A Bibliography of Writing by Māori in English

with partial annotation.

A thesis
submitted in fulfilment
of the requirements for the Degree
of
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in the
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Bridget Underhill

University of Canterbury
1998
A Bibliography
of Writing by Māori
in English

with partial annotation.

R - Z

Index and iwi listing

University of Canterbury
1998
Rakaiwetenga
Ngati Porou
"Rakaiwetenga was of Te Whanau-a-Rakairoa, a sub-tribe of Ngati Porou, and she lived at Akuaku. She was of the same branch as Aperahama Pohoi, and came from a family of seers and poets."

Sources

Patera/Action Song

Hiria Rakete
Ngapuhi and Te Aupouri descent.
Hiria Rakete was raised in the Hokiang and in 1984 trained in journalism at the Wellington Polytechnic. She has worked as a journalist and has written non-fiction articles, reviews, a short story and radio drama. In the early 1990s Hiria was appointed Arts Adviser for the Whangarei Community Arts Council.

Sources
Arts Times 18 (Winter 1990): 7

Non-fiction Articles
Hiria Rakete reports on the visit of David Bowie to Toa Rangatira Marae in Porirua in 1983.

"Life-long struggle fulfilled." Tu Tangata 16 (Mar 1984): 45.
Hiria Rakete writes of the fulfilment of Makarita Malcolm's long-term ambition to rebuild the Taraawhai family marae, at Wai Kohatu, Rotoiti, which was officially opened in 1984.

"Husband and wife foster culture." Tu Tangata 16 (Mar 1984): 48-49.
A profile of Rotorua wood carver Ruihana Phillips and the thriving business, Ruihanga Carvings, he and his wife, Merematekino, have established.

An account of the impact of Māori development and discipline courses held at Mokioa Island on eleven-year-old Leonard Weneti in terms of fostering a strong interest in his Māoritanga.

Hiria Rakete discusses the issue of kawa on university and training college marae noting the controversy over speaking rights at Te Herenga Waka marae at Victoria University.

Hiria Rakete reports on the appointment of Heta Kenneth Hingston to the Māori Land Court as the 84th judge in the Māori Land Court and the second Māori to take up this position.

A profile on Sir Graham Latimer - chairman of the Māori Council.
Hiria Rakete writes of the responses of various government departments to the Kāiwhakapumau i te Reo challenge presented to the Waitangi Tribunal 'that the Māori Language Board was denied rights in respect of the use of Māori language as guaranteed in the Treaty of Waitangi.'

An account of Māori film producer, Don Selwyn's proposed eight half-hour programmes of the Te Māori Exhibition and the relationship between the taonga and tangata whenua.

Hiria Rakete gives a description of the Māori and South Pacific Arts Council (MASPAC) which is assisted by the Māori and South Pacific Art Committees.

Short Story

"There is a season." Tu Tangata 32 (Oct/Nov 1986): 57.
This story centres on the implications of marital separation on children and explores the silent grieving of ten-year-old Toni and eight-year-old Missy.

Reviews by Rakete

A review of Witi Ihimaera's opera Waftuhi - The Life of the Village.

Rakete presents a review of the Karanga Karanga Art Exhibition held at the Wellington City Art Gallery.

Bibliographic Reference


Te Rangi A Niwaniwa Frederick Rakuraku
Tuhoe Ki Te Waimana, Ngaati Rere, Kahungunu/Ngaati Toa Harapaki
1940-. Te Rangi Rakuraku was born in Whakatane and educated at Opotiki College and Waikato University. He graduated with a Dip.Tchg from Christchurch Teachers' College. He became a licensed Māori interpreter in 1987 and was awarded a Certificate of Māori Studies, Tohu Maataauranga Te Atakura. Rakuraku has been a councillor for the Historical Review of the Whakatane and Districts Historical Society, and has been a Lecturer in Māori Studies in the Māori Department at the University of Canterbury. He is a former chairperson of Nga Pu Korero and Kaumatau of the Social Work Studies Department of Canterbury University.

Sources


Non-fiction Articles

Rakuraku provides a history of the mission school at Tanatana which was established in 1922 when local Māori elders asked the Presbyterian Church to provide a mission school based on the existing school at Matahi Pa.

A history of the Māori Mission in Te Teko which was established in 1926 when Sister Tiaiki and her assistant, Miss Clone, left the Presbyterian mission in Waihau to start a mission in Te Teko. Rakuraku traces the changing leadership of the mission up to the time of writing this article and notes that Sister Tiaiki,
Miss Tweed and Rev. Kihoro Te Puawhe were pivotal figures in the ministry in Te Teko.

Nora Tawhi Rameka
Ngapuhi
1944-. Nora Rameka was born at Te Kao and was educated at Te Tii Native School, Bay of Islands and Turakina Māori Girls College, Marton. From 1980 to 1987 she worked as a part-time Kaiako for Helensville Kohanga Reo Kaipara, and part-time in orchard and factory work. In 1987 she was the first Māori National/Regional Co-ordinator for the Trade Union Education Authority. Nora has also attended Harvard University, USA, where she gained a Certificate in Labour and Trade Unions. She is a fluent speaker of Te Reo and has Treaty of Waitangi Research Experience for Te Hapu o Ngati Rehia as a Facilitator for Adult Education and Industrial Relations. Nora Rameka has been successful in Strategic Planning and Negotiations of Health, Housing, Employment. She presented a paper on the Educational and Economic Development for hapu and whanau. International Policy Writing for Adult Education for UNESCO in Jomtien, Thailand 1996, and the International Indigenous Conference in Oaxaca, Mexico 1997. In 1997 she attended the UNESCO Confitea Conference in Germany, and was elected by the officiating Bureau to be a member of one of the two Commissions that considered amendments to the draft policy documents. Nora was awarded a University of Waikato Staff Merit Award in 1997. She is currently Continuing Education Officer at Te Whare Wananga o Waikato, and has specific responsibilities in developing Māori Continuing Education programmes in the University region, from the Taitokerau to Te Waipounamu. This involves working closely with Iwi groups, Trust Boards, Māori Women’s Groups and different Māori Groups within the community, and other community groups establishing the Māori Adult Education of Aotearoa Association. Nora writes non-fiction work in the area of Māori History in the Trade Union Movement.

Sources

Non-fiction Publication


In the Whakamarama or Introduction, Nora Rameka and Joe Te Pania state that this book was written with two aims: 'to help unionists understand the importance of negotiating 'tangihanga leave' into their awards and agreements and, generally, to describe tangihanga so that its relevance to all New Zealanders will become obvious.' This is a clear step-by-step account of the protocol observed by Māori mourning their dead. The booklet begins with the care of the dying person in hospital or in the home and then traces the steps followed after the person's death, detailing the tangihanga on the marae, the funeral or Te Ra Nenu, and the tramping of the house or Te Takahi Whare during which the tapu and the spirit of the deceased is lifted from the home and encouraged to set upon its journey.


Tiaki Nga Taonga Nga Tupuna: Valuing the Treasures. By Nora Rameka with Michael Law. Ed. Linda King UNESCO Germany. Also rpt. in Spanish. This paper was first presented in Oaxaca, Mexico at the International Indigenous Conference, and now reprinted in a book called Reflecting Visions New Perspectives on Adult Education for Indigenous Peoples.

Non-fiction Articles


Irihapeti Merenia Ramsden
Kai Tahupōtiki, Rangitane, Ngati Kahungunu, Ngāi Tara, Ngāti Ira, Tainui and Ngāti Kuri
1946-. After her mother's death when Irihapeti was five, she was raised by her journalist and historian Pakeha father, Eric Ramsden, and the old people of her whanau on on Banks Peninsula. She later attended Te Aro School in Wellington and won the Ngarimu Fund Board Essay Competition for essays in English in the Forms 1 and 2 section. She has a degree in anthropology from Victoria University and has worked as a public health nurse in Porirua and taught nursing at Whitireia Polytech. In 1988 she began working under secondment for the Education Department and became a member of the Nursing Council's education committee. She is a critic, writer and member of the Spiral Collective. In 1988 and 1989 she was one of the judges for the Goodman Fielder Wattie Book Award.

Sources
Te Ao Hou 27 (June 1959)
Metro June 1992: 99-100
Te Ao Marama vol. 2: 320.

Non-fiction Articles


This text of Ramsden's address to the Future Trust Board's 1986 annual meeting is serialised over three issues of Future Times. In this first part Ramsden speaks of the Māori word 'mua' with its meaning encompassing both past and future, and she discusses the implications of this concept in Māoridom.

In this second part of Ramsden's address to the Future Trust Board in 1986, she assesses the impact of European settlement and colonisation on the Māori and lists the statistics which highlight the ill-health - mentally and physically, and the huge land loss suffered by Māori.

In this final section of Ramsden's' address to the Future Trust Board in 1986, she continues with her overview of the current position of Māoridom in terms of examining some of the negative effects of colonisation. She briefly touches on the high percentage of Māori prison inmates and small percentage of Māori at university. In conclusion she asserts that 'if the process of deculturalisation continues with the continual erosion of confidence and health of Māori people, then the future for our children is bleak indeed, for they are deculturalised in both cultures.' However Ramsden advocates, instead, a basic
shift in position of the power brokers of society, the Pakeha, with the 'deliberate development of a bicultural Aotearoa' where two cultural foundations are recognised.


In these catalogue notes for Rapira Davies and Robyn Kahukiwa's exhibition Whakamamae, Ramsden describes the underlying spirituality both artists sensed in their work on the exhibits and their need to create a wharewhakairo within the gallery.


Ramsden writes that '[t]his report comes at the end of a long and complex historical process which has included the replacement of the holistic Polynesian model of health with the reductionist one which the Nightingale nurses brought from England.'

She describes Māori response to modern medicine and discusses the concept of kawa whakaruruha or cultural safety which emerged out of the Hui Waimanawa, Otatuhi, 1988, and which promoted a model for a Negotiated and Equal Partnership - ie a guide for educating tutors with the two objectives being: 'To educate registered nurses so that they become open minded and non-judgemental. To educate registered nurses so that they do not blame the victims of historical and social processes, for their current plight.' Ramsden states that this report was compiled by a group of Māori nurses who had attended the Hui Piri Ki Nga Tangaroa who met in January 1990 to facilitate processes of cultural safety.

"He Aha Te Mea Nui o Te Ao?" Nursing Praxis in New Zealand 5.2 (March 1990): 3-5.

In this paper presented at the Healthy Cities Seminar in Otatuhi/Christchurch, October 26, 1989, Ramsden discusses the importance of wairua and mana in the Māori view of health, and outlines the effects of colonisation and urbanisation on Māori health.


An extensive essay which provides an overview of the historical and contemporary issues impacting the current state and reality of Māori health.


"History, warts and all, will guide NZ to harmony." The Press 27 June 1990.


Ramsden discusses the reprinting of Tikao Talks, and the contribution of Tikao.


Irihapeti provides a background to the 1990 Mana Tiriti exhibition and the booklet which was published in the following year. She notes that the book 'does not try to be a complete study of the Treaty' but is instead, a collection of personal statements about the Treaty by Māori and Pakeha. Irihapeti asserts that one of the most successful features of the exhibition was the degree of co-operation that occurred between Māori and Pakeha in its production and that this became 'a model of partnership'. She also contends that the exhibition gave Pakeha an opportunity to begin to understand the Māori perception of history and that for Māori, it was an exhibition where 'for once' their 'values and interests were not swamped'.


A brief paragraph on Reid and Ramsden's installation in the Mana Tiriti exhibition held at the Wellington City Art Gallery and the Fisher Gallery in Auckland in 1990. Their exhibit, entitled 150 Years of Dirty Laundry, came out of a discussion on Christmas Day 1989 when the two women contemplated the 1990 anniversary of the signing of the Treaty and 'joked about the need to iron out the Treaty' and deal with the 'dirty laundry'." 


Ramsden gives an overview of the art work of Kahukiuwi and Prince and specifically discusses their exhibits in 1990 in the Mana Tiriti exhibition and their exhibition at the Page 90 Gallery in Porirua.


The youngest daughter of Hoani Taare Tikao and Matahana Toko Solomon, Raukura, was raised in a politically active household where her father 'devoted his life to the pursuit of justice for his disenfranchised people.' During the influenza epidemic in 1918 Raukura was called upon in Rapaki to supervise setting up a ward in the meeting house and nursing the patients. Raukura later became a midwife to her whanau. In 1920 a marriage was arranged between Raukura and Robert Gillies of Ngati Kahungunu in order to maintain alliances between Ngati Kahungunu and Ngai Tahupotiki.


A noted sportswoman and musician, Airini was a pioneer in women's broadcasting from the 1930s to the mid sixties working for 4ZB in Dunedin, 1ZB in Auckland, 3ZB and 3YA in Christchurch. She was married to New Zealand painter Rudi Gopas.


Ramsden provides a background to the issues surrounding cultural safety in nursing.


Drawing on her own childhood experiences growing up in the urban home of Māori and Pakeha parents, Ramsden explores the impact of post-colonial society on urban Māori and examines questions of Māori identity which are not appearance-based, economics-based or confined to the stereotype versions of Māoriness. Ramsden contends that 'Māoritanga is located within every Māori regardless of appearance or the story which has brought them to this part of their life and this expression of Māoriness.'


Ramsden reinforces the value of this project being conducted 'by Māori among Māori', using expert research methodology and providing hard data on which future health strategies can be built.


**Non-fiction Publications**


A comprehensive report of eleven chapters compiled by a core group of Māori nurses who attended the Hui Piri Ki Nga Tangaroa in January 1990 with the aim of providing guidelines for cultural safety. Their underlying statement is that "as long as Māori people feel unable to avail ourselves of health service delivery because we define it as, unaffordable, inaccessible and inappropriate, the service will remain culturally unsafe to Māori people." The report provides various recommendations on how institutions can be culturally safe through the institution of Komiti Kawa Whakaruruhau monitoring the Māori component, by ensuring the recognition of tino rangatiratanga as espoused by
the Treaty, by promoting attitudinal change and also examining issues of curriculum, assessment, budgeting, and recommendations to the Nursing Council. There are three appendices which include student recommendations from the Workshop on Treaty of Waitangi, an extract from Hauora Māori Standards of Health, and a Model for Negotiated and Equal Partnership. There is also an introduction by Irirapeti Ramsden.

Toi Wahine: The Worlds of Māori Women. Illustrated by Robyn Kahukiwa. Eds. Kathie Irwin and Irirapeti Ramsden. Auckland: Penguin Books, 1995. Irwin writes that this publication 'explores the dreams, lives, thoughts, experiences and reflections of Māori women, as well as the concerns and issues facing us.' Robyn Kahukiwa initiated the project when she began to invite Māori women to contribute thoughts and writings to accompany her paintings. In this collection seventeen Māori women provide written work including fiction, non-fiction, poetry, haka, poi and speeches and Robyn Kahukiwa presents twelve pencil drawings.

Reviews by Ramsden

Articles about Ramsden
"Irirapeti Ramsden: something for my grandchildren to hold." Broadsheet 212 (Summer 1996): 58.

Reviews
Kawa whakaruruhau: cultural safety in nursing education

Toi Wahine

Bibliographic Reference
Tamati Ranapiri
Non-fiction Article
This article, divided into twelve parts with illustrations, details the bird-snaring techniques of the Māori. Ranapiri details methods of catching the Kereru or Kukupa (New Zealand pigeon Carphophaga novoe-zealandiae), the Kaka (New Zealand parrot Nestor productus), the Tui or Koko (Prosthemadera novoe-zealandiae), the Kakariki or Paroquet (Platycercus novoe-zealandiae), the Parera (grey duck Anas superciliosa), and the Kiwi (Apterix australis).

Bibliographic Reference

Rangaika
Tuhoe
Tangi/Lament

Luke Rangi
Secretary of the Waikato-Maniapoto District [Māori?] Council in the 1960s.
Non-fiction Report
This annual report which outlines the special meetings of the Waikato-Maniapoto District Council and other related Council activities and concerns was prepared by Luke Rangi and presented by Mr M. R. Jones, Chair of the Waikato-Maniapoto District Council at the New Zealand Māori Council's meeting in March, 1966?, at Waitara.

Mana Rangi
1914- Mana Rangi was born in Tiki Tiki and educated at Tiki Tiki Native School and St Joseph's Māori Girls College, Napier. She has worked in the Playcentre Movement as a mother helper, assistant supervisor and supervisor in 1960s. In 1967 Mana was awarded a New Zealand Playcentre Supervisor's Certificate. While working with Playcentre she was invited to be part of a group that travelled to Australia and worked in the area of early childhood education with Australian Aborigines. Mana was awarded the MBE in the 1970s. In 1977-78 she and one other travelled to Fiji working in the area of Early Family Education. Mana Rangi has been a member of Māori Women's Welfare League for over 30 years. In 1995 she was awarded an Early Childhood Education Diploma and has worked with Kohanga Reo. Mana is now retired and lives in Tikitiki.
Sources
Correspondence from Rangi, 18 Feb. 1998.
54.
Oral Account

Brief biographical account drawn from an interview with Rangi which notes her long involvement with MWWL, her strong belief in the whanau and community cooperation, and her many years teaching Sunday School for the Anglican Church

Rangiaho
Ngati Tuwharetoa
Rangiaho was the senior wife of Te Heuheu.

Sources


Waikato

The reason for this song was on account of Te Heuheu taking another woman to wife. [Ref. Nga Moteatea part One 202-203.]


Rangiamoa
Ngati Apakura

Tangi

Kaikapo Rangihaeata
Ngati Raukawa, Ngati Toa, Ngati Ruanui, Nga Rauru Kitahi
1948-. Kaikapo Rangihaeata was born in Patea and was educated at Whenuakura Primary School, Kakaramea Primary School, Patea High School, Mana College, and Hawera High School. He worked on the waterfront in Wellington for seven years, in Mt Maunganui for two years and in New Plymouth for one year. While he was working in Mt Maunganui he began wood carving. He returned home to Patea for fifteen years because of ill health in his family and an unconscious pull to learn his taha Māori. In 1983 he was an administrator, planner and supervisor at Rangitāawahi Mārea Enterprise Trust and in 1984 he taught at Patea High School. In 1985 Rangihaeata was a woodcarving tutor at New Plymouth Polytech and in that year he attended a one-week introductory journalism course at Wellington and began extra-curricular studies at Massey University. In 1986 Rangihaeata was a researcher for Te Korimako Māori Health in Wanganui and from 1989 he spent three years at Palmerston North Training College. In 1994 he was an adult Educator at Tangaroa College East Tamaki and a teacher at Hillary College in Otara. He graduated with a B.Ed in 1995 and completed an adult teaching certificate and other modules at Manukau Polytech in Auckland. Rangihaeata has worked as a Woodcarving Tutor at Whaiora Marae Trust in Otara and in 1996 began a Masters in Education at Auckland University. He is currently completing his final M.Ed papers on literacy and international issues in indigenous culture and specifically Lubicon Cree Indians in Alberta. In 1997 he completed a Certificate in Social and Community Work at Manukau Institute of Technology and in 1998 he began tutoring wood carving at Aronui Technical Training Centre. He has written non-fiction articles.

Sources

Non-fiction Articles
A short reflection on the process of woodcarving.

A report on the visit of Hone Edwards to a one-week journalism course held in Wellington.

John (Hoani) Te Rangi-Aniwaniwa Rangihau
Tuhoe
1919-1987. Rangihau, known to his iwi as Te Nika, was born at Kuha, south of Waikaremoana and was educated at Kōkako Native School and Wesley College. He joined Māori Affairs as a Māori welfare officer in 1949 and in the same year married Wenorata Turipa Tait. In 1959 he graduated with a Diploma in Social Science from Victoria University. He later became a senior consultant to the Māori Affairs Department and was a Senior Research Fellow at the Centre for Māori Studies and Research at the University of Waikato. Rangihau, as chair of the Māori perspective advisory committee of the Department of Social Welfare, had a key role in drawing attention to institutional racism within the department with the publication of Puao-te-ata-tu. In 1975 he was awarded the British Empire Medal. He wrote non-fiction articles, was a commanding orator and expert of the haka, and a leader of the Tuhoe people.

Sources
Phone contact with Roka Rangihau, Aug. 1998.

Non-fiction Articles
In this discussion on Māori culture, Rangihau draws upon some insights of Rev J. G. Laughton who wrote a paper on Māoritanga. His comments on Māori culture in many ways reflect a 1960s ethos when the Māori language was at a low ebb and when Māori urbanised youth were unfamiliar with many aspects of Māoritanga. Rangihau comments on the state of the Māori language in the 1960s, integration, turangawaewae, biculturalism, tribal identity and Māori spirituality.

A panel paper presented at the New Zealand Association of Social Workers (Inc) Biennial Conference, held at Lincoln College, Feb 7-10, 1968, in which Rangihau gives a background on the development of the Māori Welfare Division and he describes the Division's orientation towards supporting the group or family as opposed to the individual.

"I am a product of all that my people transmit to me." NZ Listener 20 July 1974: 11-13.
In 1974[?] Tipene O'Regan travelled up to a tangi at Ruatahuna where he talked with John Rangihau concerning his understanding of Māoritanga. The taped statement by Rangihau was transcribed and published in The Listener as part of the magazine's quest to 'glean a statement of what constitutes Māoritanga' and follows a personal statement by O'Regan entitled "The Quest for Insights Into Māoritanga" which chronicles O'Regan's journey up to Ruatahuna.


A summary of a talk given by Rangihau during the visit of a group of Auckland City Councillors and staff at Maungatapu Marae, Tauranga, in November 1977. Rangihau gives a general overview of key aspects of Māori life and society - te reo, Māori spirituality, mauri, whenua, whanaungatanga, tangihanga, mana, turangawaewae, tapu and the marae.

Rangihau discusses Māori culture within the New Zealand wider context - the place of Māori language, turangawaewae, spirituality, collective mentality as opposed to individuality.

Rangihau writes of the process of passing on knowledge in Māoridom with specific reference to the Tuhoe tribe. He explains some of the reasons why elders wait before they pass on tribal knowledge and how mauri or life force is lost when a son speaks on the marae in front of his father. Rangihau observes, however, that with a number of elders passing away recently there has been an increased urgency to instruct the younger generation in order to preserve aspects of Māoriness. In the Tuhoe tribe schools of learning have been proposed. Rangihau notes the great interest in things Māori at the
moment in New Zealand but has a concern that people are not always willing to
go through the various stages of learning and to respect the spirituality.

**Non-fiction Publications**


*Ngā Matua me ngā Tamariki o Ruatahuna: He Ripoata ki ngā Tangata.* John
McCreary and John Rangihau, 1958.

*Puao-Te-Ata-Tu: Daybreak. The report of the Ministerial Advisory Committee
on a Māori Perspective for the Department of Social Welfare.* Chairman
Douglas' *Bibliography of Fading Expectations: The Crisis in Māori
Housing.* 1986. 93-94.

**Non-fiction Article in Māori**

"Te Whakaako i te Reo Māori he Whakaaro Noa." *Te Ao Mārama: Regaining
Aotearoa: Māori Writers Speak Out. Volume 2: He Whakaatanga O Te Ao:
The Reality.* Selected and edited by Witi Ihimaera. Contributing editors:
Haare Williams, Irhapeti Ramsden and D. S. Long. Auckland: Reed Books,
1993.

101-107.

**Bibliography**

Taylor, C. R. H. *A Bibliography of Publications on the New Zealand Māori and the
Moriori of the Chatham Islands.* Oxford: At the Clarendon Press, Oxford
University Press, 1972. 8, 40, 57.

**Tawini Marie Rangihau**

Tuhoe, Te Arawa

1955- Tawini Marie Rangihau was born in Whakatane and was educated at Waimana
Primary School and Opotiki College in the Bay of Plenty. She studied part-time at
Victoria University for two years and has worked as a reporter on the Māori news
programme *Te Karere.* She is currently a journalist writing non-fiction articles.

**Sources**

Correspondence from Tawini Rangihau.

**Non-fiction Article**

"He Tirohanga Rangapu/ Partnership Perspectives." In *Māori Affairs D-day.*


Whaanga discusses Māori response to the proposed abolition of the Department
of Māori Affairs. Tawini Rangihau adds a section to this article entitled "He
Tirohanga Rangapu/Partnership Perspectives", which is the name of a government
publication describing the government plans for dismantling the
Māori Affairs Department. Rangihau includes quotes from various Māori
kaumatua in Māori with brief English translations concerning their response to
Partnership Perspectives.

**Non-fiction Publications**


Anaru Robb in association with Tawini Rangihau & Hiria Tumoana
(compilers). Ed. Richard Benton. Wellington: Māori Unit, New Zealand

*Awhina Mal Ahau Kī te Whakakaha I Ahau/Help Me To Strengthen Myself.*

Written and translated by Tawini Rangihau, Ropata Pouwhare and Dr
Paparangi Reid. Illustrated by Leanne Mataa. [Paraparaumu]: Produced
by Wene Macleod and Judith Lyon of the Kapiti and Hongoeke branches of

This bilingual publication in Māori and English opens with a prayer by June
Mariu and Pae Ruha, and a Foreword by Georgina Kamira Kirby. The authors
state that '[t]he aim of this book is to look at those strengths of Tane that
apply to us today. Things that will sharpen our minds, strengthen our bodies
and help us to stand tall and proud.' The book outlines for children and
teenagers issues of self esteem, secure foundations, sex education and contraception, and sexually-transmitted diseases.

**Articles about Rangiheua**


**Bibliographic references**


**Rea Anne Rangiheua**

Te Arawa, Ngati Awa, Ngati Raukawa

18 Oct. 1960-. Rea Anne Rangiheua was born in Murupara and raised in Rotorua. She was educated at Western Heights Primary, Kaitao Intermediate School, Western Heights High School and Edgecumbe College. Rea Anne continued her studies at the University of Waikato and graduated with a B.A. in History and Social Anthropology in 1993. She is currently completing a Masters Degree at Te Whare Wananga o Awanuiarangi. Her thesis is a case study of the hapu and iwi associated with the Lake Tarawera Catchment District and is researching traditional Māori methodologies and mautaranga concerning the preservation, conservation and management of resources. Rea Anne has written several unpublished tribal reports and assisted her sister, Tania Rei, in the publication _Women Together_. She was a finalist in a Rotorua District Council literary short stories competition and her story on Merekorama was published in their publication in 1992. Rangiheua is chairperson and trustee on a number of Ahuwhenua Trusts and Corporations. She is currently lecturing at the Waikariki Polytechnic in the Bachelor of Māori Studies Programme.

**Sources**

Phone conversation and correspondence with Rea Rangiheua, 22 and 27 June 1998.

**Non-fiction Articles**


In this 1993 Suffrage Centennial Year Trust Whakatu Wahine project, Meha and Rangiheua were enlisted to select, research and write the Māori women's stories.' Meha and Rangiheua assert that their intention is to 'shed some light on the lifestyles of a few women and the significant impact they have had on their whanau, hapu and iwi in their roles as nurturers and leaders.' They provide a history of events in Rotorua that effected women in the period between 1890 to the present day, and present biographies with quotations from the following women or their whanau: Moewai Kalpara, Ngahuka Rangititihaoa Pururu, Ema Ruhihiakawana Williams, Rangikahauwe Skipwith, Eliza Raiha Serjeant, Merekorama Morrison, Sadie Matewhiu Morgan and Tai Green.

A history of the Māori guides industry at Whakarewarewa which had its origins in the 1830s when Pakeha visitors began to visit the geothermal area at Rotorua and the Pink and White Terraces.

**Wikitoria Rangihurihia**

Ngati Porou

She 'was a seer, and one well versed in the culture of the Māori.'

**Sources**


**Waiata**


**Rimu Hamiora Rangihiu**

Tuhoe, Whakatohea

Rimu Rangihiu was born in Ruatoki and was educated at St Stephen's School. His Tuhoe grandfather encouraged him to become a priest and Rangihiu went to St John's Theological College in Auckland and got ordained. He served his curacy in Hawkes Bay under Bishop Bennett and married Myrtle Tahiti in 1937. Rangihiu worked in the Waipatu-Moteo Māori Pastorate, out of Hastings, and later became the vicar of the Wairoa-Mohaka Pastorate. He was appointed a Canon of St Johns Cathedral, Napier, and in 1964 went with his wife to England to mark the 150th anniversary of the first Christian Service held in New Zealand conducted by Rev Samuel Marsden. On the 20 December 1964 Rangihiu preached in Westminster Abbey and during his visit presented a historic mere from Wairoa Māori to Queen Elizabeth as 'a token of the harmony between Māori and Pakeha.'

**Sources**

Phone conversation with Myrtle (Bundy) Rangihiu, 27 July 1998.

_Ste Ao Hou 49_ (Nov-Dec 1964): 32.

**Non-fiction Article**


Rangihiu discusses what he believes to be the central components of Māoritanga: the Māori language, Māori arts and crafts, the Māori community, the marae, religious beliefs and the importance of land and sense of turangawaewae. Rangihiu asserts that all these aspects of Māoritanga must be preserved but adds that Māori of today also need education, employment, and good housing.

**Article about Rangihiu**


This article contains a short reference to Rangihiu's visit to England in 1964 to commemorate the 150th anniversary of the first Christian service held in New Zealand.
Rangiiriia
Ngati Tuwharetoa
Waiaata

Rangi-Iripu
Ngati Tuwharetoa
Waiaata

Rangi-Kaua-Riro
Ngati Rangi-wewehi, Te Arawa
He was a chief of Ngati Rangi-Wewehi.
Sources
Waiaata

Rangimonoa
Ngati Whiti, Ngati Tama, Ngati Tuwharetoa
Waiaata Aroha/Love Song

Rangimotuhia
Ngati Tuwharetoa
Rangimotuhia wrote a lament on the death of her husband at the battle of Tutae-kuri.
Sources
'Nga Mahi A Te Wera, Me Nga-Puhi hoki, Ki Te Tai-Rawhiti (Te roanga)/The Doings of Te Wera and Nga-Puhi On the East Coast, (Continued)' Takaanui Tarakawa. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9,35 (Sep 1900): 135-141.
Kaorora/Cursing Song

"He tangi; He Kai-oroa/A Lament, A Cursing Song." In 'Nga Mahi A Te Wera, Me Nga-Pahi hoki, Ki Te Tai-Rawhiti (Te roanga/The Doings of Te Wera and Nga-Pahi On the East Coast. (Continued)' Takaunui Takawaha. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9.35 (Sep 1900): 135-141. Rpt. as "He Kaorora./A Cursing Song." Nga Moteatea: He Maramara Rere No Nga Waka Maha. The Songs: Scattered Pieces From Many Canoe Areas. Collected by A. T. Ngata and translated by Pei Te Hurinui. Part III. Wellington: The Polynesian Society, 1970.242-243. Tarakawa states that Rangimutuha composed this lament for her husband killed in Tutae-kuri battle; he was killed there by Ngati-Mate-pu and Ngati-kurukuru; his little daughter, Mere-Papuhu, had begun to crawl at this time, hence the song. [Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.]

Ranginawenawea

Ngati Tuwharetoa

Ranginawenawea wrote this song of lament for her father, Kiore, who was killed by the Urewera at the battle of Orono according to Te Taite te Tomo.

Sources


Waiata


Rangirae

Rongowhakaata

Rangirae was the second wife of Renata Te Atopaki.

Sources


Waiata Aroha/ Love Song

Rangi-Tapuea
Ngati Whakatere, Ngati Raukawa
Rangi-Tapuea was a woman of the Ngati Raukawa sub-tribe Ngati Whakatere. She married a Pakeha, Reweti Kuti (Coultts) and they lived in Otaki. "Later on Reweti went to Te Wai-pounamu (South Island) to Wairau, and stayed there permanently, abandoning Rangi-Tapuea. The woman was disconsolate, and she sang this lament at Rangiuru, which was a pa of the Ngati Raukawa at the mouth of the Otaki river."

Sources

Tangi/Lament

Irihapeti Rangiteapakura
Ngati Porou, Te Aitaga a Mate
Irihapeti Rangiteapakura was a 'high-born lady of Te Aitanga a Mate sub-tribe' of Ngati Porou, living at Whareponga, and a famous beauty of her time. She composed many songs and haka, and was the subject of a very spirited composition. She was at her prime during the Hauhau wars, and died after that period. She composed [He Waiata Whakautu] from Akuaku, a village south of Whareponga, when word came from Toihau asking for her hand for his son Te Keepa. Te Keepa was a handsome man of Te Whanau a Apanui ad Ngati Awa, whose descent is given in the Maori text.'

Sources

Waiata

Rangiuia
Te Aitanga-a-Hauiti
Rangiuia was a chief priest of the Rawheoro School which held its last session in 1836.

Sources

Waiata
Matu Rangiua
Served in Vietnam.

Non-fiction Article
Rangiua provides one of a series of Māori responses to the Gulf War, and
states that despite the Māori 'fighting spirit' which might lead Māori to
volunteer to fight in the Gulf War, he urges Māori not to join up because it is
not a Māori war, Māori have not been consulted and because of the threat of
'gas' wars.

Rangiwawahia
Te Arawa
Tangi/Lament
"He Tangi Mo Te Aokapurangi./A Lament For Te Aokapurangi." Nga Moteatea: He
Maramara Rere No Nga Waka Maha: The Songs: Scattered Pieces From
Many Canoe Areas. Part II. Collected by A. T. Ngata and translated by Pei
Te Hurinui. Wellington: Published for the Polynesian Society by A. H. &
A. W. Reed, 1961. 304-305.

Rangiwhakahaerea
Ngati Uruhina, Tuhourangi, Te Arawa
Rangiwhakahaerea was a woman of Ngai Uruhina of Tuhourangi.

Sources
Nga Moteatea (The Songs) Part 1. A Selection of Annotated Tribal Songs of the Māori with
the Polynesian Society: 1959. Facsimile edition, 1972 (with the addition of Sir
Apirana Ngata's draft introduction of 1949; and a page of errata to 1959 edition,

Tangi
"He Tangi. / A Lament." Nga Moteatea (The Songs) Part 1. A Selection of
Annotated Tribal Songs of the Māori with English Translations. Collected by
Sir Apirana Ngata. First published 1928. Rpt. by the Polynesian
Ngata's draft introduction of 1949; and a page of errata to 1959 edition,
Polynesian Society, 1988. 28-31. [Including notes]

Rangi-Whakapou
Ngati Ira of Wairarapa
Tangi/Lament
"He Tangi Mo Te Wai-Kowharawhara./A Lament For Te Wai-Kowharawhara."
Nga Moteatea: He Maramara Rere No Nga Waka Maha. The Songs:
Scattered Pieces From Many Canoe Areas. Collected by A. T Ngata and

Donna Patricia Rapira
Ngapuhi, Tainui
1958-. Donna Patricia Rapira was born in Auckland and spent much of her childhood in Otuaa and Maramarua. She was educated at Glen Eden and Glendene Primary Schools, Kelston Intermediate and High School, and Avondale College. She writes: "I owe much of my knowledge of understanding Māoritanga to my Grandparents. I first began writing Letters to the Editor with weekly publications such as Sunday News, 8 o'clock, and Truth in 1984. Prior to this, we lived on the farm and because we were so far away from any library or school, I began writing and illustrating stories for my children. Simple little stories to get my eldest daughter started in reading." In February 1991 Donna received a Diploma in Writing and is currently studying for Bachelor of Education through the Northland campus of Auckland College of Education in Whangarei. She writes fiction and non-fiction work and has a collection of poetry in preparation. Donna has had her short stories "The Putty Car" and "Te Paura Horoi" and a play "And That's For Sure" accepted for publication by John Bonallack and Brent Southgate, Editors for Ministry of Education. She is the Northland Correspondent for The National Catholic Weekly - The Tablet and has had numerous articles published in this periodical. She writes waiata for children and himene but these have not been published or recorded professionally. Rapira attended a Marion Music Workshop hui which was convened for the composition of himene and was hosted at Hato Petera in May 1992. She has been awarded a Certificate for Māori Theology.

Sources

Short Stories
When Hare hears he is chosen for the school billet scheme he first has to demonstrate his diligence in looking after his horse Blossom before Grandpa Niko gives his permission.

School Journal Stories
A story about a girl who is embarrassed by her mother's large size.

When a little girl is sent by her Nanna to buy hinu at the local shop neither the shopkeeper nor the girl know what the word means.

A play in which Nanna Rawi keeps the upper hand with her mischievous mokopuna.

"Pinga Champ." ibid. 34-41.
A story about Grandpa Kura's solution for winning Matt Whiu's prize pinga.

Papa Joe uses his glass eye to keep his three nieces in order when he leaves the house.

Young Rehina's decision to help with the washing causes havoc when she inadvertently places her bright red tank top with the rest of the washing.


A story about Janine and Regina's sense of shame about their family car breaking down in front of their friends.

**Poems**


This poem articulates the loss of identity felt by Māori separated from their whakapapa. The speaker stands within the meeting house and asks of the carved ancestral figure where she belongs and where her origins lie. In knowing her identity she can stand tall and know her turangawaewae.

**Play**


A play set in a standard four classroom where Josephine and Samantha conjecture on the nature of the relationship between Mr Thomas and Mrs Potts.

**Non-fiction Article**


Reflection and Photography - Front Cover.

**Children's Book**


**Unpublished Waiata**

"Nga Kotuku iti." These songs have been especially composed for the children of St Josephs School in Whangarei and their Culture Group.

"Mother Dear, I Love You."

"Take Hold of This Pain."

"Kororia."

"Enei Taonga." Soon to be performed and recorded by Pewhairangi Māori Culture Group - Bay of Islands.

"Two Things Most Precious."

"Te Tahu A Te Atua."

"Ko Koe Te Whaea Tapu."

**Raru Letter**

In this letter to CMS missionary William Yate, Raru asserts her strong desire to be baptised and she acknowledges that although she is 'such a sinful woman' it is her desire 'to act as the Bible says, and to forsake all [her] sins.' Yate's notes on this and other letters he received can be found under the citation to Wahanga.

**Matiu Rata**

Aupouri, Ngapuhi

1934-1997. Matiu Rata was born in Te Hapua, Northland, and educated at Te Hapua Māori School, Dargaville School and Napier Street School, Auckland. After leaving school he worked at sea for seven years. Rata joined the Railways at Otahuhu and later became an executive member of his union. He married Nellie Rata née Eruera in 1955 and they had three children. From 1963-80 he was Member of Parliament for Northern Māori and in 1966 was awarded a United States Department of State study award was Minister of Māori Affairs and Minister of Lands from 1972-75. He was founder of the Mana Motuhake Party in 1980. He wrote mainly political reports and documents and in 1972 wrote an extensive essay on the Treaty of Waitangi for Cabinet in preparation for the Waitangi Bill of 1975. He was executive officer for Runanga o Muriwhenua, and held directorships of Muriwhenua Fishing Ltd, Rata Associates Ltd, Godwit Centre Ltd, and Basket o Fish Co Ltd. He was an Apostle and Minister of the Ratana Church and chair of NZ Labour Māori Policy Committee. He was President of the New Zealand Rugby League Māori Board of Control. In 1969 Rata and Barry Metcalfe went to Mururoa Atol and later Rata wrote a tale in a book with Barry Metcalfe on Magic Isle. He initiated the South Pacific Arts Festival and represented New Zealand at the independence of Papua New Guinea in 1973, the Cook Islands, and Niue Island. He was a member of the UN Team monitorin South African Elections in 1994.

**Sources**

Phone conversation with Matiu Rata 1 July 1993.


*Te Ao Hou 72* (1973?): 2.


**Non-fiction Articles**


Rata discusses his seven week tour of the USA sponsored by the U. S. State Department and notes the number of Māori currently studying and working in the States.


This is the text of Rata's address to the Labour Party's Māori policy committee during the 1971 Labour Party Conference. Rata discusses the 'deteriorating conditions for Māori and Polynesian people' and produces statistics to demonstrate the over-representation of Māori in labouring/transportation occupations, lower educational qualifications and rising numbers of Māori moving away from New Zealand. Rata calls for an increase in the number of Māori seats and for greater priority to be given to improving Maori educational achievements at all levels.

The text in English and Māori is of a motion presented by Rata on 14 September 1973 to the Speaker of the House, in which Rata calls Parliament to welcome the Government's promotion of Māori language teaching, "Māori Language Day" on 14 September 1973 and the importance of Māori language learning for New Zealand school children as a contribution to the 'social and cultural enrichment' of New Zealand.


This is the text of Rata's tribute to Norman Kirk presented in Parliament on Sept 3 1974.

"Trade Training Target."  Te Ao Hou 76 (June 1975): 33-34.

This article discusses the new targets for the Māori and Island Affairs Department's trade training schemes. Rata writes that the 12-24 age group is the group he is most concerned about because such a high percentage leave school without qualifications. In order to 'expand their opportunities so as to develop their full potential...' Rata proposes increasing the number of trade trainees to at least 1,000 each year.


Rata outlines the objectives and policies of the Mana Motuhake Party and specifically looks at issues concerning the land, unemployment, the family, Māori leadership and decision-making, the media and education. Rata states that the primary objective of the party is 'to transform New Zealand in its active practices and laws to reflect the true nature of a bi-cultural country.'


In this paper Rata discusses the various efforts by Māori to seek justice from the Crown. He then examines the different versions of the Treaty and notes the implications of the three articles of the Treaty. In the latter part of the paper Rata looks at the legislative status of the Treaty and he provides the historical background leading up to the establishment of the Waitangi Tribunal.


Rata gives a detailed description of the process of establishing the Waitangi Tribunal.

Non-fiction Publications


This is the text of Rata's address to the C.A.R.E. Consultation on "Māori and Non-Māori Polynesians in Pakeha Industry" presented on 15 March, 1974. Rata outlines Māori Affairs policy concerning trade training schemes, he discusses the nature of the Māori work force and employment statistics and lists 5 government targets. He then discusses the success of the existing trade training schemes and future plans.

Parliamentary Motions


In English and Māori.

In this notice to the Speaker on September 14, 1973, Rata informs Parliament that he intends to put a motion before the House at its next sitting, advocating
that Parliament welcome the various Governmental efforts to promote and teach the Māori language and support 'the principles and efforts for Fourteenth September 1973 as "Māori Language Day"'.

**Articles about Rata**


"Study Award for M.P." *Te Ao Hou* 55 (June 1966): 15.

A brief article reporting that Rata is awarded a study award by the United States Department of State.

"New Minister of Māori Affairs." *Te Ao Hou* 72 (1973?): 2.


An outline of the Parliamentary Bill introduced by Rata in September 1973. Which Bill?

**Patrick John Rata**

Te Aupouri, Ngati Kuri

1963? Rata works for the Ministry of External Relations and Trade in New York and plans to publish a collection of literary work.

**Sources**

Correspondence with Rata, 31 May 1993.

**Poems**


The speaker describes in narrative form excerpts from the lives of a partying woman once employed as a 'machinist for Bendon' and her taxi driving brother who had a promising career in kick boxing till he bit the ear off 'an opponent/a pakeha Med student/in it for the fitness 'thing'.

"Hui is the Strongest Fulla in Otara." *ibid.* 21.

A poem highlighting the effects of parental violence.


The narrator recounts a dream in which he introduces the film-maker Spike Lee to his Polynesian friends and is reproved for trying to identify with figures from alien popular culture.


A poem written in the form of a recipe.


The speaker recounts his speech to the United Nations endorsed with a flurry of overt symbols of indigenous culture which the poet questions as authentic.

**Non-fiction Article**


In his opening abstract Rata writes, 'In this paper I look at Malinowski's methodology as presented in chapter one of *Argonauts of the Western Pacific* and elsewhere in Malinowski's writings, and attempt to root out the assumptions that underlie that methodology, that is to say, this is an analysis of the Malinowskian epistemology. I question Malinowski's premise that knowledge is mentally derived; I charge that his epistemology falls because as Malinowski himself asserts, knowledge of other cultures has a social genesis.'
This article was taken from an MA theory paper written by Rata with one section omitted for publication because of its length.

Rorina Sue (Rina) Rata
Ngati Wai, Ngati Whatua, Ngapuhi
1957-. Rorina Sue Rata was born in Whangarei and was educated at Church College of New Zealand, Northland Polytech, Brigham Young University, Hawaii, and Massey University. She has a Bachelor of Social Work (1980) and is currently completing a Masters in Business Administration. Rorina is a lecturer in Social Work at the Auckland College of Education and is moving to the Auckland Institute of Technology’s Te Ara Poutama Division. She has attended several Māori Women writers’ hui. Rina writes non-fiction articles on contemporary Māori social issues, many of the articles she has written are unpublished.

Sources


Non-fiction Articles

In this essay the authors examine the status of Māori women from the earliest Māori creation stories and female ancestors in Māori mythology and conclude that Māori women traditionally had an autonomous position. This is further confirmed by the presence of Māori women in the recitations of whakapaupapa and the authors note that in some tribal groups this autonomy is still maintained and cite Apirana Mahuika's MA thesis on the role of women in Ngati Porou. The writers contend that it was colonisation and the influx of Pakeha values which saw the gradual erosion of the status of Māori women, and they argue that it is time for Māori women to reclaim their autonomy and right 'to participate in the management of the resources of this country (e.g. land and fish) and the right to develop [their] own corporate (whanau) structures to ensure the welfare of all.' This essay was adapted from an address given at the Social Policy and Inequality in Australia and New Zealand conference organised by the New Zealand Planning Council and the Social Welfare Research Centre of the University of New South Wales in November 1988.

Article about Rata

A detailed account of Rata's battle with Carrington Psychiatric Hospital's appeal committee which refused to allow her whanau to attend her appeal concerning the employment of the Mt Albert Community Mental Health Centre co-ordinator.


Diane Mary Kumea Ratahi
Ngati Tara hapu of the Taranaki tribe.
1945-. Diane Mary Ratahi was born in Ōpunake and educated at Ōpunake Convent School and High School. She has had a career in education and is currently...
executive chair of the Māori authority for the Taranaki iwi. Diane is also involved in the debate concerning the contractual agreement between the Crown and Māori on Māori fishing rights with specific reference to Taranaki. Diane has worked as Research Tutor at Te Matauranga Trust in New Plymouth.

Sources


Non-fiction Articles

Ratahi describes the history of her tribe, Taranaki, and discusses the tribe's ongoing debate with government authorities over Taranaki tribal taonga.

Moerangi Ratahi
Ngatiawa
1869-? Moerangi Ratahi was born near Pahipoto and she and her family moved to Ohiwā and later to Wainui to be near Te Kooti. She later lived in Whakatane.

Autobiographical Account

These recollections of Moerangi Ratahi, recorded by 'Kotare', focus on Ratahi's memories of Te Kooti, with whom she and her family lived at Ohiwā and Wainui. She recalls the Tarawera Eruption of 1886 and the floods that followed. And she discusses various other issues including the Māori-Pakeha relationship, rum-running, the land confiscations, and her views of Rua Kenana and the Ratana Church. She concludes by commenting on contemporary Māori. This article is an abridged form of a series of articles in the Rotorua Daily Post between 15 May 1971 and 26 June 1971 by "Kotare".

Bibliographic Reference

Monica Ratcliffe
Tūhoe, Whakatūhoe, Whānau-a-Apanui
1929-. Monica Ratcliffe was born in Opotiki and educated at Waimana Primary School and Whakatane, Hamilton and Opotiki High Schools. In 1947-1948 she completed the Chamber of Commerce Junior Government Exam. Monica has worked for Māori Affairs, Social Welfare, and the Health and Labour Departments. She worked for ten years in an art gallery and museum. Monica began writing when researching a family history and has also written poems and short stories. She has attended a writers' workshop led by Cathie Dunsford. Monica is now retired and lives in Gisborne.

Sources
Correspondence from Monica Ratcliffe, 6 Feb. 1998.

Short Story

In this story the nurturing and sustaining qualities of the earth mother are powerfully portrayed to Aroha in the form of a dream as she lies resting at the hospital bedside of her critically injured daughter, Nui. Aroha discovers a drawing of 'The Earth Mother' by Robin Kahukiwa in Wahine Toa: Women of Māori Myth, and decides to tell Nui about the Earth Mother. When she recounts her dream in the form of a poem Nui responds and breathes easier. Ratcliffe states that various important corrections were not printed in the publication of this poem. She writes that the word 'Young' in the third verse should be capitalised, and three short sentences were omitted from the end of the poem: 'Aroha waited, poised for some response. Slowly the eyelids flickered, opened a little as two tears slid down Nui's face. Slowly, very slowly a small smile appeared.'

Poem

A poem about Papatuanuku - the earth mother whose female form has been shrouded by delicate mists since the time of her separation from Rangi by Tāne and his brothers, up till the time of European settlement when a whole new order was introduced.

Hemi Rau
Tainui
1962-. Hemi Rau was born in Pupekohe and educated at Taihape Primary School, Helensville Primary School, Parakai Primary School, Pasadena Intermediate, Māori Albert Grammar and Long Bay College in Auckland. Rau continued his studies at Waikato University and graduated with a Bachelor of Social Science in 1985. Rau went to Hamilton Teachers College and graduated with a Diploma of Teaching in 1988. He is currently working part-time on a Masters of Management Studies at Waikato University. Rau has worked as a secondary teacher, career consultant and as a Public Servant.

Sources
Correspondence from Hemi Rau, 5 Feb. 1998.

Non-fiction Article

This winning essay in the Ngarimu V. C. and 28th (Māori) Battalion Memorial Scholarship Fund Boards' 1979 essay competition focuses on contemporary Māori literature. Rau specifically discusses the work of Patricia Grace and Witi Ihimaera and the presentation of a Māori voice and perspective in New Zealand fiction.

Short Stories
"What would it have been like...?" Tu Tangata 1 (Aug/Sep 1981): 35.

The speaker recalls in a dream his father's tangi and sadly reflects on what his life might have been if his father was still alive.
Ama Rauhihi

Non-fiction Articles


Hemi Parata Raukatauri

Non-fiction Accounts

Raukatauri writes of Te Hana's epic swim across the Wairoa River as a result of Te Rangi-tau-marewa's incantation inducing Te Hana to love him. The *Journal of the Polynesian Society* editors add that this 'story is undoubtedly historical, and the incidents occurred about the middle of the sixteenth century." Paora Kawharu adds further explanations to this account. The Māori text is dated October 29th, 1892. This is the second story in a collection of six entitled "Ngati-Whatua Traditions" gathered together and submitted to the *Journal of the Polynesian Society* by the Rev. Hauraki Paora of Kaipara, and published in *Journal of the Polynesian Society* 20 (1911).


Raukatauri provides an account of the mischief caused by Meke and Hau-pae-whenua and their band of thieves, and how they were finally caught and killed while raiding the village of Rangi-ta-whakarere and Hau-tukia. This is the fifth story in the "Ngati-Whatua Traditions" collection of six entitled gathered together and submitted to the *Journal of the Polynesian Society* by the Rev. Hauraki Paora of Kaipara, and published in *Journal of the Polynesian Society* 20 (1911).

Matarena Marjorie Rau-Kupa née Raumati

Ngāti Mutunga

1913-. Matarena Marjorie Rau-Kupa was born near the Ruapekapeka Urenui Marae and was educated at the Urenui Primary School. When her father suddenly went blind Marjorie had to leave school to help in the home. Matarena grew up in Urenui and has taken part in 'everything that's Māori and Pakeha'. With her Aunty Ngahina Okeroa, Aunty Netta Wharehoka and Aunty Sally Karena she founded a whare wananga at Parihaka on 18 March 1972. She has been actively involved in issues involving Taranaki. Matarena states: 'Taranaki must always be vigilant, that the outcome of any consultations with the Pākehā take account of Taranaki views.'

Sources

Phone conversation with Marjorie Rau-Kupa, 29 July 1998.

Oral addresses


A discourse on the struggle to prevent large companies polluting the waterways and kaimoana in the Taranaki area. Rau-Kupa specifically outlines the grievance against Mobil who in their sponsorship of Te Māori gave the impression of honouring the Māori people and their relationship with the ancestral homes, while deliberately releasing pollution at the Waitara outfall expressly against the wishes of the Māori people.


A paraphrase of Rau-Kupa's address at the 1988 AGMANZ Conference in which she asserted the importance of aroha and he tangata. Rau-Kupa discusses the significance of the white feathers she wears which symbolise peace and relationship with Te Whiti, and affirms the importance of wairua in Māori culture.


Moana Raureti

Ngati Kahungunu.

Moana Raureti has been a respected Wairoa kaumatua, and was also a District Māori Welfare Officer in Wairariki (1956) and Hamilton. Moana was active in the 28 Māori Battalion Association.

Sources
Te Ao Hou 15 (1956): 16-17


Non-fiction Articles


presents a biographical background to Tahupotiki Ratana's growing spiritual awareness, healing powers and charismatic leadership qualities that drew many to the Ratana Pa and to the formation the Ratana Church in 1925. Raureti’s account records a decline of Ratana’s faith healing powers in the years leading up to his death in 1939 and a diminution of the Church’s spiritual thrust at this time. Raureti specifically examines the faith healing aspect of Ratana’s ministry which began with the healing of Ratana’s own son after Ratana went through an extensive period of prayer and fasting. He also devotes a section to the formation of the Church and provides statistics to suggest that most of the adherents had come from the orthodox churches and more specifically from the Anglican Church. Ratana had a Methodist background and Raureti writes that 'it was only natural that the newly constituted church should have a decided Wesleyan-Anglican bias.' Raureti also looks at the liturgy and symbolism and asserts that Ratana drew on Biblical sources with some additions and with Ratana being Mangai or voice-piece of God. The tours abroad are discussed and the move into the political field with short biographical accounts given of the various Ratana Members of Parliament.
Rau-Tu
Ngai Tama-te-rangi, Ngati Kahungunu

Waiata

Dinah Moengarangi Rawiri-Steele

Dinah Rawiri-Steele was joint winner of the Te Māori Literary Competition at the 1974 Wairoa Māori Artists and Writers Conference in Section 2 with her poem "Ti hei mauri ora."

Sources
Te Ao Hou 61 (Dec 1967- Feb 1968): 47

Poems
The notes accompanying this poem state that Rawiri learnt from her elders the story of the coming of the Tainui and that the Tainui captain, grateful to Moana, the ocean-goddess, for bringing the canoe to a 'safe haven', sacrificed his son by throwing him into the sea. Rawiri writes this poem from the perspective of the child's mother who was driven to the point of madness because of the loss of her son.

A poem touching on the despoliation and deforestation of the land and the speaker mourns the 'death of a river/And the sorrow of a land/Which has said 'Farewell.'"

In this poem Rawiri writes of the death of her grandmother, Takehe, who was a woman of quiet dignity and belonged to 'the old proud age' of her people. Rawiri recognises that her death is a release from the 'tumultuous tide of a new,/ and paler,/ sea.' Taheke was the daughter of Te Whiti.

"Bethells." ibid. 46.
A poem describing the brooding, desolate nature of Bethells beach and its 'sole companion' the sea.

"The Resting Islands." Dinah Moengarangi Rawiri. ibid. 46-47.
Rawiri writes of the peaceful, tranquil landscape of the Waitakere Ranges - a land 'knowing nothing of clawed, fanged, sudden death' with the only blemish being 'the distant busy hum/ Of the traffic of man...'.

As the poet looks at the carvings in the museum she is suddenly transported into the world of the ancestors embodied in the carvings and ponders on the incongruity of placing these carvings in the museum environment with work of other cultures and modern materials.

"Me He Manu Rere." ibid. 17.
The poet marvels at the young children, Māori and Pakeha, singing waiata together 'with such unknowingness/-White and brown -/The no-barriers of/Very young youth -.'

"Back From Malaya..." ibid. 20-21.
Into the warm bustle of excitement, parental pride, reminiscences of other battles and preparation for his arrival, the young shell-shocked soldier returns from fighting in Malaya. His mind, seared by seeing too much 'of the inhumanity of man/ to man...', finds great difficulty relaxing in the welcome of his family and his cousin notes that the ravages of war have diminished him 'into that which is less than a man' - he has become a stranger in their midst.

The speaker writes of manuhiri moving on to Marae Tukaki and gradually gaining strength and identity as they move on to the Marae Aoteaora, the Marae World and the Marae Universe. Rawiri-Steele was a joint winner with this poem, with Mike Stevens for Section 2 of the Te Māori literary competition at the Wairoa Māori artists and Writers Conference.


This poem explores through different voices the diverse perspectives of Parihaka and its destruction from a 'British Empirical History' to 'An old man guarding this place'.

Short Story


The story of fearless Mrs Gates who leaps in and defends her two children when they are bullied in the playground.

Hamo Kohi Rawiti

Letter


Rawiti writes of Yate returning to England in order to raise support for a church to be built in Waimate. Rawiti wonders why the English would want to support Māori who they have never seen. Rawiti promises to work hard in the building of this church.

Hazel Elizabeth Reddington

Ngati Toa, Hazel Reddington was born in Whanganui-A-Tara and was educated at Dannevirke North School and Dannevirke High School. She attended Massey University from 1976-79 and continued her studies at Canterbury University where she graduated with a B.Sc majoring in Zoology in 1982. Hazel trained as a teacher at Christchurch Teachers College and has worked as a secondary school teacher at Wellington Girls’ College from 1982-85, Taial College from 1986-1994 and in 1995 began working at Mana College where she continues to teach. Hazel took part in a Te Ao Turoa Workshop in Auckland in 1988. She writes non-fiction work.

Sources
Correspondence from Hazel Reddington 18 Feb. 1998.

Non-fiction Publication


Reddington writes that Te Ao Turoa Reo Rua is a 'resource file for teachers' working in the area of Bilingual Science for Form 1-5 Science classes. She states that Bilingual Science concerns the interlinking of Te Ao Māori - the Māori world with science and this encompasses the cultural identity of Te Iwi Māori, recognition of the different educational outlooks in New Zealand and bilingual education. Reddington provides teaching plans and guidelines along with worksheets and vocabulary. In the appendices topics include 'Interactive Teaching Approach', a 'Resource File', 'Articles with general background information on Te ao Māori', 'Units of work or ideas for units', and 'Other...
resources'. Reddington worked on this resource while seconded to the Curriculum Development Division in the Department of Education in 1988 at the behest of Dr Beverley Bell and the group of Science Teachers convened to investigate Bilingual Science during the Science Curriculum Review.


This is a supplement to Te Ao Turoa Reo Rua. It is a resource file for teachers and is divided into five categories: articles on science education, articles on bilingual education, background information on Te Ao Māori, units of work, and other resources.

Erana Bess Reedy née Keelan
Ngati Porou, Te Aitanga a Mahaki and Rongowhakaata

1964-. Erana Reedy was born in Te Puia Springs and educated at Manutahi Primary School, Hiruharama Primary School, St Joseph's Māori Girls' College and Lytton High School. She continued her studies at Waikato University and left in 1986 to take a position as a reporter for TVNZ's Te Karere. While with Te Karere, Reedy attended Auckland Technical Institute and was awarded a Certificate of Television Journalism in 1986 and a Certificate of Journalism from Waiairiki Polytechnic in 1987. She left Te Karere in 1989 and from 1990-91 worked as a bilingual radio journalist for Mana Māori Media. In 1991 Reedy returned to Ruatoria and from 1994-96 was Kaiwhakarite Kaupapa for Te Puni Kokiri's Gisborne Office. Based in Ruatoria, the position involved the facilitation of local services. Reedy graduated with a B.A. in Māori and Education and a Certificate of Bilingual Studies from Waikato University in 1995 and in the following year worked briefly as a policy analyst for Te Runanga o Ngati Porou, assisting with the development of Human Resource Management (HRM) policies. From 1996-97 she was Corporate Services Manager at Te Runanga o Ngati Porou, managing Finance and Administration, HRM system and services to the Board. In June 1997 Reedy left the Runanga to become an independent consultant and since then has worked on a range of projects which have included the updating of the database of Māori Disability Service Providers, initial research for the Ngati Porou Intellectual Property Rights Claim to the Waitangi Tribunal and the production of a 50-minute television documentary on Ngati Porou Customary Fishing. She has written non-fiction articles for the Rotorua Daily Post and press releases for Runanga o Ngati Porou for the Gisborne Herald and other national newspapers. She has written articles on the Te Runanga o Ngati Porou Review for Te Puni Kokiri’s Kokiri Paetae and an article about the Te Runanga o Ngati Porou Customary Fisheries Video for Te Ohu Kaimoana's newsletter - Te Tini a Tangaroa. Reedy is currently producing the Te Runanga o Ngati Porou’s bi-monthly newsletter, Nati Link, and is also working on the Whaia te iti Kahurangi - Strengthening East Coast Schools Project. She has always actively participated in her children's education, playing a supportive role in Whakarua Kohanga Reo, and as a Trustee of Te Kura Kaupapa Māori o Te Waiu o Ngati Porou. Reedy is Secretary of the Ruatoria Junior Advisory Rugby Board, and Te Aowera/Te Aitanga a Mate Hapu Development Unit. She is looking at producing Māori language programmes for Radio Ngati Porou and conducting a research project about the Waiapu River.

Sources
Non-fiction Articles
A profile of Ngahiwi Apanui.

Short Story
Erana Reedy's Aunty Mana recounts her childhood years growing up on a dairy farm in the 1940s in Waitaiki, on the East Coast.

Poems in Māori
Poem from a child's perspective about his black cat.
The poem is about being 'messengers' carrying the message (the fiscal envelope) and getting caught in the crossfire.
Erana Reedy writes that this poem 'talks about preparing for the hui and the negativity toward the envelope.'
"Ko te whakaaaro whakamutunga." ibid. 149-150.
Erana Reedy states this poem 'is a reflection of the consultation round and what impact the fiscal envelope had on iwi.'

Short Story in Māori
Erana Reedy states that this is 'fictional story about Te Rina who goes to the beach and while sleeping dreams about entering a cave full of every seafood imaginable and in the middle of the cave finds a huge kina. The kina is crying and when she breaks it a young man appears. Te Rau, had been imprisoned in the kina by Tangaroa, God of the Sea, for being greedy while collecting kaimoana and taking more than he needed. Te Rau gives Te Rina his pouamu pendant, and when she awakes she still has the pendant, but Te Rau is gone.'

Kuini Moehau Reedy
Ngati Porou, Te Aowera, Te Aitanga-a-Mate, Te Whanau-a-Rakairoa 1941-. Kuini Reedy was born at Waipiro Bay and educated at Gisborne Cook's College and Gisborne Girls' High School. She has a Certificate in Māori Studies from Waikato University and has attended Victoria University and Wellington Teachers' College where she graduated with a Diploma of Teaching. She has been Manu Kura Te Kuratini at Wellington Polytechnic, part-time lecturer in Social work at Victoria University and an announcer on Te Upoko-o-Te Ika radio station. Reedy is currently the principal at the new Kura Kaupapa in Gisborne. She is a composer and performing arts specialist and is working on a book on waiata. Her book of waiata for children, Nga waiata ma nga tamariki nohinohi, sold out in its original printing of 4000 copies. She states: 'I write off the cuff - I write when the need arises.' She has written haka, waiata, poetry and dirges and her main focus is promoting te reo Māori and tikanga Māori.
Sources
Phone conversation with Kuini Reedy, 15 Sept. 1998.
Te Ha questionnaire, 1992.

Poems
"Te Mana Motuhake/The Special Mana." Written in Māori with English
translation by Te Aomuhurangi Temamaka Jones. *The Penguin Book of
Contemporary New Zealand Poetry/Ngā Kupū Tōtohu o Aotearoa.* Eds.
Miriam Evans, Harvey McQueen and Ian Wedde. Auckland: Penguin
Māori Writing. Volume 5: Te Tōrino: The Spiral.* Selected and edited by
Witi Ihimaera. Contributing editors: Haare Williams, Irihapeti Ramsden
The speaker calls her people 'to push through darkness/to raise up, to
advance/the proposal' of te mana motuhake as articulated by the great Māori
leaders of the past.

Haka in Māori
"He Haka Pōwhiri mō te Herengawaka Marae." *Te Ao Mārama: Contemporary
Māori Writing. Volume 5: Te Tōrino: The Spiral.* Selected and edited by
Witi Ihimaera. Contributing editors: Haare Williams, Irihapeti Ramsden

Children's Waiata
"E te tau/ My loved one." Moehau Reedy. *He Waiata Maa Ngaa Tamati
Nohiwihi: Songs for Very Young Children.* Compiled by Piripi Walker. Ed.
Kathryn Irvine. Wellington: Radio New Zealand, 1984. 8. In Māori and
Poetry/Ngā Kupū Tōtohu o Aotearoa.* Eds. Miriam Evans, Harvey
Rpt. in Māori in *Te Ao Mārama: Contemporary Māori Writing for
Children. Volume IV: Te Ara o Te Hau: The Path of the Wind.* Selected and
edited by Witi Ihimaera. Contributing editors: Haare Williams, Irihapeti
The speaker urges her 'loved one' to learn and maintain te reo Māori, to be
cleanse by 'the life stream of Waikihau' and to share 'the house Te
Aroha...with all other kohanga'.

A song teaching the different Māori names of the fingers.

"Iwi rerekeke/ Creepy people." *ibid.* 11.
Short song about creepy people.

"Ngaa kararehe/ The animals." Moehau Reedy. *ibid.* 12.
A song celebrating various animals and their respective actions.

"Whakaahua tiipuna/ The work of your ancestors." Moehau Reedy. *ibid.* 14-
15. Rpt. in Māori as "Whakaahua Tipuna." In *Te Ao Mārama:
Contemporary Māori Writing for Children. Volume IV: Te Ara o Te Hau:
The Path of the Wind.* Selected and edited by Witi Ihimaera. Contributing
editors: Haare Williams, Irihapeti Ramsden and D. S. Long. Auckland:
Reed Books, 1994. 293.
The composer recalls the activities of the Māori ancestors in weaving,
gathering supplies, fishing and carving.

"Tiittii toorea/ Stick game song." Composed by Moehau Reedy and kuia and
kaumaatua of Puakehua Koohanga Reo. *ibid.* 15.
A short song to sing while playing stick game songs.

A song endorsing the therapeutic qualities of drinking milk.
"Takiwāru (Whai i te ora)/Let's scrub up and down (Keep healthy)." Moehau Reedy. ibid. 18-19.
A song teaching children how to clean their teeth and the importance of exercise.
"Te tangi a te poraka/The song of the frog." Composed by Moehau Reedy, from another song by Matekina Brown. ibid. 20.
A simple song about a frog.
"Hoomai too poho/Cuddle me." Moehau Reedy. ibid. 21.
A song speaking of a child's need for love, touch, language and sense of belonging in order to learn and grow.
A fishing song.
"Paeipikanga/Climbing steps." Moehau Reedy. ibid. 23.
A learning of numbers.
"Ngaa raa o te wiki/The days of the week." Composed by Moehau Reedy and Heneriata Maxwell. ibid. 24.
A song teaching the days of the week.
"Kia tuuapoto/Be careful." ibid. 26-27.
"Kanikani pakoko." ibid. 28.

Song Collection
Nga waiata ma nga tamariki nohinohi. Songs sung by Heneriata Maxwell and Moehau Reedy. Radio New Zealand's Continuing Education Unit. 25 songs in Māori and English with tape.

New Amsterdam Reedy
Ngati Porou
1943-. Amster Reedy was born in Waipiro Bay and was educated at Tikitiki Native School, Hiruharama Native School, Makarika Public School, Napier Boys High School and Ngata Memorial College. Amster continued his studies at Victoria University and Massey University and graduated with B.A. (Hons) and Dip. Teaching. He is also Tohu Ao and Tohunga. Amster has been a primary and secondary school teacher and school principal. He has been a Lecturer and Senior Lecturer at University and Teachers College and has a Consultancy Practice. He has written mōteatea, haka and poetry which remain unpublished. Amster was Deputy leader of Mana Motuhake o Aotearoa in 1985.

Sources
Correspondence with Amster Reedy, 10 Feb. 1998.

Non-fiction Report
A five-point summary of proposed procedural matters concerning the nature of discussions of Māori Representation between Māori and Royal Commissions.

Tamati Muturangi Reedy
Ngati Porou
1936-. Tamati Reedy grew up in the home of his maternal grandparents, Heneriata and Hirini Haig, up the Maraehara River Valley on the East Coast. He was educated at Hiruharama Native School and Manutahi Māori District High School, Ruatoria, and was Dux of the school in 1953. In 1956 Tamati was awarded the Most Outstanding Regimental Recruit D Rifle Company 23 in the Compulsory Military Training Intake.
From 1956-1969 he was a Secondary and Primary school teacher. He was a member of the New Zealand Māori All Blacks who toured the Pacific Islands in 1960. Tamati studied at the University of Auckland and graduated with a B.A. in 1968 and M.A (Hons) in English in 1972. From 1970-1973 he was a Senior Lecturer at the Auckland Secondary Teachers College. In 1972 Tamati was awarded the Māori Man of the Year - Sir Jack Butland Award. From 1975-1978 he graduated with a Ph.D and M.A from the University of Hawaii and wrote a thesis on 'Complex Sentencing Formation in Māori.' From 1982-83 Tamati was a Fulbright scholar at the University of Alabama and was an Associate Professor at the University teaching an anthropology course entitled 'Peoples of the Pacific' courses in linguistics. From 1973-1982 he worked in the Department of Māori Affairs and Department of Education in Programme development and administration. From 1983-1989 he was Chief Executive and Secretary of Māori Affairs. During this time he lectured on current and historical Māori developments in New Zealand and at the Smithsonian Institute, Washington DC, University of Alabama, Field Museum in Chicago, East West Centre in Hawaii and at the Institute of International Studies in Beijing. Tamati was a Māori Congress member who appealed to the UN Commission on Human Rights to investigate the legislation to formalise the Sealand agreement. He was a founding Board Member of Te Kohanga Reo Trust Incorporated from 1982-1989. Tamati was a Board Member of Australia-New Zealand Centennial Oral History Awards Committee in 1990 and in the same year received the New Zealand 1990 Commemoration Award. From 1990 to January 1996 he managed Reedy Holdings Limited which focuses on education and training. From 1990-92 Tamati conducted research and development work for the Ministry of Education on new Māori initiatives for education, Kura Kaupapa Māori and Te Kohanga Reo National Trust providing the Māori perspective to developing Te Whariki - The National Guidelines for Early Childhood Education from 1993-1994. In 1996 he was appointed Dean of the School of Māori and Pacific Development at the University of Waikato. Tamati was Government representative to the United Nations in 1989 ILO conference, Geneva, on Indigenous Peoples Rights. From 1983-1989 he was a Board Member of the Māori Education Foundation. Tamati was Chair of Te Māori Art Exhibition in the USA and New Zealand from 1984-1987. In October 1997 he chaired the Conference for Māori & Pacific Development at Waikato University's "Strategies for the Next Decade."

**Sources**

Correspondence with Tamati Reedy, 24 Feb. 1998.

**Tu Tangata** 13 (June/July 1983): 16.

**Non-fiction Article in Māori**


**Non-fiction Articles**


Reedy argues that two pressing areas of Māori education need to be addressed; the 'education of the Māori in his own cultural heritage, and the education of the Pakeha in Māoritanga'. In order to raise the Māori child's self esteem Reedy argues that the Māori culture and differences must be 'understood, accepted and respected by all with whom he associates.' Reedy stresses that contemporary curricula can incorporate a Māori perspective in every subject.


In this speech given by Reedy to the Christchurch Rotary Club in February 1988, Reedy calls for understanding, contact and dialogue between Pakeha and Māori and looks at some issues under the headings of The Treaty of Waitangi, Māori identity and Māori economic development.
Non-fiction Reports


Overview Report of Kura Kaupapa Māori: Report 1, July 1990. Prepared by T. M. Reedy. [Wellington: Ministry of Education,] 1990. This is the first of seven reports on visits to six Kura Kaupapa Māori (KKM) schools which were approved by the Government in 1990. The first survey visit was conducted on 8-15 June 1990 and Reedy writes that these reports 'will constitute the Formative Research and Development Project of the six KKM.' Reedy adds that this report 'gives an overall picture of the KKM and attached are reports for each Kura detailing information pertinent to that one.' Reedy asks each Kura a series of eleven questions, summarises their answers and lays out the response of each kura individually.

Overview Report for Kura Kaupapa Māori Report 2. Prepared by Tamati Reedy. [Wellington: Ministry of Education,] 1990. This is a follow-up report to the one completed in July. Written in the form of a diary, it chronicles visits made in August 1990 to the following kura kaupapa Māori: Piripono Te Kura Whakahou Kī O Tāra, Te Kura o Hoani Waititi Marae, Te Kura Kaupapa Māori o Manawatu, Te Kura Kaupapa Māori o Maungawhau, Te Kura Kaupapa Māori o Mangere, and Te Kura Kaupapa Māori o Waipareira. The publication includes an Appendix composed of the minutes of the Hui of Te Muka o Te Kura Kaupapa Māori o Manawatu held on Sat 11 Heretūrikoka, 1990.

Overview Report for Kura Kaupapa Māori: Report 3: December 1990. Prepared by T. M. Reedy. [Wellington: Ministry of Education, 1990] This publication contains an Overview Report with collated and summarised answers to the eleven questions presented to each of the six Kura Kaupapa Māori in November 1990 dealing with roll numbers, components of curriculum, selection of teachers, distinct Māori features, advantages of using te reo Māori as language of instruction, progress of the students, resources used, and adequacy of facilities. The second section of the publication contains the individual answers of each of the Kura Kaupapa Māori and detailed progress reports.

Te Kura Kaupapa Māori: Report 4 May 1991. Prepared by T. M. Reedy. [Wellington: Ministry of Education,] 1991. In this fourth report for the Research and Development Project on Kura Kaupapa Māori Reedy states that unlike the previous reports this one addresses the particular issues of each kura along with responses to the Research and Development Questions. Reedy lists the 'Main Features and Recommendation' of his visits to the kura under the headings 'Physical Environment', 'Learning Environment', 'Teachers and teaching', 'Teacher Assistance', 'Administration' and 'Recommendations to the Ministry of Education.'


describe the progress of each [of six Government-approved] kura in terms of meeting their goals. Their guiding principles would be from the document Te Aho Matua. He provides six recommendations to the Ministry of Education, discusses the eleven Research and Development Questions, provides a diary of his visits to the kura, and a glossary. In the two appendices Reedy provides the text of *Kura Kaupapa Māori Rangahau* 1991 which was designed and supervised by Tuakana Mate Nepe and her Year Two Kura Kaupapa Māori Teacher Trainees at the Auckland College of Education. They observed through a 'set of indicators ...what the children were achieving' over a course of 12 months of the project. Reedy also includes "Kura Kaupapa Māori, A Discussion on English" by J. Bradley.


*Nga Tikanga o Te Ao Māori.* He pepa mo Te Kohanga Reo Whakapakari Tino Rangatiratanga. Wellington: Te Kohanga Reo National Trust, 1992.


*He Whariki Matauranga mo nga Mokopuna o Aotearoa. (Te Kohanga Reo National Curriculum Guidelines)* Waikato University, 1992.


**Papers**


Complex Sentence Formation in Māori. Unpublished Dissertation for Ph.D. 1979


"Māori Developments to the Smithsonian Institute." Washington D.C.1985


Iwi-Tribal Development in Report of the Department of Māori Affairs and the Board of Māori Affairs and the Māori Trust Office, 31 March 1986.


Reedy writes an overview of the history of the Government's administering of Māori affairs through the Protectorate Department (1840-1848), the Native Department (1861-1893) and the reconstituted Native Department of 1906. He discusses the role of the Māori Land Court which he asserts was 'very negative' in the 19th century in breaking up Māori communal title. He briefly examines other programmes instituted by the Native Department and the movement toward iwi development and the ultimate demise of the Native Department.

*Survey Conducted of Māori Voters on Political Issues* (Sept) Reedy Holdings Ltd, Wellington.


Reedy writes of his personal belief system which encompasses the rational and power of the mind, traditional Māori spirituality and the Ngati Porou community and mentors who shaped his formative years.


*A Global Perspective on Mana Motuhake of Indigenous People and How It Impacts On Commercial Activity.*


*He Mate Huango To Pene.* Translation for the Asthma Foundation of New Zealand, 1994.


Sir Apirana Turupa Ngata.


*Te Whariki. Te Wahanga II (July)* Report to the Ministry of Education on 'Te Whariki'. The Early Childhood Education Curriculum (Draft) trailing project.


International Conference "What Kind of University" June 18-20 1997 London.

*Māori Education and Education of Māori - Address to the Second PPTA Curriculum Conference, 1997.*


**Ph.D Thesis**


**Articles about Tamati Reedy**


Short article on Reedy's activities in the United States as a Fulbright Scholar.


On returning to New Zealand after completing his Fulbright Scholarship in the United States, Reedy argues strongly that research into Māori issues must be fed back into the Māori community and this is the basis for his Ngata Lectures delivered in August 1983.
Tilly Te Koingo Reedy
Ngāti Porou
1934-. Tilly Reedy was born and raised in Hiruharama on the East Coast. She went to training college and married Tamati Reedy in her first year at College. Later the family moved to Auckland and Reedy studied for a B.A. in Māori and Education part-time. After graduating she began lecturing in Māori language at the Auckland University's Anthropology Department. Tilly was appointed to the School Publications division of the Department of Education with responsibility for Māori language texts in 1973?. She has been a curriculum officer with the Department of Education and has been an adviser to various government departments including Education, Justice, Women's Affairs, External Relations and Trade, Labour, Housing and Te Puni Kōkiri. She managed the Māori Unit of the New Zealand Planning Council. Tilly is a Director of Reedy Holdings Ltd, a Research and Educational Consultancy set up in 1990 with her husband, Tamati.

Sources
Correspondence from Tilly Reedy 28 Feb. 1998.


Non-fiction Articles

In assessing the Māori of the future, Reedy discusses the aspects of her life which she considers vital to carry into the future: her belief in a spiritual force greater than herself; belief in her ancestors, her taha Māori with its inherent fundamentals - te reo Māori, te whenua, manakaitanga, aroha and te marae. She also asserts the importance of economic independence, political involvement so that Māori can get into decision-making roles, and physical, emotional and spiritual well-being.


This paper is written at two levels: on one hand Reedy describes her time in Geneva observing the discussion on Convention 107 at the United Nations on 'the rights of indigenous and tribal peoples to maintain their own distinct identity and culture', and on the other hand, Reedy recalls the creation stories of her own tribe, Ngati Porou, and her own upbringing in the Māori world which contained so many strong role models amongst its womenfolk. In recalling her tribal heritage, the writer is disbelieving that 'her proudly fearless tipuna would give up their tino rangatiratanga for 'thirty pieces of silver'.


Reedy discusses the recurring assimilatory and integrationist policies inflicted on Māori over the last 150 years and states that Māori want 'to control our
own destiny, own development and to be an active partner of the Treaty of Waitangi.' Reedy asserts that Māoridom can achieve 'financial independence and political power' through 'joint partnerships with overseas finance companies and their governments.'

**Articles about Tilly Reedy**


A profile on Reedy's appointment as editor of the Māori publications section of the School Publications Branch of the Department of Education.


Interview with Tilly Reedy in one of a series of interviews with Māori women.

**Bibliographic Reference**


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**Paul Alfred Reeves**

Puketapu Hapu, Te Atiawa

1932-. Paul Reeves was born in Wellington and educated at South Wellington Primary School and Wellington College. He attended Victoria University of Wellington and graduated with a B.A in 1954 and a M.A in 1955. Reeves studied at St John's College, Auckland and graduated with L.Th. In 1961 he graduated with a B.A. from the University of Oxford and a M.A in 1965. He was ordained an Anglican priest in 1960 and became Bishop of Waiau in 1971. He was Archbishop of New Zealand from 1980-85 and in 1985 was appointed Governor-General of New Zealand. Reeves has been the Anglican Church's representative at the United Nations. From 1995-96 he chaired the Fiji Constitution Review Commission and is currently visiting professor at the University of Auckland. Reeves has the following Honorary Degrees: D.C.L.(Oxford), L.L.D (Victoria), D.D. (General Theological Seminary), Doc. Hon. (Edinburgh), and D.D. (Church Divinity School of the Pacific.) He writes non-fiction articles and synod addresses.

**Sources**


**Non-fiction Articles**


Reeves provides a background to the various factors that influenced the development of his Māori identity, and he introduces the work of the other contributors to *He Mātāpuna: A Source: Some Māori Perspectives.*


In this interview with *Tu Tangata*, Reeves speaks of the 'indigenisation of the Gospel' and discusses the relationship between Christianity and culture, the role of church leaders, and ecumenism within Māori churches.


Reeves reflects on the role of museums and focuses on the meaning of biculturalism within a museum setting.
Reeves discusses race relations in New Zealand and notes that while there is much talk about partnership within the Treaty of Waitangi, Māori grievances have to be addressed before there can be talk of partnership. Reeves encourages Pakeha to go through a process of self-discovery and to explore how the actions of Pakehas have caused, or at the very least shaped, the nature and scope of the problems Māoris face in health, education, justice, employment and so on.

Reeves writes that the nineteen essays by Māori and Pakeha writers in this publication are 'a good record of how people think about their origins and their pathway to the future.'


