>
<td>183,899</td>
<td>19,435</td>
<td>203,334</td>
<td>188,716</td>
<td>27,437</td>
<td>216,153</td>
<td>191,021</td>
<td>35,661</td>
<td>226,682</td>
</tr>
</tbody>
</table>
## Table 2: Māori & Non-Māori Participation by NZSCED Broad Field of Study in 2001

<table>
<thead>
<tr>
<th>Broad Field of Study</th>
<th>As July 31&lt;sup&gt;st&lt;/sup&gt;</th>
<th>As July 31&lt;sup&gt;st&lt;/sup&gt;</th>
<th>As July 31&lt;sup&gt;st&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Māori</td>
<td>Non-Māori</td>
<td>Total</td>
</tr>
<tr>
<td>1. Agriculture, Environmental and Related</td>
<td>0.2%</td>
<td>0.2%</td>
<td>0.2%</td>
</tr>
<tr>
<td>2. Architecture and Building</td>
<td>0.2%</td>
<td>0.3%</td>
<td>0.3%</td>
</tr>
<tr>
<td>3. Creative Arts</td>
<td>0.6%</td>
<td>0.4%</td>
<td>0.7%</td>
</tr>
<tr>
<td>4. Education</td>
<td>1.1%</td>
<td>0.7%</td>
<td>0.9%</td>
</tr>
<tr>
<td>5. Engineering and Related Technologies</td>
<td>0.5%</td>
<td>0.2%</td>
<td>0.7%</td>
</tr>
<tr>
<td>6. Food, Hospitality and Personal Services</td>
<td>0.4%</td>
<td>0.4%</td>
<td>0.7%</td>
</tr>
<tr>
<td>7. Health</td>
<td>0.5%</td>
<td>0.6%</td>
<td>0.5%</td>
</tr>
<tr>
<td>8. Information Technology</td>
<td>0.7%</td>
<td>0.5%</td>
<td>0.6%</td>
</tr>
<tr>
<td>9. Management and Commerce</td>
<td>2.4%</td>
<td>2.1%</td>
<td>2.1%</td>
</tr>
<tr>
<td>10. Mixed Field Programmes</td>
<td>2.6%</td>
<td>1.0%</td>
<td>1.9%</td>
</tr>
<tr>
<td>11. Natural and Physical Sciences</td>
<td>0.3%</td>
<td>0.6%</td>
<td>0.6%</td>
</tr>
<tr>
<td>12. Society and Culture</td>
<td>3.0%</td>
<td>1.7%</td>
<td>1.9%</td>
</tr>
<tr>
<td>13. Unknown</td>
<td>1.0%</td>
<td>0.3%</td>
<td>0.4%</td>
</tr>
<tr>
<td>Total</td>
<td>13.3%</td>
<td>9.1%</td>
<td>9.7%</td>
</tr>
</tbody>
</table>

Notes: 'Unknown' relates to providers who were neither Ministry of Education funded nor approved for student loans and allowances. Total year data excludes formal students with providers who were neither Ministry of Education funded nor approved for student loans and allowances.
Table 1 indicates that 51,046 Māori students attended public tertiary institutes in 2001, while Table 2 indicated just 0.3% of Māori students study Natural or Physical Sciences. This equates to just 153 Māori students studying science.

Other significant points of the report include:

- Over half of all students in 2001 were studying management & commerce, society & culture, and mixed field programmes.
- Māori participate more than non-Māori in education-related fields but less in health, sciences, engineering & architecture.
- Māori participation rates are twice that of non-Māori at private providers, and rising, but around two-thirds that of non-Māori at universities, and falling, despite absolute increases of about 200-300 more Māori a year at universities.

- Te Wānanga o Aotearoa dominated growth in 2001, with 55% of the growth in Māori students and 27% of all growth in students in 2001. Nearly one in five of all Māori students in 2001 studied at this provider.

Wānanga is a popular choice for tertiary Māori students and New Zealand Tertiary Education Institutions that deliver educational programmes and opportunities within a Māori environment. However no science courses are offered at these institutions.

The under-representation of Māori in certain disciplines such as science has been recognised by the Ministry of Education. In the recently released 'Interim Statement of Tertiary Education Priorities', a strategy is outlined to contribute to the achievement of Māori Development Aspirations.

The objectives of the strategy include:

- Tertiary Education leadership that is effectively accountable to Māori communities;
- Strong and balanced Māori staff profiles within the tertiary education system;
- Increased participation by Māori in both a broader range of disciplines and in programmes that lead to higher-level qualifications.
If this strategy is implemented successfully, it is possible that there may be a noticeable increase in the number of Māori studying science at a tertiary level therefore the possibility of Māori scientists travelling to Antarctica should increase.

Māori and Antarctica New Zealand

Antarctica New Zealand’s Vision:

Antarctica: refreshing global ecosystems and the human spirit

Antarctica New Zealand’s Mission:

Advancing knowledge, appreciation and conservation, of Antarctica and the Southern Ocean, for the benefit of New Zealand and the world community.

Antarctica New Zealand aims to lead, catalyse and invest in building consciousness of Antarctica’s intrinsic values, and the achievements and benefits of New Zealand’s involvement in Antarctica.

Antarctica New Zealand CEO, Lou Sanson was questioned about Antarctica New Zealand’s mission statement, and the benefits he believed Māori could gain through involvement in Antarctica. Mr Sanson feels that Māori do not quite recognise Antarctica in terms of its global eco systems and conservation, topics which Māori iwi are very focused on in NZ. He thinks Antarctica has a number of policies and models that Māori might find useful in initiating legislation in New Zealand. Mr Sanson believes that Māori involvement in the New Zealand Antarctic programme should be a true reflection of New Zealand’s diversity and therefore should have a Māori component of 10%.
Māori in Antarctica Today

At work today, I got an invitation to the Kiwi Hangi up at the Movement Control Center (MCC). I arrived a little early; the food was still cooking and there were only a few of us milling around. The crowd showed up a few minutes after I did. At 20:30, our hosts asked us all to assemble outside for the Karanga and the Haka (Māori for "The Welcome" and "The Challenge"). First, Gareth, part of the RNZAF, came out and described the Karanga and the Haka, then the overhead door opened and several other members of the RNZAF marched out in formation, clad only from the waist down. Once they were in position, Corey (fully dressed) walked among the men, singing the Karanga. When finished, she moved off and was replaced by a tall gentleman who moved in and barked orders in Māori. The rest of the men chanted in response, striking pose after pose in unison. When they were finished, they lined up and processed back into the MCC; the crowd then headed in for the feast.

The food at this Hangi was much the same as at the Diesel and Drummi party this past winter at Scott Base: chicken, mutton, potatoes, kumara and cabbage, all steamed/smoked/slow cooked in a drummi. It was just as good as I remember, succulent and flavourful without being drowned in sauce (The Seventh Continent, 2002).

Māori who do travel to Antarctica share their culture with others, and have an impact on many people, as this excerpt from an American's journal shows.

Currently each year 500 people travel to Antarctica with the New Zealand Antarctic programme. The vast majority of people that travel to Ross Island are scientists but other options exist. It is estimated that from this number as little as 10 would be Māori.

Māori who travel to Antarctica are likely to do so through the Royal New Zealand Air Force (RNZAF) who logistically support Antarctica New Zealand's Research programme.

Other opportunities exist in field assistant positions, an a course such as the Graduate Certificate in Antarctic Studies and with the secondary schools and artists and writers programme that annually offer scholarships to Antarctica.
Employment positions exist at Scott Base for staff including carpenters, electricians, technical support, engineers, cooks and domestic staff.

Encouraging More Māori To Antarctica

Scholarships

An initiative that may be successful in promoting Antarctica to Māori would be to offer a Secondary School Scholarship that aimed specifically at Māori students.