Reeves encourages archivists attending the 1989 conference of the Archives and Records Association of New Zealand, to compile 'sound and extensive records' of the 1980s and 1990s, because he notes that last century's recorders tended to overemphasise the Pakeha perspective on events. He adds that even in recent history the media tends to skew public perceptions.

Reeves provides an overview of the material presented in the thirteen essays published in *Puna Wairere: Essays by Māori.*

In this text of Reeves' address at the opening of *Mana Tiriti* at the Wellington City Art Gallery on 18 April, 1990, he gives a general overview of the Treaty noting that although in 1840 'it was a forward-looking contract concerning the future... it was not until the Treaty of Waitangi Act 1975 was passed, 135 years later, that the country was forced to take its obligations more seriously.' Reeves touches on the different perceptions of the Treaty by Māori and Pakeha and writes that 'it is as if two histories, two sets of hopes, two selections of facts have been vying against each other.'

Reeves writes an autobiographical account of his experiences living in England in 1959 and in the United States in 1991, and recalls his mixed emotions in returning to New Zealand and beginning a process of rediscovering his Māori identity.

Reeves contributed an autobiographical chapter to this publication.
Non-fiction Publication

Reeves states that this was an attempt to explain the rationale and the reasons behind liturgical revision and renewal. Not sighted.

Poroporoaki by Reeves

This is taken from Reeves' address at Dansey's Memorial Service at the Holy Sepulchre Church in Auckland.

Articles about Reeves


Ngata writes of the appointment of Paul Reeves as Bishop of Waiapu and gives a brief biography of the Bishop.

Erihapeti Rehu-Murchie

Kai Tahu, Katimamoe and Ngati Raukawa
1923-1997. Erihapeti Rehu-Murchie was born in Arowhenua and educated at Tarahoa Native School and Temuka District High School. She attended Christchurch Teachers' College and became a teacher. She began her university studies at Otago University and completed a B.A. degree in English and Māori at Victoria University in 1976. She married Malcolm Murchie and they had ten children. Erihapeti was active in Māori Women's Welfare League at regional and national levels from 1963. She was elected to the national executive of MWWL in 1972, was a Vice-president from 1976-77 and national president from 1977-80. She was Research Director for the League from 1981-85 and was responsible for "Rapuora - Health and Māori Women". From 1988 till 1996 she was a part-time Human Rights Commissioner and in this capacity represented the Commission five times at Indigenous Peoples Conferences at the United Nations forums in Geneva and once in Norway. She was prominent in promoting health matters and was the first chair of the Health Promotion Forum for four years. Rehu-Murchie was awarded Q.S.O in 1989 and was presented with an honorary LL.D. from Victoria University in 1990. She was on the Marae Subsidies Committee which was established in the early 1970s.
Rehu-Murchie wrote non-fiction articles and waiata, and wrote a review of Mason's *The Healing Arch* in the *Listener* about the mid 1960s. She participated in the *Morning Comment* broadcast for four years. She was fond of drama and the arts, and as well as producing plays, she had the lead role in three productions of Bruce Mason's *Pohutakawa Tree* in the NZBC radio broadcast of 1960, and in the stage productions in Play House in Dunedin in 1963 and in Downstage in 1984. She was a member of many foundations and committees including the Māori Education Foundation and Māori Tertiary Selection Committee from 1974-1981, the National Council of Women's executive from 1977-1980; the New Zealand Māori Arts and Crafts Institute from 1978-1996; and from 1992-1996 was on the Massey University Council, the Māori Committee of the New Zealand Health Research Council, and the New Zealand College of Nurses - of which she was a patron. From 1984 she was on the Health Advisory Committee on Health Promotion, she was a member of the National Commission for the International Year of the Child, and was on the Prison Parole Board. She was a Justice of the Peace and was invited to make speeches all over the country. She was working on a book of biographies of Ngai Tahu women at the time of her death, and was also investigating cultural training for social workers at Wanganui Polytech. Rehu-Murchie posthumously received New Zealand's top award, the Companion of the New
Zealand Order of Merit, for her work promoting Māori health and human rights issues. She has written under Rehu-Murchie and Murchie.

Sources
Te Iwi o Aotearoa 30 (Feb 1990): 24.

Non-fiction Articles

In this essay of two parts, Rehu-Murchie writes of her childhood years growing up at Arowhenua and discusses the future of New Zealand from 1990 to 2040. Rehu-Murchie asserts that the '150 years of apprenticeship in nationhood have been long and frustrating' for Māori, and future governments must ensure that available resources are shared fairly, unemployment rates reduced, natural resources preserved, and she concludes that 'partnership must be a key theme for New Zealand over the next 50 years'.


Rehu-Murchie writes of the different components of her personal belief system which were impacted by her childhood, family, T.W. Ratana and her Māori heritage.

Non-fiction Publication

A comprehensive report of research conducted by the Māori Women's Welfare League concerning Māori perceptions of health. The project had its origins at the annual conference of the National Council of the League in May 1975, and comprised two separate research projects lasting from 1977-81, and 1981-1984. Rehu-Murchie describes the four sections of the report: [t]he first section outlines the basis for research, describes the methodology and presents the demographic profile of the New Zealand Māori. The second section deals with the health perceptions of 1177 Māori women and describes some of the health risks these women run through their life-style activities. The third section discusses important points arising from the survey and recommends action for the League, te whanau, te hapu, te iwi Māori as well as some activities for other health care personnel and the authorities. The fourth section, i roto i te reo rangatira, contains information from the survey likely to be of special interest to Māori and other readers of the language.'

Reviews by Rehu-Murchie

Review of Rapuora
A summary of the major findings of the survey on the health of Māori women and a list of recommendations made and presented to the National Māori Women's Welfare League Conference in 1985.

Articles about Murchie
Tania Rei

Te Arawa, Ngati Raukawa and Ngati Awa

Tania Rei is a lecturer in Māori Studies at Victoria University where she teaches courses and publishes on Māori research, the Treaty of Waitangi and Māori women. Her current research interests are in the areas of state sector reform and integrated crime prevention programmes for Māori. For the past two years, Tania has been a member of the Advisory Committee of the National Archives.

She has been active in national Māori politics and has represented Māori Congress as the convenor of its research science committee and its delegations to the United Nations. She is also a mandated negotiator for her tribe Tuhourangi in Rotorua.

Rei has maintained an active role in women's studies and serves on two YWCA committees. More recently she reported on the status of New Zealand women on behalf of the non-Government Women's Organisations to the United Nations CEDAW committee. From 1993 to 1998 Rei participated in various conferences on Māori, Māori women and Treaty issues. She was organiser for the Māori Women’s Stream of the 1994 Women’s Studies Association Conference at Victoria University and in June 1995 was a member of the conference organising committee of the Commonwealth NGO Forum Meeting.

She is co-producer of the Journal Te Pou Here Korero which is produced by the Māori History Association. She has been interviewed on radio and television programmes on issues concerning Māori women and the vote, Māori women’s organisations, and Māori and the science reforms. She has also provided advice and major research assistance to Sandra Coney and Liz Greenslade in their four part television documentary "Standing in the Sunshine". Rei has assisted in the production of various publications including Anne Else’s Women Together: A History of Women's Organisations in New Zealand, Sandra Coney’s Standing in the Sunshine, Te Timatanga: Tatau, Tatau: early stories from founding members of the Maori Women's Welfare League, and Penny Ehrhardt and A. Beaglehole’s Women & Welfare Work 1893-1993. She has been a keynote speaker at many conferences and seminars. She is currently the chairperson of the New Zealand Labour Party Māori Policy and Advisory Council.

Sources

Email correspondence with Tania Rei, 11 Sept. 1998.


Non-Fiction Publications and Reports


Tania Rei was research coordinator.
Rei has written an entry.

Rei is the major researcher and editor for this publication.

Tania Rei was contributor and researcher for this publication.

Tania Rei was contributor and researcher for this publication.

Tania Rei's report to the annual conference of Māori librarians at Takapuwahia marae in Wellington.

Rei writes in her Preface that the scope of the book covers the years from 1890-1910 'when both Māori and Pakeha women were developing national organisations.'


Tania Rei is the co-author and researcher of this publication.

Non-fiction Articles and chapters in books


A comprehensive chronological overview of Māori Women's organisations including a brief account of the traditional work of Māori women, the guides of Whakarewarewa, the inroads made in the 1890s when Māori women gained the vote, Māori women's involvement in the prohibition movement, and Miria Pomare's leadership during the First World War. Other topics include Māori women's participation in sports teams, health issues, the Women's Health League, Māori Women's Welfare League, the protest groups of the late 1960s and 1970s, Young Māori leaders' Conference, and hui in Otara in September 1980 and Tauranga in April 1984.

A history of the Māori guides industry at Whakarewarewa which had its origins in the 1830s when Pakeha visitors began to visit the geothermal area at Rotorua and the Pink and White Terraces.

Rei describes the establishing of Lady Liverpool and Mrs Pōmare's Māori Soldiers' Fund in 1915 with the purpose of supporting the Māori Pioneer Contingent and assisting returning soldiers under the banner of the 'Lady Pomare's Welfare Committee.'

Rei and Birch provide a history of Toa, Porirua's first women's hockey team which was founded in 1930 by coach Alfie Pene and which continues to compete in competitions.


Rei provides a chronological history of the Māori Women's Welfare League and writes of its aims and primary concerns.


Rei and Hamon write of the origins and development of Te Kohanga Reo since its establishment in 1982.


Eríhe and Rei provide a history of Te Kaunihera o Nga Neehi Māori o Aotearoa which was established in 1983 because of inappropriate hospital care of Māori patients. Eríhe and Rei state that the focus of the council is on 'appropriate health service delivery, and on education and training for the nursing workforce, particularly the issue of cultural sensitivity by health practitioners toward Māori patients in public hospitals.'


Rei writes of Te Kākano o te Whānau which was founded in June 1986 and was composed of 'groups and individuals working in the areas of sexual abuse and related violence'. Rei adds that '[i]ts initial objectives were to help Māori and non-Māori groups get access to government funding; to disseminate information about other sources of funding, and about the ethics of and entitlements to funding; and to develop an education and training module on incest, rape and sexual abuse.'


Rei provides a history of the Māori Women's Welfare League and notes its changing roles and fluctuating membership in the decades since its formation in 1951.

"Women in Kotahi tanga: Voting Rights and Nga Komiti Wahine (Māori Women's Committees)." *ibid.* 284.

Rei writes of the parliamentary motion put before the Māori Parliament in May 1893 by Meri Mangakahia which called for the voting rights of Māori women. Rei also discusses the emergence of Nga Komiti Wahine - groups of Māori women meeting within their tribes to discuss issues of the day, land, politics and their association with the Women's Christian Temperance Union.


"Māori Science Graduates; 1994." *ibid.*

"World Smokefree Day 1994 Celebrations." *ibid.*


An account of Māori women's political activism from the signing of the Treaty of Waitangi to the 1993 Māori women's claim to the Waitangi Tribunal.

**Papers, Reports and Addresses**


This paper was presented to the U.N. discussion meeting at Copenhagen, June 1995.


This is an unpublished report for the Whaka Forest claim on behalf of the claimants to the Waitangi Tribunal.


This report was the closing submission prepared for Warahoe presented to the Waitangi Tribunal. Ngati Awa claim, November 1995.


Tania was the contributor and researcher of this report for Te Matawhanui: Māori staff of Victoria University on behalf of the Associations of Māori staff and students of N.Z. universities to the Waitangi Tribunal.

*An overview of the contributions by women of Ngati Awa to Ngati Awa whanau, hapu & iwi development; pre 1840-present.* "Tania Rei. 1995.

This is a report for Te Runanga o Ngati Awa on behalf of Ngati Awa to the Waitangi Tribunal.


This is a review commissioned by NZLA on the National Archives Te Whare Tohu Tuhituhi o Aotearoa, Department of Internal Affairs & Te Puni Kokiri, Wellington.


*Measuring the Effectiveness of Programmes for Māori Offenders.* Tania Rei. 1996.

This a literature review, report commissioned by the Department of Corrections.

*An Evaluative Study of the Te Akoranga Mahi Tahi Programmes in Prisons.* Tania Rei. 1996.

This is a report commissioned by the Department of Corrections.


Tania Rei was the co-author/researcher for this scoping report.

Kereama Reid
A freelance writer.

Non-fiction Article
"Multicultural HERBS ready to go back to their roots." Tu Tangata 4 (Feb/Mar 1982): 10-11.

Kereama Reid gives an overview of the reggae band HERBS and looks at their difficulties in finding gigs supposedly because their music 'appeals to a smaller crowd.' but in essence because hotel managers 'don't want a Polynesian band playing in a pub and drawing a Polynesian crowd'. Reid also writes of their strong ethos of control of the band being 'kept within the group', and their desire to find their roots and tour the Islands.


An account of the litany of obstacles facing HERBS as they prepared for their trip to the Pacific Islands in the early 1980s.

Reviews

Paparangi Reid
Te Rarawa and Te Aupouri.

Paparangi Reid was raised in Whakapara. She studied at Auckland University graduating with a science degree. She went on to Medical School at Otago University and graduated in 1981. Paparangi worked in hospitals in Auckland in obstetrics and general training. For four years she worked at Wai Ora and then in 1988 she studied for a Diploma in Community Health at Wellington. Paparangi is a lecturer at the Wellington School of Medicine half-time and also runs a health consultancy.

Non-fiction Article

A brief paragraph on Reid and Ramsden's installation in the Mana Tiriti exhibition held at the Wellington City Art Gallery and the Fisher Gallery in Auckland in 1990. Their exhibit, entitled '150 Years of Dirty Laundry', came out of a discussion on Christmas Day 1989 when the two women contemplated the 1990 anniversary of the signing of the Treaty and "joked about the need to iron out the Treaty and deal with the 'dirty laundry'."


An article on issues surrounding Māori identity in which Reid argues for 'unity of purpose, not unity of role' within the Māori community.

Non-fiction Publication/Picture Book
Awhina Mai Ahau Ki Te Whakakaha I Ahau/Help Me To Strengthen Myself.

Written and translated by Tawini Rangihae, Ropata Pouwhare and Dr Paparangi Reid. Illustrated by Leanne Mataa. [Paraparauimu]: Produced by Wene Macleod and Judith Lyon of the Kapiti and Hongoeke branches of the Māori Women's Welfare League, 1990.

This bilingual publication in Māori and English opens with a prayer by June Marlu and Pae Ruha, and a Foreword by Georgina Kamira Kirby. The authors state that '[t]he aim of this book is to look at those strengths of Tane that
apply to us today. Things that will sharpen our minds, strengthen our bodies and help us to stand tall and proud.' The book outlines for children and teenagers issues of self esteem, secure foundations, sex education and contraception, and sexually-transmitted diseases.

**Articles about Reid**

Reid discusses the formation of the independent Māori film production unit, Waiora Productions which she established with Kui Wano and Robert Pouwhare.


**Lisa Marie Reihana**

Ngā Pahi, Ngati Hine & Ngai Tu, English and Welsh descent
1964-. Lisa Reihana was born in Auckland and was educated at Lynfield College. She studied film-making at Elam School of Fine Arts and graduated with a B.F.A in Intermedia 1987. In 1988 Lisa was artist-in-residence at the Australian Centre for Photography in Sydney and in 1991 was the Trust Bank Canterbury artist-in-residence in Christchurch. Lisa has taught film-making at Elam and currently runs the Moving Image Department at the School of Art and Design, Manukau Institute of Technology. Lisa is an artist/filmmaker and works in video, animation and film. She currently has a video installation at Te Papa called *Native Portraits* n.19897. Lisa is on the committee of Nga Aho Whakaari - the voice for Māori working in film and television and she works with the Pacific Sisters - a collaborative group of Pacific Island women and men utilising fashion to uphold cultural values.

**Sources**


**Prose**


A strong assertion of identity and independence articulated by the speaker, lily barbados, using street talk vernacular.

**Non-fiction article**


Reihana states that this article is about contemporary Māori short films.

**Exhibition Review**


Twenty-seven artists exhibited in the Fletcher Challenge Trust Young Māori Artists' exhibition which was part of the Te Koanga Spring Festival of Māori Arts, held in Auckland in 1990. Reihana reviews the work of the nine women artists in the exhibition: Lily Laias, Michelle Tautau, Mereana Hall, Ngaawai Simpson, Donna Tupaia, Kiri Turketo, Sam Mitchell, Parekohai Whakamoe and she comments on her own exhibit "Transversal Theorems".

**Film and video works**

*Wog Features* 1990 (8min) 1* Video
Animation Director, Producer

*Tauira* 1991 (15 min) S-VHS
Animation, Director, Producer

*Hair* 1992 (46 min) Beta SP

*McGillicuddy Serious Party* 1993 (30 sec) 16mm, Beta SP
Animation, Director, Producer

ahi/fire (1 min) carving (4 min) stone tools (1 min)
fibre (4 min) tanekaha dyeing (11 min)

He Mahi Maori 1994 S-VHS
Producer, Director

Ina and Tuna 1995 (9 min) S-VHS
Co-Director, Video Design, Performer

A Maori Dragon Story 1995 (16 Mins) 16mm
Producer, Director

Hypergirls 1996 (3 mins) Hi-8

Blood. 1997 (46 min) Beta SP
Animation Director

"A Māori Dragon Story."

Articles about Lisa Reihana


Te Awokituku talks with Māori film-maker Lisa Reihana and discuss her film, Wog Features, her fifteen minute video Tauira, and Reihana's solo exhibition at the McDougali Art Gallery's Art Annex entitled Take.

"Straight talkin' Sister." Lava Magazine.

Renée (Taylor)

Ngati Kahungunu and Scots descent.

1929-. Renée was born in Napier and attended school up till the age of thirteen when she began working in the woollen mills at Pandora Point and later at a printing company. At the age of thirty-eight she began an extra-mural arts degree through Massey University and graduated with a B.A. from Auckland University in 1979. She has written plays, short stories, television scripts, novels and has worked as a journalist and script assessor. Renée has conducted writing workshops, and has taught Drama at the University of Otago Drama Department and Drama and Fiction Writing at the University Extension Creative Writing School in Dunedin. She has lectured in the use of history in drama, New Zealand drama, writing for the theatre, and assessing creativity. In 1989 she was awarded the Robert Burns Fellowship and is a member of the NZ Book Council. She has been a member of the Broadsheet Collective, a member of PEN Otago/Southland and has been Programme Director and Vice President of the Globe Theatre in Dunedin. Renée has published non-fiction articles and reviews in various newspapers and journals including Free Lance, The Mirror, Hawkes Bay Herald Tribune and wrote a weekly column in a Wairoa paper for eighteen months. Renée has written episodes for Open House and for Country GP and writes book reviews. She has written four novels, two children’s books, one text-book on writing plays and one collection of comic writing.

Sources

Correspondence with Renée, 19 Aug. 1998.
Te Ha questionnaire, 1992.


Plays

Belle's Place. (1988)

[Ref. Māori Women: An Annotated Bibliography. 27.]
Renée writes 'Dancing is about four women, three of whom are older women and one of whom is going through what I was going through when I wrote it in terms of menopausal symptoms....The play has been done once as lunchtime theatre and it worked reasonably well but I've always thought that it really needs another form.' [Ref: McCurdy, Claire-Louise. "Feminist Writer Renee: All Plays Are Political." Women's Studies Journal 1.2 (Apr 1985): 67.]

Renée writes that this play is a one-woman piece based on work by Miriam Saphira on the sexual abuse of children. The play was performed at the Feminist Arts Festival at the Working Title Theatre in Auckland in June 1982 and in 1984. The first half of the play has been filmed with Elizabeth McRae and directed by Diana Rowan. [Ref: McCurdy, Claire-Louise. "Feminist Writer Renee: All Plays Are Political." Women's Studies Journal 1.2 (Apr 1985): 66-67.] It now contains three short plays entitle 'Elsie', 'Sandra', and 'Gracie and Joy'.

Renée writes of this play: 'I wanted to write something that showed women as witty and intelligent and hardworking, because all the women I know are like that, and I never saw any of them on stage. And I also had debated furiously with friends the question of the use of violence as a weapon, as a strategy, as an action, and it seemed to me that no one out there in the wider community had any idea of what feminists actually did and I wanted to show something of that too.' The play was first performed at the Mercury Theatre in Auckland in 1981. [Ref: McCurdy, Claire-Louise. "Feminist Writer Renee: All Plays Are Political." Women's Studies Journal 1.2 (Apr 1985): 61-72.]

An unpublished play held by Playmarket. Renée writes that this play 'is about the effects of the 1981 Springbok tour on a group of women, and it's set in the cells at the central police station on the last day - the last test.' First performed at Working Title Theatre in Auckland in 1985. [McCurdy, Claire-Louise. "Feminist Writer Renee: All Plays Are Political." Women's Studies Journal 1.2 (Apr 1985): 67.]

The first of a trilogy of plays written by Renée and set in 1934 in the Depression. The other plays completing the trilogy are Pass It On (1986) and Jeannie Once (1990). In writing this play Renée states: 'I'd wanted to write about Mum and women like her and their strength and their survival.... I also wanted to have some generations on stage because I'd never seen any old women on stage and very few young ones.' This play was first performed at the Downstage Theatre in Wellington in 1984.[McCurdy, Claire-Louise. "Feminist Writer Renee: All Plays Are Political." Women's Studies Journal 1.2 (Apr 1985): 68-69.]

Pass It On is the second play in Renée's trilogy. Based on the 1951 waterfront lock-out, the play explores the role of working class women, Communist Party members, and the shifting position of conservative Nell. The play was first performed at the Theatre Corporate in Auckland 1986.


This play set in Dunedin in 1879 describes the lives of women, both Pakeha and Māori, coming to terms with survival, personal tragedies and separation from their homelands. The play was first performed at the Fortune Theatre in Dunedin in June 1990.

Born To Clean. 1987.

A musical play. This was first performed at the Working Title Theatre in Auckland in 1987 and was directed by Renée. Script by Renée, lyrics and music by Jess Hawk Oakenstar and Hilary King.


This is one of three one-act plays written for young actors. Form is set in a fifth form class at Kate Sheppard College and focuses on the cultural mix of New Zealand society and the underlying prejudices, fears and uncertainties expressed by the students.


Renée writes that in this play 'two daughters pack up their mother's clothes after her death and discover some surprising facets of her life.' It was first performed at the Globe Theatre, Dunedin in 1990.

Missionary Position.

Written and directed by Renée for the Globe Theatre, Dunedin in 1991.


This 80-minute play was performed at Taki Rua Depot Theatre, Wellington in March 1992 during the International Festival of the Arts.

Heroin, Hussies & High Flyers.

Renée writes that this play is 'a celebration of Otago women's achievement; involves a mixture of classes and race.' Performed at the Suffrage Centenary, Regent Theatre in Dunedin in September 1993.

Pink Sports and Mountain Tops.

A play about 'a little girl who wants to climb Aoraki.' Performed at Dunedin Teachers' College in September 1992.

Belle's Place. (1988).

'It is Belle's birthday and friends gather to celebrate.' Not yet produced but is available in typescript from Playmarke, Wellington.


This short one-act play of four characters focuses on themes of entrapment and exposes the pervasive imposition of society's standards of normalcy upon those deemed different. It was first performed in the Lunchtime Theatre.
series at Allen Hall Theatre at the University of Otago on 2 July 1992 and directed by Lisa Warrington.

**Revues**

*What Did You Do in the War, Mummy?* 1982.

This unpublished revue which focused on issues of race, religion and rape, was directed by Renée and toured in the Broadsheet Roadshow to celebrate its tenth birthday in 1982.

**Asking For It**

Renée's second feminist revue, which looked satirically at the medical profession, toured New Zealand in 1983.

**Breaking Out.**

An unfinished play. (Ref. *Māori Women: An Annotated Bibliography. 27*)

**O It Ain't All Honey and it Ain't All Jam.** Playmarket.

A compilation of highlights from the theatre work of Gertrude Lawrence and Noel Coward. (*Māori Women 27*)

**Short Stories**


Under Henry Marks' cloak of religious respectability is a harsh, cruel nature which slowly and ruthlessly destroys the personality and life of his wife Grace.


The narrator gets sick of being on side with the teacher and offside with her peers.


When the young narrator mistakenly sings a popular pop song at the church meeting she earns the approval of her non-church attending mother.


A story about Ruth's attempts to subvert the 'teacher's pet' label after excelling at school.


A story about the visit of Mr Abbott to Ruth's home and the subsequent discovery of the importance of the arts.


In this story chronicling the poverty of the Depression period, Ruth puzzles over her mother's double standards regarding theft. She has one rule for people who steal because they're hungry and another for those who steal for profit.

"Mothers and Daughters." *ibid.* 39-49.

This story explores aspects of parent-child relationships and the confusion facing children when a parent dies.


Ruth describes her experiences moving house with her mother nine times during her primary school years amidst the background of impending war.

**Short Story Collection**


A collection of six short stories (see above) which are accounts of incidents in the life of eleven year old Ruth growing up in the Depression with her widowed mother. The stories focus on Ruth's world living with a mother who has known tragedy and is obsessed with the good behaviour of her daughter.
Novels


Does This Make Sense To You? Auckland: Penguin Books, 1995. A powerful depiction of the harsh treatment meted out to unmarried mothers in New Zealand in the 1960s. The novel is composed of a series of narrative letters in which Flora recounts her story to her daughter Chloe.

I Have to Go Home. Auckland: Puffin, 1997. 'Sweet Pea has a secret plan to sort out her life - but how will she tell her grandmother?' This is a Puffin novel for readers aged 10-12.

The Snowball Waltz. Auckland: Penguin, 1997. Renée writes: ‘Set in imaginary Porohiwi, this novel looks at the tensions and conflicts of an East Coast town and its people when the local theatre plans a show celebrating the 50th anniversary of VE Day.'

Non-fiction Articles


"What Did You Do In The War, Mummy? - Broadsheet's Roadshow." Broadsheet 103 (Oct 1982): 38-40. A descriptive account of the two-week Broadsheet Roadshow which performed Renée's "What Did You Do In The War, Mummy?" throughout New Zealand. Renée highlights the themes of the play, and records the response of the women-only audiences.


"Change of Life." Broadsheet 114 (Oct 1983): 8-11. Renée writes about her personal experience with menopause, dispels the secrecy and misconceptions surrounding menopause and discusses other important changes that occurred in her life at this time.

"Arts Council Theatre Policy Debate: we need more than words: QEII could be innovative in its decisions." Merrill Coke. Act 10.1 (Feb 1985): 2-3. Renée is quoted in this article.


"Renée On Writing." In 'Schools Supplement.' Act 11.3 (June 1986): 29-33.

**Non-fiction Publications**


A textbook for Forms 3-5.


**Television Scripts**

"Husbands and Wives." *Country GP.*


"Beginnings and Endings." *Open House*

Episode 4.

"Strings." *Open House.*

Episode 10.

"Sheppard Street." *Open House.*

Episode 13.


Episode 29.


Episodes 3 & 4 of the second series written under the pseudonym of Jane Forrest.

**Radio broadcasts**

*Setting The Table.* 1983.

*Wednesday To Come.* 1985.


Short Story

"Cross Stitch." 1986

Short Story.

*Te Pouaka Karaehe: The Glass Box.* Canada.

**Films**


Scripts to second draft of *Story of a New Zealand River* by Jane Mander, commissioned by Hibiscus Films, 1987.


**Reviews by Renée**


Other book reviews in *The Evening Post.*

**Interviews and articles about Renée**


Renée discusses with Peter Beatson her plays *Setting the Table* and *Wednesday to Come,* and talks about her impressions of the Depression, the 1951 watersiders' dispute, and her introduction into the women's movement.


Renée discusses with Harris some of the writing projects she has been involved with since the latter part of 1988 when she travelled overseas to attend the first International Women's Playwright Conference in Buffalo, New York, and represented New Zealand at a Pacific writing conference in London.


Renée discusses her introduction into writing and drama, tells of the impact of menopause, and her lesbian identity. She describes her plays Setting the Table, Secrets, Dancing, Asking for It, Groundwork and Wednesday to Come in detail, comments on her relationship with professional theatre in New Zealand and her current writing.


"Renée - New Zealand Playwright." In ‘Schools Supplement.’ Act 11.3 (June 1986).


A brief discussion of Riwia Brown's play Nga Wahine and Renée's Te Ponaka Karaehe [The Glass Box]


Wichtel interviews Elizabeth McRae who plays the part of Sandra in Renée's film The Secret.

Sound cassette

Reviews
Dancing

Secrets


Setting the table


**Asking For It.**

*Broadsheet* (June 1983): 44.

**Wednesday to Come.**

Murphy, James. ""Wednesday to Come", by Renée."
Review of a performance in Regent Theatre, Greymouth in Sep 17-25.

**Born to Clean.**


**The Secret**


**Pass It On**

New Zealand Times (April 1986).

**Finding Ruth**


**Willy Nilly**


**Missionary Position**


**Jeannie Once**


**Groundwork**


**Te Pouaka Karakahe (The Glass Box)**


**Touch of the Sun**


**Heroines, Hussies & High Flyers.**

Review of the production in Regent Theatre, Dunedin, which was commissioned by Zonta for the 1993 Suffrage Centenary.

**Daisy and Lily**


**I have to Go Home**


**The Snowball Waltz**


**Bibliography**


A bibliography divided into the following categories: the plays, other theatrical works, first production and select performances, prose works, television scripts, radio productions,, screenplays, book reviews and articles by Renee, writing about Renee and her works, Renee Productions 1982-1989.

**Bibliographic References**


**Matarena Reneti**

Stanley Roche has written: "In the autumn of 1980 I drove to Te Teko, in the Bay of Plenty, in the hope that Matarena Reneti would allow me to record the story of her life. I had heard of Matarena from a colleague of mine, Frank Davis, who is married to Matarena's niece. Because of her great affection and respect for Frank, Matarena accepted me; for four days she talked of her past life while I listened, asked occasional questions and kept an eye on the tape recorder. Every day before we began, Matarena would pray, in Māori, for our work to be blessed; then she would translate the karakia for me. I too felt that what we were doing together was important and serious, and I hoped I would be adequate in my part in the task."

**Sources**

Autobiographical Oral Account


In this taped oral account Matarena recounts her childhood years growing up in a Ringatu household of twenty-six children and after the death of her parents and many of her siblings she was raised by her eldest sister Merepeka. Despite her excellence in primary school, Matarena was prohibited from accepting a scholarship to Victoria College in Auckland, because of the family decision that she was to be 'the secluded one' and had to be kept within the Church until her arranged marriage. After an unhappy first marriage Matarena remarried and describes her years of childbearing and coping with the death of her children.

Bibliographic References

Thomas Reo
Letter


A letter of farewell to CMS missionary William Yate as he travels back to England. Reo asks Yate to remember the Māori people and to pray on their behalf. He also urges Yate to hurry back.

Paraata Reti
Opera

"Skin-Deep."

Mihiaata Dawn Retimana née Fairlie
Te Whanau-a-Apanui, Ngati Porou, Ngati Kahungunu ki Wairarapa, Kai Tahu
1939-. Mihiaata Retimana was born in Waipiro Bay and educated at Tokomaru Bay Public School, Horoera Native School, Tokomaru Bay Native School, Tokomaru Bay Māori School, Tokomaru Bay Māori District High School and Kaitaia College. From 1957-58 she attended Wellington Teachers College, was an assistant teacher at Rotoiti Māori School in 1959 and graduated with a Trained Teachers Certificate in 1960. From 1960-61 she was an assistant teacher in the Junior School of Tolaga Bay District High School. In 1962 she went to Dunedin Teachers College and trained as an Art and Craft Adviser. From 1962-1966 she worked in the Head Office of the Arts and Crafts Branch of the Department of Education and wrote non-fiction instructional booklets. From 1973-1996 she taught in Paparangi Primary School, Erskine College of Sacred Heart, and Mana College. Since 1986 she has worked for the New Zealand Correspondence School, Te Kura-a-Tuhi, as an Assistant teacher for Secondary School Practical Art, Art History SOLS AOLS, and as Course Manager and Course writer. She became a Registered Teacher in 1993 and received a Secondary Schools Study Award 1. Concurrent with her teaching career, Retimana has pursued further study through the

Sources
Correspondence from Retimana, 28 Feb. 1998.

Non-fiction Publications
A guide for teachers giving instruction on the design and construction of the traditional Māori clothing articles: pari, tipare, tatua, and piupiu.

This teachers' guide provides descriptions of tukutuku and kowhaiwhai and instructions on the techniques, materials and designs used for constructing tukutuku panels and kowhaiwhai paintings in the classroom.


Periodical

Masters Thesis
"Distance Education: Full time Māori Pregnant and Childcare Senior Secondary School Students."
A three-paper thesis.

Bibliographic reference

Debra Reweti
Ngai Te Rangi, Ngati Ranginui, Te Arawa.
1963-. Debra Reweti was born in Wellington and was educated in Tauranga and at Selwyn College, Auckland. She worked for the Auckland Star from 1980-84 and initiated a column called Ana Paepae. She worked for TVNZ's Māori Magazine programme 'KOHA' for two years, then produced a series of independent health videos for Waiora Productions. In 1986 Reweti returned to TVNZ's Māori Department and subsequently worked as chief reporter in Te Karere, and was a news producer on Ora Network News. She then worked in freelance journalism and consultancy for radio and television, and became one of the directors of 'Te Ara Productions' - a Māori women's production company which produced work for the Ministry of Women's Affairs and a TVNZ consumer series for Māori women. Reweti has written work for the radio programme Ears including two six-part series entitled "Letters from Singapore" and "Kids in my class". She has written comedy and drama scripts and wrote a half hour TVNZ drama Koro's Hat in 1992. Throughout the 1980s and 1990s she has been a feature writer and in 1995 won the first Te Waka Toi Award for a previously unpublished writer. She continues to write and raise her three sons.

Sources
Phone conversation and correspondence with Debra Reweti, 6 and 15 Sept. 1998.

Short Story

The reflections of Tania as she contemplates the process of writing. This story is Reweti's first published piece of fiction and it was a finalist in the Huia Publishers Māori Writers short story competitions of 1995.

**Non-fiction Articles**


Reweti talks with Hiwi Tauroa - Race Relations Conciliator.


Biographical article on Eruera in which he articulates his road from academia to opening a School of Creative Musicianship in Grey Lynn.


Reweti talks with Jan Wharekawa, Fran Davy, Mona Papalii, Aroha Mead, Aroaro Hond and Wena Harawira on their experiences working within the predominantly white, male environment of TVNZ as Polynesian women.


Reweti presents a profile on Māori architect Rewi Thompson and notes his concept of 'humanistic' architecture which is demonstrated in his prize-winning design for a Māori state house.


Reweti writes about Moana Pacific Fisheries Limited.


A profile of Māori comedian Pio Terei.


An account of Hori Bennett and the Ruru Club which has developed from his weekly programme on Aotearoa Radio as Papa Ruru.


A profile on singer/songwriter Hinewehi Mohi.


Reweti discusses the history of Mai FM radio station with Taura Eruera.

**Play**

*Koro's Hat*. Screened on Television One in March 1995.

The play tells the story of the relationship between a grandfather and his granddaughter. Through the granddaughter's eyes, we share their memories, frustrations and love; from her birth to his tangi. Reweti wrote the story in 1984 and 'at Don Selwyn's insistence, stretched, pulled and pummelled it into an hour-long drama.' This play was produced for Television New Zealand and broadcast on TV One in March 1995. [Ref. *Mana* 6 (1994): 57.]

**Interview**


In this interview Donna Awatere and Merata Mita talk of the effects of Awatere's "Maori Sovereignty" articles on Pakeha and Māori, and Awatere discusses her reasons for writing the articles.
Article about Reweti


Pehiriri Reweti

Ngati Ranginui/Ngai Te Rangi

1899-1983. Pehiriri Reweti was born at Tauranga, the eldest child of Titihua and Mokohiti Reweti. By the age of four he had mastered many of the whakapapa related by his koroua, Ngatoko, Winiata and Nepla at Huria Pa. He was educated at Tauranga District School, Auckland Boys' Grammar School, and studied law at Auckland University. He married Maria Tamihana from Te Arawa waka (Ngati Uenukuokopako) and they had twelve children. Reweti supervised the Māori Land Development Schemes on the Mangatawa, Maungarangi and Kaitemako Blocks at Tauranga, a scheme introduced by Apirana Ngata during his term as Native Minister between 1928 and 1934. He was a member of the first group of Māori Welfare Officers appointed, and worked as Senior Māori Welfare Officer at Tauranga for thirteen years. He then transferred to the Māori Affairs Department, Rotorua, where he worked as Land Consolidation Officer. Later he returned to the Māori Affairs Department, Tauranga, where he remained until his retirement. Reweti was a rangatira of Hairini marae of Ngai Te Ahi hapu, and was also descended from Ngai Tamarawhao of Huria and Ngati Tapu of Matapihi. He was acknowledged as an expert in Māori land law and history, and an authority on Māori Land Court procedures. He had a deep and thorough knowledge of whakapapa. He was a member of the Tauranga Historical Society, and gave addresses at Society meetings which were subsequently published in their journal. He was a visionary who stood competently in both Māori and Pakeha worlds.

Sources

Phone conversation with Debra Reweti, 6 Sept 1993.

Email from Hariata (Sally) McKean, 24 Sept. 1998.


Report of addresses by Reweti


This is a report of Reweti's address to the Tauranga Historical Society September meeting in 1965. Reweti traces the events leading up to the confiscation of 200,000 acres in the western Bay of Plenty during the 1860s. Reweti argues that although three quarters of the land was returned when Ngaterangi agreed to surrender, some 50,000 acres were redistributed and very little was ever returned to earlier owners of the land, the Ngati Ranginui.


In this Editorial report Reweti's address to the Tauranga Historical Society on 6 May, 1970 is briefly recounted. In the address Reweti follows on from his previous address to the Society and chronicles some of the effects of the land confiscation in the Bay of Plenty, particularly in regard to the Ngati Ranginui tribe.

Eugene Rewi

From Massey University.

Non-fiction Article

This is an outline of a four-day induction programme for prospective recruits for the Department of Māori Affairs which was targeted at accounting and management graduates and focused on developments in the Aotea District and tourist complex south of Rotorua.

Vern Rice

Non-fiction Articles

Rice discusses with Don Ahipene, elder of the Awahou marae in Rotorua, the role of the marae in contemporary society.

A profile of Whakarewarewa guide, Haana Anaru.

Anau Pare Richardson née Ruha

1937-. Anau Pare Richardson was born at Raukokore and educated at Raukokore Native School and Hukarere Māori Girls School in Napier from 1951-55. She trained as a Dental Nurse at the Wellington Dental School from 1956-58 and gained the Dental Nurses Certificate in 1958. She married Peter Richardson in 1960 and in 1961 started the Māori Anglican Cultural group with the Rangiitikei-Manawatu Māori Pastorate and formed a children's Māori group within the Ohakea and Bulls farming community. She joined the Parewhawaha Māori Women's Welfare League (MWWL) and in response to a call from the MWWL Conference in Invercargill in 1970 for those with te reo Māori to teach in schools she began to get more qualifications through correspondence school. She gained a Māori Interpreter's Certificate in 1973 and taught Māori culture and songs in primary schools in the 1970s. In 1971 she began teaching taniko at Turakina Māori Girls College in Marton, and from 1972-85 was H.O.D. of Māori Language and handcraft and Culture Teacher at the College. Since 1975 she has been a voluntary part-time teacher at the seminars for Otaki/Porirua Trusts Board Scholarship holders and has been a voluntary teacher, adviser and hostess at Educational Seminars held at Parewhawaha marae in Bulls since 1967. From 1983-84 she was a part-time student/teacher for Te Wananga o Raukawa in Otaki. In 1988 she became a certified Māori Interpreter endorsed by the Māori Language Commission. In 1992 she graduated with a B.A. in Social Sciences from Massey University and later gained the Diploma in Māori Development. In 1992 she was appointed Lecturer in Māori Studies at Massey University and lectures with other Māori women in a Māori Studies Department course on 'Mana Wahine' and teaches in the post-graduate Museum Studies course 50-715. Since 1997 Peter and Pare have been part-time lecturers for Te Wananga o Raukawa in Otaki which has an outpost in Palmerston North.

She has been a judge at many cultural competitions including the Australian National Cultural Competitions in Melbourne in April, 1992, two Regional Annual Māori Speech Contests - Pei Te Hurinui Competition in Stratford in 1988 and in Palmerston North in 1989, and was one of four judges for Turakina Māori Girls' College Annual Cultural Competitions in 1991. She was a member of the National Māori Language Syllabus Draft Committee for Secondary Schools from 1983-1985 representing Heads of Integrated and Independent Secondary Schools. She was Māori language examiner for School Certificate Māori Orals from 1978-1991.

Pare Richardson is skilled in taniko and in 1964-65 won the MWWL National taniko weaving competitions twice, and in 1987 exhibited a taniko wall hanging and bag in "Te Puawaiatanga" - a national exhibition of Māori and Pacific Island weaving which ran concurrently with "Te Māori - Te Hokinga Mao - The Return Home' from March-May 1987. In October 1992 she was a member of a women's weaving group which attended the South Pacific and Aotearoa Arts Festival in Rarotonga and Western Samoa.
In January 1988 she spoke on Māori people and the language at a 'Pot Pourri' session at the 16th F.I.P.L.V World Congress on Language Learning at the Australian National University, Canberra, and in 1990 attended the Second International Conference for Indigenous Women at Karasjokha Samiland, Norway. She has a strong involvement with Parewhawahawa Marae in Bulls and her husband Peter is chair of the Raukawa Māori District Council and a representative member for Ngati Raukawa on the New Zealand Māori Council. She has written a history of Parewhawahawa Marae which remains unpublished and was editor of a two-monthly Māori Anglican newsletter Te Karere which is circulated in the Rangitikei-Manawatu Pastorate.

**Sources**

Interview with Pare Richardson at Massey University, Aug. 1992.
Correspondence from Richardson, 18 Feb. 1998.

**Māori Language Study Books**

*He Tikanga Marae. (Guide to a Marae).* [Palmerston North]: Department of Māori Studies, Massey University, 1990. Booklet and tape resource for students.

This is course material for 50.110 'Te Kakano o Te Reo', taught by the Māori Studies Department at Massey University. Richardson, as course controller, was partly responsible for this work which examines various aspects of the marae including its physical structure and human structure, outlines marae kawa and values, and includes forty-four hymns, popular songs and haka in Māori and English.


This is the first part of the course study guide with accompanying tape for Massey University's Centre for University Extramural Studies paper 50.110. The guide begins with the Māori alphabet and pronunciation followed by four chapters of language study. This is updated every year.

*Te Kakano o Te Reo: An Introduction to Māori Language and Tradition: Study Guide 2.* [Palmerston North]: Massey University, Department of Māori Studies, 1992.

This is the second part of the course study guide with accompanying tape for Massey University's Centre for University Extramural Studies paper 50.110. This section continues with language study plus an outline and maps of the canoe boundaries and tribal regions. This has been updated and the Study Guide 1 and 2 have been combined into one book.


**Articles about Pare Richardson**


Reporting on Richardson's winning of the Jean Walmsley Cup for taniko work in 1969.


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**Tuaiwa Te Iwa (Eva) Hautai Kereopa Rickard**

Waikato - hapu Ngati Koata and Tainui

1925-1997. Tuaiwa/Eva Rickard was born in Raglan, the daughter of Riria Rapana and Hone Kereopa, and was educated at Raglan Primary School and District High School. She worked in an army munitions factory during the Second World War and then returned to Raglan and worked in a convalescent hospital for soldiers in Raglan. Eva joined the Post Office in Raglan and spent 30 years working there. In 1945 she married James Rickard and they had nine children and raised many others. After the family grew up she went back to full-time work in the Post Office until her retirement.
in the 1980s. Eva lived in Raglan all her life and in 1972 they asked the Minister of Lands for 2 acres of lands. In 1969 a public meeting was held in the town regarding the aerodrome, the golfers took the land and when they made it an 18-hole golf course they took over the cemeteries and this was what the fight was about. After numerous court cases, the Minister of Lands said he would return the land, and in 1984 the land was finally handed back with the title returning in 1988 and 1989. Eva served on Social Welfare and Justice committees and she and Tex at one time housed up to 18 young people. In earlier days she was in the Plunket Society and helped to build the local rooms. Eva won the Raglan part of the Mrs New Zealand competition and runner-up in the Hamilton area she was a good singer and sang at the marae. Eva raised money for the buildings at the local marae Poihakana she ran concerts in Raglan at the camping ground, and was a Methodist elder in the Raglan Union Church and a keen netball player.

Eva was leader of the Hikoi to Waitangi in 1984, and when Dr Sinclair went overseas, she became chair of Te Matakite o Aotearoa - a lands rights movement. She was one of the foundation members of Mana Motuhake and stood for the Western Maori seat in the 1980s. She spoke at all sorts of functions - Rotary, Lions, and was an excellent speaker, with humour and sang before her speeches - 'to sweeten her speech.' A lot of references to Eva Rickard were published in the Waikato Times and she was the subject of a number of films and documentaries such as The New Dawn with Donna Awatere, Herepo's Place and The last of the women in Raglan with Moko - Barry Barclay. Tom Poata produced Nga Kara Me Nga Iwi, and Eva by Hokio Films as part of the Rangatira Series in 1997. Two or three other programmes about Eva were produced by Australian Broadcasting and a BBC production was filmed on the day that the land at Raglan was being handed back through the Maori Land Court. Eva acted in Mauri, and The Flight of the Albatross. Her greatest contribution was spearheading the return of the land. The Media initially referred to Eva as a radical - but later she was known as 'Land Consultant'. She gave a lot of her time to other land issues, was a marriage counsellor, christened babies, and buried people. Tex observes that Eva 'was at her best when the chips were down and she had a run-in with the police on some occasions.'

Sources
Phone conversation with Tex Rickard, August 1998.
Tu Tangata 3 (Nov/Dec 1981): 10.]

Non-fiction Articles


Rickard describes in this short transcript from a TV interview the different meanings of the word whenua, and gives some of the reasons why Māori have such a close attachment to and reverence for the land.


Rickard discusses the struggle by the Tainui Awhiro people to regain their tribal land which was taken by the Government through the Public Works Act of 1929 for a war-time emergency landing field during the Second World War and never returned.


Rickard talks about herself to Donna Awatere.


Rickard discusses the various Māori Political Movements from the Kotahitanga and Kingitanga movements commencing in 1850s through to the era of Māori activism of the 1970s.

As a Tainui spokesperson Rickard outlines five submissions on the Treaty and Waitangi Day 'celebrations', and which advocates formal debate between the tribes on Treaty issues, greater power invested in the Waitangi Tribunal, and reform of Māori political representation.

**Lyric/poem**


A grandmother explains to her young mokopuna the reasons for the Hikoi Ki Waitangi.

**Articles and publications about Rickard**


Brief biography.


Eva Rickard speaks of her fight to have the Raglan golf course returned to the Tainui Awhiro people, her response to hearing that the New Zealand Government had decided to give the land back and her future vision for the land and its development.


Contains 30 essays about Eva.


**Maraea Rihari**

Nga Puhia

1969-. Maraea Rihari was born in Lower Hutt, raised in Porirua and educated at Turakina Māori Girls College and Massey University. She began writing poetry and short stories when she was nine, and won the Ngarimu VC Essay competition in 1984. She has attended a creative writing course at Whitierea Polytechnic and is currently studying for a BA in English at Massey University.

**Sources**


**Poetry**


A poem about the impact of AIDS and the lies told to the dying.

**Short Story**


A story about Taria's bleak world trying to exist on the DPB and her escape into the world of drugs.
Children's stories


A story about Pani’s struggles at school being wrongfully accused of stealing.


A story of bullying and Slobber’s rescue.

Mona Riini née Heurea

Tuhoe ki Ruatahuna

1935-. Mona Riini was born in Ruatahuna and was educated at Huiarau Primary School and Turakina Girls College, Marton. She attended Auckland Teachers College from 1954-55 where she graduated with a Primary Teachers Certificate. Riini has worked as a primary school teacher, principal of a bilingual school and has been an educationalist at Auckland College of Education. She has been acting district adviser of Māori and Pacific Island education. Riini has attended writing workshops for Māori teachers at Ruatoki and Rongomai in Auckland, and also participated in a workshop led by Joy Cowley. She won a national trophy for composing action songs in 1969 and has received recognition for other original compositions at a Tuhoe Festival in the 1970s. Riini has written Māori language children's stories, skits and plays. Her other literary work includes articles on wairua Māori and Māori maths, poetry, rap in Māori and songs in Māori. She has written many short excerpts of traditional kōrero as introduction to units of work. Riini states: "My whanau, hapu - iwi have shaped my life from birth to now - Total Māori community - Tuturu Māori - Te Reo and traditions and custom practised. Forest Lore is my speciality."

Sources


Non-fiction Articles

"Te Whaea Hihita." *Te Ao Hou 70 (197?):* 8-12.

Riini writes a tribute to Māori and English to Sister Annie Henry or Hihita, who following a call of God travelled to Ruatahuna in 1917 and remained with the Tuhoe people until 1948 when she moved to Ohope. Riini writes that when Hihita first went to Ruatahuna there were no modern amenities such as roads, cars, schools, doctors or shops ‘in fact, she was the first Pakeha who dared to come to this valley and settle.’ Hihita performed many functions in the community: alongside her church work she was also teacher, doctor, nurse, lawyer and policeman. She travelled many miles on foot visiting homes and every Sunday she went to every pa to take Sunday School classes.


Māori language material

"Te Hui a Tuhoe." *Te Ao Hou 74 (November 1973):* 2-4.

Māori Readers


A Māori language reader about a tractor harvesting potatoes.


Powhiri Wharemarama Rika-Heke
Ngapuhi, Ngati Hine, Te Rarawa, Ngati Kahu, Te Aupouri
1956-.. Powhiri Rika-Heke was born and raised in the Taitokerau region and educated at Pakotai Māori School and James Cook High School in Manurewa. She attended Massey University in the 1970s before being employed by the Department of Social Welfare Social Work Division in Otahuhu and New Lynn. Rika-Heke underwent further study at Massey University and Palmerston North Teachers College and subsequently taught in a Catholic boys primary school in Dunedin for two years, worked as an itinerant teacher of Māori for the Education Department, and taught at Queen's High School in Dunedin. In 1988 she was the private secretary for the Ministry of Women's Affairs and then briefly worked in the Equal Employment Opportunities Unit in the State Services Commission in 1989 and as Senior Policy Analyst in Education for the Department of Māori Affairs. She joined the staff of the Race Relations Conciliator as Education Adviser/Investigation Officer in Wellington before being appointed as a lecturer in Māori perspectives in the Early Childhood Education Division of the University of Waikato's School of Education. Rika-Heke's early writing includes a number of poems and short stories which were published in the James Cook High School magazine under her name at that time: Sandra Young. She has been a member of the 'Scratching the Surface' group of lesbian writers that was established in June 1990 at a Lesbian Writers' Workshop facilitated by Dr Cathie Dunsford with the University of Waikato Continuing Education Department. Her short stories "The Bet", "Hay making" and "Atawhai" are awaiting publication.

Sources
PPTA Journal 1 (1990): 19-21

Short Stories
 The narrator recounts the tangi of her dead lover, a lesbian, who had to keep her lesbianism secret in order to keep her army position.

This beguilingly innocent piece on the changing fortunes of neighbours suddenly turns into a sharp account of the changing power structures in Māori-Pakeha relations in the last 150 years.


The young Māori narrator presents a portrait of her grandmother who lives in an embittered world of racism and snobbery. Although the grandfather readily accepts the Māori relatives of his son-in-law and visits them often, the grandmother is still ashamed that her daughter married a Māori and cuts herself from her daughter's in-laws. This story highlights the racism that is cloaked under the guise of respectability.


Rika-Heke's main protagonist in this story, Ngakiri, is angered by Naomi Wolf's statement in The Beauty Myth, that 'Māori admire fat vulva'. Ngakiri challenges this undocumented assertion by "a 'white' girl" and states that such statements 'continue to define and re-define' the Māori as a people and as 'exhibits to the world'. Alongside this central discussion in the story, Ngakiri and Leah, two Māori women, are inextricably drawn together in a relationship that defies Wolf's assertions.

Poems


"Freedom." ibid. 48.

"The trees are swaying in the breeze." ibid.

"Dark shadows slowly creep." ibid. 49.


This poem has overtones of a so-called superior culture despising an inferior indigenous culture portrayed through the interaction of two people. This unsigned poem is by Rika-Heke.

Non-fiction Articles/Publications


"Polynesian Club." Sandra Young. ibid. 23.


"E.S.P.: Fact or Fiction?" Winifred Crombie and Powhiri Rika-Heke. Published in a University of Spain's publication


On conservation.


Autobiographical to a degree.


Awaiting publication.


This biography of Elizabeth Wharepapa is composed of excerpts from her letters, in which she describes the struggles she faced emigrating to New Zealand and living in a cross-cultural marriage. She describes her initial meetings with Hare Pomare whom she called Mari, when he visited London in 1863 and tells of their wedding and eventful trip to New Zealand in 1864 during which time she gave birth to their first daughter, suffered seasickness and witnessed a mutiny. On arrival in New Zealand Elizabeth and Mari live in the Mangakahia Valley where a further four daughters were born. The letters record Elizabeth’s growing sense of isolation and struggle to adjust to a community with little European contact. By 1872 she writes of strains in her relationship with Mari and by 1877 the couple are living apart.


Articles about Rika-Heke

Damiane Desiree Kahuwairoa Rikihana
Ngati Tumatawera, Te Arawa
1963-. Damiane Rikihana was born in Rotorua and educated at St Patrick’s Cathedral School, Auckland, and St Josephs Māori Girls College, Napier. During 1980-81 she was a Rotary International Scholar in Canada and the USA. On returning to New Zealand she attended Auckland University from 1981-83 and graduated with Bachelor of Arts majoring in English. In 1984 she went to Waiairiki Community College in Rotorua and graduated with a Diploma in Journalism. From 1991-2 she did a two year Post Graduate Diploma in Communications at Victoria University, Wellington, and at Avalon Studios. Damiane is currently doing a MA in Communications, from 1981-82 she was an Autocue operator for TVNZ in Auckland, in 1983 she was an Office Clerk for the Waiaatarua Arts Scheme in Auckland. From 1983-84 she was a trainee journalist with the NZ Herald in Auckland and 1984-86 she was a journalist with the Broadcasting Corporation Radio New Zealand in Hamilton and Tauranga. In 1986-88 she was Public Relations Officer for the ACT Health Authority in Canberra, Australia. Damiane was Executive Assistant Media (Press Secretary) for the Labour Government at Parliament Buildings from 1988-90 and was responsible directly to the Minister of Māori Affairs. In 1990 she was Manager of Communications for Manatu Māori in Wellington and in 1992 she was NZEI Senior Officer in Communications and Information. She writes non-fiction articles. She is the Editor of NZEI’s magazine Rorou.

Sources

Non-fiction Articles
A report of a three day wananga, 'Te Ao Hurihuri', which was held for Ngati Maru women in Thames in 1984?

In this article Māori lawyer, Annette Sykes speaks of the issues that concern her; the brain drain from rural areas, the scarcity of Māori women in 'key positions of responsibility', the negative stereotypes of Māoridom perpetuated in universities, the need to promote the positive side of Māori achievements
over the negative aspects, and the importance of using te reo Māori in her work.

A profile on Clint Chadwick from Ngati Kahungunu and Te Atiawa, on his selection for the Australian Under 21 rugby union team in 1986.

Hapimana Toby Topia Rikihana

Te Arawa

1933- Toby Rikihana was born in Rotorua and educated at Whakarewarewa Primary School, Rotorua High School and St Stephen's School. He was first equal in a Ngarimu Māori writing competition in the early 1950s and in 1953 received a Social Sciences Cadetship which involved working in various government departments in Wellington while attending Victoria University. From 1953-55 he worked in the Head Office and District Office of Māori Affairs, the District Office of the Social Security Department, Head Office of the Labour and Employment Department and Head Office of the Justice Department. While working in the Justice Department he was seconded to the Invercargill Borstal and spent three months in administration and three months in enforcement. In 1956 Rikihana moved to Auckland and worked in the Statistics Branch of the Labour and Employment District Office. From 1957-1958 he attended Auckland Training College and in 1959 was awarded a third year full-time university year of study in lieu of a probationary year teaching in a school. In 1960 he was relieving teacher at Mt Roskill Intermediate and Henderson Primary School, and then became a full-time teacher at Avondale Intermediate until 1962. He graduated with a B.A in Education and in 1963 joined the New Zealand Army Regular Force as an Education Officer and as a Personnel Selection Officer. While in the army Rikihana wrote a thesis on 'Army Education' and in 1965 graduated with a Masters in Education. In 1966 he returned to teaching and taught at Birkdale Intermediate from the last term of 1966 to 1968. In 1969 Rikihana was an exchange teacher in London for one year and on his return to New Zealand became first assistant of Windy Ridge School from 1970-75, Itinerant Teacher of Māori from 1976-77, and Deputy Principal at Windy Ridge from 1978-79. In 1980 he worked as a Resource Teacher of Māori in the North Shore and from 1981-85 was Principal of Maungatapere Primary School in Whangarei.

From 1986-87 Rikihana was Principal of Sutton Park Primary School and in the following year was seconded to the Auckland College of Education as an Education Fellow and Senior Lecturer in Education. In 1989 he was seconded to the Māori Health Organisation He Punu Ora for one year as chief executive and was responsible for Māori paediatric courses with Professors C. Mantell and B. Elliot. In 1990 he was Education Officer in Transition with the Ministry of Education and Field Officer with Quest Rapuara when the new government agency was established. From 1991-96 Rikihana was Head of Department in Te Tari Matauranga Māori at Manukau Polytechnic and retired at the end of 1996. Rikihana collects and translates waiata and writes non-fiction articles and reference material on curricular areas which are distributed throughout the country. He has run three-day wakanga for teachers and parents nation-wide. He has a working relationship with the Māori Education Trust, is Pakeke for the Māori section of NZEI Te Riuoa and Pakeke for the Kaitaka Waenga RTM's and Māori Advisers in the wider Otautahi area. Rikihana is a life member of Te Hau Takitini o Aoteaora - ASTI, and is an honorary fellow of NZEI-Te Riuoa. He has been a disc jockey for Radio Manukau and had a weekly programme for a number of months in the mid 1970s. From 1978-1980 he was a Birkenhead City Councillor and from 1978-80 was a Birkenhead Licensed Trust Member.
Sources

Non-fiction Articles

"Coming to Auckland: Impressions of a Māori Student." Te Ao Hou 27 (June 1959): 38-39. Rikihana gives an overview of the Māori population in Auckland and discusses reasons for the steady migration of young people to the city. He notes the increase of Māori students at university and the positive role of the University and Auckland Training College Māori clubs, John Waititi, Bruce Biggs and Pat Hohepa.

"He Pureirei Whakamatuatanga." Hapimana Topia Rikihana. Getting it Right: Aspects of Ethnicity and Equality in New Zealand Education. Eds. Walter Hirsh and Raymond Scott. Auckland: Office of the Race Relations Conciliator, 1988. 151-155. Rikihana writes that this article is 'a description of three interrelated programmes conducted during 1986-1987 at Sutton Park School' in Mangere East, Auckland. The first programme was a 'Broad Based Curricular Māori Programme for all Classes' which was taught by the principal. The other two programmes were the Whaia te Matarunga - Te Kohanga Reo, and the Matarunga Reo Rua - Bilingual Education programme which began in February 1987.

Māori Language Study
Learning and teaching Māori: with a guide to the Kōrero Māori readers. T. Rikihana. Auckland: Heinemann Educational Books, 1976. In this book Rikihana provides an introduction to the Kōrero Māori Basic Readers of which there are five series A, B, C, D and E with ten books in each series. He discusses Māori as a Second Language and the nature of the language - with notes on transliterations and pronunciation. He provides a simple language programme for those with no linguistic background in Māori from infant classes up to Forms 1-2. Rikihana includes the lyrics of 34 waiata, 4 haka with English translations, a Māori grammar, and English translations of A and B series. Rikihana has chosen vocabulary and sentence construction which he considers are 'the most widely used by fluent speakers throughout the country.' The readers progress from single sentences to short stories. Rikihana writes that 'Series A and B deal with the present tense, series C introduce the past and future, and, towards the end, the negative. Series D provides extension work in more depth on the negative, and at the end begins to introduce conversational expressions and stories. Series E deals with the stories.


Māori Readers
Non-fiction Publications and Teaching Resources

A science/natural world text for teachers to use in the classroom.

First Māori syllabus for mainstream primary schools covering all curricula areas.

A word list for initial Māori language learning.

Phys-ed curriculum for primary school age.

A curriculum for Social Studies for the primary and secondary school student.
Rikihana writes that this book 'is a commentary on historical events and their relevance to modern day thinking on Māori matters. The emphasis is on broadening the general knowledge of teachers through a study of our history from a Māori point of view.' [Ref: Getting it Right: 155.]

The first bilingual mathematics text book.


A text covering the whole syllabus for young children at Primary - Junior Level.

*He Pūrongo Tohutouh.*
A publication geared toward young people going back into education at Polytech level. Written mainly in English about language.

Rikihana states that these two English language volumes on Māori health were initially written for primary teachers but were later rewritten for use at secondary and tertiary levels also.

A book on cultural differences.

This publication originated in a paper given by Rikihana which was subsequently published in book form in 1995.

In the revised edition Rikihanga provides some 100 Māori names of New Zealand native animals.


*Ko nga aro takahanga.* Manukau Polytechnic, 1994,
When the idea of building a new prison was being discussed the Manukau Polytechnic was approached to provide an educational programme. Rikihana wrote this book in response on Prison Education.

A book on how to read Māori.

*Ko nga whakaaaro ata torotika o te tatau, o te hanga, o te mahi me nga huanga - Mathematics.*
Logic relationships involving numbers, shapes, functions and sets.

*Ko nga hunanga maha o Rangi raia ko Papa - The many facets of Rangi and Papa (Natural Science Vols. 1 & 2).*
Ko te Koiwi o nga Akoranga Draft Syllabus: Māori in Primary Schools.

Units/Modules

Trial Units/Modules. Timaru: Aoraki Polytechnic, Kohia, 1990.

In 1990 Rikihana was asked to write the Māori perspective on a series of modules or units for the NZQA. Four government agencies were involved in the project: NZQA, ETSA, Quest Rapaura and Ministry of Education. Some 400-500 units were proposed to be written but when the National Government came to power the plan was put aside. The completed units have been distributed to a number of organisations.

Programme Planning - A Unit based approach. Trial Units/ Modules.

Includes some of Rikihana's word lists.

Waiata Collection


These volumes include 274 Māori waiata with English translation including some Nga Moteatea waiata. Six tapes accompany these two volumes.

Edited publications


Rikihana was a member of the editorial team.

Reviews

Learning and Teaching Māori.


Bibliography


Queenie Rawinia Rikihana-Hyland

Ngati Raukawa, Te Ati Awa

1948- Queenie Rikihana-Hyland was born in Otaki and was educated at Otaki Primary School and Otaki College. She completed a Wellington Polytech Journalism Course in 1967 and subsequently worked as a journalist at the Wairarapa Times in 1968 and The Dominion from 1969-72. She travelled to London in 1972 and worked as an editorial assistant for The Sunday Telegraph and from 1974-78 was a feature writer for LT News, London Transport's house newspaper. In 1976 she married Michael Scott Hyland and in 1982 returned to New Zealand where she became involved with Kohanga Reo in Rotorua. In 1983 she moved back to Otaki and in 1985 she began writing again with a book review for the Sunday Times and several articles for the Listener. In 1987 she began working as a full-time senior journalist for The Chronicle and was the Otaki reporter for The Chronicle from 1987-89. She started a weekly Māori column called "Huihuinga" in The Chronicle in 1987 and still writes for this column which deals with Māori news in the Bulls to Porirua area.

In 1987 Rikihana-Hyland was chosen to represent the Listener at CHOGM in Vancouver and the Vancouver Film Festival. From 1988-1991 she was appointed to sit on the Board of Radio New Zealand. In 1990 she worked briefly with Mana Māori Radio news and also wrote for the local community newspaper in Otaki. Rikihana-Hyland has been involved with interviewing Māori women about their World War II experiences for the Oral History Archive. She is currently leading a Maccess course and training journalists in Otaki. She is aiming to establish an iwi newspaper for the three iwi of Raukawa, Te Ati Awa and Ngati Toa Rangatira. She is very involved with her Iwi
Runanga - Te Runanga o Raukawa and is the Runanga Whaiti (executive) member for her hapu Ngati Koroki. Since 1982 she has been a member of Nga Puna Waihanga

Sources
Queenie Rikihana-Hyland's Curriculum Vitae.

Non-fiction Articles
Rikihana-Hyland provides a vivid description of the great variety of activities, ideas, humour and networking that occurs during the Nga Puna Waihanga annual hui and she specifically focuses on the 1987 hui held at Waahi Marae, Huntly.

About the Kohanga Reo movement in New Zealand.

Rikihana discusses the healing and grieving processes which follow death or tragedy citing examples of tangi and unveilings in the Māori community, and other cultural responses to death.

An account of some of the war time memories of six Māori women: Theresa Rikihana, Tohe Bell, Kiripuia Te Aomarere, Jean Andrews and Martha Davies living along the Kapiti Coast as part of an Oral History Archive project on New Zealand women's perspective of World War II.

Reviews
Infilm (Jan 1988).
Review of Ngati's premiere at Vancouver

Article about Rikihana-Hyland

Pita (Peter) Rikys
Ngāti Awa, Rongomaiwahine, Te Whanau-a-Apanui
1947-. Pita Rikys was born at Tamaki Makau Rau and was educated at Cornwall Park Primary School, Remuera Intermediate School and Auckland Boys Grammar School. He continued his studies at Auckland University and graduated with a Bachelor of Laws in 1970. From 1970-1972 he was a member of Nga Tamatoa Council and co-authored a submission on Race Relations Bill 1971 to the Statutes Revisions Select Committee. From 1971-1977 he was Adviser to the New Zealand Māori Council and wrote a range of submissions, policy analysis and related material. In the 1970's and 1980's he was a trustee, secretary and legal adviser to various Māori land authorities including S438 Trusts and Māori Land Incorporations. In the 1970's to 80's he was involved in Urban Marae development at Tamaki Makau Rau. He worked for fifteen years with Orakei Marae and other marae projects. From the late 1970's to mid 1990's he worked for the Auckland District Māori Council in different capacities. He has worked as a barrister and solicitor in Māori land issues. Rikys has been secretary of the Kiwinui Trust in the Bay of Plenty working with the New Zealand Māori Council and was a member of the Auckland Māori Council up till 1995/6. He chairs the administrative committee of the Orakei Marae and has worked with marae projects in Papakura, Manurewa and Mataatua. He lectures in law at the Auckland Technical Institute and writes poetry, short stories and non-fiction articles.
Sources
Correspondence from Pita Rikys Feb. 1998.
237.
Poetry
The impact of modernisation and urbanisation on an old man and his Maori community.
"Home-coming." ibid. 61-65.
A story of makatu.
Short Story
Non-fiction Articles
Rikys expresses his reservations with the Race Relations Bill which, in 1971, was being discussed by Parliament’s Statutes Revisions Committee and lists six disturbing features of the Bill and other ‘serious deficiencies’.
"Multicultural educational issues and bi-culturalism in Aotearoa (New Zealand) and Australia." HERDSA journal 12.12 (July 1990): 5-6.
Rikys urges Māori not to be ‘swept along by the tide of American jingoism and propaganda into providing unthinking support for the American led attack on Iraq’. He questions New Zealand’s involvement in the Gulf War and American involvement in other world issues including Israel, and the massive expenditure of the Gulf War.

This extract is taken from Rikys' non-fiction publication Essays Towards Revolution in Aotearoa, which is yet to be published. Rikys presents a Marxist framework in which the struggle of the Māori in Aotearoa is linked to the struggle of all oppressed people 'regardless of race, colour or creed', and international capitalism, with 'its cartels in all corners of the world and its servants and agencies, that recognises no dogma, ethic or morality beyond that of profit...' is perceived to be the root cause of oppression.

Work in progress.
"Whitemans's justice." Offered for publication to the Political Scientist Journal. Declined.
"The rise and rise of urban Maori politics." Offered for publication to The Political Scientist Journal Australia. Sent to Agenda Journal, November 1996.
"Valuation of Māori land - the winds of change?" The New Zealand Law Journal, held over as the man case decision was appealed. September 1996.

Chapters

Non-fiction Publications
Essays Towards Revolution in Aotearoa.
Unpublished.

Introduction to Business Law.
Manuscript completed under contract to Butterworths. Rikys writes that the book has not been published 'due to a level of language dispute.'
Draft manuscript completed. Refinement and publication in 1998.
Pale horse dreaming: a collection of noted poems and socio-political commentary based on the script for the New Zealand Wars television documentary.
Manuscript completed and publication under negotiation, aim is to release the book in concert with the screening of the documentary in July 1998.
Māori and the Property sector.
Rikys is co-editor and contributor of this publication which is scheduled for completion and publication in 1998.

Views from a city cafe: a folio of poems and photographs.
Manuscript completed.

Levels of darkness. Fiction and mythology.
A work in progress.

To be published, tentatively, by the Institute of Policy Studies, Victoria University. Work in progress, scheduled for completion in 1998.

Novel
I thought I heard a bird sing.
Unpublished.

Seminars/Papers/Speeches/Submissions/Reports
"The position of Maori Society today". Birkdale College, community education, 12 July 1979.
"Learning for Life: PCET Education reforms, Tertiary sector, a total of thirteen reports from work on three working parties and the Maori caucus, MACE." (a) Optional protocol, impact of, at International law.
(b) Development of MACE position in a series of three papers, final version dated May.
(c) Effectiveness of Maori representation paper.
(d) Analysis of final working party reports, 20 June 1989.
(e) Councils and Charters working party report.
(f) U.G.C disposal of assets report.
(g) Runanga matua - developed position.
(h) University visitor, case and function analysis.
(i) Research and development of working party positions, three in total, two for the Review and Audit agencies working party. April to June 1989.


"Maori and Treaty Issues to most of the Lions and Rotary Clubs in the Auckland Region, some more than once." [mid 1970's - mid 1980's.]


"Maori and the law." Legal services training hui, Tapu Te Ranga Marae, Wellington. 8-10 September 1989.


"MRC/ACC Local Government Act Amendment No. 8 Bill to the Legislation Committee and then to the Internal Affairs Dept." 15 December 1989.

"MRC/ACC: Runanga Iwi Bill." 8 January 1990.


"Maori issues in the Resource Management Law Reform."
For Manatu Maori which became the basis for a Ministry publication.


"Māori issues in the Resource Management Law Reform."
Research paper and consultancy for Manatu Māori which became the basis for the official Ministry publication, 26 Feb. 1990.


"MRC/ACC: Community Development and Recreation policies." May 1990.

"Mana Māori Motuhake."
Presented to the Māori Advisory Committee, Auckland Institute of Technology, 14 June 1990.
Programme - Māori issues.”
“Mana Maori Motuhake” to the Maori Advisory Committee, Auckland Institute of
Technology. 14 June 1990.
1990. Paper: consultancy: NZMC, Aquaculture development proposals,
Basis for Cabinet paper input, NZCCP, Māori advisory group. Co-authored, 17
July 1990.
“Maori Education.” Ed. Dr Gerry Mullins. Higher Education, Research and
Development Society of Australasia Journal: Breaking the mould:
Proceedings of the Adelaide Conference 12 (July 1990): 75-78,
“Review of the report on obstacles to course entry, Auckland Institute of
Technology." August 1990.
“Māori issues in relation to the National Qualifications framework.” NZQA,
Nov. 1990.
“Māori heritage protection, Manatū Māori seminar on Wahi tapu/sacred sites
“N.Z Climate Change Programme - Maori issues” Basis for Cabinet paper
input, NZCCP, Maori advisory group, co-authored. 17 July 1990.
“MRC/ACC: Maori land and rating issues.” To the Finance Committee Auckland
City. August 1990.
“Review of the report on obstacles to course entry, Auckland Institute of
Technology”. August 1990.
“Research paper, consultancy: Auckland City Council, Maori Planning Issues
report for the Scheme review, ninety pages.” August 1990.
“MRC/ACC: on the Community Development and Recreation draft policy
discussion document.” 3 September 1990.
“Manukau Task force.” Tangata Whenua consultation. 3 September 1990.
“The Treaty of Waitangi, bi-culturalism and the implications for property
development and management in Aotearoa” for the Property Management
Institute Annual Conference, Auckland, published in the proceedings pgs
8-15. 17 September 1990.
“MRC/ACC: Draft National Coastal Policy Statement, MRC response on 6 Sept;
and ACC response on 26 Sept." 26 September 1990.
“MRC/ ACC: Early Childhood Services” Draft policy and discussion document,
member of working party. November 1990.
“Maori heritage protection, Manatū Maori seminar on Wahi tapu / sacred sites
“Maori issues in relation to the National Qualifications framework” NZQA
November 1990.
“MRC/ADMC to the Auckland City Council, oral presentation in support of the
need to appeal the Arc’s decision to allow disposal of dredgings in the
Hauraki Gulf.” 4 December 1990.
“Research, course development: Diploma Maori Business Administration,
co-joint; including pilot course papers in Maori Management.” Second
semester 1990.
“Auckland Institute of Technology: Commercial Law, Company & Partnership
Law and Business Law as part of NCB, NDA Programmes.” Auckland
Univrsity: One off lectures in Planning & Property, Audio consultations
for 3 Media Students. 9 April 1990.
"Te Kamaka Matarangā / ATC: Community and the Law series" 12 x 2 hours. 13 Feb - 4 May 1990.
Workshop.
Seminar paper.
"Māori and the Media.
"Developing departmental structures to better reflect the needs of Māori students."
"Tangata whenua - refugees in their own land."
"Treaty issues and politicisation."
"MRC/ACC: (a) Kaupapa and delegated functions of Committee. (b) Kaitohutohu position." September 1991.
"Bi-culturalism - bi-culturalism communication."
ACC staff seminar and consultancy, 24 Sep 1991.
"Bi-culturalism and the RMA."
Māori people in Local Government training seminar, Tamaki College Marae, Auckland, 8 Nov. 1991.
"Hui mana Tangata."
Opureora Marae, Matakana Is, 15-17 Nov. 1991.
"Valuation of Māori Land."
"MRC/ACC: Maori consultation and committee activities." 6 March.
Paper.
"Submission: NZMC to Commerce Select Committee on the Broadcasting Amendment No 2 Bill, 1993 which was legislation aimed at the establishment of Te Reo Whakapuaki Iriragi / Maori Broadcasting funding agency." 31 May 1993.
Paper.
"Submission: NZMC to the Maori Affairs Select Committee on the Maori Purposes (No 2) Bill - disestablishment of Kokiri Centres." 18 August 1993.

Paper.


"Submission: NZMC to the Planning and Development Select Committee on the Conservation Act Amendment Bill (No. 2), SOP 246 - Crown claim to ownership of the foreshore and seabed." 17 September 1993.


"Submission: NZMC to the Board of Inquiry of the New Zealand Coastal Policy Statement / RMA". October 1993.


"Research / Consultancy Report: Ministry for the Environment: Aboriginal property rights to the Coast and Water resources". Co-authored by Dr M. Mutu, November 1993.


"Environmental Law Centre Conference paper." Auckland University Law School.

"Maori and the Environment" - Published in the Environmental Law Reporter. 4 December 1993.


"Semester 1: Property and Securities Law, Law in Integrated Module 3, full time and part time, all Bbush." 

"Semester 2: Business law, Law in Integrated Module 3, full time and part time, all Bbush."


"Treaty of Waitangi and Local Government."


"Policies for the rating of Māori land."

Far North District Council, 20 August 1993.

"Aboriginal property rights to the Coast and Water resources."

Research/consultancy report co-authored by Dr M. Mutu, Nov 1993.

"Minorities in Engineering Education."


"NZMC to Maori Affairs Select Committee on the Te Runanga o Ngai Tahu Bill." 17 August 1994.


“Indigenous law.” Keynote address at the Australasian Law Teachers Association Conference, La Trobe University, Australia. September 1995.
“Submission / Expert evidence: Maori values in relation to rivers under the RMA before (now) the Environment Court, Mangakahia River appeal.” 14 November 1995.
“Mangakahia Maori Committee v Northland Regional Council, A107/95.”
“The games within the games - sustainable development in South East Asia.” Draft developed as a paper for the Center for Sustainable Development, Washington, U.S.A. To be upgraded to a book project.
“Whiteman's justice.”
Presented at Te Kawau Maro Seminar on Māori Sovereignty, Auckland University, July 1995.
“The practical and property related implications of current and future Treaty claims and settlements for New Zealanders.”
Presented at the Property Management Institute Annual Conference 22 September 1995.
“Indigenous law.”
Keynote address at Australasian Law Teachers Association Conference at La Trobe University, Australia, September 1995.
“The future of land development in Aotearoa/New Zealand.”
Presented to the Property and Land Economy Institute of New Zealand Seminar, Auckland, 25 June 1996.
“Valuation of Māori land for rating purposes - A Māori perspective.”
Delivered to the New Zealand Local Government Association Conference, Taupo, 7 July 1996.

Claims


Reviews by Rikys


**Timi Wata Rimini**

Ngati-whakahemo a sub-tribe of Te Arawa.

Timi Rimini lived at Maketu 'through the conquest of Maruahaira.'

**Non-fiction Articles**


Rimini writes of Tutamere's siege of the Ngati Kahungunu pa Maunga-a-Kahia, and peace being achieved through the Ngati Kahungunu chief offering his daughter's hand in marriage to Tutamere and subsequently to Taipuna. Percy Smith writes that this incident took place shortly after the arrival of the Taktumu [sic] canoe.


Rimini writes of the settlement of his tupuna Maruahaira at Maketu, after the destruction of Pukehina, Oreiwhata and Poutuia Pa in revenge for a curse spoken out against Maruahaira by Te Arairehe. In his introductory notes, Percy Smith suggests that the events described by Rimini occurred around the year 1690.

"Te Puna Kahawai i Motu/The fountain of fish." Communicated by Tiimi Waata Rimini to Mr George Davies. Translated, with Notes, by E. Tregear. *Journal of the Polynesian Society* 10 (1901): 183-188.

Rimini recounts the legend of Pou catching Tangaroa in a net and adds a contemporary comment to the legend in terms of ritual still followed when fishing in the Motu.


Orbell provides the Māori text from the original manuscript which is held at the Alexander Turnbull Library with her English translation and introductory notes. She notes that Rimini gave this story to George Davies who published it in a 'heavily edited' form where 'some expressions were altered' and 'the last sentence omitted' in the *Journal of the Polynesian Society* 10 1901. Rimini writes about Tapa-Kakahu's retrieval of his precious greenstone fish-hook which was carried away by kahawai. Following the shoal of kahawai along the coast, Tapa-Kakahu notices they are eventually caught in the nets of Te Whanau-a-Apanui fishermen. While gutting the fish a woman discovers the fish-hook and gives it back to Tapa-Kakahu who in return presents her with his dogs' tail cloak. Pressed into staying for a meal, Tapa-Kakahu replies with what has now become a proverbial saying, 'A, he kai ral hoki i Waiaua ral/ But there is also food at Waiau!'
Bibliographic reference

Rayma Ritchie
Obituary
Ritchie writes of how six year old Benjamin Wood's tangi unified a whole community.

School Journal Stories
Ritchie writes of the mutiny on the Schooner Industry in 1835 and how the offending crew were brought to justice.

Ritchie interviews Margaret Coupe about her mosaic work.

Tom Roa
Ngati Maniapoto
1953-.. Tom Roa was born in Otorohanga, the youngest son of Ngahina Roa and Te Raukura Kite, and was educated at Otorohanga South School and Otorohanga College. He attended Victoria University of Wellington and Auckland Teachers' Training College and graduated with a B.A., Diploma of Teaching and Diploma TESL. He has been Deputy Principal at Queen Victoria School, Auckland. He is married to Robyn Clark of Ngati Haua, Ngati Koroki and Ngati Wairere.

Sources
Te Ha questionnaire.

Non-fiction Collection
A collection of explanations of Tikanga Māori.

Translations


Reviews
*Tukua He Tikanga Māori*


Karaka Roberts
Aoupuri, Ngati Kuri
Karaka Roberts was born under a Karaka tree at Spirits Bay and grew up in Te Hapua. He attended Te Hapua Native School and then received a scholarship to study at Te Kao College where he remained for two years until his father's ill health required him to return home to care for his father. Karaka Roberts is now based in Dunedin where he has taught bilingual studies at the University of Otago.

Sources
Phone conversations and correspondence with Karaka Roberts, March 1993 and August 1998.
Autobiographical stories for children

The Story of Karaka Roberts. Photocopied typescript with line illustrations, 1999?

Roberts provides bilingual stories in four parts of his childhood growing up in Te Hapua. He describes his family life, the role of the district nurse, and the importance of fishing and gum digging in the local economy.

Māori Welcome


Pohatu translates into English the welcome speeches given by John Broughton, Dr Peter Matheson and Karaka Roberts during the Māori powhiri provided by Te Kapa Haka o Te Whare Wananga o Otakou at the Symposium on International Conflict Resolution held at the University of Otago from 26 October-5 November 1987. In this welcome speech, Roberts condemns the violence in the world and its underlying causes which he asserts is greed 'for world power'. He affirms disarmament, and a nuclear free stance.

Mihi Mere Roberts

In 1978 Mihi Roberts was appointed Principal of Forest Lake School, Hamilton.

Non-fiction Article


Mihi Roberts discusses the introduction of taha Māori at Forest Lake School, Hamilton, since her appointment as principal in 1978. She reports on the introduction of the Māori Club in 1979, the Māori Studies scheme was compiled in 1979, staff training in 1980 focussed on the 'Schools Without Failure' kitset and the M.O.T.I.S. I.Q test. In 1982 a Māori Language task force was established, and this was followed by the adoption of the 'Total Wellbeing' philosophy into the school, and the establishment of a bilingual unit which was increased to three in 1987. In conclusion Mihi Roberts evaluates the success of these programmes.

School Journal


The story of the separation of Papa and Rangi by their children, and the creation of the natural world.

Grace Robertson

Non-fiction Article


One of a series of responses to the protests of May 24, 1983, International Day of Action for Disarmament, when 20,000 New Zealanders marched throughout the country, in part, a gesture of solidarity with the Greenham Camp protests against the location of US MX missiles in the United Kingdom, and also marching for 'peace and an end to the nuclear threat'. Robertson describes her impressions attending the forums at the Peace Camp in Devonport on 22 May and being MC at the end of the parade in Aotea Square.
She closes by stating "The parade turned out great. Brilliant, but I sure wish they showed as much interest for Waitangi and Bastion Point."

**Maria Ponone Amopiu Robson**

Maria Robson writes poetry and songs and from 1982-1985 published poetry through the World Poetry Society in California. In 1989 she started reciting her poetry on Classic Country Radio AM Rotorua followed by readings of her work in 1991 on Radio Aotearoa Irirangi and on Radio Tauranga Moa Na Irirangi in 1992. She has been a member of the Maketu Country Western Club and the Te Puke Country Music Club. In 1993 she won the New Zealand National Golden Clef Award for songwriting. She is keen to write an opera and has been a member of Nga Puna Waihanga for six years.

**Sources**

Correspondence and poetry from Maria Robson, 5 December 1992.

**Poems**

"Ruru."
"Forest of Tane."
"Rangatira."
"Te Purerehua."

**Songs**

"Search."
"When Flowers Lift Their Face to God."
"Flower Spring."

This song was awarded the New Zealand National Golden Clef Award in 1993.

**Article about Maria Robson**


**Haratua Rogers**

Chair of the Waiairiki District Māori Council in 1966 and Māori Council Member of the Rotorua Arts and Crafts Institute.

**Non-fiction Articles**


Annual report of the Waiairiki District Māori Council in which Rogers discusses the progress of the 17 Executives, 88 Māori Committees and Māori Warden Association in the Waiairiki district.


In this report to the New Zealand Māori Council, Rogers, as the Council's representative on the Rotorua Arts and Crafts Institute Board of Control, writes of the progress of the Institute's building programme, the development of permanent Māori Cultural Groups in the area and the rostering of the guides. Rogers notes the huge influx of visitors to the Institute during its first year in existence and questions whether in the future the N.Z. Māori Council will call for the Institute to become a national institution which will 'encompass all forms of Māori Art and Culture'.

**Moea Roiawatari**

**Non-fiction Articles**


In this humorous article written in Māori and English Roiawatari writes of her experiences of dieting.
Sam Rolleston
Ngaiterangi, Ngati Ranginui of the Tauranga Moana area

Non-fiction Paper
Rolleston gives an overview of the status of Māori and Pakeha in New Zealand since the 18th century, discusses the Treaty of Waitangi and briefly considers various possible policies concerning the Māori: annihilation, separatism, assimilation, integration, paternalism, Māori nationalism and biculturalism. Discussion of the paper follows on pp 17-18.

Non-fiction Publications
Rolleston provides a report of a research project on Māori health conducted in 1988-1989 which had as its purpose the goal of improving the 'inferior status' of Māori health by gathering a 'knowledge base' and examining existing research on Māori health from a Māori perspective. He discusses the origins of the project, its protocol and research methodology, comments on the role of the tohunga in the past and present, and notes the medicinal use of plants. He also writes of Māori tikanga in terms of whanaungatanga and whakapapa, humour therapy, midwifery, embalming, coping with grief, and the Treaty of Waitangi. In the Appendices Rolleston provides a glossary, texts of the Treaty of Waitangi in English and Māori, and a booklist.

Cultural Considerations in Health: Proceedings of the Rotoiti Hui. Waikohatu Marae, Lake Rotoiti, 8-10 February 1989. [?]: Advisory Committee on the Medical Workforce, [1989?]
A report of a hui held at Waikohatu Marae in 1989 which focused on assisting medical school staff to teach cultural sensitivity, Treaty and bicultural issues, solutions to Māori health needs, and validate the concepts of whanau community health care and taha Māori. Four recommendations made at the hui were to include the Māori perspective in curricula, to increase cultural awareness amongst staff, to develop a support system for Māori Students, and to increase Māori admission to Medical Schools. The report contains edited transcripts of papers presented.

Reviews

Waireti Rolleston
Waireti Rolleston is a daughter of the late George Tait

Play
Ana and the Mauri of Tangaroa.
This play was produced by Summer Theatre Inc. in January 1982 and was 'completed in collaboration with two of New Zealand's most experienced Pakeha actresses, Maggie Maxwell and Margaret Blay...' Paki Cherrington adds that this play is 'a new piece of children's theatre'. [Ref. Tu Tangata 5 (Apr/May 1982): 29]

Non-fiction Article
In this paper prepared for the Labour Party Māori policy convention at Poho-o-Rawiri Meeting House, Gisborne the authors give a history of Māori
representation through the electoral process and note the discrepancies on
many issues including the boundary changes.

Review

Whetu Rolleston
Non-fiction Article
"Labour Reviews Policy." *Te Māori: The Official Journal of the New Zealand
Rolleston gives a detailed account of the issues raised at the Labour Party's
Māori Policy Convention held in September, 1970, when fifty-four delegates
representing the Labour Party Māori Electorate Committees and Branches 'met
to review and reassess Labour's current policy on Māori Affairs.' The topics
discussion included the number of Māori seats, State support of a
professional New Zealand Māori cultural group, endorsement of the teaching of
Māori language at all levels, and Māori land problems.

Matauoterangi Rongoiti
Short Story
The tale of Jack and Martha and their quest for survival in the world of
contract shearing and their futile attempts to get ahead as Jack ignores
Martha's warnings to establish a firm foundational base. After a series of
calamities they recognise their 'need to look carefully at the future' and Jack
takes out an insurance scheme which ultimately brings great benefit to Martha
after Jack's untimely death.

Hone Rongomaitu
Te Whanau a Hinetapora, Ngati Porou
A composer of songs.

Tangi
"He Tangi mo Te Whetukamokamo./A Lament for Te Whetukamokamo." *Nga
Moteatea (The Songs)* Part 1. *A Selection of Annotated Tribal Songs of the
Māori with English Translations.* Collected by Sir Apirana Ngata. First
edition, 1972 (with the addition of Sir Apirana Ngata's draft introduction
of 1949; and a page of errata to 1959 edition, supplied by Mr Pei Te
74-81. [Including notes]

"He Tangi mo Pahoe./ A Lament for Pahoe." *Nga Moteatea (The Songs)* Part 1.
110-111. [Including notes]

"He Tangi mo Taneuarangi./A Lament for Taneuarangi." *Nga Moteatea (The Songs)*
Part 1. 112-117. [Including notes] Rpt. in English in *Māori Is My
Name: Historical Māori Writings in Translation.* Ed. John Caselberg.

Paora Ropata
Ngati Toarangatira, Te Ataiawa, Ngati Raukawa, Ngati Porou
*Paora Ropata has worked as a journalist and broadcaster for nine years but this is his
first published piece of fiction. He was born in Lower Hutt and grew up in Cannons
Creek, Porirua, where he has lived ever since. He has three children.

Sources
Short Story

Hoani fantasises over a beautiful Polynesian woman he sees each morning travelling to work on the same train. When they meet unexpectedly at his work place, Hoani is dumbfounded and discovers that they both have the same tribal affiliation. This story was a finalist in the Huia Publishers Māori Writers short story competitions of 1995.

Timoti Ropatini
From Wairewa
Letter to Editor

In this letter Ropatini responds to a statement in the New Zealand Herald seeking explanation for the declining Māori population. Ropatini states simply that '[t]he Europeans are the cause of the death of [the Māori]' and he notes that before European settlement, Māori died as a result of warfare, makutu, drowning, murder or simply of extreme old age. By contrast, Ropatini observes that in his generation, since the arrival of Europeans, Māori have become weak and many die before adulthood. He likens this decline in health to the effects on Māori who ignore the instructions of tohunga, and states that the decline of the Māori population must be due to Māori eating European foods while not following the prescribed European customs associated with the food. This letter is dated 13 Maehe, 1878.

Paora Ropihia

Tarakawa and Ropihia recount a story from Māori tradition which illustrates the influence of tohunga in traditional Māori society. When Koko-uri and his brother Koko-tea stole kumara from Mahu's storehouse, Mahu travelled to the home of his brother-in-law, Taewa-a-Rangi, in order to learn the incantations that would bring about the death of the thieves. On acquiring this knowledge Mahu practised it on his niece who promptly died and on others as he returned home. Percy Smith states in his opening notes that Rakuraku Rehua, a Chief of the Urewera tribe, informed him that Taewa-a-Rangi was a famous tohunga who came to Actearoa on the Takitimu canoe and had attained all the knowledge of Hawaiki.

Tipi Tainui Ropihia
Ngati Kahungunu
1895-?. Tipi Ropihia was born at Waipawa and educated at local primary schools, Waipawa District High School and Te Aute College. Ropihia began working for the Public Works Department as a cadet in 1912 and then went to World War I as a bombardier with artillery. After returning to New Zealand he continued studying his great interest - surveying and in 1920 qualified as a surveyor at Canterbury College. Ropihia was awarded the Makarimut scholarship and the Bulla which cancelled before he could use it. He worked as a surveyor for the Lands and Survey Department and in 1940 he was appointed Chief Surveyor of Blenheim. In 1947 he was appointed Under-Secretary of the Native Department and later became Secretary of Māori Affairs and retired on 30
October 1957. He was the first Māori to head the Māori Affairs Department. Ropiha lived in Dannevirke and is now deceased.

Sources
Te Ao Hou 21 (1957): 10-12, 63-64.

Non-fiction Articles
In this text of an address given in 1956, Ropiha discusses the fluctuating Māori population figures since the arrival of European settlers last century and looks at the economic impact of increasing Māori population figures in the future. Ropiha notes that 'there is only sufficient Māori land left today to provide economic farms for one-quarter of the present population' and he advocates migration to cities and the acquisition of 'professional, commercial and technical skills combined with social development.' Ropiha then examines the economic traditions of the Māori prior to European settlement and the changes that resulted from European contact.

Ropiha begins by describing the traditional Māori approach to housing which focussed more attention on the communal meeting houses which were 'symbols of the standing of the community' than on individual dwellings. The individualised European settlers' homes set a new precedent and Māori dwellings began to change. However, diminished economic resources resulting from loss of land made it increasingly difficult for Māori to afford to buy houses. In the late 1930s the Department of Māori Affairs began a programme of home finance and building for the Māori and Ropiha outlines the various ways assistance was given. He then discusses the land development scheme for training Māori farmers brought in by the government in 1929 which owed its origins to Sir James Carroll, Sir Apirana Ngata, Sir Mauri Pomare and Sir Peter Buck in the 1890s.

Ropiha considers that education is the key to 'provide for all...human needs of the Māori - vocational, social and spiritual'. While noting that the Māori high school student has yet to reach the 'same educational standard as his European counterpart', Ropiha shares that real progress is being made in certain districts in bridging this gap. He examines the employment opportunities available to Māori and writes: 'true equality between Māori and European can only come if their occupation spread is proportionately similar'. The 1951 census revealed that few Māori were employed in skilled trades or the professions. Since that time hostels for apprentices have been established and there has been an increasing awareness of the value of higher education. In conclusion Ropiha looks at the importance of economic, spiritual and social security to enable the Māori to succeed in the modern world, and he addresses the unique problems that face Māori youth when they go to the cities.

An obituary to Hemi Tono Waetford of Ngati Wai and Ngapuhi who died in September 1966. Ropiha states that Waetford was '[r]ecognised as an authority on Māori Land titles' and the 'culminating point of his career was his appointment by the Minister of Māori Affairs to be a member of the Committee of Inquiry to look into the measures to be adopted in connection with operation of Māori Land Laws and the use of Māori 'land', out of which emerged the Pritchard-Waetford Report.
Articles about Ropih a
Schwimmer, E.G. "Farewell to a Māori Administrator." *Te Ao Hou* 21 (Dec 1957): 10-12, 63-64.
Taylor, Alex. *Alex Taylor Remembers...Tipi Ropih a: An influential Māori recalled.* *Te Māori* Feb/Mar [1980]: 37-38.

Rore
Ngati Tuwharetoa
"Rore belonged to the cannibal age, but he was overtaken by the Christian era of today. He was the author of that song, 'How great is my love for divine glory,' which he professed on becoming a professed Christian. It might be more correct to say he was a doubtful convert; at times he would yearn for the former life of his people, a life then already beyond recall, and this (hankering within his soul) would emerge in his songs."

Sources

Tangi/Lament
"The text of the song and the explanations are by Paora Rokino and Ngamotu Wiremu." (Ref. *Nga Moteatea* Part II: 281)

Waiata

"How great is my love for divine glory."

Te Ahukaramū Charles Royal
Ngati Raukawa, Ngati Tamatera and Ngā Puhī. 1965-. Te Ahukaramū Charles Royal was born in Auckland and educated at Silverstream Primary School, St Mary's Convent, Armadale, in New South Wales and St Patrick's College, Silverstream. He continued his studies at Victoria University where he graduated with a B.Mus. in 1986 and B.Mus (Hons) in 1989. In 1991 he graduated with a M.Phil. from Massey University and subsequently has completed a PhD thesis on Māori Theatre which is awaiting conferment. In 1987 he worked as a researcher for the Royal Commission on Social Policy and in the following year was employed as a researcher for the Ministry of Environment. From 1989-1990 he continued research work at the Alexander Turnbull Library and has also conducted research of tribal history for Te Wananga o Raukawa, Otaki. In 1991 he was appointed Fellow in Māori History at the Historical Branch, Te Punahoro Tūku Iho a Te Tāri Taiwhenua, Department of Internal Affairs, in Wellington, and from 1992-1994 was Senior Māori researcher for the New Zealand Historical Atlas Project and consultant researcher to a number of organisations including the Department of Conservation and Te Runanga o Raukawa on the Ngati Raukawa Claim to the Waitangi Tribunal. In 1993 Royal published a book on waiata of Ngati Raukawa and Ngati Toa and plans to write a history of Māori music. From 1994-95 he was in the US where he was working on his PhD from Victoria University and in February 1996 was appointed Director of Graduate Studies and Research at Te Wananga o Raukawa - a position he still holds. He
has done a lot of writing - up to ten papers a year, and has written an article on classical waiata for an Encyclopaedia of World Music published by the Smithsonian Institute in Washington. He has done a lot of contract research work generally in the Wellington area predominantly to do with Maori history and from 1996-87 was a columnist for Kia Hiwa Ra.

Sources
Interview and correspondence with Te Ahukaramū Royal in August 1992 and 24 August 1998. Te Haurapa: An Introduction to Researching Tribal Histories and Traditions. Wellington:

Bridget Williams Books Ltd and Historical Branch, Department of Internal Affairs Te Puna Korero Tuku Iho A Te Tari Taiwhenua, 1992.

Non-fiction Publications


A collection of eleven volumes. Royal writes that these collections are 'in draft form only' and that 'they give an indication of the weight of written material held in the Alexander Turnbull Library concerning our ancestors and their deeds.' The selection of material was made during Royal's research for the Alexander Turnbull Library exhibition Nga Kupu Korero: The People of the Treaty Speak. The 'items chosen include comments and dialogue relating to the Treaty of Waitangi from many sources, some of which have been translated into English by Charles Royal.' In Book One Royal provides chapters on Tamati Waka Nene, Aperahama Taonui, Meri Mangakahia, Sir James Henare, Petition form Māoris to the Queen, Letter from Rangatira of Nga Puhu, Nopera Panakareao, Mohi Tawhai, Hone Mohi Tawhai, and Maih Paraone Kawiti.


Royal provides chapters on Potatau Te Wherohero, Tawhiao (Matutaera Potatau), Wiremu Neera Te Awaitaia, Rewi Maniapoto, Tarapipipi Te Waharoa, Wiremu Tamehana, and Articles concerning the King Movement.


This volume contains material by Wi Tako Ngatata


Contains material from an unknown writer to King Mahuta, the Turroa Family of Whanganui, Hori Kingi Te Anaua, and Te Heuheu Tukino II Manau.


This volume contains letters from Te Hapuku.


In this bilingual text, Royal writes in his introduction that this 'is a collection of fifteen Ngāti Toa and Ngāti Raukawa songs composed in the classical waiata tawhito tradition. It uses a model created by Ngata. However, unlike Ngata we have restricted our focus to waiata of Ngāti Toa and Ngāti Raukawa only. And, we have made a few modest innovations, such as including photographs and macrons.' Various waiata in this publication were written during the Ngāti Toa and Ngāti Raukawa migrations south to the Horowhenua coast. Royal provides a select bibliography of material relating to Ngāti Raukawa-ki-te-tonga and Ngāti Toarangatira waiata and history.

Non-fiction Articles and Records


Royal notes that while the Māori have often been linked together in one broad grouping, Māori people themselves identify more to their hapu and iwi. Royal believes that hapu development is an exciting new area in Māoridom and he stresses the importance of recording the oral traditions of the hapu, and outlines some of the processes involved in oral history interviews.

Papers

A paper delivered to the New Zealand Historical Association Conference entitled 'Here and Now'. Victoria University of Wellington, 8-11 February 1996.

"Identifying and Recording Tribal Heritage: Advocating for Kaitiakitanga." *ibid.* A paper delivered to the Auckland Regional Council Heritage Hui, 12 April 1996.

"Adventures in Mātauranga Māori: Some thoughts on a Kawa of Māori Knowledge." *ibid.* A paper delivered to a post-graduate seminar, Te Kawa-ā-Māui, Department of Māori Studies, Victoria University of Wellington, 31 May 1996.

"An Inarticulate Man expresses some thoughts on Traditional Māori Womenhood and tries not to get into trouble in the process." *ibid.* A paper presented at a Department of Geography Seminar, Waikato University, 13 August, 1996.


Draft entries on Kupe, Topeora, Māori Tribal Histories and Traditions, Nga Mahinga a nga Tupuna, for the *Oxford Companion for New Zealand*


A paper presented to a History Hui convened by Te Pouhere Korero at te Wananga-o-Raukawa, 14-16 March 1997


"Whare Tapere, Towards a Model for Māori and/or Tribal Theatre." ibid. A paper presented at the Stout Centre, Victoria University of Wellington 15 September, 1997


A draft entry for the Garland Encyclopaedia of World Music, Smithsonian Institute, Washington DC, USA


Newspaper column


Reviews by Royal


"South Pacific Oral Traditions." Edited by Ruth Finnigan and Margaret Orbell. Published in 'Oral History' University of Sussex, England 1996

Thesis


Turoa Kiniwe Royal

Ngati Raukawa, Ngati Tamatera and Nga Puhí.

1935-. Turoa Royal was born at Waimango in Hauraki and was educated at Kaiawa Primary School and Wesley College. He graduated with a BA and MA in Geography from
Auckland University and worked as a secondary school teacher at Tamaki College from 1960 to 1966. From 1966-1970 he took up an appointment as Specialist Adviser on Māori Education for the New Zealand Department of Education, was Secretary of the National Advisory Committee on Māori Education and later became Inspector of Māori and Island Education in Auckland and Wellington from 1970 to 1978. He was a member of Vocational Training Council Polynesian Advisory Committee from 1973-1978 and was Director of Parumoana Community Polytechnic.

Royal has been on various overseas study and work tours. In 1969 he travelled to the U.S.A. on a Ford Foundation Cultural Exchange and from 1970-78 he made extensive travels in the Pacific to Samoa, Cook Islands, Niue, Tonga and Fiji. In 1974 he was awarded a Kelloggs Foundation grant to study education administration at the New England University, 300 miles north of Sydney and in 1975 he graduated with a Masters of Education Administration from the University of New South Wales, in Armidale. Royal represented the Department of Education at a conference in Rarotonga, and visited Tonga, Niue, and Western Samoa to discuss education matters with Departmental officers. In 1978 he was a consultant to the British Commonwealth Secretariat in Fiji on a two month's education training programme for Pacific countries held at the University of the South Pacific, and in 1981 he spent three months in India on a Commonwealth Exchange Programme. In 1984 Royal studied bilingual education in Singapore, Germany and the United Kingdom.

Royal was Chair of the Wellington Consultative Committee on Polynesians in Employment under the Vocational Training Council and a member of the National Committee on Polynesians in Employment. He also worked as secretary of the National Advisory Committee on Māori Education.

In 1982 Royal was the Minister’s nominee on the Otaki-Porirua Trust Board and the Papawai Kaikorokiri (Wairarapa) Trust Board and a year later was a member of the National Advisory Committee on Bilingual Education in the Department of Education. In 1982 he became Chair of the Council of Te Wananga o Raukawa. He has been a member of both the N.Z.-U.S.A. Educational Foundation and the J.R. McKenzie Trust and has served on the BNZ Advisory Committee on Māori programmes as Deputy-Chair. Royal was principal of Wellington High School and was Foundation CEO of Whaitireia Community Polytechnic. He has now retired from his position at Whaitirea and is currently part-time Senior Lecturer in the School Education at Victoria University and is Chairperson, Mana Whakahaere at Te Wananga o Raukawa in Otaki. Royal is currently working on a history of the family farm on the Hauraki Gulf and is interviewing the people who were brought up there. He has received the Queen’s Efficiency Decoration for Military Honours.

Sources

Non-fiction Articles

Royal gives an assessment of educational opportunities for Māori school children in Auckland and examines the extent of Māori language and culture taught in Auckland schools. He contrasts the traditional Māori system of education which was very practical and integrated with the environment and gave a ‘thorough preparation for life’, with today’s education system in which the Māori child has to ‘adjust, and to progress in a wholly new and different environment.’ Royal notes that in 1955 the committee on Maori Education decided that ‘the basic educational needs of Māori and pakeha were identical’ and ‘the Auckland Education Board does not make available any special facilities for teaching the Māori children in Auckland.’ Royal highlights a number of very positive features in Auckland schools: the teaching of Māori arts, waiata and games by Māori teachers in primary schools, Auckland Teachers’ Training College Māori Club performing concerts at schools, and Training College teachers being taught aspects of the Māori culture. On the negative side, Royal
observes that the Auckland Education Board does not 'always place the available Māori teachers in those schools where the Māori roll is highest' and that in the intermediate schools there is only one Māori teacher and her teaching does not include Māori culture. Royal also includes the rather gloomy statistics of the high dropout rate of Māori students at secondary school but praises the excellent contributions of the Māori private schools and Auckland Girls' Grammar in providing Māori culture and language studies.

Royal describes his visits to schools for the blind and deaf in Auckland and notes that 'one-third of the number admitted to these special schools are Māoris; a phenomenal figure when one considers that Māoris only constitute one-sixteenth of the total New Zealand population.' He gives brief case histories of four children and states that in some of the cases neglect caused the problem or exacerbated it.

Royal contends that while the centennial celebrations of Māori schools highlight a century in which Māori attained many achievements, this is not a time to be complacent or self-satisfied. Instead he advocates careful planning for the future noting that as yet there is still a considerable discrepancy between the educational levels and achievements of Pakeha and Māori. Royal pinpoints fluency in the English language as a crucial factor for Māori children and notes that those who are not fluent are considerably disadvantaged in the classroom. Royal encourages Māori parents to help their children attain 'better English fluency' while not neglecting their Māori language and Māoritanga because 'all children are capable of handling two languages quite easily'. Royal discusses the various ways Māori parents can encourage their children at all levels from pre-school through to adult classes and concludes by stating that with educational qualifications come greater opportunities.

"Thames High School Māori Club holds a Regional Fifth and Sixth Form Seminar." Te Ao Hou 64 (Sep-Nov 1968): 42-44.
A description of a highly successful conference for over one hundred fifth and sixth form Māori students held at Thames High School in July 1968. Royal gives an outline of topics covered by guest speakers Mr M. Te Hau, Dr Sinclair and Mr John Dansey and also examines key issues that were raised in the various panel discussions.

In this comprehensive essay, Royal looks at the difficulties of defining the aims of education and presents a model of education that espouses the development of aroha and follows the dictum of Sir Apirana Ngata's 'E Tipu E Rea' with its emphasis on combining the 'arts of the Pakeha...cherishing the treasures of your ancestors...[and] Your soul given to God'. Royal concludes by looking at the practical objectives in education which undergird the importance of the role of parent and teacher, the importance of the home environment with the goal of active citizenship and satisfying occupation.

The text of a remit adopted at the NZWEA Annual Conference in July 1970 in which eight measures are presented to combat the loss of Māori culture in contemporary New Zealand. The measures deal with extending Māori studies beyond primary school level, that Polynesian Studies be part of the curriculum for all training college students, for Department of Education and Māori and Islands Affairs to promote training programmes for Māori language teachers,
to promote study conferences to facilitate greater Pakeha understanding of the Māori and Polynesians, for television and radio programmes to promote Māori and Polynesian culture, for University Departments to establish programmes in researching the Māori and Polynesian, for WEA to support and cater to the needs of different ethnic groups, and for voluntary agencies in adult education to promote Māori Studies courses. Royal also includes the text of a letter he wrote to Mr Readman dated 24 June, 1970 in which he writes 12 recommendations in the area of 'greater educational facilities for Māori and Polynesian adults' and provides a framework for promoting an educational environment that will be culturally appropriate to Māori and Polynesian adult students.


This article is largely composed of statistics enumerating the number of secondary students studying Māori in State and Private schools. Royal calls for more Māori language teachers to meet the increasing need of Māori language instruction, and he writes of his intention to establish a register of Māori language teachers.


Royal discusses the ministerial approval given for teaching Māori language as an official subject at Form II level in 'approved primary and intermediate schools contributing to secondary schools where Māori language is taught.' He lists the approved schools and gives some guidelines on the time-tableing and content of Māori language classes at intermediate level.


A brief report on the increase of secondary schools teaching Māori in 1971, and reference to a Māori language teaching refresher course to be held in Feilding in May 1971.


An address Royal delivered to an International Conference in Wellington.


In this tribute to Iripeti Bethia Ranapia, Royal describes her as 'one of the greatest leaders and workers in the development of the teaching of Māori language in the last ten years'. Born in Scotland, Beth received her teachers certificate in New Zealand and taught at Te Kaha until 1955 when she began working for the Correspondence School. In 1966 she became the Māori Language Editor of the School Publications Branch a position she retained until her death in 1972. Royal writes that 'her unflailing efforts to provide Māori language books have been of tremendous value.'


The authors provide a detailed account of the intermittent recognition of Māori language in schools since the advent of the earliest missionary schools in the early nineteenth century up till the 1970s' revival of Māori language teaching. Royal and Tapiaata conclude by discussing the reasons why it is important to teach the Māori language.

Royal discusses how schools can enjoy 'closer partnership' with the Māori community. He affirms the importance of parental involvement and lists possible reasons for the non-involvement of Māori parents and gives suggestions on how to encourage greater involvement. He describes some existing successful school-parent activities. The latter part of this article is devoted to how teachers can make links with the Māori community.


Royal begins this essay by noting the various views by Māori on the necessary components of education for Māori children. Drawing upon existing research and his own work in the field of education Royal states that schools must take into account the cultural needs of Māori students by recognising Māoritanga in schools and giving access to Māori language study which results in a bicultural and bilingual education for Māori and Pakeha children. Royal lists three recommendations of the National Advisory Committee on Māori Education and notes other new policies directed to education administrators.


Royal discusses the growing Māori dissatisfaction with an education system which sees 'almost 70 percent of Māoris leav[ing] school without even one School Certificate subject pass, compared with 34 percent of non Māoris.' Royal attributes blame for these statistics to both the education system and to Māori parents and he examines ways of encouraging greater Māori parental involvement in schools, and looks at the mono-cultural aspects of the current education system.


Royal discusses the development of a bi-lingual programme at Wellington High School and Community Institute in the early 1980s. Royal observes that this bi-lingual model could be adapted for the introduction of any second language, and he notes that a number of other schools have successfully adopted the same programme.

**Non-fiction Publications**


**Papers and Addresses**

"Te Wananga o Raukawa - A New Indigenous Tertiary Education in New Zealand."
An address given to the University of British Columbia in Vancouver on May 29, 1993.

"Tertiary Education in New Zealand."
An address given at the Ninth Technological and Vocational Education [Conference] in Taiwan on March 18, 1994.

"The Question of Quality in a Multicultural Society."
A Spring address at the Whitireia Community Polytechnic, 19 Sept. 1995.

"Te Wananga o Raukawa - A Case Study of a Tertiary Institution Addressing The Education Needs of the Indigenous People of New Zealand."

An address given at Whitireia Community Polytechnic, Nov. 13, 1997.
"Adult Learning, Challenges and Choices."
An address delivered to an International Conference, Wellington.

School Journal
A series of short plays in Māori based on the theme of going on a holiday.

Māori language reader

Theses
"Fertilizer Industry in New Zealand." 1968, University of Auckland, Auckland.
"Multicultural Education in New Zealand." 1975.

Book Review by Royal
Contemporary Māori Writing, ed and introd. by Margaret Orbell. Te Ao Hou 69 (197?): 60-62.

Articles about Royal
A brief note on Turoa receiving a Kelloggs Foundation grant in 1974 to study education administration in Australia.
A profile on Royal which explores his commitment to bicultural education.

Bibliographic reference

Miria Rua
1924-. Miria Rua was born at Omahuru and grew up at Maungapohatu, moving to Waimana Valley after leaving school at Maungapohatu. She now lives at Whakarae pa.

Sources

Autobiographical Account
This autobiographical account is drawn from conversations with Miria Rua on three occasions in 1978, and in 1984. Miria Rua recalls her years growing up at Maungapohatu where her father was one of Rua's Levites or teachers of the faith of Iharaira and she tells of the teaching and spiritual customs practised by Rua and his followers. Miria Rua describes her experiences at school where she was punished for speaking Maori, her first marriage and subsequent treatment for the wharengaro which means in part, the inability to conceive, and she speaks of the customs surrounding pregnancy and childbirth at Maungapohatu. One of her most significant memories was the personal prophecy she received from Rua during her childhood. In later years she had another spiritual experience through the ministry of Hori Gage. In the conclusion of this account Miria Rua tells of the changing of names after Rua's death and the hahunga [reburial of bones] for Rua's eldest son Whatu and Miki Te Wakaunua in 1940.

Te Akakura Rua
1914-1980. Te Akakura Rua was born at Tawhama, the eldest daughter of Rua and his wife Te Akakura Ru. She attended Ruatoki Anglican mission but ran way from time to
time. From 1926-28 she lived at Maungapohatu with her family before being sent to Turakina Māori Girls' College for two years.

Sources

Autobiographical Account
This account of Te Akakura's life is taken from two tape-recordings of meetings between Binney, Chaplain and Te Akakura in December 1977 and conversations in 1978 and 1979 recorded in note form. The story of the marriage of Te Akakura's mother and Rua is recounted, and Te Akakura recalls her own short-lived arranged marriage, her role as the senior child, the mātāmua, after the death of her father, and the difficulties of straddling the Māori and the Pakeha worlds.

Mōhi Ruatapu
Ngati Porou
He was a tohunga from Tokomaru and wrote a number of manuscripts. The Alexander Turnbull Library houses two manuscript books numbering 160 pages each entitled "Māori Manuscripts of Mōhi Ruatapu and Henare Potae." They contain text of myths, legends, ritual chants and songs. Four texts of these manuscripts were published in the Journal of the Polynesian Society in 1928 and 1929 by Elsdon Best.

Tribal History/Legend/Myths
Māori Manuscripts of Mōhi Ruatapu and Henare Potae.
These two manuscript books are housed in the Alexander Turnbull Library and were written about 1876 by Mōhi Ruatapu and Henare Potae of the East Coast.

Elsdon Best writes that the following three myths were written by Henare Potae of Uawa and Mōhi Ruatapu 'for Samuel Lock, M.H.R.' and are part of the MS volume stored in the Turnbull Library. The first story is entitled 'How the Art of Wood-carving was acquired by Man.' Best provides an English translation and notes for each myth. In this story Potae and Ruatapu recount the story of Ruatepupuke searching after his son Te Manu-hautururuki and discovering that Tangaroa had made him the tekoteko of his meeting house. In his rescue of his son Ruatepupuke sets the house on fire and retrieves the carved posts on the outside of the house and takes the art of wood-carving to the rest of the world.

Best provides introductory notes to this version of the myth which he deems 'an excellent illustration of the Māori habit of localising myths, tales, and incidents brought hither from the far isles of Polynesia.' While other versions locate this myth in Hawaiki Best notes that Ruatapu and Potae state that Ngae resided in Reporua on the East Coast. Best discusses other versions of this story. This account states that while Ngae and his brothers were on a fishing excursion a strong wind blew them to Hawaiki - all perished except Ngae who was treated kindly by Tinirau and Tinirau lent Ngae Tutununui, his pet whale, on which to travel back to Reporua. Against Tinirau's express wishes Ngae kills the whale and cooks it. Tinirau realising the fate of his whale sends his sisters to search for Ngae who could be recognised by his broken tooth. They find him and using magical powers return Ngae and his house to Hawaiki where
Ngae is killed by Tinirau. The text also includes a Takitimu version in which the story is located in Hawaiki with Tinirau inviting Kae to perform baptismal rites for Tinirau's son Tuhuruhuru. Kae is transported back to his home by Tutunui, Tinirau's whale, eats the whale, and Tinirau's sisters go and find Kae and return him to Tinirau where he is killed.

"The Story of Tawhaki: As written by Henare Potae of Uawa/Ko nga korero o Tawhaki." ibid. 359-366.
Best provides introductory notes in which he compares this version of Tawhaki with other versions. He also lists at the end of the article references to Tawhaki myth published in the Journal of the Polynesian Society. In this story Tawhaki proceeds to search for his grandmother Whaitiri and in the process marries Hine-murutoka, and later Hine-te-kawa. Tawhaki and his brother Karihi climb the ladders to the Heavens but Karihi falls to his death and Tawhaki secures his brother's eyes for his bind grandmother whom he meets in the heavens. He tricks his grandmother as she counts the taro and she realises he is the one to ascend further into the heavens. He marries again but forgoes his grandmother's advice and loses his wife and he eventually dies when Tamaiwaho struck him with the adze named Rakuraku-te-rangi.


"Three Old Stories." Eng. transl. and notes by Margaret Orbell. Te Ao Hou 5 6 (Sep 1966): 18-22. In Māori with English translation. These stories were taken from the two manuscript books, Māori Manuscripts of Mohi Ruatapu and Henare Potae, which are housed in the Alexander Turnbull Library and were written about 1876 by Mohi Ruatapu and Henare Potae of the East Coast. The first story, taken from vol. 1: 91-93, describes the warring between Tuere and Tangihare, and Te Awariki that erupted out of a kite flying dispute and resulted in Te Awariki's death at the battle of the Flash of Lightning. The story concludes with a further battle carried out by Tuere's children and the subsequent migration of Tuere's descendants to Maketu. The next story, from vol. 2: 145-148, concerns a woman captured by a ngaara, or huge lizard while out walking amongst the tarata trees with another woman. The captured woman manages to inform her people of her forced marriage to the ngaara and they carry out a plan to kill the ngaara. The final story, from vol. 2: 154-158, deals with the consequences of Ngati Pakura's refusal to provide Taupengarangi with fish for her children. In retaliation, Taupengarangi's warriors attacked Ngati Pakura destroying ten forts and almost completely decimating the strength of Ngati Pakura. The remainder of the tribe eventually fled to Hawaiki.

Roimata Ruhe
Supervisor of Te Ahuahu Playcentre in the 1960s.

Sources

Non-fiction Article
Ruhe outlines the steps taken to see a playcentre established in Te Ahuahu.

Ruru
Tuhoe
Waialata

Rutera
Ngati Whakatere, Ngati Raukawa
Rutera, according to Te Taite, composed this song when she heard that her husband Te Herekau was very ill.

Sources

Tangi

Ruhia Sage
Ruhia Sage lived in Waikato and was Dominion President of the Māori Women's Welfare League in 1965.

Sources
*Te Ao Hou* 50 (Mar 1965): 43.

Non-fiction Article
Sage addresses the high rate of Māori drownings and gives a list of safety precautions to prevent small boats capsizing. She warns of the dangers of swimming in rivers. Noting that half of the Māori drownings of 1964 were of children under the age of ten, Sage underlines the importance of adult supervision, the need to teach children how to swim and for parents to learn rescue breathing.

Kupere Sanders
Non-fiction Article
Kupere Sanders, one of Te Whiu's whangai, reminisces about the life of Te Whiu to John Walsh. She speaks of Te Whiu's arranged marriage, of receiving her moko from the hand of an old chief, of her prowess in bush medicine, her methods of food preservation and her love of smoking and drinking that sometimes drew criticism from church members.

Tame Victor Saunders
Ngai Tahu
C.1890-. Tame Saunders lived most of his life in Pirirua District in Southern Wairarapa. Since returning from World War 1 he has been confined to a wheelchair with a war disability. He is secretary of the Pirirua Māori Committee and also National Party Secretary for the Southern Māori Electorate. He was 75 in 1965.
SOURCES
Te Ao Hou 51 (1965): 38.

Non-fiction Articles

In this account of eel trapping at Okorewa, Saunders describes how to construct and set up the hinaki, eel basket, and the tawiri or net. He tells of the legendary eel migrations to the mouth of the Wairarapa Moana which result in waves of the different species of eel, the hao, the riko, the paranui and the kokopu tuna, coming one after another. Saunders concludes by giving instruction on how to catch eels, and provides a guide to cooking and smoking the eels.

Aware that many younger Māori have no knowledge of the now extinct huia, Saunders describes his sighting of the bird in 1902 when he and two elders from Pirinoa and Palliser Bay, Heta Te Miha and Aporo Hare, went on a huia hunt at Wai-o-rongo-mai Station. Along with a general description of the bird, Saunders also includes a legend of the huia recounted by Heta Te Miha.

A comprehensive description of the titi or muttonbird industry which centres around the islands off the southern coast of Rakiura/Stewart Island. Saunders briefly mentions the Haka-wai legend and then provides a step by step account of how the mutton-birders go about their work of catching, preparing and packing the titi.

Saunders traces the history of Kupe noting that according to oral accounts after Maui-tikitiki-a-Taranga fished up Te Ika-a-Maui the land lay 'dormant for many, many moons' until the arrival of Kupe, his wife Kura-maro-tini and their people from Hawaiki. They sailed on the canoe Mata-hou-rua and made a landfall at Rangi-Whakaoma (Castlepoint), battled with the octopus Muturangi and finally Kupe settled at Matakitaki (Cape Palliser) in the year 952 A.D. In the latter part of this article Saunders gives descriptions of key landmarks named after Kupe.

Saunders retells the love story of Tupurupuru and Konini. The story begins with Tupurupuru waking from a dream in which his father Mananui appeared to him and told him to slay the water taniwha named Ngarara Huarau who raided pas and fishing parties. On one of these raids Konini narrowly escaped the taniwha and Tupurupuru fearing for her life, begins a long search for her. After many days of travelling he eventually finds her and returns her to her family.

Emily Rangitiaria Schuster née Bubb
Te Arawa
1927-97. Emily was born in Auckland and was educated at Whakarewarewa Primary School. In 1950 she married Robert Schuster and they had six children. She was Manager-Women's Crafts Supervisor at the New Zealand Māori Arts and Crafts Institute from 1969-92 and was appointed a Cultural Adviser in 1992. She was a tutor of traditional Māori women's handicraft and was a demonstrator through the Ministry of External Relations and Trade for many overseas exhibitions including the Te Māori Exhibition. She has been chair of Te Roopu Raranga-Whatu National Body from 1983 and was a foundation member of the Women's Health League in 1937. She was secretary-treasurer of the Anglican parish of Te Ngae and member of the Rotorua Arts
Council and Litter Council, member of the Steering Committee of the Rotorua Marriage Guidance. Schuster was a member of the Rotorua District Community Arts Council and a member of the Whakarewarewa Primary School Committee from 1950-74, the Rotorua Intermediate School committee from 1959-71, and the Rotorua High Schools Parent Teachers' Association from 1966-71. She was one the Rotorua High School Board of Governors from 1962-71 and of the YWCA Board from 1965-75. In 1983 she was awarded the QSM and in 1984 was awarded the Newmans Tourism Award. In 1988 she received the Air NZ Award to research Māori weaving held in the UK and the USA museums.

Sources

Non-fiction Articles

Cushla Parekowhai gives an overall summary of the life of Guide Rangi, one of Whakarewarewa's most famous guides and Emily Schuster shares numerous anecdotes of her Aunty Rangi. Emily writes of Rangi’s tapu childhood, of being raised in the bush and learning the traditional food sources of the bush, of attending Hukarere Māori Girls’ College and studying nursing. After the workload of nursing became too heavy, Rangi returned to Rotorua where she began a forty year guiding career for which she was awarded an MBE in 1957. Emily also writes of Rangi's love of gardening, her ability at taniko, her fluency in the Māori language and her conviction of Māori identity being maintained within a Pakeha world.

Arohaana Sciascia
Ngati Raukawa, Hapu - Pareraukawa, Ngati Huia
1930-. Arohaana Sciascia was born in Hokio, Levin and was educated at Otaki Primary School and Horowhenua College. She left school at seventeen and went into retail work until her marriage to Sonny Sciascia. She had five children and assisted in office work in the early years of Sonny's business. Since its inception she has been a member of the Ngatokowaru Branch of the Māori Women’s Welfare League. She was president of the Raukawa District Council for some years and has been on the vestry of Rangiatae Church. She was a netball player for Horowhenua Reps for 10 years and was a New Zealand umpire. In the 1983 she and her husband went into book selling in Levin - a business they still operate. Sciascia and her sisters wrote an unpublished account about their father, Harry Jacob - Hohepa Hakopa, for the Rugby Museum in Palmerston North, and they also wrote a biographical article about their mother, Lucy Jacob, which was published in the Biography of New Zealand Women: Ko kui ma te Kaupapa. Sciascia has also written poetry which remains unpublished. She is a life member of the Māori Women’s Welfare League, a life member of the Horowhenua Netball Umpire Association and the Horowhenua Netball Association. She has received a Merit Service Award for the Horowhenua Netball Association.

Sources
Phone conversation and correspondence with Sciascia, 14 and 20 July 1998.
Non-fiction Article

"Lucy Jacob." Hine Tamatea Morgan, Joanna Hoana Selby, Cynthia Tohe Bell & Arohaana Sciascia. *Biography of New Zealand Women: Ko kui ma te Kaupapa.* Eds. Charlotte MacDonald, Meremere Penfold and Bridget Williams. Wellington: Bridget Williams Books Ltd, 1991. 325-327. A biographical account of Ngati Raukawa kuia Lucy Winiata who saw the building of the first Ngatokowaru wharetupuna at the turn of the century and the rebuilding of the new meeting house some seventy years later. In 1919 she married Harry Jacob and they worked at the Otaki Māori Racing Club. She was a member of the Patriotic Society during World War Two and was a faithful member of the Anglican Church. Her commitment to her Māoritanga was very strong and she was actively involved in the establishment of new branches of the Māori Women's Welfare League in Ngati Raukawa. Her performances of waiata and patere were noteworthy and in 1962 she recorded a patere written by her grandmother.

Piri Ngarangikaunuhia John Sciascia
Ngati Kahungunu, Ngai Tahu
1946-. Piri Ngarangikaunuhia was born at Porangahau and attended Porangahau Primary School and Te Aute College. He studied at Otago University from 1966-72 graduating with a B.Sc in 1968 and B.A in 1971. In 1977 he graduated from Victoria University with B.A. (Hons) and in 1981 was awarded a Dip. Tchg. Sciascia has worked as a lecturer in Māori Studies at Palmerston North College of Education and as a Director of the Māori and South Pacific Arts Council. He was appointed Assistant Director-General at the Department of Conservation in 1989. He writes for young Māori and hopes to follow up *Aue He Atua* with another story on the building of the waka - Tamatea Arikī Nui. He has written numerous waiata-a-ringa, waiata tawhito, waiata koaea and haka for Ngati Kahungunu and Ngai Tahu. He assisted in the production of the *Bateman New Zealand Historical Atlas/Ko Papatuanuku e Takoto Nei.* 1997.

Sources
Correspondence with Sciascia 18 Nov. 1992, and 15 July 1998.

Non-fiction Articles

"Ka pu te ruha, ka hao te rangatahi/As the old net piles upon shore, the new net goes fishing." *Te Māori: Māori Art from New Zealand Collections.* Ed. Sidney Moko Mead. Rev. ed. [Auckland]: Heinemann in association with the American Federation of Arts, c1984. [Second printing 1985] 156-166. Sciascia provides a comprehensive essay on the developments within Māoridom from the late 19th century to the present day. He notes instrumental Māori figures in the philosophical areas, visual and performing arts and in politics, and writes of the challenges facing Māori in this era. He discusses the renaissance of Māoritanga in the arts and the role of Māori artists in contemporary society.


A biography of Ngati Kahungunu leader Henare Te Atua who led the community of Ngati Kere and other hapū at Porangahau after the death of Henare Matua and subsequently took an active leadership role in the political, administrative, and legal affairs of his people.
Māori language material


Māori language text with Nga kupu whakamarama/word list.


Audio Visual presentation text


In this audiovisual presentation text Caleb Matai writes of the collection of some fifty Ngati Kahungunu taonga which were displayed in "Nga Tukemata - nga taonga o Ngati Kahungunu" exhibition held at the Hawkes Bay Art Gallery and Museum in Napier [in 1986-?] and Matai reproduces the text of the history of the Kahungunu which was written by Piri Sciascia for the audiovisual presentation accompanying the exhibition. This audiovisual text gives an introduction to the Ngati Kahungunu people and a study of key areas which gave a unique contribution to Kahungunu art: Tauranga, Wairoa, Heretaunga, and Te Taiwhakarunga.

Interview with Sciascia

_AGMANZ Journal_ 17.3 (Spring 1986): 9-11.

Sciascia discusses with Jan Bieringa the impact of _Te Māori_ in terms of giving new recognition to Māori taonga and he describes the process of finding and getting greenstone to museums housing the exhibition.

Poroporoaki by Sciascia

"He Poroporoaki ki a Hoani Tangiora." _Tu Tangata_ 33 (Dec 86/Jan 87): 41.

A poroporoaki for Hoani Tangiora written in Māori.

Articles and interviews with Piri Sciascia


"Farewells." _Arts Times_ 17 (Summer 1989): 8-9.

This article notes the departure of Sciascia as Director of the Council for Māori and South Pacific Arts to become assistant director general for Māori perspectives and iwi liaison in the Department of Conservation.

Miriama Rithiia Scott

Ngāti Kahungunu, Rangitane

1948-. Miriama Rithiia was born in Rarotonga and was educated at Queen Margaret College. She continued her studies at the University of Auckland/Te Whare Wānanga o Tamaki Makaurau and graduated with a B.A. in Sociology, History and Anthropology in 1979. In 1980 she began a Masters in Sociology. She has worked as an Administrative Assistant for the Ministry of External Relations and Trade and has been Advisory Officer for the Department of Internal Affairs. She was a lecturer at the Manukau Institute of Technology and is currently working full-time at the Centre for Social Work at the Auckland College of Education. She writes non-fiction articles.

Sources

Correspondence with Scott, 9 Feb, 13 and 14 July, 1998.
Non-fiction Articles


In this account of Ngāti Te Whatuēpiti kuia, Pirihira Heketa nēe Renata, various excerpts from John Lee Zimmerman's book Where the People Sing: Green Land of the Māoris are included in which Pirihira recounts her childhood years making taniko, preparing flax for piupiu and the process of receiving her moko. Pirihira was well versed in tikanga Māori and had a deep commitment to pass this on to the younger generations who met together at Ngāti Poneke - a club she helped to establish.


Scott provides an Introduction to the second section of this publication which focuses on issues surrounding Māori and community education.

"So, Whose Logic is it Anyway? The Dilemma of Working as a Person of Iwi Descent in a Tertiary Educational Institution." ibid. 136-145.

Scott looks at issues of identity, cultural safety, and iwi-tauliwi relationships and expectations within the context of tertiary institutions.

Joanna Hoana Selby
Ngāti Raukawa

1920-. Joanna Selby was born in Levin and educated at primary schools in Levin and Otaki and at Palmerston North Technical College. She studied nursing and became a Registered Nurse in Palmerston North in 1942, worked as a maternity nurse in Gisborne in 1943, and as a Plunket Nurse in Dunedin in 1944.

Sources
Correspondence with Selby, 19 July 1998.

Non-fiction Article


A biographical account of Ngāti Raukawa kuia Lucy Winiata who saw the building of the first Ngatokowaru wharetupuna at the turn of the century and the rebuilding of the new meeting house some seventy years later. In 1919 she married Harry Jacob and they worked at the Otaki Māori Racing Club. She was a member of the Patriotic Society during World War Two and was a faithful member of the Anglican Church. Her commitment to her Māoritanga was very strong and she was actively involved in the establishment of new branches of the Māori Women's Welfare League in Ngāti Raukawa. Her performances of waiata and patere were noteworthy and in 1962 she recorded a patere written by her grandmother.

Rachael Ann Selby
Ngāti Raukawa, Ngāti Pareraukawa (hapu)

1949-. Rachael Selby was born in Otaki and educated at Taihape School, Queen Victoria School for Māori Girls, and Mars Area High, Mars, Pennsylvania, USA. Selby attended Palmerston North Teachers' College graduating with a Teachers Training Certificate in 1969 and graduated with a B.A. in 1981, and M. Phil in Social Policy in 1996 from Massey University. She works as a teacher, educator and lecturer in Social Policy and
Social Work at Massey University. She aspires to writing short stories and novels and is currently writing research reports.

**Sources**
Correspondence with Selby 22 Aug, 1997 and 1 Aug. 1998.

**Non-fiction Articles**
Selby writes of the many expressions and benefits of whanau in the Māori community and draws from her own experiences as a mother and marae member.

In this discussion of the conflicting value systems which emerge from the outworkings of the Privacy Act, Selby outlines the differences between the tangata whenua and tauliwi models of whanau and client.

**Reports and Papers**
This report to the Winston Churchill Memorial Trust describes the three month journey by the writers to indigenous communities in North America. It summarises the World Indigenous Peoples Conference: Education held in New Mexico; and describes visits to indigenous education institutions in Canada.

Three Māori women discuss their experiences as researchers working within whanau and hapu and Māori communities. They highlight concerns and challenges for researchers.

**Bibliography**
An annotated bibliography focussing on Māori and the Social Services which is divided into ten sections: Te Tiriti of Waitangi, Tino rangatiratanga, Māori and Bi-culturalism, Māori Development in Aotearoa, Social Policy and History, Working with Tangata Whenua in Aotearoa, Māori and Health, Māori and the Justice System in Aotearoa New Zealand, Leadership in te ao Māori, and Mana Wāhine.

**Thesis**
*A Study of the Factors which contribute to success for Māori women in tertiary education.* Palmerston North: Massey University, 1996.
M. Phil. Thesis.

**Don Charles Selwyn**
Don Selwyn has written poetry under the pen-name Kona Te Auhere. He has a film trust. He co-ordinated the *Nga Puna* series of television drama. 'The four programmes in the Nga Puna series are ITFM (director Ross Jennings, writer Waihori Shortland), Koro's Hat (Don Selwyn, Debbie Reweti), Kahu and Maia (David Blyth, Karen Sidney) and Visititation (Ian Mune, Leibchen Tamahori).'

**Sources**
Non-fiction Articles
A short account of a visit of North American Indians to New Zealand 'to study the Māori in his present day way of life'. Selwyn writes that '[t]heir characteristics were the same as ours; brown, a minority group, emotive, compassionate and with a deep sense to be identified - as an ethnic group.'

In this tribute to Te Wiata, Selwyn recalls his times with Te Wiata during the rehearsals and performances of "Porgy and Bess" which toured Australia and New Zealand with a Māori cast.

Selwyn writes of the Eurocentric nature of much New Zealand drama but notes that Bruce Mason and Mervyn Thompson have included aspects of indigenous New Zealand in their drama and he commends the contribution of Playmarket in publishing the work of Māori playwrights.

Film
"Don't go past with your nose in the air."
Taken from Hone Tuwhare's story.

Television Drama
Nga Puna.
A series of four dramas which were screened on TV One in 1994.

Video
Whakakautor. Produced by Human Rights Tribunal. Directed by Don Selwyn.

Articles about Don Selwyn

Cole Seymour
Cole Seymour has been a member of the Whanake Rangataua - a Māori martial arts group based in Wellington which has provided opportunities for Māori street kids. Seymour was in his teens when he wrote these poems. Apirana Taylor, who collected these poems together, has written: '[g]etting biographical details has proved a hopeless task. Most of these people are fringe people. They never stay in one place for long and I can't track them down.'

Sources

Poems
The poet contemplates the meaning of existence, and concludes that people 'are aliens invading [their] own homes.'

"Groper Face." ibid. 412-413.
The speaker recalls 'the uncool dood' he spied on the beach and called 'Groper Face'.

"A Cry for Help." ibid. 412-413.
The speaker mourns his wasted years and wishes he could relive them again in 'a better life'.

Pita Russell Sharples
Ngai te Kikiri-o-te-Rangi, Ngati Whatuiapiti, Ngati Kahungunu. 1941.- Pita Sharples was educated at Takapau Primary School, Waipukurau District High School and Te Aute College. He continued his studies at Auckland Secondary Teachers' College and Auckland University graduating with a Diploma of Teaching, and a
M.A. (First class Honours) in Anthropology in 1968. He continued with PhD studies while working at Auckland University as a tutor, temporary lecturer and a full-time lecturer in the Anthropology Department. He worked at Lynfield College for two years. In 1972 he began working as an executive officer for the Race Relations Office and in 1980 worked for the Māori Affairs Department for eight years. From that time he has worked as a consultant for government departments, was awarded a visiting fellowship to the Education Department of Auckland University. He has sought to challenge the education and justice systems from a community base. Without making a fuss he has quietly established community court hearings, set up kohanga reo and kura kaupapa Māori (in the process of building a Māori high school). He has also been involved in setting up Hoani Waititi Marae, Auckland’s first multi-tribal, multi-cultural marae - of which he is now director. Sharples’ driving desire is to keep Māori culture alive. As well as leading the spectacular haka in the Commonwealth Games opening, [he] has previously choreographed and performed four Māori welcomes for Royalty. He was awarded the CBE in 1990. He is the author of many papers on the Māori and race relations. He is an Honorary Māori Welfare Officer for Western Auckland, is a member of the Board of Governors of Rutherford Memorial High School. In 1972 he was appointed Executive Officer in the Auckland Race Relations Office.

Sources
Christchurch Star 15 March 1991.11.

Poems
The speaker mourns the loss of his brother Hori to the Black Power gang and finds solace in the space invaders machine which numbs the effects of his depressed home life.

"Haka: te puāwaitanga/Haka: the blossoming." Written in Māori with English translation by Pita Sharples. ibid. 440-444.
A haka asserting the identity and courage of a warrior 'born to fight' and the desire to fight for the 'blossoming' of the Māori people. Margaret Orbell writes that this haka was 'composed for Te Roopu Mautaki and subsequently given to the Ngati Kahungunu people of Hawke's Bay, [and] identifies the challenges which face the young Māori today with the battles of the past. It incites the tāua to warfare: the "enemy" is the task of keeping the Māori language alive.' [Ref: Margaret Orbell. The Penguin Book of New Zealand Verse.]

In this poem a Māori kuia visits a museum in the USA in order to tangi for her ancestral taonga, to bless, and warm them so that they might 'remain in peace.'

"Hine-ahu-one/ Hine-ahu-one." Written in Māori with English translation by Pita Sharples. ibid. 445-446.
The speaker pays tribute to the women leaders of the past and calls upon Hine-ahu-one, 'the origin of the human race...[to] return to correct [her] people' and to 'Arise and uplift [her] daughters.'

The speaker grieves over the devastating impact of the European colonisation of Aotearoa and contends that 'the strangers to this/land... trampled the creativity/ of [his] people' and 'crushed the natural/talents of [his] children.' The speaker calls upon Tawhirimatea, the Māori god of the wind, to send forth Tuparara, Haupauma and Kohengihengi, to blow away the great fog that is 'suppressing the very customs and /language of [the speaker's] ancestors,' so that the 'spiritual force...mana/of ages gone/be restored to our people.'

**Short Story**


This story, written when Sharples was a student at Te Aute College, explores the impact of the urban drift on Māori youth. Mahu Herewini leaves the warmth of her home community and sets off full of ambition to study anthropology at Auckland University. Slowly and insidiously, the pervasive and corrupting affects of city life steer Mahu away from her study plans and ultimately she succumbs to a life of socialising, leaves university and becomes a shop assistant. This story won the 1960 *Te Ao Hou* Literary Competition.

**Non-fiction Articles**


Sharples gives a description of the place of the marae in traditional Māori society and discusses the changes to marae since the Pakeha settlement and Māori migration to the cities. In examining the functions of the marae in contemporary New Zealand society, Sharples contends that marae provide a place where 'Māori customs can be carried out with full dignity and spirituality....[and] a learning institution for things Māori.' Using John Waititi Marae as an example, Sharples notes that marae 'have assumed a major role' in the Māori cultural renaissance and he describes the wide range of activities fostered at John Waititi Marae.


This is the second part of a speech delivered by Sharples to the National Conference on Community Languages and English - for speakers of other languages.


Sharples briefly describes his own education and belief system and then provides a history of Māori education, notes the effects of Pakeha education and shortsighted education policies directed towards the Māori and writes of the development of Kohanga Reo and Kura Kaupapa Māori.

**Television Programme**


**Article about Sharples**


A short article on the appointment of Sharples as Executive Officer in the Auckland Race Relations Office.

Te Ngakauiti Kate Shaw née Carnachan
Rangiwehi section of Te Arawa
1896.- Kate Shaw was born in Rotorua, one of Fox Maule Carnachan and Sarah nee Piercy Carnachan's nine children, and grew up on the banks of the Utuhina river. All nine children were given Māori names but were christened with English names. Shaw was christened at St Faith's Church in Rotorua and named after her great grandmother Te Ngakauiti who lived on Mokoia Island and was taken away to the north after Hongi Hika's raid of 1823 and eventually escaped to Auckland. Shaw was educated at Rotorua Public School and left school at the age of fourteen as there was no secondary college in Rotorua. She began writing in her school days and as a young woman wrote to the New Zealand Herald voicing her opposition to the idea of women wearing corsets. In 1910 she entered an A and P Show writing competition for an original story and for an essay on a set topic and was awarded two second placings. She worked as an office girl in A. G. Cottrell's general store in Rotorua's Fenton Street, and then she married Squire Shaw and moved with Squire's forestry work to Nelson, Palmerston North and Wellington. In the early 1930s she wrote a weekly column for Girl Guides and a column for the Rotorua tramping club in Rotorua's Daily Post. In the 1940s she was a regular contributor to the women's pages of New Zealand Dairy Exporter, and wrote poetry under the pen name 'Counter' and also used the names Kotiro, Aunt Kay, Hinera, and Bobbin. She wrote a series for radio called "Wahine" and "Māori Legends" which was broadcast on the National Programme and also wrote programmes for a local Rotorua radio station on Māori Legends. In Palmerston North she wrote three programmes on Māori lore for 2ZA which were broadcast on December 1951. She writes poems, plays, stories for children, non-fiction articles and wants to compile another Ordinary People. She has two children's stories ready to be published: "The adventures of Itchy and Scratchy." and "The Bike Ride." In August 1992 she received a Rotorua community award for 'outstanding service to the district and its community.' As a keen sportswoman, Shaw has been involved in hockey teams and hockey administration, gymnastics, rowing, tramping, and golf of which she is Patron and Life member of the Rotorua Golf Club and an honorary member of the Rotorua and District Women's Veteran Golf Society. She has been an active member of Girl Guides, was a District Commissioner, and is an honorary member of the Waikariki Province of the Girl Guide Association. She is a member of the New Zealand Women Writers' Society, the Polynesian Society and has been vice president of the Rotorua and District Historical Society. She has written many more articles and stories published in magazines. She published Hongi's Track in her 102nd year. She was awarded the Queen's Service Medal for community service in 1997.

Sources
Interview with Kate Shaw at her home in Rotorua, 30 Aug. 1992.
Correspondence from Shaw 10 Feb. 1998.
Te Ao Hou 26 (1959): 47.

Poems
"Tramping & Camping." New Zealand Dairy Exporter 1940s.
First published work but publication details unknown.
"The Village Postmaster." Counter. New Zealand Dairy Exporter 1 April 1941: 62.
A wartime poem in which the speaker urges others to follow the example of the village postmaster and to 'Write lots of letters to the boys/They'll all be home next year.'
The poet suggests a walk in the hills enjoying the birds and wildflowers as a therapeutic cure for those laden with 'worldly ills'.

The poet writes of an old farm car and its myriad uses on the farm.

"New Friends." Counter. New Zealand Dairy Exporter 17.3 (1 Nov. 1941): 43.
The poet writes of the merits of new friends.

The poet describes the noblest qualities exhibited in the ideal home.

The poet writes of the benefits of army drill.

The poet berates those who are wealthy during wartime who hoard surplus food items and induce rationing while the poor subsist on substitutes.

"We Went Cherry Picking." Counter. New Zealand Dairy Exporter 18.7 (1 March 1943): 47.
An unsuccessful journey to gather cherries in the wild is redeemed by the beauty of the natural elements.

A humorous poem on the qualities in her friends that impress the poet.

"Gracie Visits Our Town." Counter. New Zealand Dairy Exporter 21.2 (1 Oct 1945): 82
A short poem on the widespread adulation bestowed on Gracie [Fields] during her visit to New Zealand.

The speaker plans to emulate her uncle's tree-planting programme which she recalls from her childhood.

"My Pen Picture." Counter. New Zealand Dairy Exporter 1 Aug. 1944. 64.
In this poem submitted in a section entitled "What I think of my husband", the speaker presents a six verse portrayal of her husband and notes the fairies that attended her husband's birth and imbued him with their characteristics.

A portrait of a well-travelled boss with an eye for 'any lady fair'.

A description of three year old John who brings comfort to his family who are grieving their father's death during the war.

The poet humorously assesses which of her wedding presents has proved most useful.

"I'd Like To Meet..." Counter. New Zealand Dairy Exporter 20.10 (1 June 1945): 96.
In this poem, written in response to the Dairy Exporter's essay competition 'The Personality I Would Most Like To Meet', Shaw writes of her desire to meet Winston Churchill and congratulate him for his work in the Second World War.

Shaw pays tribute to her aging Grannie.
Shaw writes this poem in response to the *Dairy Exporter's* essay competition "Our War Memorials: What Shall Be Their Form?". Shaw suggests that war memorials should have beauty, should inspire, have friendship, and be triumphant because that was the nature of those the memorials commemorate.

"Yes - They Do!" Counter. *New Zealand Dairy Exporter* 1 March 1947.
A poem written in response to an essay competition "Do Professional Women Make Good Farmers' Wives?"

Shaw comments on the integration of new settlers into New Zealand.

This poem focuses on the "Qualifications for the Perfect Hostess".

This poem was submitted as part of the November Forum "The Perfect Guest" in which Shaw describes the visit of octogenarian Auntie Flo and the qualities which made her the perfect guest.

**Poetry Collection**

This contains poems written over many years and some appeared in magazines that are now out of circulation.

**Short Story**

Shaw tells the story of a slave woman chased away from the tribe by her husband's two other wives and is forced to give birth and nurture her baby in the wilds of the bush. Shaw writes "[t]he song "O Little Maid" was once sung to me by an Arawa elder. Why did he sing it to me? Perhaps because my great-grandmother was carried away by the Ngapuhi after the raid on Mokolahi in 1823. Perhaps the 'little maid' was her daughter - I have not been able to find out.'

**Children's Stories**

In this story, Matiu, a young boy on holiday, climbs Ngongotaha mountain and finds a talking toheroa shell. The shell tells Matiu about the great Arawa explorer Ihenga who befriended patupaiarehe [faery folk] on the summit of Ngongotaha and in repayment for their protection he seeks out the one thing the patupaiarehe chief desires - sweet toheroa from Whakatane.

In this children's story, Shaw writes of the adventures of Tu Tuatara and his meeting with Timi Tuna and the taniwha.

Another tale of Tu Tuatara and his excursion into the bush where he meets the tui and kiwi and together they give a concert for all the birds in the forest.

The pukeko, duck, bittern, shining cuckoo and robin play a trick on their inquisitive friend Wini Weka only to have it backfire on them when Wini discovers their plan.

**School Journal Stories**

When Tama and Tu discover that Toi has eaten their pet dog Potaka they take revenge by stealing nuts from Toi's nut tree. In their attempted escape on stilts Tu is captured but makes a bid for freedom after outperforming Toi's performers.

A story of two brothers, Tu-te-amoa and Waihuka, and a beautiful woman, Hine-te-kakara, who were the only survivors of a sickness which killed many in the Kawhia area. When Hine-te-kakara chose Waihuka as her husband Tu-te-amoa unsuccessfully devises a plot to kill his brother and to claim Hine-te-kakara as his wife. Shaw states that she was told this story in her childhood and that Waihuka and Hine-te-kakara are the ancestors of many in the Waikato.

**Non-fiction paras (paragraphs) and articles**


Shaw provides one of many responses entered and published in the *Dairy Exporter's* monthly essay competition. Shaw argues against amalgamation of the churches and supports instead the individual expression of many forms of worship.


"We Say 'Hullo' To Men From Britain." Counter. *NZ Dairy Exporter* 1 June, 1945.


Shaw writes of the philosophising of a mountain climber toiling up to the top of Mount Tarawera and reflecting on the old Māori legends concerning the area.


Shaw recounts an example of polygamy in traditional Māori society in response to an article by Marie Alderson entitled "One Man...Several Wives," published in *New Zealand Woman's Weekly* of 2.9.48.


The writer provides various ways of serving corned beef.

"Is Competition The Life of Trade?" Counter. *New Zealand Dairy Exporter* 15.8 (1 Feb 1950): 90

Shaw argues, in this par, that competition is a vital component in trade in the *Dairy Exporter's* 'February Forum'.


Shaw presents a par in the *Dairy Exporter* "March Forum...Loveliest Things I Know" and describes her love of water, nature and to stand on top of a mountain.


Shaw, employing a narrative account, describes a journey through the Desert Road in winter.

"The 'Cuppa' that doesn't cheer everybody..." In 'Readers Declare,' Aunt Kay. *New Zealand Woman's Weekly* 16 Nov 1950.

An impassioned plea for restaurateurs and hotel proprietors to serve coffee alongside the 'eternal cuppa tea'.


A collection of anecdotal accounts of how various women met their husbands.


Shaw reminisces on memories of an invigorating tramp around the shore of Lake Okareka and on to Lake Tarawera, and recalls the beauty of the lakes and bush, and the history of the area.

"Why Not Take A Job?" Bobbin. *New Zealand Woman's Weekly* 7 May 1951.[interloacked no issue on 7 May nor in 3 or 10 May issues]
"The Year We Won The Cup."  *Te Ao Hou* 21 (Dec 1957): 61.
Shaw recounts the triumph of the Rotorua Women's Hockey Team which won the Auckland Provincial Cup in 1925 after two years of unsuccessful attempts.


Shaw contributes to the *Dairy Exporter's* "June Forum" on entertaining, by writing her tips for successful entertaining with games and supper.

Responding to the *Dairy Exporter's* "July Forum" "If I wasn't me...I'd rather be", Shaw states that she would be Danny Kaye because of the joy he brings to 'a sorry world.'

Shaw contributes an essay for the monthly competition on the theme of freedom stating that freedom must be distinguished from licence and that self-discipline and self-control are necessary components with freedom. She stresses the importance of exercising one's right to vote and guarding the freedoms of press, speech and election.

An article submitted for the *Dairy Exporter's* monthly theme "Do we want television in NZ" in which Shaw advocates the introduction of television into New Zealand on the grounds that 'from the point of view of science, education, sports and entertainment, we cannot afford to be without it.' This article was published amongst the 'most interesting reading' submissions.

Shaw disputes comments made by Jan H in a previous edition of *New Zealand Dairy Exporter* concerning what Jan H asserts is Pakeha influence in some aspect of Māori architecture in the track and steps leading up to a cave at Rotorua Powerhouse.

Shaw argues against equal pay for women stating 'Man with guile and cunning hopes to wean woman workers away from the easier jobs into the field of manual labour.' She maintains that the flaws of an egalitarian system are that women would lose interest in marriage and child bearing which would then lead to 'the total extinction of the human race.'


In this oral account Shaw speaks of growing up on the banks of the Utuhina river, and working in the general store in Rotorua's Fenton Street from the age of fourteen. She discusses the importance of sport in her life and her long history of writing and briefly speaks of her Māori identity.

Shaw provides a history of King George V Hospital which was built in 1916 on Pukeroa Hill in Rotorua, and recounts anecdotal accounts of activities associated with the hospital and surrounding area.

"We Played the Game."  Kate Shaw.  *Historical Review: Bay of Plenty Journal of History* 34.2 (Nov 1986): 91-94.
Shaw recounts her early hockey-playing experiences in Rotorua and writes of her team's successful bid to win the Auckland Provincial Cup in 1925.

A detailed account of the sporting activities and personalities of Rotorua from the 1860s to the present, and an account of Shaw's experiences in the local hockey teams.

**Non-fiction Publication**


A sixteen chapter publication which Shaw describes as 'a few jottings of people, places and events from [her] own recollections of a Rotorua that was a small town in 1896, the [she] was born, and still a small town for some time after that.' She adds 'Some of the people I knew well and some only slightly, so I write of them as I knew them and not from a strictly biographical angle.'

**Novel**


In this historical novel Shaw describes the events surrounding Hongi Hika's raid on Mokoa Island from the viewpoint of twelve different characters who are the narrators of different chapters. Alongside tribal legend and history Shaw weaves a story of romance, intertribal relationships, strong female protagonists, and the impact of introduced weapons and values on Maori traditions and warfare.

**Letter to Editor**

*Te Ao Hou* 45 (Dec 1963): 18.

Shaw comments on the story of Ponga and Puhiuia which *Te Ao Hou* reprinted in issues 44 and 45 (1963).

**Publication dates not found**

"A Good Neighbour." Counter. *New Zealand Dairy Exporter* nd.

"Uncle Jim." Counter. *New Zealand Dairy Exporter* nd.


"Dad Came To Stay." Counter. *New Zealand Dairy Exporter* n.d.

"What Irritates Me Most." Bill Counter. *New Zealand Dairy Exporter* n.d.

"Reading I Enjoy." Counter. *New Zealand Dairy Exporter* n.d.


"Gardener's Pride." K. Shaw.

"I Heard A Tui Sing." Kate Shaw.

"Violets On The Garden Wall." Kate Shaw.

"On A Summer's Day." Kate Shaw.

"Recipe For Well Being." Counter. *New Zealand Dairy Exporter* n.d.

"Jonquils, Gold And Creamy Cool." *Mirror.* n.d.

**Articles on Te Ngakauiti Kate Shaw**


**Colleen Margaret Sheffield née Jackson**

Ngati Whatua

1920-1963. She was born in Dr Meinhold's hospital in Helensville, the daughter of Annie née Quinn and Cecil Jackson and was raised on a farm at Rewiti. She was educated at Woodhill Primary School, Helensville Primary School and Helensville District High School. She studied Karitane nursing at a maternity home in Otahuhu, Auckland. She
married Edward D. B. Sheffield who farmed at South Head, Helensville, and they had four children. She wrote non-fiction work and poetry and a number of her articles and poems were published in Te Ao Hou and for the local paper - the Helensville Echo. She wrote an extensive history of the Helensville and Kaipara district which is now in its fourth edition. She was a member on the Rewiti Marae Trust Committee and was a member of the Women’s Division. She died tragically in a bus accident when returning from the Waitangi celebrations in 1963. Through her grandmother she was a descendant of Te Huira-Te Kawai of the Arawa Canoe.

Sources
Phone conversation with Alan Jackson, 30 Aug. 1998.
Te Ao Hou 42 (Mar 1963): 22.

Poems
In this poem a dying man speaks of his 'roving' wairua revisiting places special to his past and the call of his long dead relatives.
"Victory." Te Ao Hou 44 (Sep 1963): 9.
The speaker in this poem contemplates the kind of death she would prefer and asks of her 'Friend and Lord' that in the event of a breakdown in their relationship she not be given a 'slow extinguishing of life' which was traditionally meted out on defeated enemies and slaves, but instead she might receive 'The death given/By chief to chief...A death swift, clean, and due to me by/ right!' The poem takes on a prescient quality because shortly after writing it, Colleen Sheffield was tragically killed in a bus accident. This poem was submitted to Te Ao Hou by Ted Sheffield, Colleen's husband.

Non-fiction Article
A study of the history of a north Auckland beach that was gained by conquest by the Ngati Whataua hapu, Te Taou, in the early 1700s. Sheffield describes the history of the tribes in this area and Te Taou's settlement in the land following the battle at Waionui Lagoon at the end of the 16th century when chieftainess Tou Tara of the Uri o hau was killed. Her people following her took on the name Te Taou after her death by a spear [tao] wound through her breast [u]. Sheffield goes on to discuss the impact of European settlement on the area and how the menace of the moving sand dunes were finally halted through pine plantations.

Non-fiction Publications
A detailed history of Kawau describing the early occupation by Ngattai and Ngatiwai tribes, copper mining from 1840s-60s, purchase of the island by Sir George Grey and subsequent owners.

In this book of twenty chapters, written at the request of the Helensville Borough Council on the occasion of the Helensville Centennial Celebrations in 1963, Sheffield provides a detailed account of the geology, geography and history of the Helensville area from its early tribal history and European settlement up to present day Helensville. The book concludes with a Bibliography, maps of the Helensville District and Borough and an Index.

Article about Sheffield

Reviews
Men Came Voyaging
M.O. [Margaret Orbell] Te Ao Hou 44 (Sep 1963): 55.
Joanne Myra Shelford
Ngati Maru, Ngati Kahu
1958-. Joanne Shelford was born in Rotorua and was educated at Western Heights High School and continued her studies in Karitane Nursing at Mt Albert, Auckland. She married Wayne (Buck) Shelford in 1980 and they have two children. She received a certificate in Kohanga Reo as Kaiawhina in 1985-86 and is currently working on a Bachelor of Māori Studies at Te Ara Poutama at Auckland Institute of Technology. She is interested in writing for Kohanga Reo.
Sources
Phone conversation with Joanne Shelford 24th July 1998.

Non-fiction Chapter
Shelford writes one chapter in Buck Shelford's autobiography in which she describes her life married to Buck and presents a perspective on the rugby world from the position of an All Black's wife.

Maata/Martha Shelford
Waikato
1946-. Martha Shelford was born in Waharoa and was educated at Ngaruawahia School. She left school at thirteen to look after her aunt and after her aunt's death looked after her nephews and nieces. She worked in Auckland for two years and met her husband. When she was twenty-one she returned to Ngaruawahia and in the following years had six children. She moved with her family to Hamilton sixteen years ago and works as a school caretaker. She decided to catch up on her literacy skills and began attending Vena Brooks' adult reading class. Brooks encouraged Shelford to write and in one of her classes Shelford wrote "Scenes of My Childhood".
Sources
Phone interview with Shelford, August 1992.

Autobiographical account
Shelford writes of her childhood years growing up in a family of ten and then at the age of five being raised in the home of her great-aunt. After the death of her great-aunt, Shelford returned briefly to her parents before running away to Auckland where she found work in the fisheries.

Wayne Thomas (Buck) Shelford
1957-. Wayne Shelford was born in Rotorua and educated at Western Heights Primary School, Kaiton Intermediate School and Western Heights High School. After leaving school at the end of 1974 he joined the Navy and trained on HMNZS Tamaki and HMNZS Otago. In 1986 he left the Navy and went to South Africa with the Cavaliers. He has worked with Murray Deaker for the Foundation for Alcohol and Drug Education (FADE), and in 1988 was employed with the Apple and Pear Board. He is currently employed with International Management Group. He played in Services rugby while in the Navy, participated in the two Māori overseas tours in 1982 and 1988. He became an All Black and later was captain of the All Blacks. In the late 1980's he wrote a column in the Sunday News. He has worked as a Phys. Ed instructor.
Sources
Correspondence from Shelford, 7 May 1998.


Autobiography


In this autobiographical account of his rugby career up to 1989, Shelford discusses his childhood and career in the navy from 1975-1985. He then presents separate chapters on Services Rugby, the Māori Rugby overseas tours of 1982 and 1988, Representative Rugby, the Sevens, the Cavaliers, the 1987 World Cup, the Bledisloe Cup in 1989 and commentary on various issues related to rugby. Shelford's wife, Joanne, writes Chapter 12 entitled "E te whanau".

Waihoroi (Wassie) Paraone Shortland

Ngati Hine, Te Aupouri, Nga Puhi
1952-. Paraone Shortland was born in Kawakawa, grew up in Mataiawa and was educated at St. Stephen's School, Bombay. He studied toward a Diploma in Phys.ed at Otago in the early 1970s and completed a Diploma in Social Work from Victoria University in 1978-79. He has worked as a clerk for the Ministry of Agriculture and Fisheries and as a clerk and interpreter for the Māori Land Court. He was a community officer for the Department of Māori Affairs and later became a journalist working in television, radio and print. He worked for Mana Māori Media in Auckland and is currently working freelance as a writer and television producer. He writes non-fiction articles, television scripts, dramas, and waiata, and formerly chaired Te Ha-the Māori Writers Society. In the special edition of New Zealand Geographic 5 Jan-Mar 1990, which was devoted to the world of the Māori, Shortland wrote a number of introductory pieces. He wrote a television drama called ITFM which was screened on TVNZ in 1994 in the Nga Puna Series. He wrote a Maori language short story entitled 'Te Kehua o Kura Hapine' which was a finalist in the Huiia Short Stories 1997 awards and produced and shown as a television debate series called Nga Kaka wahanui in 1996-97. Shortland has worked as an actor in various television programmes and films including The Governor, Homeward Bound (TV series), Rapanui, and Oma Rapeti (He Taonga). He was a Maori consultant and in charge of Maori dialogue in The Piano and has just finished a script for a full length Movie script Crooked Earth. He is presently a commissioner for the Maori Language Commission and is totally committed to the Māori language. He states: 'For me, its payback time to a language which has supported me in everything I have done. There are things I have to do to sustain life - language is my passion.'

Sources
Phone conversation with Shortland in 1997.

Waiata


This waiata, written in Māori and English, when Shortland was a student at St Stephen's School, Bombay, was used to welcome the Hon. Duncan McIntyre, Minister of Māori Affairs when he visited St Stephen's School. The white heron, according to Māori mythology, made one single flight to Tikitiki-o-rangi in the eleventh heaven and the imagery of the white heron is used to welcome special guests.
Non-fiction Articles
'The "kill a white" incident at the University of Auckland Marae.' *Sites: A Journal for Radical Perspectives on Culture* 21 (Spring 1990): 130-133.
Shortland writes a critique of the reportage and publishing by the *Sunday Star* of a story headed "Kill a White" in reference to reported comments made by Hana Jackson and others at a function for new law students at the Auckland University marae, and Shortland outlines the journalistic guidelines which were disregarded in this story.

Shortland writes his understanding of the Treaty of Waitangi and introduces a series of articles published in this issue of *New Zealand Geographic* which present 'a backdrop to a Maori perspective of the treaty.'

"The unseen world." Father Henare Tate. *ibid.* 87-91.
Shortland introduces Tate's article by commenting on the meaning of the hongi - 'a physical expression of our meeting on a spiritual level' and notes that Pakeha and Māori wairua 'do not sit comfortably together'.

In this introduction to Muru's article Shortland writes of the importance of te reo Māori and the need to make sure it endures for future generations.