- Four students to be selected from around New Zealand at Year 12 and 13 level;

- A well designed, informative brochure or leaflet could be given to all Year 12 and 13 Māori students (along with Posters) that raise awareness of the scholarship;

- The application should involve questions/tasks that would involve the student researching and writing about an aspect of the continent, ideally one that could really spark an interest for the students in the continent (such as the heroic era of explorers and the stories of extreme courage and hardship);

- Secondary Schools of varying decile ratings should be represented amongst the four selected;

- On return students should be encouraged and supported in speaking of their experience at their high school, local marae etc;

- Media such as Mana, Mai Time, Māori television and local press should be notified of the students' trip to Antarctica and supported in publishing news of their experiences.
References


Major Report: Māori and Antarctica


NEW ZEALAND GEOGRAPHIC BOARD NGĀ POU TAUNAHA O AOTEAROA
Protocol for Māori Place Names

1) Introduction

i) The New Zealand Geographic Board (the Board) is a statutory body governed by the New Zealand Geographic Board Act 1946 (the Act). Its chief function is to make provision for the naming of places in New Zealand.

ii) As a consequence of the Ngāi Tahu Claims Settlement Act 1998, the Board is now required, in terms of an additional statutory function, to encourage the use of original Māori place names on official maps, including maps published by or under the direction or control of the Surveyor-General. To assist it in this function, and to encourage Māori participation in achieving this objective, the Board has developed this protocol (the Protocol) which provides for a process of consultation with appropriate Māori. This process is consistent with the duties and obligations of the Board under the Act.

iii) The Protocol does not change statutory rights of the public in the consideration of a place name by the Geographic Board. Rather, it provides an opportunity for Māori to be advised in advance of other non-Māori New Zealanders, in recognition of their tangata whenua status over the land, and to have more time to gather information, consult and prepare a response to proposed name changes.

iv) The Protocol is consistent with the principles of consultation with Māori as the Treaty partner and will be applied inter alia to all Treaty of Waitangi claim settlement issues involving consultation or representation on the place naming process. It is recognised that new names may be proposed through the settlement process.

2) Legislative Requirements - New Zealand Geographic Board Act 1946

SECTION 3. NEW ZEALAND GEOGRAPHIC BOARD ESTABLISHED--

(2) The Board shall consist of--
(a) The Surveyor-General:

(b) Two persons to be appointed as representatives of the Māori race on the recommendation of the Minister of Māori Affairs:

(ba) One person to be nominated by Te Runanga o Ngai Tahu (as established under section 6 of Te Runanga o Ngai Tahu Act 1996), and to be appointed on the recommendation of the Minister:

(c) One person to be nominated by the New Zealand Geographical Society Incorporated, and to be appointed on the recommendation of the Minister:

(d) One person to be nominated by the Federated Mountain Clubs of New Zealand Incorporated, and to be appointed on the recommendation of the Minister:

(e) Two persons to be appointed on the recommendation of the Minister^1.

SECTION 8. FUNCTIONS OF BOARD--

(1) The general functions of the Board shall be--

(a) To adopt rules of orthography and nomenclature in respect of place names in New Zealand:

(b) To examine cases of doubtful spelling of place names in New Zealand, and determine the spelling to be adopted on official maps:

(c) To investigate and determine the priority of the discovery of any geographic feature:

(d) To collect original Māori place names for recording on official maps:

(da) To encourage the use of original Māori place names on official maps, including maps published by or under the direction or control of the Surveyor-General:

(e) To determine what alien names appearing on official maps should be replaced by Māori or British names:

^1 The Minister has indicated his intention to appoint the Chief Executive of the Ministry of Māori Development (Te Puni Kōkiri) or his nominee, to one of these positions.
(f) Subject to the provisions of this Act, to investigate and determine any proposed alteration of a place name:

(g) To make inquiries and recommendations on any matters referred to it by the Minister.

(2) The Board shall have such other functions as are by this Act or any other Act imposed upon it.

SECTION 18. NAMES IN MAPS, SCIENTIFIC MANUSCRIPTS, OR TOURIST PUBLICATIONS--

(1) No person shall publish or cause to be published in any geographic or scientific manuscript or publication, or in any guide book, handbook, pamphlet, road map, or other publication intended for the use of travellers or tourists generally, or on any map in any such manuscript or publication as aforesaid, any name purporting to be the name of any place, locality, or natural feature in New Zealand to which any provision of this Act applies, unless the name appears on a map previously published by or under the direction or control of the Surveyor-General, or is a name assigned to or approved for that place, locality, or natural feature pursuant to this Act:

Provided that nothing in this section shall apply with respect to the printing or publication as aforesaid of any name if it is stated in the manuscript or other publication or, as the case may require, on the map, that the name has not been approved by the Board.

3) Policies and Principles Relating to Māori Place Names

Under its legislated powers, the Board has established, and applies, the following policies and principles relating to Māori names:

i) Original names to be given preference:
   a) An original name, where suitable, should be given preference.
   b) Where the original name has been changed by publication or by local usage the original name should be restored in the correct form.
   c) Where the choice lies between two or more names each sanctioned by local usage, the name that is most appropriate and euphonious should be adopted.

ii) Retention of incorrect names:
   a) Where an incorrect name has become established by local usage over a long period of time, the Board may at its discretion retain the incorrect name.
   b) When an incorrect Māori name is accepted, the correct version and the component parts of compound Māori names, if known (to assist in pronunciation), are to be noted in the remarks column of the relevant Gazette Notice.

iii) Recording of Māori Names:
   a) As a general rule Māori place names should be written either as one word, or as separate words, as established by usage. The Board will also consider shortening lengthy names for publication where this is thought advisable.

iv) Pronunciation of Māori names:
   a) Although it is not a function of the Board to educate people on how to pronounce Māori names (to ensure correct pronunciation), the Board will fully support any action taken to ensure the correct pronunciation is used.
   b) Full and correct spelling of the place names should be used, but where abbreviated forms are sought, approval by the Board must be obtained.
v) Other conventions:
   a) Macrons are to be used for the publication of approved names. Double vowels are also acceptable.
   b) ‘Ngā’ should always be joined to the following name.
   c) ‘Te’ should be written wherever possible without the capital.
   d) Tribal names, ‘Ngāi’, ‘Ngāti’, ‘Ngāti’ should be followed by capitalised proper names.
   e) Hyphens should not to be used, and the possessive apostrophe should be avoided.

4) Practices that have Developed and Evolved

In applying these policies and principles, the Board has taken into account the following practices:

i) Dual naming has been adopted as a practice since the 1920’s. The early format tended to have the English or non-Māori name followed by the Māori name in brackets either after or more commonly below the non-Māori name. More recently, and particularly during the last fifteen years, the Board has favoured showing the Māori name first, followed by a forward slash, then the English or non-Māori name. This later practice, which gained impetus following the Taranaki vs Egmont debate, acknowledges social and cultural developments in society, particularly with regard to Treaty issues. Over the past decade, this trend has also been encouraged by the United Nations Group of Experts on Geographical Names (UNEGGN).

ii) Although not mandatory, consultation by submitters with local interest groups and in particular, local Māori group(s), has also been encouraged over the past decade. The Board’s capacity to carry out its own investigative and consultative work has substantially reduced in recent times. As a consequence the submitter has been encouraged to consult as appropriate, and to provide documentary evidence to support his or her name proposal, before consideration by the Board. However, notwithstanding this, the Board still has the capacity through its individual members, particularly those representing Māori, Ngāi Tahu and Te Puni Kōkiri, to initiate and undertake its own consultations.