Shortland notes the dual aspects of mana which depend on how it is treated. He writes 'If mana allows us to walk tall, then it also casts a long shadow - humility.'

In this introduction to Karetu's article Shortland writes of his turangawaewae at Matawai.

A discussion on the relationship between the New Zealand Rugby Union and the Māori All Blacks.

Article about Shortland

Karen Louise Sidney
Rongowhakaata, Te Aitanga-ā-Māhaki Kahungunu, Irish, French, English
1963-. Karen Sidney was born in Christchurch and was educated at Campbells Bay Primary School and Rangitoto College. She has graduated with a B.A. in Māori and Anthropology from Auckland University in 1984. Also in 1984 she attended a course on 'Introduction to Media for Māori Women', through W.E.A. (Workers Educational Association). She then went into freelance film work. She did a short film-making course 'Film Wananga' for young Māori run by Barry Barclay, Cherie O'Shea and Pacific Films at the Taradale Community College, Hawkes Bay in 1985 and was awarded a creative film and video grant, from the QEII Arts Council. After she had finished that the graduates assisted on the filming of *Ngati*. She moved to Wellington in 1986 and did some tukutuku weaving at Ngā Herenga Waka Marae at Victoria and then went to work as a co-ordinator and freelance work in film and video for a Māori Communicators Association called *Te Manu Aute*. In 1987 she went overseas for a couple of years and attended the first world Indigenous Film Festival at Pincher Creek, Alberta, Canada. She returned to Wellington in 1989. In 1989 she set up a current business partnership *Kauru Productions*, with Chris McBride in which her role is design and print production, video/film development and production, publicity, research, video/film distribution and Internet (Web site) design. In 1992 she went to the Mondial Festival in Brussels, Belgium where she co-ordinated *He Taonga I Tawhiti*
school productions and other Māori videos to Brussels. She also attended the Dreamspeakers Festival in Edmonton, Canada in 1992 and 1994 and the Festival of South Pacific Arts, in Rarotonga in 1992 and Samoa in 1996. She continued on with film work in 1992 and attended the Te Reo Māori Summer School at Carrington Polytechnic. This course covered functional language, extension of karakia, whaikorero, waiata, marae complex, Māori values and contemporary Māori issues. In 1993 she attended a Production Management, Te Ara Whakaata, course which gave her full grounding in Production Management for Drama and Documentary. She set up a current business partnership initially, with Gabrielle Huria, now with Chris McBride, Potiki Films Ltd in 1993. Her role in this partnership is video/film/television project development and production, research, video/film distribution. She has been a representative on various committees, Te Manu Aute, the Wellington branch and National Association of Māori Communicators from 1986-87, Te Manu Aute/Te AraWhakaata, the Association of Māori Communicators, Auckland branch from 1990-94, Te AraWhakaata, Te Waka Toi (Māori Arts Council) film and video subcommittee: Te Ara Whakaata, from 1990-94 and Nga Aho Whakaari the Association of Māori film/video/tv workers from 1996-97. She began writing stories, poetry and plays as a child and in the early 1990s she began writing for Ears, she wrote stories for children. Her children's stories won a Te Atairangiakaahu writers award in 1993. In 1994 she attended a Writing in Pictures, N.Z. Writers Guild course and in the same year won the Alanis Ombomsawin award in Canada for Kahu and Maia. This award was sponsored by the National Film Board of Canada for outstanding contribution to the advancement of Aboriginal Filmmaking. - She wrote and directed the preschool children's television programme You and Me. Her film credits include work on The Silent One, Ngati, Mauri, Inaka, Kimi and the Watermelon and Kahu and Maia.

Sources
Correspondence from Karen Sidney, 14 Aug. 1998.


Non Fiction Articles
Issues arising from the media coverage, interior and exterior Nicaragua, during the time of Hurricane Joan, October 1988.

Discussing issues concerning control of media and the first World Aboriginal Motion Picture Festival, Pinchr Creek, Canada 1987. To be published in an anthology of Pacific Women Writers Publication edited by Terasia Teaiwa and Hinano Compton of the University of California, Santa Cruz.

Articles in Canadian based Indigenous magazine on Arts and Media. Articles on Māori Radio and Māori Artists.

"Mana Magazine." South Pacific Festival of the Arts. 1996.
Article on 1996 South Pacific Festival of the Arts, held in Western Samoa.

Publications
Written for use by Lisa Relihan in publicity of her eight minute animated video, of the same name, dealing with race and gender issues.

Poem
A child's perspective of a tokotoko which comes alive when Pāpā-koro uses it on the marae.
Short Story

A story about Hārata's enthusiasm for a new pair of witches britches. This story was broadcast on *Ears*, on National Radio in 1993.

"Kara's Move." *ibid.* 204-207.
A story about Kara's move from Gisborne to Auckland and a description of different incidents in her life in Gisborne.

Drama Script

One-hour drama.

Article about Karen Sidney


Review

A review of the film, by the same name, and other work of Australian Aboriginal filmmaker Tracey Moffat.

Periodicals

This magazine was edited, and collated by Karen for 'Te Ara Whakaata' filmmaking committee on Te Waka Toi.

Film/Video/Television Productions

Karen Sidney was the co-ordinator in this East Coast roadshow.

Karen was Art Department Co-ordinator for this production by designer Maurice Cain of London and Art Director Dan Hennah.

Karen was Art Department Assistant of this production by Director Matt Murphy and Designer Gaylene Preston.

*Ka Mate, Ka Mate*. Pacific Films. 1985.
Karen was Assistant Director for this production directed by Barry Barclay, written by Tama Poata and produced by John O'Shea.

Karen was Director's Assistant in this production directed by Barry Barclay, written by Tama Poata, and produced by John O'Shea.

*Te Herenga nga waka Marae*. Victoria University. 1986.
Karen was Kowhaiwhai/Tukutuku in this production.

Karen was Co-ordinator/Secretary for this production.

Karen was Assistant Editor in this production directed by Barry Barclay and edited by Simon Reece.

Karen was Art Department Co-ordinator and Stand-by for props in this production produced and directed by Merata Mita, designed by Ralph Hotere and directed in arts by Arnold Wilson and Piripi Taratoa.

Karen was co-ordinator for this production.

Karen was Production Manager for this production directed by Joanna Paul and produced by Mike Bird.
Karen was Researcher, Production Assistant for this production directed by
Jeff Bear for the Assembly of First Nations, Ottawa, Canada.

Karen was computer logger for this production.

Karen was involved in Data-Entry/V.D.U.

Karen was Producer/Director of this production of Hurricane Joan which
devastated Nicaragua in October 1988. This film was made for the Nicaragua
Solidarity Campaign, London.

Karen was Producer/Director for this production of a story of the Lionel
Rugama school for war-wounded. This was made for the Nicaragua Solidarity
Campaign, in London.

Karen was Producer/Director for this production of the Trade Union Study
Trip to Nicaragua, which was made for Nicaragua Solidarity Campaign, in
London.

Karen was a cable-puller in this production.

Karen was researcher for this production produced by John Harris and also
researched by Mark Beasley.

Karen was involved in publicity with this production.

Karen was Production Manager and Off-line Editor for this production directed
by Peter Turei and produced for the Historical Places Trust and Te Waka Toi.

Karen was Co-ordinator for the co-ordination of the National Hui for the
Association of Māori Communicators: Film, Video, Radio and Television.

Karen wrote, directed and researched this production with Executive
Producer: Rex Simpson and Producer: Julie Weatherall.

Ears. RNZ. 1992-94.
Karen was a writer for the National Radio children’s programme.

Karen was Editor/Writer for ‘Te Ara Whakaata’ filmmaking committee on Te
Waka Toi.

Karen was Trainee Director and Assistant Editor for this production produced
by Owen Hughes and Shereen Maloney and directed by Peter Evans.

Karen was Director/Writer for this production by producer Shereen Maloney,
as part of the international series, for Ragdoll Productions, in England.

Karen was Producer/Director and Writer for this production for the Auckland
Area Health Board.

Karen was a writer for this production with Executive Producers/Producers:
Don Selwyn, and Ross Jennings and Director: David Blyth.

Karen was Producer/Production Manager and Researcher with
Producer/Researcher, Gabrielle Huria and Consulting Producer, Allison Webber
and Director Haunui Royal for this production.
Karen was Producer/Production Manager and Researcher for this production with Producer, Gabrielle Huria, Consultant Producer, Don Selwyn, Executive Producer, Caterina De Nave and Director Haunui Royal.

Karen was Producer/Director with Producer/Radio Producer, Gabrielle Huria, in recording the ongoing project at Takahanga Marae, Kaikoura, for Te Waka Toi.

Taniwha. Wintermute/Potiki Films. 1996.
Karen was Producer with Australian Producer, Andrew Moffatt and Director Derek Thompson in this production.

Kakahu 1 and 2. ATN. 1996.
Karen was Director and Researcher with Producer Puhi Rangiaho for this production.

Karen was Researcher with Producer John Harris, Directors Brendon Butt and Graham Ralphs for this production.

Karen was Producer and Production Manager with Producer/Director Lisa Reihaana and Writer Hinemoana Baker for MONZ for this production.

Karen was Script Assistant with Producer/Director Paora Maxwell and Writers Wena Tait and Katarina Mataira for this production.

Karen was Researcher with Producers John Harris, Phillipa Mossman and Paul Gittins for this production.

Lana Simmons

Obituary

"Kiritahi." Tu Tangata 34 (Feb/Mar 1987): 27.
Simmons writes of her grief during her father's tangi and her return to her father's marae Kiritahi by the Wanganui River.

Morvin T. Simon

1944-. Morvin Simon was born in Kāiwhaiki, educated at Upokongaro and Hato Paora Māori Boys College, Fielding. He entered the Holy Name College in Christchurch and then pursued further university studies at Victoria and Massey. He has worked for Māori Affairs, Inland Revenue, Social Welfare and Hato Paora Māori Boys College. He is currently Māori and Pacific Island Liaison Tutor at Wanganui Regional Community College.

Sources
Phone interview with Simon August 1992.

Non-fiction Publications

Taku Whare E... he mauri tu/My Home My Heart: the spirit dwells still.
[Wanganui]: Wanganui Regional Community College, [1986]
An anthology of marae in Wanganui and Rangitikei Districts.

Te Kohanga Reo Ahurewa Mana (Feeding of Pride).
A brief history of the 56 Kohanga Reo in the Wanganui/Otai area over the last four years.

Māori Language reader
Sound Recordings


Alva Katherine Simon-Kapa

Kaitahu, Kati Mamoe, Waitaha

1945-. Alva Simon-Kapa was born in Dunedin and was educated at Tomahawk and Mornington Primary Schools and Kaikorai Valley High School. She attended Dunedin College of Education and the University of Otago graduating with a Trained Teachers Certificate, Higher and Advanced Diploma of Teaching. Alva has worked as an Adviser for Māori Teachers in Otago/Southland and Visiting Lecturer at the Southland Campus of Dunedin College of Education Te Kura Akau Taitoka, Invercargill. She has been a member of the Nga Puna Waihangi National Council. Alva writes short stories and non-fiction articles.

Sources
Correspondence with Alva Simon-Kapa, 22 Feb 1993.

Non-fiction Articles


Papers


Miria Simpson

Mataatua, Te Arawa

1922-. Miria Simpson was born in Whakatane and was educated at Te Paroa Native School, Queen Victoria School and Whakatane District High School. She was a teacher at Omarumutu School in Opotiki and Horohoro School in Rotorua. Later she became medical secretary and receptionist at Patea and Hawera Hospitals. From 1957-1970 she was Librarian's secretary at Victoria University of Wellington and from there she went on a working holiday to London. On her return to New Zealand Miria was appointed as a research assistant in the Centre for Māori Studies and Research at Waikato University from 1978-84 and then took up an appointment from 1984-88 as Editor Wahanga Māori on the staff of the Dictionary of New Zealand Biography. In 1990 she was appointed Māori Language Consultant at Alexander Turnbull Library and in 1993 Miria became a member of the Māori Language Commission. In 1995 Miria took up a part-time appointment with the project team for the *Historical Atlas of New Zealand: Ko Papatuanuku e takoto nei*. Miria writes non-fiction work, has edited various publications, and has written a playlet, *Kimihia Mai Taku Mokopuna*, which was performed on television. She has edited *He Waiata Onamata: Songs from the Past* - a series of Motetatea from early tape recordings collected by Brad Haami, Whai Ngata and Henare Te Ua which have been reproduced on compact discs with an accompanying booklet containing the Māori text and English interpretation.

Sources
Non-fiction Articles

Miria Simpson writes about the very successful weaving school held in August 1968 at St Mark's Church School, Wellington with Cath Brown as tutor.

A biographical essay on Te Hura Te Taiwhakaripi and history surrounding Ngati Awa land abuses and confiscations at the hand of the Crown.

An autobiographical article of Miria Simpson's twelve and a half year's working at Victoria University as librarian's secretary and as mentor to numerous Māori students.

Non-fiction Publications

Compiled by Miria Simpson. [Hamilton]: University of Waikato, Centre for Māori Studies and Research, 1984. [Occasional paper no 22 University of Waikato, Centre for Māori Studies and Research]
Miria Simpson writes that this 'is an index of names taken from Obituary Notes published under the headings 'Haere ki o Koutou Tipuna' and 'He Poroporoaki' in the magazines Te Ao Hou, Te Māori, Te Kaea and Tu tangata from 1952 to 1983.'

A record of the signatures on the Treaty of Waitangi which provides clear identification of the 538 signatories.

Edited publications by Miria Simpson

*Mauao: Nga Tuhiwhinga A Te Rangatahi O Tauranga mo nga ahutanga o ta ratou noho i te Maraee o Huria i te whare tipuna i a Tamateapokaiwhenua: A collection of writings by young people of Tauranga expressing their thoughts on a seminar held at Judea Maraee in the ancestral house, Tamateapokaiwhenua.* Selected and edited by Miria Simpson. Hamilton: Rice Printers, 1982.
A collection of poetry, prose and art work by students of Maunganui, Otumoetai and Tauranga Girls' Colleges describing their marae experience with Arnold Wilson's Cross Cultural Community Involvement Programmes.

A collection of selected speeches by Te Arikinui Dame Te Atairangiakaahu.

A collection of oral accounts in Māori and English by 66 founding members of the Māori Women's Welfare League in conversation with Mira Szaszy and accompanied by photographs. Miria Simpson edited the Māori interviews and provides an introduction on her work as the editor, Wāhanga Māori.


Bateman New Zealand Historical Atlas/Ko Papatuanuku e Takoto Nei. Auckland: Batemans, 1997. Miria Simpson was part of the editorial staff which researched and produced this historical atlas of New Zealand.

He Waiaata Onamata: Songs from the Past. Wellington: Hui Publishers, 1998. Miria Simpson edited this series of moteata from early tape recordings which were compiled by Brad Haami, Whai Ngata and Henare Te Ua and were subsequently reproduced on two compact discs with an accompanying booklet containing the Māori text and English interpretation.

Exhibition Booklet/Catalogue

Māori language chapter
"Section Four: He WhakaMāoritanga." Rapuora: Health and Māori Women. Elizabeth Murchie. Wellington: Māori Women's Welfare League Inc, 1984. 95-106. This fourth section of Rapuora: Health and Māori Women, written in te reo Māori contains information drawn from the Rapuora research 'likely to be of special interest to Māori and other readers of the language.'

Māori language article

Playlet
Kimihia Mai Taku Mokopuna.
A playlet which was performed on television in 1987 and is to be published in the Te Ao Marama series.

Reviews

Douglas Pohio Sinclair
Waitaha, Kati Mamoe and Ngai Tahu - Hapu Kati Rakiamoa
1919-1985. Douglas Sinclair was born in Dunedin and attended a number of schools including St Patrick's in Newtown, Wellington, and Rangiora High School. During the Second World War he served overseas with the 28th Māori Battalion and on his return to New Zealand studied medicine at Otago University and graduated MBChB in 1952.
In 1952 he was offered an opportunity to become a member of the Fellowship of the Royal Australasian College of Surgeons but was unable to put together the finances to make this an actuality. In 1970 he gained a Diploma of Obstetrics from Auckland University. Sinclair worked as a General Practitioner in Tolaga Bay and later in Hamilton. He took great pride in his care for his patients and was well-liked by his patients. He moved to Australia where he helped set up Aboriginal Health Clinics and took a keen interest in the health education and land issues of the Aborigines he worked with.

Sinclair was deeply interested in whakapapa, waiata, Māori myths, legends and traditions and te reo Māori. He was also passionate student of Māori medicine, greenstone carving, growing taha for carving, the Treaty of Waitangi, Māori Land Issues, Māori Health, Education and Māori Representation in Parliament. Many of these issues later dominated his thoughts and actions and they led to him being dubbed an activist. He became Chair of Te Matekite, played a major role in the return of the Raglan Golf Course, and challenged Town and Country Planning Acts. He pressed for greater Māori Representation in Parliament, recognition of the Treaty of Waitangi and for Māori to take greater control over their lives. He attended Indigenous Peoples Conferences and presented the Indigenous Peoples Charter which later became the Charter for Whaingaroa. He was involved in politics and Māori health, Treaty of Waitangi issues and in the 1969 elections contested the Raglan seat for the Labour Party and was selected again in 1972.

Sinclair was a founding member of Māori Graduates Association and was president of the Tainui branch of Māori Graduates Association. He was on the Board of Governors of Ngata College and was on the Hawkes Bay Education Board.

Sinclair was a member of various Māori incorporations and was a member of Ngai Tahu Trust Board at various times. He was involved in Ngati Hamutana, was a member of Waikato Credit Union, was a rotarian and member of the Executive of the New Zealand Multiple sclerosis Society. He died in Brisbane on October 29, 1984 and is survived by his wife Manu, four daughters, two sons and nine grandchildren.

Sources
Correspondence and phone conversation with Whaiti Edward, August 1998.


Non-fiction Articles

In this detailed study of Tolaga Bay Sinclair discusses its Māori history and the impact of European settlement on the region. After huge blocks of land were sold to settlers Sinclair writes that Māori had to learn how to acquire capital and how to make their capital work for them. The East Coast Lands and Settlement Company was established to assist the region to obtain sufficient capital to develop the land. Sinclair observes that while Ngata's scheme for developing Māori lands with funding from the Māori Affairs Department was very successful in unlocking large tracts of Māori lands, there was not sufficient land in Tolaga Bay to take advantage of this scheme. Instead the Whangara Incorporations, the East Coast Commission, the Tairawhitia Māori Land Board and Waru Estate trustees effectively developed land in their control.


Sinclair examines the Tolaga Bay Māori population shifts from European settlement to the post Second World War era. In assessing employment prospects in the Tolaga Bay region, Sinclair notes the almost limitless supply of rural work for men and limited employment opportunities for women. He
traces the history of the Tolaga Bay School, and identifies educational needs in the community.


In this article Sinclair assesses the impact of European settlement on the Māori in terms of land loss and argues that there were many cultural losses which accompanied dispossession of tribal land. He examines specifically the impact of the 'enforced sale of the seven million acre West Coast to the Crown' in the 1860s on the pounamu carving traditions. He describes the Māori reverence for pounamu, the tapu laws governing it, the guardians of the pounamu and the varieties of pounamu. He concludes by advocating that 'the time has come to hand back the rights of the greenstone together with the land stolen... [and to] set up a school of Māori carving in jade, [and] recapture the old traditions...'


In this extensive essay on the Māori relationship with the land Sinclair recalls the Māori creation stories and traditional systems of land tenure under the headings: Customary Title or Papa Tipu, Right of Discovery or Whenua Kite Hou, Right of Occupation or Ahi Ka, Right of Conquest or Take Raupatu, Right of Gift or Take Tuku, Right of Deathbed Deposition or Take Ohaki and Law of Compensation for Misbehaviour or Muru. He writes of the process where Māori customary land came under Crown Title from the year 1840 onwards and looks at the system of land tenure which was introduced by the New Zealand Company and Hobson with its shift from humanitarian concern for the welfare of the Māori to 'strictly commercial' concerns. Sinclair discusses the Treaty of Waitangi and assesses the results of the pre-emptive clause of the Treaty and how this monopoly forced Māori land to be sold at depressed prices and resold to the European settlers at vastly inflated prices.


A detailed chronological study of legislation, and actions by the New Zealand Company, governors and land courts to divest Māori of their land from 1840 to 1967. This essay examines the background of land disputes in Wairau, the Hutt Valley, Taranaki and the resulting confiscations. This comprehensive account was written prior to the introduction of the Waitangi Tribunal.

**Interview with Sinclair**


Te Māori editor, G.V. Butterworth, interviews Sinclair, a Labour candidate for Raglan, on his electoral chances in the 1969 General Election, and he also interviews Koro Wetere and William Edwards.

**Moana Sinclair**

Rangitane, Ngati Raukawa, Ngati Toarangatira, Ngai Tahu and Maniapoto

Moana Sinclair has worked as a journalist for Mana News and taught at Te Kura Kaupapa Māori o Maungawhau. In 1991 she completed a law degree and currently works as a solicitor at the Youth Law Project and as editor of the Youth Law Review. Her published work includes contributions to Te Pua: What is Going On with Māori Men? a collection of stories and articles written by Māori women, and to the
International Workers Group for Indigenous Affairs (IWGIA). She wrote "The Five O'clock Tune" as a tribute to her mother Mihikiturangi Durie (Eldest sister of Eddie, Mason and Ra Durie). She writes: 'My mother was brought up by the old kuia Mihikiturangi Matawha from Kakariki. Mum was not educated in the Pakeha way. My mother was incredibly strong, loving and totally honest. The standards she set for us are always hard to achieve.' Sinclair states 'I write because it's a form of healing/therapy, a way of ordering my thoughts, hopes and aspirations on paper.' She is currently working on a Māori language play in Māori.

Sources

Short Story

The narrator tells of her evening routine of preparing the dinner after school and then travelling with her mother to clean offices until ten. Behind this narrative the writer focuses on the struggles of solo parenthood, and issues of underlying racial and professional superiority. A finalist in the Huia Publishers Māori Writers short story competitions of 1995.

Non-fiction Article

Sinclair recounts a situation where she encountered sexist treatment when questioning gender roles in the Māori Department and in other educational groups.

Maera Teauta Sisifa
Ngāti Pikiao
1948-. Maera Sisifa was born in Rotorua and was educated at Whangamarino Māori School and Mangakino High School. In 1966 she went to Wellington on the first Māori Affairs pre-employment course and has remained in Wellington ever since. She has worked in the Post Office, Education Department and now works for the P.P.T.A. She is a member of the Māori Congress.

Sources
Phone conversation with Sisifa, 10 July 1998.

School Journal Story

Sisifa provides a detailed description of her life growing up in a Māori community in the 1950s.

Peter Rangi Skipper
Student at Maraeroa School of Carving in Porirua.

Interview

Apanui and Earle interview Peter Rangi Skipper and Mark Whare Apanui, students at the Maraeroa School of Carving in Porirua, about their introduction into carving, study at Porirua and their future in carving.

Ailsa Lorraine Smith
Taranaki Tūturu (Ngāti Haupoto)
1936-. Ailsa Smith was born in Gisborne and was educated at primary schools in Puha, Te Karaka and Ormond, and at Makarikika on the East Coast. She attended Gisborne High School and continued her studies at the University of Canterbury where she graduated with a B.A. in 1989 and M.A (Hons) in 1992. She is a lecturer at Lincoln University and is currently completing a PhD. She writes miscellaneous non-fiction
papers and publications. Some annotations below have been provided by Ailsa Smith and are in quotations marks.

**Sources**

**Non-fiction Articles**

Drawing from a draft letter written by her great-grandfather Te Kahui Kararehe of Rahotu to the Government of late 19th century concerning the enforcement of a rahui to protect mussels at Papanui, Smith discusses the events in Taranaki since the 1860s which led to Taranaki tribes being labelled 'rebels', land confiscated, intertribal tensions which erupted into disregard for the rahui placed by Te Kahui on immature mussels at Papanui.

A biography of Taranaki prophet Tohu Kakahi who with Te Whiti provided leadership in the pacifist protest at Parihaka against crown land abuses in Taranaki.

The authors discuss the results of research conducted overseas on the relationship between unemployment and health, they note that in New Zealand there is still room for much more research into this area, and they conclude by assessing current employment policy in New Zealand.

Smith discusses three leisure activities of the Māori - swimming, surfing and horseback riding at the time of European contact and she draws from Kai Tahu, Tuhoe, Taranaki Māori and European sources.

The authors discuss the nonviolent methods and philosophical and strategic thinking of Taranaki Maori under the Parihaka leaders Tohu Kakahi and Te Whiti o Rongomai, in resisting land acquisition by the colonial government. Although the techniques they used have been described as "in the style of Gandhi", the latter was only ten years old when they began their campaigns, and did not begin his own until the decade after their death.

Smith writes a biographical account of Taranaki leader Te Kahui Kararehe who was a recorder of meetings at Parihaka in the 1870s, conducted a correspondence with Percy Smith concerning Taranaki tribal matters and served Māori in Taranaki by donating land for a school at Rahotu, to recover land for hapu in his district while an assessor for the Native Land Court and ran hot water spas in Rahotu.

In these notes located in Box 3.3 of Edwin Bernbaum's essay 'The spiritual and cultural significance of mountains', Smith writes of the Māori mythology concerning Mount Taranaki and writes of its history since European colonisation when it was renamed Egmont and made into a National Park. Smith notes that after years of persistence Taranaki Māori eventually had the name Taranaki reinstated and the mountain was briefly returned to the Taranaki Māori before being gifted back to the Crown.

**Non-fiction Notes**


Smith provides a summary of Michael King's talk to the Canterbury Māori Studies Association on March 26, 1987, in which King discusses his introduction into taha Māori and the respective merits and pitfalls of Pakeha researching Māori subjects.

**Manuscript**

"Some whanau relationships within Ngati Haupoto hapu." [manuscript] MB 208c manuscript.

**Non-fiction Publications**


'In this report the authors examine the legislative context of the Resource Management Act and outline the mediation process as an option in addressing environmental conflict and in fostering communication in a cross-cultural context.'


Smith writes that this publication includes some of the writings from a collection of manuscripts written by Smith's great-grandfather Poukohatu Te Kahui Kararehe, and his brother Taurua Pororaiti Minarapa. Smith adds that each of the eleven chapters 'consists of one of more Māori texts and translation, each with [their] own introduction' with notes at the conclusion of each chapter. Smith states that in the writings 'Taurua appears to have concentrated on whaia and imaginative narrative, while Te Kahui recorded more in the way of whakapapa, tribal histories and political comment.'


'In this book the author explores the diversity of traditional Māori names for insects and spiders, and demonstrates their aptness from a visual and auditory point of view.'

**Thesis**

Cameron Smith
Non-fiction Article

Cheryl W. Smith
Ngati Apa, Ngati Kahungunu, Ngati Porou
Non-fiction Article
"Hoihoi Wahine Pakeha." Cheryl W. Smith and N. Mereana Taki. Te Pua 2.1 & 2 (1993): 38-42. The authors discuss the aspects of Pakeha feminism which maintain privilege and power over Māori women, and they examine issues concerning the relationships between Māori men and women and cross-cultural relationships.

Crissie Louise Smith
"I am named after my maternal grandmother Crissie Louise Beattie from Ireland. My ancestry is mostly Scots (Highland) with Irish (nothern) and Māori (East Coast). I came out as a lesbian when I was 16 (in 1981). Writing for me is a very rare event, I wrote this piece early 1991. I'm presently in my first year studying for a diploma in computer graphic design at Whanganui Polytechnic."
Sources
Poetry
A punchy poem highlighting the chasm between the outward political correctness of Gertrude who espouses 'strong political principles...women loving women/Māori Sovereignty bi-culturalism and the working class' in her public life but in her private life is racist, capitalistic and totally unaware of the inner wounds she inflicts on her lover.

George Smith
Non-fiction Article
Graham Hingangaroa Smith
Ngati Apa [Wanganui], Te Aitanga-a-Houiti [Tolaga Bay]
1950-. He was born in Masterton and educated at Wainuioru School and St Stephen's School. He studied at Auckland University where he was President of the Auckland University Maori Club from 1975-76 and graduated with a BA in Social Anthropology and Maori Studies and with an MA in Social Anthropology in 1976. He studied at Auckland Training College for one year graduating with a Diploma of Teaching. He taught at Blockhouse Bay Intermediate and taught for several years at Bailey Rd School as a relieving Deputy Principal. He tutored at Auckland University in Maori Studies and Anthropology while he was a student there. He then lectured at Secondary Teachers College from 1984-87 in Education. In 1988 he was appointed to the Education Department at Auckland University. He and his wife applied jointly and initially they job-shared the position. They have since been appointed to two senior lectureship positions. He is currently completing a PhD. "He has taught in primary and intermediate schools and lectured at secondary teachers' college in Education and Maori Studies. He is currently Senior Lecturer in the Education Department at Auckland University where he job shares with his wife Linda Tuhiwai Smith. They are both engaged in doctoral studies. Graham Smith was one of the founding whanau of the Kura Kaupapa Maori and Waipareira. He was the editor of Nga Kete Wananga: Readers in Maori Education volumes I, II, V, and VI published in 1986 by the Auckland College of Education. He has delivered many papers at conferences in New Zealand and in November 1988 with L. Smith and T. Nepe delivered the Keynote Address "Maori Language Revitalisation Initiatives in New Zealand" to the Aboriginal Languages Conference in Vancouver, Canada. He is currently organising a symposium on Maori education with some 30 Maori educators attending. Smith and his wife Dr Linda Smith established the separate Māori Education Department - Te Aratiaatia at Auckland University. In 1998 he was appointed pro-vice-chancellor (Māori) at Auckland University.

Sources
Interview with Smith in August 1992.

Non-fiction Articles/Papers/Submissions


Taken from a talk given to Auckland Teacher Advisory Services.


A paper presented at Teacher-only Day.


Smith writes a comprehensive critique of the Taha Māori component in the New Zealand education curriculum and contends that Taha Māori is primarily addressed to the needs and interests of the dominant Pakeha society. That
Taha Maori only addresses Maori needs and interests indirectly....[and] That Taha Maori is assisting the acculturation of Maori culture.'


A critique of the Picot Report in which Smith notes the key areas the Picot Taskforce failed to address, such as 'the link between the educational crisis faced by Maori recipients within State Education and inhibitive educational administrative structures', and its failure 'to institute structural reforms to more fairly and urgently respond to the crises faced by Maori within education, particularly issues related to language and cultural aspirations', and the replication in the Report of 'the inhibiting features of past policy initiatives'. Smith lists eleven 'past errors' of former education policy initiatives which the Picot Report emulates, and he observes that the Report 'perpetuates the "status quo" situation; the continued subordination of Maori language and cultural interests to those of dominant Pakeha interest, and the maintenance of existing educational disadvantage suffered by disproportionate numbers of Maori within all levels of education.' He adds that at 'a second level of influence the Report moves beyond mere indifference to Maori language and culture, toward an open attack upon the validity and legitimacy of Maori language.'

Reading Text for Education Courses.

Reading Text for Education Courses.


Sub-committee Report prepared for the Komiti o Nga Kura Kaupapa Maori Ki Tamakimakauau.


Smith examines the role of the state in the education of Maori...


Smith discusses the inequities facing Māori within the New Zealand education system and questions why policy reform has failed Māori. He examines the ideological base that opposes Māori interests and asserts that the means to alter 'reform failure' can be seen in examining the components of Kura Kaupapa Maori schooling.


A Course text for Bachelor of Education course.

"Kaupapa Maori Schooling." ibid. 112-141.

A Course text for Bachelor of Education course.


Smith writes in his Abstract that '[[this monograph argues that there is very little contained within recent policy reforms which will significantly alter the educational experiences of Maori pupils. In light of the 'poor achievement levels' of Maori children Smith assesses the success of intervention methods propounded by Te Kohanga Reo and Kura Kaupapa Maori and their possible application in influencing policy development in other schools. This paper was the keynote address at the Post Primary Teachers Association Curriculum Conference in Christchurch in May 1991. This is a slightly expanded version of Smith's monograph Tomorrow's Schools and the Development of Maori Education presented at the Second Educational Policy Conference hosted by the New Zealand Council for Educational Research in Wellington in August, 1990.}}


"Te Kupu whakamutungu." ibid. 126-128.

Non-fiction Publications/Reports/Submissions/Monographs


Te Kohanga Reo: Implications for Primary Schools. Auckland: Bailey Road School publication, August, 1983.

A paper presented to Auckland Primary Principals - Monograph.


The first volume in a series of readers reflecting Maori opinions in regard to TAHA MAORI Ideology and Philosophy...'. This publication contains seven papers by Ranginui Walker, Linda Tuhiwai Smith, Wally Penietto, Graham Smith and Lorraine Tarrant, and Graham Smith writes in his Introduction that the papers 'are not intended to be a practical guide to TAHA MAORI implementation, rather they are more concerned with discussing the ideological and philosophical bases of TAHA MAORI; all educators will have had to consider carefully many of the issues raised by these papers before any meaningful beginning can be made in the implementation of TAHA MAORI into schools.'


A second reader in the Kete Waananga series containing thirteen papers by various authors on the theme of Akonga Maori: Maori learning and teaching. Smith writes in his Introduction that the papers should 'stimulate serious consideration of present teaching and learning methodologies used in New Zealand schooling, not only in respect of benefitting Maori pupils but also in regard to all New Zealand pupils as we move toward evolving our own unique New Zealand methodologies in Education.'


Smith writes that this monograph argues that Maori have been excluded from meaningful educational policy development and reform and that this exclusion has had a disastrous impact on Maori children and their schooling outcomes. This exclusion while it is most overt at a cultural level in terms of the loss of Maori language, knowledge and culture, but it also has a more fundamental effect. This deeper meaning relates to the continued socio-economic marginalisation of Maori people in wider society. In this sense this paper attempts to bring both the cultural and the structural influences together in an attempt to form a coherent explanation. The author argues that cultural oppression is inextricably linked with the economic exploitation of Maori people and that education and schooling contribute to and sustain these. Any solution or intervention for Maori in schooling must address both of these problem areas.' This is based on Smith's paper presented at the Policy For Our Times Conference held at Massey University in July 1991.


Smith writes that '[t]his monograph argues that educational reforms initiated by Maori people themselves will have a greater and more positive impact on Maori education and schooling crisis than the Tomorrow's Schools reforms.... This paper seeks to discover what the key intervention elements contained in these Maori schooling initiatives are and how might they be used to transform the experiences of Maori pupils in state schooling generally.' This paper was presented at the Second Educational Policy Conference convened by the New Zealand Council for Educational Research in Wellington in August 1990.


In their Abstract the authors state "Te Kohanga Reo is an indigenous educational intervention aiming to recover Maori language usage; a need anticipated in early research by Clay (1966). This paper argues that understanding the effectiveness of Te Kohanga Reo for language development and for classroom discourse requires two things. Firstly, a theoretical framework which enables language acquisition to be seen as culturally contextualised and secondly research strategies that enable cultural contexts to be understood. A study of language use in Te Kohanga Reo provides evidence for how language use and processes of acquisition express and construct cultural meanings.' The authors provide a background to Te Kohanga Reo and Clay's study of Maori children's comprehension of Maori in contrast to Samoan children. They outline the methodology of their study in an urban marae based Te Kohanga Reo and record their observations, results and discussion.

Reform and Maori educational crisis: a grand illusion. Graham Hingangaroa Smith. [Auckland]: Research Unit for Maori Education, University of Auckland, [1991]. Monograph (University of Auckland Research Unit for Maori Education); no. 3.

The Maori boarding schools: a study of the barriers and constraints to academic achievement and re-positioning the schools for academic success: a report. For the Ministry of Education by Graham Hingangaroa Smith. [Auckland]: Research Unit for Maori Education, [1996]


PhD Thesis
"The Transforming Potential of Kaupapa Maori." Education Department, Auckland University.

Articles about Smith
"Fellow finds field of vision."


Bibliographic References

Linda Tuhiiwai Te Rina Smith née Mead
Ngāti Awa, Ngāti Porou
1950-. She was born in Whakatāne and was educated at primary schools in Minginui, Waimarama, Whakawhitira and Whatawhata. She attended Waikato Diocesan and Auckland Girls Grammar as well as spending time in an American high school. From 1974-75 she trained at Auckland Primary Teachers College and from 1976-84 she taught in three multicultural intermediate schools: Arahanga in South Auckland, Kowhai in Central Auckland and Avondale in West Auckland. She is a trained counsellor and from 1984-85 she held the position of Guidance Counsellor at Auckland Girls' Grammar School. She completed further study at Auckland University graduating with Dip Tchg(1977), BA (1975) and MA (First Class Hons)(1987). She was awarded the Senior prize in Education in 1985. In 1986 she was appointed Research Co-ordinator funded by Medical Research Council of New Zealand on Asthma management project team. In 1987 she was a Half-time Senior Lecturer in the Education Department at Auckland University and in 1989 this was converted into a Full-time position. She was awarded a Churchill Fellowship in 1991. She has been employed in a consultancy in the area of education for Te Punu Kokiri in Wellington. She writes non-fiction articles and short stories. Her PhD thesis is on the development of literacy in Maori language. She was Editor of Te Pua (Journal of Maori Women's Writing at Auckland University in 1991.

Sources
Form and CV to BVU 5 May 1993.

Non-fiction Articles

"Seeing through the Magic: Maori strategies of resistance." Delta 37 [Palmerston North]: Education Department, Massey University, 1986. 3-8.

Smith notes the powerful role of schools in defining and controlling Maori identity.


"Editor’s Notes." Te Pua 1.1 (Sep 1992): v-vi. Smith writes about the formation of Puawaitanga and its goal of encouraging Maori women’s writing. The theme of the first edition of Te Pua, she states, centres on identity issues for Maori women.


In this paper, Smith examines the impact of the Pakeha educationalists on Māori youth over the last 150 years, and notes how successive layers of Māori belief-systems, practices and language were systematically stripped by the New Zealand education system until finally within the last twenty years there has been a concerted vision within the Māori world to step in and reassert the traditional Māori teaching methods. Smith looks at Te Kehanga Reo, Te Aūarangi, work schemes, tribal waanga, Kura kaupapa Māori and the role of Māori women in asserting the importance of linking the education of Māori children with the home and school, and validating māotauranga Māori.


Keynote Address at the New Zealand Psychological Conference held at Auckland University.


Smith asserts that Maori women are part of a group constructed as ‘Other’ by Pakeha patriarchies and feminisms and she writes of the desire of Maori women to assume control over the interpretation of [their] struggles and to
begin to theorise [their] experiences in ways which make sense for [them].

Smith presents four discourses on mana wāhine: the whanau discourse, the spiritual discourse, the state discourse, and the indigenous women's discourse. She concludes by considering the relationship between Maori women and Pakeha women's projects, and the different experiences of Maori men and women in the era of colonisation.

'Some Notes on "Being Constructed": The view from my grandmother's verandah.'

*Te Pua.* 1.1 (Sep 1992): 59-64.

Smith examines the processes which construct the image of Maori women and focuses on the significant childhood experiences that impacted on her own identity as a Maori woman including the role of her grandmother and her grandmother's Anglican faith. She writes eleven pointers which prescribed the scope of 'a good Maori girl or woman or mother' and discusses her iwi affiliations.


In their Abstract the authors state "Te Kohanga Reo is an indigenous educational intervention aiming to recover Maori language usage; a need anticipated in early research by Clay (1968). This paper argues that understanding the effectiveness of Te Kohanga Reo for language development and for classroom discourse requires two things. Firstly, a theoretical framework which enables language acquisition to be seen as culturally contextualised and secondly research strategies that enable cultural contexts to be understood. A study of language use in Te Kohanga Reo provides evidence for how language use and processes of acquisition express and construct cultural meanings." The authors provide a background to Te Kohanga Reo and Clay's study of Maori children's comprehension of Maori in contrast to Samoan children. They outline the methodology of their study in an urban marae based Te Kohanga Reo and record their observations, results and discussion.


Smith writes a history of Nga Tamatoa and outlines its protest activity directed at Treaty grievances, its promotion of Maori language, and the leadership role of its women.


Smith comments on how Maori were positioned and represented in the Women's Suffrage Year and in the Year of the Family, and discusses the impact of negative stereotyping on the Maori.


In this paper Smith states: "[t]his paper uses the metaphor of a journey...to discuss the development of my current research, to signpost the sets of ideas that I have explored, to define my areas of interest and shifts of direction, and to identify some of the complexities that excite, frustrate, and engage me." Smith describes her journey examining cultural literacies and their limitations, assessing the effects of academic education on Maori students and
the gap between Kura Kaupapa Maori and cultural discourses. She discusses
the problem of representation of Maori, the positioning of Maori in the
education system through pedagogy, school curriculum and the relationship
between language and representation.

Non-fiction Publications
Some implications for research within Kura Kaupapa Maori classrooms. Linda
Myths and Realities: Schooling in New Zealand. A. Jones, G. McCulloch, J.
Working with Maori=Te mahi tahi ki te Maori: a beginner's guide for employers.
Linda Tukiwai Smith, Graham Hingangaora Smith, Trudie McNaughton.
Auckland: Equal Opportunities Trust, [1999]

Short Stories
Linda Tukiwai Te Rina Smith. Te Ao Mārama: Contemporary Māori
Writing. Volume 5: Te Torino: The Spiral. Selected and edited by Witi
Ihiamaera. Contributing editors: Haare Williams, Irihapeti Ramsden and
Frank Stewart. Feature Editors Reina Whaitiri and Robert Sullivan.
Amidst a detailed portrayal of Baby Lu, Lynch pin of her local marae, and
marshalls of the marae proceedings, another drama unfolds as a local woman
brings a stranger back to the marae for a tangi and his own whanau forcefully
claim him back. Smith writes that this story was "first performed at the
Maori Women Writers Festival held at Te Taumata Art Gallery, September
1993. Since then it has been elaborated somewhat and given an ending. It is
the beginning of what I hope will be a mystery thriller.'

"Hinepūkohurangi." Te Ao Mārama: Contemporary Māori Writing. Volume 5: Te
Torino: The Spiral. Selected and edited by Witi Ihimaera. Contributing
editors: Haare Williams, Irihapeti Ramsden and D. S. Long. Auckland:
A poignant tale of the grim life of a Māori woman drawn to the city by
government promises of work opportunities and years later disengaging from a
violent marriage and returning from Australia to her home village where her
story can finally be told.

Reports
Tomorrow's Schools Working Party on Curriculum. (Co-author), Ministry of
Mana Wahine Mana Maori: A case study. L. T. Smith. Ministry of Education,
1990.
Report for the Ministry of Women's Affairs on the Benefits to Girls and Women
in Te Kohanga Reo and Kura Kaupapa Maori.

Conference Papers
"Maori Strategies of Resistance." New Zealand Association for Research in
"Cultural Factors in Asthma Education." International Symposium on Asthma
Education. Department of Respiratory Medicine, Green Lane Hospital,
"Strategies for Sensitive Social Science Research." New Zealand Sociological
"Some Implications for Research Within Maori Education." L. T. Smith, S.


**Bibliographic References**


**Mereana Smith**

**Non-fiction Article**


**Mike Smith**

He comes from Whangarei and is a member of Kia Whakataara - a coalition of Māori organisations which was established in 1988 with the purpose of examining the government's agenda for 1990.

**Sources**


**Non-fiction Article**


Smith describes the work of Kia Whakataara - a Māori organisation formed to 'coordinate 1990 protest activity, to organise alternative 1990 events and to highlight and celebrate the survival of the Maori people over the last 150 years.' Smith writes of his opposition to the government's privatisation of national assets, and its steps towards corporatisation and devolution. He discusses Maori fishing rights, Pakeha backlash and deteriorating race relations.

**Miriam Smith**

Ngāti Hau, Ngā Puhi
1926-1987. She was born at Whakapara in the Bay of Islands and raised and educated at Otane, Hawkes Bay. She trained as a dental nurse in Wellington and worked as a dental nurse for many years. She had five children and became very involved in playcentres as a preschool adviser. She was a supervisor and director of training in
the Bay of Plenty area and later worked as area officer for the Wellington Play Centre Association and had oversight for six centres between Otaki and Paremoremo. Rosanne Robertson, who interviewed Smith writes that Smith was a strong advocate of 'the importance of fostering the Maori language at play centre and the involvement of both Maori and pakeha children in Maori arts such as weaving.' She came into writing later in life and loved writing children's stories. Her daughter Briar Smith states that she was always writing and wrote a lot of poetry and personal writings. 'Miriam has long wanted to write a book about Maori values, including the importance of the relationship between the very young and the very old, and about Maori perceptions of life and time through nature.' Smith states: "My books are children's picture books, yet I hope that all who read them will each take something from them. They reflect the Maori values of caring for each other and for the land. They tell of relationships between the young and the very old and how we are all of the earth and the past, the present and the future."

Sources
Interview with Briar Smith August 1992.

Children's Books
A story of Kimi who lives with her grandmother and Uncle Tau. When Uncle Tau leaves home to work in the city he gives Kimi a watermelon plant to look after. After watering the plant carefully each day she then has to wait for the long ripening process and the return of Uncle Tau. In the notes accompanying this book it states that Smith wrote *Kimi and the Watermelon* 'because she was once seven years old, with a much loved grandmother, a favourite uncle, and a watermelon; she has grandchildren who live, like Kimi, in little houses in the country.'

Māori translation of Smith's *Kimi and the Watermelon*.

When Roimata goes to live with her grandmother after her grandfather dies she learns the story of the old tawa tree.

Māori translation of Smith's *Roimata and The Forest of Tane*. Smith has published four versions of this book: English Limp Cover, Maori Limp Cover, English Hard Cover, and Maori Hard Cover.

A story of a little girl and her cat called Moon who move to many different homes together.

Māori translation of Smith's *Annie & Moon*. 
Smith writes of the friendship of Rehutai with a little taniwha called Tangitangi
who cried during great storms and was confined to the small rock pools by his
parents until he grew big enough to swim in the sea. Part of Nga Tamiki Iti o
Aotearoa series.

Ko Rehutai raua ko Tangitangi. He mea korero na Miriam Smith ko te
Whakamaori na Api Mahuika ko nga whakaahua na Penny Newman.
Whanganui-a-Tara: Te Ropu Mahipukapukakura, Te Tari Matauranga,
Māori language translation by Api Mahuika of Smith's Rehutai and Tangitangi.

School Journal

The story of Apakura throwing her premature baby Whakatau into the sea
wrapped in her maro. Rongotakawhiu, a sea god, rescued the baby and chanted
special karakia over it, enabling it to live and eventually be returned to its
mother.

Te Taitama. He mea kōrero anō nā Miriam Smith ko te whakamāori nā Api
Mahuika ko ngā whakaahua nā Clare Bowes. Whanganui-a-Tara: Te Ropu
Māori translation by Api Mahuika of Smith's story The Boy from the Sea.

Smith writes of the friendship of Rehutai with the little taniwha Tangitangi who
cried during great storms and was confined to the small rock pools by his
parents until he grew big enough to swim with his mother and father in the sea.

Ko Rehutai rāua ko Tangitangi. He mea kōrero nā Miriam Smith ko te
Whakamāori nā Api Mahuika ko ngā whakaahua nā Penny Newman.
Whanganui-a-Tara: Te Ropu Mahipukapukakura, Te Tari Matauranga,
Māori language translation by Api Mahuika of Smith's Rehutai and Tangitangi.

Poetry

"Morepork Calls." Wahine Kaitahi: Women Writers of Aotearoa. Wellington:
Volume 1: Te Whakahutanga o Te Ao: Reflections of Reality. Selected and
edited by Witi Ihimaera. Contributing editors: Haare Williams, Iríhapeti
A short poem evoking the passing of time and the oneness with the ancestors.

Articles about Smith

Brockett, Joan. "Writers' Corner: Miriam Smith." Reading Forum NZ 2

Robertson, Rosanne. "Play centres "ideal" for pre-school children." Te Maori
5.6 (Nov. 1973): 35.

Reviews

Ko Roimata Me Te Wao nui a Tane


Bibliographic References

Erai, Michelle, Everdina Fuli, Kathie Irwin and Lenaire Wilcox. Maori Women:
An Annotated Bibliography. [Wellington]: Michelle Erai, Everdina Fuli,

Spiers, Barbara, Tom Fitzgibbon. Tea-tree and Iron Sands. [Auckland]:
Auckland College of Eucation, c1989.
Tere Smith

Non-fiction Article

"To Be A Teacher." Te Ao Hou 60 (Sep - Nov 1967): 52-54.
Smith describes his time at Teachers' Training College from the perspective of a Māori student and notes that only Wellington and Auckland Teachers' Colleges provide courses in Māori or Polynesian Studies.

Te Whakaotinga Ronald Smith (Te Mete)

Ngati Raukawa, Ngati Apa
1933-. He was born in Ratana and educated at Wanganui Technical College. Smith trained in the air force in the Maritime Squadron based at Hobsonville in the 1950s. He has worked as a printer, film producer, restaurateur, and musician. He is managing director of Puff 'n' Billy Quality Foods Limited in Matamata and is chair of Te Omeka Marae Trust. In conjunction with Geoff Murphy and Merata Mita, Smith was an executive producer for the film 'Mauri' directed by Mita called. He is president of a Ratana National Charitable Trust and a former dominion secretary of the Ratana Youth Organisation. He was awarded the MBE in 1987. He was a Social Credit candidate for Eastern Maori in 1963. He is a Church Apostle of the Ratana church. He has just recently resigned for being the chair of the Ratana Church Executive Council which is the advisory council of the President of the Ratana Church. He has been musical director for Howard Morrison in Australia and Hawaii. He was a professional jazz musician - and performed in his own clubs in Auckland, Wellington and Christchurch in the 1960s. He wrote a musical called after Buck's 'Viking of the Sunrise' which is performed at Te Omeka Marae, and songs.

Sources
Phone conversation with Smith, 29 July 1998.

Smith wrote this publication on the occasion of the 50th anniversary of the Te Omeka marae which was opened by T.W. Ratana in 1937. Smith discusses the rationale behind creating the marae which represented 'a location of the church inside Waikato and became a liaison between the Ratana and Kingitanga'. It also provided Ratana adherents in the Northern region opportunities for church services, visitation and pilgrimage. Smith provides a history of the Ratana Church noting its origins in November 1918.

Walter Smith

Ngati Kahungunu
1883-1960. He was born in Nuhaka on the East Coast and left New Zealand in 1893 with his grandparents, Hirini Whanga and Mere, and grew up in Idaho, USA. He was educated in Idaho and later at Brigham Young University in Utah. He became an accomplished musician and eventually returned to New Zealand in 1913 where he taught music at the Maori Agricultural College in Hastings and later taught privately in Auckland. He became a recognised composer. "He was a naturally gifted musician and over the last 40 years had passed on his talents to many Maori and European students...In his youth, Mr Smith toured overseas with Maori concert parties and it was in California that he met his wife, who survives him."

Sources
Songs
"Beneath the Maori Moon," This was later sung and recorded by George Nepia.
"Kia Ngawari." (Be Humble) was recorded by The Nuhaka Maori Choir.
"Dear Old Maoriland."
"Land of the South Sea Isles."
"Beneath the Maori Moon."
"My Beautiful Isle of the Sea."
"Let there be Light."

Article about Smith

Obituary

**Patrick Smyth**

Ngapahi? 1893-1954/5  He was born in Pungare, Kerikeri, the son of a chieftainess from Waihou, Hokiang, and an Irishman fighting in the Land Wars. He attended St Stephen's School at the age of sixteen and was a prefect and head boy. After leaving school he taught at Newmarket School and was invited to teach at St Stephen's. He worked as a junior assistant and senior assistant, and studied at university part-time graduating with a B.A. in 1930 at the age of thirty-seven. During the Second World War he was a captain in the Command A Ngapahi Company of the 2nd Māori Battalion stationed at Ohaeawai. He returned to St Stephen's in 1946 and was appointed acting headmaster and in 1947 became headmaster. He lectured in Māori Education at Auckland Teachers' Training College. He was secretary of the Akaroa Māori Association for many years. In 1955 he took an early retirement from St Stephen's due to ill health and died four months later after a forty-four year association with the school.

Sources

**Maori Language Study**


Smyth writes in his Preface that this publication is "the result of many years' study and twenty years' teaching practice." He adds "[It is an honest endeavour to place in the hands of the beginner a course which is easily followed and mastered. The phraseology is that of the teacher to the student." The book is divided into chapter headings dealing with pronunciation, and the use of the following parts of speech: noun, adjective, pronoun, verb, preposition and adverb.


This small booklet is divided into two sections dealing with Māori pronunciation and the evolution of written Māori. Smyth maintains that the 'incorrect pronunciation of Maori place names will inevitably cause the extinction of the Maori language.' He adds that 'The Maori, particularly, will be very grateful to the educationists, who are endeavouring to save the Maori language by insisting on correct pronunciation; and the Maori will always beseech the Europeans to save the Maori language from extinction. One very patent way to help to save the language is to learn how to pronounce it correctly.' In the first section Smyth discusses the Maori alphabet, the long and short vowel sounds and consonants, and where to place stress on Maori words. In the second section Smyth traces the history of the Maori language by noting early
19th Century references to the language by Dr John Savage, John Liddiard Nicholas, Rev William Yate, J. M Moore and others, and describes the missionary history of transliterating the Maori language and translating Biblical texts and tracts into Maori and compiling Maori grammars.

Articles about Smyth

Obituary

Hārata Ria Te Uira Solomon née Parata
Ngāti Toarangatira, Ngāti Raukawa and Te Atiawa
1925-. She was born in Otaki, the grand-daughter of Wiremu Te Kākākura Parata, and daughter of Nātanahira Te Umutapu W’ Parata and Ōriwa Tuni Horomona. She was raised at Whakarongotai, the family marae in Waikanae and educated at the Waikanae primary school and Hukarere College. She attended Wellington Teachers Training College and taught at the former Porirua School, Ngāti Toa School, Porirua East School and others resigning from teaching in 1959. During the Second World War she was part of a patriotic fundraising presentation called "Trooping of the Colours". She married Matuaui Solomon in 1947. She is a tutor in Maoritanga and a member of the Maori Writers and Artists Association. She is a J.P. and in 1990 was awarded the CEO for services to the Maori Community. She has been a trustee of the International Festival of the Arts in Wellington. She has travelled overseas a number of times, attending the opening of the Polynesian Cultural Centre in Hawaii in 1963[?]. She states: "I do a little painting and a bit of writing just for my own enjoyment. I've had some things published at our local polytech down here, also some journalism mainly in the local newspaper." She was recorded on the Radio New Zealand children’s holiday programme, ‘Hotchy Potch’, which won an award the 1983 Ohio State Awards for radio and television programmes in the United States. This programme, produced by Piripi Walker and Lyn Chambers, involved Solomon and other Takapuahia Marae kaumatua talking with the children of the marae in a magazine-type programme.

Sources

Autobiographical Accounts

In this autobiographical account Solomon tells of her childhood raised by her grandmother, Ria Wineera, discusses her experiences through the war years, and discusses her family, teaching and Maori identity


Solomon describes her childhood growing up in the household of her grandmother, Ria Te Uira Wineera, speaks of her teaching career, extensive overseas travel and her work in the Māori Women's Welfare League. This interview was conducted at Takapuahia on 16 November, 1991.
Non-fiction Articles

A report of the 29th Maori Women's Welfare League annual conference which was held at Wairaka Marae, eastern Bay of Plenty, in May 1981, and hosted by Mataatua, Ngati Awa and Tuhoe. Solomon includes extracts from Dennis Hansen's conference address on penal reform, and MWWL National President, Violet Pou's annual report.

In this tribute to Maraea May-Anne Te Kawa (1899-1983), Solomon writes a detailed biography of Te Kawa and describes her as 'a woman of spirituality, tremendous energy and great humanity.'

Article about Solomon

A description of the very active life and work of Harata Solomon which exemplifies her indefatigable commitment to her marae in Porirua, and her love of the Maori culture and people

Meri Solomon

Interview

Solomon writes of issues raised at Te Hui Kaitito, the first national Maori music hui which was held at Hoani Waititi Marae in Auckland in March 1984.
Solomon interviews Ngii Pewhairangi and Mereana Pitman on their song writing and their vision for future Maori song writing.

Maurice Peter Keith Sorrenson

Ngati Pukenga
1932-. He was born at Upper Papamoa and educated at Kaiate Falls Primary School and Tauranga District High School/Tauranga College from 1944-48. From 1949-54 he attended the University of Auckland graduating with a B.A in History in 1951 and M.A (1st class hons) in 1954. He studied at Oxford University from 1959-62 and graduated with D.Phil. From 1955-58 he was a Research Assistant and then Junior Lecturer in Auckland University's History Department. From 1963-64 he was Research Fellow at the East African Institute of Social Research at Makerere University, in Kampala, Uganda, and in 1964 returned to New Zealand and was subsequently appointed Lecturer, Senior Lecturer, Associate Professor and Professor in the History Department at the University of Auckland. From 1974-76, 1979-81, 1985-7 he was head of the History Department and in 1996 resigned as Professor of History and was made an Emeritus Professor. From 1971-73 he was President of CARE (Citizens Association for Racial Equality) and from 1973-84 was a member of the New Zealand Historic Places Trust Council. Since 1986 he has been a member of the Waitangi Tribunal and from 1986-93 was a member of the New Zealand Geographic Board. He is a historian who specialises in British Imperial and Commonwealth History, Africa History and New Zealand history with special reference to Maori-Pakeha relations. He writes non-fiction publications and papers, book reviews, encyclopaedia entries, newspaper articles, radio scripts and TV commentaries. He has contributed to six Waitangi Tribunal Reports, was associate editor of the New Zealand Journal of History from 1967-87, and was co-editor from 1987-1995. He was the subject of a festchrift in Koha: Essays in Honour of M.P.K Sorrenson. New Zealand Journal of History (April 1997) which concludes with a bibliography of his writing. Descriptive annotations for this entry are largely provided by Sorrenson in quotation.
Sources
Correspondence and phone conversation with Sorrenson, 29 May 1993 and 13 Aug. 1998.

Non-fiction Publications


'A school certificate text book with an emphasis on Māori-European relations since 1870 which was published as part of Heinemann's New Zealand History Topic Books and edited by R. C. J. Stone.


Sorrenson, as part of a research project on land reform in Kenya, wrote this 'historical survey of the land reform carried out during the Mau Mau emergency in Kenya in the 1960s.'


'A revised version of Sorrenson's D.Phil thesis.'


'A history monograph edited by R. C. J. Stone for University Entrance History students - about Europe and the partition of Southern Africa in the late 19th century to 1919.'


'This text is part of the School Certificate syllabus for History focusing on Cultural Interaction which involved comparing and contrasting two separate societies under this theme. This was a replacement of the earlier series of 1977.'


'Part of the School Certificate syllabus for History focusing on Cultural Interaction which involved comparing and contrasting two separate societies under this theme. A replacement of the earlier series of 1977.'


'The text of three MacMillan Brown Lectures given by Sorrenson in June 1978 concerning Pakeha myths of Māori origins and migrations.'


'A collection of letters between Sir Apirana Ngata and Sir Peter Buck - covering the period of Buck's period of expatriation and Ngata writing from New Zealand as Minister. Buck is an external commentator of what Ngata is doing in New Zealand.' This collection includes an introduction by Sorrenson and letters between Ngata and Buck dated 20 October 1925 to 9 November 1929. Sorrenson notes that from 1925-1950 Ngata and Buck wrote almost 200 letters to each other, and in these three volumes Sorrenson has reproduced 174 of these letters.


Contains letters from 4 May 1930 to 12 August 1932.


Chapters in Books


"Uneasy Bedfellows: a survey of New Zealand's relations with South Africa." New Zealand, South Africa and Sport. Ed. J. L. Kember. Wellington: New Zealand Institute of International Affairs, 1976. 28-64. The text of Sorrenson's paper at the 11th Foreign Policy School of the Department of University of Extension, University of Otago in 1975. Sorrenson states that is 'provided a historical context of New Zealand's sporting contacts with South Africa.'


"Towards a Radical Interpretation of New Zealand History: the role of the Waitangi Tribunal." Waitangi: Maori & Pakeha Perspectives of the Treaty of Waitangi. Ed. I. H. Kawharu. Auckland: Oxford University Press, 1989. 158-179. 'About the early Tribunal Reports and how the Tribunal interpreted history. This is an updated version of a paper first published the New Zealand Journal of History.'
'Māori history in the 20th Century.'

'A keynote paper at the 1990 Stout Centre Conference at Victoria University on Sovereignty and Indigenous Rights, which placed the Treaty of Waitangi within a broader colonial context.'

"[The Treaty of Waitangi and the New Zealand Constitution."

'An attempt to discuss the way the Treaty has been incorporated into the New Zealand constitution and law.'

'A paper on McCormack's earlier theses on New Zealand literature and his centennial survey *Letters and Art*.'

"The settlement of New Zealand from 1835." *New Frontiers? First nations' Rights in the Settler Dominions: Australia, Canada and New Zealand/Aotearoa*. Auckland: OUP.
In press.

**Periodical Essays**


In this comprehensive study examining the effect of land purchase on the Māori population, Sorrenson challenges some of the existing theories explaining the decline of the Māori population and propounds his own theory of the relationship between the selling of tribal land and subsequent decline in the Māori population.


A history of the Māori people in Auckland from 1840 to the post-Second World War years.

Sorrenson writes an essay on Africa at a time when the focus of many New Zealanders was on the upcoming 1970 All Black Tour of South Africa, based on his experiences living in East Africa in 1961 and 1963-64. He looks at the background leading up to the independence of East African countries and examines in greater depth issues of economy, education and national politics in Kenya, Zambia, Malawi and Tanzania.

Sorrenson presents a detailed biographical account of the multifarious achievements and contributions made by Ngata in the political arena, land reform, Maori arts and literature.

"Maori Land Development." *ibid.*


'A discussion on racial ideas of the 19th century - how Maori were classified.'


'A paper on the Māori response to European rule in New Zealand.'


'A pre-run of Sorrenson's MacMillan Brown Lecture series.'


This was Sorrenson's J. C. Beaglehole lecture at the NZ Historical Association Conference in 1981 'based on the letters of Ngata and Buck and their views of Pakeha anthropologists.'


'About the early Tribunal Reports and how the Tribunal interpreted history.'


'Text of a lecture at the Auckland Museum Winter Lecture series and inspired by Sorrenson's work on the Waitangi Tribunal and discussions of the two texts of the Treaty - Māori and English.'


'Based on a paper Sorrenson gave at a conference at the New Zealand Studies Centre at Edinburgh University in 1994. It is a summing up of the attempt of the Waitangi Tribunal to solve Māori grievances up till 1994.'


A detailed biography of John Gorst.


A biography of Walter Mantell.

**Waitangi Tribunal Reports**


**Theses**


Later published as *Origins of European Settlement.*
Tawhio Stafford
Tawhio has been a member of the Play Centre Committee at Glen Innes.

Sources
Te Ao Hou 51 (June 1965): 19.

Non-fiction Article
"Glen Brae Play Centre." Te Ao Hou 51 (June 1965): 19.
An account of the establishment of a play centre in Glen Innes, Auckland, in 1964.

John Aramete Wairehu (Jack) Steedman
Ngati Pukenga, Nga Potiki
1913-. Steedman was born in Taihape, a descendant of Paurini Whataraw, Paramount Chief of Ngati Pukenga who is buried near the summit of Mauao. Steedman's grandmother, Katarina te Atirau (daughter of Paurini Whataraw), was chosen to be a lady in waiting for the Duke and Duchess of York during their visit to Rotorua in 1901. Steedman was educated at Matara Primary School and then worked on the family farm at Matara. In 1957 he began farming on his mother's land in Tauranga in 1959, 1964 and 1968 was awarded the Ahuwhenua Trophy for best Māori sheep and cattle farmer in New Zealand. It was during these years that Steedman began to research and write about his Māori roots. He has subsequently written and published eight books and is on his ninth book which incorporates his critique of other historical accounts. He won the Heritage Award in 1997 for his contribution to writing in Tauranga. Steedman writes 'For 40 years now, I have listened, searched for, studied, stumbled on to, had thrown into my lap, pondered over, dreamed about, overheard conversations of, written about and debated with the multitude and have now reached an age of realising that if I don't express my findings, it will be too late.'

Sources
Phone conversation and correspondence with John Steedman, 15 and 18 August 1998.
Tu Tangata 23 (April/May 1985): 37.

Non-fiction Publications
A biography of Rahera Te Kahu Hiapo.

Nga Ohaaki O Nga Whanaau O Tauranga Moana: Maori History and Genealogy of the Bay of Plenty. J. A. W.Steedman. [Tauranga]; Publicity Print, [1985]
Steedman states: 'This contains Māori history and genealogy of the Bay of Plenty.'

In this update of Nga Ohaaki O Nga Whanaau O Tauranga Moana: Maori History and Genealogy of the Bay of Plenty, Steedman writes that his purpose in writing this book is 'to give those of Māori descent who are unaware of their heritage, an outline of much that is known by the author in reference to the pre-European settlement of Tauranga and surrounding districts.'

Steedman writes that these publications are his 'versions of corrections to the traditional Māori history.' Unsighted.

"Pukenga" Where are all my people?. Tauranga: Publicity Print, [1994]
Steedman states this book is 'a history of the tribe of Ngati Pukenga including extensive whakapapa.' Unsighted.
Non-fiction Article
A biography of Rahera Te Kahu Hiapo.

Letter to Editor
Tu Tangata 23 (April/May 1985): 37.
Gives notice of the completion of his book Nga Ohaiki o nga whanau o Tauranga Moana.

Tainui Stephens
Te Rarawa, Ngati Moetonga/Te Rokeka
1958-. He was born in Otautahi and educated at St Andrew's College and at the University of Canterbury and University of Auckland. He has worked for four years as an investigating officer with the office of the Race Relations Conciliator in Auckland. In 1984 he joined TVNZ as a reporter/researcher for the programme "Koha". He began work as a producer in 1985 working with "Kaleidoscope", and in 1986 worked on "Weekend". In 1987 he worked on his first major production: "Kohanga Reo" followed by "Te Kupenga". Four years later he became producer of "Koha". Two other major productions have been "When The Haka Became Booze" and "28th Maori Battalion." Other programmes he has worked with are: "Marae", "The Black Singlet Legacy", "Toa: Maori Rugby", "Waka Huia" and many other different programmes in different capacities. He writes non-fiction articles and waiata. He is a TV Producer, Director, Writer and Executive Producer. He wrote a weekly column in the education pages of the NZ Herald for some years.

Sources

Non-fiction Articles
Tainui discusses his six-month stay in Sydney and his impressions of the local Māori community.

A report of a hui held at Te Whaiparo Marae in Otara and organised by Hiwi Taura as Race Relations Conciliator, in order to promote a deeper understanding of Māori and Pacific Island values within the minds of district court judges and other 'Decision Makers'.

In this discussion of Māori language acquisition and the contribution of Kohanga Reo in assisting the survival of the language, Stephens tells of his own experiences studying the language and supporting his young son to speak te reo Māori.

Non-fiction Publication

Obituary by Stephens
A tribute to veteran Maori television broadcaster Emie Leonard.

Interview with Tainui Stephens
Michael Joseph (Mike) Stevens
Ngati Raukawa (Ngati Kauwhata, Ngati Hui, Ngati Parewahawaha hapu)
1954-. He was born in Stratford and grew up in Taupo. He was educated at Tauponui-Tia College in Taupo and at the University of Otago where he graduated with a Bachelor of Arts (Hons) in Social Anthropology in 1976. In 1976 he was President of the Otago University Māori Club and tutored in the Department of Anthropology at the University of Otago. He was Literary Editor of Critic, the Otago University student newspaper and was Otago representative for the Māori Artists and Writers Association. At the end of 1976 he moved to Australia for a couple of years and worked in a number of positions including lecturing at Darwin Community College in 1978. In 1979 he travelled to South East and Central Asia and England. In August 1979 he taught history and social anthropology at the National College of Choueifat, in Beirut, Lebanon, and in Abu Dhabi, United Arab Emirates. During the second half of 1980 he travelled through Britain and the United States and returned to New Zealand. From 1981-84 he worked as a clerk in the Māori Trust Office in Whangarei and from April 1984 to April 1986 became Regional Manager of the Māori Trust Office in Wellington. In 1986 he was appointed Senior Executive Officer of Māori Land Development in the Department of Māori Affairs Head Office in Wellington and in September began working as Project Analyst for DFC New Zealand Limited on secondment from the Māori Trust Office. In August 1987 he became Account Manager for the Māori Development Corporation in Auckland. In December 1989 he was seconded to the head office of the Māori Trust Office in Wellington. In February 1990 he was again seconded from the Māori Development Corporation and appointed for two years to the head office of the Iwi Transition Agency which later became Te Puni Kokiri. In 1992 he became Portfolio Manager for Māori Asset Development at Te Puni Kokiri's head office. Since August 1992 he has worked as Liaison Manager for Moana Pacific Fisheries Limited in Auckland - a position he still holds. He has been a member of the Board of Directors of Raukawa Investments Limited and Raukawa Ventures Limited - subsidiary companies of Te Runanga o Raukawa. He was a director of Taihauauru Surf Claim Company Limited and of Moana Pacific Fisheries. He is a trustee of Ki Tua o Te Arai Charitable Trust and Te Tuhu Taakaro o Aotearoa Charitable Trust. Stevens was appointed a member of the New Zealand Universities Academic Audit Unit in 1996 and was a member of Auckland Nautical School Industry Advisory Committee from 1995-1996. He has been a member of the Auckland Institute of Technology Faculty of Te Ara Poutama Māori Development Advisory Committee. His poetry has been published in Critic, Koru, Otago University Review, Pacific Moana Quarterly and other literary magazines. He has written government policy papers in Māori Affairs and research papers for the Waitangi Tribunal.

Sources

Poems


The speaker calls on the moon and sea to usher in a turning of the tides to replace the former wave of colonisation that swept over New Zealand and reduced Māori to 'seagulls upon the rocks'.


A lyrical invocation of prayer and its journey heavenwards.

A love poem with evocations of the loss of culture.


A poem about the energy of nature.


While the poet admits that the death of poetry's subject [Norman Kirk] was not accompanied with the falling rain that signifies the death of notable Māori, nor the darkness that fell at the crucifixion of Christ, he maintains that the deceased will be remembered 'so long as great and peaceful men are remembered...and [by] those who are yet to come.'

Prose

"Takitimu." Te Maori 6.6 (Oct 1974): 11.

The speaker declares his sense of oneness with the others on Takitimu Marae and his sense of contentment and belonging. He was a joint winner with this poem, with Dinah Rawiri-Steele for Section 2 of the Te Maori literary competition at the 1974 Wairoa Maori artists and Writers Conference.


The speaker recalls his childhood trips to the rocky coastline near Paekakariki where the sea pounds against the sea wall and where his family would gather kai moana. Now the speaker's world is composed of 'pool cues and jugs of beer, and friends far from Kapiti' and as he reflects back to the Kapiti coastline he suspects that the abundant kai moana of his childhood has long since disappeared.

B.A. Honours Thesis

"The Names Are in the Land, Our History is In the Land." University of Otago, 1976.

Written with the support of Otakou elders. It contains information on many names, particularly for Peninsula localities...[Maori Dunedin. Goodall and Griffiths: 42]

Paare Stevens

Non-fiction Article


Animerata Poulgrain's youngest daughter, Paare Stevens, writes a biography of the colourful life of Animerata, or Puti as her family called her. It was a life that combined raising eighteen children, making clothes from Snowball cloths and flour bags, planting and maintaining a productive garden of flowers, water melons, kumara, potatoes and maize, involvement with the local marae and a love of gambling which meant never missing the races or the card games. Paare recalls Puti's wonderful cooking of kotoro potato cakes, kanga waru and kanga pungarehu and remembers her forceful, strong-willed nature and keen sense of humour.
Bruce Richard Stewart
Waitaha o Te Arawa Waka, Kirihika hapu o Raukawa, Tainui Waka, Scottish
1936-. He was born in Hamilton, grew up in the Wairarapa and was educated at
Wairarapa College. He has worked as a bushman, farm worker, deer culler, driver,
singer and builder. He started writing in prison in 1974. He attended a writers' 
workshop led by Michael King and in the following five years attended other writing 
workshops led by Christine Cole Catley and Fiona Kidman. In 1980 he received a grant 
from the Queen Elizabeth II Arts Council and the Ministry of Foreign Affairs to 
represent New Zealand at the fifth triennial ACLALS Conference held at the University 
of the South Pacific in Fiji. In 1982 and 1984 he was President of the Māori Artists 
and Writers Society, now renamed Nga Punahua Waihanga. He writes short stories which 
have appeared in many anthologies and journals, including Alumni, Te Kaea, Shirley
Temple is a Wife and Mother. His stories have been broadcast on Radio New Zealand 
and he has written plays for radio and television, and a television series, "Shangrila", 
which was commissioned by New Zealand Broadcasting. He has been writing a novel for 
twenty years and has a lot of work in progress. He has read his work at the New 
Zealand Writers' Conference in 1979; the Commonwealth Writers' Conference in Suva, 
Fiji, in 1980; and the New Zealand Writers' Guild (Inc) Symposium in 1991. In 
1990 he was awarded a NZ Commemoration Medal. He is founder and kaumatua of Tapu
Te Ranga Marae in Island Bay, Wellington.

Sources
Interview with Stewart at Nga Punahua Waihanga annual hui at Omaka.

Short Stories

"Boy." *Shirley Temple is a Wife and Mother: 34 stories by 22 New Zealanders.* 
Ed. Christine Cole Catley. Whatamongo Bay, Queen Charlotte Sound: Cape
Catley, 1977. 59-68. Rpt. in *Into the World of Light: An Anthology of 
Maori Writing.* Eds. Witi Ihimaera and D. S. Long. Auckland: 
landscape in literature.* Compiled by Trudie McNaughton. Auckland: Reed 
Methuen, 1986. 196-202. Rpt. in *Royal New Zealand Foundation - 

This story traces the childhood years of Boy, whose life hovers between the 
divergent cultures of his Māori mother and Pakeha father. From his mother he 
is nurtured, encouraged and supported while his father is distant, remote and 
unfeeling. This story, which has been slightly altered in *Tama and other 
stories,* is the first part of a four-story sequence which is printed in full in the 
second part of *Tama and other stories.* The four stories chronicle the life of 
Boy, or Tama as he is also known, as he comes to terms with his Māori 
identity and learns to survive in the bush by himself.

World of Light: An Anthology of Maori Writing.* Eds. Witi Ihimaera and D. 

This story follows "The Boy" in Stewart's chronological sequence of four 
stories, and begins after the death of Boy's mother. After a distressing 
altercation with his racist teacher, Mr Bull, Boy runs away to the Tararua 
mountains where he lives alone in the bush and slowly conquers all the high 
mountains. The story ends with Boy mastering the highest mountain and 
recognising he is no longer feels like a boy but a king.

A powerful story of the dehumanising impact of incarceration and the gradual breaking and institutionalising of a first-time criminal. In this harsh environment of violence, clear hierarchies and twisted prison warders, there are no redemptive elements.


The story begins with Tama Hirini, a senior partner in a legal firm, writing to his deceased mother and confessing that although he is highly successful as a lawyer, he has lost touch with his Māoritanga. He remembers the time when his mother took him to his father's grave and told him of his father's struggle to regain family land. In the following days in Court, Tama notices an old Māori man, Mr Wairua, and it transpires that the old man has been sent to Tama to rekindle his love and sense of responsibility for his home village which has become broken down and deserted.


The different philosophies of Tama's parents are contrasted in this story. Tama's Pakeha father, who is famous for his hunting and collection of stag trophies, believes in the survival of the fittest and pits his strength against the elements. Tama's Māori mother and relatives have an affinity and sense of oneness with the land, and Tama fluctuates between the polarities of his parents. The story builds up to a powerful climax when Tama sets off with Koro to hunt the great stag, Mangu.

"Obscene Man." *ibid.* 51-53.

A denunciation of the racist tenancy services that rent substandard housing to Māori and Polynesian tenants.

"Thunderbox." *ibid.* 57-61.

When Miss Pettigrew, the English teacher, asks the class to write a paragraph about being honest, she recoils at the narrator's short statement, '[w]hen I let off a good loud fart everyone knows who it belongs to', and sends him off to the headmaster. This humorous story is a parody of the hypocritical sensibilities of so-called 'polite society'.

"The Confirmation." *ibid.* 65-76.

The narrator asks the reader to observe the twin brothers, Tama and Hone, who respond very differently to life as young Māori university students. Hone, pragmatic and compliant, believes that Māori must work within the system to improve it, whereas Tama, the visionary, operates on another plane. Through a series of dreams and flashbacks, Tama searches for truth and concludes that Māori have been insulted and demeaned by the whole process of colonisation and that his only recourse is to have no part of that system.

"The Bull Paddock." *ibid.* 99-104.

In this discourse on female beauty and men's objectification of it the narrator contrasts the beauty of the Sister with the centre-fold woman.

"Tama." *ibid.* 121-128.

This story with some minor changes is a reproduction of Stewart's story "Papa", which was printed in *Te Kaaea* in 1979.

"Tapu Hau a Tane." *ibid.* 131-137.

Flowing on chronologically from "Papa" and "Tama", this story continues with the narrative of Tama as he struggles to survive in the bush. In his lonelines and grief for his mother, Tama becomes transfixed by a family of tui, and is
heartbroken when a stoat destroys the entire family of birds. After a long
dark night overwhelmed by sensations of defeat, Tama wakes with new
strength and sees a vision of an old Māori man.

New Zealand Short Stories. Eds. Susan Davis & Russell Haley. Auckland:
Rangi Wairua tells the story of his eighth son, Patu Wairua, who, although
disabled since falling out of a tree at the age of five, exhibits unique insight and
leadership. It is Patu who motivates the family after Rangi's redundancy and
devises a plan to build a marae on the back sections of their state housing
district. In the battles with local government bureaucracy, Tama, (Boy from
the earlier stories) miraculously appears and gives direction to the whanau and
leadership to the youth.

Short Story Collection
This collection of short stories is divided into two parts. In the first part,
Stewart explores the disempowered state of Māori in the city environment and
articulates the various guises of racism which Māori have to contend with.
Stewart also describes the ambivalent identity of young people growing up
part-Māori and part-Pakeha. The four stories in the second part describe, in
chronological sequence, the experiences of Boy as he grows up and discovers
his identity as a Māori.

Non-fiction Article
"He Pō! He Pō! Ka Awatea! Darkness! Darkness! Daylight!" He Mātāpunia: A
Source: Some Māori Perspectives. Wellington: Te Kaunihera
Whakakau papapa mo Aotearoa, New Zealand Planning Council NZPC No. 14,
Stewart writes of the plight of the young generation of Māori who are growing
up dependent on Social Security benefits, and contends that many are growing
up with a deficit of spirituality, family strength, culture and economic base.
He believes that aroha is 'the essence of Māoritanga' and that aroha has to be
taught and modelled. He writes of his vision at Taputeranga and describes the
kawa of the marae, the group decision-making processes, their learning to live
off the land, and learning personal responsibility and respect for others.
In conclusion, Stewart discusses the strengths and weaknesses of the various
schemes to help unemployed Māori youth. He argues against 'more
government-run things' and advocates instead 'supporting those people who are
already doing things on their own.'

"Uncle Bill." 'Te Moana." Nga Puna Waihanga Annual Hui: Te Rua Tekau Tau
1973-1993. Compiled by Averil Herbert. [Rotorua?]: Nga Puna
Waihanga, 1993. 15.
A short tribute to Bill Parker, portraying his role as a visionary in the sphere
of contemporary Māori art.

Play
This play of six scenes in the first act and nine scenes in the second act is
derived from Stewart's short story "Broken Arse", which was published in
1982. It portrays the dehumanising effects of prison life and the methodical
crippling of Henry, a newcomer to the prison. Broken Arse was first
performed at the Depot Theatre, Wellington, at the 1990 International Festival
of the Arts, directed by Rangimoana Taylor.

Film Script
Part of the series "E Tipu E Rea."
Broken Arse. Feature Film.
Rights sold to Randal Scott of Christchurch.

Television Series
Completed but not yet shown on television.

Radio Stories

Novel
Te Au-A.
Yet to be completed.

Reviews by Stewart

Articles about Stewart

Reviews
Tama and other stories

Broken Arse.
Reviews of Renee's Jeannie once, and Stewart's Broken Arse.
Reviews of Renee's Jeannie once, and Stewart's Broken Arse.
Reviews of Renee's Jeannie once, and Stewart's Broken Arse.
Reviews of Stewart's Broken Arse, Riwia Brown's Te Hokina, and Apirana Taylor's Te Whanau a Tuanui Jones.
Mere Boynton and Cushla Parekowhai review "Te Rakau Hua o te Wao Tapu", the programme of contemporary Māori performing arts held during the New Zealand International Festival of the Arts in March 1990. Boynton reviews "He Oriori Mo Te Tamariki!", a children's theatre production created by Whetu Fala, Tina Cook and Makerita Matepelu, and also Bruce Stewart's play "Broken Arse". Parekowhai reviews two of John Broughton's plays "Te Hara" and "Nga Puke" in the form of a letter to her mother.

Bibliographic reference

Georgina Stewart
Ngapuhi-nui-tonu, Ngati Maru
1961-. She was born in Auckland and was educated at Epsom Girls' Grammar School and Mt Roskill Grammar School. She went to Auckland University and graduated with a B.Sc majoring in Chemistry and Bio-Chemistry in 1981, and M.Sc (First Class Hons)
in 1982. She worked for six years in scientific areas and in 1991 attended the Auckland College of Education. She taught at Onehunga High School for one year and then was appointed as a founding teacher of the Kura Tuarua at Te Kura o Hoani Waititi Marae, Otara, until September 1996. Stewart then took up the position of HOD Māori at Tikipunga High School, Whangarei. In 1998 she was appointed as tutor at Northland Polytechnic in the Te Waokū programme - a three year diploma programme. She was on the writing party of approximately fifteen for the Pataia curriculum document (part of the new national curriculum), published in 1996. This year Te Whakamahi i te Pataia, a sixteen unit book of teacher support material for implementing the Pataia curriculum, has been published by Learning Media, to which she has contributed four units. Along with her scientific writing Stewart writes poetry. 

Sources
Phone conversations and correspondence with Georgina Stewart, 14, 15 and 28 Aug. 1998.

Poems
In this poem, written in Māori and English, Stewart writes of the 'ancient Spirit road' at work within her.

"When I Speak..." ibid. 33.
The poet writes of her different responses when speaking English and Māori.

Publication
A book of Māori crosswords

Haina Stewart
Ngati Porou, Te Whanau-a-Apanui, Taranaki
1962-. She was born in Wellington and educated at Bangok Patana School, Bangkok, and educated at St Joseph's College. She worked as a dental assistant in Wellington before getting married and then travelled overseas to Australia and Papua New Guinea where she lived for a couple of years. She came back to New Zealand in 1988 and it was at this time that she started to write seriously. In the late 1970s she went to Patricia Grace's first writers workshop and wrote some pieces which her brother Rangimoana Taylor used in Te Whakara in their first production at the Depot in the late 1970s. She acted in Hone Tuwhare's play In the Wilderness Without a Hat and during this time she began writing her play Iwitaia. She returned to Papua New Guinea and continued to write and completed the play on her return to New Zealand in 1990. Iwitaia was performed at the Depot at the end of 1991 directed by Rangimoana Taylor and produced by Ann Keating. Haina is currently writing another play and some children's stories. She is a member of a women's writing group in Wellington and is a member of Nga Puna Waihanga and Tu Whakaari.

Sources

Play
Iwitaia. First play by Stewart was performed at Taki-Rua Depot Theatre, Wellington in December 1991.

Reviews
Iwitaia
Margaret Stewart-Harawira
Nga Tahu
Non-fiction Article
A comprehensive essay in which Stewart-Harawira explores Māori identity and the policies of Europeanisation of the Māori that were instituted in order to divest Māori of land. She also examines issues of colour, cultural allegiance, whakapapa, what constitutes a 'real' Māori, and the Pakeha backlash.

Amiria Manutahi Stirling
Ngati Hinekehu, Ngati Porou.
She was born at Tupaora on the East Coast in the late nineteenth century. She spent her childhood living with her grandmother and also in the Williams homestead, Kaharau. In 1918 she had an arranged marriage with Eruea Stirling of Te Whanau-a-Maru and they farmed on the coast and later in Auckland.

Autobiography
As told to Anne Salmond. Won the Wattie Book of the Year.

Excerpts
Extract from Amiria: The Life Story of a Maori Woman.


Children's Story based on Amiria
Taken from a chapter in Amiria.

Bibliography

Eruera Kawhia Whakatane Stirling
Te Whanau-a-Apanui, Ngati Porou, Kai Tahu
1899-1983. "Eruera Stirling was chosen, at a very early age, to carry on the traditions of an ancient whare wananga. For more than twenty years from 1924, he worked with the legendary Sir Apirana Ngata in the fight to gain for Maori people a living on their own lands. When he moved with Amiria to Auckland in the 1950s he continued to work for his people as founder of the Horouta No. 2 Tribal Committee in 1955 and co-founder of the Auckland District Maori Council in 1956. Awarded an honorary doctorate in literature by the University of Auckland, he was also awarded an MBE in 1977."

Sources

Autobiography
Extracts
"The Young Life of Eruela Kawhia Stirling." An extract from Amiria. Amiria Stirling and Anne Salmond. "". Illustrations by Para Matchitt. School Journal 4.2. (1979): 3-10. Stirling recounts stories surrounding his birth and childhood raised in the home of Hiria and Pera Kaongahau, who trained him in tribal lore and whakapapa. He recalls the shock of being sent home to his parents at the age of seven and his eventual adaptation into an English speaking environment.


Poroporoaki

Review

John PouTU Te Rangi Stirling
Te Whānau-ā-Apanui, Ngāi Tahu. 1922-. He is a respected elder with a history of community service on behalf of the iwi Maori. His waiata, 'Kua Whiuia', is a classically composed prayer which exhorts us all to guard our identity.

Sources

Poems

In this poem of welcome the speaker declares in the form of questions and answers, that Takitimu is the canoe, Kai Tahu is the people, and Tahu Potiki is the chief of Aoraki.

Letter to Editor

Stirling challenges the editor of Tu Tangata to include more South Island material in the magazine, noting that 8% of the total Māori population live in the South Island and therefore within a 40-page magazine, 'there should be at least three pages extolling the virtues of living down south.'

Kahu Stirling
Te Whanau-a-Apanui
1939-. He was born at Te Araroa and was educated at Te Araroa Māori District High School/Te Waha-o-Rerekohu. He spent a year in the freezing works and then went to Training College in Wellington. He worked as a primary school teacher in Whakatane, Rotorua, Te Kao, Ruatoria and Wairoa up till the end of 1986. From Wairoa he went to the College of Education in Palmerston North and has been HOo of Māori Studies at the College of Education since 1988. He has always written in Māori and mainly writes waiata and poetry and Māori language guides. His aim in writing is to build up the Māori language resources to help the teaching of the Māori language and the retention of the language. His material is primarily available to his Māori language students training to be teachers. He also writers action songs and haka.

Sources
Interview with Stirling 19 August, 1992.

Waiata and Poetry


Package of published posters with poems written by Stirling in Māori and English aimed at Kohanga Reo and Primary Schools.

Nine poems all in Maori. Will not show English translation because it defeats the purpose.


"Te Kopara/ The Bellbird." Poems in Maori and English

Jacqueline Cecilia (J.C.) Sturm  
Taranaki, Whakatōhea.  
1927-. She was born in Opunake and educated at several primary schools, Palmerston North Girls' High School and Napier Girls' High. She continued her studies at Otago, Canterbury and Victoria Universities and graduated with M.A. (Hons) in Philosophy from Victoria in 1952. In the 1950s and 1960s she was a member of Ngati Poneke Māori Club. She has been an active member of the Māori Women's Welfare League and was secretary of the Wellington District Council of the MWWL. From 1964-1968 she was the League's representative on the Māori Education Foundation. In 1969 she began working as a Library Assistant at the Wellington Public Library's Reference Room and subsequently took up the position of New Zealand Room Librarian - a position she held for twenty-three years until her retirement in 1992. In the 1940s a number of her poems were published in student newspapers and in Review. In the 1950s she wrote book reviews and short stories for Te Ao Hou and Numbers. In 1980, on the occasion of the opening of the Women's Gallery in Wellington, she gave her first public reading with Keri Hulme, Patricia Grace and others. Her collection of poetry Dedications was awarded the Honour Award for Poetry in the Montana Book Awards of 1997. She was formerly a member of the Wellington branch of the Federation of University Women. She is a widow with two children, grandchildren and four great-grandchildren.

Sources  
Te Ha questionnaire, 1992.  
Te Ao Hou 46 (1964): 3.  
Into the World of Light: An Anthology of Maori Writing. Eds. Witi Ihimaera and D. S. Long.  
Auckland: Heinemann, 1982. 89.

Poems  
The poem's title, a play on the children's game 'Simon Says', asserts Māori resistance to slavish following of the latest Pakeha educational scheme and the denial of past wrongs.

The speaker writes of observing the splitting of a boulder brought down from Taranaki, 'the place [she calls] home', and the making of a flax pounder based on the traditional models.

This poem describes the tapu lifting ceremony and launch of *Ngā Tāngata Taumata Rau* at the National Museum in Wellington. As the tangata whenua and manuhiri slowly proceed through the building the poet is aware of a oneness with the taonga behind the glass cases 'Sharing with us/The painful truth/Of irretrievable loss.'


A poem celebrating the arrival of the waka to Wellington in 1990 and the enormous sense of pride and well-being their presence engendered in the Māori poet who 'felt browner and stronger/Than [she'd] ever felt before/And so beautiful, so wonderful [She] didn't know what to do/With [herself].'


The speaker reveals her inner responses to a critic of her poetry and ultimately decides to follow her own preferences.


The speaker recalls two versions of a journey south to attend a friend's funeral and admits a capacity for telling untruths.


The speaker comforts her hospital-bound cousin Jack by telling him to subvert the endless round of professional medics and curious young relatives, and to send her his latest story and round of jokes.


The speaker recalls times in her life when she had a sense of belonging and notes other occasions when that sense was more transient, fragile and unreliable. The poem affirms the ultimate sense in the Māori world of being 'at home' - standing on one's turangawaewae, the tribal land which is the repository of the bones of the tupuna, and location of the tribal mountain, waters and people.


The Māori speaker challenges Pakeha about their colonising and states that there is 'nothing left to colonise now/Except the people'. The speaker interrogates her Pakeha lover concerning his intentions and reminds him that the land has all been colonised and that he has strayed into 'another colour zone'.

The speaker warns a loved one that because the outcome of life is unsure they must enjoy each other while there is still time.


On the occasion of Good Friday the poet recognises the presence of the gods Tawhirimatea and Tangaroa, and asserts that the 'Old altars will be overturned./Judgemental gods forsaken,' and that the 'sensual dream' points to other truths and modes of redemption.


The speaker asserts that the orphans of Nilakottai do not need alms, empty prayers, false hope, judgement or salvation but rather need to fed 'Loaves and fishes' and covered and adorned with wings and lilies.


As a friend responds to the knowledge of her impending death with 'a curious/Excitement' the speaker is increasingly aware of her own fragile hold on survival.


The destruction of gardens to make way for the new library leaves Linda furious while the speaker reflects on the site's previous use in earlier days and ponders on what may lie ahead.

"Letter to Jean in India." *ibid*. 24-25.

A poem on the ambiguities and uncertainties of life.


The poet acknowledges that her days of exotic overseas travel are now over and are replaced by the journeyings of the 'interior landscape' which is both familiar and ever-changing.


The speaker urges calm in the midst of a storm noting that eventually the world will be remade and in the meantime the familiar landmarks remain constant.


The speaker recalls a night at the movies with John and likens the film character's impotence to her own inability to comfort John and express herself clearly.
"Houses, hills, valleys." *ibid.* 33-34.

Memories of old homes are recalled as the speaker reflects on a friend moving to another abode.


The speaker shuns the easy familiarity of a former lover and refuses to salve the lover's troubled conscience or engage in superficial flirtation.


The speaker acknowledges the pain of old wounds, disputes the meaningless sentiments of 'time healing all', and calls to be loved.

"Memo for a forsaken lover." *ibid.* 39.

A recovery process for casualties of broken affairs.

"Forget Argentina." *ibid.* 40-41.

The speaker reminds another of the emptiness and loneliness that followed the pursuit of the great causes of the 1960s and urges understanding of the components of real happiness.

"Lioness." *ibid.* 42.

The former biker has now become a nurturing mother but within that role the poet notes the semblance of a lioness who is ever attuned to the scent of danger.

"Letter to John in hospital." *ibid.* 43-44.

The speaker reflects on the nature of mother-son relationships, love versus co-dependence and her responses to her son's hospitalisation.


The poet declares to Steph that no camera or focus button can ever capture the powerful impact of Steph's birth twenty-one years ago.


The speaker declares her coming of age and refusal to be confined any longer to the constraints of domesticity and 'tyrannical/Occupation'.

"Before dawn, before dark." *ibid.* 54.

The speaker urges a loved one to stay close, to ease the hurts and to be 'truly one/Until [their] short day is ended'.

"For the one who is always us." *ibid.* 59-61.

The poet writes of her different responses to death and grieving, and recalls her own brushes with death and the certainty that it will come to us all one day.

"Letter to K.M." *ibid.* 62-63.

In this letter addressed to Katherine Mansfield the poet ponders on the death of a tramp in the Katherine Mansfield memorial park and questions whether his dream world was more nurturing and supportive than the 'wasteland of want' of his waking world.


On watching godwits preparing for their great northward migration the speaker recalls the first time she saw the birds migrate and wishes she could live her life again 'Living it straight/As the godwits fly'.


On remembering the deaths of close family members, the speaker hopes that in her dying moments despite her current unbelief, God 'will prise open/The eye of the needle/And let [her] pass through.'


In this poem dedicated to Frank Mackay, biographer of James K. Baxter, the poet writes of the strangeness of seeing a different view of something familiar - referring to a painting by Monet.


On the anniversary of her mother's death, the poet contemplates the circumstances surrounding her mother dying only fifteen days after the poet's birth, and imagines what it would have been like to have grown up with her mother.

"In loco parentis."  *ibid*.  76-77.

A portrait of the poet's adoptive parents and the vicissitudes of their relationship with each other and the poet.


In bleak, terse language the speaker berates her husband, James K Baxter, for dying and 'Leaving/[her] stranded'.


In this poem written immediately after the previous poem, the poet again reflects on the death of Baxter. With the passage of time the intensity of grief is dimmed but the reality remains of the pair still being separate.

"Urgently."  *ibid*.  81.

The speaker asks her deceased husband to guide her at her time of death to the safe place where they can be together for ever.


The speaker articulates her frustrations that her deceased husband is now 'Safe and smug of the other side,' while she is 'Still stranded in the garden,' perplexed and uncertain. She urges her husband to send her a sign to explain the meaning of life and future directions.


The poet writes of the pain and bleakness of loneliness.


With the death of a biographer, the speaker anticipates a veil of privacy over all the remaining untold stories.


A short poem suggesting quiet after a storm and the assurance of life going on.


The speaker reflects on death and burial.
A poem about relinquishment and moving on alone.

The poet ponders on past and future cataclysms in the atmosphere and their impact on the human race.

The poet writes of a cellist's private love affair with music.

**Poetry Anthologies**

A collection of 42 poems in which Sturm explores relationships, origins, mortality, grief, uncertainties, separations, Māori identity and the effects of the past.


**Short Stories**

In this first published story by Sturm, the narrator is suddenly confronted by the malevolent force of an old coat which appears possessed by unseen powers which menace the household.

Sally's afternoon away from dull domesticity is thwarted by unforeseen difficulties and ironically she ends up washing dishes in a sleazy grill room. In this story the world outside the home proves to be even more lonely and oppressive for women.

When Helen spontaneously adds her long drop earrings to her outfit before meeting with a male friend she betrays a lingering hope for rekindled romance. Instead she encounters awkwardness and a lack of the former intimacy.

A portrait of Alice, a hospital kitchen hand, and her struggles with her illiteracy, temper and making a living to support her aunt in the country. This was the first of a series of short stories by Māori authors published in *Te Ao Hou."* For all the Saints" was broadcast in Germany on March 1, 1975, by Westdeutscher Rundfunk Köln in a radio broadcast entitled "For Lovers of Foreign Prose."

This story explores the convoluted and intertwining relationships of four married couples socialising together. Behind their lighthearted humour,
flirtation, drinking and frivolity the writer reveals the underlying boredom, sadness, and hatred of some of the relationships.

When the narrator drops in to see her recently married friend, Catherine, she discerns that behind Catherine's cheerful patter of she is still missing her former boyfriend.

A story describing the self-conscious romantic interlude of Evelyn and Michael. Although they had planned to go to the movies, Michael has other plans and steers Evelyn to the Gardens unaware that the Gardens contain a special private world for Evelyn.

In this story George, a young Māori school boy, grapples with racism at his school and tries to subvert it by inviting the most racist boy to his birthday party. This story was translated into Swedish as "Födelsedagsplanen" and published in a collection of Māori writing entitled Mellan Tva Varldar. Ed. Bengt Dagrin. [Sweden]: Forfattares Bokmaskin, 1982. 55-68. It was also translated into Japanese and published in the Japanese magazine Fujin-no-Tomo 20 January 1988.

A brief glimpse of a friend from her childhood takes the narrator back to her early years at the Bay and the destruction of the Bay community to make way for a motorway.

In this story a memsahib writes of the breaking down of traditional cultural barriers between East and West while blindly insisting on her own way when interacting with Indian customs and sensibilities.

Amidst a benign domestic scene of a mother caring for her two children is the spectre of an alcoholic husband and the wife's dread of his imminent return.
A story of the role of a cat in the relations and affections of a family.

A portrait of Les and Amy adjusting to the aging process and their own mortality.

A story of the Kanaks in Noumea and the crass sensitivities of Olga.

Short Story Collection
A collection of eleven short stories divided into two parts which explores the intricacies of parent/child relationships, adolescent love, the complexities of marriage, the weariness of women in the home-maker/child-minder role; and the difficulties of cross-cultural relationships.

Non-fiction Articles
Sturm traces the development of the Māori Women’s Welfare League from its early origins in the Māori Health League and the women’s welfare committees of the Māori Welfare Division. She discusses the aims of the League and describes its organisation which is composed of the League Branch, the District Council and the Dominion Council. Sturm gives a brief history of other women’s societies in New Zealand since 1875.

A history of the Ngati Poneke Young Māori Club which began in the 1930s when Lady Pomare and other member of her Welfare Committee felt a concern for young Māori coming to Wellington. Sturm writes that the main aim of the club was ‘to recapture and develop... knowledge of Maori culture, and to bring the young people together.’ Sturm writes of her Involvement with the club and describes a number of its activities.

Sturm writes of the importance of cultivating in children an interest in reading for enjoyment and she lists books suitable for children in four age-groups from pre-school to standard four.

Following her previous article in Te Ao Hou 13 on suitable reading material for young children, Sturm suggests books appropriate for young people from Form One level and higher and notes that there are very few New Zealand books written for intermediate readers.

As Honorary Secretary of the Wellington District Council of the Māori Women’s Welfare League, Baxter describes the Wellington District Council’s Progress Day held at Upper Hutt Primary School on September 28, 1963.

A description of Baxter’s twenty-three years working initially as a Library Assistant and then as the New Zealand Room Librarian at the Wellington Public Library.

Sturm assesses the contribution of three editors who established literary journals in the 1950’s: Charles Brasch, editor of Landfall, Louis Johnson, editor of Numbers, and Eric Schwimmer - editor of Te Ao Hou.

Sturm provides a history of the Wellington Public Library's New Zealand collection and discusses issues surrounding New Zealanders going to war in 1940 and the 1940 centenary celebrations which included the refurbishing of the Wellington Library as a centennial project. Sturm notes that the New Zealand Room is like a 'time capsule' containing literature and art which embody the changing nature of New Zealand society and identity in the war years and post-war era.

**M.A. Thesis**


**Book Reviews by J. C. Sturm**


_Hawera - A Social Survey_, ed. A. A. Congalton. _Te Ao Hou_ 10 (1955): 49.

_Cry the Beloved Country, and Too Late the Phalarope_, by Paton. _Te Ao Hou_ 11 (1955): 53.

_The Expatriate, a study of Frances Hodgkins and New Zealand_, by E. H. McCormick. _Te Ao Hou_ 12 (1955): 56.

_The Emigrants_, by George Lamming. _Ibid_. 56.


Sturm reviews four books which deal with life in the South Pacific: _Queen Salote and Her Kingdom_, by Sir Harry Luke; _Ten Years in Tonga_, by J. S. Neill; _Doctor to the Islands_, by Tom and Lydia Davis; and _A Pattern of Islands_, by Arthur Grimble.


_Reviews of Tahiti_, by George T. Eggleston; _The Happy Island_, by Bengt Danielsson with English translation by F. H. Lyon; _Islands of Contrast_, by Beryl M. Miles; and _Islands of Despair_, by Allen W. Eden.


Sturm reviews _A Brighter Sun_, by Samuel Selvon; _Nectar in a Sibce_, by Kamala Markandaya; _Go Tell It on the Mountain_, by James Baldwin; _Blanket Boy's Moon_, by Peter Lanham, based on an original story by A. S. Mopeli-Paulus, Chieftain of Basutoland.


A review of _Jemmy Button_, by Benjamin Subercaseaux.


**Articles about J. C. Sturm**

_Te Ao Hou_ 46 (1964): 3.


Book Reviews
The House of the Talking Cat
Discussion of Sturm's House of the Talking Hat on p.19.

Dedications

How things are

Bibliographic References

Rakapa Hauangi Sturm
Ngai Tahu, Te Ati Awa, Ngati Toa
1932-. Rakapa Sturm was born in Eastbourne, Wellington, and was educated at Te Wai Pounamu College. She continued her studies at Wellington Teachers College and then went into the Māori School Service and taught at Whakarewarewa, Parikino, and Silverstream School. She lived overseas for a number of years and spent twelve years in Hawaii where she ran her own preschool and worked at the Polynesian Cultural
Centre. She came back to Wellington and worked as national coordinator for the Ministry of Research Science and Technology scholarships for women and Māori and Pacific Island students until her retirement in 1993. She has written a series of non-fiction articles and writes unpublished family history.

Sources
Phone conversation and correspondence with Rakapa Sturm, 27 July and 1 Aug. 1998.

Non-fiction Articles
A biographical account of Baden Pere who has worked as director of Cultural Education at the Polynesian Cultural Center in Hawaii and on the administrative staff of the Brigham Young Hawaii Campus University.

Sturm writes of the musical career of Greg Tata.

A profile on Glen Haeroa Garlick who was appointed Chief Executive of the Waikato Hospital Board in 1985.

Sturm writes of Debbie Rimene's experience as an American Field Scholar based in Hawaii in 1985-86.

A portrait of triathlete Alice Unawai who has lived in Hawaii since the mid 1960s when she was a member of the touring Māori Theatre Trust group which travelled to the Soviet Union in 1964.

Sturm provides a guide on parenting skills and examines the dynamics that foster harmonious family relationships.

In this second part of her guide to parenting, Sturm writes about the importance of family traditions, communication between parents and children, and keys to relating to the teenage child.

"In the USA Airforce and used to travelling." *Tu Tangata* 43 (1988).
A profile on Christian Sturm.

**Terry /Terence Laurie Sturm**
Ngati Kahungunu
1941-.
He was born in Auckland and educated at Henderson Primary School, Henderson High School and Auckland Grammar School. He attended the University of Auckland from 1959-1962 graduating with an M.A. From 1963-66 he completed a Ph.D in New Zealand and Australian poetry at the University of Leeds and from 1967-1980 lectured at Sydney University. He returned to New Zealand and took up a Chair in English at Auckland University in 1980. In 1982 he was appointed Chair of the New Zealand Literary Fund until 1998 when he was appointed to the Queen Elizabeth II Arts Council from 1988-1991, and 1992-1993. On the QEI Arts Council he chaired the Literature Committee and the Creative Film and Video Panel, and is a member of Te Hunga (sp?) Taunaki Kaitahi Māori. In 1989 he was awarded the CBE for services to New Zealand literature. In the 1990s he was appointed Chair of the NZVCC Committee on copyright. In 1997 he was appointed to the Marsden Fund Committee to Chair the new Humanities Panel of the Marsden Fund which was set up in 1997. He writes on New Zealand and Australian literature. He co-authored the *Oxford History of Australian Literature* (1980), editor for the fiction of Frank Anthony (1975 and 1977) and of the writings of the Australian author Christopher Brennan (1984), co-editor of the magazine *New Poetry* (Australia) 1972-3, and editor of a New Zealand
Theatre issue of *Australasian Drama Studies* (1984). He is also the author of many articles on New Zealand and Australian literature, including studies of the 1930s, the short story, Frank Sargeson, Maurice Duggan, and Allen Curnow; the latter being a longstanding research interest. His most recent article is a study of Australian influence on New Zealand literature, in *Tasman Relations* (ed. Keith Sinclair, 1988). He is also the author of critical articles on Allen Curnow. He wrote the drama section of the *Oxford History of Australian Literature* (1981) and has edited the stories of Frank S. Anthony. He was the general editor of the *Oxford History of New Zealand Literature* in English and wrote the chapter on popular fiction. "He is also writing a literary biography of the New Zealand novelist and short story writer, Edith Lyttelton (1873-1945)."

**Sources**


**Non-fiction Publications**


Sturm was the New Zealand Editor.


**Non-fiction Articles**


A detailed review of Curnow's *Collected Poems 1933-1973*, published in 1974 and containing poems from his twelve volumes. Sturm examines the role of Curnow in the development of New Zealand poetry and makes a careful study of the poetry included and excluded from *Collected Poems*, and also discusses Curnow's revisions and development from the 1930s-70s.


"Popular Fiction." *ibid.* 575-630.


**Radio Broadcast**


In this collection of four responses to *The Penguin Book of New Zealand Verse* (1985), Sturm asserts that the anthology's strongest message is 'that New Zealand has two languages', and that the 'older, indigenous language has never been silenced and is currently a medium of vigorous, renewed creative activity.' Sturm also notes the continuing strong contribution of Māori women poets and the 'fascinating accidental collisions and coincidences of perspective that occur through the interweaving of Māori- and English-language poets'. Hirini Mead's major criticism of the anthology is the appointment of a Pakeha academic to select the anthology's Māori material and while he does not argue with her selection and welcomes 'the appearance of Māori texts in the book', he contends that there are Māori who could have done the job instead. Keri Hulme states that '[t]here are many strange strands in the kete of New Zealand poetry...[and] Here is an anthology which ventures with an eye to the inclusive rather than the exclusive position.' She also notes that the editors 'have made a conscious effort to overview much outside their natural ambit...[and] welcome within the covers of *The Penguin Book of New Zealand Verse* the range of poetry here.' The major thrust of Trixie Te Arama Menzies' response is a critique of C. K. Stead's review of the anthology.

**Reviews by Sturm**


**Article about Sturm**


**Reviews**

*The Oxford History of New Zealand Literature in English*


**Bibliography**

Robert Sullivan
Nga Puh, hapu - Ngati Manu.
1967-. He was born in Auckland and educated at Auckland Grammar. He graduated with a B.A. in English from Auckland University and has a Diploma in Library and Information Studies from Victoria University. He began writing poetry during his first year at university inspired by a Stage One New Zealand Literature paper and in 1989 participated in Albert Wendt’s creative writing course. He is a founder member of Auckland Poetry Workshop and participate in many national and regional literary festivals. In 1987 he was awarded PEN Young Writer of the Year for Poetry and Prose and in 1990 won the PEN Best First Book award for poetry. He travelled to Ottawa for the first International Indigenous Writers Conference in April 1993. Sullivan has published two volumes of poetry with Auckland University Press and has a forthcoming collection of poetry entitled Star Waka. His poems have been published in many New Zealand journals and in overseas journals including Meanjin, Wasafiri (London) and in upcoming publications of Quadrant (Australia) and Rampike (Toronto). He wrote a graphic novel Maui: Legends of the Outcast, which was shortlisted twice in the AIM Children’s Book Awards. He co-edited Homelands - an anthology of Māori poetry with Reina Whaitiri and is co-editing an anthology of Polynesian poetry in English with Reina Whaitiri and Albert Wendt. He co-edits the internet literary magazine Trout. Sullivan also writes reviews, non-fiction articles and has a novel in preparation. He works as a librarian at the Auckland Public Library and in 1998 received the University of Auckland literary fellowship.

Sources
Email correspondence from Sullivan 1 July 1998.

Poems
A poem with evocations of re-emerging Māori identity.
The poet expresses his anger at the destruction of Māori values and the artificial reconstructions.
A portrait of Mangere.
A spatialised poem linking items of overseas popular culture with local, and particularly Auckland, experience.
"pikitanga." ibid. 12.
Sullivan writes a modern interpretation of Tawhaki’s climb to the heavens with the assistance of his blind grandmother.
The notes accompanying this poem state that it is ‘[a]dapted from “Legends of the Maori”,’ by M. Pomare.’ In this poem the traditional story of Tawhaki climbing up to the Heavens is recalled and suddenly changed into a late 20th century setting with Tawhaki marching up Queen Street and climbing ten floors of a building.
A poem about the ironies of ‘building’ history.
"Mr Sullivan has ceased attending his lectures." *ibid.* 15.
The speaker muses over the sights, patterns of the world and environment of the university.

"Alphabet Street." *ibid.* 16-17.
The speaker reminisces of people and places of his childhood.

"The Mask of Sappho: adapted from the fragments." *ibid.* 18-19.
The speaker addresses a woman in his life.

A portrait of Mangere and its diverse inhabitants, surrounds and reputation.

A poem about Onehunga Bay, with its ripples from the causeway traffic, stretch of seaweed and solitary heron, and launching site of the 'great/Manukau fleets.'

Reflections on watching TV3 news.

A portrayal of the world of transvestites in Auckland.

A poem about the mixed experiences observable in Onehunga with some references to parallels overseas.

A poem about finding one's own language from a number of different public discourses.

The poet articulates the complexities of life and relationships in New Zealand and notes the confusion of voices concerning the Treaty which ultimately cannot be remedied by violence or self-destruction.

A poem which reflects comically on the difference between art and experience.

"We apologise for any inconvenience caused during this construction." *ibid*. 30.
A poem about a psychiatric inmate's breakdown.

"sitting in a bus stop outside Otara." *ibid*. 31.
A poem which contrasts experience in the present with the experience of Māori history.

A sequence of four poems concerned with the personal life and friendships of the poet.


"how the lover picks another." *ibid.* 31. The speaker reflects on the expression of picking someone up.

"Onehunga Heights." *ibid.* 32. The poet writes of his neighbouring environment.


"Waitomo Weekend." *Landfall* 45.3 (Sep 1991): 311-312. An evocative portrayal of floating through the caves at Waitomo in which the speaker reflects that if he was still enough and 'didn't swing' he could become part of the world of stalagmites and stalactites.

An appreciation of the timeless, unique qualities of the land which surpass the small-minded visions of property speculators.


Through a backyard window the prospect of an established garden, old swing and slide and rusted barbecue, convey to the speaker memories of childhood.


The speaker records his thoughts of May Day celebrations in Albert Park.


The poet writes of his personal response to the Rua Kenana exhibition in the Waikato Art Museum.

"Reading." *ibid.* 47.

The poet records strands of thought over a weekend reflecting on a New Zealand literature assignment.


The poet ponders on the multifarious uses of water and the therapeutic qualities of rainfall.


This poem, tabulated in the form of a whakapapa line of descent, chronicles the breakdown of whenua and mana.


A reflection on childhood memories of reproof, embarrassment and commendation.


Brief thumb-nail sketches of the surrounds of Karehu marae.


As various branches of the Harawene whanau gather to celebrate Christmas, the speaker remembers another celebration when their marae was reopened. The speaker reflects on the merits of modernisation at the expense of the old ways.


The carefree mood of a family holiday on Boxing Day is spoilt when the tangata whenua speaker is confronted with an entry fee of five dollars to 'stay on the Treaty Grounds'.
The poet reflects on the timber felling methods of Māori in the old days and notes the dilemma of Māori communities needing to raise money but not wanting to sell their forests or land.

In this description of the unveiling of Nanny Bell's grave stone, the speaker poignantly recalls the former 'happy and loud' voice of his 'only Nanny'.

The sharp clipped language of this poem emphasises the speaker's anger at a system which squeezes life out of the Māori world and makes mockery of Tino Rangatiratanga.

"Easter War." *ibid.* 327.
An angry pulsating poem berating the violence and pollution of the world.

"A Packed Lunch." *ibid.* 328.
As the speaker sharpens his HB pencil 'with the wild blue plastic pencil/grinder', his thoughts are drawn back to his school days of graffiti-laden desks, names learnt by rote and memories of school reports.

The poet writes of participating in Cherokee Indian karakia and cleansing rituals.

A poem on the everchanging nature of the world which is likened to a dancer turning and shifting.

Maui calls upon the assistance of Tangaroa and the summer wind to assist in his work fishing Te-Ika-a-Maui.

The poet explores his responses to a Waikato exhibition devoted to Ruia and recalls one of his tupuna who died in the area.

The poet writes of a ritual greeting or karakia where Papatuanuku and Ranginui are acknowledged.

The poet encourages an expansive view of the land which also encompasses the world of Hawaiki.

The poet considers the Whangamata rise and wonders if one day it will all be commercialised or appreciated simply for its raw beauty.

A reflection on the state of Māoridom in contemporary urbanised society.
The speaker presents various thoughts, activities and reflections experienced through a weekend.

A poem with evocations of desire, uncertainty and hesitancy.

A short poem with intimations of dislocation and the need for comfort.

A poem exploring the use of assonance and onomatopoeia.

Amongst the mysterious world of stalagmites and stalactites at Waitomo, the viewers see all kinds of imagery in the icy forms and realise that if they 'stood still didn't swing they'd become pinnacles' too.

The speaker reflects on the evening view from his room.

The speaker reflects on his life and neighbourhood at Arch Hill and notes its freedom from the artifacts of the more upper class suburbs.

A reflective poem in which the speaker contemplates his troubles and assorted memories.

This is the first of twelve poems in Sullivan's "Harawene Whanau Reunion" series. The poem highlights the kaupapa of the Harawene reunion, which is to 'know and reach out support and love one another'.

The speaker tells of his preparation for the powhiri, honing up on his pronunciation skills and learning the waiata.

A short poem of five two-line verses describing family activities before the whanau powhiri.

Short anecdotal accounts of activities around the marae during the whanau reunion and the speaker acknowledging the pain that some of his writing has caused.

A description of the whanau's preparation for Christmas.

A portrayal of the whanau's day tramping with Uncle John.

The whanau discuss their objectives when creating their trust.

The poet writes of his different journeys in the course of his life and work.

In this poem the librarian notes in manuscripts the contrasting views of the benign scene of Christ washing the disciples' feet, the violence of the Spanish conquistadors and the crucifixion of 'GOD THE KING'.

Of printings and bindings.
"Conservation." ibid. 47.
A collection of aspects of library life and the conservation of books.

"Job Description." ibid. 48.
A description of the work and scope of those working with the rare book collection.

"Vacant Situation." ibid. 49.
The speaker contemplates the different religious material in the library and comments on some of the supposedly Christian art works.

"Take Care." ibid. 50.

A poem chronicling the work of a librarian and the disparate sections of work being indexed and requested.

A contemplation on the illustrations and life of William Blake.

The poet describes the various treasures on display in the library.

Reflections and incidents in the life of a new library relief staff worker and his interactions with the public.

"Getting There." ibid. 55.
The sentiments of a Māori library assistant contemplating the long process of getting qualifications and dreaming of his graduation day.

"Sole Charge." ibid. 56.
The speaker writes of his temporary sole charge of the Rare Books Library, the sounding of the fire alarm and a near-brush with tragedy.

"Sir George." ibid. 57.
The poet, drawing from anecdotal and archival accounts, comments on the role of Sir George Grey and recalls with misgiving Grey's name on the Auckland Grammar honours board and the beheading of Grey's statue in Albert Park.

"The Onehunga Rare Books Assistant." ibid. 58.
The speaker reflects on his childhood egocentric view of the world.


A poem on the diverse qualities of Kaikoura.


"Nga tohu whenua." ibid. 82.


"1995." ibid. 35.

Short Story

The speaker writes of walking over ancestral land, of whanau, pollution and the despoliation of Māori land.

Poetry Collections

In this first collection of poems by Sullivan, the poet portrays the world of his environment in Mangere, Onehunga, urban Auckland, and draws on contemporary images, New Zealand icons and a Māori perspective on Treaty issues, childhood memories and life on his marae. Included in the collection are two sequences of poems entitled 'Community Poems' and 'Tai Tokerau Poems'.

This collection, divided into three parts or kete, begins with 23 poems which Sullivan states describe the 'wanderings of youth'. The second part, composed of 13 poems, focuses on the Harawene Whanau Reunion, and the final kete of 14 poems entitled 'The George Grey Room', portrays the Pakeha world where the poet works.

Play

This extract is taken from the concluding pages of the play, the title of which is based on the television programme 'Sale of the Century'. The play looks at the divergent views in New Zealand on the Treaty and its importance to Māori. The play was performed by Ngawhetau Theatre Company at the Auckland University Students' Arts Festival in 1991. A portion of this play was performed by Brian Potiki at Nga Puna Waihanga Hui at Omaka Marae in June 1992.

Non-fiction Articles


In this extensive paper, written and researched for coursework for the Diploma of Library and Information Studies at Victoria University of Wellington in 1994, Sullivan discusses issues surrounding the nexus between the two homes of traditional Māori knowledge - the marae and the library or archival institution, and he presents a proposal of iwi-specific research collections being distributed to marae in Aotearoa.

The authors discuss the pros and cons of storing and disseminating Māori information through the electronic information media. They also provide a survey of Māori Electronic Information including databases, bibliographies, world wide web resources, home pages of organisations, electronic periodicals and other resources.

Whaitiri and Sullivan give an overview of contemporary Mäori writing in English noting its enormous diversity of voices and expressions, and they discuss the major contribution of Hone Tuwhare, Witi Ihimaera, Patricia Grace and Keri Hulme, and of Alan Duff and Ngahua Te Awekotuk. Whaitiri and Sullivan write of the resurgence of Mäori literature written in te reo Mäori and they provide a glossary of Mäori Words and Phrases.

**Reviews by Sullivan**


"Breaking out of marriage." Rev. of *Before the divorce we go to Disneyland*, by Diane Brown. *Listener* 29 Mar 1997: 45.


**Articles/Interviews about Sullivan**


**Review**

**Jazz Waiala**


**Piki Ake!**


**Mau: Legends of the outcast.**


**Heni Materoa Sunderland née Brown**

Rongowhakaata, and Ngaitamanuhi, Ngatimaru, Ngaitawhiri subtribes of Rongowhakaata

13 Oct. 1916-. She was born at Manutuke and grew up in Muriwai. She was educated at the Muriwai school from 1926-1930. She worked for the Anglican Māori Mission in the 1930s-1940s and in 1960 began working as a community officer for Gisborne Māori Affairs Department. She is a member of the tribal council, Te Runanga o Turanganui a Kiwa, which represents the three Poverty Bay tribes - Rongowhakaata, Te Aitanga a Mahaki and Ngai Tamanuhi. She married James Hewart Sunderland in 1955 and they have a son - Michael Sunderland. She is a J.P. and has been awarded the QSM.

**Sources**

Correspondence with Heni Sunderland, 15 July 1998.
Non-fiction Article


Sunderland recalls memories of her great-grandmother, Mere Paraone, a Ngaitawhiri kia who worked as a midwife in the Poverty Bay area. Sunderland writes of her childhood growing up with Paraone - a time when she learnt the planting and fishing rituals and marae protocol simply by observing the example of the elders.

Autobiographical Account


This autobiographical account is taken from taped conversations and notes drawn from Binney and Chaplain's three visits with Heni Sunderland in 1983 and 1984. Sunderland, one of fifteen children, was raised by various family members including her great-grandmother, Mere Kingi, and her grandparents Paku and Motoi Brown. Sunderland recalls the rich childhood with her grandparents - learning the tapu laws of the old people, witnessing the Ringatu customs and spirituality of their nurses and tohunga, and recalling many family anecdotes. After her education at the Muriwai school, Sunderland worked for the Anglican Māori Mission for fourteen years in Tokomaru, Rotorua, Ruatoki and Manutuke. In 1969 she joined Māori Affairs as a Community Officer - a position she held for twenty-one years. The oral account concludes with Sunderland discussing the issue of speaking rights and gender roles on the marae.

Te Imaima Sykes

Non-fiction Article


Sykes challenges the limited Māori content in the University of Auckland's Law School curriculum and criticises the absence of Māori staff in the faculty and the lack of opportunity to use Te Reo Māori in the department's moots or mock trials.


A discussion of Maori women and their Treaty of Waitangi rights. Sykes notes the fallacies and corruptions of justice imposed on Maori women, discusses Te Arawa Trust Board selections, and writes of the importance of initiating the process of ratification of the UN Draft Declaration on Indigenous Peoples. This essay was drawn from a paper Sykes wrote with Dame Mira Szaszy and Hinemoa Awatere for a conference of indigenous women.

Miraka Rataruki Petrecevich (Mira) Szaszy

Ngati Kuri

1921-. Miraka Petrecevich was born in Waihopo, north of Kaitaia, of a Yugoslav father, Lawrence Petrecevich, and Māori mother, Makereta née Raharuhi. She was educated at Te Hapua Primary School, Queen Victoria Māori Girls School, Fagans Coaching College and Auckland Girls' Grammar School. She attended Auckland Teachers' Training College and Auckland University and graduated with a B.A. in Education in 1945. In 1948 she attended the University of Hawaii as a post-graduate student in Social Science on a Pan-Pacific Fellowship offered by the American Association of
University Women and graduated with a Diploma in Social Science in 1949. Mira worked as a primary and secondary school teacher in 1946 and from 1968-70. From 1946-48 she worked for the Māori Affairs Department in social welfare work and was an Employment Officer for the Māori Affairs Department from 1951-52. From 1952-57 she was Executive Secretary of the Māori Women's Welfare League (MWWL) and in 1955 was a MWWL delegate at the Pan-Pacific Women's Association in Manila. In 1956 she married Albert Szaszy and had two sons. In 1971 she was vice President of the League and from 1973-77 was the MWWL Dominion President. She was a Lecturer at the Auckland Secondary Teachers College from 1972-78 and was Director of the Community Department of Nga Tapuwaeh College from 1979-84. She taught Māori language at Auckland Girls' Grammar for four years and retired to the far north in 1985. She has been a member of many school, church, and iwi boards including the Māori Fisheries Commission (1990), Waiora Marae Chairperson (1987), Waiora Papakaitang Manager, a presiding member of Runanga o Ngati Kuri, Aupouri, Ngai Takoto and Mirasy Consultancy Personal Business. She was a member of the first Māori Education Foundation Trust from 1962-70, and a member of the National Committee on Māori Education in 1976. In 1988 she was part of the advisory committee resulting in the establishment of the Māori Women's Ministry and Māori Women's Secretariat in the Department of Women's Affairs. In 1990 she was a delegate to the Māori Congress. She has been the recipient of the Queen's Service Medal (1975), the Silver Jubilee Medal (1977) and the DBE. She has been a J.P since 1981. Her writing has mainly been confined to non-fiction work with many of her speeches transcribed and published. She has been interviewed in newspapers and magazines, and on radio and TVNZ's Waka Huia and Marae programmes.

Sources
Phone conversation with Mira Szaszy, 11 August 1998.
Te Ha questionnaire, 1992.

Non-fiction Articles

Szaszy reports on her attendance at the Seventh International Conference of the Pan-Pacific Women's Association in Manila held in Jan-Feb 1955.

An edited transcript of Szaszy's address to the United Women's Convention in Auckland, September 1983, in which she examines the position of Māori women in traditional Māori society and the changes wrought by European settlement, the introduction of Christianity and the Māori migration to the cities.

The greater part of this article is the text of Szaszy's opening address at the Māori Women's Welfare League Conference in Hamilton in which she responds to a challenge laid down by Duncan MacIntyre in 1972 for the League to report on its work, sort out its priorities and decide its future plan of action for the next decade. Szaszy reports on the progress of the League during its first twenty years and looks at the 'challenge of the Seventies' noting the huge movement of Māori to the cities and the problems that accompany this movement. Her speech concludes with a six-point plan of action for the League's future.

A transcript of Szaszy's address on Māori women to the Young Māori Leaders' Conference in Auckland in 1977 which was also presented overseas.
"Me Aro Koe Ki Te Ha O Hine-Ahu-One/Pay Heed To The Dignity of Women."

In this text of Szaszy's speech at the Māori Women's Welfare League National Conference in Auckland in 1983, Szaszy speaks out against sexism. While she asserts that 'both Christian and Māori beliefs declare the divine origins of women', she believes the marae to be 'a patriarchal institution' and 'the denial of equal rights to women on the Marae reinforces the structures which dominate and oppress them in the Pakeha world.' Noting the poor health statistics of Māori women, Szaszy speculates whether this is due to Māori women living in a racist and sexist culture which produces in them an 'identity of inferiority' leading to 'spiritual degradation'. In Maori and English

"Transcript of Koha Programme, 23 May, 1983, TVNZ One: A Documentary of the Mental Health of the Maori People."


Two of us spoke at Waitangi.

"Treaty Issues: The Treaty of Waitangi." *Te iwi o Aotearoa* 41 (Feb 1991): 17. Szaszy contends that 'the 148 years of imbalance can be righted in the cargoholds of the ship of state'

**Autobiographical accounts**


Szaszy presents a frank discussion of her childhood, educational achievements, and the injustices she discovered while working as a welfare officer. She comments on the prejudice encountered within the Māori world due to her educational background, appearance and gender. She describes her early involvement with the Māori Women's Welfare League in the 1950s and notes its changing character over the next two decades. She discusses the impact of her keynote speech at the 1982 United Women's Convention when she talked of inequalities.


An account of Szaszy's involvement with issues facing Māori women and her stand on the speaking rights of Māori women on the marae.


Szaszy discusses the vision of compiling a history of the Māori Women's Welfare League and some of the difficulties faced in facilitating the vision.

**Non-fiction Publication**


**Reviews**

*Te Timatanga-Tatau Tatau: Early Stories from Foundation members of the Maori Women's League - As told to Dame Mira Szaszy.*

Interviews with Szaszy
The first part of an interview with Szaszy.
In this final section of Sharon Hawke's interview, Szaszy talks of the early
goals of the Māori Women's Welfare League, the developments of the League in
the 1970s and '80s, and the League's relationship with the New Zealand Māori
Council and the Māori Affairs Department. This interview is followed by the
text of Szaszy's presentation, 'Me Aro Koe Ki Te Ha O Hine-Ahu-One/Pay Heed
to The Dignity of Women', delivered at the 1983 Māori Women's Welfare
League National Conference in Auckland. [pp15-17.]

Articles about Szaszy
Coney, Sandra. "Meet the speakers at the United Women's Convention."
Else, Anne. "Recording the history of the Maori Womens Welfare League."
In this report of the 1983 annual Māori Women's Welfare League Conference in
Auckland, Szaszy's address challenging sexism on the marae occupies the
major discussion of this article.

Bibliographic References
Erai, Michelle, Everdina Fuli, Kathie Irwin and Lenaire Wilcox. Māori Women:
An Annotated Bibliography. Wellington: Michelle Erai, Everdina Fuli,
Kathie Irwin and Lenaire Wilcox, 1991. 32.

Chris Szekely
Nga Puhi, Ngati Ruanui
Chris Szekely was born in Auckland and educated at Otahuhu College. He continued his
studies at Auckland University and graduated with a B.A in Sociology in 1984. He
worked at Waitomo as a researcher and cave guide, travelled overseas and after his
return to New Zealand moved into library work. In 1989 he completed a Diploma of
Librarianship at Victoria and during his library studies worked at the Turnbull
Library assisting with the microfilming all the 19th century Māori newspapers.
From 1988-1996 Szekely worked for the National Library in services to Māori. He
has compiled a number of bibliographies aimed at improving access to Māori resources
and was a reviewer for Infochoice: A Buying Guide for Primary School Libraries. In
1995 he received a United States Information Agency Fellowship which enables him to
tavel to the States and study how information services are delivered to Native
Americans.
Szekely was a founding member of Te Ropu Whakahau, Māori Language & Information
Workers' Association and an active member of the New Zealand Library and
Information Association. Most of his publications have been produced through these
organisations. Szekely has also been actively involved in library education, as a course
coordinator and moderator for library studies programmes at Victoria University and
the Open Polytechnic of New Zealand.
Szekely is currently a freelance library consultant, engaging in consultancy advice and
research and training services. Szekely has provided most of the descriptive
annotations for his published works listed below, and these appear in quotation.
Sources
Phone conversation and correspondence with Chris Szekely, 11 and 24 August 1998.
Non-fiction Publications

‘A listing of libraries throughout New Zealand with Maori collections.’

*He pukapuka i roto i te reo Māori.*

Is a list of Māori language books held at the National Library’s Auckland office. Copies can be obtained through the Auckland School Library Service.

‘A compilation of bicultural initiatives occurring in New Zealand libraries between 1992-1994.’

‘A professional development manual designed to encourage the use of Te Reo Māori in New Zealand libraries.’

*Te Ara Tika: Guiding Voices - Maori opinion on libraries and information needs.* Wellington: New Zealand Library and Information Association and Te Ropu Whakahau, 1997.
‘A research report documenting Māori opinion on libraries and information needs.’

Non-fiction Articles

A short article informing the public of a directory of Māori information resources being assembled by the authors as an Auckland Public Library initiative.

‘A discussion of some of the trends and initiatives relating to libraries for Māori.’

‘A description of some of the initiatives of Te Ropu Whakahau Māori Library & Information Workers’ Association.’

‘An outline of the issues facing libraries in providing services to Māori.’

‘A discussion of bicultural initiatives in New Zealand libraries.’

‘An account of the development of Te Ropu Whakahau, Māori Library & Information Workers’ Association.’

‘A description of some of the Māori collections in several New Zealand libraries.’

Publications edited by Szekely

‘An illustrate catalogue of a Māori art exhibition at Auckland Art Gallery, including a review by Robert Jahnke, an interview with the exhibition curator, and an essay by the Gallery’s principal curator.’
'A supplement to the New Zealand Library & Information Association's newsletter, *Library Life*, which focuses on bicultural initiatives. Szekely was editor of the supplement from 1992-1994 and in 1996.'
'A listing of new Māori publications aimed at children.'
'A research report looking at attitudes of the library profession towards providing services for Māori.'
The first edition of a directory listing libraries with Māori holdings. Co-editors included Rangitunoa Black, Theresa Graham and Jane Wild.'

School Journal Stories

Unpublished Picture Book
*Mere's car.* Mahia Publishers, 1993[?]
Szekely won a Te Ha award for this book.

Article about Chris Szekely

J. Taane
Non-fiction Article
"Descendants will gather at Te Kuiti." *Tu Tangata* 20 (Oct/Nov 1984): 41.
Taane writes a history of Thomas Martin Tamepureke Anderson who arrived in New Zealand from England in 1848, married chieftainess, Hira Te Ruruanga and farmed at Mangapu. After Hira's death, Anderson remarried in 1870, Ngatiroa chieftainess, Te Aomarama Taonui, and later became the first postmaster in Te Kuiti. Taane states that in October 1984, there would be a reunion of all the descendants of Thomas Anderson.

Lyn Taane
School Journal Stories
The narrator tells of her relationship with her Nanny who teaches her to cook, sing waiata, weave, garden and karanga.
The story of Katarina's lost pendant and her decision to give it to her younger brother after finding it.
The notes accompanying this story state that 'This story was woven around the launching of a canoe for the 1990 commemoration. Traditionally, a puhu was chosen to lift the tapu before a canoe was launched. Today, elders of the tribe choose a young girl to perform this ritual.' Taane writes of young Ripeka's preparation for the launching ceremony.
Review by Taane


Hohepa (Hepa) Taepa
Te Arawa
1917-1974. He was born in Rotorua and educated at primary school in Rotorua and at Te Aute College. He continued his studies at St John's Theological College, Auckland, was ordained a Deacon at St Matthew's Church, Masterton on 30 Nov. 1939 and was priested at St Paul's Church, Wellington on 22 Dec. 1940. He was Pastor of the Wellington-Wairarapa Māori Pastorate from 1943-1951. In June 1945 he married Laura Black and they had eight children. He was Pastor-in-charge of Rangiatea Church, Otaki, from 1952-1957 and from 1963-1966. He pastored St Paul's Church, Wanganui (Putiki) from 1958-1962 and became Pastor of the Wellington Māori Pastorate from 1967-1974. He was made an Honorary Canon of St Paul's Cathedral on 4 June 1958. In 1956 Taepa and District Māori Welfare Officer Moana Raureti gave a report to the National Council of Churches' Māori division at Ruatoki concerning an extensive survey of the Māori Borstal population. He wrote many articles in Māori and English and gave talks on Māori History at Victoria University. Taepa was a member of the New Zealand Historic Places Trust representing the Māori people. He died in 1974 and is buried at St Faith's Church.

Sources
Correspondence from Laura Taepa, 19 Feb. and 25 Mar. 1998.

Non-fiction History

The Rangiatea Story. [Levin: Printed by Kerslake, Billens & Humphrey, 1966]. Taepa presents a history of Rangiatea Church, Otaki, and discusses the church's connection with Hawaiiki, and provides a history of Christian missions amongst Horowhenua Māori. He retells the story of Tarore and her Gospel of St Luke and describes the journey north of Tamihana Te Rauparaha and Matene Te Whiwhi to seek a missionary for Otaki. Taepa notes the enormous impact of Octavius Hadfield and gives biographies of local Māori connected with Rangiatea Church including Te Rauparaha, Matenga Te Matia, Riwai Te Ahu, Pineha Mahauariki, and Aperahama Te Rurua. He lists the Rangiatea pastors and writes detailed architectural notes of the church and its Māori taonga.

Non-fiction Articles

"The Maori Bible." Canon Hepa Taepa. Te Kaunihera Maori: New Zealand Maori Council Newsletter 5.3 (Apr/May 1968): 7. Taepa writes that a century has passed since the printing of the first Māori Bible and pays tribute to the early missionaries, Maunsell, Colenso and the Williams family for their work of translation of the Māori Bible. He acknowledges the British and Foreign Bible Society and Māoridom in general for providing finances for the revision of the Bible.

"He Whakawhitihitanga. Nā Te Ford Foundation/The Ford Foundation Exchange." Te Ao Hou 67 (June-Aug 1969): 4-20, 38-47. In 1969 the American Ford Foundation coordinated and sponsored ten Māori to visit Native American reserves over a four-week period while nine Native Americans were making a reciprocal visit to New Zealand. Hohepa Taepa gives a very detailed account in Māori and English of the trip to the United States.

"He aha oti i te ingoa Maori: what's in a Maori name?" Hepa Taepa. Te Ao Hou 71 (197?): 7-17. Taepa gives a comprehensive response in Māori and English to the question: 'What's in a Maori name?' by speaking of the importance of correct pronunciation and by noting the richness of meaning in Māori names.
Translation by Taepa


This is the first part of a report published by Aprana Ngata in *Te Piwiwharauroa* after his two month tour of the Waikato in 1900. He explains the meaning of the saying 'Waikato of a hundred taniwha, a taniwha at every bend' and describes the geography of the Waikato Plains. He gives an account of the King Movement and observes that 'the movement can be an instrument for the uniting of all tribes, as it has been to the Waikato since the days of Potatau.'

"Waikato Taniwha-Rau." *Te Piwiwharauroa, He Kupu Whakamarama* 34 (Tihema 1900): 4-5. Rpt. as "Waikato Taniwharau." In Māori with English translation by Rev Hohepa Taepa. *Te Ao Hou* 18 (1957): 18-21. This second part of Ngata's article *Te Piwiwharauroa* article on the Waikato is divided under the following headings: King Mahuta, Te Kauhanganui, the people, the means of livelihood and the faith. Ngata encourages Waikato to venture outside their boundary that they may 'observe and listen' and to permit into their domain outside, sound opinion. Ngata worries about the diminishing population in the region, he marvels at how the people of the Waikato sustain themselves despite the 'predicament of being landless', and, quoting Archdeacon Te Karaka, asks where are the fruits that 'show the Church's progress' in the region?

**Maori language article**


**Articles about Taepa**


**Arapeta Wiremu Tahana**

Ngati Pikiao, Te Arawa Waka.

1945-. He was born in Rototiti and educated at Rototiti Primary School, Rotorua High School and Hato Petera College in Northcote, Auckland. He attended Auckland Teachers College and graduated with a Diploma of Teaching. He was a teacher at Ruatoki for a year and then taught at Lincoln Heights in Auckland for five years. He studied part-time at Auckland University and majored in Māori and Education and graduated with an M.A. (First Class Hons) in Education. He was a member of the Auckland Māori District Council and established an opportunity class at Seddon High School for young Māori and Islanders who had been expelled from school. He worked for 12 years in Vocational Guidance. He established pre-employment training courses at Hillary College and other courses in the area of cross-cultural training and total-immersion. He was Chief Executive Officer at Waiairiki Polytechnic from 1990-1997. He has been Senior Vocational Guidance officer and has chaired Hato Petara Board of Governors and Old Boys Association. He has been a member of the Massey College Board of Governors, and is a foundation member of Mana Motuhake and Policy Council. He was a candidate for Mana Motuhake for Eastern Māori in the 1981 general election. He is currently self employed as a Management Consultant contracting to a number of Iwi and Māori organisations.
Sources

Non-fiction Articles
Tahana describes a class that was formed in September 1974 to cater to 'pupils at the point of crisis' and not 'benefiting in any way from the education programme offered by the school.' He discusses the selection process of the pupils, the organisation of the class and its aims. He lists the five principles that 'provide a sound basis for curriculum selection and teaching methods' and these include raising self esteem, understanding self identity, learning communication skills, finding relevance. These principles are combined within a framework of respecting cultural differences, social orientation, democratic participation, and broadening the learning environment. Tahana notes the subjects taught and special projects undertaken and concludes by assessing the success of the class.

Tahana writes a critique of Ernest Beaglehole and James E Ritchie's The Rakau Maori Studies and particularly challenges its theoretical perspective, the study's scale of Māoriness, its lack of definition of terms used in the study, the interviewing techniques and interpretation of data.

In this paper presented to the Māori Representation Conference of April 1985, Tahana, as President of Mana Motuhake of Aotearoa, states that discussion on the abolition of the Māori seats is merely a 'smokescreen to divert attention away from the many inequities and injustices of the present system'. He lists the current inadequacies of legislation surrounding the Māori seats and presents alternative structures which could better represent Māori interests, and advocates proportional representation.

Tahana discusses his experiences in the education system as a pupil, teacher and head of a Polytechnic and his vision for education.

Review

Thesis

Article about Tahana
Brief biography.

Raiatea Teresa Tahana-Reese née Hawira
Te Arawa
1950-. She was raised in Mourea, Rotorua, and has worked as a computer programmer, cook, shearing hand, journalist and editor. She married Hinga Tahana-Reese and they have three children and an adopted son. In 1985 she attended a journalism course at Waiairiki Polytech and in 1986 worked for 12 months with the
Rotorua Review and West Rotoiti News. In 1987 she was co-editor with Maurice Dick of a fortnightly summary of Māori news entitled Nga Korero o Te Wa. She spent three years working with the Rotorua Daily Post and during that time rose in rank from a C1 to J6 journalist. In 1990 Tahana-Reese was employed for six months in the Department of Conservation's public relations department and later worked with the Rotorua Enterprises Agency for six months. In 1991 she moved to Australia and currently lives in Queensland. Since living in Australia Tahana-Reese has discovered a lot of Australian-born Māori children who have never been 'home' to New Zealand and she has the intention of writing fiction and non-fiction books targeting these Māori children.

Sources

Non-fiction Article
Tahana-Reese describes her experience at the week-long journalism course held at the Waiairiki Community College in Rotorua.

Article about Tahana-Reese
A short account about West Rotoiti News, a bi-monthly community magazine produced by editor Raiatea Tahana-Reese and initially targeting the Mourea, Okere Falls and Otara Marae community in Rotorua.

Brenda Leigh Tahiti née Fairlie
Ngati Porou
1956-. Brenda Tahiti was born in Gisborne and educated at Gisborne Central Primary School and Gisborne Girls High School where she was Head Prefect in 1973. She attended the University of Waikato and graduated with a Bachelor in Social Sciences majoring in Psychology and Maori in 1976. From 1980-87 she was Proprietor for Te Rehuwai Safaris Ltd in Ruatahuna, Rotorua and then worked as Community Development Co-ordinator for Ruatahuna Resource Team from 1987-1988. In 1989 she was a Project Consultant at the University of Waikato and Assistant Fruit Acquisition Manager for Cendenco Foods Ltd in Gisborne. From September 1989 to December 1991 she was Senior Policy Analyst for Te Ohu Whakatupu, the Ministry of Women's Affairs and then became Acting Manager of Te Ohu Whakatupu. In 1990 and 1991 she took papers in Public Economics at Victoria University of Wellington. Tahiti writes non-fiction work.

Sources
Correspondence and curriculum vitae from Brenda Tahiti, Dec 1992.

Non-fiction Publications
This resource kit was compiled by Te Ohu Whakatupu in order to inform Maori women about what steps are involved in establishing a small business or enterprise, what advice and funding support is available, how to prepare a business plan and where to seek capital finance. It is composed of four parts: Part I deals with 'the steps involved in the development, investigation and establishment of a business of enterprise idea. Part II provides detailed information about advisory and finance or funding agents listed in Part I. Part III gives guidelines about preparing a business plan. Part IV and brochures enclosed in [the] kit give details for contacts and offices.' The 1990 revised edition is very similar in format and content to the 1989 publication. The 1994 revised edition is published in a booklet and is divided into three parts headed: "Your Steps to Enterprise", "Preparing Your Business Plan" and "Sources of Advice, Funding and Finance".
Statistics for Maori women in business. Wellington: Te Ohu Whakatupu, Te Minitatanga mo nga Wahine.


Wahine Pakari. Wellington: Te Ohu Whakatupu.

Set of manuals.


Non-fiction Papers/Reports

"The Role of Small Business in the New Zealand Economy." Brenda Tahi and Raina Meha. Wellington: Te Ohu Whakatupu, Te Minitatanga mo nga Wahine.


"Maori women in Business: the issues and trends they face when establishing their businesses." (Research report)


Video and Booklet


Role model video and booklet.

Mairatea Tahiwi née Pitt-Porutu

Ngati Awa
1908- . She was born in Lower Hutt, a descendant of Rira Porutu, chief of Pipitea Pa in Wellington in the 1840s. She was educated at Wellington High School and married Pirimi Perarika Tahiwi in 1943. She is a past executive member of the National Council of Women, South East Asian Pan Pacific Women's Association. She was the first dominion vice-president of the Māori Women's Welfare League. She is a past national executive member of the YWCA. She was a Liaison Officer for Māori War Effort in 1940s. She received the MBE in 1954 in recognition of her services during the war. She accompanied her husband on the pilgrimage to Gallipoli with other ANZAC veterans to commemorate the 50th anniversary of the original landing.

Sources

Te Ao Hou 51 (June 1965): 31.

Non-fiction Article


Ngati Awa Ruhia Porutu was born in the early decades of the 19th century and lived in Petone with her husband Ihaia Porutu. Her portrait was painted by Gottfried Lindauer and her beautiful cloak, a kakahu paepae-roa, is stored in the National Museum. Mairatea Tahiwi tells how Ruhia used her cloak to cover two young Pakeha boys whose lives were threatened when rangatira Rira Porutu discovered them about to violate tapu restrictions on a newly built house. Ruhia successfully interceded for their lives to be spared and one of the
boys subsequently grew up 'almost as one of Ruhia's own.' Tahiwai adds that the cloak was handed down the generations and looked after by Tahiwai's father Arthur Pitt-Porutu and later by his son Arthur Pitt who ultimately stored the cloak in the National Museum.

**Article about Tahiwai**

A brief biography of Tahiwai and her husband Captain Pirimti Tahiwai who returned to Gallipoli in the mid-1960s with other ANZAC veterans to commemorate the 50th anniversary of the original landing.

**Poroaki Tahuaroa**

**Non-fiction Article**

Tahuaroa briefly reminisces on the history of Parihaka and tells of the current issues facing Parihaka and the recent renovations of various buildings.

**Pine Taiapa**

1901-1972. He was born in Tikitiki, the son of Tamati and Maraea Taiapa, and was raised by his father's bachelor brother. He went to Te Aute in 1911 and passed the public service examination in 1920. After leaving school he farmed on family land at Tikitiki, was a Māori All Black in 1922 and in 1925 began working on the war memorial church in Tikitiki and watched a master carver decorating the interior of the church. He studied Māori arts in the school established by Apirana Ngata in Rotorua and soon became one of the instructors. He was convinced that the key to the traditional Māori carving of the past lay in the use of the adze and after searching the country for someone who might still be skilled in the use of the adze he discovered Eramiha Kapua living near Te Teko. Kapua was invited back to Rotorua to teach. Between 1927-1940 Taiapa worked on 64 buildings. In 1940 he enlisted and became a captain in the Māori Battalion and served in North Africa returning home wounded. From 1946-1971 he worked on a further thirty-nine buildings. He is one of Māoridom's greatest twentieth century carvers.

**Sources**

**Short Story in Māori**

This story won *Te Ao Hou's* fourth literary competition for literary work written in Māori. The judge, Mr M. Te Rotohiko Jones, writes: 'The first prize winner has written a very good essay with excellent Maori. The only argument I have with him is in regard to his spelling of the words 'manaaki' with one 'a' and 'atahua' with one 'a', otherwise it is an excellent essay. The story is about two people who were made outcasts by the people and banished to an island.'

**Non-fiction Articles**

Taiapa writes in Māori with and English translation about Ruakapanga who was 'the priest who taught the cult of the Kumara' in Hawai'i and gave instruction on the right conditions for Kumara growth. Taiapa states that after Kupe's visit to Aotearoa, Ruakapanga sent Tairangahue to Aotearoa in order to discover the country's Kumara growing potential and Tairangahue reported back that the East Coast of the North Island met all the requirements. Hearing that it was spring in Aotearoa, Ruakapanga directed Tairangahue to return to Aotearoa on the back of his birds, Harongarangi and Tuilingarangihei, taking with him Kumara tubers and digging tools. The Kumara was duly introduced to
Aotearoa but Ruakapanga, angry at Tairangahue’s neglect of his birds, sent three noxious creatures to prey on the kumara - the anuhe, mokwhiti and the mokoroa.


When the School of Māori Arts and Crafts opened in Rotorua in 1929, the art of adzing was believed to have been lost and Sir Apirana Ngata asked Taiapa to try and find an expert in adzing. He found the Arawa carver, Eramiha Kapua, who was an expert adzeman. Taiapa describes in Māori and English, the different aspects of adzing taught by Kapua at the School: correct fitting of the handle, correct shape of cutting edge, sharpening and daily maintenance, holding and swinging motion, use of feet and eyes, and cutting and chipping.


In this second part of Taiapa’s article on adzing, he describes Kapua’s teaching methods in the following areas: the different types and methods of adzing - the Ara Haratu, the Ngaotu and Ngaopae, and the Poke, Poka and Ta, preliminary adzing prior to the actual carving with split timber and milled timber, and the art of shaping of a figure in sections by the adze. Taiapa concludes by discussing the different levels of output depending on the degree of expertise of the carver.


The notes accompanying this article state that it was written in the mid 1930's and sent to educationists in positions of responsibility...Except for the title and alterations, the original is reprinted in full, after editing by Te Kapunga Dewes." In this article, Taiapa stresses the importance of teaching Māori Arts and Crafts, tradition and culture to Māori primary and secondary students and advocates that the teaching methodology include verbal and practical demonstration by Māori experts and practical application by the students. Taiapa observes that some of the enormous benefits of teaching Māori arts and crafts in Māori communities are the reasserting of the mana of the tribe, 'old scores are forgotten, tribal apathy is banished, the larder is replenished, old fishing grounds rediscovered, the assembly buildings improved...tribal history discussed, waiata sung, incantations recited, visiting tribes return filled with ambition and wonder, and a hundred other items of interest and benefit [are] availed by the tribe.' Taiapa discusses in detail the roles of the weaving and carving experts and the specific areas they can teach school children.


In this transcript of a talk given by Taiapa in Te Araroa, Taiapa gives a comprehensive account of tukutuku with detailed descriptions and meanings of eleven different patterns.

Non-fiction Publications

School Journals?

A Maori language publication in the Tamariki Iti o Aotearoa series.
Article about Taiapa

Bibliography

Kataraina (Dovey) Taiaroa
1935-. She was born in Rotorua and has resided in Te Whanganui A Tara since 1945. She is a mother, grandmother and great grandmother. From 1986-98 she has been a teacher of Māori language in the secondary division of Correspondence School. As well as the Tohu Māoritanga she has attained a Post graduate Diploma in Education from Victoria University. In the early 1980s she wrote a non-fiction account of a group trip entitled the Exposure Tour to the Philippines in The Whitiara - the Catholic Church's publication for the Māori Missions in the Archdiocese of Wellington. She has written cooperative non-fiction work in other Catholic magazines.

Sources
Phone conversation and correspondence with Dovey Taiaroa, 9 and 15 July 1998.

Non-fiction Article
The life of award-winning composer Dovey Katene is recounted in outline by Cushla Parekowhai and recalled through a series of memories by Dovey Taiaroa. Katene actively encouraged Māori young people in tikanga Māori and is described as being 'an elder in the true sense of the word because she was ngawari [understanding] to all the young ones.' She was an active supporter of Ngati Poneke Māori Club and established the Mawahakona Māori Cultural Association.

Hori Kerei Taiaroa
Letter
"Ki a te Kai Tuhi o te Waka Maori/To The Editor of the Waka Maori." Te Waka Maori O Niu Tirani 12.19 (Oketopa 5,1875): 228.
Taiaroa mourns the high mortality rate amongst Māori and lists measures to combat further ill-health.

Todd Cameron Taipea
Interview
In this interview Glassey and Taipea describe the history of the proposed Māori Students' Centre at the University of Canterbury and outline the functions of the Centre and discuss problems faced by Māori students on the campus.
Mere Reweti Taingunguru

Te Whanau-a-Apanui

Mere Reweti Taingunguru was the mother of Te Kiriwai and Whaaka Parakau.

Sources


Tangi/Lament


This is a lament by her for her first husband, Te Whatu-a-Rangahua, who was killed at Tokakuku." (Ref. Nga Moteatea Part II: 45)

Kai Tainui

"Now in his late thirties, he was educated at Hokitika. Although he admits to some Irish blood, his 'real' name is Te Kawaiharawhara. This is his first published story although he's 'written a lot because I've met a lot of interesting people and their stories sort of stay with me...' Works mostly on the West Coast, but moves around."

Sources


Short Story


In this story Frances, the crippled narrator, begins a new life in the city and opens a dairy.

Ngaire Mareta Tainui

Ngai Tahu

1957-. She was born in Akaroa and was educated at Akaroa Primary School and Akaroa High School. She is currently studying at the University of Canterbury. She writes poetry and short stories but these are as yet unpublished. She is very interested in bicultural issues and has a great concern for the future of New Zealand children and their relationship with biculturalism.

Sources


Non-fiction Article


Tainui articulates the struggles of contemporary Māori youth and calls upon Māori elders to support Māori youth in their quest to determine and find their spiritual identity.

Tuhuru Tainui

1898? -1965. "Mr Tuhuru Tainui, one of the best-known personalities on the West Coast and an elder of the Maori people of Arahura, died last January in Christchurch Hospital. He was aged 67. He is a descendant of the paramount Chief Tuhuru of the Ngai Tahu tribe. At the age of 17 he went overseas in the first world war, and served in France, Germany and Gallipoli. Until four years ago he was chairman of the Arahura tribal Committee. Mr Tainui is survived by his wife, six sons and three daughters."
Sources
"Obituary" *Te Ao Hou* 50 (Mar 1965): 64.

Non-fiction Publication
*Kai Konohi.* [Hokitika]: W. E. Richards & Son [1960]

In his Foreword Tainui writes "[m]y noble ancestors did not write. They handed down their knowledge through their carvings, haka and action songs - from father to son. I have compiled this booklet from information received in this way." In this slim publication Tainui provides a broad overview of the Māori migrations to New Zealand and particularly examines settlement and early land transactions between the children of Chief Tuhuru and the European settlers. Tainui discusses burial sites, Māori claims to Greymouth, and writes an account of the legend of Poutini who fled from her home at Tuhua Island in the Bay of Plenty with greenstone and eventually deposited it in the Arahura River on the West Coast where it was named Kai Konohi - food for the eyes.

Obituary

Werahiko Taipuhi
Nga Rauru (?)
Of Tauranga-a-Ika near Waitotara.

Traditional History

In his introductory notes S. Percy Smith writes that he obtained this account of the "Aotea" story when visiting the Nga-Rauru tribe. Smith states 'Old Tautahi knows of the work of the Polynesian Society, and says that he had heard that imperfect accounts of "Aotea" had reached us, and that he particularly desired that a true account should be furnished to us.' Smith adds 'It is unlikely that the matter Tautahi dictated to me will pass unchallenged by other tribes whose ancestors came in "Aotea," but I question if any man living has a greater right to speak authoritatively on the subject.' The matter dictated by Tautahi is as full as I could get it, but he often spoke too fast to allow of his being followed in shorthand, so that some details have necessarily been omitted. Tautahi is an old man of about seventy, quite blind, but retains all his faculties.'

George (Hori) Mataiawhea Tait
Tuho, Te Arawa.
1923-1981. He was born in Ruatoki and later lived in Auckland where he worked as a cultural officer for the Maori Affairs Department. He was a poet and composer of waiata and observed that although 'the compositions [were] his, the thoughts and the words used to express them represent the wisdom and heritage handed down to us from our tupuna." He wrote a play called *Hunga Ho*, which was produced by Don Selwyn and performed by the Te Whanaap company at the South Pacific Festival in New Guinea. Tait wrote the script for the re-enactment of the founding of Rotorua and a traditional song for Te Arawa for the town's centennial celebrations. His song, "The Bridge", made recording history for singer Deane Waretini when it became the largest selling single in New Zealand. He was a kaumatua of the Maori Artists and Writers Society and was an elder of Te Arawa. Rev Kingi Ihaka and Tait wrote the Maori text of the play "Te Waka Karaitiana" which was written and compiled by Brian Kirby and performed on the occasion of the Archbishop of Canterbury's visit to the Turangawaewae Marae.
Sources
Tu Tangata 5 (Apr/May 1982): 28

Tauparapara

Waiata
The words of a grandmother speaking to her grandchild of its origins, ancestors, and the need to consume the knowledge of the Pakeha like 'an appetiser' before the main course - which is 'the wisdom of [the] ancestors'.
The speaker noting the protective gaze of the sky and the embrace of Papatuanuku, mourns over the despoliation of the 'forest of Tane - and the /Children of Tangaroa/ [which have been] Raped defiled by mere man.'

Prose in Maori

Play
Hunga Ho.
Produced by Don Selwyn and performed at the South Pacific Festival in New Guinea by Te Whanau company. [Ref. Tu Tangata 5 (Apr/May 1982): 28]

Article about Tait
This article, largely composed of quotations from George Tait taken from an interview between Edwards and Tait shortly before Tait's death in 1981, records Tait's song writing, interest in cultural relations as opposed to race relations and his conviction that Maori need to keep on creating.

Taiwhanga
This is probably Rawiri Taiwhanga 1818-1874, a Nga Puhi leader who had a long association with CMS missionaries.

Sources

Letter
John Coleman states in his *Memoir of the Rev. Richard Davis* that this letter dated Oct 23, 1826 was 'the first Letter ever written to England by a Native of New Zealand.' In this letter Taiwhanga writes that his 'evil works are all done with' and that it is a good thing 'to believe in God, to cast away...bad deeds, and to turn to Him.' Taiwhanga states he would have liked to send Coleman some mats but Davis had countered that this could be done later. Taiwhanga however shared his own need for some clothes for the sacred day and that 'two thick blankets would be very acceptable' to him for his bed.

**Essay on Taiwhanga**

**Sydney David (Hirini) Taiwhanga**

**Non-fiction Proposal**
*Proposals of Mr. Sydney David Taiwhanga, M.H.R., for the Colonisation and Settlement of Maori Lands.* Wellington, 1888.

**Bibliographic Reference**

**Takamai-Te-Rangi**
Ngati Toa
He was father of Ngati Toa chief Te Mateo and grandfather of Te Kanae and Rawiri Puaha 'both men of note at the time Wellington was founded.' Te Mateo was killed at the battle at Pararewa and his father wrote a lament for him.

**Sources**
"History and Traditions of the Taranaki Coast." *Journal of the Polynesian Society* 18 (1909): 82-83.

**Tangi/Lament**

**Takapo**
Ngati Porou

**Apakura/Dirge**
Mamae Tuanewa Takerei
Waikato, Tainui
Non-fiction Article
Te Awekotuku and Takerei provide definitions of the term kuia and note the function of kuia in Māori life in terms of karanga, keening, instruction and in some tribes correction of the oral arts. They also note the role of kuia in composition, manaaki tangata, midwifery, weaving and Kohanga Reo.

M. Mereana Taki
Ngati Píkiao, Ngaiterangi, Ngati Ranginui
Non-fiction Article
The authors discuss the aspects of Pakeha feminism which maintain privilege and power over Māori women, and they examine issues concerning the relationships between Māori men and women and cross-cultural relationships.

Reo Takiwa
Of Waiohau.
Non-fiction Articles
In this short article Takiwa writes of the community of people living in the valley of Waiohau who are predominantly of the Tuhoe sub-tribe Patuheueheu. He notes the importance of whakapono (faith) in this community and the adherence to Ringatu, Māori Presbyterian, Roman Catholic and Anglican Churches. He discusses the teaching of arts and crafts in the area and the early contribution in education of Presbyterian mission workers.
Takiwa provides translation and explanation of three proverbs.

Takuira
Ngati Tuwharetoa
He was a cousin of Te Kohika, the father of Te Rereahu.
Sources
*Countless Signs: The New Zealand Landscape in Literature.* Comp. Trudie McNaughton. Auckland: Reed Methuen, 1986. 381.

Lament
Bibliographic reference

Tama-Hika
Wairarapa
Tangi/Lament

John Thornton/Hone Tatana Tamahori
1915-. He was educated at Te Aute College and obtained a L.Th in 1947 and a B.A. from Massey University in 1965. He was Head of the Anglican Mission in Tonga and was the Principal at St Andrew's in Tonga and his wife taught at the school. He has been vicar of St Faiths, Ohinemutu, and has headed the Anglican Mission. He has worked as chaplain at Te Aute College, Pukehou, Hawke's Bay, and has lectured at St. John's Theological College, Auckland.

Sources
Correspondence from Tamahori 11 Feb. 1998.
Te Ao Hou 15 (1956): 64.
Te Ao Hou 70 (197?): 24.

Non-fiction Article
"Maori education." Te Ao Hou 70 (197?): 24.
Tamahori looks at historical events that have hindered the Māori quest for education. He cites the New Zealand wars of the 1860s as halting all previous developments for the Māori and notes that the recent wave of migration to the cities has brought its own problems as Māori adjust to city life.

Quotations from speech
In this text, composed largely of quotations from Tamahori's farewell speech at Te Aute College, Tamahori defends state aid to private Māori schools and outlines hindrances to the Māori education since last century.

Tama-I-Tokotokona
Ngati Kahungunu
Waiata

Tama-Ku/ Tamaka
Ngai-te-rangi/ Te Arawa
Tarakawa writes that 'Tamaku is celebrated for her compositions of this character, several of which are extant.'

Sources
'Nga Mahi A Te Wera, Me Nga-Puhi hoki, Ki Te Tai-Rawhiti (Te roanga)/The Doings of Te Wera and Nga-Puhi On the East Coast. (Continued)' Takaanui Tarakawa. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.

Tangi/Lament

Tarakawa states that this song 'commences as a lament, and ends in abuse on account of the death of Hikareia, when Te Tumu pa fell. It was Te Ipututu-Tarakawa that killed him at Te Houhou, near Wai-rakel, between Tauranga and Maketu, in 1836.' [Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.] This song is published in a longer form in *Nga Moteatea* with explanatory notes by Hemana Pokiha.

**Tuta Tamati**

Ngati Porou

Of the Native Land Court in Auckland.

**Non-fiction Articles**


Tamati discusses the history of the word *Maori* from a Ngati Porou perspective in response to A. S. Atkinson's article "What is a Tangata Maori?" published in the *Journal of the Polynesian Society* 1 (1892): 133-136. Atkinson wrote that he hoped to evoke a discussion 'on the meaning of the word Maori.' Rev Hauraki Paora enters the debate in the *Journal of the Polynesian Society* 2 (1893): 116-118, and disagrees with Tamati's contention that Maori was not an old word but one originating after European contact.

**Māori incantations**


The editor of the *Journal of the Polynesian Society* writes that Tamati submitted thirteen Karakia-Maori (incantations, charms, or spells) written in Maori to the Society of which five are published in this volume. The editor requests that Maori scholars send in translations for the karakia and he proposes to print the remaining karakia in later editions.