5) Consultation by Te Puni Kōkiri and the Secretary

The Board hereby undertakes to implement the following consultation procedure:

i) Upon acceptance of a request to consider a place name proposal, the Board member representing Te Puni Kōkiri will be invited by the Chairman of the Board to seek advice or obtain views from appropriate Māori groups about such place name proposals as fall within their particular rohe. This consultation will not involve any publication of the place name submission proposal.

ii) The results of any consultation, together with the related place name proposal, will be fully considered at the next meeting of the Board. (The Board generally meets in May and October).

iii) Where, after consideration of a place name proposal, the Board decides that the proposal should be declined, the Secretary of the Board will convey this decision in writing to the submitter and to those Māori groups whose comments were sought by Te Puni Kōkiri.

iv) If the Board provisionally endorses a place name proposal, the Secretary of the Board will convey this decision in writing to the submitter and to those Māori groups who commented on the proposal to Te Puni Kōkiri.

v) This letter to Māori groups will advise that the Gazette Notice and public notification in newspapers, advising of the intention to assign a place name, will appear 4 weeks later, and will seek any further comment, by way of objection, within 3 months from the date of the Gazette Notice.

vi) Where objections are received, the Board will ‘inquire into and dispose of all objections’, giving full consideration to any objections or advice received from Māori groups, as well as from other objectors.

vii) At a subsequent meeting of the Board, the intention to assign a place name will be re-considered in light of any objections received, pursuant to Section 13 of the Act and the Board will make a final decision on the matter.
viii) The Board’s re-consideration may result in the intended name being declined, in which case the proposal would go no further.

ix) Where no objections are received, the Board will confirm its acceptance of the name and the name shall then be publicly notified as final.

x) If the Board’s re-consideration results in the intended name being altered, the altered name will be required to go through the public notification process again; again following prior consultation with appropriate Māori groups as outlined in iv) above.

xi) If objections are received but the Board’s re-consideration results in the intended name being upheld, the final decision is made by the Minister for Land Information. The Minister’s decision shall be final and will be publicly notified.

xii) All final decisions of the Board and/or the Minister will be advised in writing to the submitter; to those Māori groups whose comments were sought by Te Puni Kōkiri; and to any objectors.

6) Protocol Principles

i) The Protocol is consistent with and subject to the powers, duties and obligations of the New Zealand Geographic Board within its current legislative and policy framework, and represents a firm commitment by the Board to encourage original Māori place names and consultation.

ii) The Protocol does not detract from any existing rights of a Treaty claimant group, nor does it conflict with the New Zealand Geographic Board’s duties to other Māori groups or representatives of tangata whenua, or to members of the New Zealand general public.

iii) The Protocol does not create property rights.

iv) The Protocol can be varied or cancelled by the New Zealand Geographic Board but before determining whether it should be varied or cancelled the Board shall consult with appropriate Māori groups.

7) Authorisation

Authorised by the Chairman of the New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa:

_______________________________
Tony Bevin

Date _____ / _____ / 20___
ANTARCTICA NIUPEPA ARTICLES

TE PIPIWHARAUROA
No. 62
April 1903
Page 2-3
12 pages

TE PITO O TE AO.

He mahi anake ki te pakehao inakoa kanui te manawanui o te pakeha ki te whai kia kite ia i te mutunga mai o te ao, te pito whakarunga te pito whakararo. Ko Penihana te tangata nana i haere te pito whakararo, a ko ia, e ai tana ki te tangata i tata tonu te tae ki te pito o te ao — kei te mohio hoki tatau he porotaka te ao. He tangata ano kua haere kia kite i te pito whakatetonga — kua tae te tangata a kua hoki mai. Ko era whenua he huka katoa, ma tonu. Ka hia ranel tau ka pahure nei ka haere tetahi kaipuke ki te Tonga kitea ana tetahi maunga ngawhia e pakaru ana.

Ka ono pea nga tau kua hori nei i haere ano he kaipuke ki taua wahi a i te tau 1901 ka haere he kaipuke no he Ingarihi, ko Riririana te taone whakamutunga i pa ai taua kaipuke engari i rere rawa mai i Ingarangi, ko te Discovery te ingoa o taua kaipuke. He nui te poroporoakitanga ki taua kaipuke he haere tonu atu hoki mo te mate. Puta atu ana ki whao o Riririana ka taka tetahi o nga tangata mate rawa, panga atu hoki ki te moana. Ka ngaro atu e rua nga tau kaore e mohio ata atu kei te pehea ra, na raia ka tonoa mai ano he kaipuke hei toro ko te Morning te ingoa. No tera tau ka rere atu tenel i Riririana, ngaro atu ra, no te wiki whakamutunga o Maehe nei kitea rawatanga ake ka puta ki Riririana ko ia anake. Haere atu nei taua kaipuke ka whakatatia ki te pito o te ao ara ka tae ki te moana hukapapa, ka tupato tonu te mahi kei pakaru i te huka me te titiro ano me kore e kitea te hoa.

I muri i nga ra maha ka kitea atu nga maihe o te Discovery e tu ana engari ko te tinana o te kaipuke kua ngaaro katoa i te huka, e waru ano maero te tatanga atu o te Morning ka mutu, kua maro katoa hoki te moana i te huka. Ko nga kai ma te Discovery he mea utauta ki runga koneke ka tola e te kuri, he kuri anake hoki te holho e kaha ki tenei whenua. Nui atu te hari o nga tangata o te kaipuke kua hereherea ra e te huka, ko a ratou kai kua tata te pau. O nga tau e rua i ngaro atu ai taua kaipuke kaore rawa ona tangata i mangere, he titiro i te ahua o tera whenua, i nga maunga i nga lka i nga kararehe i nga ofaata i te ahua o nga hau i te ahua hoki o te rangi.

I tehe te kapene kia tino tata ia ki te mutunga mai o te ao, a i tino tata rawa ratou ko ona hoa, heoi ano i hoki mai ai he paunga no nga kai, he matenga no nga kuri. I te matenga o nga kuri ka rito tonu ma te tangata e to nga koneke; i te taumaha rawa o nga koneke i te ngoikore hoki o nga tangata whakahokihoki ai te to, ka rima maero te tonga i tetahi o nga koneke ka whaiho ka hoki ki te to mai i tetahi. E kore hoki e taea te whaiho nga kai me nga whare i muri kei mate i te huka. Hoki rawa ake ki te kaipuke kua mate katoa nga kuri ko nga morehu e rau he mea kai na nga tangata. He maha nga wiki i ngaro ai ratou he rau hoki nga maero i haere.

I kite ratou i etahi maunga teitei engari kore rawa he wahi i matatea i te huka. Kotahi te tangata i mate i taka ki roto i tetahi poka i taka ranel i te parli. I te hau e pupuhia ana i te
huka e rere ana kore rawa i kitea he huaraahi, na te toremi tonutanga o tetahi ka mohio nga hoa he mate kei te aroaro. No tetahi rangi mai ka haere ratou ki te kimi i to ratou hoa kore rawa i kitea. I tata ano etahi o ratou ka mate. Kotahi i taka i te pari teitei, mehenea i taka atu e kore rawa e ora mai, i ora ai he mea herehere ratou katoa, tetahi ki tetahi mo te taka rawa ake tetahi ka mau i etahi. I te takanga neko tetahi taewaewa noa ana i te takiwa. I tetahi haerenga ano o tetahi ropu ka puta, te marangal ai, te hau, te ua, me te huka, ngaro ana tetahi o ratou.

I te mutunga o te marangal ka haere nga hoa ki te kimi kore rawa i kitea; e toru nga ra i ngaro ai ka puta ki te kaipuke. I ki taua tangata i tona henga ka takoto la i roto i te huka, moe tonu atu, e 36 haora i moe al ia. I a la e moe ana ka tapukea la e te huka na reira i kore al e kitea e nga hoa. I miharo rawa te takuta ki te korenga o tenei tangata e mate, he tikanga hoki ki te hiahia te tangata ki te moe i roto i te huka he tohu tera kua tata la te mate, oitira e 36 haora i moe al tenei nanakia ka ora mai ano.