**Bibliographic references**


**Shirley Tewhaea Tamihana**

Ngapuhi, Ngati Whatua

1950- ?. She was born at Whirinaki in the Hokiang and was educated at Whirinaki Māori School from 1955-60, Kamo Primary School from 1960-62 and Kamo High School from 1963-1967. From 1967-70 she worked as a telephone operator and then worked for seventeen years as a Contact Lens Technician. She was a Head Custodian at Auckland University Students' Association from 1988-95. From 1993-95 she studied toward a Certificate in Supervisory Management and a NZIM Certificate in Small Businesses at Auckland Institute of Technology. She was a child caregiver in 1996 and a Home Care Worker for eleven months from 1996-97. Alongside her paid employment Tamihana was involved in community work, whanau projects, the Trade
Union movement and with *Broadsheet*. She wrote non-fiction articles, reviews and interviews. She was a full-time Foundation Studies student and studied Mentoring.

**Sources**
Correspondence from Tamihana 24 Feb. and 21 Apr. 1998.

**Non-fiction Articles**

"Ehara Taku Toa I Te Toa Taka Tahi Engari He Toa Taka Tini. (My strength is not one of the individual but one of unity.)" Shirley Tamihana and Pat Rosier. *Broadsheet* 169 (June 1989): 24-26.

Former staff members of Te Ohu Whakatupu, the Māori unit of the Ministry of Women's Affairs, including Lee-Anne Farrach and her Taitokerau whānauanga discuss their dissatisfaction with the change of management practices of the Ministry of Women's Affairs.


Tamihana and Kipping interview Irirangi Aotearoa radio station presenters, Hinerangi Luckman, Moana Maniapoto-Jackson and Liane Clark.


A chapter on the history of lesbian groups in New Zealand with Te Awekotuku and Tamihana providing an account of the Māori lesbian movement.

**John H. Tamihere**

Ngati Porou me Whakatohea. 1959-. He was born in Auckland and was educated at St Mary's Convent and St Peter's College. He attended Auckland University and graduated with B.A. and L.L.B. In 1985 he won the Legal Writing Prize at the University of Auckland's Law School. He is Chief Executive Officer of Te Whanau o Waipareira Trust - "a public forum of the people of West Auckland concerned with ensuring that facilities and resources are better utilised to benefit and assist the community. Promoting Training and Employment, Economic, Social and Community Development." At the last general elections he entered politics. He writes non-fiction articles.

**Sources**
Phone conversation with Tamihere's secretary 14 Aug 1998.

**Non-fiction Articles**


**Cassidy Tangaere**

Ngati Porou
Cassidy Tangaere lived in Wellington for many years and then in the 1980s spent five years living in Christchurch working with his wife, June, as Māori Advisers for the Southern Regional Office of the Department of Education. They returned to work in Wellington when the Ministry of Education was restructured. He is a licensed interpreter and has done a lot of translation work for school journals. In the 1970s he wrote non-fiction articles in education journals.

**Sources**
Phone interview with June Tangaere, August 1992.
Children's Story in Māori


Story presented in the form of comic strip.

Translation by Tangaere


This picture book has parallel English and Maori texts.


Review

Okarito.


June Tangaere

Ngati Ruanui, Mahurihuri, Taranaki

June Tangaere was born in Taranaki and brought up in the Whanganui District. She attended Tursakina Girls College and went on to train as a teacher at Auckland Teachers College. Tangaere has taught at Ratana, Taihape and Tikitiki and many schools in the Wellington district. After moving to Christchurch Tangaere lectured in the Maori Studies Department at the College of Education in 1987 and also taught at Sumner School and Mairehau College. She and husband, Cassidy Tangaere, became Maori Advisers for the Southern Regional Office of the Department of Education which covered the whole of the South Island. After the restructuring of the Ministry of Education she and her husband returned to work in Wellington. Tangaere is currently Liaison Officer with the Wellington District Office of the Ministry of Education. She began writing when she was an itinerant teacher in Maori to help teachers in the classroom and to motivate Maori children to learn. There was a dearth of material printed in Maori so a group of itinerant Maori teachers started writing in the late ’70s and early ’80s. Tangaere has written other stories which have not been published but are widely used in Kohanga Reo. She has done a few writing courses with Judith Holloway and Patricia Grace at Polytech.

Sources

Phone interview with June Tangaere in August 1992.

Maori Readers for Children


Maori language text for children with a glossary in Maori and English at the conclusion.


Maori language text for children with a short glossary in Maori and English at the conclusion.


Maori language text for children.

'Uaakaka, uaaakaka': He Waiata. na nga Tamariki o Whangara. J. Tangaere. Whanganui-a-Tara: [Maori and Island Education Division, Department of Education], 1984.

Waiata for children in Maori.


Waiata


Bibliographic References


Ruth Tangaere

Non-fiction Article

"Play Centre at Manaia." Te Ao Hou 47 (June 1964): 41-42.

As acting supervisor at the Manaia Play Centre, Tangaere writes of the establishment of the play centre in Manaia after she and her husband were appointed to the Manaia School in February 1963.

Niko Maihi Tangaroa

Atihaunui-A-Paparangi

1939-. He was born at Tahoraiti, Dannevirke and educated at Otoko Native School and Whakatane High School. From 1956-1976 he worked in light and heavy engineering. From 1963-69 he was a Merchant Seaman and from 1977-89 he was a Union Organiser for the New Zealand Engineers Union and was a representative of the Māori and Pacific Island Trade Union and the New Zealand Amalgamated Engineers Union. In 1978 he received a Mobil Fellowship and attended Clyde Cameron College in Australia. In 1985 he was a recipient of the USA Visitor Programme in Washington DC, USA. He has been awarded the OSM and in 1985 was made a Commissioner Member of Sports and Recreation. He recently travelled to Alberta, Canada, to accompany home a chief of the Cree Indians, who died while attending the International and World Healing Conference held in Rotorua in February. He states 'I am not a writer as such but have contributed to areas I have felt strongly about.' His activities have focused on the Whanganui River and his iwi.

Sources

Correspondence from Niko Tangaroa 18 Mar. and 7 May 1998.

Non-fiction Article


A description of the 1984 hikoi to Waitangi.
Non-fiction Publication


In this publication on Tangihanga Tangaroa provides the text of Paratene Ngata's "Death, Dying and Grief, A Maori Perspective" which details the protocol and customs surrounding the sick, dying and deceased in Māoridom. Tangaroa emphasises the importance of Tangihanga to Māori and expresses his hope that this publication will illustrate the difference between Tangihanga Leave and Bereavement Leave as determined in terms of Māori peoples' knowledge and adaption to bi-culturalism. Tangaroa includes a glossary of key terms associated with Tangihanga, and a Conclusion in which he stresses the importance of allowing Māori to attend their Tangihanga.

Harata/Hine Tangikuku

Ngati Porou

Apirana Ngata writes that Harata Tangikuku was the mother of Wi Pewhairangi and was a noted authoress of songs.

Sources

Nga Moteatea (The Songs) Part 1. 72-73


Tangi


In this lament Harata Tangikuku 'likens herself to a cicada - short-lived and very soon to die.'

John Tangiora

Chair of the Takitimu District Maori Council.

Non-fiction Presentation

"The Treaty of Waitangi." He Korero mo Waitangi, 1984: He Tohu Aroha, Kī Nga Tupuna: "Talk, Conciliate and Heal". Eds. Arapera Blank, Manuka Henare and Haare Williams. [Ngaruawahia]: Te Runanga o Waitangi, 1985. 63. Tangiora states that Ngati Kahungunu 'support the Treaty as written and signed and at this point in time feel no need for a Bill of Rights or ratification'. Ngati Kahungunu also contend that Pakeha too, 'should have a look at the implications of the Treaty to view the disharmony and ill feelings that their interpretation has created between the two races.'

Hone Whetu Tangi-Taheke

Of the Tu-whakairi-ora hapu of Ngati Porou

Oral Account

"Ngutu-Au. (An Ancient People who visited New Zealand.)* From Information received from Hone Whetu Tangi-Taheke, of the Tu-whakairi-ora Hapu

Tangi-taheke gives an oral account of the brief settlement at Matakawa of the Ngutu-au people who landed by canoe at Whare-kahika (Hick's Bay). Tangi-taheke describes the Ngutu-au as 'a strange people' whose canoe was 'remarkable for its construction, and the people for their peculiarities of speech and manners.' When the Ngutu-au secretly caught a troublesome hapuku who was called Kai-aho because he had destroyed many fishing lines and hooks, the local people were angered and their plans to kill the Ngutu-au were subverted when Ngutu-au fled the district at night. Three of the tribe were left in a cave and Tangi-taheke quotes an old song mentioning these three people.

**Taoho**

Te Roroa, Ngati Whatua

He was the paramount chief of Ngati-Whatua, and was a warrior. "He was a high chief of the Tai-tokerau (now Northland), he was also a warrior and a seer. He was of that sub-tribe of the Ngati Whatua known as Te Roroa, and his home was in the locality of (now) Dargaville, and Kai-hu; and his descendants still live there. A long account of him is given in the book by Percy-Smith, *Wars of the Northern against the Southern Tribes*.

**Sources**


**Whakaoriori/Lullaby**


"The text of this song and the explanatory material was dictated by Ngakuru Pene Hare on the 26th of September, 1924." [Nga Moteatea part II: 195.]

This lullaby was composed by him for his son, Raeroa.* [Ref. Nga Moteatea Part II: 195.]

**Tangi/Lament**


**Ana Tapiata**

**Non-fiction Article**


Tapiata writes a personal account of her experience performing with the junior section of the Ngati Riatana Catholic Māori Club at the Māori Catholic Hui Aranga held at Porirua College during Easter 1983.

**John Tapiata**

Te Arawa and Ngati Porou

? He has worked as a primary and secondary school teacher. He was a vocational guidance officer and a Specialist Adviser in Māori Education in the New Zealand Department of Education. He has worked as a lecturer in Polynesian Studies at Palmerston North Teachers College.
Sources

Non-fiction Article

The authors provide a detailed account of the intermittent recognition of Māori language in schools since the advent of the earliest missionary schools in the early nineteenth century up till the 1970s’ revival of Māori language teaching. Royal and Tapiata conclude by discussing the reasons why it is important to teach the Māori language.

Mark Tapsell
He lived in Rotorua and died in Sydney a few years ago.

Cartoon Strip
The Te Ao Hou notes state that while the 'The Magic Tree' is pure fiction, Mark Tapsell, 'made it up out of some very vague references he heard about a magic tree'. In this first part of the story Tapsell writes of the visit of the evil bird queen to the Rangitane who were expert carvers and her demand that their carved objects become her makutu talismans.

In the second part of Tapsell's animated story, the Rangitane refuse to give their carvings to the bird queen and in retaliation she places a curse on them and they suffer many disasters.

In the conclusion of this story, the most skilful Rangitane artist offers up a prayer on behalf of the Rangitane and after three days of fierce storm a figure appeared in the magic tree. When the bird queen comes again to torment the Rangitane she is turned into a bird and is destroyed by the magic tree.

Novel
A novel of fourteen chapters with "Prologue: Maketu - The Fair Homeland and Haven." The book opens with a description of Beryl A.C.P (A Certain Party), her racist views concerning Uncle Taa's 'striptease act' her husband Arnold, Fred and Pamela Harris. Mr A.C.P said he would never employ Maori not even twenty-year old Cousin Celeste returned for the summer holidays from studying commercial studies and business management in Auckland. Mr Harris using Maori land for camping. Celeste finally began working for ACP at the height of depression and unemployment. Celeste dies. ACP's have three sons and a daughter.

Non-fiction Article
A biography of Ngati Whakaue kuia, Hine-i-turama, or Hineaturama as she is now called by her descendants, who married Danish Phillip Tapsell in the early 1830s.
Peter Wilfred Tapsell
Ngati Whakaue hapu of Te Arawa
1930-. He was born in Rotorua and was educated at Maketu Primary School and the Rotorua High and Grammar School where he was Dux, head prefect and holder of the general excellence prize. He was awarded a Ngamata University Scholarship and studied medicine at the University of Otago from 1949-1954 graduating M.B, Ch.B (NZ) in 1954. Following his graduation he was a house surgeon at Waikato Hospital, Hamilton, a Demonstrator in Anatomy at the School of Medicine in Dunedin and Resident Surgical Officer at the Dunedin Public Hospital. In 1958 he was awarded a Ngamata Post-Graduate Scholarship and trained at the Royal Infirmary in Edinburgh graduating in 1959 with F.R.C.S. (Edinburgh). He was a resident surgeon at Oswestry's Orthopaedic Hospital and graduated with F.R.C.S. (Eng) in 1961. Returning to New Zealand Tapsell was appointed Orthopaedic Surgeon to the Rotorua group of hospitals. In 1964 he travelled overseas and at the invitation of the Japanese Rheumatism Association visited Japan and the Far East. In 1966 he visited the United States on a Foreign Leader Grant. He was elected as one of New Zealand's three outstanding young men in 1967 and was awarded the M.B.E. in 1968 for services to medicine. In 1981 Tapsell entered Parliament as M.P. for Eastern Maori - a seat he held until 1996. In 1984 he was appointed to Cabinet and served as Minister of Internal Affairs, Civil Defence, Minister for the Arts, Associate Minister for Local Government and Tourism from 1984-1987. In 1986 he was made an Honorary Fellow of the Institute of Architects of New Zealand F.I.A.N.Z. (Hon) for his work in promoting the Museum of New Zealand. From 1987-1989 he was Minister of Police and in 1987-1990 was Minister of Forestry and Recreation and Sport. He was Minister of Lands, Minister of Survey and Land Information, Minister in Charge of the Valuation Department from 1987-1990. In 1989 Tapsell was appointed as Minister of Science and D.S.I.R. and in 1990 was Minister of Defence. In 1994 he was appointed Speaker of the House of Representatives. He was Deputy Mayor of Rotorua City from 1979-1983 and chaired the New Zealand Māori Arts & Crafts Institute from 1973-1982. He was a member of the University of Waikato Council in 1985 and of the Waikato Teachers' Training College Council in 1976. He has been a member of the Physical Environment Conference, Tourist Development Council and Māori Advisory Council of Health. He was Deputy Chairman of the Council for Recreation & Sport. He was awarded the Queen Elizabeth II Silver Jubilee Medal in 1977 and the New Zealand 1990 Commemoration Medal. In 1996 he was made an Honorary Doctor of Law (L.L.D) by the University of Otago and in 1997 was awarded an Honorary Doctorate by the University of Waikato. He played rugby for Otago and New Zealand Universities, and was Vice Captain of the Māori All Blacks in 1954. He has written non-fiction articles and has had a number of papers published in Japanese and American journals. He lives in Rotorua and is married with four children.

Sources
Te Ao Hou 23 (1958): 49.

Non-fiction Articles
Tapsell defines environmental pollution as 'the unfavourable alteration of our surroundings, wholly, or largely as the result of man's activities.' He cites examples of pollution emerging from the disposal of waste - human and industrial, chemicals used in agriculture, erosion due to intensive farming, plus water, air and noise pollution. Tapsell argues for regional control, the
introduction of incentives to encourage efforts to counter pollution, the pursuit of high standards of conservation by national and local bodies and more research.

Tapsell notes the huge number of changes Māori have had 'to grapple with' over the last 150 years and outlines the structure and subsistence of traditional Māori society.

In this speech given on 16 January 1989 to the Māori Businessmen's Association in Gisborne, Tapsell examines the impact of Rogernomics on Māori and comments on the absence of a Māori representative body in government negotiations. He notes that while the New Zealand Māori Council tends to be 'the most representative body' it does not have a clear mandate from the Māori people, and argues for a secret ballot to be conducted amongst all Māori to elect representatives for regional councils. Tapsell looks at the difficulties to be faced in the process of 'phasing out' the Department of Māori Affairs and instituting 'Iwi Authorites' and examines "Rogernomics and unemployment'.

In this discussion on Maori sovereignty with Hineani Melbourne, Tapsell discusses what he sees as a need for a democratically elected national Maori organisation to represent Māori, as opposed to iwi representations. He also speaks of the need to retain the culture, language and discipline of traditional Maoridom. He maintains that tino rangatiratanga has to be earned by each successive generation working the land.

**Interviews with Tapsell**

In this interview, Tapsell discusses various options that might remedy the high failure rate of Māori young people at school in terms of changes to syllabus. He discusses various ideas for modern marae - making them 'a modern day learning centre' with computers, videos and a recreational sports centre and talks briefly about gender roles and equality.

**Articles about Tapsell**

"Ngarimu Awards For this Year." *Te Ao Hou* 23 (July 1958): 49.
A brief biography of Tapsell who was awarded a Ngarimu Post-Graduate Scholarship in 1958.

A brief biography of Tapsell on his return from three year's study in Britain on a Ngarimu scholarship.

Reports on Tapsell's proposed State Department tour of arthritis clinics in USA in 1966.

An outline of Tapsell's aims as the Minister of Internal Affairs, the Arts, Civil Defence, and Associate Minister of Tourism and Local Government.

Tapsell articulates his opinion on various Māori issues including the Bastion Point protests, the ratification of the Treaty of Waitangi, protests on Waitangi Day, the Mana Motuhake party and the retention of the Māori seats
Sherrill Tapsell
Non-fiction Article
A report of a seminar held in Rotorua which focussed on 'whether maori news was being reported in a fair way'. Tapsell includes various quotes from Michael King and Maunu Paul - chairman of the Waiairiki Journalism Course Advisory Board.

Tapsell gives an account of a hui of some 50 Maori lawyers, law students and Maori church representatives held at Te Tutahi Tonu Marae, Auckland, to discuss the ramifications of including the Treaty of Waitangi in the Bill of Rights.

Takaanui Tarakawa
Takaanui-Tarakawa was from Te Puke, Maketu, and was a corresponding member of the Polynesian Society in 1899.

Traditional History
Tarakawa writes a lengthy account of the departure of the Arawa and Tainui Canoes from Hawaiki and Arawa's arrival in New Zealand and subsequent selection of land and settlement in the Bay of Plenty region. Tarakawa discusses wars between the Arawa settlers and new arrivals at Te Ruenga and Maketu, and the battles conducted by Te Moemiti, principal chief of the Waitaha tribe. An appendix provides Arawa whakapapa tables and additional tribal stories.

"Whakamaramatanga o Te Pepa o "Te Hoenga Mai o Te Arawa raua ko Tainui i Hawaiki."/Explanation of Some Matters Referred to in the Paper, "The Coming of the Arawa and Tainui Canoes from Hawaiki to New Zealand."
Tarakawa discusses some of the issues raised by Hare Hongi in his critique in the Journal of the Polynesian Society 3 (1894): 37-40, of Tarakawa's paper "Ko Te Hoenga Mai O Te Arawa, Raua Ko Tainui I Hawaiki/The coming of Te Arawa and Tainui canoes from Hawaiki to N.Z." Journal of the Polynesian Society 2 (1893): 220-252. Tarakawa gives a lengthy discussion of the term hau and cites examples of how tohunga of the past imposed karakia makutu onto the hau of a person.

The second part of Tarakawa's rebuttal to Hongi's critique of Tarakawa's paper "Ko Te Hoenga Mai O Te Arawa, Raua Ko Tainui I Hawaiki/The coming of Te Arawa and Tainui canoes from Hawaiki to N.Z." Journal of the Polynesian Society 2 (1893): 220-252. Tarakawa discusses "The Matau-a-Maui: The Fish-hook of Maui", gives a lengthy discourse on mana of the dead, and also writes of Kura, Whata-Kura, Tura, the farewell of Hounai-Tawhiti, the Tuaahu, and Te Kawa - prayers before war.

"Ko Te Rerenga Mai o Mata-Atua, Me Kurahaupo Me Era Atu Waka, I Hawaiki/The Coming of Mata-atua, Kurahaupo, and other canoes from Hawaiki to N.Z."

Tarakawa writes of the voyage of the Mata-atau and Tokomaru canoes from Hawaiiki to Whangara, and recounts the journeying of the Mata-atau northwards to Whakatane. He describes the actions of Wairaka in volunteering to 'act like a man' (Whakatane) and rescue the submerging Mata-atau canoe, and discusses the subsequent landfall and settlement at Whakatane of certain members of the canoe. Tarakawa also notes Muriwai's actions in dealing with the sacred talisman (maawe) used to ward off evil in the canoe, Wairaka's unfortunate marriage to Mai, and the delayed arrival of Kurahaupo in New Zealand after being wrecked at sea and requiring rebuilding.


Tarakawa and Ropihia recount a story from Maori tradition which illustrates the influence of tohunga in traditional Maori society. When Koko-uri and his brother Koko-tea stole kumara from Mahu's storehouse, Mahu travelled to the home of his brother-in-law, Taewa-a-Rangi, in order to learn the incantations that would bring about the death of the thieves. On acquiring this knowledge Mahu practised it on his niece who promptly died and on others as he returned home. Percy Smith states in his opening notes that Rakuraku Rehua, a Chief of the Urewera tribe, informed him that Taewa-a-Rangi was a famous tohunga who came to Aotearoa on the Takitimu canoe and had attained all the knowledge of Hawaiiki.


Tarakawa states that this text is the 'history of Te Wera, chief of Nga-Puhi and also that of the generation of our old people, down to the times of their descendants - to our parents'. He describes various battles concerning the Ngati-Paoa tribe, other Hauraki tribes, and Te Arawa subtribes, tells of the special ritual rites that his father Tarakawa-te-ipu underwent at Rotorua, and of the visit of Te Rauparaha and Te Whataanui to Rotorua in the early 1820s, and resulting fighting between Nga Puhi and the Tuhourangi people.

"Nga Mahi a Te Wera, Me Nga-Puhi Hoi, Ki Te Tai-Rawhiti/The fall of Mokoia, Roto-rua." *Journal of the Polynesian Society* 8.32 (Dec 1899): 235-249.

This follows on from the previous narrative with Nga Puhi preparing their revenge for the slaughter of their people at Rotokakahi. Tarakawa gives a detailed account of the journey of the Nga Puhi war party to Rotorua and writes how Te Wera's wife, Te Aokapurangi, interceded on behalf of her Te Arawa relatives who had not been part of the slaughter of Nga Puhi at Rotokakahi. Tarakawa recounts the battle between Nga Puhi and Te Arawa at Mokoia and the actions of Te Aokapurangi in climbing to the ridge pole of the house Tamatekapua and calling some 300 relatives inside to safety. Peace was eventually agreed between the warring parties.


A continuation of the expeditions, battles and alliances of Te Wera and the Ngapuhi tribe along the East Coast, including the battle between Ngapuhi, Ngati Kahungunu and Ngati Raukawa at Te Roto-a-Tara in Hawkes Bay.

The story of the expeditions of Te Wera and the Ngapuhi continues with an account of the battle of Te Whititi-o-Tu, the death of Pomare, and a tribute to the leadership of Te Wera and his death. The account concludes with several other battles not included in the narrative.

"Nga Mahi A Te Wera, Me Nga-Puhi hoki, Ki Te Tai-Rawhiti (Te roanga)/The Doings of Te Wera and Nga-Puhi On the East Coast. (Continued)* Takaanui Tarakawa. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.

A small collection of songs or fragments of songs which relate to incidents recorded in Tarakawa's narrative of Te Wera and Ngapuhi.


Tarakawa writes of the killing of Kataore, pet taniwha of the Tangaroa-mihī people, by Ngati-Tama-ihu-tororo and their subsequent departure from the district of Rotorua after being attacked by Tangaroa-mihī. The rest of Tarakawa's account deals with the subsequent migrations of Ngati-Tama.


A short traditional tale of an argument between Kumukumu (gurnard Trigla Kumui) and the Tuatara


Tarakawa writes the story of Tara-whata's epic swim from Hawaiki to Aotearoa and his subsequent landing at Maunganui and placement of a stone on a hill at Taioanga. Tarakawa recounts how on 20th January, 1910, he and Aperahama Tama-i-whakangaro, descendants of Whakaue, collected the sacred stones that were brought to New Zealand on the Tainui canoe and placed them on the altar at the whare whakairo at Te Whakarewarewa.

**Bibliography**


**Erenora Taratoa**

Ngati Raukawa

Erenora was a daughter of Nepia Taratoa of Ngati-Raukawa.

**Sources**

* Nga Motaeata Part II: 142-143.

**Patera/Action Song**

Matiu Kauri Tuhourangi Tarawa
Matiu Tarawa has been a long term campaigner for land rights. He is based in Auckland.

Sources

Non-fiction Articles

"Matiu Tarawa has his say." Te Iwi o Aotearoa 5 (New Year 1988): 23.
Tarawa writes of the origin of the Waitangi Day celebrations as being a total farce [which] must not be allowed to continue. He argues for an enlarged Waitangi Tribunal to facilitate the quicker conclusion of Tribunal claims and calls for a hui at Tamaki Makaurau or Turangaawae to focus on Honouring of the Treaty of Waitangi and Maori sovereignty. He then outlines a possible form of Maori government entitled 'Te Runanganui o Nga Waka' and discusses the contribution of Madame Daes and Gunamunder Alfredson - U.N. Officials on indigenous affairs, who spoke at a hui at Tahuna marae.

"Matiu has his say." Te Iwi o Aotearoa 6 (Mar 2,1988): 12.
A lengthy discourse on land claims and the Treaty.

"Matiu has his say." Te Iwi o Aotearoa 7 (Mar 28, 1988): 8.
Tarawa acknowledges remarks made by Ross Himiona concerning the Te Arawa Trust Board and advocates Trust Boards becoming 'the Runanganui o nga Waka with representatives of all the tribes, hapus within Te Arawa, not just some.' He also discusses the contribution of Maori politicians and singles out Koro Wetere and Matiu Rata for special support and praise.

"Te Iwi Maori o Aotearoa." Te Iwi o Aotearoa 16 (Dec 1988): 14.
Tarawa discusses Maori origins, customs and laws and writes of the importance of the whanau and the whare wananga.

A reflection on the outcome of the Hiko and Waitangi Day commemorations of 1984 and 1985, and an articulation of some of the issues concerning Maoridom.

Tarawa takes issue with those Maori who accept knighthoods and other awards from the Government, arguing that they are then silenced and compromised at a time when Maori need to speak out against Treaty wrongs.

"The 1990 Celebrations and the Commonwealth Empire Games." Ibid. 16, 18.
A critique of the 1990 Celebrations and Commonwealth Empire Games in which Tarawa criticises the broken Treaty promises.

"Matiu Tarawa answers critics on "Origins of the Maori." Ibid.23.
Tarawa writes a rebuttal to criticism of his account of the origins of the Maori published in Te Iwi o Aotearoa 16 (Dec 1988) in which he claims that the Maori and Polynesians are literal descendants of the House of Israel and writes a response to his critic's opinions of the Mormon Church.

Tarawa writes a criticism of the Hui Whakakotahi which he asserts was a brainwashing manipulation exercise; engineered by the Department of Maori Affairs and argues for the establishment of a 'Runanganui O Nga Waka O Aotearoa' - a central Maori government made up of an alliance of all tribes.

"Proclamation of Sovereignty." Te Iwi o Aotearoa 30 (Feb 1990): 19.
Tarawa notes the reported statement by Catholic Church leaders asserting that 'the Treaty of Waitangi is the sole lawful basis for Europeans to be in New Zealand', and adds that this sentiment is in the same spirit that prompted the Proclamation of Sovereignty in 1987.
"Mat has his say." *Te Iwi o Aotearoa* 31 (Mar 1990): 25.
Tarawa discusses the stance of his people, Ngai Te Rangi, in proclaiming Maori Sovereignty over all their lands in Matakana and Tauranga, and he asserts his personal position of not paying rates on his ancestral lands because his people never signed the Treaty of Waitangi or 'gave consent to become British Subjects under British sovereignty.'

In this text of the proclamation of Maori Sovereignty which was sent to Queen Elizabeth II, the Prime Minister and Treaty Task Force members, it is asserted that Maori sovereignty was never ceded to the Crown, that true partnership between Maori and Pakeha must be established, that those tribes who did not sign the Treaty were still largely dispossessed of their heritage, and that it is time to establish a Maori governmental system related to the runanga system. Moreover, the text states that on 11 August 1989 the hereditary Chiefs of all tribes in Aotearoa declared that they 'are claiming all lands held by the Crown and it's Agents and Agencies, state owned enterprises etc...[and] all resources namely all forest, mountains, rivers, lakes, tributaries, inlets, animals, birds etc....'.

"Mat has his say." *ibid.*
A letter addressed to Mr Knobby Clerk, Mayor of the Tauranga District Council, in which Tarawa argues for the preservation of the sacred burial ground of Ngaitamarawaho and alternative routing for proposed roading via Otumoetai.

"Mat has his say." *Te Iwi o Aotearoa* 36 (Sep 1990): 6.
A page of short articles in which Tarawa discusses Maori land injustices, critiques the Queen's Birthday Honours system, provides the text of his letter sent to the Minister of Justice, Mr Bill Jefferies on July 28, 1990, requesting greater iwi involvement in the Waitangi Tribunal, and a short article urging Maori to vote for tino rangatiratanga in the 1990 General Election.

Tarawa writes of the potential destruction to the Waikereō estuary and Motuapae burial grounds if the Tauranga District Council proceeds with a plan to build a motorway through those areas and reports on a meeting between various local and national government representatives and local iwi led by Judge Trapski to discuss the planned express way through the Waikereō estuary.

Tarawa pays tribute to the two great Maori prophets from Taranaki - Te Whiti and Tohu, and Maori King Tawhiao.

Tarawa writes a tribute to Black Power leader Abe Wharewaka who founded *Te Iwi o Aotearoa*.

Matiu writes of the fighting prowess of Maori troops in the world wars and particularly focuses on the actions of the 28th Maori Battalion.

Tarawa writes of the failure of New Zealand governments to protect the rights of Maori and he calls for the institution of a Maori government.

Tarawa writes about the official opening of the Awataha Marae on November 17, 1990 and asserts that although Rangi Wilson spoke at the opening, the kawa of the Marae was not breached.

"When the Haka became boogie." *ibid.* 20.
Tarawa writes a glowing review of a night of Maori entertainment at the Gluepot in Ponsonby.
The text of claim by Tarawa, Nepia Bryan, Matiti Bryan Watene of Tuapiro Marae, Tahawai Katikai for compensation from the Western Bay of Plenty District Council, the former Tauranga County Council and the former Tauranga City Council for 'the theft of Maori ancestral lands and for the loss of use of these said lands over a period of over 125 years'; and the claimants lodge a further claim for five billion dollars for 'the desecration of [their] Wahi Tapu and destruction of [their] Marae and the rape, murder and atrocities committed against [their] tribes of Ngatiranginui and Ngatirangai'.

"Tamaki College Marae." *ibid.*
A letter of thanks to David Levene for the contribution of his company in the building of the marae at Tamaki College.

"---Matiu has his say---What does Tino Rangatiratanga Mana Motuhake mean to Maoridom." *ibid.* 24.
Tariwa writes his definition of the scope of Tino Rangatiratanga and adds that Maori now need to 'exercise it in an orderly way', abolish the four Maori seats, relinquishing of Crown honours.

"Kia Ta Paora Reeves: Te Kawana Tianara Me te Kawanatanga O Niu Tirenri." *ibid.*
Tariwa writes that when Paul Reeves was Archbishop of the Anglican Church in New Zealand he held 'the most powerful position in the country', but his appointment as Governor General signalled a demotion and allowed the New Zealand government to 'still brainwash, manipulate and commit acts of aggression against our Maori people of Aotearoa.'

"Matiu has his say: Tauranga Land Claims." *Te Iwi o Aotearoa* 40 (Jan 1991): 11.
Tariwa provides a brief summary of recent exchanges with the Tauranga District Council and meetings with the Waitangi Tribunal and Judge Trapski concerning the Council's plans to build a motorway through wahi tapu. He also includes a letter from Mayor Keith Clarke written in response to Tariwa's visit of November 6, 1990.

"Re Lot 1 of Deposited Plan." *ibid.*
The text of a claim by Tariwa concerning confiscated land originally known as the Kohimarama Block 122742 which is part allotment of five districts in Glen Innes which has been sold and leased by the Crown.

"Mayor Island Controversy." *ibid.* 17.
A letter to the chair and trustees of Tuhua - Mayor Island asserting that there have been no proper audits, reports of accounting nor minutes taken of trust meetings. He also asserts that there have been no public notices of meetings and writes of damages against the Trust Board for desecration of Wahi Tapu and Pohutakawa trees, and discusses the role of Mark Moynihan.

"New Minister of Pakeha Affairs: Plans for Maoridom." *ibid.* 19.
Tariwa challenges Winston Peters to work for the Maori people.

"To Whom It May Concern." *ibid.* 22.
Tariwa endorses Community Funerals which is operated by Taka Pukeroa and Fusi Liga Liga.

Tariwa questions why Maori should participate in the Gulf War when the real struggle for Maori is in Aotearoa where their Treaty rights are not recognised.

"Portrait of An Entertainer." *ibid.* 12.
Tariwa writes a tribute to Maori entertainer Nephi (Neville) Shortland.

The text of a Waitangi Tribunal claim on behalf of Tino Rangatiratanga Tuapipo Maori Development Authority of Ngati Te Wai and the affiliated tribes in Tauranga.


In this article Tarawa writes of his Ngati Kahungunu whanaunga Piri Tomlins, discusses the Maori Development Corporation's debts and praises the editorial of Te Putatara editor Ross Himiona.

"Mat has his say: Hui Whakakotahi at Tauranga." *Te Iwi o Aotearoa* 42 (Mar 1991): 3.

Tarawa provides a brief report on views expressed at the Hui Whakakotahi in Tauranga on 16 February, 1991, concerning Maori involvement in the Gulf War, and he also writes a critique of New Zealand's current immigration policies.

**Review by Tarawa**


Tarawa refutes the basis of King's Moriori by asserting that 'there is no such people [as the Moriori] and Whakapapa genealogy spells it out quite clearly.'

**Article on Matiu Tarawa**


R. Tarawa

Law student

**Non-fiction Article**


Tarawa writes that Māori have needlessly paid huge amounts of money to Local Rating Authorities, not knowing that Māori customary land is exempt from rating charges because it is 'Sovereign Maori Land'. Tarawa adds that because some Māori Chiefs refused to sign the Treaty of Waitangi they therefore were outside the jurisdiction of the New Zealand judicial system.

**Tarawha**

Ngati Ruanui, Taranaki

**Tangi**


**Tareha (Te Moananui)**

Ngati Kahungunu

?-1880c. Tareha was elected Native Member for the Eastern District in 1868 and held this position until 1871 when Karaitaina Takamoana succeeded him. When Kurupu Te Moananui, a Ngati Kahungunu leader of Heretaunga died in 1861, 'Tareha paid him the compliment of taking his name and was known henceforth as Tareha Te Moananui.'
Source

Oral account
Tareha, the 'Native Member in the House of Representatives for the Eastern District... gave a description of the Maori house, in which the meeting was assembled. His Honor the Superintendent of Hawke's Bay interpreting.'

Tuiiri Tareha

Legend
An account in Māori and English of the legend of Pania, the beautiful sea maiden who lived near Hukarere Point and who swam to the shore every evening and returned to the sea every morning. She married and gave birth to a child, and her husband consulted a tohunga for an invocation which would prevent him losing Pania and the child to the world of the sea. Unfortunately the invocation failed and the child was turned into a taniwha and Pania was turned into a fishing rock from which many varieties of fish could be caught.

Tarei
Ngati Awa
"Tarei, according to the statement by Paitini Wi Tapeka of Tuhoe, was a wife of Te Maitaranui..."

Sources

Tangi/Lament
The text was dictated by Paitini to Elsdon Best. (Nga Moteatea Part II: 181.)

Wi Tarei
Ngati Awa.
1924-1980. He was a Minister of the Ringatu Church; 'prominent Bay of Plenty social worker, member of Mapou Marae Committee.'

Sources

Non-fiction Article
Tarei writes of his introduction into the Ringatu Church as a child after witnessing his father's dramatic conversion to the Ringatu faith. Tarei dispels some of the misconceptions written about Ringatu founder Te Kooti and asserts that the Ringatu Church had nothing to do with Hauhauism. A biography of Te Kooti's life is given noting the prophetic words of Toiroa Ikariki, Te Kooti's spiritual revelations during his captivity in the Chatham's, and his years of
preaching and founding the Ringatu Church after his escape from the Chathams in 1888. Tarei concludes with an outline of the Ringatu Church year, format of the Twelfth services, and how Ringatu panui, hymns and prayers which Te Kooti drew from the Bible and 'rearranged...to give them consistent themes' are memorised, spoken in classic Maori and in the case of the hymn are sung to traditional Maori tunes.

Lorraine Marie Tarrant
Ngati Kula
1946-. She was born in Wellington and educated at Wellington Girls College and Wellington Teachers' College where she graduated with a Diploma of Teaching. She has taught in Wainui-o-mata as an Itinerant Teacher of Māori and in Petone in a Māori language enrichment class. She has worked as a Training Co-ordinator for the National Collective of Independent Women's Refuges. She currently works for the Early Childhood Development Unit. She writes children's writing and children's waiata. "Kahuku" was shortlisted for the New Zealand Library Assocation's Young People's Non-Fiction Award in 1992.

Sources
Email from Tarrant 13 Feb. 1998.

Non-fiction Article

Tarrant writes about the integration of kohanga children into the state schooling system and different approaches to the recognition and validation of Maori values and language in the education system, by writing narrative accounts of nine fictitious characters and their varying responses to the above issues.

Māori Language Readers
*He aha to pirangi?* Lorraine Tarrant. Whanganui-a-Tara: [Maori and Islands Education Division, Department of Education], 1984.

Māori language text for children with a short glossary in Māori and English at the conclusion.

*Nga Korora.* Lorraine Tarrant. Whanganui-a-Tara: [Maori and Islands Education Division, Department of Education], 1984.

Māori language text for children with a short glossary in Māori and English at the conclusion.


A Māori language text for children which records the eleven stages of the life-cycle of a chrysalis as it develops into a monarch butterfly. Included with the text are Teachers' Notes which provide a Māori-English translation of the text, and nga kupu/word list.

Stories in cartoon strip

Māori language text in cartoon form.


Māori language text in cartoon form developing vocabulary for simple greetings and asking names of musical instruments.
Waiata recorded on tape
"Kahurangi"
    Recorded on a tape entitled Waiata Pipi.
"I nga ra o mua."
    Recorded in 1991 on a tape called Reflections of Te Awa Kairangi.
"Ko enei aku Tamariki"
    Recorded in 1991 on Reflections of Te Awa Kairangi.

Bibliographic Reference

Gregory Taite Stewart Tata
Ngati Ranginui, Ngati Toa, Tuwharetoa
1950-. He was born at Judea Pa, Tauranga and educated at Tauranga Boys' College. He attended Brigham Young University, Hawaii, where he graduated with BA (Hons) in 1975 and in 1978 he graduated from Brigham Young University, Provo with M.Mus. Tata became the first Maori music/music education lecturer in a tertiary institution in New Zealand or overseas. He is an executive member of New Zealand Society for Music Education and the New Zealand Choral Federation. He is a former associate lecturer in Music Education at Brigham University, Hawaii. Tata is currently Senior Lecturer in Music at the Auckland College of Education. He was musical director for Man of La Mancha in Suva, Fiji in 1976, and Messiah in Suva, Fiji in 1977. He is an adjudicator/workshop leader for community organisations.

Sources

Non-fiction Publications
Look and See What You Feel. 1975.
Maori Perspectives in Music. 1990.
Music in the South Pacific. 1990.

Music Composition

Henare Arekatera Tate
Te Rarawa
1938-. He was born in Motutu, Hokiang, and educated at Motutu Primary School and Hato Petera College in Northcote. He began his training for the Catholic priesthood at the Holy Name Seminary in Christchurch where he studied philosophy for three years. The next four of his seven years training were spent at Holy Cross College, Mosgiel, where he studied Theology and Scripture. He was ordained in 1962 becoming the second Māori priest. Since that time he has worked in a city parish, spent nine years at Te Unga Waka Māori Mission, and worked in Gisborne and Kaikohe. In 1978 he went to Panguru where he continued parish work and in 1990 was transferred back to Te Unga Waka and Tamaki Māori Mission. He has spent two years studying Māori Studies at Auckland University and has had fifteen years of 'daily experience on Hokiang Marae'. He writes non-fiction work and focuses on historical material from Hokiang and draws upon handwritten manuscripts from 1850s for use on marae for carvings, drama, haka, poi, waiata and whaikorero. He provides material from Te Rarawa teaching for tutors in institutions.
Sources
Correspondence with Tate, 15 Jan 1993, and 18 Feb. 1998.

Non-fiction Articles
Tate writes an letter of introduction in Māori to accompany a panui announcing the Hikoi Ki Motutu from 11-14 December 1987 to raise money for the completion of the new marae at Motutu.

A reproduction of the earlier panui in Te Iwi o Aotearoa 2 (Nov 1987) with notification that combined with the hikoi there would be a pilgrimage to celebrate the 1987 Marian Year - the year of Mother Mary.

Tate discusses the meaning and interconnection of mana and tapu, and states that tapu has to be addressed through 'tika (justice), pono (integrity, or faithfulness to tika) and aroha (love).' Tate states: "Pakeha have not enjoyed the mana of the tangata whenua because of treaty violations...The answer is in the tapu of the treaty. Address the tapu that has been violated, and mana will be set free to be the mantle under which all may become tangata whenua."

A detailed biography of the Nga Puhi leader Moetara Motu Tongaporutu who was an influential figure in Hokianga in the 1820s-1830s in various Nga Puhi expeditions, trade with the settlers, farming and leading the Ngati Korokoro.

A biography of Te Rarawa kula Nga-kahu-whero, who was descended from Te Rarawa leader Te Reinga and exercised great mana in the north in the early decades of the 19th century.

In press.

In press.

Non-fiction Publications
In his "He Kupu Whakamarama" - Introduction, Tate writes that this publication contains volumes of history of the local area. This history was recited by thirteen chiefs at a gathering at Te Karaka in 1903, when the task at hand was to address the question of land claims of the Motutu, Panguru and Waihou area.' The publication includes the addresses in Māori by the chiefs with brief summaries in English in the margins.

Pa Henare Tate writes of the construction of a marae complex at Motutu from 1979 to 1987. He gives a detailed description of Tamatea, the wharenui at Motutu, and describes the ancestral figures depicted in the exterior and
interior carvings, and discusses other carvings and tukutuku patterns within the wharenui. Tate writes of the "Nga-Kokako" Gateway, Kohinemataroa - the whare-kai, the carving programme initiated by Eric Korewha, Tamatea Pa, the native shrubs of the marae, Motuti Community Trust, and the accommodation units. He concludes by writing of the marae complex fund-raising, and looks at the past and future of the marae at Motuti.

**Articles about Tate**
In Māori.

**Rakihia Henare Ehipa Amsterdam Tau**
Tuhaitara, Rakiaamoa and many others
1941-. Tau was born in Lyttelton and was educated at Tuahiwi Primary School and Rangiora High School. He went to Canterbury University and began studies towards a commerce degree. He left university to follow his traditional lifestyle as a food gatherer and a hunter - a role he will be continue in until he dies. He is knowledgeable about traditional environmental resources from Nga Uri o Tangaroa ki Nga Hua o Tane - 'all living organisms in the water, all the fruits that stem from the land of our earth mother Papatuanuku'. Tau is the first claimant to the Waitangi Tribunal in the settlement of the Ngai Tahu grievances. He resigned about a year ago as a negotiator to settle the findings of the claim he lodged because it did not deal with the intent of the claim. He has been actively involved in many organisations including membership of the Canterbury Museum Trust Board, member of the Canterbury United Council, elected member of the Rangiora District Council, and member of the University of Canterbury Council. He has worked in the trade union movement for most of his life and has been a delegate, trade secretary within the freezing works union, trades councillor in Canterbury, and Federation of Labour representative in the protection of the rights of the people. He has been involved in many capacities as a volunteer - 'ka manaaki kiaki te mana tuku iho me te rangatiratanga me te mana motuhake o te tangata'. He has written many non-fiction articles or explanations to national papers and local organisations, trying to translate Māori customs and traditions to the modern world. The articles listed in this entry represent a small proportion of his published work. Tau states 'I am interested in ensuring that we act towards each other reasonably and with the utmost good faith. That we follow the guidelines left to us by the ancestors and it is this love that was laid upon the governors that the nation be made one, that the commandments be made one, that the laws be made one, that the white skin be made one and that he be made just equal with the brown skin. That we may all enjoy a peaceful life.'

**Sources**
Phone conversation with Rakihia Tau, 8 August 1998.

**Non-fiction Articles**
Tau writes that this book has been compiled in order to give 'a brief summary of the Ngai Tahu Claim' and he concludes by stating that 'a rediscovery of New Zealand history will assist the principles of partnership'.

Tau writes of early references to water in Kai Tahu tradition, tribal sayings and whakatauki and discusses the wairua and mauri of water. He describes the local ground water systems, and asserts the importance of consultation with Kai Tahu Māori Trust Board when water rights are being discussed.
Non-fiction Publication


The authors state that this publication 'is a statement of Ngai Tahu beliefs and values which should be taken into account when Town and Country Planning Schemes, or plans under the Water and Soil Conservation Act, are being prepared or changed.' This comprehensive study discusses the Treaty of Waitangi and the Ngai Tahu Claim, the relationship of Ngai Tahu with the environment, lists Ngai Tahu objectives and policies, and the schedule of Maori reserves land. The publication examines the reserves, fishing easements, mahinga kai, urupa and maps in Kaiapoi, Otautahi (Christchurch), Te Pataka a Te Rakaihautu (Banks Peninsula), Te Taumutu, Arowhenua, and Waihao. The publication concludes with maps, glossary, bibliography and index.

Rawiri Te Maire Tau

Ngai Tahu

1965-. He was born in Rangiora and was educated at Rangiora Borough and Rangiora High School. In 1984 he went to Christchurch Secondary Teachers College and went to the University of Canterbury and graduated with a Dip Teaching in 1987 and a BA in History in 1988. From 1988-89 he was a Research Officer for the Waitangi Tribunal and returned to Canterbury University in 1989 and enrolled for a Masters in History and completed that in 1992. From 1995 he enrolled for a PhD and completed that in 1997 on Ngai Tahu oral traditions. From 1986-1992 he was a researcher and teacher at Rangi Ruru and a contract lecturer for the History Department at Canterbury University. From 1992-1995 he was part-time lecturing at Canterbury and became a father. In 1992 he started doing formal reports for the Ngai Tahu Claim and was involved in research at many levels. In 1996-7 he took up an appointment as a historian at Auckland University and negotiated and co-wrote the apology for the Ngai Tahu Claim, and was Director for the Ngai Tahu Research Centre. In 1997 he took up a position as CEO of the Te Tapuae O Rehua - a joint venture between Lincoln University, Christchurch College of Education and Christchurch Polytechnic - with Ngai Tahu to coordinate the Maori Studies Departments so that those three institutions act as a whare wananga for Ngai Tahu. He writes waiata and haka for Pounamu Ngai Tahu Cultural Group and the group won the 1994 South Island cultural competitions. And has written a large number songs including 'Ancestors' for Moana and Moa Hunters Volume Two.' He has written non-fiction reports, publications, and mostly Tribunal Reports Crown Rental Forest Trusts.

Sources

Phone conversation with Te Maire Tau, 26 August 1998.

Non-fiction Publication


In their 'Authors' Note' the writers states that this publication 'is a statement of Ngai Tahu beliefs and values which should be taken into account when Town and Country Planning Schemes, or plans under the Water and Soil Conservation Act, are being prepared or changed.' This comprehensive study comprises a Foreword by Tipene O'Regan, an Introduction, and four major chapters entitled 'The Treaty of Waitangi and the Ngai Tahu Claim', 'The Ngai Tahu Relationship with the Environment', 'Ngai Tahu Objectives and Policy Statements' and 'Schedule of Maori Reserve Land, With Case Studies'. The last chapter examines the reserves, fishing easements, mahinga kai, urupa and maps in Kaiapoi, Otautahi (Christchurch), Te Pataka a Te Rakaihautu (Banks Peninsula),
Te Taumutu, Arowhenua, and Waikato. The publication concludes with maps, glossary, bibliography and index.

Non-fiction Article

Review by Te Maire Tau
"Taking history in new direction."


Jock Taua
A timber worker who lived in Te Whetu in the 1970s.

Sources
In the 1972 and 1978 Eastern Maori Electoral Rolls Taua is recorded as living in Te Whetu and employed as a timber worker.

Non-fiction Article
"The Auckland Maori in Sport." Te Ao Hou 27 (June 1959): 69-73. Taua asserts that Māori have a preference for body contact sports such as football, basketball, boxing and wrestling, which he states is 'an inherent trait with a warrior-like people who developed special skills in hand to hand or close combat.' He discusses key Māori sportspersons in Auckland competing in league football, basketball, swimming, athletics and tennis and notes that Ruia Morrison is the first Māori competitor at Wimbledon.

John Taua
William Yate writes: "In the afternoon of September 26, 1830, I baptised Taua...." And Yate notes of John and Mary Taua: 'These two have long been an ornament to the Christian profession, and are bringing up their children in the fear of God.'

Sources

Letters
John Tua gives a discourse on his thoughts of Holy Communion and asks William Yate how he should prepare himself for the Lord's Supper.

Mary Tua
Letter
In this letter to William Yate, John and Mary Tua write of their spiritual life since their baptisms. They wonder if admission to Holy Communion might help them 'remember more of Jesus' death and love.'

P. B. Tua
P. Tua was educated at Rangiwhia Native School and St Stephen's School. He later became a Consolidation Officer in the Native Department and attended the first Young Māoris' Conference of 1939 in Auckland. He is from Mangonui and has worked as a Consolidation Officer for the Native Department. There was also a P. B. Tua who worked for the Māori Affairs Department in Auckland in the 1960s and was a member of the [New Zealand] Maori Council of 1960s.
Sources
Non-fiction Article
In this 'adapted version' of the Auckland District Māori Council's annual report of 1965/66 (?), Tua as secretary of the Council writes of the need for more qualified voluntary workers to assist the District Māori Council by working on sub-committees that would target the following areas: education, housing, employment, wardens, race relations, accommodation, legislation, crime, fundraising, public relations, magazine, shellfish reserves, Waitangi Day, Youth Clubs, N.Z.B.C. Advisory Committees, Affiliation to local bodies, and Queen Victoria School. Drawing on various statistics comparing Māori and non-Māori educational achievements, employment and income levels, Tua outlines some of the specific problems facing Māori in education, housing, employment, wardens, race relations, and accommodation.

Te Warena Tua
1961-. He was born in Auckland and educated at Mangere Central Primary School, Arahanga Intermediate and Mangere College. He continued his studies at Auckland University and the Auckland Institute of Technology and graduated with a B.A. in Māori Studies. He was Ethnologist at the Auckland Museum from 1984-1996 and is currently Chief Executive Officer of Kawerau a Maki Tribal Trust Board.
Sources
Correspondence from Tua, 2 Apr. 1998.
Non-fiction Articles
Tua writes a report of the AGMANZ hui held at Takapuwahia Marae in Porirua from 21-23 November 1985 which had as its theme Taonga Māori with particular emphasis on its interpretation, physical and spiritual care and display techniques.
Tautau reports on a conference he attended in Sweden which was organised by A'ijtte (Swedish Mountain and Saami Museum) with the Swedish Commission for UNESCO and the International Council of Museums. The conference theme was 'Museums and the cultural continuity and identity of indigenous people' and Tautau concludes by reproducing the five-point recommendation that was compiled at the conference which gives guidelines to museums in their relationship with indigenous peoples and cultures.


Tautau's "A History of the Maori People" is subdivided into twelve sections. He discusses the tribal boundaries of Ngati Tai, the journey of the Tainui canoe around the North Island and the naming of geographical locations. Tautau writes of Te Hekenga O Nga Tuatoru, the early contacts with Europeans, the devastation of 'Te Pu' (the musket), Christian missions based at the C.M.S. Maraeatai Mission, land sales, and the outbreak of the land wars. He gives an overview of Ngai Tai history from the late 19th century up till the present, writes of two traditional stories of Howick and Pakuranga and concludes with a Ngaitai whakapapa showing descent from Te Keteaatahua and Hoturoa and a map illustrating the pre-European occupation sites and Māori names.

**Non-fiction Publications**


In this photocopied typed manuscript Tautau writes a tribal history of Tamaki-makau-rau, giving explanations of tribal sayings and expressions in connection with the region, and noting the early inhabitants from the Tainui and Arawa canoes and early settlements in the area. Tautau provides whakapapa illustrating the main lines of descent from Maki, ancestor of Kawerau-Tamaki tribes, whakapapa of Haumoe-wharangi, and of Hua - ancestor of Te Wai O Hua.


A guide to the carvings of Te Kawaerau a Maki ancestors represented at the Arataki Visitor Centre in Auckland with reference to the carving styles employed, biographical notes of the ancestors, and a history of Te Kawaerau a Maki - tangata whenua of the Waitakere Ranges.

**Tau-Kai**

Waitaha, Te Arawa

Tau-kai and Te Aho-o-te-rangi were the wives of Manihira who was also named Maraurua who belonged to Ngati Parua, a subtribe of Ngati Pikiao.

**Sources**


**Waiata**

Linda Taukamo
Ngāti Porou
1956-.. Taukamo lives in Titahi Bay.

Sources

Autobiography
*Year of the Eye.*
Taukamo writes: "I have written *Year of the Eye* to honour those who haven't survived, those who've been there, those who haven't and those who wonder."

Extract
Taukamo writes an account of her life since her accident and resulting paraplegia, and tells of her involvement with the Mongrel Mob, descent into alcohol and drugs and mental breakdown. Permeated through the hardships, are the warm, amusing interactions with her three children.

Alan Taumata
Ngati Tuwharetoa
1942?-. He was born at Kakahi, near Taumarunui and was educated at Kakahi Primary School and left school in standard five. He studied for five years at night school at Auckland Technical College. He worked in an Auckland shoe factory and at the officers' mess at Papakura. He later worked at Government House in Wellington. He worked for two years for the Ministry of Transport and in September 1973 was appointed secretary of the Māori Council. He has been a member of Ngati Poneke Young Māori Club.

Sources

Non-fiction Article/Obituary
Taumata provides a description of the tangihanga of Cardinal Peter McKeefry at the Church of St Mary of the Angels, Wellington, and gives a brief explanation of tangihanga in general.

Article about Taumata
A biographical account of Taumata on the occasion of his appointment as secretary of the Māori Council in September 1973.

Eparaima (te Whainga)
Te Aitanga a Hau-iti, Ngati Porou

Tangi/Lament
Hone Meihana Taumaunu
Ngati Konohi
1929-. He was born in Whangara and educated at Whangara Primary School and Te Aute College. He continued his studies at Auckland Teachers College from 1949-50 and graduated with a Dip. Teaching. He began university studies as an external student at Auckland University and continued at Massey University and the University of Canterbury graduating with a B.A. in English. He was awarded a Woolf Fisher Scholarship and spent time with Aboriginal groups in Sydney looking specifically at their ability in understanding English concepts and ascertaining the common or uncommon features expressed. He has worked as an educationalist and has been a secondary teacher in North Island Schools and was Inspector of Schools in the Southern Region and East Coast. He was a Lecturer in Māori Studies at Christchurch Secondary Teachers' College and Curriculum Officer for the Department of Education. He has a Māori Interpreters Certificate. He writes short stories and has also written unpublished waiata and poetry.

Sources
Correspondence from Taumaunu, 6 and 19 Mar. 1998.

Non-fiction Article
In this text of Taumaunu's address to the Primary Division of the Christchurch Teachers' College on July 1971, Taumaunu presents keys for teachers working in a bi-racial society. Under the headings of what teachers need to know and what they must do, Taumaunu speaks of the importance of learning about the cultural background of the Māori child and being prepared to experience some of the culture. He also provides examples of teaching methods that have proven successful with Māori children.

School Journal Story
When Ruatapu notices that his father Uenuku favours his older brother, Paikea, he decides to kill his brother during a fishing excursion. Paikea, however, is rescued by whales and as Ruatapu drowns he urges Paikea to find a new land, a new Whangara where Ruatapu's seven tidal waves would visit every Spring.

Review by Taumaunu

Kura Taumaunu
Ngati Porou
Non-fiction Article
Taumaunu writes of the contradictions she faces as a Māori woman in the academic environment of the university

Mone Taumaunu
Of Turanga.
Non-fiction Article
Taumaunu provides a calendar in Māori and English which notes the good and bad days for planting and fishing by the moon.
Bibliography

Waimarama Taumaunu
Ngati Porou, Ngai Tahu
1962-. She was born at Waipawa and at the age of eight moved with her family down to Christchurch where she was educated at Avonhead Primary School and Riccarton High School. She graduated with a B.A. in History from the University of Canterbury and a Diploma of Teaching from Christchurch Teachers' College. She has taught at Upper Hutt College and Wellington High School. In 1981 she became a member of the New Zealand Netball team. In 1990 she became a programme manager for Māori Sport in the Hillary Commission. In 1991 she was awarded Māori Sports Personality of the Year and an MBE in the 1992 New Year Honours list.

Sources
Correspondence with Taumaunu 17 Feb. 1998.

Non-fiction Article
Taumaunu writes a glowing tribute to her father, Hone Taumaunu, and recalls endearing memories of him.

School Journal
Titahi Bay Intermediate School netball players interview Waimarama Taumaunu about her introduction to netball at primary school and her selection for the New Zealand netball team. Taumaunu discusses issues of fitness, preparation for a test match, and the role of a captain.

A step-by-step guide on goal shooting.

Article about Taumaunu
A profile on the netball career of New Zealand Netball Team member Waimarama Taumaunu.

Ngarangikamae (Rangi) Taura
Ngapuhi
1930-1996. She attended Waimamaku Native School in the Hokianga, Queen Victoria School and Epsom Girls Grammar School. She continued her studies at Auckland Teachers Training College and Wellington College of Education. She worked as a primary school teacher and a lecturer in Te Reo Māori at Hamilton Teachers Training College.

Sources
Correspondence from Rongo Curry, 27 March 1998.

Māori Readers
Edward Te Rangihiwinui (Hiwi) Tauroa
Ngapuhi, Ngai Tahu, Ngati Kahu.
1927-. Tauroa was born in Okaiawa, Taranaki, the son of a Methodist minister and his schooling began at Waima Primary School in the Hokiang. He won a scholarship to Wesley College for one year before going on to Hawera Technical High School. He won a Maori scholarship to Auckland University and graduated with a B.Agricultural Science from Massey University in 1951. From 1951-54 he was a Maori All Black. He studied Diploma in Education papers at Victoria and Massey Universities, graduated from Training College and taught in schools in Taranaki, Kaero, Hawera, and Okaihau. He was Deputy Principal at Wesley College for three years and went on to become Principal at Wesley College for six years, followed by six years as Principal of Tuakau College. From 1979-1985 he succeeded Harry Dansey as Race Relations Conciliator and during this time wrote a number of articles and publications on race relations in New Zealand. He worked as secretary on Maori Treaty issues in the office of Doug Graham for some years and then worked for a year with Maurice Williamson. In 1989 he took up a senior research fellowship in the Maori Studies section of the Auckland University's Anthropology Department and returned to his home base in Kaero. In 1990 he was appointed chair of the Runanga o Whangaroa and chair of Te Mangai Paho. He has been an elected member of the Auckland Regional Council and has had memberships on the New Zealand Sports Foundation, the New Zealand Council for Educational Research, the United Nations Indigenous People's Trust Fund Board and the Mental Health Foundation. He is a member of the Te Patunga Marae Committee and has been on the Te Tai Tokerau Maori Trust Board. In 1998 he was a commissioner of a school in Northland. He is a Methodist lay preacher, a Justice of the Peace, and has been awarded the CMG.

Sources
Phone conversation with Hiwi Tauroa, 12 Aug. 1998.
Te Iwi o Aotearoa 25 (Sep 1989): 19.

Non-fiction Articles
"Te Runanga Waitangi Committee." ibid. 13. 15.
"Te Iwi o Aotearoa...Hiwi Tauroa says..." Te Iwi o Aotearoa 1 (Oct 1987): 2.
In this tribute to the establishment of Te Iwi o Aotearoa, Tauroa observes that minority groups in society can often be the target of negative reporting or stereotyping. He writes that 'New Zealand needs a paper served by people who are, at least, bi-cultural and who can therefore 'feel' as well as 'see' a situation.' And he adds that 'Maoridom needs, too, a paper that will report on
their interests, and activities. It needs a vehicle to explain accurately, its hopes and dreams. It needs reporters prepared to research and report on reasons for behaviour.'

Tauroa reports on the closure of Whare Paia at Carrington Hospital, lists the future provisions made for the patients and staff and discusses the 1989 position of the Whare Hui, which Tauroa states is not closed but is in a state of 'whakatarewa'.

Tauroa writes of race relations in New Zealand and ponders on the future relationship between Maori and Pakeha.

Tauroa writes of his childhood years, recalls various encounters with racism and acknowledges that while the 'growing together of Maori and Pakeha continues to present numerous challenges....our country's hope lies with those who see our future as an exciting challenge with room for us all to develop and grow'.

Tauroa writes of the different divisions appearing in Māoridom - some compounded by Pakeha institutions and some emerging amongst Māori themselves as the Māori traditions of leadership, speaking rights, status of kaumatua and tangata whenua are challenged by Pakeha ideology.

Non-fiction Publications

Tauroa writes a report on his visit to South Africa and his research on the proposed Springbok tour of New Zealand. He concludes by writing his reasons for recommending that the tour should be postponed.

We had been called in to chair a committee on youth and law. Looking at the behaviour of youth. We had a number of people that came together and we ended up with that reports- a recommendation on how this group of people felt on how the law should be applied to youth.

Maoritanga in Practice Hiwi Tauroa. [Auckland]: Office of the Race Relations Conciliator [1984].
Mainly aiming at school. important to tell people on hos the things can beTauroa discusses the incorporation of taha Maori into a New Zealand state school and in Appendix A demonstrates 'how every subject in every school...can incorporate aspects of the Maori and Polynesian cultures.
In 1981 he was invited to go to China with the China Friendship Society. He went back to Rewi Alley he arranged for Māori groups to China. Every second or third year a group of Māori goes to China - the vision is to develop Māori leaders and develop the relationship with China. This is a report of the first group of Maori visiting China - a reciprocal relationship.

Tauroa lists the conflicting views of the 1985 New Zealand Rugby Union Tour of South Africa and concludes that the key issues are: apartheid is wrong, as a member of the United Nations it must work interdependently with other nations, 'the freedom of black South Africa should be an issue which transcends the enjoyment of any sport'. In South Africa, Tauroa writes, 'sport cannot be isolated from the apartheid practices' and as Race Relations Conciliator, Tauroa recommends that the 1985 All Black tour of South Africa not proceed ahead.

The authors state in their introduction that this book 'has been written to make the marae visit a more meaningful and rewarding experience.' Hiwi Tauroa describes his marae, Te Patunga, in Northland, and discusses his experiences growing up in a marae setting and the meaning of various aspects of the marae. The authors discuss organising a marae visit, the protocol involved in a marae welcome, texts of appropriate greetings and speeches, waiata, the kawa of speaking rights, and a description of the various houses on the marae and te whare kaikai/the church. They list the texts in Maori and English of Maori hymns and the Lord's prayer and write of te urupa/the cemetery, tangi/funerals, marena/weddings, types of marae, and Maori values and concepts.

Tauroa writes that the purpose of this publication is 'to familiarize the tauhou (stranger) with aspects of a marae and to give guidelines that could assist with a marae visit.' Tauroa provides explanatory notes for many aspects of the marae including its physical layout, the people, the spiritual values, the kawa of the marae, and Māori tikanga

This book is divided into four parts. Tauroa begins by presenting answers to twenty commonly asked questions about the Treaty of Waitangi. Part I is a detailed history of the Waitangi Tribunal. Part II entitled "The Maori divided" is a short chapter on struggles within Maoridom and Part IV looks to the future in which Tauroa argues that there must be a commitment by all New Zealanders to resolve Treaty issues within the next ten years recognizing its importance, there must be a commitment to become informed of New Zealand's history, to adopt a moral stance, to examine the 'one nation, one law' ethos, to be willing to admit mistakes, to accept the integrity of the Waitangi Tribunal, to identify and disseminate facts, that sufficient resource be given to the Waitangi Tribunal to complete claims before 2000., to seek a bipartite resolution to the Treaty of Waitangi, to provide 'effective political power' to ethnic minorities, for Maori to use the 'skills and services that are available', for Maori to examine 'their attitudes and performance'.
The book concludes with 5 Appendices which include a list of resources on the Treaty, a copy of the Treaty in its various versions and translations, Paul Tuhaere's parliament at Orakei, Finding of the Waitangi Tribunal concerning the Manukau claim, Appendix V 'Findings of the Waitangi Tribunal on an application by Aila Taylor

_Nga Waiaata Maori_.


A collection of twenty popular waiaata.

**Articles on Tauroa**


This article contains brief biographical notes of Tauroa on the occasion of his appointment as the Race Relations Conciliator in 1980.


Reweti talks with Tauroa in his position as Race Relations Conciliator.

"Ex conciliator gains fellowship." _Te Iwi o Aotearoa_ 25 (Sep 1989): 19.

**Reviews**

_Te Marae_


A guide to marae: _Te kawa o te marae_


_PPTA Journal_ 1 (1990): 44.

_Healing the breach: one Maori's perspective on the Treaty of Waitangi_ 1


**Lane Matarae Tauroa**

Ngati Kahu, Ngapuhi Whanui, Ngai Tahu

1925-. He was born in Russell, the son of Rev Matarae and Elizabeth Tauroa. He was educated at Wesley College for a year, then went to work in the railway workshop in Wellington. He graduated with a B.A in Anthropology from Auckland University in 1953 and completed a course of study at Trinity Methodist Theological College in 1954 to become a Methodist minister. In 1958 he was awarded an Ecumenical Fellowship by the Union Theological Seminary, New York, and went to New York for one year and studied Ecumenical Studies before going on to Colombia University where he studied sociology. On returning to New Zealand Tauroa became a Pastor in the King Country Methodist Circuit and lived in Te Kuiti. In 1963 he worked as a chaplain to students at Bandung in Indonesia under the sponsorship of the National Council of Churches and the Indonesian Council of Churches. He returned to New Zealand and was Methodist Minister in New Plymouth, was Prison Chaplain at Waikeria Youth Centre, was Minister at Hawera Methodist Church and Mangere Methodist Church, and retired in 1985. He wrote reports for the Justice Department when he was a prison chaplain and wrote papers for the Whakawhanaungatanga o Ngā Haahi National Council of Churches of which he was Secretary. He wrote articles for the Hawera Star and during his study leave in the United States wrote about Maori in the All Blacks in the 1960s. His most recent writing venture is a history of the Northern Tribes - Whaingaroa which is unpublished.

**Sources**

Phone conversation with Lane Tauroa, 19 August 1998.

_Te Ao Hou_ 23 (July 1958): 57.

_Te Ao Hou_ 50 (1965): 54.
Non-fiction Article


Tauroa, working in Indonesia under the sponsorship of the National Council of Churches since 1963, gives a detailed account of life in Indonesia and outlines the country's history, legends, colonization, gaining of independence in 1945, languages, people groups and religious freedom.

Patricia Jane Tauroa

Ngati Kahu o Whangaroa, Ngapuhi o Whangaroa
1939-. She was born at Otangaroa, daughter of Pereni Tukariri and William Wilson. She was educated at Otangaroa Native School, Kaeo Primary and Kaeo District High School. She has attended Massey University as an extramural student and the University of Auckland as a part-time student. She has taught Maori Studies and Maori language at Wesley College and Tuakau College. She tutored in Maori language at Auckland College of Education from 1986-1990. She was an elected member of the Auckland City Council and on the Community Board at Whangaroa. She also has worked in clerical and administrative management in recent years with Te Runanga o Whangaroa. She writes non-fiction and her phrase book was one of the finalists in the Watties Book Awards in 1990. She was awarded the New Zealand Suffrage Centennial Medal in 1993.

Sources

Non-fiction Articles


Tauroa provides an account of her upbringing and tells of her growing awareness of the disappearing Māori tribal land and the growth of prejudice against Māori. Within race relations in New Zealand, Tauroa contends that there has been hurt on both sides, and wonders if 'a recommitment of the partnership of Pakeha and God and Maori and God' is the answer, or at the very minimum, 'a commitment to work ing for the good of all.'


It was about the need for recognising mother tongue and the importance of mother tongue in the retention of culture.

Non-fiction Publications


The authors state in their introduction that this book 'has been written to make the marae visit a more meaningful and rewarding experience.' Hiwi Tauroa describes his marae, Te Patunga, in Northland, and discusses his experiences growing up in a marae setting and the meaning of various aspects of the marae. The authors provide subsections in the book covering organising a Marae visit, step-by-step descriptions of the ritual involved in a marae welcome, texts of appropriate greetings and speeches, waiata, the kawa of speaking rights, and a description of the various houses on the marae. The writers discuss te whare karakia/the church and list the texts in Maori and English of Maori hymns and the Lord's prayer and also writes of te urupa/the cemetery, tangi/funerals, marenas/weddings, types of Marae, and Maori values and concepts.


This publication, written in English and Chinese, is an explanation of the Māori taonga gifted to the Chinese people and located in He Pakiaka, in the New
Zealand Embassy in Beijing, China. Various tribal groups contributed carved panels, tukutuku, kowhaiwhai, curtains, floor rug and table lamps and the tribal stories of each piece are recounted in the text. Tauroa writes of the karakia prayed over the taonga and the dedication. He Pakiaka was dedicated on 28 March 1986.


This phrase book is divided into three sections which include an introduction focusing on pronunciation, dialectal differences and basic grammar; a section on oratory - whaikōrero exploring the formal speaking; and the last section dealing with general sayings - he kōrero noiho and looks at numbers, weather and seasons, time, days, weeks, months and years. Tauroa writes that '[t]he primary objective of this phrase book is to enable those with limited ability to extend and increase their competence both in the understanding and the speaking of the language.'

**Reviews**

*Te Marae*


*The Collins Maori Phrase Book*


*The Press* 5 May 1990: 27.


**Hetaraka Tautahi**

Nga-Rauru

Of Tauranga-a-ika near Watotara. He was, according to S. Percy Smith about 70 when this was dictated 'quite blind, but retains all his faculties.'

**Non-fiction Article**


S. Percy Smith writes that after T. Tarakawa's visit to the Nga-Rauru tribe and discussion concerning Smith's research on the East Polynesian origins of the Maori, Nga-Rauru decided to present their version of the "Aotea" story and Tautahi dictated this text to Smith in November 1900. In this detailed account of Aotea's journey to New Zealand Tautahi discusses the origins of humankind in Te Paparoa-i-Hawaki, recounts the exploits of Turi and Kewa and their battles with Uenuku, and Turi's migration to Aotearoa. Details are provided of the Aotea crew, the embarkation of the Kurahaupo crew after their canoe was destroyed, names of the major and minor gods, the mana, whatu, tipua protecting the Aotea, the texts of the tribe's awa or karakia for securing safe travel by sea, the landing of the canoe between Kophobia and Aotea, the planting of the karakia seed and settlement around Patea and a list of the tribal whare-wananga from the time of Turi to Tautahi's parents' generation and whakapapa from Turi. At the conclusion is an Appendix containing a translated and abbreviated account by Wiremu Kaulika entitled "The Finding of Te Awhio-Rangi Axe" which was originally published in *Te Korimako* 71 (1888).
Marie Tautari
Ngatiwai, Ngati-Hine
1940-. Marie was born in Whangarei and was educated at Whananaki Primary School and Epsom Girls Grammar school. She studied at the School for Dental Nursing in Auckland and graduated with a Diploma in Dental Nursing. She is also a graduate of the Bible College of New Zealand. She has worked as a dental nurse in the Bay of Islands, Hokianga, Auckland and Whangarei for thirty years. She married Manga Tautari and had six children. She has worked in land issues and claims at a local level and was employed as an advisory officer for the Treaty Issues Directorate in Maori Affairs Head Office, Wellington, and subsequently worked as a consultant. She became a researcher of land issues and when her husband became ill in 1992 she moved north and cared for him until his death in 1998.

Sources
Phone conversation with Marie Tautari, 11 Sept. 1998.

Non-fiction Article
A detailed account of the history, goals and activities of the Māori component of the Women's Institutes in New Zealand. The Women's Institute had its origins in 1921 and the first Māori Institute was established at Kohupātiki in 1929. By 1937 40 Māori Institutes had been formed.

Rihari Tauwhare
Tauwhare came from Kawhia and gave evidence at the Native Land Court at Otorohanga in 1886 concerning the Aotea-Taupo-Parininihi Block.

Traditional History
This is the text of Tauwhare's statement given in evidence at the Native Land Court at Otorohanga in 1886 concerning the Aotea-Taupo-Parininihi Block.

Bibliography

H. M. Tawhai
Of Waima, Hokianga
Letter to Editor
In this letter dated 8 November 1875, Tawhai writes a tribute to Penetana Papahuia who died on 3 Nov, 1875. He states that Papahuia was a 'great magician, and descended from a race of magicians' and that initially when the missionaries came he 'clung to his witchcraft' but was later converted to Christianity.

Te Pakaka Tawhai
?-1989. He was a Senior Lecturer in Maori Studies at Massey University.

Non-fiction Article
Maori Language Article

Wikitoria Tawhara
Ngapuhi, Ngati Kahungunu, Ngaitupato, Ngati Porou, Whanau Apanui.
1958(?). Wikitoria Tawhara was born in Rawene, Hokianga, and went to school in Ponsoby and then attended Seddon Tech. After leaving school she worked as a nurse aid and travelled north to her papakāinga where she found her Māori roots. She worked for nine months in the Ponsoby Community Centre and became involved with the Bastion Point protests. She attended the Māori Artists and Writers Convention in Wairoa in 1974.
Sources

Poems
"Obstruction." Wiki Tawhara. Broadsheet 75 (Dec 1979): 26. Tawhara writes of the disparities in society which would keep police focussing on street kids and those who would 'question the status quo', while 'protecting/the real criminals in this/society.'
"He Taua." ibid. 26-27. This poem articulates Māori outrage at the mockery of the haka by University of Auckland engineering students, and highlights the racism that Māori face in many areas of New Zealand society.

Non-fiction Article
"Kotahiwhanga." Wikitoria Tawhara. Te Hikoī Ki Waitangi 1984. Otara: Waitangi Action Committee, Aug 1984. 47-48. Tawhara presents her thoughts on kotahiwhanga which she defines as the 'process of sharing, of meeting, of working towards "whakaroa kotahi"'.

Interview
Awatere, Donna. "Wiki Tawhara." Broadsheet 75 (Dec 1979): 24-27. In this interview Tawhara tells how her childhood upbringing of 'learning the Pakeha way in order to be successful' and her resulting dislocation of Māori identity was reversed after attending the Māori Artists and Writers Convention in Wairoa in 1974. From that point she began reclaiming her Māori identity, learning te reo Māori, reconnecting with her iwi roots and getting involved in Māori activist groups. The interview includes two poems by Tawhara.

Norman Te Ata Tawhiao
Ngaiterangi, Whakatohea
1931-1990. He was born at Matakana Island, Tauranga, and was educated in primary and secondary schools in Opotiki. He became a Christian in his twenties and spent most of his life involved in evangelism. From 1963-64 he studied at the Bible College of New Zealand and graduated with a Diploma from the Bible School. He was a qualified joiner and builder and lived for many years in Fairlie with his wife Eunice and their three sons. He was a travelling Evangelist and was part of the Pastoral Team of his local church in Fairlie.
Sources
Correspondence with Eunice Tawhiao in March 1998.

Non-fiction Article
"Through Māori Eyes." Shaker 3.25 (Feb 1985): 11-14. Tawhiao writes of those aspects in the Māori culture which give Māori 'an advantage when it comes to following Jesus Christ' such as Māori emphasis on sharing of possessions, emphasis on the extended family, the importance of aroha, and respect for eldership and authority. In the second part of this
article Tawhiao writes of the ways Māori respond to worship and the presentation of the Gospel.

**Interview**


Martin interviews four Māori church leaders, Hone Maxwell, Monte Ohia, Norman Tawhiao and Hapai Winiata, on their views concerning Māori identity and the Christian faith.

**Ethel Tawhiri**

**School Journal Stories**


Tawhiri recalls a trip with her brothers to gather flax for their Granny which went terribly wrong when her brother got diverted on an eeling excursion and Tawhiri got hooked by the eeling gaff and had to be carried home. The *School Journal* notes state that "these stories are from the Waiapu River area on the East Coast. They are from material collected from kaumatua of the Manuel Jose family of Ngati Porou, by Bob McConnell.'


Tawhiri recounts how her brother Harry used her dress front as a basket for his eels.

**Riwau Te Hiwinui Tawhiri**

Ngati Porou
c.1878-1968. He grew up in the Ruatoria area and lived at Whareponga and Tuparoa before commencing study at Te Aute in the same year as Te Rangi Hiroa. He studied at Nelson Theological College, and although ordained a deacon of the Anglican Church, became a schoolteacher and taught at Māori schools in Northland, Waikato and East Coast. He was one of the first Māoris to become a headmaster...During his retirement, Mr Tawhiri lived in Auckland, returning to Gisborne only three months before he died.' [aged ninety]

**Sources**


**Autobiographical story**


Riwai Te Hiwinui Tawhiri recounts to Dansey an experience encountered on his eighth birthday in 1887 when he disobeyed his grandfather's instructions by taking his gun and going hunting in the bush. While hunting he accidentally shot one of his fingers and returning home he was promptly lashed for disobeying his grandfather and then his grandfather bound the lacerated finger to strips of rata bark and within two weeks his finger was healed.

**Obituary**

Aila Hokireinga Te Teira Taylor
Puketapu hapu of Te Ati Awa
1933-1997. He was born in Waitara and educated at Waitara District High School. He worked as a slaughterman and was a farmer of pigs and drystock. He was a member of the New Plymouth District Council and Community Board and from 1980-86 was a member of the Waitara Borough Council and member of the North Taranaki District Council from 1986-89. He chaired the Manukohiri Pah Trustees and Puketapu Hapu Reserve. He was a trustee of the North Taranaki Development Trust. He was awarded MBE in 1988 for services to the community.

Sources

Non-fiction paper
Taylor discusses Te Ati Awa and Taranaki's battles to preserve their water rights and counter the discharge of pollutants into tribal waters along the water front by New Plymouth airport, along the Waitara River and at Motunui. He reports on the tribes' initially successful Waitangi Tribunal hearing at Manukohiri marae which was later dismissed by the current Prime Minister, Robert Muldoon. Taylor concludes his paper by outlining a seven-point plan which a delegation from Taranaki submitted to Muldoon.

Apirana Taylor
Te Whanau-a-Apanui, Ngati Porou, Taranaki and Ngati Pakeha
1955-.
Apirana Taylor was born in Wellington, the son of Reremoana Taylor née Shelford of Ngati Porou and Melvin Taylor. In his childhood Taylor lived in Thailand and was educated at Te Aute College and studied Māori, English and Psychology at Massey University for a year. From the age of three he wanted to be a writer and loved to write stories throughout his school years. A poetry reading by Alistair Campbell on television made a big impression on Taylor and he began to write full-time in 1973. In order to support himself, Taylor worked during the day in various occupations including scrub cutting, labouring, journalism, carpentry, fishing and acting and wrote at night. He has been a member of the theatre group Te Ohu Whakaari. He writes poetry, short stories, reviews, plays and a novel. Taylor has worked for Learning Media and has some 300 poems that are still unpublished. He was runner-up in the Pegasus Book Awards in 1986 for his first collection of short stories He Rau Aroha: A Hundred Leaves of Love. He has toured India twice as a poet and was guest poet at the Indian Centre of Cultural Relations in 1987. He has written stories that have been broadcast on the Ears radio programme. Taylor has taught drama at the New Zealand Drama School and has acted in plays and television documentaries. He has been Writers in Residence at Massey University. His work has been translated into Swedish as part of collection of work by Maori writers entitled Mellan Tva Varldar: Prosantologi Med Maori Forfattare. Ed. Bengt Dagrin. [Sweden]: Forfattares Bokmaskin, 1982.

Sources

Poems

This poem articulates the cry of Te-ngau-reka-a-tu who mourns the loss of a once-proud, war-like people.


The poet grieves over the loss of the rich era of Te Kooti and is saddened that his fire and vision have not been maintained and rekindled in the following generations.

"Behind Locked Doors." *Koru: The New Zealand Maori Artists and Writers Annual Magazine*. Ed. Haare Williams. 2 (1978): 32. The poet likens his poetry to 'paper sails' and instructs the reader to 'handle with care' and to 'let the winds of poetry blow.' Another version of this poem, entitled "Intro", appears at the opening of Taylor's poetry collection, Eyes Of The Ruru.


The desolate world of an alienated man living in impoverished solitude.


This poem powerfully depicts the alienated generation of modern Māori who have grown up separated from their Māoritanga.


The poet warns the reader of the fragility of his work and that it should be 'Handle[d] with care'. Another version of this poem entitled "Behind Locked Doors" was published in Koru: The New Zealand Maori Artists And Writers Annual Magazine 2 (1978): 32.