E kila ana nui atu te tohora ki era moana, aumihiahaerena noa al i te taha o te hukapapa, he nui hoki te kekeno, i te tauhou o te kekeno ki te tangata kaore e matakana, ka takoto tonu, ka moe tonu i runga i te huka. He nui hoki te manu, te korora. Hei nga nohoanga korora, ma tonu, he tino taone no te manu. Ko etahi o nga manu he kai reka.

I pik i ano te kapene i runga i tona rererangi ara parana, ki te tikitirao te ahua o te whenua, kaore i kitea atu e ia te mutunga mai o te whenua, heol ano ma tonu i te hukapapa.

Ki te ki a te kapene o te Morning e kore e puta a te Discovery i tenei raumati, e kore e pakaru te huka, hei tera tau rawa pe a puta ai. I hoki mai etahi o nga tangata o te Discovery i runga i a te Morning ko etahi o te Morning i noho atu. Tera a te Morning e hoki ano ki te tikitirao i tona hoa ki te kawe kai.

I haere rawa mai te wahine a Kapene Kaata o te Discovery i Ingarangi ki Ririttana noho aki te tatahi hoki ki te hokingia mai o te Morning kia rongo korero al ia mo tana tane kei te ora tonu kei te aha ranei. Hei Poneke ka eke la ki runga i a Te Anau, torno ana a Te Anau i te wahapu o Ririttana e torno ana hoki a te Morning i runga nga pukapuka mai a tana tane kei te pai ia. He kaata tonu nana i mau nga pukapuka mai o te pito o te ao ki te poutapeta, i te taenga atu o te Morning ki a te Discovery tino nui atu te hari o te tangata kua rongo i nga korero o te ao, mo o ratou whanaunga hoki. E ki ana ko te whakatauki, "He rongo pai no te whenua tawhiti, tona rite kei te wai matao ki te wairua: matewai."

Kotahi ano te ra me te po o tera wahihuri te tau, e ono marama e poui ana e ono marama e marama ana. I penei ai na te porotaka o te ao, na te titahatanga hoki. Ahakoa he whenua huka tera nui atu te wera i etahi takiwa, i te kanapatanga o te huka. Ko te po o te Niua la ara o te Tau Hou he awatea tonu, he purei kaari te mahi a te heramana kaore kau he rama.
TE PIPO WHARARUOA
No. 120
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TE PITO O TE AO.

No te Hatarei 7th i u mai ai a Nimiroto (Nimrod) te tima nana i mau nga tangata haere ki te tahi tonga, ara ki te pito whakamutunga mai o te ao. No te tahi o nga ra o Hanuere i rete ai te tima a katahi ano ka hoki mai, ko nga tangata he ki haere kei te pito o te ao i mahue atu ki te tahi o nga ra ki te huka ki nga mea ngaro hoki o tera tuawhenua. Hahi a Hanuere 1910 a Nimiroto hoki ai ki te tiki i te hunga i mahue atu. Hei reira rongo ai te ao i etahi korero hou, ara i te ahua o tera pito whakamutu- nga o te ao. I te haere nga o te Nimiroto he temake, ko te Konia, na na ia i to. He tino kino atu te moana i te renga atu, mai i te tahi o nga ra ki te tekau-ma-wha he ngaoro tonu te mahi a nga tima e rua i te wai, e kila ana ngaro tonu ai tetahi tima i tetahi i roto i nga tuatea nunui o te moana.

No te 15 o Hanuere ka hoki mai o te Konia ka mahue atu a Nimiroto, 1500 maero katao te roa o te tonga a te Konia ia Nimiroto i roto i te moana kino. He nui te whakamihihia o te rangatira o te ope haere me te mala me te mohio o te kapene o te Konia. Ko te wahi i hoki mai ai a te Konia ko te rohe timatanga o te huka. I te 16 o Hanuere ka rete ai te Nimiroto ki te tahi ki te huka. Kia timata i konei te haere i roto i te huka. Ina tona tikitiki o te maunga e tere ana i te moana. Ko nga huka nei kei te tere haere noa ko nga wahi e watea ana ki tomokia e te Nimiroto. Penei te ahua me te awa e rete nei i ro maunga.

Kia tae ki nga wahi whaiti ka whakakorikorioria ai nga maunga huka e te huri o te tima ka horo etahi wahi. E kia ana he hanga whakawehi, meherne e tupono mai ana nga horo ki runga i te tima ka pakaru katao e kore rawa tetahi o ratou e ora. Ka peke ano nga mea ora e kitea ana e ratou e korora. Ko roa ratou e haere ana i roto i nga maunga huka ka puta ratou ki te tahi moana nui.

To ratou putanga ki tenei moana ka pa te tonga kore i rikarika ngaro kataoa te tima i te huka. Te mutunga o te roa te hau ka rete te tima.

I te 22 o nga ra ka tae ki te mutunga mai o te moana. He hanga whakamiharo, meherne anu tonu he mea ata waara marika, titiro tatu ki mua ko te waara 150 putu te tiketike, kaore ona mutunga, titiro ki katau, titiro ki maui. Ka rete ratou ki te taha ki te Rawhiti, No waenganui po ka tae ratou ki tetahi korori. Hei konei ka kore ratou i te tahi o te korora, o te kekeno, me te weera. Ko timata i konei te wawae haere e te Nimiroto i te huka, a kia tae ki nga wahi matatotu rawa ka hoki. Hei etahi o nga maunga huka tae ana ki te 1000 putu te tikitiki.

I a ratou e rete ana i roto i tetahi awa he maunga huka nga taha, i wahi iti ai ka mate kataoa ratou. Ka tae ratou ki te kokia o te awa ka hori to ratou tima, ko te wahi whanui tera o te awa, ka horo tetahi maunga nui, ki kataoa ratou i te matakau, he wahi iti nei kua pokia ratou ki rarohi ki te moana. Ko timata i konei to ratou huirihui noahio i ro huka.
Kaore e roa te lima e haere ana ka katia mai i te maunga huka, ia ratou e hurihuri noa ana i konei ka ktea e ratou ki te whakapiri haere te huka, ka hoki ratou ki te moana watea. No te 29th o Hanuere ka tae ratou ki ti tuawhenua, kati kore rawa e puta ki tetahi kokoru i hiahiaia e ratou. Ka noho ratou i reira tatari al ki a pakaru te huka, i whakamatau ano ratou ki te aki ki te lima, kourawa i tata.

I te 3 o Pepuere ka kia kia waiho a reira hei kainga, ka mutu hoki te haere. I te taritarininga i nga mea ki uta ka aitua te tahi o ratou, i tu te whatu i te matau, tangohia tonuiatia atu tona whatu. Ko te kainga kei te taha o te tahi maunga puta ko Erapuhi te ingoa. Ngaro tonu tava maunga i te huka me te puta tonu ano te hu. Ko te tiketike e tenei maunga 1500 putu.

Ko nga tangata katoa o runga ia Nimirote 38, ko nga mea i mahue atu 15, ko te rangatira o te haere ko Hakeretenja (Shackleton). E toru o ratou ahua holio i mau ai hei kawe ia ratou i runga huka ki te pilo o te ao, he kuri, he holio ririki, he moutaka. Ko nga kuri me nga poni hei te terei. Ko nga poni he mea mau mai no maungakura, te whenua i ritimai nei te Ruhia raua ko te Tiapani. Te unga o nga poni ki uta nui atu te koa i te kitenga i te huka, pena tonu me te kuri katahi ano ka makere i te taura. Na nga poni ano nga kai me era atu me i toto atu i te lima ki te ratou kainga. Ko te motuka he mea ata hanga marika hei riri ki te huka. Kati tena peaa kua rere tere inaianei i runga huka, kia kite i te wahi whakamiharo. Ko te wahi e noho mai nei ratou e, (24 haora e marama ana e 24 hoki e pouri ana).