Papatuanuku, the earth mother, protests against the burning off of the native forests and the ploughing of the land.


A portrayal of the humorous and fatalistic sentiments of a drunkard.

"Questions." ibid. 20-21.

The poet ponders on poetry of the future.

"Moon Magic." ibid. 22.

A poem on the transporting effect of the moon on 'poets lovers/and pagan priests'.

"The Pohangina Hawk." ibid. 23.

The poet likens the deforestation of the land to a hawk stripping a mouse to its bones.


A poem about the mortality of a once majestic seagull.


Papatuanuku recalls the former times when she 'was the paradise of earth' in contrast with her present barrenness and aridity.


A poem about the grief of Rangi separated from Papatuanuku.
In this love poem the speaker likens his love relationship to that of the sea embracing the land.

An old man witnessing the endless cycle of life and death contemplates his own demise.

The speaker questions the burial of his bushman friend in a cemetery as opposed to the great outdoors.

A rigorous denunciation of war-makers and the destructive effects of war on the environment

The poet writes of the men who went out to fight in the Second World War and hopes that younger generations will never need to go to war again.

A brief lament on the death of a canary.

The poet acknowledges his connection within the landscape of the Skyfather and Earthmother.

A small episode in the life of a frog takes on grandiose proportions when seen through the reflections on the pond.

A call for Māori and Pakeha to rebuild the ravages of the past.

The words of the Thunder God.


Despite his mixed ancestry the speaker asserts the importance of his Māori identity.


An old kuia contrasts the world of her childhood with the present hardships facing Māori.


The poet likens the fragility of the 'young puriri tree' to 'The birth of all that seeks life'.


The speaker ponders on the mystery of the passing seasons.


This poem, written in the era of the 1981 Anti-Springbok tour demonstrations, is a hard-hitting denouncement of the 'righteous citizens' and police who tried to suppress 'the conscience of the country/marching up the street'.


A brief picture of the flight of a bird across the sky heralding in the new day.


In this poem the poet employs the rhythmic pulse of the haka as he describes the stirring quality of the 'haka of the patu pouanmu'.


A strong protest at the tunnel vision of the rugby union and rugby supporters in New Zealand who, in the days of rampant apartheid in South Africa, still persisted in placing 'the kicking/of a pig's bladder/above life'.


The conversation of an ant and spider watching a man spending a lazy afternoon in the sun.


The words of the tui revelling in the 'sweet sweet nectar' of the kowhai tree.


The speaker likens the high meandering notes of the flute to a 'lone spirit/invisible/uncatchable/wandering at will/through the hill'.

The poet writes of the large majestic mushroom rising up into the sky caused by the dropping of the atomic bomb.

A poem in which the object of the speaker's love permeates the speaker's world with Cineraria blossoms.

A poem about the eternal, ongoing nature of the whakapapa.

A poem about pride and blindness.

"Whakapapa." *ibid.* 10-11.
A portrayal of the search for identity and whakapapa amidst uncertainty and disconnectedness.

"My hands are strong." *ibid.* 12-13.
The speaker in jail recalls his ancestors sailing to Aotearoa and resolves not to die in jail.

"I am." *ibid.* 14-15.
An assertion of identity in all its diversity.

"Te Ihi." *ibid.* 16-17.
A reflection on the meaning and origins of te ihi.

"The Family Tree." *ibid.* 19.
A poem about the enduring nature of the family tree.

"Listen." *ibid.* 20.
A poem about the stories and meaning imbued in the work of the carvers.

"Weaving." *ibid.* 21.
A poem of the ongoing creativity of the weaving tradition.

"Carving." *ibid.* 22.
A poem about the intricate decisions of the carver.

The war-like sentiment of the patu pounamu.

"Rite Tonu." *ibid.* 25.
A poem written in Māori and English.

A story highlighting the devastating effects of monolingual and monocultural educational policies on Uncle Hakaraia.

The poet writes of the pruning of a pohutakawa tree and the revelation that he was tampering with the 'blood of a chief'.

"Nga Kahu." *ibid.* 29.
A descriptive poem about the mastery of hawks flying high above the earth waiting to swoop down upon their prey.

A poem of hawks of another kind - man-made flying machines.

"Thought." *ibid.* 32.
A brief poem of the power of thought.

"Rain." *ibid.* 33.
A poem emulating the rhythmic fall of rain by a repetition of words.

"Soft Leaf Falls Of Light." *ibid.* 34.
A play on the words of the poem's title with evocations of the soft light falling on leaves.
A poem about the many faces and powers of the moon.

"Reflections." _ibid._ 37-38.
A poem about layers of reflections and permutations of reality.

"Road Map." _ibid._ 39-40.
A poem about the colonisation of Aotearoa and all its ramifications.

"Inanga." _ibid._ 41.
The poet speaks of the special things stored in his heart.

"Gold." _ibid._ 42.
A poem about the transitory nature of worldly wealth.

"Shedding Away." _ibid._ 43-44.
A poem about paring away the superfluous within the aging process.

"Weary Soul." _ibid._ 45.
A poem on the finite nature of life.

"Orange Peels and String." _ibid._ 46.
The poet reflects on different images heard and seen.

A reflection on the presence and intrusion of girls playing on the swings.

"Takin' Words To The Muso." _ibid._ 49-50.
A poem about the progressive development of words in the hands of a composer and musician.

"We Grew." _ibid._ 52.
The poet reflects on the magnitude of a relationship.

"Mama." _ibid._ 53.
Simple child-like evocations of associations with the maternal.

"How Great." _ibid._ 54.
A poem about the cost and scope of love.

"North and South." _ibid._ 55.
A poem about the fierce qualities of lightning.

"Spring." _ibid._ 56.
A question about the origins and departures of Spring.

"Mihi." _ibid._ 57.
A poem about the hongi written in the form of a face.

Poems in Māori


Four-line Māori language poem.

Poetry Collection

In his first collection of poetry, Taylor articulates in the twenty-two poems the loss of traditional Māori values in modern Māoridom and he explores the alienation of a modern detribalised and criminalised generation of Māori. Other poems deal with the exploitation of Rangi and Papatuanuku by modern development and the horrific effects of war-making.


A collection of poems about identity, whakapapa, Māori arts, colonisation of the Māori and evocations of nature.
Short Story/Prose Narratives

In their transition from rural Māori communities to the city in search of employment, Paora and his flatmates discover that the Pakeha world of the city espouses values widely dissimilar to their own.

In this story the old kuia, Hera, climbs the hills surrounding Puketapu in search of eels and reminisces over her lifetime at Puketapu.

Taylor writes of the coming of the tui to Aotearoa and devises a story of the creation of humankind through the union of Reka, the tui, and Tangaroa, god of the sea.

For a long time Willy Paraha, the carver, had seen the life-size figure of a man hidden within a large block of kahikatea, and after days and nights of carving, the proud figure of Te Toa emerges from the wood. But Willy is strangely dissatisfied, and after seeing television coverage of the Māori Land March he knows that he must change Te Toa. Wielding a tomahawk he chops off Te Toa's limbs, vital organs and tongue in a symbolic gesture representing the stripping away of Māori land and destruction of the Māori language.

The narrator recalls the time in his childhood when his Nani Waimumuku used to send him across the river with freshly baked bread for her Uncle Ngakouh.

When the mountain refuses to move to make way for Reihana the ant, Reihana, his wife and children begin to 'cut up the mountain and cart it away.'

A humorous cautionary tale of the dying moments of hot-blooded young reveller, Billy, whose lifestyle of womanising, drinking and smoking finally catches up with him whilst driving a car feeling up a woman, drinking a bottle
of whisky, smoking a joint, and reaching over to the back seat for a piece of chicken, as he was on his way to a game of cards.'


A grim story of the desperate and dehumanising poverty experienced by Casey and Sarah.


A brief excursion into Kelly and Johnny's childhood game of gun-toting cowboys.


The drunken monologue of Snowy, whose expansive expressions of mateship with his old friend Hori barely cloak his crass racism.


A bleak, oppressive story of child neglect, wife beating and the squandering of money on drugs and alcohol.


A story exploring similarities between the Māori and Samoan cultures.


The narrator pays tribute to his wife, Hine, who slaves over the housework, cares for the six children and also works on a nighttime cleaning job.


This story tells of Pomare Hakaraia's growing identity as a Māori during his third period of imprisonment. A thriving kumara plant growing in his cell becomes symbolic of his growing Māori identity.


A view of the world from the stance of Pou, a traditional wooden carving, buried beneath the earth during an earthquake and resurfacing many years later to a world that is foreign to him.


Taylor explores the multitude of voices heard in New Zealand over Māori/Pakeha issues and the importance of listening.


The story of a tohunga who practised makutu and who killed all who passed by his cave.


A humorous account of Maka's rush to prepare for an interview for a job selling Māori Bibles.


This story describes the special relationship which develops between fourteen-year-old Mana and his grandfather, Karu, as Karu teaches Mana how to use the talaha.
A description of a lively game of poker played by a gang of labourers and 'chippies' during smoko.

"Te Poroporoaki." ibid. 57-62.
A story of the dreams and loneliness of Era as she waits for her flight to Auckland.

As the narrator sits in a traffic jam in New Delhi he is confronted by sights and people which challenge his own sensibilities until he constructs his own rationale of disengagement.

When a drunken young man accidentally stumbles onto a military zone between two military powers poised for attack, a curious, fleeting relationship briefly blooms between him and Tania, the female captain, on the opposing side.

"Changing." ibid. 74-77.
A futuristic story about the thesis of a 'defrocked heretic Moses Holdsworth' in which men are able to give birth.

"Freedom Hill." ibid. 78-80.
As the narrator waits up in the hills for the police to come and get him, he contemplates his life and the effect of the city on him.

"The Rock Pool." ibid. 81-82.
The meandering thoughts of the narrator as he gazes into a rock pool and reflects on his life.

A story of the harrowing effects of the death of a lover.

"Max Who?" ibid. 88-89.
This story eulogises a quiet, unpretentious man who was a good husband, a responsible parent and someone who could be depended on.

"Silent Valley." ibid. 90-95.
The narrator's quiet enjoyment of his solitary visit to the peaceful grounds of a cemetery is suddenly curtailed when a young woman called Missy crosses his path and wants to share her grief with him.

"The Inn." ibid. 96-106.
When a Māori Karate Club heads to Napier for the Easter weekend kick boxing tournament they discover an unexpected source of accommodation.

"The Unicorn, the Ruru and The Leaf River." ibid. 107-109.
The fantasy world of a dream.

"Pounamu." ibid. 110-118.
The narrator tells a story of a magical piece of pounamu that was found in the back garden of a flat in Orangi Kaupapa Road.

When the men working on a meeting house are asked to make a cross for the annual Māori Catholics' hui, the narrator and his friend Ben volunteer to carve one and encounter cross cultural and religious misunderstandings.

"Swept In Off The Street." ibid. 127-155.
A powerful story of Ata Paeraawa's battles with the bureaucracy of the Māori Affairs Department.

Short Story Collections

In Taylor's first collection of sixteen short stories, he focuses on Māori land loss, the migration to the cities and the transition from the old traditional ways. Within the city context he explores the reality of poverty, child neglect, drug abuse, and racism. The collection was runner-up in the Pegasus Book Awards.

In this collection of nineteen stories, Taylor combines humour and legend with the realities of loneliness, alienation from whanau, Māori spirituality and futuristic fantasies.

Novel


Plays

Kohanga. 1986.
This play, performed by Te Ohu Whakaaari, won the Dominion's Play of the Year Award. The play is about te kohanga reo.

Performed at the Depot Theatre from May-June 1990 by Te Ohu Whakaaari. Throughout the dialogue in this extract Tuanui is composing a letter protesting against the Kaipāua Council's proposed placing of oxidation ponds on Ngāti Tae land. As the group of family and friends recall their losses and the lack of results with letters they decide to occupy their land.

Tungoungou/Metamorphoses. By Vincent O'Sullivan and Apirana Taylor.
Performed at Toi Whakaaari: The Drama School by first year students and tutor Beat van Dijk.

Whaea Kairua: Mother Hundred Eater.
Performed at Taki Rua Theatre, Wellington in mid 1995. 'About the evils of capitalism, human nature and the New Zealand wars.' [Dust cover of Soft Leaf Falls of the Moon.]"Apirana Taylor's reading of the tale Courage the Adventuress, a German story by Hans Jacob Grimmelshausen. It's about a woman who makes a living from peddling death to others during a war - any war." [*Play has message for all.*] Patricia Cooke. *Sunday Star-Times* 18 June, 1995: D4.]

School Journal Story

A story about Aroha's dream of meeting an old woman on the beach.

Reviews by Taylor

"Plays that have immense value." *Evening Post* 2 Aug. 1991: 5.
This article contains two reviews by Apirana Taylor and Rod Burke, of the *Kohia ko Taikaka Anake* exhibition which was held at the National Art Gallery from December 1990 until March 1991.


**Reviews**

**Eyes of the Ruru**


**Ki Te Ao**


**Te Whanau a Tuanui Jones**

*Te Iwi o Aotearoa* 33 (June 1990): 5.


**Tungoungou/Metamorphoses.**

Cooke, Patricia. "Maori theatre is a warm experience for the audience." *Sunday Times* 14 November 1993: 15.

**He Tangi Aroha.**


**Whaea Kairua: Mother Hundred Eater.**


**Soft Leaf Falls of the Moon**


**Bibliographies**


**Kura Marie Taylor (Teira)**

Te Ati Awa

1932-. She was born in Waipapa, north of Waitara, and was educated at Waitara Central School and New Plymouth Girls' High School. She attended Christchurch Teachers College and is a trained primary teacher with a teachers class c certificate. Taylor taught in Māori schools for two years and then taught in Education Board Schools for the next 38 years in North Auckland, Waikato, and Auckland. She pursued further study and graduated with a Dip. Tchg., B.Ed from Massey University and M.Phil in Education from the University of Auckland in 1994. In the early 1980s she went to Switzerland as the NZEI nominee to the World Confederation of the Organisations of the Teaching Professions (WCOTP) Consultation on Peace and Human Rights. She also went
to Canada as part of the NZEI delegation at the WCOTP Conference at Regina. In May 1983 she became the first Māori woman teacher to become a Fellow of the New Zealand Educational Institute of which she is still a member and she is a life member of the Royal Auckland Branch of the Educational Institute. She has been a member of the Māori Welfare Women’s Welfare League since the 1970s and was President of the Arahina Branch up till 1998. She was a member of the Women’s Advisory Committee in Education which advised the Minister of Education and was on the Teacher Registration Board for seven years. She is preparing to do a PhD through Victoria University using autobiographical methodology. Taylor has lectured in Māori Studies at the Auckland College of Education for one year and has mentored Māori women’s Bachelor and Master studies. She is a trustee and chairs the Ngahina Trust at Paraparaumu. She writes bilingual letters to her grandsons which are family interest books.

**Sources**

**Non-fiction Article**
Taylor provides a detailed account of her attendance as the New Zealand Educational Institute’s International Consultation nominee at an International Consultation conference in Switzerland in 1981, and discusses her contribution to the consultation.

**Thesis**
"Conversations with Māori women educators born 1908 to 1931." M.Phil thesis at University of Auckland, 1994.

**Article about Taylor**
A report on Taylor becoming the first Māori woman teacher to become a Fellow of the New Zealand Educational Institute.

**Rangimoana Taylor**
Te Whanau-a-Atipui, Ngati Porou and Taranaki.
1949–. Rangimoana Taylor was born in Wellington the son of Reremoana Taylor nee Shelford of Ngati Porou and journalist father Melvin Taylor who worked in the diplomatic service. He was educated at Onslow College and from 1974-75 attended the New Zealand Drama School. He has represented New Zealand at South Pacific Festivals and from 1982-1986 he established Te Ohu Whakaari - a Māori perfuming theatre company. In 1986 Taylor won a scholarship to the US and went to New York and Los Angeles to study the development of acting which confirmed teaching methods being employed in New Zealand. In 1987 he won a scholarship from the Hawaiian State Council of Heritage and in 1989 he attended the Adelaide International Conference and spoke on government policy and education in dealing with ethnic peoples. He was a part-time tutor at the National Drama School in 1992 and has taught in schools in the area of biculturalism, health and nutrition. Taylor received a Diploma in Health and Nutrition through ICS, has a Diploma in Maori Studies from Victoria University and a Diploma in Drama from Toi Whakaari - the New Zealand Drama School. His main thrust is in the performing arts as director and teacher. He was invited as a story teller to attend the National American Story telling Conference in 1997 at Jonesborough, Tennessee, and in 1998 was invited to attend a gathering of story tellers in Brazil. In 1999 he planned to go to Wisconsin to look at story telling at the University of Wisconsin in Milwaukee as a guest lecturer, story teller and director. He is currently teaching at Toi Whakaari - NZ Drama School, and does guest lecturing at Taki Timu Performing Arts School in Hastings. He has been invited to lecture and help with forming productions at the University of the Incarnate Word in Texas. Along with
theatre work Taylor has been an actor, director and adviser on television and film work. His non-fiction writing focuses on Maori education and he has also written children's stories for broadcast in the 1970s and has written for Schools Broadcasting on Radio.

**Sources**
Phone interviews with Rangimoana Taylor 1 Sept 1992 and in 1998.

**Non-fiction Article**
Taylor and Miller write two separate accounts of their impressions of Television New Zealand's Kimihia training programme for Maori trainees which was held in 1988.

**Tokotokerangi Te Aho**
Ngati Kahungunu
1933-.
He was born in Wairoa and was educated at Wairoa District High School. He went into Forestry as a technical trainee and rose to the position of management of four forests. In 1962 he married Lavinia Kepara Ellen Parish from Ngai Tahu and they have three children and five grandchildren. In 1978 he was appointed the vice principal of the Forestry Training Centre at Rotorua for two years and was principal for two years. In 1982 he went to the Philippines to develop training for ASEAN (Australasia and South East Asian Nations) foresters and set up training packages throughout Indonesia, Philippines, Thailand, Malaysia and Singapore.
Te Aho, Murray Hosking and two others organised a workshop in Indonesia in October 1983 on nursery and plantation practices. Te Aho coordinated the workshop seminars and presented three papers at the workshop. On his return to New Zealand he became District Ranger at Tapanui in West Otago for three years. He was then posted to Thames where he was the District Conservator for DOC in the Coromandel region. Since 1991 he has been employed in private consultancy work. He has worked for Hauraki Māori Trust Board for three years in issues relating to social work, training work and employment work in the Hauraki region. He has written various non-fiction training papers.

**Sources**
Phone conversation with Tokotokerangi Te Aho, 14 Sept. 1998.

**Non-fiction Publication**
Compilation of a 23 papers some of which were written by Te Aho.

**Ngapine Tamihana Te Ao**
Ngati Raukawa, Ngati Porou
Ngapine Te Ao has lectured at Massey University in the Māori Studies Department and in the Art History Department at University of Canterbury. She writes non-fiction articles in the area of art history, Māori art and exhibition reviews. Ngapine has written under the names Ngapine Te Ao and Ngapine Allen.

**Sources**
Informal interviews with Ngapine between 1992-96

**Non-fiction Articles**
A review of the exhibitions Whatu Aho Rua and Te Ao Maori curated by Rangi Panohe and exhibited concurrently in the Sarjeant Gallery, as a 'weaving of two threads...the taonga rooted in the traditions of Maori culture before European settlement and the taonga of recent years.'


In this discussion on photography and the Maori Te Ao questions why there are so few Maori photographers, observes that photography in Aotearoa has generally involved outside viewpoints of the Maori rather than inside views and adds that the 'continued use of the medium as a weapon to exploit and misappropriate Maori people and culture does not encourage photographers and 'subjects' to work closely together. Yet photographers who understand Maori values can enrich Maori photography.'


In this review of Pu Manawa: A Celebration of Whatu, Raranga and Taniko, an exhibition of Maori women artists held at the Museum of New Zealand Te Papa Tongarewa, Te Ao discusses the highlights of the exhibition and speaks of the 'phenomenal shift' of Maori women's art from the margins to the lofty heights of 'fine art' within 'the heart of the art world'.


A review of the exhibition of contemporary Maori art curated by Colleen Waata Ulrich at the Waitangi Resort Hotel which Allen describes as 'a chance to bring Maori artworks and the Maori public together in a Maori-owned hotel - a first for New Zealand - and to educate the wider public by bringing in multimedia work by Maori artists into the environs of the hotel.'

**Exhibition Catalogues**


In this booklet accompanying the exhibitions held at the School of Fine Arts during the Ngata Centenary in 1994, Ngapine Allen, the curator, writes of Sir Apirana Ngata's contribution to the 'renaissance' of Maori arts and his involvement with the building of carved meeting houses all over the country. Allen briefly discusses his whakapapa, explores his theories on the connections between Taranaki, Northland and East Coast stone-tooled carving styles, and describes his involvement with the Polynesian Society and the formation of the Maori School of Art.


*Patua.* Wellington City Art Gallery, March 1996.

**Articles about Ngapine**


*Te Ao Hou 1968?*

Announces Thompson's winning of a special award for Maori music composition by New Zealand Broadcasting Corporation. This waïata was produced on record by NZBC.
Te Ao-Tarewa
Whanganui
Oriori/Lullaby
"He Oriori./A Lullaby."  Nga Moteatea: He Maramara Rere No Nga Waka Maha.  
The Songs: Scattered Pieces From Many Canoe Areas.  Collected by A. T. 
Ngata and translated by Pei Te Hurinui.  Part III.  Wellington: The 

Wiremu Te Aoterangi 
History
Ancient Maori History, ca. 1863 [ca.1915] [microform][Wellington: National 
Library of New Zealand, Microfilm Production Unit, 19--]
BRN 250706 ML Microfilm 88/41

Matiu Te Aranui 
Non-fiction Account
"Ngati-Whatua Traditions: He Korero Mo Rongo/The Story of Rongo."  By Matiu 
Te Aranui.  [Translated [into English] by S. Percy Smith.]  Journal of the 
Te Aranui recounts the various sieges against the famous warrior Rongo, 
second son of Hau-moe-warangi and Wai-heke-ao, by Tua and Hereure of Nga 
Puhi.  This is the fourth story in a collection of six entitled "Ngati-Whatua 
Traditions" gathered and submitted to the Journal of the Polynesian Society by 
the Rev. Hauraki Paora of Kaipara, and published in the Journal of the 

Te Aro 
Non-fiction Article
"Te Patunga o Mokonui/The Slaying of Mokonui."  Na Te Aro.  Translated [into 
English] by Elsdon Best.  Journal of the Polynesian Society 3 (1894): 
165-167. 
In the Maori text, which is followed by an English translation by Best, Te Aro 
recounts a story of a taniwha named Mokonui who after killing many people 
was finally destroyed by the Ngaitara people at Tupurupuru.

Te Arikinui Te Atairangikaahu
Tainui
1931-  She was born at Waahi Pā, the daughter of Koroki Te Rata Maahuta Tawhiao, 
the fifth Māori King, and was crowned Māori Queen in 1966.  In 1970 she became Te 
Arikinui Dame Te Atairangikaahu and received an honorary doctorate from the 
University of Waikato in 1979.  She was host to the World Indigenous People's 
Conference in 1990, was patron of the 1990 Commission, and is currently the patron 
of the Te Kōhanga Reo Trust and the Polynesian Society.  Dame Te Ata-i-rangi-kaahu 
is sixth in direct descent from the first Māori King, Potatau.

Sources
Te Ao Mārama: Regaining Aotearoa: Māori Writers Speak Out.  Volume 2: He Whakaatanga O 
Te Ao: The Reality.  213.


Non-fiction Publications
Te Tumu Kōrero.  1983.
Te Tumu o Tainui.  1986.
The First Twenty-Five Years.  Turangawaewae Marae: the Estate of (the late) Te 
Speeches


The text of Dame Te Atairangi Kaahu's opening speech at the National Maori Women's Welfare League Conference, in which she discusses the sentiments expressed in the National Anthem "God Defend New Zealand" in respect to Maori/Pakeha relations.


Dame Te Atairangikaahu speaks of the success of the Te Māori exhibition and pays tribute to all those involved in the preservation of the taonga and despite the lengthy process of planning the exhibition, she calls for the 'inspiring triumphant energy' of Te Māori to be sustained and perpetuated into the future.

Foreword


Opening with the words of one of her tupuna, Te Atairangikaahu honours and blesses the contributors of this collection in sharing their experiences as members of the Māori Women's Welfare League.

Non-fiction Article/Introduction
AGMANZ Journal 17.3 (Spring 1986): 2.

Te Atairangikaahu writes of the international acclaim of Te Maori and how it has reminded Maori and all New Zealanders of a 'great heritage going back centuries'.

Book Launching of He Rourou Iti

Publications about Te Arikinui Te Atairangikaahu

Kona Te Auhere
'Born in 1937 at Taumarunui, NZ, was educated at local primary and high schools and Ardmore Teachers College, Auckland. He toured with the NZ Opera Company's "Porgy and Bess" and acted in the English-produced film, "Rangi's Catch"; was co-founder of the Maori Theatre Trust, which toured Russia, Greece and part of USA. He is a teacher, at present headmaster in a Wellington School. His poems have been published in NZ PEN, Gazette and Poet, India.'

Sources

Poems


Rawinia Te Aungira
Ngati Porou
Tangi/Lament

Ngahuia Te Awekotuku
Te Arawa, Tuhoe, Waikato
1 May 1949-. Ngahuia was born in Ohinemutu, Rotorua, and educated mainly in Rotorua. She studied at Auckland and Waikato Universities, the East West Centre, Honolulu, Hawaii, and the University of Hawaii at Manoa, gaining her Phd with a thesis on Tourism and Te Arawa. In 1984 she was a Post Doctoral Fellow in Māori at Victoria. After working in the Pitt Rivers Museum, Oxford, England, she became Curator of Ethnology at the Waikato Museum of Art and History. She later took up an appointment as Senior Lecturer in Art History at the University of Auckland and is currently Professor and Head of the Māori Studies Department at Victoria University. She was the first Māori woman to be appointed to a Professorship. 'Raised among storytellers, weavers and orators, she has always enjoyed the patterning and magic of words, the making of stories.' She states that her love for writing was initially fostered at St Michael's Convent: 'They encouraged me to write stories and got them into Catholic schools' little bulletins... I also won a national essay writing competition when I was 11.' At high school she won a national award for writing and had work published in magazines. She writes: 'I have always written screeds and screeds of poetry and in my first year in Auckland had a lot published. Then I was invited to share the lectern with one of my great all-time heroes, Hone Tuwhare....Much of what I wrote and read was obviously lesbian, and this was 1968, long before that type of writing, at least in this country, was ever fronted in a public forum.' She writes that she 'can't contain all her selves within a single sentence...but at first sighting, is a middle-aged Maori lesbian, with a fiendish weakness for cats. And chocolate, dark, rich , and bitter.' Although a university-based art historian, she prefers to be seen as a creative writer and lover of beauty.' Ngahuia writes short stories, some poetry, non-fiction papers and publications. She was involved in the production of Rongo which was compiled by members of Te Huinga Rangatahi o Aotearoa and published by their media collective.

Sources
Correspondence from Ngahuia Te Awekotuku, 2 June 1993 and 7 Sept, 1998.
New Women's Fiction 3, Eds. Mary Paul and Marion Rae, 1989.

**Short Stories.**


"It Looks Pretty Dopey to Me."  *ibid.* 26-30. In this story Tahuri becomes the unwilling spectator of Cassina and boyfriend Heke's sexual exploits.

A short account of Tahuri's evening catching koura under the full moon with Kuikui.

"Paretipua." ibid. 53-54.
A short celebration of the wondrous tresses of Paretipua.

An evening fishing for tuna with her two brothers, Milton and Tuku, turns terribly wrong for Whero.

In this story Tahuri recalls watching the 'Big Girls' groom themselves in front of the mirror in the women's toilets, and reflects on her different persuasion.

A supposedly innocuous Sunday drive with Aunt Jessie to see some 'flash houses' turns out to have deeper implications.

When Tahuri's cousin Atea comes to stay for the holidays Tahuri is confronted with Atea's emerging womanhood.

"Olympia." ibid. 72-75.
A story about Whero's lonely night at the movies.

A story about Tahuri's emerging friendship with Mirimiri.

A story about the complexities of Whero's attraction to Teresa Taylor.

The story about Makawe's revenge.

A story portraying the relationship of Tahuri's two Aunts.

Te Awekotuku provides a gripping account of the legend of Hatupatu and Kurangaituku, the birdwoman's dramatic and devastating revenge on Hatupatu for the murder of her loved ones.


Short Story Collection

Non-fiction Articles
"The Work I Hope To Do When I Leave School." Ngahuia Gordon. Te Ao Hou 4 6 (Mar 1964): 47. In the essay Ngahuia asserts her conviction that the Māori culture must be retained for the future Māori generations and states that to that end she wants to study anthropology in order to record the traditions of her people. This essay won the 1963 Ngarimu V.C. and 28th Battalion Memorial Scholarship Fund Board Award for best essay written in English in the Forms III and IV section.

"Lesbianism: the elegance of unfettered love." Ngahuia Volkerling. Craccum 45.15 15 July 1971: 6. Noting the negative presentation of lesbians in contemporary literature, Ngahuia discusses various approaches to expressing lesbianism, the difficulties facing lesbians, and the different lesbian movements.


first Huihuina Wahine Māori Anake held in November 1977 at Freeman's Bay Daycare Centre. She writes of the emergence of diverse women's groups in the 1980s some of which had links with Black American models. She also highlights the need for solidarity, aroha and sisterhood between Māori lesbian women/wahine takatapui, and notes their work in rape crisis, refuge centres, social welfare and education.


Ngahua outlines issues facing Māori women within the Māori community and notes the tension at times between racial rights and women's rights. She describes the patriarchal and hierarchical structures in Māori society which can demean Māori women and she urges Māori women to choose a world where their needs are recognised. This paper was presented to the Piha Women's Congress of January 1978.


In this paper of two parts, Ngahua writes the first section entitled 'History: Ohinemutu' and presents a history of Māori settlement in Aotearoa, the influx of European settlers, missionaries and traders leading up to the Treaty of Waitangi. She then describes the history of her tribal area and specifically that of Ohinemutu, home of Ngati Whakaue hapu of Te Arawa, land disputes, and the impact of tourism in the district. In the second part Theodore Jojola writes a history of the Pueblo of Isleta.


Ngahua provides a background to the 'Agreement for a Township at Ohinemutu Between Francis Dart Fenton for the Government of New Zealand and the Chiefs of Ngati Whakaue, Ngati Rangiwhewhi and Ngati Uenukukopako the Supposed Owners of the Soil' which was composed by Fenton and six Te Arawa kaumatua, and ratified on 25 Nov 1880. In Sep 1881 the Thermal Springs Districts Act incorporated the agreement and on 12 October 1881 Rotorua was declared a town. Ngahua writes of the resulting problems with leaseholders, the Māori reserves and the indignity of the Ohinemutu Streets Empowering Act of 1974.

"Maori Culture and Tourist Income." *Pacific Tourism: as islanders see it.* Eds. Dr. Freda Rajotte and Dr. Ron Crocombe. [Fiji?]: The Institute for Pacific Studies of the University of the South Pacific in association with the South Pacific Social Sciences Association, 1980. 153-162.

Ngahua provides a history of tourism in Rotorua, writes of the role of the local subtribes in providing guides, accommodation to tourists, preserving and teaching the traditional Māori arts and crafts, and providing Māori entertainment for tourists. Ngahua also discusses the establishment of the New Zealand Māori Arts and Crafts Institute.


In this chapter from her doctoral thesis, Ngahua looks at the role of women in Te Arawa. Noting the small amount of published literature dealing with Māori women, Ngahua reinterprets some of the preconceived ideas of the position of women in traditional Māori society by retelling stories of strong women in Māori tradition and mythology. She writes of the emergence of the guiding movement in Rotorua and provides brief biographies of the most famous guides. Ngahua discusses the images of Māori women perpetuated by the tourist
industry, and details the specific kawa relating to Te Arawa women in terms of speaking rights and whakairo/woodcarving.


In this article Ngahuia explores the relationship between Māori women and the land, and notes the parallel abuses that both suffer from the hands of men.


Ngahuia discusses two roles of Māori women in Rotorua - kai arahi - the tourist guide, and kai karanga - lamenting and story-telling.


Te Awekotuku writes of the development of Māori dance forms and particularly the poi. She quotes from 19th century written accounts and describes the new poi dances introduced by Te Arawa Bella Thom at the turn of the century and further developments in the 1950s using two poi.


In this article Ngahuia writes of her childhood, education and identity as Māori, lesbian and feminist. She describes her introduction into the women's movement in the early 1970s and gives her views on feminism and its intersections with her Māori identity.


Ngahuia and Marilyn Waring discuss the forces at work in New Zealand society that oppress Māori and Pakeha women. They note the impact of colonisation and the introduction of the English Common Law into New Zealand and they discuss the operation of what they term 'natural law' which is those societal expectations placed on women in the home and in the workplace. Ngahuia looks at the position of women in Māori society and observes the changes that colonisation has made. The writers also briefly examine the relationship between Māori and Pakeha feminists, and urban and rural women.

Auckland: Reed Books, 1993. 233-234. [Check to see if this is an extract or a complete reproduction]
A discourse on racism in Aotearoa in which Ngahua discusses her first-hand experience with racist attitudes towards Māori women, and notes that while racism is 'a reality that leaks into the consciousness of every inhabitant of Aotearoa...Little time and even less energy have been expended on its scrutiny'.

This article is composed of notes taken from an extemporized address to the AGMANZ Maori Collections Hui, at Takapuwaha Marae, Porirua, November 1985, in which Ngahua discusses the role of Māori in museums housing Māori taonga. She argues for Māori guidance concerning Māori taonga, training of Māori museum personnel, and Māori reclaiming their taonga in the whare taonga of New Zealand.

A report of the Third Annual Hui of Māori and Pacific Island Weavers held at Turangawaewae Marae in 1985.

Pat Rosier compiled this article from the chapters "Touristic Emergence", "Entertainment", "Women and Tourism" and the conclusion of Ngahua's doctoral thesis, "The Sociocultural Impact of Tourism on the Te Arawa People of Rotorua" (1981), which is held at Waikato University, Hamilton. Ngahua quotes various Te Arawa responses to tourism, discusses the changes tourism has brought to the Māori performance arts, and describes the work of the tour guides and the role of Māori women in the tourist industry.

An account of the emerging Māori tourist industry at Tarawera in the 19th century prior to the Tarawera eruption.

A detailed biography of Makereti's life and an account of the Whakarewarewa guiding industry of which Makereti was a part. Ngahua questions the curious lack of acclaim given to Makereti's book The Old-Time Maori despite it being 'the first comprehensive ethnographic account by a Maori scholar'.


"Te Whakahoutanga o Te Winika (The restoration of Te Winika)." NZ Listener 28 Nov 1987: 67.
A history of Te Winika - a war canoe originally built in the 1830s and eventually left on the side of the Waikato river at Tuakau until the 1930s when Te Puea called for its rebuilding and reconstruction. When Ngahua Te Awekotuku was appointed curator of anthropology at the Waikato Museum of Art and History in Hamilton in 1985 she led a restoration programme in which, over ten months, the canoe was fully restored and is now housed in the Waikato Museum of Art and History.
Review of the Whakamamae exhibition by Māori artists.

A gripping account of Ngahuia Te Awekotuk's unsettled childhood and adolescent experiences as the sole Māori student in various schools.

In examining the relationship between museums and tangata whenua, Ngahuia Te Awekotuk asserts that constructive dialogue between both parties can result in Māori having increased access to ancestral works, historical records and archives, and museums gaining the opportunity to review information and imbue their institutions with 'an indigenous input and perspective' and to adhere to Treaty of Waitangi principles. Ngahuia Te Awekotuk presents two options for Māori and Museum management - making provision for Maori to work in every aspect of museum structures or the establishment of separate institutions which could be tribally, marae or community based.

Te Awekotuk provides a discussion of some of the issues facing Māori and particularly Māori art makers as they consider the sesquicentenary of the signing of the Treaty of Waitangi in 1990.

Te Awekotuk writes of the intense isolation facing Māori students at tertiary institutions and art schools, and acknowledges the cultural gap between the Northern European-trained art historians and practitioners who teach at such institutions and their Māori students. Te Awekotuk argues for staffing to be a true reflection of the bicultural nature of students and the urgent need to appoint Māori staff at senior levels.

Te Awekotuk writes of her life in Auckland in the late 1960s and early 1970s when she was a young Māori lesbian student living in O'Ronke Hall and later in a student flat in Grafton where she engaged in 'poozelling' and saw the gradual demolition of the old houses in Grafton.


An autobiographical account of Te Awekotuk's childhood, education, isolation as a Māori student at Auckland University, and involvement with Nga Tamatoa and the New Zealand Federation of Māori Students which later became Te Huanga Rangatahi O Aotearoa. Te Awekotuk discusses the Māori Language Petition and Māori Language Week in the early 1970s, her pursuit of post
graduate and doctoral studies, and subsequent difficulties in obtaining employment.

A review of the Pacific Mats exhibition.

"The living past." New Zealand Geographic 5 (Jan-Mar 1990): 75-86.
David Simmons, Raymond Lau, Dr Roger Neich and Dr Ngahuia Te Awekotuku assisted with this article which includes descriptive notes and photographs of Māori taonga from the Brian Brake Collection.

In this essay on Māori art, Te Awekotuku discusses the inseparable links between artmaking and spirituality. She also notes the capacity for adaptation of traditional art forms when Māori moved away from the resources of the Pacific Island to the colder climate of Aotearoa, and the accommodation of metal tools introduced by the European settlers. Te Awekotuku maintains that despite the 19th century ravages against traditional Māori art forms, 'as the cultures of this land entangle, convolute, merge or parallel, new art forms and new artmakers rise to the surface from within the Māori world.'

A personal account of the development of contemporary feminism, Māori women's movement and gay rights in New Zealand from September 1970 to 1990. The key events are highlighted and their long term impact and merits are assessed. Te Awekotuku records the confluence of these different strands and the underlying tensions in bringing them together.

"A Domestic Argument Becomes Public: At the Barricades in Ohinemutu, 1974."
Ngahuia writes of the Ngati Whakaue protest against the Rotorua City Council's transfer of Māori land title to the Council in 1974.

"We Will Become Ill If We Stop Weaving." Report of 1983. ibid. 112-124.
A detailed report of the national Māori and Pacific Weavers' Hui held at Pakirikiri Marae, Tokomaru Bay, from 21-23 October 1983, and a list of the recommendations made by the hui and the formation of Te Moana a Kiwa Weavers.

In this biographical paper on the life of Makareti, Te Awekotuku notes that very little has been written about Māori women and in the case of Makareti her many contributions and commanding intellect have been overshadowed and minimised by a media that has concentrated more on her physical beauty. This is the transcript of an unwritten speech presented by Te Awekotuku at the opening of the Centre for Women's Studies at the University of Waikato in 1986.

A detailed biographical account of the famous Whakarewarewa guide and Māori scholar Makereti Papakura.


In this book exploring the relationship between daughters and fathers, Te Aweketuku's contribution has a poignancy because she never met her father. She recalls memories in her childhood when she wondered about her father, reflects on occasions when she met his relatives and gathers together the brief descriptions of her father passed on by others.


This essay is based on the text of a paper presented by Te Aweketuku at a Women's Studies Seminar held in Tane-nui-a-Rangi House in October 1991. Te Aweketuku discusses women's studies in New Zealand and argues for the 'need to secure a Women's Studies conceptual framework that rises from the fertile bicultural earth of Aotearoa, and recognises the unique opportunity to distil and realise our own ideals, and our own theoretical resolutions, shaped by forces and factors from within our own community, and our own knowledge traditions.' She offers three possible frameworks: revising and reacting to the androcentric bias; visionary and proactive - choosing a gynocentric base; or a form that combines both. Te Aweketuku assesses Women's Studies in New Zealand universities and discusses the recognition of Māori women and issues of race within such courses and theories.


This autobiographical essay is a composite of two *Broadsheet* articles of 1989: "Ngahau Te Aweketuku", an interview with Pat Rosier, and "Dykes and Queers", the text of the opening speech to the 1989 Lesbian/Gay Easter Conference. Ngahau shares her childhood experiences growing up in Rotorua, the struggles and isolation she experienced during her school years and her active involvement in the gay liberation movement, Māori activist group Nga Tamatoa and Te Huinga Rangatahi O Aotearoa during the 1970s. She traces the course of her academic career, outlining the various obstacles in gaining employment as a highly qualified Māori lesbian feminist.


In this catalogue essay for the *Nga Nui O Te Ra* exhibition held at Te Taumata Gallery in Auckland from 7-22 March, 1993, Te Aweketuku writes of the change, flexibility and adaptation of the Māori traditional weavers of the past and the present to different weaving materials and natural resources found in Aotearoa and to the introduced materials.


Te Awekotuku provides a brief history of the Māori King Movement and a biography of Te Atairangikaahu who became the Māori Queen in 1966 after the death of her father King Koroki.

"Kuia: Matriarchs and Grandmothers." *ibid.* 82-83.

Te Awekotuku provides definitions of the term *kuia* and notes the various functions of kuia in Māori life such as karanga, keening, instruction and correction in certain tribes of the oral arts, composition, manaaki tangata, midwifery, weaving and significant roles in Kohanga Reo.


A history of Māori guides in the Rotorua Lakes Region and a description of some of the famous personalities involved in guiding.


A short biography of Makereti.


Te Awekotuku provides a history of the development of the contemporary Māori women's art movement and notes the ongoing nature of the weaving and fibre arts, and the adoption of new contemporary art forms with underlying themes of political action, racism, the Treaty of Waitangi, and women's issues by Māori women and Maori collectives.

"Te Pa Harakeke: Traditional Fibre Art of the Maori." *ibid.* 278-279.

Te Awekotuku writes of the adaption of the early Māori settlers to new weaving resources in Aotearoa and later to the influx of European materials. She notes that in the mid-twentieth century the threatened extinction of some of the weaving arts was waylaid by the actions of the Māori Women's Welfare League, the University of Auckland's University Extension courses, Rangimarie Hetet and her daughter Diggeress Te Kanawa and the weavers association Aotearoa Moana Nui a Kiwa Weavers who have taught and maintained weaving skills throughout the country.

"Rangimarie Hetet." *ibid.* 279.

Te Awekotuku writes of Rangimarie Hetet's enormous contribution to the ongoing vitality and continuity of traditional Māori weaving skills.

"Turangawaewae: A Place to Stand; A Place to Call One's Own." *ibid.* 296-297.

A history of the building of Turangawaewae Marae which was built on land where the second Māori King Tawhiao Matutaera spent his childhood, was later part of the land confiscations of Waitako, and was purchased back in 1919 with Te Puea embarking on huge fundraising efforts to finance the building of the marae.

"Te Puea Herangi." *ibid.* 297.

A biography of Te Puea Herangi and an account of her great contribution to Māoridom.


"Kura Te Waru Rewiti." *Art New Zealand* 68 (Spring 1993): 91-93. 
A discussion of the art work and motivating influences of Māori painter Kura Te Waru Rewiri.


A comprehensive chronological overview of Māori Women's organisations including a brief account of the traditional work of Māori women, the guides of Whakarewarewa, the inroads made in the 1890s when Māori women gained the vote, Māori women's involvement in the prohibition movement, and Miria Pomaer's leadership during the First World War. Other topics include Māori women's participation in sports teams, health issues, the Women's Health League, Māori Women's Welfare League, the protest groups of the late 60s and 1970s, Young Māori leaders' Conference, and other hui in Otara in September 1980 and Tauranga in April 1984.

"Lesbian Organising." Ngahuia Te Awekotuku, Shirley Tamihana, Julia Glamuzina and Alison Laurie. *ibid.* 554-557.

A chapter on the history of lesbian groups in New Zealand with Te Awekotuku and Tamihana providing an account of the Māori lesbian movement.


**Non-fiction Publications**


A collection of writings by Te Awekotuku divided into four sections. The first section deals with autobiographical aspects of Te Awekotuku's childhood, adolescence, lesbianism and emerging feminism. Te Awekotuku states that the five articles in the second section 'outline the processes of political thought, action, and analysis which intrigued and consumed [her] for more than a decade.' In the third section Te Awekotuku 'looks at coping with diverse changes and challenging differences; at the dilemmas faced by Māori women today, and yesterday, and their resolution; at the inherent flexibility which sustains and enhances Māori women's traditional activities, and ensures the welfare of the people.' She describes the Māori women's arts of guiding, story-telling, weaving and dancing. The final section composed of three papers focus on Makereti, the Tarawera eruption and a commentary on the Treaty of Waitangi.


In this extensive discussion on research ethics in the Māori community Te Awekotuku provides a framework of customary concepts of knowledge in traditional Māori society, and examines in detail the different ways Māori and Māori knowledge have been researched by Pakeha and Māori from last century.
to the present day. She concludes the paper by compiling 'Principles of Ethical Conduct for Researchers in the Maori Community' and reproduces the New Zealand Association of Social Anthropologists 'Principles of Professional Responsibility and Ethical Conduct.'

Poems

The poet recounts the traditional love story of Hinemoa and Tutaneakai from the perspective of Hinemoa. Ngahuaia wrote this poem at the age of 16 when she was a pupil at Western Heights High School, Rotorua.

As she looks at the old pa site of Pukeroa, the poet remembers the richness of the Māori past and heritage and contrasts it with the heritage of the white man of muskets, fire and bricks/ With industry, with progress/ With 1966.'

In St Faith's Church with its Māori carvings and decorations, the poet sees 'perfect integration/peace/tranquility preserved'.

"On Mount Tarawera: thinking of its eruption 80 years ago - inspired by a tramp up to the summit." In 'Younger Readers' Section.' Ngahuaia Gordon. *Te Ao Hou* 60 (Sep - Nov 1967): 49.
The poet writes of 'strangely savage beauty' of the volcanic crater at the top of Mount Tarawera which has 'spewed' destruction 'upon an innocent world.'


A poem paying tribute to a Māori bone flute exhibited in the British Museum.

"For 6742, a hei tiki at the British Museum." In 'from The Museums Sequence.' *ibid.* 36-37.
The poet addresses Manawa, a hei tiki housed in the British Museum, and reflects on the many hands that have touched and stroked the jade hei tiki.

"For one trophy of the Waikato War, now in an unnamed museum." In 'from The Museums Sequence.' *ibid.* 37.
The poet questions what events precipitated the dislocation of a Māori taonga from its original home to a foreign museum.

Theses


Articles about Te Awekotukun


Interview with Ngahuaia Volkering.


**Reviews**

**Tahuri**


**Mana Wahine Maori**


**Nga Kaupapa Here Aho**

In *Arts North Magazine,* Northern Regional Arts Council, (June 1993)

**Art and the Spirit: The Meanings of Maori Art**

In *New Zealand Geographic,* (March 1990):

**Mats of the PacificAuckland Institute and Museum**

In *Art New Zealand.* 52, (June 1989).

**Bibliographic reference**


**Te Hakeke**

Ngati Apa

He 'was chief of Ngati Apa, who lived on the West Coast in the district to the north of the Manawatu river." "He was a contemporary of te Rauparaha...he married Kaewa of the Muaupoko..."

**Sources**


**Oriori/Lullaby**


**Hoeomona Te Hapai (Te Karu)**

Ngati Porou

**Tangi/Lament**

Hoeta Te Hata
Rev. Hoeta Te Hata from Waitahanui.

Tribal History

This is the English translation only of Te Hata's Maori text, and Fletcher as translator states in his Introduction that 'owing to the repetitions and circumlocutions of the Maori writer a word for word translation is not given, but the writer's meaning is rendered as far as we have been able to obtain it.'

Te Hata begins his account with the arrival of Tia and Ngatoroirangi to New Zealand on the Arawa canoe and their subsequent travel and settlement around the Taupo region. It is from these two ancestors that Ngati Tuwharetoa trace their ancestry and Te Hata recounts many tribal stories of Ngati Tuwharetoa tipuna and inter-tribal fighting including stories surrounding Pare-Tuiri, Tu-Te-Tawha and Te Rapuhoro, the marriage of Hine-mii and Tu-Te-Tawha, Ngati-Apa, the murder of Rua-wehea, grandson of Tuwharetoa, by Ngati-tama and the avenging of his death by Rongomai-huia (Ngati-Tuwharetoa) and the killing of Waikari by Te Ata-Inu-tai.

Matiu Te Hau
?-1979? Matiu Te Hau was educated at Opotiki Public School and Opotiki District High School. Prior to the Second World War he worked in survey parties before going on to university where he gained a degree and began teaching. After the war he became involved in Adult Education and was tutor-organiser for the Auckland Regional Council of Adult Education. He later worked at the University of Auckland and was Chair of the [Wai tamata] Tribal Executive. He was Associate Editor for Marae and became a senior Maori administrator in Auckland.

Sources
Report of Young Maoris Conference, 1939: v
Te Ao Hou 27 (June 1959): 27.

Non-fiction Articles

This article, which was included in the 'data papers' handed out to members of the 1959 Young Māori Leaders' Conference, gives a detailed description of Māori incorporations in New Zealand and the provisions and requirements of the Māori Land Act of 1909 through to the Māori Affairs Act of 1953.


Te Hau writes a report of the annual general meeting and reunion at Ruatoki of the Hokowhitu-a-Tu Association, which was attended by over 70 Maori veterans of the First World War.


Te Hau reports on the formation of the Whatumanu Club in Hastings in April 1967 which had as one of its goals the promotion of technological education in the region and in light of this facilitated a series of conducted tours of Unilever (New Zealand) Limited, lectures and panel discussions for Maori school leavers.

Myths/children's tales

A story of how Rangi and Tama where drawn together in marriage with the help of a magic conch shell.

The story of Urea the taniwha, who lived along the waterways of Hauraki, being lured out by Haumea, another taniwha, and eventually killed by Haumea’s people. In Urea’s struggle for survival sand bars were created in Manukau harbour.

"The Father of All the Dogs." ibid.

When Maui Tikitiki a Taranga became annoyed with his brother-in-law, Irawaru, during a fishing trip, he drew upon various incantations and turned Irawaru into a dog. Irawaru’s distraught wife, Hinauri, on seeing her husband transformed into a dog, threw herself into the sea.

Māori Language Study


Te Hau teaches Māori greetings, pronunciation of long vowel sounds and whanau vocabulary.


In this lesson Te Hau teaches on pronunciation noting regional differences and gives a vocabulary list of various foodstuffs.


Te Hau writes about customary greetings in Māori and provides a vocabulary of words dealing with the eating and preparation of kai.

Māori Language Material


Obituary


In this tribute to Winiata, Te Hau provides Winiata’s whakapapa from the Takitimu and Arawa canoes, and writes of his ‘unabated energy’ in promoting higher education for Māori, his zeal for harmonious race relations, the retention of the Māori identity and fostering the concept of ‘one nation with two peoples’.

Reviews


Bibliography


Ngarangiora Te Hau

Rongoa Whaewahine

1921-c.1983. He was born in Wairoa and went to Massey University where he completed an agriculture degree. He worked on the family farm in Mahia Peninsula and was on the management of Tawapata South Incorporation. He married Paku Webber from Mahia and they had three children.

Sources

Phone conversation with Te Rauhina Te Hau, 4 August 1998.

Paper
This paper, a tribute to Bishop Patterson and an account of the events leading up to his death, is, according to the Historical Review notes, 'based on a sermon composed by Rev. Canon Dr. C. E. Cox at the centenary of Patterson’s consecration as Bishop, 24 Feb. 1961.' Rev. N. Te Hau read the paper to the Whakatane and District Historical Society on 15 May, 1962.

Te Hau-korahi
Ngati Raukawa
Te Haukorahi was the mother of Hoani Taipua.

Sources
Nga Moteatea Part II: 190-191.

Tangi/Lament
According to Te Tai-te, Te Haukorahi, the mother of Hoani Taipua, sang this lament for her relative, a chief of Ngati Raukawa Te Hiko-o-te-rangi at Rangiuru, Otaki on his death. [Ref. Nga Moteatea Part II: 190-191.]

Te Haupapa-o-Tane
Ngati Uenuku
?-1908? Te Haupapa-o-Tane came from Orongonui, Whanganui, and was the son of Te Haemata-o-Tu and Hine-rauangiangi. 'He belonged to the Ngati-Uenuku tribe of Tuhua, and had been taught in the whare-wānanga in his youth. He was anxious to ensure that his knowledge (which he proposed to communicate) should be presented to the Society during his life, because he had no descendants of his own to whom he could entrust this knowledge.'

Sources
Journal of the Polynesian Society 29 (Sep 1920): 140.

Non-fiction Article
"Io, the supreme god, and other gods of the Maori." Journal of the Polynesian Society 29 (Sep 1920): 139-143.
This is the English translation of a letter, which the Polynesian Society editors state, was received 'from an old and learned man of the Tuhua country, situated on the upper branches of the Whanganui river.' The editors continue 'The origin of this letter was this: The writer - Te Haupapa-o-Tāne - was, in 1908, a very old man who had heard of the work of the Polynesian Society with approval, and desired to become a member. But alas! before the letter welcoming his joining us reached him, the old man died. His letter whilst containing the full confirmation of much that is to be found in our "Memoirs," Vol. 111., is written to show his qualifications as a member of the Society.' In this letter Te Haupapa-o-Tane discusses five different names of Io-matua, lists the twelve heavens and twelve Apas or messengers of the heavens and writes of the separation of Rangi-takataka and Papa-tiraharaha and the resulting division amongst their family. Te Haupapa-o-Tane also tells of the Tane and Te Ika-a-Whiro seeking to gain the wananga from Tikitiki-o-rangi - the highest heaven, and Tane obtaining the baskets of wananga, whatus, [sacred stones] and the sacred fire ahead of his elder brother.
Bibliographic Reference

Hana [Jackson] Te Hemara
Te Ati Awa, Ngati Raukawa
1940-. Hana Te Hemara was born at Puketapu, Bell Block, and was educated at Waitara Convent. She grew up in Mangakino where her father worked on the dams at Karapiro and Mangakino. She worked as a telegraph operator in Mangakino and Wellington and in 1961 married Syd Jackson. They lived in Christchurch in 1962-63 and then moved to north to Rotorua and Auckland where Hana worked again for the tills. In 1970 at the age of thirty she began studies in Political Studies and Anthropology at Auckland University. At the Young Maori Leaders' Conference in Auckland in 1970 she put forward a remit that Maori should be taught in all preschools and primary schools and made submission to the Select Parliament Committee on reasons why Maori language should be reinstated into schools. In 1971 she ran the first Maori Language Seminar at Tokomaru Bay at Te Hono Ki Rarotonga and on 14 September 1972 the first Maori language day was celebrated. Hana was actively involved with Nga Tamataoa as one of its founding members and was also associated with the Maori cultural group Manu Taki and a Maori pre-school education group. She rejoined the Housing Corporation in 1977-78 during the occupation of Bastion Point and in 1979 joined the Maori Affairs Department. She formed the first Maori Business and Professional Association in 1980 and organised Te Kopu Designers Award for Maori designers in 1984. She developed the Kakahu Fashion Project and during the Te Maori exhibitions in Wellington, Dunedin and Auckland she held fashion shows in conjunction with the exhibitions. Hana has written poetry and non-fiction work and her ambition is to write the history of Nga Tamataoa. She also wants to put stories together for Kohanga Reo. She used to run writers workshops through the impetus of Hone Tuwhare.

Sources
Phone interview with Te Hemara August 1992.

Non-fiction Article

Donna Awatere talks with Hana Jackson, Eva Rickard and Titewhai Harawira. Jackson speaks of her involvement with the anti tour movement of 1968, of being a foundational member of HART. She speaks of her push to get the Maori language taught in preschools and primary schools from her original remit at the 1970 Young Maori Leaders' Conference to initiating the Petition for the Teaching of Maori Language in Schools that eventually got 42,000 signatures despite opposition even from some within Maoridom.

Non-fiction Paper

Maori language story
**Article about Jackson**

**Bibliographic Reference**

**Naomi Te Hiini**
*Non-fiction Article*
In this critique of the University of Auckland's Social Anthropology Department, Te Hiini criticises the absence of Māori staff, 'the abysmal representation of Māori students', and the bias against Māori women in the department. Te Hiini also condemns the department's study of Māori society, which she contends fails to take into account the impact of 'imperialism and neo-colonialism'.

**Te Hika-Puhi**
Tapu-ika, Te Arawa
"Te Hika-puhi was an aristocratic lady of the Tapu-ika sub-tribe of Te Arawa."
**Sources**

**Patera/Action Song**

**Te Hinu**
Te Arawa
"Te Hinu was an aristocratic lady of Te Ure-o-Uenuku-kopako tribe of the Arawa people."
**Sources**

**Tangi/Lament**

**Mary Te Hira**
A school leaver in 1968.
*Non-fiction Article*
Te Hira presents a report of the 1968 Citizenship Course for Rural Māori School-leavers which was attended by 100 Māori girls from all over the North Island.
Ngaire Te Hira
Te Rarawa, Ngati Whataua
1946-. Ngaire Te Hira was born and educated in Auckland, and is a mother of nine children and a grandmother. She has written non-fiction articles on a nuclear free and independent Pacific, and on issues relating to Māori women, and community adult education. She has published in Broadsheet and Pacific Bulletin, and has written internal papers on unemployment and social development. Te Hira is currently compiling, with others, a poly-kit on adult education resources. She is a former president and trustee of the National Resource Centre of the Adult Community Education Association Aotearoa, and is currently working at Te Waipareira Trust.

Sources
Phone conversations with Ngaire Te Hira, 29 and 30 July 1998.

Non-fiction Article
Te Hira writes of the 1984 Hikoi to Waitangi and reports on the various questions raised by those on the hikoi concerning the rights of the Māori, the future of Waitangi Day 'celebrations' and the unification of Māoridom in order to find Māori solutions.

Te Hiwi
Ngati Tamateatutahi, Ngati Pikiao, Te Arawa
Waiata Aroha

Te Horo
Ngati Huri-papa, Tuhoe
Kaioraora

Te Horua
Ngati Porou
Tangi/Lament

Hatiwira Te Houkamau
Of Wharekahika, East Coast.
Letter
"Ki a te Kai Tuhi o te Waka Māori/To the Editor of the Waka Māori." Te Waka Māori O Niu Tirani 12.19 (Oketopa 5,1875): 228-229.
Te Houkamau pays tribute to his father, the recently deceased Chief Iharaira te Houkamau, and provides his whakapapa from Porourangi.

Te Ihimairangi
Ngati Porou
Tau/Chant

Te Ihu-Kumia
Ngati Porou
Te Ihu-kumia was one of the wives of the Ngati Porou chief Mauriatea.
Sources

Waiata

Te Ihu-nui-o-Tonga
'The author, Te Ihu-nui-o-tonga, lived in Puhirangi, a stockaded village that stood in ancient times on the ridge above Karaka Bay, Wellington.'
Sources
Lament
The 'Notes on the poems' accompanying this collection of poetry, state that the 'original Maori version of this poem will be found on page 22 of Polynesian Literature: Maori Poetry, edited by Johannes C. Andersen.' Mr Andersen comments: 'In the lament [Te Ihu-nui-o-Tonga] is pictured as sitting on the hill-top, with the dwellings of her peope about her, looking out over the ocean, personified as Hine-moana, and bidding farewell to the spirit of her daughter, departing by way of Tawhiti-nui and Tawhiti-pamamoa, wayside resting-places of her ancestor when they were leisurely immigrating, from generation to generation, from the hidden fatherland of the long-ago. She goes to Te Hono-i-wairua, on the sacred mountain of the great land of Iriria, which it was at one time thought might be India, to Hawaiki-rangi, wherein meets the spirits of the dead ere passing on to the two spirit-worlds. She urges her child to ascent with care the whirlwind path by which Tane of old ascended to the uppermost of the twelve heavens, to enter the precincts of Te Rau-roha, a division in the upper-most of the heavens, and Rangi-tea, the most tapu house or temple, there to be welcomed by the marei-kura, female denizens of that realm, the realm of Io, the supreme being, where all thought and remembrance of this word would cease.'
Bibliographic Reference

Te Ika-here-ngutu
Ngati Ruanui
Te Ika-here-ngutu was a Ngati Ruanui chief.
Sources
Nga Moteatea Part II: 250-251.
Tangi/Lament

Waiata
In Māori.

In Māori.

Te Ikatere
Ngati Ururumia, Ngati Maniapoto
Waiata

Te Ika-Tere-A-Nui
Taranaki
Tangi/Lament
Taare Wetere Te Kaahu
Taare Wetere Te Kahu was of Waitaki.

Tribal History

Bibliography

Te Kahui
Ngati Tuwharetoa
"Te Kahui was a female cousin of Te Heuheu Herea. She belonged to the same sub-tribes as Te Heuheu, namely, the Ngati-Parekawa, Ngati-Turumakina, and Ngati-te-Kohera. She became infatuated with Te Heuheu and desired him for herself, hoping he would leave his principal wife, Rangiha." 

Sources

Waiata
"He Waiata Whaiaipo/A Song of a Love-lorn Lady." Nga Moteatea: He Maramara Rere No Nga Waka Maha: The Songs: Scattered Pieces From Many Canoe Areas. Part II. Collected by A. T. Ngata and translated by Pei Te Huirinui. Wellington: Published for the Polynesian Society by A. H. & A. W. Reed, 1961. 46-49. This song was composed prior to the year 1830. (Nga Moteatea Part II: 47)

Diggeress Rangituatahi Te Kanawa
Ngati Maniapoto
1920-. Diggeress Te Kanawa was born in Te Kuiti and was educated at primary schools at Ratana Pa, Turakina, Miramar, and Oparure before being forced to leave school at the age of twelve due to ill-health. She has had a long-term involvement with weaving and is one of New Zealand’s foremost weavers. In 1976 Barry Barclay produced a film about weaving a korowai called Aku Mahi Whatu Māori which featured Te Kanawa and her mother Rangimarie Hetet. She is a committee member of the former Aotearoa Moananui-a-Kiwa Weavers which is now called Te Ropu Raranga Whatu o Aotearoa, and is a life member of both the New Zealand Crafts Council and the Māori Women’s Welfare League. Diggeress was involved in the establishment of a family-operated Ohaki Māori Village at Waitomo which was in operation from 1982-1992. She teaches weaving at home and has an ambition to make twelve cloaks for each of her children. In the early 1980s she won the Te Kopu Fashions Award in Te Awamutu, was awarded the QSO in 1988 and in 1990 was presented with a Commemorative Medal. Diggeress and her mother, Rangimarie Hetet, won a joint Media award when Rangimarie was 90. Te Kanawa has published a book on weaving a kakahau and has written a short statement in Helen Shamroth’s publication 100 New Zealand artists which is currently in press, and was interviewed in the New Zealand Gardener.

Sources

Non-fiction Publication
Weaving a Kakahu. Diggeress Te Kanawa, photographs by Gil Hanly, drawings by Cath Brown. Wellington: Bridget Williams Books in association with Aotearoa Moananui a Kiwa Weavers, 1992. In this guide to weaving a kakahu, Te Kanawa describes the selection and cutting of the harakeke, the preparation and dyeing of the flax, the weaving, choice of pattern, tanko, shaping and finishing. In her Introduction, Te Kanawa recounts her development as a weaver and describes her trip with Emily Schuster to Britain and the USA in 1988 when they examined and documented Māori cloaks and other woven articles stored in museums.

Non-fiction Article
A short paragraph in Māori and English in which Te Kanawa discusses the origins of the Te Puawaiataonga touring exhibition of Māori and Pacific Island weaving which opened in Christchurch in March 1987.

Articles about Diggeress Te Kanawa
"Māori weaver has hope for School." Te Māori News 2.8 (May 1993): 12.
"Rangimarie Hetet and Digger Te Kanawa." Celebrating Women, New Zealand Women and Their Stories. MEDIAWOMEN. Whatamongo Bay: Cape Catly, 1984. 52-54.
"Top Weaver takes Te Kopu Fashion Award." Tu Tangata (Apr/May 1984): 8-9.

Review
Weaving a Kakahu

Bibliographic References

Kiri Te Kanawa
1944-. Kiri Te Kanawa was born in Gisborne. She spent a year on a business study course, worked as a telephone operator and then worked as a receptionist at Caltex. Te Kanawa took singing lessons with Sister Mary Leo at St Mary's Convent, in Auckland. She won various singing competitions in New Zealand and Australia and won a four-year scholarship to study at the London Opera Centre in London. She made her debut at the Royal Opera House, Convent Garden in 1971 as Xenia in Boris Godunov. She was made a Dame Commander of the British Empire in the 1982 Birthday Honours List and in 1995 was awarded the Order of New Zealand. Te Kanawa is an Honorary Fellow of Somerville College, Oxford and has been awarded honorary degrees from Auckland, Oxford, Durham and Dundee Universities.

Sources
Internet references - EMI Classics - Biographies.
Autobiography

This slim volume of eleven chapters chronicles Te Kanawa's childhood, singing lessons with Sister Mary Leo, successes in song competitions and her launch into a full-time singing career at the age of twenty-one.

Māori Legends

"A personal selection by Dame Kiri Te Kanawa of the stories she remembers most vividly from her early life, interwoven with reminiscences of her childhood...The tales begin with the birth of Maui. There are powerful stories of Creation, and of legends belonging to many tribes." (Penguin blurb)

Reviews

*Kiri, Music and a Māori Girl.*

*Land of the Long White Cloud: Māori Myths, Tales and Legends*

Publications about Kiri


Articles about Kiri Te Kanawa


Bibliographic References


Turirangi Te Kani

Ngaiterangi, Te Whanau-a-Apanui
1915-1990. Turirangi Te Kani was born in Maraenui on the East Coast, son of Koraurau Te Kani and Tangiwhai Delamere. He served in the C Company of the 28th Māori Battalion and was a prisoner of war for four years. After his return from the war Te Kani established a dairy farm in Matapihia and married Hinerau Hula Ngatai. Te Kani, Bill Ohia and other Māori farmers established the Rangatapua Young Farmers Club. In later years he turned his dairy farm into a kiwi fruit and avocado orchard and was a key figure in building orchards at Ngaitukairangi, Rangiwhaia Island, Ongare and Tahiwai. Te Kani was a well-known historian and tribal authority in the area and was a member of the Tauranga Historical Society for many years. He presided over the Society for a period of time and was vice president from 1973-1981. He chaired the Tauranga Māori Executive and was one of the founding members of the Waitangi Tribunal. He was a member of the Waikato Maniapoto District Māori Council, was appointed to the Māori Land Advisory Board, and was on the Māori Affairs Board for 15 years. Te Kani wrote non-fiction articles for the *Journal of the Tauranga Historical Society*, and composed patere, tauparapara, waiata and a paddling chant for the local Ngaiterangi waka Te Awanui which was built in the 1980s. He was a keen rugby player and played for the Old Boys Club and Matapihia Club. In 1970 he was awarded the MBE and in the mid-1980s was invited to attend the opening of the *Te Māori* Exhibition in the United States. Te Kani was a passionate advocate for honouring the Treaty of Waitangi and was involved in Te Hekete o Te Rangihouhiri in 1987. He was a member of the Tauranga Moana District Māori Council and assisted in the fund raising for Hungahungatoroa marae, Matapihia footbridge, and the Tauranga Moana Community.
Centre. He was a kaumatau of Whareroa Marae, Hungahungatoroa Marae, Waikari Marae and of his marae at Whitianga, and was a Justice of the Peace.

Sources
Phone conversation and correspondence with Mere and Leonard Lambert, 29 and 30 July, 1998.


Non-fiction Articles


Te Kani provides a detailed account of the Ngaiterangi occupation of the Tauranga district noting the role of Ngaiterangi chief, Tamapahore, and his grandson Te Rangihouhiri-A-Kahukino in exacting utu for the killing of Tamapahore's brother and nephew by Waitaha chief Hikapa. Their utu was performed through acts of subterfuge which saw Ngaiterangi gradually assuming dominance in the district.


Te Kani gives a brief tribal history of the Tauranga area noting that its early Māori inhabitants came on the Takitimu and Mataatua canoes and are now composed of two tribal groups - Ngati-Ranginui and Ngai-te-Rangi. Te Kani lists the marae, hapu and meeting houses of the Ngaiterani tribe and of the Ngati Ranginui Tribes.


A very detailed study and analysis by Te Kani with some additions by the Editor, J. P. Porter, of the *Tauranga Historical Society Journal*, of the origins, history and whakapapa of the Ngati Ranginui and the Ngai Te Rangi tribes and a critique on the findings of other historians. Additional notes by the Editor are included on pp22-24.


This story, told by Te Kani to Tauranga Historical Society members visiting the Eastern harbour pa, describes the quest of Kahureremoa, a noted food gatherer from the Thames district, to meet Takakopere, who was famed for his handsome appearance. The two eventually meet and marry and their union links Te Arawa and Tainui.


A discussion of the events leading up to the battles at Gate Pa (April 1864) and Te Ranga (June 1864), and an overview of the long-term consequences of the land confiscations on Māori-Pakeha relations. This is the text of an address given by Te Kani at St George's Memorial Church Hall which replaced a field trip to the historical sites planned for 20 Nov, 1971 and cancelled due to bad weather.


Reports on the injustice of the raupatu confiscations and gives a historical background to the events in 1864.


Ohia and Te Kani write of various legends surrounding places in the Tauranga Moana District, discuss the visit of the Tainui canoe and the Arawa to the area, write of Te Hekenga Nui - the Great Migration and write of the Takitimu
tradition and the planting of the Mauri on the summit of Mauao, the Mataatua canoe and the Ngai Te Rangi. This was prepared for the Tauranga Centennial Book "1882-1982" but was not included due to space limitations.

Patere

"Ngaru Nui."

An unpublished patere which was written in support of the Te Roroa Claim.

Unpublished Paper about Te Kani


A detailed biographical account of Te Kani with anecdotal accounts by family members.

Obituaries


A collection of short tributes written by Matapihi School pupils in memory of Turirangi Te Kani.

"Turi Te Kani - a leader lost." Bay of Plenty Times 7 June 1990.

Bibliography


Te Kani-A-Takirau

Ngati Porou

He was a paramount chief of the East Coast.

Sources


Tangi/Lament


Willie Te Kata

Ngati Hoa, Tainui

Willie Te Kata was born in Morrinsville and educated in Hamilton and Christchurch. He attended the Polynesian Performing Arts School in Christchurch in 1989 and has written a number of songs. He went to the New Zealand Film and TV Training School at the Arts Centre in Christchurch in 1990. He is currently working freelance in Wellington. He has written screen scripts and has two stories in development. Film-maker, writer and director.

TV Scripts

"Living Standards."

A one hour drama.

"A street is my home."

Documentary.

Feature Film

"Gloria"

Short Stories

"Happy Anniversary."
Timoti Te Kau
Ngati Porou

Tangi/Lament

Maraea Te Kawa
Ngati Porou
1900-1983. Maraea Te Kawa was educated at various primary schools on the East Coast and Northern Hawkes Bay. She married Makarini, eldest son of Sir Apirana Ngata, and they had one son, Hori Mahue Ngata, who was author of the English Māori Dictionary published in 1993. Makarini died in 1928 and Maraea later married Noble Te Kawa during the Second World War. She served with the New Zealand army and as supervisor of an agricultural farm worked by women as part of the war effort. This was based in Helvetia, near Pukekohe, Auckland. Maraea Te Kawa worked for the Post Office and was matron of the Mangere Industrial Camp until it closed in 1957. She was a member of Moral Re-armament and travelled to Europe, North America and the Pacific Islands for this cause. She retired to Ruatoria during the late seventies and continued her work for the Māori Women's Welfare League. In 1983 she was appointed President of the Māori Women's Welfare League in 1983 and had been President for only about five months when she died at the age of 83 on September 5th, 1983.

Sources
Correspondence with Whai Ngata, 1 Sept. 1998.
Eastern Māori Roll 1972.

Non-fiction Article
In August 1968 eight women from the Māori Women's Welfare League accompanied members of the Pan Pacific Association of New Zealand to attend the fortieth anniversary of the Pan Pacific South East Asian Women's Association in Honolulu. Te Kawa gives an account in Māori and English of the conference, outlines the various discussion group topics and notes that on a tour of the Bishop Museum the Māori delegation was able 'to pay their respects to their kinsman Dr Te Rangihiroa Buck'.

Tribute to Te Kawa
In this tribute to Maraea Mary-Anne Te Kawa (1899-1983), Harata Solomon writes a detailed biography of Te Kawa and describes her as 'a woman of spirituality, tremendous energy and great humanity.'

Rangimarie Te Maiharoa
Waitaha
Rangimarie Te Maiharoa is upoko ariki of the Waitaha people and a 1990 commemorations commissioner. He lives in Invercargill.

Sources
The Press 4 March 1993: 12.

Non-fiction Article
"Identity, mana of Waitaha tribe 'must not be silenced'." The Press 4 March 1993: 12.
**Taare Te Maiharoa**

**Legend**


An English account of the story of Te Pouakai, a giant bird which Komakahua brought from the North Island and deposited at Mt Torlesse, where it began to devour the surrounding peoples until Ruru killed it and its young. The account concludes with a discussion between Taare Te Maiharoa and Herries Beattie on the origin of the name 'Pouakai' printed in *Journal of the Polynesian Society* 27 (19): 1850-151.

**Topine Te Mamaku**

Whanganui

"Topine Te Mamaku was a Whanga-nui chief of the Tau-maru-nui district."

**Sources**


**Tangi/Lament**


**Te Mamanga**

Ngati Maru, Wai-tara

**Tangi/Lament**


**Te Manawa**

Ngati Maniapoto

"Te Manawa was a chieftainess of Ngati Maniapoto, of the Mokau district."

**Sources**


**Waiata**

Paratene Te Manu
Ngati Wai
c. 1790s-1800-1896. Paratene Te Manu was 'a Ngati-Wai tribesman living on Little Barrier Island who had allied himself with the Ngapuhi raids carried out at the turn of the nineteenth century...When he died in 1896, the year after dictating this story to a relative, Kiri Paraone, he was reckoned to be "over ninety years" old though he had stated his age to be "kotahi rau" (one hundred). As several of the Ngapuhi raids were directed against the tribes of the Bay of Plenty, including the Ngaterangi of Tauranga, it is here reproduced. Its historic interest is enhanced by linking it with the stories of Percy Smith's Māori Wars of the Nineteenth Century also published by Messrs Whitcombe and Tombs in 1910. Ed."
Sources

Autobiography
Paratene recounts eight battles he fought with Ngapuhi, tells of the arrival of the missionaries to Whangaruru and his subsequent baptism, and recalls his visit with a small group of Māori rangatira and one European [William Jenkins] to England aboard the "Ida Zeigler" in 1862 and describes their meeting with Queen Victoria. [Steven Oliver, in "Pomare, Hare fl. 1863-1864 Pomare, Hariata fl.1863-1864." The Dictionary of the New Zealand Biography. Volume One. 1769-1869: 21, writes that the "Ida Zeigler" sailed in 1863.]

Te Mapere-Tahi
Ngati Porou
Te Ma-peretahi was a descendant of Whakarae, the son of Te Huka-rere. Te Huka-rere was one of the chieftain ancestors of the Ngati Porou area, and he was a grandson of Tu-whakairi-ora."
Sources

Oriori/Lullaby

Kiri Temara
Māori Reader

Pou Temara
Tuhoe
Pou Temara has been a Māori teacher at Taita College. He worked on the "Korero Mai" show in 1982-83. He is Tohunga of the Māori Studies Department at Victoria University. His teaching and research interests include: Whaikorero, Waiata, Tuhoe history, Māori language, Whakapapa, and Tikanga Māori.
Sources
Te Paanui a Wikitoria. 5 (Jan. 1989).
Māori Language Articles


Non-fiction Article

Article about Pou
A brief reference to Temara in this article that looks at the television production of the Korero Mai programme of Māori language study.

Te Maro-Pounamu
Ngati Tama, Taranaki
Te Maropounamu was the widow of Taparaha a chief of Ngati Tama, and sister of Tupoki.

Sources

Tangi/Lament

Te Maro-pounamu presents an evocative picture of grief and regret over the death of her brother Tupoki, which she contends could have been avoided if he had waited for the support of Te Punī and the Ngatiawa tribe from Ngamotu, and if Tupoki's orders for fasting before the battle had been followed. The
Journal of the Polynesian Society Editors write that Tupoki, chief of the Ngati-tama tribe, lived at Te Kauwai pa north of Pari-niniihi and was killed in battle against Ngati-roto, Ngati-haua, and Ngati-paoo at Pararewa when Tupoki was seeking revenge for Te Kawa-ri-rangi's death. The editors add that '[a]nother version of this lament will be found in Sir George Grey's "Ngamoteatea," p. 197 - where it is said to be by Makirangi - which differs somewhat from this, especially in the opening lines.'

Te Matapo
Ngapuhi
A blind poet.
Sources

Tangi/Lament

Moihi Te Matorohanga
Ngati Kahungunu
1804c-1884. S. Percy Smith writes: "In the late fifties of last century there was a large gathering of Māoris in the Wairarapa District, East Coast of New Zealand, the object being to discuss some political affairs; and on the conclusion of the business it was suggested by some of the people that the learned men there present should explain to the assembled tribes how and when New Zealand was first peopled by the Māori race. After three of the priests had consented to do so,...one - Te Matorohanga - was appointed to lecture on the subject, the other two to assist by recalling matters that the lecturer might omit, and also to supplement the story from their own knowledge. It was also decided that the lectures should be written down, a work that was undertaken by two young men named H. T. Whatahoro and Aporo Te Kumeroa, who had been educated at the Mission schools. Much matter was written down at that time; but it was amplified subsequently by the old priest named above, and by one of his confreres named Nepia Pohuhu, when H. T. Whatahoro spent some years, off and on, in recording to the dictation of these old men, the ancient beliefs and the history of their branch of the Maori people. The instruction given by the priests was in every respect on the same lines, and dealt with the same matter, as had been taught in the Maori College; that is, the Scribe was subjected to all the ancient forms and rituals accompanying the teaching, such as is describes in Chapter 1. hereof. A special building was erected in which the teaching took place, and where the matter was written down. The old priest Te Matorohanga died in 1884, and Nepia Pohutu in 1882, both being at the time of their deaths about eighty years old. It will thus be seen that they had been taught in the Maori College long before the influences of Christianity reached their tribe - indeed, it was not till about the end of the thirties of last century, that the tribes of Wairarapa had Christian teachers amongst them, though Christianity had been introduced in the north in 1814, but little of its doctrines understood till many years afterwards."
Sources
"Introduction." S. Percy Smith. The Lore of the Whare-wananga; or Teachings of the Maori College on Religion, Cosmogony, and History. Part 1 - Te Kauwae-runga, or 'Things Celestial.' Written down by H. T. Whatahoro from the teachings of Te Matorohanga

**History**


S. Percy Smith writes that these two volumes emerged after a hui in the Wairarapa District in the late 1850s decided that three Māori tohunga Te Matorohanga, Nepia Pohutu and Paratene Te Okawhare should teach the early history of the Māori in New Zealand and that this information should be recorded by H. T. Whatahoro and Aporo Te Kumeroa. Whatahoro then kept his notes for fifty years before S. Percy Smith made a copy of the original documents as did the tribal Committee 'Tane-nui-a-rangi'. The volumes, written in the original Māori text by Whatahoro with transcription and English translation by S. Percy Smith, contain two bodies of information: Volume One deals with Te Kauwae-runga - 'Things Celestial' and Volume two discusses Te Kauwae-raro - 'Things Terrestrial'. The six chapters in Volume One comprise a detailed account of the construction of a Whare-wananga and its ritual and teaching. The tohunga also describe Te Po, or ages of darkness, the Whare-Maire and the Whare-Porukuru, the Pou-Tiri-Ao or guardian angels or spirits, Io-Matua, the supreme god. The following chapters outline the names of the twelve heavens, describe the marriage of Ranginui and Papataianuku and the creation of their seventy offspring, recount the ages of Nga Po, darkness or chaos, the separation of Rangi and Papa, describe and list the apas or messengers of the gods, the separation of the dwellings of the gods, the sanctification of Tane and Tupai and other activities of Tane, the three baskets or kete of knowledge and two stones, wars of the gods, and the creation of the world and humankind with a whakapapa from Tane-matua though to Ngatoroirangi. Stories of the gods follow plus astronomical notes and concluding with some accounts of Maui and Mataoro.

The Lore of the Whare-wananga; or Teachings of the Māori College on their history and migrations, etc.: Part 2, Te Kauwae-raro, or things terrestrial. Written down by H. T. Whatahoro from the teachings of Te Matorohanga and Nepia Pohutu and other priests of the Whare-wananga of the East Coast, NZ. Trans. and annotated by S. Percy Smith. New Plymouth: [Polynesian Society], 1915.

**Mere Te Morehu**

Ngati Pikiao.