Kati ka mahi tonu ratou ma te matemoe tonu ka taemai ka moe. He hanga whakawehi, kore e rangona he turutu ki reira, kore rawa he mea ora o te tuawhenua e ktea ano ko nga kororo anake e rarangi ana i te taha tahi. Ko nga kakahu he mea matotoru, kati ma te kaha tonu o te tangata ki te mahi ka mahana. I a ratou e tahi ana i nga taonga ki uta ka timata te heke o te huka, kore i rikarika, tatatou ka ngaro ia ratou te lima kua ngaro katoa hoki i te huka, kua rite tonu atu ki e tahi o nga maunga huka. E toru nga ra i heke at, kati ko to ratou kainga ko te ruma kanga ahi (engine room). Ko etahi wahi o te taha o te lima he mea ata tutukiri marika hei putanga mo te wai, he ngaro tonu hoki te mahi o te lima i te wai, e etahi wai tae ana ki nga hope te hohonu o te wai.

No te mane 24th o Pepuere i hoki mai al a te Nimirote ka mahue atu te toa tava 15 kia riri ana ki te huka. Tekauarua me te hawe nga ra i rere mai al a te Nimirote i te whenua huka ki Otautohi, a hei o Hanuere, 1910 ka hoki ano ki te tikl nga toa. Kati hei reira ana peaa tutuki al enei korero.

TE PIPIWHARAUROA
No. 166
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TE PITO O TE AO KUA TAEA,
HE NOWITIANA TE TANGATA, E TORU NGA RA I TE-PU-O-TE-TONGA.

No te 7 o nga ra o Maeha nei ka tae mai a Kapene Amanahene ki Tahimelmia, a i reira ka whaka- aturia e ia ki te ao katoa kua taea e ia te Pito ki te Tongo o te Ao. E 97 o ratou ra ka ona hoa i haere al, e 39 i te hokinga mai. No te 8 o Hepetema i timata al te haere
a no te 14 o Tihema ka tae. No te 17 o Tihema ka hoki mai, a no te 25 o Hanuere ka tae mai ki te kainga.

I mua i te koreratanga ake i te riri a Kapene Amanahene ki te Tonga me whaka- taki ake nga korero o tona whakarongo ki tava haere, kia marama ai ki a tatou. Ko tenei tangata kua ingoa nullia mo tenei tu mahi. I te tau 1903 ka tirmata ia ki te haere ki te whenua huka o te Taiwhakarunga. I te tau 1906 ka puta tona kalipuke ma runga o Amerika. He ara tera i whakamatauria e nga toa o mua, a katahi ano ke a ia ka taea. Ko te haerenga tera o tona rongo. I muri mai i tona, ara ike tau 1909, ka whakaaturia e ia ki te ao tona hiahia ki te rere tonu ma runga i tona kalipuke ki te pito whakarunga o te ao. Ko tona mea ma te ia o te moana tona kai- puke e mau haere a tae noa ki runga ki te wahi e whaia nei e te tangata. I mea ia tera pea e whitau tau e ngaro ana. He haere nui rawa atu tenei, he maha hoki nga tangata rongo ni o tona iwi ake a Nowel i awhina i tona hiahia.

I muri tata mai i tava whakaatu- ranga ana i tona hiahia ka tae mai nga rongo kua taea e Peri tera pito o te ao, ka whakaaro a Amanahene tera e mate tona haere, ara kaore te iw i ngakau nui ki te kohi moni hei awhina i a la i te mea kua taea e tetahi atu. No muri mai ka whakaaro ia me ahu ia ki te pito ki te Tonga i te tuatahi, kia taea i a la tera katahi ka whakatutuki ai i tona hiahia haere ki te pito whakarunga. I whakaaro ia te penel e kaha ai te iw i ki te awhina i tona hiahia tuatahi. Engari ko tona he kaore ia i whakaatu ki te iw i ki te ao katoa hoki e haere ana ia ki te Tai-whakararo i te tuatahi. E ki ana ia he wehi nona kei kore ia e whakaaetia.

No Akuhata ka rere tona kalipuke ki te Tai-whakararo o Amerika, ki te ao e ao whakaaro atu e haere ana ia ma reira huri ai ki te Tai whakarunga ki te whakarite i tona hiahia. Kaore ko tona haerenga tona tera ki te Pito whakararo. No te hokinga mai o te tima o Kapene Koti i te whenua huka ka kitea te kalipuke o Amanahene i tetahi kokoru e karamatia ana ko te Pei o Weeri, e whakanohi kahanga ana ia tera mona ki reira. No te taenga mai o tava tima o Kooti ka whakaaturia ki te ao kei te ahu ke ia a Amanahene ki te pito ki te Tonga. He maha nga tangata i riri ki tenei mahi ana he pokanoa nona ki te haere ki reira i te mea kua mohiotia ko Kapene Koti o Ingarani kei te whai i tera.

TONA HAERENGA.

I nga ra timatanga o Pepure, 1911, ka oti he kainga mona ki te Pei o Weeri. I te 10 o Pepure ki te 11 o Aperira ka haere ia me ona tangata ki te whakatatoko kai ma ratou ki te ara hel haerenga mo ratou. Ka oti tera mahi ka hoki mai ki te kainga noho ai whanga ai kia tahia te kahanga o te Takurua. I te 8 o Hepetema ka whakatika ratou ki te riri i te ratou riri. Engari kaore i roa te ka hoki mai ano, he kaha rawa no te matao, he maha nga kuri i matemate. Ka whanga ano ratou kia ahua mahana.

No waenganui o Oketopa katahi ano ka whakatika pai, a ka maro hoki te haere. Ko te wahi e haere a nei e ia he moana katoa, engari kei ki te kapi hoki i te huka, ko Kapene Koti kei te haere ma te wahi e mohiotia ana he tuawhenua. Ta ratou mahi he whakatu telhana haere ki etahi wahi o te ara mo to ratou hokinga mai. To ratou tira tokorima, e wha nga terel, e 52 nga kuri to i nga terel, ko nga kai i mauria e rawaka ano mo nga marama e 4 Ka haere whakatetonga to ratou tokorima, ka haere whakaterawhiti etahi tokotoru. Ko tenei haere he whakataki i te whenua e karamatia nei te ingoa ko Erura VII.

I te 5 o nga ra o Noema ka tae tona ake tira ki te 82 degrees of Latitude, kel te 240 maero te fawhiti atu i to ratou kainga i haere atu ai. E 3 nga ra i whakanga ai ratou i
reira. No te 9 o Noema ka tae ki te 83 degree. I teneli wa e 31 maero e haere a ana e ratou i te ra. I konei te mutunga o nga pupahi pai i whakataktoriora re e ratou i te tuatahi. Ka timata i konei ki te hanga pupahi haere ki te huarahi, ara ki nga degree katoa. No te 18 o Noema ka tae ki te 85 degree. I konei ka timata te tuawhenua, ko te wenua i haere nei he huka anake.

Katahi ano ratou ka tupo no nga pokorua kikino ki konei. I hanga a konei he pupahi nui mo ratou, a waiho ana he kai mo nga ra e 60 ki taua pupahi. Ka timata i konei te aupiki u te whenua, engari kaore i poupou te tu o nga maunga, kati maha noaiho ana nga kuri ki te to i nga teretere. E 2 o ratou ra he piki tonu te mahi, a pau rawa ake aua ra e rua ka taea te 4500 puti ki runga ake o te moana. I te ra tuatoru ka heke. I te ra tuawhia ka piki ano, ko te pikittanga roa tonel. Ko to ratou huarahi ma waenganui i etahi maunga tiketike kei te 15, 000 putu te tiketike. I te ahiahi o te ra tuawhia ka eke ratou ki te wahi taiwhi kei waenganui tonu i aua maunga. Kei te 10, 000 te tiketike o tautau Tairere. I ano ratou ki reia, i kaiti hoki e nga hau huka ki reira mo nga ra e 4 E 24 o nga kuri i patuki reira, 18 i waiho hea kawe i a ratou ki te mutunga mai o te haere. He neke te haere i tenei wa.

I te 29 o Nowema ka pai te rangi, katahi ano ka kitea te ra. I te 3 o Tihema ka tae ratou ki tetahi wahi e re e rea ana te huka peneli me te wai whakaroto nei te ata rere, e kila ana te ingoa ko te Devil's Glacier. E ki ana ia he hanga whakawehi te haere i taua wahi, me te mea nei kei runga ana e haere ana, haruru ake ake hoki a raro ina takahi atu te waawae. I te 6 o Tihema ka tae ratou ki te wahi tino tiketike o to ratou huarahi 10, 750 putu te tiketike. No te 8 o Tihema ka taea te 88 degree.

Ko te mutunga mai tenel o te haereenga o Hakeretana i haere ra i te tau 1910. I konei ka timata te tukuheke o te Paraee e haeretia nei e ratou. I te 3 karaka i te ahiahi o te 14 oTihema ka tae ratou ki te Pito o te Ao. E ki ana ia takoto rite tonu te whenua o taua wahi. Ko te matao o reira e 23 degrees. E mohio ai tatou ki tenel matao me whakaaro, ko te wera o te kiri tangata e 98 degrees. Na reira kei raro noato i te wera o te kiri tangata o taua wahi. E tonu o ratou ra i noho ai i reira. I roto i aua ra i ato karahie rawatta e ratou ki a ratou whakatauka kia tino mohiohia te hangaitanga o taua wahi. I hanga a he telnana kaha ki reira poua ai ki reira te hakihaka (kara) o Nowel, me te haki o to ratou kalpuke.

Ko te tawhiti o taua Pou i tona kainga i haere atu ai te 1400 maero. I huaiana i ia te ingoa o taua wahi ko Porirahi, ko te Paraee i haere a ra e ia i huaiana ko Kingi Hakona VIII. (te Kingi o Nowel). Ko nga maunga tiketike i haere nei ia ma waenganui i huaiana ko Kulin Maora (te Kulin o Nowel). E ki ana ia kei te 527 maero te roa o aua maunga, he maunga peneli me Raukumara ma nei. No te 17 o Tihema ka hoki mai ratou, a no te 25 o Hanure ka tae mai ki te kainga. O nga teretere 4 me nga kuri e 52 i haere atu ai i te kainga e 2 nga teretere i tae mai, 11 nga kuri.

[ko nga koroer e nei o Amanahene i tona haereenga, kati e ki ana ia kaore tahi he toitu i kitea e ia i te pito o ao te hel whakatau mai i te taenga o Kapene Koti. Hei tona taenga mai mohiohia ai nga koroer o Kapene Amanahene. Iniaihe rei nui nga mihia, nga ora, me nga honore ki o Kapene Amanahene, ki te toa ki te rapu i te pito o te ao, a kitea noatia.]

TE PUKE KI HIKURANGI
Vol. 7, No. 14
TE MUTUNGA MAI O TE AO, TE TAENGA O AMANAHENE KI REIRA.

Ma waenga huka-papa. Maunga huka-papa! hoki........

TE PIPIWHARAUROA
No. 176
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HE AITUA NUI NO TE WHENUA HUKA.

No tenei ra ano te tekau ma tahi o nga ra o Pepuere ka tae mai te rongo o te aitua nui i pa ki a Kapene Kooti ratou ko ona hoa, i mate i te whainga kia tae ratou ki te pito whakamutunga mal o te ao o te taha ki te tonga. Kei te mau mahara pea koutou ki korero i roto i tetahi putanga o ta tatou Pipi e whakaatu ana i reira i te taenga o tetahi tangata ko Kapene Amundsen tona ingoa ki taua wahi i poua ai e ia ki reira te haki a tona iwi a te Nowitiana he i tohu ko ia ko te Nowetiana kua tae wawe ki reira.

Kei te mau mahara koutou ki nga korero o tona haerenga, hokinga mai hoki. Ko kara ano te wahi i whaia nei e Kapene Kooti kia tae ia ratou ko ona hoa. I tae ratou, engari no to ratou hokinga mai ka aitua nei to ratou ope. I akina haeretia ratou e te huka a ko Kapene Kooti tonu tetahi o nga mea i mate tuatahi no muri iho ko etahi. I te rongoa o Kapene Amundsen kua mate taua tangata ka mea la, "Katahi te rongo tino kino, ki toku whakaaro tena atu ano te mate l pa mai kia ratou," ara i korero penei ai ia he mohio nona i runga i te mea kua haerea e ia taua wahi e kore e riro ma te huka a Kapene Kooti ratou ko ona hoa e patu, engari pea ma etahi tu mate whetweriti i pa mai ki o ratou tinana.

No te Hanuere o tera tau ka tae a Kapene Kooti ratou ko ona hoa ki te pito whakamutunga o te ao. I mohiotia ai i tae ratou ki reira, na runga na nga korero tuku mai a Kapene Kooti me nga tohu hoki i waitohu ai ia i roto i aua whakaatu mai. I kite a Kapene Amundsen i aua korero aua me ana waitohutanga ano hoki, a whakatika ana ia, me te mea ano, ko te wahi tenei i waihau atu nei e au te haki a taku hapu a te Nowitiana kia iwi ana. Ko tenei mate no te ingariri, katiki kei te aue kataoa nga wahi kataoa mo tenei aitua nui, whakaroa hoki.

TE AITUA O KAPENE KOOTI.

No tenei ra te 12 o Pepuere katahi ka tae kataoa mai nga korero o te aitua o Kapene Kooti ratou ko ona hoa. Kitea ana te toa o tenei iwi o te Paketa kahore ona wehi mo te mate i runga i te whainga kia whiwhi to ratou iwi ki te kororia ki te honore. Tokowha nga tangata o Kapene Kooti i whirihiria e ia he i hoa haere mona ki te pito whakamutunga o te ao a ko te nuinga o to ratou ope i whakahokia mai i te huarahi ki to ratou tino pahi. Nga ingoa o nga tangata i whirihiria e Kapene Kooti he i hoa mona kola enei?
Takuta Wirihana (Dr. Wilson), Rewhenetana Paaoa (Lieut. Bowers), Kapene Oti (Captain Oates). Ewana he heremana (Seaman Evans). No te 18 o Hanuere ka hori ote nei ka tae a te Terra Nowha (Terra Nova) te kalipuke o Kapene Koooti ki Ewana i hoki mai i ireia ki Niu Tirenui nei a hoki atu nei ano. Te taenga atu ka korerotia mai eneik korero e nga mea o tauta hunga irera. Note 18 o Hanuere, 1912, ka tae a Kapene Koooti ratou ko ona hoa ki te pito whakamutunga ma o te ao o te taha ki te tonga. Engari no to ratou hokinga mai ko ona hoa, ka pangia katoaia ratou e te altua. Ko Kapene Koooti, ko Takuta Wirihana, me Rewhenetana Paaoa na te huka i patu mate ano i te 29 o Maeehe, 1912. Ko Kapene Oti na he huka ano i patu no te 17 o Maeehe ka mate ia ko ia te mea tuarama ki te mate. Ko Ewana te mea o ratou i mate i to te tangata mate ara i taka ia pakara au a tona mahunga. Ko ia tonu te mea tuatahi ki te mate ia Pepu ere te 17 o nga ra. “Mahararaha o nga mea i noho iho.”

Ko te tikanga kia tae mai a Kapene Kooti ratou ko ona hoa ki tetahi pu-pahi ano o ratou, i te 10 o Maeehe, 1912, ka whakataa ki tawa takia ki mahararaha a Takuta Atikinihan (Dr. Atkinson) katahi ko tona tangata ia kia haere ki te whakaei i a Kapene Kooti ratou ko ona hoa. Ko Takuta Atikinihan te upoko o nga mea i noho iho. Ko Karara (Garrard) raua ko Timitiri (Diminiri) nga mea i haere me a raua tima kuri to koneke e raua. No te 3 o Maeehe ka tae a Karara raua ko Timitiri ki tetahi pupahi, ko Wana Tono te ingoa, engari kotahi wiki tona raua ki ireia ka hoki ano i te paunga o nga kai ma a raua kuri to Koneke i te kino hoki o nga rangi. No te 16 o Maeehe ka tae ano raua me a raua kuri ka Hata Paina (Hut Point) tetahi o ratou tino pupahi te wahi kei te noho tatari atu ratou nga mea i noho iho ki a Kapene Kooiti me ona hoa.

Tae rawa mai teneti tokoru, ka mate kata o nga waewae o a raua kuri i te ngaunga a te huka. He maha nga ope whakahe i hei i haere, kore noaio he painga a whano tata ka altua ko ratou ano mai. Kitenga i nga tinana. No muri o te Hoko te, i te 30 o Oketopa ka haere ano he ope whakaei na Takuta Atikinihanano iwhakata. I wahia kia rua nga ope whakaei nei. Ko Takuta Atikinihanana, ko Karara, ko Timitiri ratou na me a ratou tima kuri. O tetahi ope ko Ratti (Wright) ko ia te upoko o teneti wahanga me ona hoa tokowhitu me a ratou miuru e whitu. Ko a ratou kai i whakaritea te roa mo nga marama e toru. Ka haere to Takuta Atikinihanana tona ope, ka haere hoki to Ratti. Ko tika ko to Ratti ko runga i te huaryahi. Ko tae ratou ko tetahi pu-pahi no Kapene Kooti ratou ko ona hoa, ka kite ratou e pal tonu ana, e takoto pal tonu ana nga kai.

I a Nowema i te 12 onga ra ka eke ratou ki tetahi huarahi, he huarahi tawhito, he huarahi tino moihotia ana. Kihei ratou i roa e haere ana ka kitea atu e ratou te teneti o Kapene Kooti te moa mai ana. Te ratou taenga atu ka kitea e ratou e takoto ana i roto i te teneti kia mataatoatou ko a Kapene Kooti (o te Royal Navy), a Takuta Wirihana, a Rewhenetana Paaoa hoki. E takoto tonu ana nga pukapuka a Kapene Kooti whakaatu i nga atuatanga katoa o a ratou mahi mai o te haerenga ki te pito whakamutunga o te ao lae mai ki te wai i matemate ai ratou. Na aua pukapuka enei korero — Te Pukapuka a Kapene Kooti. To matou tangata tuatahi tonu ki te mate ko Efeka Ewana (Edgar Evans). No Pepure te 17 o nga ra ka mate ia. I taka ia pakara au a tona angaanga. Ko Kapene Oti (Oates) te mea taurua o matou ki te mate. Tino mate atu ona ringa me ona waewae i te ngaunga a te huka, ofira hei aha mana ka whakamanawanui tonu ia. I a Maeehe te 16 o nga ra ka mohio ona hoa o kore ia e ora, ofira i kaha tonu ia ki te whakamanawanui a tae noa ki te haora i mate ia ia. Koare ana aue, amuamu ranei, aha ranei he tohu no te toa. He matenga Tangata Toa.

He tuhituhinga enei na Kapene Kooti mo Oti. He tino tangata toa ia. Te ahua o tauta moe me te mea tera e moe ana la i tetahi moe roa, he moe kaore nei he
tumanakotanga kia ara ake ano i te ata. Otra te hahetanga o te ata kua ara ia. I a ia e rene nei te huka ka mea a Oti, "E haere ake ana au ki waho nei, a mana ra ka oti atu ki waho e taea hoki te pewhea." Tona putanga atu ki waho ka mutu ano to matou kitenga atu i a ia.

I mea ano a Kapene Kooti i roto ana tuhitihinga, "I tino mohio matou e haere ana a Oti kia tutaki huaraiki raua ko tona mate, a ahakoa i whakamatau matou ki te tohe ki a ia kia kua ha haere i tino mohio matou ko tana haere he akiakinga na te ngakau toa, he ahua no te tino Ingarihi (English gentleman).

Ka mate nei a Oti ka haere ano a Kapene Kooti, me Takuta Wiritana me Poa a ahu whakarunga. I runga i te kiko o nga rangi kaore i mamao to ratou haerenga, ko to ratou nohanga nei i te whai nei i kitera ai a te ratou teneti me a ratou tinana e takoto. Na te huka, na te kore Kai ratou i patu. I te tirohanga a Takuta Atikinihina i nga pukapuka a Kapene Kooti ka kitera reira ano a kupa whakamutunga ara.

He kupu ki te ao katoa: E hara i te mea nga take o tenei altua i pa mai a ahe he no te whakahaere, engari he altua tonu i runga i nga kino i hangai mai ki te aroaro i te kino o nga rangi — te rewanga o te huka nana i whakaporori ta matou haere — te matemate o nga kararehe hari kai, te pikii haere i runga i nga Maunga Huka i taka a Ewana i reira, i pakaru a tona mahunga. I tino mate ai matou no to matou ekenga ki runga ki tava maunga hukapapa. Ko te mutunga mai rano o te kaha o te huka o te makariri a runga o tava maunga me te aki ma hoki o te hau i o matou aroaro. He mea tipu rawa tenel i a a te putanga penei mai o enei ahuatanga. Kaore au i mohio ki enei ahuatanga! Mua atu, katahi ano.

He Ingarihi Toa.

Ki taku mahara kaore ano he tangata kia uru noa ki roto i enei tu ahuatanga kua koreroitia ake rei. Tera matou e puta pai noatu engari no te panga o Kapene Oti e te mate, no te paunga haeretanga hoki o a matou ka e kore nei e taea e au te whakaro te take i penei ai, rakahanga hoki e te akinga haeretanga a te hau i a matou i a matou ka tekau ma tahi maero te tawhiti mai i tetahi pupahi o matou he wahi kei te whakamau atu o matou ngakau hei reira matou whiwhi kai ai. Kaore matou i puta a ko a matou ka e tae ana e rite ana mo nga ra e rua tonu. E wha nga ra i noho ai matou i roto i to matou teneti kaore i taea ki putu ki waho i te awha huka e aki mai ana i waho. Kua ngokore matou, kua kore kaha. Kua ngokore matou, kua kore kaha. He mea tino vaua te pupuri i te pene te tuhitihui, engari toku whakamua tonu ake, kahore aku awangawanga aku pouri aku aha mo tenei haere i kitera ai i konei te kaha te manawanui o tenei iwi o te Ingarihi ahakoa haere rato u i roto i te awaawaa o te ataraangi o te mate, kitera ana te whakaroa pai o tetahi ki tetahi awhina, tetahi i tetahi, kitera ana te ratou wehi-kore kia mate ratou mo to ratou kingi — iwi whenua hoki. He inoi whakamutunga ki te iwi. Ko nga kupa whakamutunga enei a Kapene Kooti i mua atu o tona moenga roa:— I mohio matou ki nga mate i o matou aroaro e whakapae ana mai, a i pa mai aua mate ki a matou no reira kahore he take e amuamu ai tetahi kotahi o matou, heoi ta matou he tuku atu a a matou ki roto kinga ringaringa o te Kalihanga, o te Kai-whakahaire o nga mea katoa.

Otra i runga i tenei tukunga atu nei a matou i o matou tinana kia mate mo tenei take nui he take i wawatia e matou kia tutuki kia puta mai ai he honore nui ki to matou whenua e te iwi tiroya tenei ahuatanga. Whakaroa i mate matou mo koutou i te whainga kia rongo nui koutou kia whiwhi koutou ki te kororia ki te honore. Mehemea he
whakaaro to koutou ki a matou, he aroha whakaputaina taua whakaaro taua aroha o koutou ki a matou pouar ki a matou tamariki i muri i a matou ki nga mea kei a matou nei he taro e ora ai ratou. Mehemeta i ora ahau ka riro tonu maku e korero te toa, te manawanui, te kaha o teneti iwi o te Ingariri. Ma enei tuhituhinga, ma o matou tinana mataotaao hoki e takoto atu nei e korero nga korero i muri i a matou.

R. KOOTI. Maehe 25, 1912.

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**NGA TAMARIKI I PAAHI I TE TAU 1924.**


FORM IV. (Remove). Sam Smith, 1st prize, “Into the South”, by Scout Marr; Len Mackey, 2nd prize, “The Day’s Work”, (Rudyard Kipling); Wallace Atkins, 3rd prize, “Oliver Cromwell” (Estelle Ross); 1st prize for Divinity. Bible.

FORM IV. Ray Chapman Taylor, 1st prize, “Scott’s Last Voyage”; John Grace, 2nd prize, “Across the Plains” (Robert Louis Stevenson), Special Prize for Drawing and Writing, “Oliver Cromwell” (Thomas Carlyle); Tane Seymour, 3rd prize, “New Arabian Nights” (R. L. Stevenson) ...

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KI TE PITO O TE AO.

Ko tetahi korerotino nui i tera tau ko te rerenga o te pakeha ki te pito o te ao. Ko te toa tuatahi ki te rere ko Kapene Amundsen ratou ko ona hoa. Ko te tangata matahi teneti ki te tae ki te pito hautonga o te ao. Ko ona huarahi i tae ai ki reira ma te koneke he kuri ki te to. I awangawanga nga tohunga e kore e pai te eropereina ki te rere ki te pito o te ao no te mea i te nui o te huka ka pera ano hoki te hinu o roto o te mihini. Hei aha koa ki Amundsen. E rua ona waka i rere atu ai i Spitzbergen ki te pito hauraro o te ao. Kaore a Amundsen i tino hangai ki te pito o te ao, 100 maero to ratou kotititanga. Kotahi te waka i tau ki te wai kutila ana e te huka pakaru tonu atu; ko te mea i tau ki runga huka he mea
mahi nui i rete ai. Ite hokinga mai o Amundsen ratou ko ona hoa i eke katoa ratou ki te waka kotahi.

E toru wiki ratou i ngaro ai a i mahara te ao katoa kua mate ratou. Hoki mai ra a Amundsen i te pito o te ao ka waihangara te whakaaro i a ia kia hoki ano ia engari ma runga i te kalpuke rere-rangi. I a ia ano e takatu ana ka rere a Commander Byrd raua ko tona hoa i a Mel, 1926. I tae tenel tokoruia ki te pito o te ao, engari kaore raua i tau. Ko te roa o te rengana atu me te hokinga mai 1300 maero i rato i te 16 haora. He Marikenia a Byrd.

No Mel 16, 1926 ka rete atu a Amundsen ratou ko ona hoa 14 ma te kalpuke rererangi, i Spitzbergen ki te pito te ao, te ekenga kaore ratou i hoki mai engari i heke tonu atu ma tera taha o te ao — he porotaka hoki te ao — a u atu ki Teller kei Alaska, he wahi no Amerika-ki-te-raki. I tata ki te 3000 maero te roa o te rengana.

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**PITOPITO KORERO**

Ki te hakiri ake kua taea e Byrd ratou ko tona ropu te whakamutunga mai o te taha Tonga o te Ao.

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**TE TOKOWHA**

Ko tetahi o nga tangata rongo-nui o te Ingarihi ko Hakaratana (Shackleton) i runga i tona manawa-nui, tana tohe kia tae ia ki te pito whaka-te-tongo o te ao. E wha ona haerenga; no te tuawha ka mate a ka nehua atu ki nga whenua huka o te tonga. I tae tonu mai tona tinana ki Amerika ki te Tonga katahi ka ata whakahokia ki te whenua i matea nuitia nei e ia. I tona haerenga tuatoru ka kutia tona kalpuke e te huka ka pakaru.

No te pakarutanga nei ka rere ratou i runga o nga poti ki tetahi motu iti. Hei konel ka mahue etahi o ratou ka eke ko Hakaratana ratou ko etahi ki te poti ki rere ma te 800 maero ki te tiki kalpuke hei whakaora i a ratou. I te kino o te moana ka u ratou ka whakawhititi te whenua ma te waewae, i piki ai, i heke ai, ratou i nga maunga huka. He iti a ratou kai a i te mea koa roa rawa ratou e whawhai ana ki te mate kua tino iwi-kore. I tuhituitia e Hakaratana ki tana pukapuka i a ratou e haere ana ka kite ia tokowha ke ano hoki ratou i ui ia ki tetahi o ona hoa me he mea ia i kite i te tokowha ka mea mai tera, ae, i kite ia. He maha o ratou kitienga i te tokowha.
Kua panuitia tenei korero ki nga pukapuka kura, a he korero whakamiharo rawa. E ki te tangata whakatohi na te huri o nga whakaaro i ata rua ai; ki ta Hakaratana whakaaro ia ko te Karaiti i haere mai ki te whakakaha i a ratou i te wa o te mate. Kei te whakau te korero a Hakaratana ratou ko ona hoa i ta te Paipera. I te panga ra a Nepukaneka i a Hataraka i a Mehaka i a Aperaneko ki te omu hahana tonu ka miharo te Kingi ka mea. “He teka ianei tokotoru nga tangata i maka e tatou ki waenganui o te ahi?... Nana, tokowha nga tangata e kitea nei e ahau, kahore he here, e haereere ana i waenganui o te ahi, kahore hoki e ahatia; na te ahua o te tokowha kei to te Tama a te Atua.” (Rau. 3.24)

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NGA RUANUKU O TE HOHONU (R. T. K.)

“Kei reira nga kalpuke e teretere ana kei reira taua rewiatana i hanga e koe heli takaro ki reira.” Waitata 104, 26. I au e tamariki ana, he tino mahi na Te Tairawhiti te patu pakake ara tohora, a, e nui ana hoki te pakake i era nga ra. Kel te takurua ka huri whakararoro te haere a te pakeha; heli te raumati ka huri whakarunga.

I enei ra ia kua kore e kitea te pakake, a, ui ai te ngakau he ahara i kore ai. Kua torotoru rawa pea, he kore kai ranei no nga moana mahana, a, ka ahu ki nga moana huka o te pu o te tonga, koia hoki te wao o te tohora, te wahi nui te kai. He moana mokemoke nga moana huka o te tonga i nga tau maha ka huri, tena i enei ra kua huhua rawa nga kalpuke patu tohora ki reira, I te raumati ka huri nei e wha rawa nga tima nunui ko tetahi 17,000 tana te nui, a ko nga kamupene patu tohora kel te whai ki nga tima nunui ake Kei tera taha atu o te aro ko etahi kamupene me o ratou na kalpuke. Hui katoa nga pakeha kel te patu tohore i nga moana huka o te tonga e 8,000.

Ko nga tangata na raua i panui te nui o te tohora ki era moana ko Kapene Kooti (Captain Scott) raua ko Hakaratana (Shackleton) ko nga tangata i whai nei kia tae raua ki te pito o te ao, a tokorua mate katoa atu ki te pu o te tonga. Ko te iwi nui e whakamoti mai na i te tohora ko te Nowitini. E 23 o ratou tima nunui, i30 nga tima riiki ...