**Waiata**


Source: Kino Hughes of Ruatoki recorded the song in 1972 for Mervyn McLean. The recording is in the Archive of Māori and Pacific Music at the University of Auckland (McL 934 and 986)(Orbell: 89)

**Bibliography**

Temorenga
Temorenga lived with Samuel Marsden in Parramatta for some years and travelled with him on Marsden's trip to the Bay of Plenty. Temorenga's son also wrote a letter to Yates urging him not to leave New Zealand but to continue to teach the Māori.

Sources

Letter

This letter accompanied a gift of 'nine two's of fowls' for Rev. W. Yate's voyage back to England. Temorenga asks not to be forgotten and encourages Yate to send back more missionaries for the Southern Tribes in order to facilitate peace.

Te Motu
Ngati Kahungunu
Oriiori/Lullaby

Te Motukura
Waiata

Te Ngahuru
Ngati Whakaue, Te Arawa
Tangi
Te Ngo
Rarawa
Te Ngo is recorded in *Nga Moteatea, Part One* as being a seer.

Sources

Tangi
[Including notes]

Paratene Te Okawhare
History

S. Percy Smith writes that these two volumes emerged after a hui in the Wairarapa District in the late 1850s decided that three Māori tohunga Te Matorohanga, Nepia Pohutu and Paratene Te Okawhare should teach the early history of the Māori in New Zealand and that this information should be recorded by H. T. Whatahoro and Aporo Te Kumeroa. Whatahoro then kept his notes for fifty years before S. Percy Smith made a copy of the original documents as did the tribal Committee 'Tane-nui-a-rangi'. The volumes, written in the original Māori text by Whatahoro with transcription and English translation by S. Percy Smith, contain two bodies of information: Volume One deals with Te Kauwae-runga - 'Things Celestial' and Volume two discusses Te Kauwae-raro - 'Things Terrestrial'. The six chapters in Volume One comprise a detailed account of the construction of a Whare-wananga and its ritual and teaching. The tohunga also describe Te Po, or ages of darkness, the Whare-Maire and the Whare-Porukuruku, the Pou-Tiri-Ao or guardian angels or spirits, Io-Matua, the supreme god. The following chapters outline the names of the twelve heavens, describe the marriage of Ranginui and Papatuanuku and the creation of their seventy offspring, recount the ages of Ngā Po, darkness or chaos, the separation of Rangi and Papa, describe and list the apas or messengers of the gods, the separation of the dwellings of the gods, the sanctification of Tane and Tupai and other activities of Tane, the three baskets or kete of knowledge and two stones, wars of the gods, and the creation of the world and humankind with a whakapapa from Tane-matua though to Ngatoroirangi. Stories of the gods follow plus astronomical notes and concluding with some accounts of Maui and Mataoro.
The Lore of the Whare-wananga; or Teachings of the Māori College on their history and migrations, etc.: Part 2, Te Kauwae-raro, or things terrestrial. Written down by H. T. Whatahora from the teachings of Te Matorohanga and Nepia Pohutu and other priests of the Whare-wananga of the East Coast, NZ. Trans. and annotated by S. Percy Smith. New Plymouth: [Polynesian Society], 1915.

Te Oro-Kairakau
Ngati Tama, Ngati Maniapoto
He "was a chief, partly of Ngati-Tama (Mokau) district and also of Ngati Maniapoto."

Sources
Nga Moteatea Part One 166-167.

Tangi

Teowaina
Teowaina is listed with Māori writers in Te Ao Hou 24 (Oct 1958): 5. This is Magda Wallscott.

Non-fiction Article
"Otago Māoris Build In the Old Style...With a Difference." Te Ao Hou 24 (Oct 1958): 35.

Teowaina, noting that 'in these modern times examples of Māori architecture in the South Island are rare', describes the ceremonial gates, church and hall that have been constructed at Otakou since 1940.

Jennifer Louise Plane (Jenny) Te Paa
Te Rarawa
1953-. She was born in Kaitaia and educated at May Rd Primary School, Mt Roskill, Titahi Bay Primary School and Kaikoura High School. She continued her studies at the University of Auckland and graduated with B. Theol. and M.Ed (Hons) from Auckland University. In 1990 she was awarded a Winston Churchill Fellowship and is currently studying towards a doctoral degree extramurally from Graduate Theological Union in Berkeley, California. Since 1995 she has been the Ahorangi (Dean) of Te Rau Kahikatea - the Māori Theological College at St John's Theological College in Auckland. She writes non-fiction articles.

Sources
Correspondence from Te Paa, 16 Mar, 6 Apr, and 3 July 1998.

Non-fiction Articles
Beginning with the creation story of Christians, Jews and Moslems, the author asserts that women have always been identified with evil, temptation, sin, the flesh, and the world as opposed to men being associated with spirituality, godliness and reason. Te Paa examines other roles of woman within the Christian and Biblical framework, discusses the question of whether women can be priests and the issues facing Māori women and the Church. She
discusses the impact of early missionary teaching on the role and status of Māori women and contends that pre-contact Māori women were respected, whereas after European settlement another role was expected - that of 'the servile and passive position of women in the Church.' Te Paa writes that one of the functions of Pihopatanga o Aotearoa is to establish a structure that is 'more in tune with Māori needs and aspirations...a structure which would permit a 'peculiarly' Māori growth and development to take place in partnership with the orthodox Anglican Church.'


In this discussion on Māori sovereignty with Hineani Melbourne, Te Paa speaks of favouring the concept of partnership over sovereignty - the latter of which she suggests 'has the hint of subordinate and superior relationships.' She goes on to discuss the model of partnership in the Anglican church with its three tikanga representing the Pakeha, Māori and Polynesian strands of the church and the consensual decision-making processes laid out for General Synod. Te Paa notes that at St John's Theological College there is a similar process of realising Treaty obligations and Te Rau Kahikatea has complete autonomy while maintaining relationship with the other tikanga. Te Paa calls for critical analysis of some aspects of the rising nationalistic view of some Māori, she questions the approach of some Māori men in their relationship with Māori women, she notes a dearth of leadership, and questions the reality of so-called Māori consultation by government departments.


In this text of a sermon preached by Te Paa at the Auckland Anglican Cathedral in March 1997, Te Paa uses the 12th chapter of St John's Gospel as her text, and expounds on the concept of 'insider' language and the capacity to be 'inside' a group but still exert a critical faculty towards the group. As a Māori woman this gives her the potential to critique the behaviour of some Māori men and acts of violence by some Māori. But she notes that the 'insiders' of the Christian gospel transcend racial and gender divisions which puts into question the partnership model of the Anglican church which has separated the church into three racial strands. She suggests that the Gospel presents the possibility of alliances across the racial and gender boundaries, of risk-taking in relationships because of a combined faith in God and the knowledge that unity is made up of diversity.


Te Paa discusses various implications in the debate on tino rangatiratanga from 1984 to the present and she draws parallels from the writing of Cornel West of Harvard University.

Wiki Te Paa
Non-fiction Article


Rev Te Paa writes of the annual migration of the Kuaka (Limosa Novoe Zealandia), godwit, to New Zealand in August and their departure at the end of March. Te Paa states that the migration of these birds 'directed the course that brought the canoes to New Zealand....during daylight, the ancestors followed the course of the flight in their canoes, by observing the direction of
their flight. In the night they would listen for the cry of the Kuaka on their way to the south above the fleet of canoes, and so be guide by them.' The editorial notes accompanying this article state that B. Keys of the Native Land Court heard this account from Rev Te Paa and later James Drummond sent it to the Polynesian Society for publication.

Te Paea
Ngati Porou

Waiata Aroha/Love Song

The text of the song and explanations are by Anu Kane Roki. (Nga Moteatea Part II: 211.)

Enoka Te Pakaru
Te Aitanga-a-Mahaki

Oriori/Lullaby

Huperio Joe Tepania
Ngati Kahu - Whangaroa
1946-. Huperio Tepania was born in Kaeo in Whangaroa, Northland and educated at Waitaruke Convent and Otangaroa Native School in Whangaroa, Manaku Primary School in Rotorua and De La Salle College in Mangere. Tepania and Nora Rameka have published material 'based on feedback from [their] seminars and training courses.'

Sources
Correspondence from Tepania 19 Feb. 1998.

Non-fiction Publication

In their Whakamarama or Introduction, Rameka and Te Pania state that this book was written with two aims: 'to help unionists understand the importance of negotiating *tangihanga leave* into their awards and agreements and, generally, to describe tangihanga so that its relevance to all New Zealanders will become obvious.' This is a clear account of the protocol observed by Māori mourning their dead. The booklet begins with the care of the dying person in hospital or in the home and traces the steps following a person's death: the tangihanga on the marae, the funeral or Te Ra Nehu, and the tramping of the house or Te Takahi Whare during which the tapu and the spirit of the deceased is lifted from the home and 'encouraged to set upon its journey.' Tepania states that this text is a shortened version of Hiwi and Patricia Tauroa's publication Marae, and has been rewritten for union delegates.
Ani Te Patu-kaikino
She wrote a lament for her father, Pare-ihe.
Sources
Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.
Tangi
"He Tangi, Mo Pare-ihe/A Lament, For Pare-ihe." In 'Nga Mahi A Te Wera, Me Nga-Puhi hoki, Ki Te Tai-Rawhiti (Te roanga)/The Doings of Te Wera and Nga-Puhi On the East Coast. (Continued)' Takaunui Tarakawa. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.
Tarakawa states that Ani Te Patu-kaikino wrote this lament 'on the death of her father at his home, Pa-tangata. All the branches of Ngati-Kahu-ngunu gathered at that time to express their feelings; hence this lament.' [Journal of the Polynesian Society 9.35 (Sep 1900): 135-141.]

Miriama Te Pourewa
Rongowhakaata
"Miriama Te Pourewa was of Ngati-Kohanga, a sub-tribe of Rongowhakaata; she was a sister of Rangiwhaitiri, and she was a maiden who was specially set apart."
Sources
Waiata

Mark Ross Te Punga
Te Ati Awa
1965-. Mark Te Punga was born in Lower Hutt and was educated at Hutt Valley High School. He continued his education at Victoria University and graduated with a BA (First class Hons) in Geography in 1986. He went to Japan and then went to London University and did a M.A. in Area Studies - Japan in 1994-95. He has been working in the Department of Prime Minister and Cabinet in Wellington since that time. He writes non-fiction work.
Sources
Phone conversation with Mark Te Punga, August 1998.
Non-fiction Chapter
Te Punga states that this article 'outlines the importance placed on club activities by schools and the importance of rank in shaping the way student relationships are developed.' Uninsighted.

Non-fiction Paper
In their Abstract the authors write: 'New Zealand timber exports during the pre-railway period 1853-1876 are investigated. The value of total timber exports fluctuated annually, with a dramatic decline from 1853-1854 being
followed by a relatively stable period up to 1870, after which a steady increase occurred. The different forms of timber exported are identified and it is shown that sawn timber was the greatest export earner, while several other forms contributed to a much lesser extent. The importance of kauri as an export timber is displayed by the fact that the three major timber exporting ports are all in the Northland/Auckland region. Timber exporting markets are discussed, with New South Wales and Victoria standing out as the principal markets. Timber exports were very "Pacific oriented" and the United Kingdom represented an extremely insignificant market for New Zealand timber."

Martin Theodore Te Punga
Te Ati Awa
1921-1989. Martin Te Punga was born in Halcombe and went to school at Feilding Agricultural College. He continued his studies at Victoria University College and graduated with M.Sc (Hons) in Geology in 1943 and a PhD in Geology at Victoria. While studying at Victoria he played rugby for the University. In 1947 he married Valerie Martin and had two daughters and two sons. He worked in the Geology Department at Victoria University and from 1954-55 was awarded a Nuffield Foundation Fellowship and conducted advanced studies and research at London University. On his return to New Zealand Te Punga lectured at Victoria University and later worked for the New Zealand Geological Survey in Lower Hutt until his retirement. His writing was confined to academic scientific papers which involved a lot of field work. He focused on radiocarbon dating and was also involved in researching the occurrence of red weathering. He began studying ice wedges during his study in England and continued this work in New Zealand. Te Punga was a member of the Royal Society.

Sources
Phone conversation and correspondence with Mrs Valerie Te Punga, 12 and 15 Sept. 1998.
Te Ao Hou 9 (Spring 1954): 22.

Non-fiction Article/paper


**Non-fiction Publications**

*The geology of the Rangitikei Valley.* M. T. Te Punga, 1943.

*A New Zealand coal study.* M. T. Te Punga, 1945.

*The Late Tertiary and Quaternary geological history of western Wellington.* M. T. Te Punga, 1954.


**Geological Reports**


Notebooks

Maps

Roi Carl Te Punga
Te Ati Awa
1919-. Roi Te Punga was born in Lower Hutt and was educated at Feilding Agricultural High School. He graduated with a B.A in Philosophy at Victoria University. Te Punga served in the 28th Māori Battalion, was wounded at Takrouna in Tunisia, the last battle in North Africa, and was invalided home. After his discharge Te Punga worked for the Education Department in Wellington and he helped ex-servicemen with educational matters. He received a Rehabilitation Scholarship and completed a M.A. (Hons) in Philosophy in 1950. In 1951-52 he studied Social Science at Victoria and graduated with a Diploma in Social Science. Te Punga worked as a Probation Officer for the Justice Department until his appointment as District Probation Officer in Auckland. He became Chief Probation Officer for New Zealand for some years and then was appointed Assistant-Director General of Social Welfare in charge of the Social Work division until his retirement in 1979. He currently lives in Hawkes Bay.

Sources
Phone conversation with Roi Te Punga, 24 July 1998.
Te Ao Hou 27 (1959): 17.

Non-fiction Article
Te Punga, District Probation Officer in Auckland, gives a background to Māori criminal offending in Auckland. He writes that Auckland contains the largest Māori population of any New Zealand city and that major adjustments have to be made when young people move to the cities in search of education and employment. Te Punga describes three broad categories of Māori offender, the types of offence committed and the problems with alcohol. He notes that the highest propensity towards crime is in the 16-30 age group, which he surmises could be due to the breakdown of tribal customs and authority in the city environment. Te Punga observes, however, that after the age of 30, rates of offending seem to diminish.

Te Rangihinganui
Tangi/Lament
Rihi Puhiwahine Te Rangihirawea
Ngati Tuwharetoa, Ngati Maniapoto and Ngati Toa
1816?-1906. Rihi Puhiwahine was born near the now abandoned pa of Petania and brought up at Oruawairangi. She married John Gotty in the 1840s and lived in Wanganui. She became an accomplished and much-respected composer, singer, and performer of popular action songs of her tribe. She travelled extensively with Taupo people to visit other tribes and other skill was widely appreciated. Her song for Te Mahutu, her cousin with whom she fell in love, became one of the most popular of the many songs she composed." She died at Ongarue.

Sources
Countless Signs: The New Zealand landscape in literature. Compiled by Trudie McNaughton.
Auckland: Reed Methuen, 1986. 378-379.

Waiata

While travelling around the country Puhiwahine fell in love with a distant cousin, Te Mahutu Te Toko, but marriage was forbidden by Puhiwahine's people and her brothers decided to take her back to Taupo. On the way they stopped at Owairaka, where Puhiwahine composed a love song for Te Mahutu in which she professes her 'outpouring love' and her sadness at having to leave Te Mahutu. The song became very popular and when Mahutu heard it he wrote a song in response. See Te Ao Hou 29 (Dec 1959): 18-19. Mervyn McLean transcribes the music for this waiata and writes an explanatory article entitled "Transcriptions of Authentic Māori Chant." in Te Ao Hou 50 (Mar 1965): 38-42.

Pei Te Hurinui Jones writes that this song was written during a time when Puhiwahine was deeply depressed by Hauauru taking other wives. Her own love for Hauauru was thwarted when her brothers forbade her to marry a married man which would have reduced her to a position of secondary wife. On learning that Hauauru had taken another wife, Puhiwahine was overcome with melancholy, and composed two songs expressing her love for Hauauru. Jones provides an English translation for these songs.

Puhiwahine expresses her great sadness at separating from Hauauru and her abiding love for him. Jones provides an English translation alongside the Māori text.
Pei Te Hurinui Jones writes that this song was written after Puhiwahine's trip to the South and in it she mentions a number of famous chiefs who were also relatives.

Jones provides an English translation alongside the Māori text.

This song was written in quite a different vein to Puhiwahine's other waiata. Here she mourns the loss of her people in war, and predicts worse things to come in the future.

In Māori with English translation.

In this famous song Puhiwahine describes in twelve stanzas her many romantic encounters during her travels around the country. Pei Te Hurinui Jones writes that the song 'owes its survival to the fact that the descendants of those mentioned in it have had the verses handed down to them by their forebears.'


Puhiwahine's two sons, John and George Gotty, married Parewhawaha women and settled at Ohinepuhiwa. When Puhiwahine heard that her two daughters-in-law were pregnant she wrote this oriori which Pei Te Hurinui Jones considers unique because it was written before the babies were born. Jones writes that another noteworthy aspect of this oriori, is its thematic difference to other oriori. Jones states, 'the lullabies of our race usually have as their theme the ancient myths and traditions, the tribal battles, and other historical incidents - all linked together with the names of famous ancestors.' In this oriori, however, Puhiwahine draws attention to a famous greenstone brooch which was presented by the Duke of Edinburgh (Te Tiuka o lenepara), and she writes of her granddaughters whom she describes as koata kaihe (quarter-castes), and makes reference to the Pakeha 'who has overrun and lost us this land.'


Puhiwahine attended the Māori Land Court sittings in Taupo and Otorohanga in the mid 1880s when Maniapoto chiefs requested the Land Court to investigate titles of their tribal lands. On her departure from Otorohanga Puhiwahine sang this song which expresses her sorrow at disputes over ancestral lands.

"Ka noho au ka tangi/1 sit down and weep." In "Puhiwahine - Māori Poetess: Fourth Instalment: Grandmother To Be." Pei Te Hurinui Jones. *Te Ao Hou* 31 (June 1960): 17-20, 64. In Māori with English translation. [title is first line of the fragment]

This is a fragment of a song which was given to Pei Te Hurinui Jones by Te Keehi. Jones writes 'according to Te Keehi it was composed by Puhiwahine as an introductory stanza to the action song at the end of Chapter 3. Te Keehi's account is that Puhiwahine, late in her life, had suffered from some mental illness, and that it was thought she was a victim of makutu (witchcraft). Jones, however, contends that the fragment 'would fit better with the "Song About Land Affairs".'
Articles/ Publications on Puhiwahine

Bibliographic reference

Te Rangihiroa
Ngati Toa
Waiata

Te Rangiipaia
Ngati Porou
There are two women named Te Rangiipaia mentioned in Nga Moteatea Part One: 83. The one referred to here was a grand-daughter of the first Te Rangiipaia.
Waiata
"He Tititito na te Māori te Waiata a te Rangiipaia." Te Ao Hou 5 (Spring 1953): 55. R. T. Kohere discusses a waiata by Ngati Porou rangatira Te Rangiipaia and provides an English translation of the waiata.

Wiremu Maihi Te Rangikaheke/William Marsh
Arawa, Ngati Rangiwehehi
c.1820-1893. Margaret Orbell writes that he was a famous chief of Ngati Rangiwehehi, in the Rotorua district. Although he played an important part in Arawa politics, Te Rangikaheke is chiefly remembered today as a writer, and especially as a recorder of Māori traditions. In the late 1840s he became acquainted with the Governor, Sir George Grey, and for a time he worked in the Native Office in Auckland. During the years from 1849 to 1853 he wrote for Sir George Grey some five hundred pages of manuscript. Most of this material consists of traditional stories and songs, and of commentaries upon such material. When Grey compiled his collection of Māori myths and legends, 'Nga Mahinga a nga Tupuna' (also published in translation as 'Polynesian Mythology'), about a quarter of his material was taken from the manuscripts of Te Rangikaheke. He also made extensive use of them in his collection of songs, 'Nga Moteatea.'
Sources

Manuscripts
"A Dream." In 'Two Manuscripts of Te Rangikaheke.' Margaret Orbell. Te Ao Hou 62 (Mar- May 1968): 8-12. Māori text with English translation and notes by Margaret Orbell. Orbell provides an introduction to Te Rangikaheke and gives explanatory notes to his two manuscripts included in this article, the originals of which are housed in the Grey Collection in the Auckland Public Library. In the first manuscript Te Rangikaheke writes of a dream he had on August 27, 1850 in which he is involved in fighting and killing. He perceives that this is a vision of the future and concludes, 'it may be that soon the Māori will be attacking the Pakeha, or else the Pakeha will be attacking the Māori; either may be considered the aggressor, according to which side is interpreting the matter.'

"A Letter." In 'Two Manuscripts of Te Rangikaheke.' Margaret Orbell. Te Ao Hou 62 (Mar- May 1968): 8-12. Māori text with English translation and notes by Margaret Orbell. This is a portion of a letter written by Te Rangikaheke to the people of Hawai'i. He writes that he met Maui Tione from Hawai'i while in Auckland and Tione encouraged him to write to his people. Te Rangikaheke seeks from the people of Hawai'i clarification and correction of various aspects of Māori history.


Legend

Waiata
"He Waiata Haka Oriori." Na Wiremu Maihi Te Rangikaheke i tuhia nga whakamarama i te tau 1850. Te Ao Hou 3 (Summer 1952/53): 56-57. In Māori only.

Te Rangi-Kaiwhiria
Ngati Tuwharetoa
Te "Te Rangi-kaiwhiria was the father of Te Tomo. Te Tomo married Te Rerehau and they had Te Piwa, and he had Te Taite."

Sources

Tangi/Lament

**Te Rangi-Mauri**
Taranaki

**Tangi/Lament**

**Te Rangipouri**
Ngapuhi
Of the Turehu folk.

**Sources**

**Waiata**

In *Te Ao Hou* 53 (Dec 1965): 21, Margaret Orbell adds to this explanation by stating: 'since *Te Ao Hou's* translation was published we have found a story in
which this song occurs. Published only in English, it is a translation of one of the Māori manuscripts collected by Edward Shortland in the middle years of the last century, and it appears in his book Māori Religion and Mythology pp.47-
50."

Te Rangi-Takoru
Ngati Apa
Orioi/Lullaby

The notes in the Te Ao Hou article state that this song is reprinted from Rev Richard Taylor's Te Ika A Maui. The chant was written by Te Rangitakorua for his new-born daughter and in it he informs her of a story from her ancestry concerning Hau and his wife Wairaka. A point of interest noted by Te Ao Hou is that this song 'gives the origin of every place-name from Wanganui to Waiararapa.' S. Percy Smith writes that this 'song contains a play on the names of the rivers Hau crossed on his journey in search for his daughter.' ["Some Whanganui Historical Notes."] S. Percy Smith. Journal of the Polynesian Society 14.55 (Sept 1905): 135.]

Caroline (Kara) Te Rauna
Ngati Porou
1921-1987. Caroline Te Rauna was born in Gisborne and was educated in Manutahi Primary School and Ngata College. She went to Auckland Training College and taught in a number of different schools. She became Principal of the Manutahi Primary School on the East Coast and died in office at the age of 36. She was a member of Taumata o Tepuhi Marae.
Sources
Phone conversation with Watene Te Rauna, 28 July 1998.
History
Te Rauna writes a short account of the origins of Ruatoria's name. This article was a prize-winning entry in the Ngata Memorial College essay competition for essays on a local historical or legendary themes.

Bibliography

Te Rauparaha
Ngati Toa
1768-1849.
"Born at Te Taharoa on the south side of Kawhia, [he] was a Ngati Toa chief also related to Ngati Raukawa on his mother's side. He was a man of immense mana - one of the greatest Māori leaders and fighters. He led his people on a remarkable migration to the Kapiti Coast, from where he controlled vast territories for nearly twenty years. In 1846 he was kidnapped by Governor Grey, to be released in 1848 without ever being
brought to trial. He died and was buried at Otaki but his remains were reinterred on Kapiti island, his stronghold.*

Sources

Chant

W. Carkeek writes that this taunting song was sung by Te Rauparaha to prisoners taken after his victorious battle against the Rangitane, Ngati Apa and Whanganui tribes during his conquest of the Horohenua coastline and Kapiti Island. Carkeek adds that Tamihana Te Rauparaha gave this version of the song to John White.

Lament/Tangi

Te Rauparaha's lament when he farewell'd his childhood home of Kawhia as he leaves to migrate down to the Horohenua coastline. He farewell's his tribal ancestors and a loved one left behind, and looks forward to Ati-Awa support.


A lament by Te Rauparaha on the death of his daughter Te Uira, who was killed at Papa-i-tonga in 1822 by Muaupoko.

Ngeri

Karetu devotes a chapter to Te Rauparaha's ngeri Ka Mate drawing on the version and English translation provided by Pei Te Hurinui Jones, with Karetu providing background notes to tribal history of Te Rauparaha and with a further account by John Te Herekiekie Grace in Tuwharetoa.

Oral Account

Te Rauparaha's account of the Wairau incident.
Bibliography

Tamihana Te Rauparaha
1819-1876. The son of Te Rauparaha and Te Akau.
Non-fiction Publication
He pukapuka tataku tenei i nga mahi a Te Rauparaha nui. Trans. by G. Graham. Original held in the Hocken Library, Dunedin.

Letter
Tamihana describes his visit to the Galatea with fifteen other chiefs to meet Prince Albert during his visit to New Zealand in 1869. During this visit Tamihana presented the Motoi Kahurangi named Kaitangata to the Prince.

Te Rerehua
Ngati Tuwharetoa
Te Rerehua wrote this love song for her husband Te Tomo according to Te Taite te Tomo.
Sources
Nga Moteatea Part One: 140-141.

Waiata

Te Ririho
Te Ati Awa
Tangi/Lament

J. Te Rito
Possibly from Masterton.
Non-fiction Article
"A Portrait of a Neighbour." Te Ao Hou 16 (Oct 1956): 64.
A short biography of Jack Haeata of Masterton who from the age of fifteen to sixty-five when he retired, travelled each year to Flat Point Station on the East Coast for shearing. Mrs Te Rito questions whether any other New Zealand shearer 'can claim 50 unbroken years shearing at the same shed?"
Ngaio Te Rito/Wharekura
Ngaio Te Rito originally comes from Masterton and is grand-daughter of Te Makirangi Te Rito of Kihitu, Wairoa and great grand-daughter of Eru Mete of Wairoa. Through him she is descended from Ngapuhi chief Patuone. She was educated at Epsom Grammar School and Queen Victoria School. She was the second Māori to be awarded an American Field Service Scholarship and spent a year in South Dakota. Her married name is Ngaio Wharekura.

Sources
Te Ao Hou 16 (1956): 19.
Te Ao Hou 53 (Dec 1965): 53.

Non-fiction Article
A description of Te Rito's year in South Dakota as an American Field Service Scholar.

Te Riutoto
Ngati Maniapoto
"Te Riutoto was a chieftainess of Ngati-Maniapoto, and was the wife of Te Hiakai."

Sources
Nga Moteatea Part One: 174-175.

Tangi
A lament by Te Riutoto for her husband Te Hiakai, who died at Te Motu-nui.

Te Rohu
Ngati Tuwharetoa
Te Rohu was a daughter of Te Heuheu Tukino, by his senior wife Nohopapa.

Sources

Waiata
This song was composed on account of Te Rohu being afflicted with leprosy."
[Ref. Nga Moteatea Part One: 142-143.]
Te Horeta Te Taniwha

Oral Account


[finish]

Te Ao Hou notes that this story was 'originally told by Te Horeta Te Taniwha, who had been a small boy at the time of the visit [of Captain Cook]. But since White publishes two similar versions of the story, apparently written by different people, it seems that Te Horeta Te Taniwha's account was known to a number of story-tellers and had become part of the folklore of his people,' Te Taniwha describes the coming of Cook's ship to Whitianga, the visit of the foreigners, their interaction with the Māori and the Māori response.

Te Taruna

Whanganui

Te Taruna was the wife of Te Pikikotuku a chief of the Whanganui district.

Sources


Waiata Aroha/ Love Song


Katrina Te Tomo

Tuwharetoa, Ngapuhi

1966-. Katrina Te Tomo was born in Mangakino and was educated at Putaruru Primary and Intermediate Schools and Turakino Māori Girls School. She continued her studies at Lower Hutt Polytech focusing on the arts. In 1990 she married and went on to have three daughters. She has been writing poetry for many years and has read her work in the 'Poets Pub' Kings Cross in Lower Hutt. She has also written short stories but is more drawn towards poetry. She states "I've written lots and lots of poems about life, family, friends - even rotten landlords. I was once shy about sharing my poetry; but out of the closet and into the Library Bar."

Sources

Phone conversation with Katrina Te Tomo, 11 August 1998.


Poems


The speaker reflects on how other perceive her but concludes that she's 'still proof of what/Happened twenty-one years ago on a sea shore.'

"As the years have gone by with the ages of skies" [First line] ibid. 4.

The poet contends that while some things do not diminish with the passing of time, people are subject to the vicissitudes of time, and the transience of love.
The poet concludes that 'by the shedding of tears and more passing of time/they too could find a love like yours and mine.'

**Werihe Te Tuiri**

Tuwharetoa  
?-1959. He was the son of Te Tuiri Takiwa and Te Rohu. In later life he lived above Te Rapa near Waiti.  

**Sources**  

**Waiata**  
Pei Te Hurinui Jones writes that this waiata was inspired by Ngata's introduction of the Māori Affairs Department Land Development scheme in the Lake Taupo district in the 1930's. The waiata is composed of an introduction followed by nine stanzas which describe the gradual cultivation of the land.**  

**Article about Te Tuiri**  
In Māori and English.  
Jones gives a brief reminiscences of the late Werihe Te Tuiri whose memorial was unveiled at Tapeka, the Tuwharetoa tribal meeting house in May 1959, and provides a background to Te Tuiri's lengthy waiata "Te Waiata Poi A Werihe" which is included in this article with its English translation.

**Te Kooti Arikirangi Te Turuki**  
Rongowhakaata  
?-1893. He was born at Pa-o-Kahu in Poverty Bay, the son of Hone Te Rangipatahi and Turakau. He attended William Williams' Anglican mission school at Whakatō and was baptised in 1852. He became the founder of the Ringatu faith. An extensive essay on the life of Te Kooti has been written by Judith Binney in *The Dictionary of New Zealand Biography: Volume One.*  

**Sources**  
New Zealand Limited and the Department of Internal Affairs, 1990. 462-486.  

**Waiata**  
McLean and Orbell write that Te Kooti wrote this song when visiting Tuhoe in 1883 'urging them not to permit their land to be surveyed' or sold. McLean and Orbel add that this song 'has been described as a waiata tohutouhu, or song of instruction, and as a waiata matakite, or prophetic song.'  

**Prayer**  
Letter

Articles/Essays about Te Kooti


Henare Te Ua
Ngati Porou
1933-. Henare Te Ua was born in Rotorua and was educated at Gisborne High School, Nelson College and Canterbury University College. He is Manager of Radio New Zealand's *Te Reo O Aotearoa (Māori and Pacific Islands Programmes' Unit)* and produces the weekly National Radio programme series, "He Reenga Korero" and "Te Puna Wai Korero". He has been a broadcaster for thirty years during which time he covered the opening of "Te Māori" in New York, the closing in Chicago and the four openings in New Zealand. Te Ua also covered the visit by the canoe, Tāheretikitiki to Henley-on-Thames in 1990. He was awarded the New Zealand 1990 medal, and the QSM in 1992 for services to New Zealand.

Sources
Te Ha questionnaire 1992.

Non-fiction Articles

Te Ua presents an assessment of the way *Te Māori* was exhibited at New York's Metropolitan Museum of Art and at Chicago's Field Museum of Natural History and critiques the presentation of *Te Māori* in the four main centres in New Zealand.


In this biography of the life of Ngati Porou song-writer Ngoi Pewhairangi, Cushla Parekowhai presents an outline of her life and Henare Te Ua portrays a Ngati Porou perspective of a vibrant, warm-hearted woman who led the Tairawhiti cultural group Te Hokowhitu-a-Tu, judged waiata in the New Zealand Polynesian Festivals, and was a pioneer in the development of Te Kohanga Reo.

"Heketia Te Ua." *The Dictionary of New Zealand Biography.

In press.

Non-fiction Publication

Legends

Sound recording

On Side 1 Alan Duff talks to Henare Te Ua. This was broadcast on 22 June 1991 on Te Puna Wai Korero. On Side Two Alan Duff debates with Syd Jackson and Wally Hirsch on a programme chaired by Neil Billington which was broadcast on 30 June 1991 on Insight.
Hetekia Te Kani Te Ua

Te Aitangamaahaki

?-1966. Hetekia Te Ua was trained in Māori lore and tradition at the wharewananga at Ruatoki where he was instructed by three tohunga. He attended Nelson College and the Nelson Conservatorium of Music. He often judged Māori Cultural Competitions and was an expert in tribal lore and Māori culture. He was awarded the O.B.E.

Sources

Te Ao Hou 56 (Sep 1966): 56-57.
"Kua Wahangu te Pukororo." Te Ao Hou 57 (1966): 5, 32.

Non-fiction Article


In this address given to the April meeting of the Tairawhiti Māori Association in 1932, Te Ua discusses in detail the spiritual training of Tupai and Ruawharo who studied under the famous Hawaiki priest Timuwhakairia. Te Ua notes the famous tohunga of Waenga-a-Hika, and describes the various levels of tohunga, their training and powers and the different whare wananga. Te Ua gives an account spiritualism in Māori history and the interaction between Bishop Selwyn and Papahunia.

Obituaries


Bibliographic Reference


Te Uamairangi

Ngati Awa, Bay of Plenty

Tangi/Lament


Ngahinaturae (Ina) Te Uira

Waikato

1932-. Ngahinaturae Te Uira was born at Taharoa and was educated at Taharoa and Queen Victoria Māori Girls' School where she was dux of the school. In 1951 she joined the Māori Affairs Department and later became a Māori Welfare Officer in Te Kūti and Pukekohe. In 1959 she graduated with a Diploma in Social Science from Victoria University and in 1965 studied social welfare in the U.S.A. for four months on a Foreign Specialists grant from the US State Department travel award. She was an area representative of the Ikaaroa region of the national executive of Māori Women's Welfare League from 1968-1972. In 1968 she became National Supervisor of Social Work Trainees at the State Services Commission and in 1972 returned to Māori Affairs and became District Māori Welfare Officer for South Auckland. From 1978-1986 she was secretary to the Māori Queen Dame Te Arinikui Te Atairangikaahu until
she was seconded by the Head Office of Social Welfare to become the Director of the Department of Social Welfare Training Centre in 1986. She attended the closing of the Te Māori exhibition in Chicago. In 1988 Te Uira was appointed as Area Welfare Officer for the Otara Office of Social Welfare, became acting Director and was appointed as Iwi Cultural Officer of the Auckland Regional Office of Social Welfare - a position she retained from 1990 until her retirement in 1992. Te Uira continues to working for the Māori Queen as an assistant secretary, is part of the Tainui Māori Trust Board and assisted in Te Puea Marae at Mangere Bridge up till 1997. She writes speeches and reports and contributed to the Tainui Raupatu Claim. She has been a J.P. since 1978 and has been a member of the Māori Language Commission since 1993.

Sources
Phone conversation with Te Uira 23 July, 4 August 1998.
Te Ao Hou 30 (Mar 1960): 23.
Te Ao Hou 53 (Dec 1965): 11.
Te Ao Hou 72 (197?): 49-50.
'A First for Miss Te Uira." Te Māori: The Official Journal of the New Zealand Māori Council 3.1 (197?): 23.

Non-fiction Articles
In this text of a taped interview in Māori with English translation Te Kuiti Ina Te Uira, as Te Kuiti Māori Welfare officer, interviews Rangimarie Hetet on the construction of a piupiu. The interview was broadcast over YA stations in November 1957.

Te Uira describes the settlement of Taharoa which is situated nine miles from Kawhia on the west coast of the North Island and she notes that despite its isolation, a thriving communal spirit is engendered through sports activities, weddings, and school functions.

An account of a four-month trip to America on a US State Department Travel Award in 1965.

Articles on Te Uira
Te Ao Hou 30 (Mar 1960): 23.
A short note reporting on the graduation of Te Uira and Anne Delamere with Diplomas in Social Science from Victoria University.

A short biographical note and tribute to Te Uira's appointment as District Welfare Officer for South Auckland in the Māori and Island Affairs Department.

"People and Places." Te Ao Hou 72 (197?): 49-50.
A brief article noting Te Uira's appointment as a District Welfare Officer with Department of Māori and Island Affairs.

Bibliography

Puti Te Uira
Song

Bibliographic References

**Te Urihe**
Ngati Kahungunu of Heretaunga
She was 'a lady of rank of Ngati Kahungunu of Heretaunga, who was taken to wife by the elder Tiakitai.'

**Sources**
*Nga Moteatea Part One:* 32-33.

**Waiaia**

**Te Waharoa**
Ngati Haua leader.

**Oral Account**

Te Waharoa compares the perpetuity of land and its productivity to the temporal nature of blankets, axes and iron pots that were given in payment for the land.

**Books/essays about Te Waharoa**


**Tana Tamihana Te Waharoa**
1835-1929
Tana Te Waharoa was the Editor of *Te Paki o Matariki* 1891-1924?.

**Newspaper**
*Te Paki o Matariki* Cambridge: King Tawhiao, 1891.

Official publication of the Kingitanga.
Also microfilm 77/57

**Non-fiction Article**
Tatai Te Waiatua
Te Arawa

Waïata Whaiaipo/ Love Song

Te Wai-ngongo
Ngati Takihiku hapu of Ngati Raukawa
Kai-oraoa
"He Kai-oraoa/A Kai-oraoa Song." In 'Nga Mahi A Te Wera, Me Nga-Puhihoki, Ki Te Tai-Rawhitih (Te roanga)/The Doings of Te Wera and Nga-Puhihoki On the East Coast. (Continued)' Takaanui Tarakawa. English translation and notes by S. Percy Smith. Journal of the Polynesian Society 9.35 (Sep 1900): 135-141. In Maori with English translation. Takaanui Tarakawa states that this song, a song of abuse or invoking curses, was written in response to the deaths of Heriheri and Tama-ahaere and others at Te Roto-a-Tara. First line is "May thy resting place, O Te Hihiko!"

Te Wainui
Ngati Maniapoto
Te Wainui also named Ngapera.

Sources

Waïata Aroha/Love Song

Te Waiu-Rangi
Whanau-A-Apanui
Patere/Action Song

Kura Te Waru Rewiri

Nga Puhi.

Kura Te Wari Rewiri was born at Kaeo, Tai Tokerau, and grew up in Waitangi. She was educated at Bay of Islands College and from 1970-1973 attended the School of Fine Arts at the University of Canterbury and graduated with a Diploma of Fine Arts (Hons) in 1973. She attended Christchurch Teachers College in 1974 and spent ten years teaching at Tamaki College, Te Kuiti High School, Western Heights, Rotorua and Tangaroa College. In 1985 she stopped teaching and began working full-time as an artist. She currently lives in Whanganui where she tutors painting at Whanganui Regional Community College.

Sources
Phone conversation with Kura Te Waru Rewiri, 30 July 1998.

PPTA Journal Term 2, 1987: 34.


Non-fiction Article


In this interview Kura speaks of her development as an artist and discusses her key paintings and exhibitions.


Kura writes of her childhood in Waitangi, discusses her role as a painter 'to enhance and embrace' the Treaty initiatives of Māori, and reflects on the changing face of Waitangi.

Thesis

Pre-European Māori carvings.

An honours thesis written at the University of Canterbury's School of Fine Arts.

Illustrations for Children's Book


Articles about Kura Te Waru Rewiri


A discussion of the art work and motivating influences of Māori painter Kura Te Waru Rewiri.

Review

Te Manu Pātiki


Bibliographic References

Katerina Riparata Te Weehi née Seymour
Ngāti Porou
1935-1993. Katerina Te Weehi was born in Ruatoria and was educated at Auckland Girls' Grammar and at the University of Canterbury where she graduated with a B.A in Māori in 1990. She tutored Māori language at Canterbury University and was a member of the Māori Women's Welfare League. She married Hamiora Te Weehi and had seven children. Katerina and Hamiora were associated with the 28th Māori Battalion and RSA at Tennyson Street, Christchurch.

Sources
Phone conversation with Sarah O'Brien, 30 July 1998.

Poem
"He mihi ki a Kiri Te Kanawa." Tu Tangata 18 (June/July 1984): 39.
In this greeting to Kiri Te Kanawa, written in Māori and English, the poet pays tribute to Te Kanawa's singing prowess which she asserts has brought 'great honour' to Māori.

Tamati Paku (Tom) Teweehi
1931-1991 Tamati Te weehi was born and educated in Ruatoria and left school at the age of fourteen. He worked as a shearer, fencer and scrub-cutter in Auckland and in the Waipara and continued this work when he moved to the South Island in the late 1950s. He married Margaret Wendy Wairau and worked as a shearer throughout the South Island and was mainly based in Waikari in North Canterbury. When a stroke restricted his work as a shearer, Teweehi became a prolific correspondent of letters to the Editor of The Press in the late 1980s. He had lengthy court dealings concerning a paua fishing issue beginning in January 1984 when he was accused of breaching the Fisheries Act, 1983. Teweehi argued his case in court stating that he was exercising traditional property rights to fish in that area and eventually won his case.

Sources
Phone conversation with Tom Teweehi, 5 July 1998.
Phone conversation and correspondence from Wendy Teweehi, 8 and 9 July 1998.

Waitangi response

This is not actually written by Te Weehi - it is a report by the Waitangi Tribunal concerning Te Weehi's Waitangi Claim, the subsequent court directives where Te Weehi was convicted in the District Court and successfully appealed against this conviction in the High Court, in Te Weehi v Regional Fisheries Officer High Court, CHCH 19 August 1986 and therefore withdrew his claim from the Tribunal.

Obituary
A detailed account of Teweehi's court dealings concerning traditional Māori property rights.
Pania Maikara Tuhokairangi Te Whaiti
Kahungunu Ki Wairarapa, Rangitaane Kiwairarapa, Kai Tahu, Ngati Toa Rangatira, Ngati Raukawa
1964-. Pania Te Whaiti was born in the Wairarapa. Her marae is Te Kohunui. She attended Greytown Primary School, Kuranui College and a year at Makoura College. She began BA studies at Victoria University in 1986 and graduated in 1989 majoring in Anthropology and Education. She is currently a lecturer/researcher and at Victoria University in the Education Department and is doing a M.Ed thesis. She writes non-fiction articles. Her publications were published under the name Pania Mc Ardell but she has since changed her name.

Sources

Non-fiction Articles

Pania states that her purpose in this essay is 'to show how sexism and racism have influenced the education Māori women have received and continue to receive' and that 'Māori women as tāngata whenua should ultimately have equal status in all areas of New Zealand society.' The essay begins with an autobiographical account of Pania's childhood years and learning experiences which were positive within the family setting but demoralising in the state education system. Pania goes on to discuss sexism and racism, the Treaty of Waitangi and she cites various examples of racism in the New Zealand education system of last century and this century. In conclusion she asserts that a form of anti-sexist and anti-racist education must be devised for Māori women where tikanga Māori and te reo Māori are taught, where the herstories of Māori women are included in the classroom teaching and where Māori people are involved in the decision-making processes as recognised in the Treaty of Waitangi.


Research Report

Pango Te Whare-Auahi
Te Arawa
?-c1899/1900. S. Percy Smith writes that '[i]n the early years of the Polynesian Society, the Arawa tribe set up a committee in order to assist us by compiling their tribal history. The following is the only paper received from them, for soon after they had made a commencement the leading man died, and his companions... ceased their labours from that time.'

Sources
Non-fiction Article
"Te Hekenga A Kahu-Hunu/The Migration of Kahu-hunu." Written in Māori by Pango-Te-Whare-Auahi and English translation and notes by S. Percy Smith. Journal of the Polynesian Society 14 (1905): 67-95. This lengthy account begins with Kahu-hunu's migration from the Bay of Plenty down to the East Coast, after being offended by his elder brother, Whaene. Kahu-hunu's various marriages are recorded, and then Pango recounts the fighting at Maunga-a-Kahia pa, the killing of Te Porangahau by Tu-Te-Ihonga in revenge for the murder of her first husband, Tu-pouri-ao, and Pango tells of the killing of Tu-purupuru after he conspired to kill his twin cousins, Tara-ki-uta and Tara-ki-tal. This story concludes with an account of the migration of Rakai-Hiku-Roa from Turanga to the Hawkes Bay, after the death of his son Tu-purupuru. S. Percy Smith writes that it would have been 'a pokanoa (unwarrantable proceeding) on [Pango Te Whare-Auahi's] part to write any of the history of a different tribe to his own, were he not descended from some of those who took part in the migration related in the following pages. But to prove his right to do so, he furnishes in his MSS. many genealogical tables showing his descent from them'. Percy Smith adds that the author's spelling of Ngati Kahu-hunu is 'a mere dialectical variation' of the 'more common cognomen' Ngati-Kahu-ngunu.

Te Wharepouri
Te Ati Awa
Te Wharepouri was a chief of Te Ati-Awa tribe.

Sources

Tangi/Lament

Norman Lemon Whereo Te Whata III
Ngā Puhī, Ngāi Tu, Ngāi Ue Ue,
1932-. Norman Te Whata III was born in Otaua and was educated at a number of different schools around the country including Nga Wha Native School, Te Kamo School, Kaihoe School, and Northcote College. He has worked as a freezing worker at Westfield and was a Home Guard during the Second World War. He has had a long-term involvement with the arts and particularly sculpture. He did chip carving as a boy with his step father, made clay models, and made water colour prints for the Auckland Museum at the age of ten. In the 1960s he lived in Christchurch and was a member of The Group, was mentored by Paul Pascoe and exhibited his sculpture nationally and internationally. The imprisoned art is his theme. He started up the 6A half-way houses in Christchurch and was involved with the Open Door and the first refuge for women. He writes performance poetry accompanied by the guitar.

Sources
Te Whata writes a tribute to television newsreader Robin Kora.


Te Whata portrays the aimless meandering patter of a street kid whose existence is one of pacings the street and 'walking great holes' in his/her feet. This performance poem, which Te Whata accompanies with the guitar, is reminiscent of a song with its repeated lines.

"Black and Tan." *ibid.* 41-42.

This poem focuses on the plight of the Polynesian street kids drifting to the city and harshly treated by the police.

**Te Whatanui**

Ngati Raukawa

**Waiaata Aroha/Love Song**


**Te Whata-Poto**

Ngati Te Taminga, Te Arawa

**Waiaata**


Potatau Te Wherowhero
Waikato
-1860. Potatau was established as King at Ngaruawahia on 2 May 1859. "Potatau was the chief who was eventually chosen as King [in the King Movement]; he was the father of Tawhiao who had Mahuta, Mahuta had Te Rata; and Te Rata had Korokii. Tiahuia, the elder sister of Mahuta, was the mother of Te Puea."

Sources

Waiaata


Article about Potatau

Karipa Te Whetu
Ngati Koata, subtribe of Ngati Toa
? - 1905. Margaret Orbell writes that Te Whetu was a member of Ngati Koata, a sub-tribe of Ngati Toa and that he 'lived most of his life in the Taranaki district, but when he was over seventy he went to live with relatives at Croixelles, Nelson, in Tasman Bay. He was a well- known as a story-teller, and he wrote down a number of stories that were published in the Journal of the Polynesian Society....he also told many stories to A. A. Grace, a Pakeha friend who published some of them in retold form in his collection, Folk-tales of the Māori (1907). In an introduction to this book, Grace describes Karepa Te Whetu as 'a man of acute and artistic mind, a lover of tales for their own sake, and a humourist of no mean order.'

Sources
Legend
In this story Te Whetu describes the activities of Kame-tara's two wives. The second wife, named the ogre wife in this translation, conspired to kill Kame-tara's senior wife, by abandoning her out at sea during a fishing excursion. Through powerful karakia the senior wife managed to land safely at an uninhabited part of the island where she gave birth to two twin sons. Many years later she sent her sons back to her home village, where they sang a special song composed by their mother to their kinsfolk and they in turn came to where the senior wife was living and settled there. The Journal of the Polynesian Society Editors write that this is the Māori version of the Moriori story of Tehu and Rei-apanga, and both are alike in their main features, but coloured by local surroundings. The period is before the migration to New Zealand.'

Traditional History/Legends
"Te Haerenga Mai o Kupe i Hawaiki/Te coming of Kupe from Hawaiki to New Zealand." By Te Whetu in Māori, communicated by Elsdon Best and notes by the Journal of the Polynesian Society Editors plus English translation. Journal of the Polynesian Society 2.2 (June 1893): 147-151.
Te Whetu tells of Kupe's journey around Aotearoa with his children and birds, Rupe and Te Kauw-a-tor. The birds had the task of finding seeds of the forest and determining where the strong currents were located. When neither bird returned to Kupe, Kupe's daughter, overcome with grief, threw herself into the sea and drowned. As Kupe headed back to Hawaiki he met Turi travelling to Aotearoa but Turi could not persuade Kupe to return with him.

The story centres around the movement of the Taiui people after their arrival in New Zealand. Their journey was suddenly halted when the Taiui canoe became immovable at the isthmus of Otahuhu and it transpired that Raka was holding the canoe back because of his wife's adultery. After Raka chanted an invocation the canoe was able to be moved to Manukau and Kawhia. One part of the tribe named Ngaitarapounamu moved to Mimi and later when fishing were swept by storms to Rangitoto where they settled at Greville Harbour. They lived alongside the other inhabitants of the island until one of the women violated tapu and they were overwhelmed by monsters. Remaining members of the tribes living in other areas did not perish and one day a woman came by chance to the cave of Ngarara-Huara - 'the monster reptile with the numerous progeny' and was captured by him. She was ultimately able to trick him into coming back to her home and there he was killed.

Orbell provides explanatory notes of Te Whetu's story of Te Kaiwhakarauki the ngarara, 'a supernatural creature - like a giant lizard' which killed all who travelled on the road to Motueka and Takaka and those who came near Te Parapara river. Two plans were devised to destroy the ngarara. A famous
seal hunter claimed he was able to kill the ngarara singlehandedly while Potoru made a plan that involved making pohutakawa fighting-staffs and arming three hundred men who would simultaneously attack the ngarara from different directions. It was Potoru's plan that was ultimately successful in destroying the ngarara.

**Lament**

"Te Tangi A Te Rangi-Mauri Mo Tonga-Awhikau/Lament of Te Rangi-Mauri for Tonga-awhikau." Written in Māori with English translation and notes by Hare Hongi. *Journal of the Polynesian Society* 5 (1896): 112-120. The notes accompanying this lament state that 'Tonga-awhikau, of the Ara-ukuuku and Okahu tribes, went with a small party, and without consulting the tohunga (or priest), or making any preparations. He was attacked by a war-party of the Taranaki tribe, his companions routed, and himself captured and slain. The poet's references to the battles of Maikukutea and Te-Uru-o-Manono, are simply to show that, although Taranaki achieved a great feat in getting Tonga-awhikau into their power, his ancestors did greater deeds in far Hawaiki in the actions referred to.'

**Bibliography**


**Te Whiti-o-Rongomai**

B. Mitcalfe writes 'Te Whiti-o-Rongomai composed songs, haka and poi in the traditional way, to counsel and to exhort his followers and to maintain kotahitanga (a sense of unity). These songs are still performed on many of the marae and formal occasions of Taranaki, especially at Parihaka, where Te Whiti lived and preached a doctrine of passive resistance to the pakeha until the final 'Day of Reckoning' should bring all men to account.'

**Sources**


**Waiata**

"He Waiata Mo Parihaka/ Parihaka Song." In 'Te Whiti-o-Rongomai.' In Māori and English with notes by B. Mitcalfe. *Te Māori: The Official Journal of the New Zealand Māori Council* 1.4 (May/June 1970): 8-11. Mitcalfe writes in his notes accompanying this waiata that 'this song was composed partly to compel acceptance of the rebel chief, Titokowaru and the 'Tekau-ma-rua', his chosen followers, into Parihaka. Te Whiti had to use all his force of personality and power of oratory to induce acceptance of his doctrines of passive resistance amongst those who had fought and who had lost relatives and lands in the wars against the Pakeha.' [Ref. Te Māori: *The Official Journal of the New Zealand Māori Council* 1.4 (May/June 1970): 8-11.

"Tatau Tatau..." In Māori with English translation by Barry Mitcalfe, in *White Feathers: An Anthology of New Zealand and Pacific Island Poetry on the Theme of Peace.* Eds. Terry Locke, Peter Low and John Winslade. Christchurch: Hazard Press, 1991. 141, 178. The notes accompanying Mitcalfe's English translation in White Feathers state that this 'was one of the songs illustrating speeches at Parihaka. The iron and the clay refer here to Pākehā and Māori.'
Inia Watene Te Wiata

Ngati Raukawa

1915-1971. Inia Te Wiata was born in Otaki and educated at Otaki School and Otaki Māori College. He was a member of the Waiala Māori Methodist Mission Choir and in 1947 was awarded a Government bursary to study at the Trinity College of Music in London. In 1951 he began working for the Royal Opera Company and was the first Māori to sing at Covent Garden. As one of New Zealand's foremost opera singers he spent much of his operatic career based in London and travelled widely throughout Europe, America, Russia, Australia, the Middle East and South Africa. Te Wiata was also a gifted carver and worked on the Turongo meeting house at Turangawaewae and also carved a 60 foot carved pouihi for New Zealand House in London. He was awarded the M.B.E. and died at the age of 56 in London. Te Wiata's written work includes a non-fiction article published in Te Māori and hand-written notes made in preparation for Professor Stenhouse's publication, Critical Issues in Polynesian Education in New Zealand, which were subsequently published in Beryl Te Wiata's biography of Inia Te Wiata.

Sources


Non-fiction Article


In this detailed description of Te Wiata's carved pouhi located in New Zealand House, London, Te Wiata describes all the major carved figures, their background stories and the various tribal carving styles he employed in the pouihi.

Notes


Te Wiata discusses his understanding of the concept of Māoritanga and of race relations in New Zealand. These were the preparatory notes written by Te Wiata in response to a request for a written contribution to Professor Stenhouse's Critical Issues in Polynesian Education in New Zealand.

Extracts from letters


This biography of Inia Te Wiata contains a number of extracts of writing by Inia Te Wiata including extracts from two letters to Bob Hastie concerning Te Wiata's life in London and his music studies.

Records

Ballad Recital
Home Little Māori Home.
Chu chín Chao now on CD also.
The King and I
Desert song
Showboat
Māori Songs with Guitar Accompaniment

He composed all the arrangements for all the songs, trained the singers, conducted the chorus and sang with the chorus. For those who couldn't read music he devised a way of writing the music in diagram form for each individual in a way that they could understand the correct notes for the harmony.

Maul's Farewell.
The Māori Flute.
West Indian Songs and Negro Spirituals.
Inia te Wiata on stage
Music for the Chapel Royal
The Most Happy Fella
There is CD Basso Profundo. 1995
CD Happy Fella 1995.
There were other lighter EPs

Articles about Te Wiata
"Carving unveiled: Mr Duncan MacIntyre's address." Te Māori: The Official Journal of the New Zealand Māori Council 3.2 (1972?): 23.
Text of Duncan MacIntyre's address at the unveiling of Te Wiata's pouhi which includes words of tribute from Te Arikinui Te Atai-Rangi-Kaahu, Hine Potaka and Dr Pei Te Hurinui Jones.

Obituaries
In this tribute to Te Wiata, Selwyn recounts his time with Te Wiata during the rehearsals and performances of "Porgy and Bess", which toured Australia and New Zealand with a Māori cast.
This obituary is composed of extracts from other obituaries to Inia Te Wiata published in Rotorua's Daily Post, The Press, Herald and Wairarapa Times-Age.

Rima Te Wiata
Ngati Raukawa
Rima Te Wiata was educated at Epsom Girls' Grammar in Auckland and when she left school she worked as a dental assistant. She worked for two years at Auckland's Mercury Theatre as a trainee actor and stage manager and in 1984 graduated from the New Zealand Drama School. Rima's first professional role, at the age of seventeen, was as the adolescent Sandy in The Prime of Miss Jean Brodie at Auckland's Mercury Theatre. For the next two months she appeared in a variety of roles at that theatre under the artistic direction of Jonathan Hardy and Simon Phillips. Rima received formal training at the New Zealand Drama School in 1982 and on graduating in 1984 she immediately embarked on a six month National Tour with Footrot Flats as Aunt Dolly. This was followed by Hallelujah Lil in the Brecht/Welli Musical Happy End at Wellington's Downstage, for which she received outstanding critical acclaim. One of her later roles at the same theatre was in another musical Little Shop of Horrors as Audrey. She has appeared in six films, three short, three feature including Hinekarō, a short film adapted from a story by Keri Hulme. Crossing the Tasman in 1985, Rima appeared in her first television role as Janice in the popular soap Sons and Daughters. She returned to Wellington in 1987 to pursue her television career in the gritty police drama Shark in the Park and in 1990 her comic abilities came to the fore in the comedy series Issues. In 1992 Rima released her debut album of jazz/swing songs for Sony music. She was then invited to join the top rating Australian comedy series Full Frontal in which her astonishing vocal range was utilised to full effect in her impersonations of singers and well-known personalities. Rima returned to New Zealand for a National Tour of 11 concerts - three of which were in large outdoor venues with the New Zealand Symphony Orchestra as soloist in the BP Summer Pops 1995 season. She then went straight into the challenging role of Maggie the Cat in Cat on a Hot Tin Roof at the Court Theatre, followed by John Osborne's Look Back in Anger in which she played Helena, and the Australasian
premier of *She Loves Me*, a musical by Bock and Harnick with Rima in the leading role of Amalia.

On her return to Auckland, Rima devised and performed a solo show of Brecht/Weill songs and then played Beatrice-Joanna in the Jacobean masterpiece *The Changeling* at the Watershed Theatre. A national New Zealand tour followed of the irreverent production of *H.M.S. Pinafore* in which Rima played Buttercup. In January 1998 Rima completed another tour with the New Zealand Symphony Orchestra BP Pops programme as their soloist. Her performances in the film *Via Satellite*, by Anthony McRatten, and as Sally Bowles in *Cabaret* at Downstage Theatre, Wellington, were highly acclaimed. She was awarded Best Actress in a Musical (Critics’ Award - Wellington), and in 1990 and 1991 was voted the most popular female actor on New Zealand television. In 1991 she also won the Rising Star Award. Rima has written poetry, stories and songs for a CD.

**Sources**


**Autobiographical Article**


In this autobiographical account Te Wiata speaks of her childhood travelling with her parents and the expectation placed on her to be a good singer like her father. She describes her entry into acting, her gradual disillusionment with the trappings of success and the importance of controlling her own publicity.

**Nin Thomas**

**Poroporoaki**


In this obituary for her uncle, Kawiti Thomas, Thomas describes the tangi and sense amongst the family that Kawiti ‘would live forever’.

**Gloria Thompson**

Thompson trained as a kindergarten teacher and graduated at the end of 1964 as the first Māori student to gain a Diploma in kindergarten teaching with merit. Thompson was the recipient of an award which enabled her to visit kindergartens with high Māori rolls and research ways to increase the involvement of Māori parents in the work of kindergartens.

**Sources**


**Non-fiction Article**


In this introduction to kindergarten teaching, Thompson describes the necessary attributes of a potential teacher, gives an outline of the kindergarten teachers’ training programme and looks at entry qualifications, student allowances, accommodation and promotion.

**Rewi Thompson**

Ngati Raukawa (Ngati Ngarongo Ngaiterangi), Ngati Porou (Te Aitanga o Hauiti) Thompson was born in Wellington and was educated at Rongotai College in Wellington. He studied engineering at Wellington Polytechnic and graduated with a New Zealand Certificate of Engineering. He continued his studies at the University of Auckland and graduated with a B.Arch. (Hons) in 1982. Since his graduation Thompson worked for an architecture firm in Auckland for two years and in 1984 started his own
architecture practice. Thompson is interested in the conception of an architecture based on two primary cultures embracing a crossing over in thinking and producing new possibilities. His writing is mainly confined to architectural studies.

Sources
Phone conversation with Rewi Thompson, 31 July 1998.

Non-fiction Article
Thompson writes an essay on translating Māori concepts into architectural forms where the spiritual meaning and symbolism are maintained and influence the structural constraints. Using his own drawings, designs and photographs Thompson illustrates how Māori symbolism can be conveyed in contemporary architecture.

Robin Tamihana Thompson
Ngai Tahu, Ngati Kahungunu ki te Wairarapa
1953-. Robin Thompson was born in Taihape and was educated at Newmarket Primary School, Epsom Normal Intermediate and Auckland Grammar School. He has been the national secretary and organiser of Te Whare Mana Trust - the Black Power Aotearoa national organising committee and retired from all involvement with the organisation in May 1993. He has prepared a number of proposals and submissions on behalf of various organisations.

Sources

Non-fiction Articles
Thompson discusses the aims of the Te Whare Mana Trust which was established after the Black Power Aotearoa Movement hui in February 1986. Thompson writes that the initial aim was 'to assist the movement of groups into pro-active employment programmes'.
Thompson provides a detailed account of the mechanics of setting up a business in New Zealand.
Thompson addresses criticism of the Black Power movement and provides an explanation for the underlying grievances of Black Power members.

Anne Tia
1924-. She was raised in Te Hapua in the far north. She has been awarded the Auckland Citizen of the Year Award and the Queen's Service Medal.

Autobiographical/oral account
An account of Tia's role in bringing the Māori culture group Maranga into Paremoremo and Mt Eden prisons. This article is taken from a series of biographies and interviews of 50 women from over 600 nominations for the Mediawomen's Awards conferred on Suffrage Day, 19 September 1982.
Tiaria
Ngati Tuwharetoa
She was a grand-aunt of Te Heuheu V.

Sources

Tangi

Raina Tibble Smith
Ngati Porou
1958-. Raina Smith was born in Waipiro Bay, Te Puia Springs, and was educated at Pae o-Te Riri School in Tikitiki and Porirua College. She studied for two years at Victoria University, got married and had a child. She has been living on the East Coast and working in community development areas. She is currently contracted as a facilitator to the Ministry of Education with a focus on schooling on the East Coast. She keeps a journal and writes personal work - mainly poetry.

Sources

Poem
The poet mourns the former desecration of Parihaka and ponders on its future.

Ariana Tikao
Kai Tahu, Kati Irakehu [hapu]
1971-. Ariana Tikao was born in Otautahi and educated at Spreydon Primary School, Manning Intermediate and Lincoln High School. She continued her studies at the University of Canterbury and the University of Otago and graduated with B.A. in Māori Studies from the University of Otago in 1993. In 1993 she researched the lives of prominent Māori women living in the 1890s era. Ariana completed a Post Graduate Diploma in Museum Studies at Massey University and currently works with the Historic Place Trust in Auckland. She is part of a singing duo called Pounamu and released a CD called Mihi in 1996 which includes songs by Ariana and Jacqueline Hanham. She is a researcher/performer and writes poetry, waiata, and non-fiction articles. She has written poetry under the name Liane Tikao.

Sources
Correspondence and phone conversation with Ariana Tikao, 14 May 1993, and Aug. 1998.

Poems
The poet writes of her initial ambivalence to the Women's Room.
A reflection on the absence of a close companion and memories of the past.
The poet writes of her relationship with Papatuanuku.
A tribute to the moon and its powerful influence on the world.

**Book Reviews by Ariana Tikao**


**CD**

*Mihl.* 1996.
A CD of music by Pounamu with songs by Ariana Tikao and Jacquie Hanham.

**Article about Ariana Tikao**


**Te One Taare Tikao**

Kai Tahu
1850-1927. Family tradition suggests that Tikao was born at Opukutahi on Banks Peninsula and was educated in Māori lore by Koroko and Tuauau who were tohunga in the old tribal school. Tikao worked on family land at Opukutahi and for other local farms. He married Hanu Solomon-Score and they had fourteen children of whom eight survived. Tikao became prominent in Māori politics in the 1890s through the backing of his elders. He was the first chair of Te Kotahitanga and during the late 1890s was involved in the Mahurangi Māori Council. He was spokesperson for his people at that time and assisted in most of the marae around Banks Peninsula. He moved to Rapaiki for his children's education and was a leader of his people there. He was sought after by a number of prominent New Zealand historians such as Herries Beattie, James Stack, and James Cowan. He was involved in the writing of a number of books including James Cowan's *Tales of Banks Peninsula*.

**Sources**

Phone conversation with George Waitai, 4 August 1998.

**Non-fiction Article**


**Non-fiction Publications**


Waitai states that this publication 'contains a lot of information of early Māori history of Canterbury and the Peninsula. It is a valuable resource of history.'


Two sets of reprints from the earlier book. George Waitai states: 'ten years ago we were asked to have the book reprinted because of the demand from universities. Changes are from the whanau - we didn't alter anything with the old book. We put in added interesting articles from his whanau including photographs. We changed the word tales to taonga.'

**Articles about Tikao**


**Tikawe**

Ngati Pikiao, Te Arawa

Tikawe was a woman of Ngati Pikiao.
Sources

Waiata

Tikina
Ngati Tuwharetoa
Tikina, was the wife of Te Kohika and the mother of Te Rerehau.

Sources

Tangi/Lament

Timotu
Ngati Ruanui, Taranaki
'Timotu was a warrior, and at the time of the fighting at Te Horo against Te Rauparaha and his allied tribes, Timotu was visited by some of the Taranaki people who asked him to go with them to assist Te Ati-Awa, in that battle. They found him suffering from asthma and he could not accompany the Taranaki war-party. He subsequently composed and sang this song.* 'In about 1834, a man named Timotu was living at Meremere, near Te Hawera (Hawera) in southern Taranaki. His tribe was Ngati Ruanui. Timoti had been a famous warrior, but was now suffering from asthma. Some of his kinsmen who had migrated to Waikanae, far to the south, found themselves facing a war there and came asking for his assistance, Timoti had to tell them that he could not help them, and he afterwards composed a waiata complaining of his illness and expressing grief."

Sources
_Nga Moteatea Part One:_ 276-277.
Orbell, Margaret. "He waiata na Timotu." _Tu Tangata_ 24 (June/July 1985): 38.

Waiata

**Article about Timotu**


**Hine Timutimu-Thorpe**

Te Ati Awa, Tuhoe

1963-. Hine Timutimu-Thorpe was born in Waitara and educated at Waitara and a year in Whakatane and in New Plymouth's Sacred Heart Girls College. She then went to Teachers College in Hamilton and concurrently did papers at Waikato University. In the four year course she completed a Teachers Training Certificate and a B.Ed graduating in 1985 and 1986. Her degree was in Education but she also did Psychology papers and did a double major in education and psychology. After gaining her teachers certificate Hine taught for two years at Belmont Primary School in Auckland and then she applied for a training course in educational psychology in Dunedin. This was in 1988 and it was a three year course. For the first two years she completed a M.Ed and then in the third year she completed a Diploma in Educational Psychology graduating in 1990. She then went to Palmerston North and worked at the Special Education Service, Central District in Palmerston North in 1991. Part way through 1991 she applied for a Lectureship in Psychology at Massey. She was appointed in 1992 and is promoting a Māori Perspective in the Psychology Department.

**Sources**

Interview August 1992.

**Non-fiction Dissertation/Papers**

"Tamariki Hunga Haua: Whanau Experiences of Children who have Disabilities." This research report presents the thoughts of Māori caregivers who recount their experiences of raising a child who was considered to have an intellectual disability.

*Te Roopu Manaaki i te Hunga Haua (1988)* Bicultural issues in community integration for persons who have intellectual disabilities: Implications of the Treaty of Waitangi. Dunedin: New Zealand Institute of Mental Retardation. Hine has a presentation in this publication - it was an oral presentation.


An unpublished paper.

**Non-fiction Publications**


Maria Te Aranga Tini
Te Arawa, Ngai Tahu
1952-. Maria Tini was born in Bluff and was educated in her whanau and hapu, Tuhourangi-Ngati Wahiao, at Whakarewarewa. She attended Whakarewarewa Primary School, St Mary's School, Rotorua, and Sacred Heart Girls' College in Hamilton. She continued her studies at the University of Waikato. From 1981-82 she was President of the Awarua Māori Women's Welfare League. She has been a board member of the New Zealand Māori Arts and Crafts Institute, and member of the Bay of Plenty Area Health Board, Invercargill Prisons Board, Ngai Tahu Māori Trust Board, and is currently a board member of the New Zealand Historic Places Trust and of the Māori Heritage Council. She has been Chair of Haparangi A7 Land Trust, a Trustee of Ranui Lands Trust (Thermal Reserve), a Trustee of Te Roro-o-Te-Rangi Marae and Trustee of Te Whetu Whanau Trust (Familial Gastric Cancer Research Project). Maria has also been a committee member of Te Rau Aroha Project (Te Wahiao Trustees Building Committee) Wharekai and a Licencee for Nga Mokai-a-koko, Te Kohanga Reo. She is Regional Director for Te Puni Kokiri, Rotorua and was formerly a Language and Tourism Tutor at Arahia Academy in Rotorua. Tini has an ATCL in Pianoforte and is involved in cultural entertainment in Rotorua. She has written plays and light opera for children, has composed waiata and has written non-fiction articles for National Geographic Travel Magazine. Tini has contributed reports on health and tourism for Te Puni Kokiri publications. She likes 'to assist other people reach their objectives...helping Māori, young and old, to achieve what they are really wanting to say whether through music, drama, prose or reports.'

Sources
Correspondence from Tini, 17 July and 5 Aug. 1998

Report

In this annual report, Tini writes of the various projects undertaken by the Awarua Māori Women's Welfare League which included fundraising for the Te Rau Aroha Marae project, raising money for Cot Death Research, working with offenders on Community Service Sentence, mediating between parents and school authorities, and counselling Māori patients at Kew Hospital. The Awarua branch also conducted Māori culture and language classes and works with the Community Resource Centre in Bluff.

Articles about Tini


Tawhao Ti Coke
School Journal Story
The narrator recalls how the people of the marae taught him not to steal watermelons.
Hone Tipa
Of Moeraki
Māori history
"Te Rerenga Mai O Arai-te-uru/The coming of the Arai-te-uru canoe." Written
in Māori with English translation by Lyndsay Head. Te Karanga:
text. 27-30 English translation with notes.
This account of the coming of Araiteuru canoe is dated September 9, [18]96,
and Lyndsay Head writes that Tipa sent the account to Judge Cameron. The
original text is housed in the Hocken Library in Dunedin [MS 416/B].

Matiha Tiramorehu
Turn of the 19th century-1881. 'Matiha Tiramorehu, a descendant of Tuahiriri, was
born at Kaiapohia... He and his father, Karaki, took part in the battles against Ngāti-itoa,
and after the defeat at Kaiapohia, moved with their people to Moeraki. On Karaki's death
in about 1833, Matiha became chief at Moeraki, where he died in 1861.'
Sources
Te Waipatatanga mai o te Atua: South Island Traditions. Recorded by Matiha Tiramorehu. Eds.
Manu van Ballekom and Ray Harlow. Christchurch: Department of Māori, University of
Non-fiction Publication
This contains the original Māori text by Matiha written in 1849 and its
English translation.
Letter?
*Matiha Tiramorehu to Governor Eyre, 22 Oct, 1849. (Mackay, 1873.). Rpt.
in English only in Te Taiaroa and the Promised Land. Buddy Mikaere.
Tiramorehu asks Lieutenant Governor Eyre for an extension to the boundaries
of Moeraki in order to have sufficient land to support the iwi. He also states
that the reserves set aside by Mantell were too small.

Tini Whetu Marama Tirikatene-Sullivan
Ngai Tahu, Ngati Kahungunu
1932-. Tini Whetu Tirikatene-Sullivan was born at Ratana Pa and was educated at
Ratana Pa, various Canterbury primary schools, Rangiora High School and Wellington
East Girls' College. She went on to study at Victoria University and graduated from the
School of Social Science in 1960. She continued further studies at the School of
Political Science and Public Administration from which she graduated in 1964. During
her time at Victoria she was Vice-President of the Students' Association (1960-61)
and first President of the Federation of Māori University students in 1960. After
graduating from university she worked as a Child Welfare Officer, Social Security
Welfare Officer and Māori Welfare Officer. She then studied toward a PhD in Political
Science at the Australian National University in Canberra. Her PhD topic was
"Contemporary Māori Political Involvement." Following the death of her father, Sir
Eruruia Tirikatene, in 1967, she became Member of Parliament for Southern Māori, a
position she held until 1996. She was Minister of Tourism from 1972-75, Associate
Minister of Social Welfare from 1972-74, Minister for Environment 1974-75, and
was chair of the Māori Policy Council from 1979-86 She led the New Zealand
delegation to International Women's Year Convention in New Mexico in 1975.
Tirikatene-Sullivan has written a huge number of speeches which have been presented
on marae, in parliament and in church settings. Her speeches have been collected
together by Ian Mitchell.
Sources
Phone call with Whetu Tirikatene-Sullivan in August 1998.

Non-fiction Articles
"Freedom to Choose." *Mana* 1.6 (Sep 1977): 8.

Speeches
This is a summary of the key points of Tirikatene's comprehensive address on the changing population trends of the Māori between the 1857 and 1960 censuses. She examines the age structure of the Māori population, discusses the rural-urban distribution, and considers the future, and discusses six contributors to the high Māori crime rates. The last part of her address focused on different statistics of the South Island.

Speech given by Whetu Tirikatene-Sullivan in Parliament in November 1969?

Articles about Tirikatene-Sullivan
A brief biography of Whetu Tirikatene and an account of her position as secretary to the Assistant Director of the Royal Tour in 1953.


Bibliographic References

Tirohia
Pen-name for Mason Durie.

Short Story
"Goodbye." *Te Ao Hou* 27 (June 1959): 14-16.
This story, which won first place in *Te Ao Hou*’s fourth literary competition, traces the upcoming departure of Tuhou for medical school in Dunedin and how this impacts on his father and grandparents. Granny, seeing the onslaught of Pakeha ways to the detriment of traditional Māori values, feels she is 'losing her favourite mokopuna to the Pakeha', Koro had wanted to be a doctor but his people had not allowed him to travel far from home, and Rangi, Tuhou's father, remembers his time in the city: a mecca for young men but ultimately a place of sadness because this was where his wife had died in a taxi accident."
Weratapou Wellington Bud Tito
Ngati Whatua, Te Parawhau
1935-. Weratapou Tito was born in Tangiteroria and was educated at Dargaville High School. He served a five-year apprenticeship as a cabinet maker in Whangarei and then worked for various cabinet making factories in Auckland. He married and had five sons and a daughter. Tito is now semi-retired and his main interest is the retention of Māori land and Māori history. His writing is mainly confined to submissions concerning the environment and submissions to the Waitangi Tribunal on land issues pertaining to his rohe. He is involved in the Confederation of the United Tribes and is an active member of his marae - Te Tirarau.

Sources
Phone conversation with Tito, 30 July 1998.

Non-fiction Article
Tito questions the 1990 Treaty commemorations and likens the Crown to a wolf in sheep's clothing.

Titoko
Te Whakatōhea
Patere/Action Song

Teka Titonui
The Tu Tangata editorial notes state: 'Teka Titonui is Professor of World History at the University of Waipapakauri, and he is the author of such widely read books as The Gumdiggers (a history of dentistry in Yugoslavia). The Spanish Armada: a Ngati Kahu Perspective, and The Comanche - Te Rarawa Non-Aggression Pact of 1874. His original and often controversial views have aroused international interest and he once appeared on "See Here". As well as history, his interests include Soviet marine biology and the textile manufacturing industry, and he is an acknowledged expert on red herrings and yarn-spinning. Professor Titonui lives on a small stud farm near Awanui, where his experiments in agricultural diversification have led to the development of New Zealand's first bull manure processing plant.' In these Tu Tangata articles Teka Titonui 'examines some of the great events, characters and discoveries of world history, and relates how the Māori element has been forgotten or suppressed.' Teka Titonui is pseudonym for Graham Wiremu who edited Te Kaea in the 1980s.

Sources

Fiction Stories
Titonui presents a theory of a fourth wise man in the Nativity story who was of Ngapuhi descent, and after seeing the star followed it across the Indian Ocean and up the Red Sea arriving in Bethlehem where he was promptly arrested.

The second article in Titonui's perspective on world history, presents a story of General Custer visiting New Zealand with Gustavus von Tempsky and joining in the attack on Titokowaru's pa in August 1868 which ended in great defeat for Tempsky and Custer.
"The Venus de Milo." _Tu Tangata_ 22 (Feb/Mar 1985): 19.
Titonui reports on the startling new discovery of the missing arms of the Venus de Milo and notes that 'her hands are twirling poi - conclusive proof that intrepid Māori voyagers had penetrated the Mediterranean over two millennia ago.'

Another tale of history in the making, with Professor Titonui writing of a joint venture in pasta making between Italian hydro works tunnellers and Tuwharetoa.

Titonui presents a case stating that the 'recent discovery of a battered and mussel-encrusted radio, dredged up by a trawler in the Bay of Plenty' supports his theory that 'in the seventeenth century a Māori on White Island invented the transistor radio.' Titonui reflects sadly that when the inventor played his radio to the gathered tribe only a 'crackling and whistling' resulted which was due solely to the fact that at that time there were no radio stations in the country.

Titonui writes about plagiarism in the music world and how former Māori songs have been 'stolen by unscrupulous musicians and Hollywood producers.'

Titonui disputes that Neil Armstrong was the first man on the moon and cites instead that it was Tane. He also asserts that the huge craters discovered on the surface of the moon are simply hangi pits and that the whole surface of the moon bears witness to what must once have been a flourishing Māori population.

Titonui presents his hypothesis on the various links between Ngati Porou and United States of America and South America.

Professor Titonui contemplates on the immigration regulations placed on tourists and returning New Zealanders when they enter New Zealand and ponders on how different New Zealand's history might have been if the Pakeha had arrived first. Maui's fishing would have contravened New Zealand territorial fishing laws, Ngatoroiorangi would have earned the displeasure of National Park Rangers by lighting a fire on Mount Tongariro, and sacred soil from Hawaiki would never have passed the stringent regulations of the Ministry of Agriculture and Fisheries.

Titonui recounts how his Uncle Herewini, who fought with the A Company of the 28th Māori Battalion in Greece and Crete, was captured and unexpectedly called to a meeting with Hitler who had been intrigued by Edward Tregear's book _The Aryan Māori_ and was looking for 'a new ally in the Asia-Pacific region.'

**Titore**

In October 1833, 'H.M.S. Buffalo was sent to New Zealand for a cargo of spars, and calling at Sydney on her way, Captain Kent was engaged as trading master and interpreter for the trip. Titore took advantage of the opportunity of the presence of one of the king's ships to send the following letter to the King of England.'
Sources


**Letter**


In 1833 Titore wrote this short letter to accompany the gifts of timber, greenstone battle axe and two garments, which he sent to King William on the H.M.S. Buffalo. R.A.A. Sherrin writes that "[the King dully replied to this communication, styling Titore in his reply, "His Highness," sending him a suit of armour as a present. The official answer was signed "Aberdeen."]"

**Tiwhia**

He was raised on the West Coast of the North Island and in 1952 went to Te Aute Māori Boys' College where he spent the next six years.

**Sources**

*Te Ao Hou* 25 (Dec 1958): 12.

**Non-fiction Article**


Tiwhia describes his six years as a student at Te Aute Māori Boys' College and writes how influential the school was in cultivating his Māori identity and knowledge of the Māori language and culture. Tiwhia is a strong advocate for the retention of Māori Church Schools despite their falling rolls and economic struggles.

**Mahinarangi Tocker**

Ngāti Raukawa, Ngāti Tūwharetoa, Waikato-Maniapoto. 1955-.

Mahinarangi Tocker was born in Taumarunui and started writing short stories in 1990. She is a composer of over 300 songs and a singer. She has toured extensively as a singer in Aotearoa and has performed at the Brugge Festival, Belgium, and given concerts in Holland, Canada and Australia. She has performed on television and has made recordings. She has made appearances on *Webb Women's Music Collective* (1982), *Auckland Acoustic* (1985), and the solo albums *Clothesline Conversation* (1985) and *I'm Going Home* (1987).

**Sources**


**Short Story**


A story illustrating the clash of culture and hospital regulations in some medical institutions.
Songs
A song celebrating the solidarity of women
"hell to pay." ibid. 43-44.
An assertion of Māori women as a nation and a lifeline.
"Papatūānuku (will survive)." ibid. 44.
A song telling of the surviving power of Papatuanuku despite her despoliation.

Article about Tocker
Music New Zealand (July 1991).

Michelle Tohi
Te Arawa, Ngati Apa, Ngati Kura
Tohi is an Auckland youth worker and counsellor, and is a member of Wahine Mo Nga Wahine O Te Moana Nui A Kiwa.
Sources
Non-fiction Article
Tohi talks with Lisa Sabbage about the custom of giving a koha and observes that despite women’s groups and anti-racism groups professing to knowledge of aspects of Māori culture they still continue to disregard the Māori use of koha.

Tohu
Speech
Tohu encourages his people to stay on their land.

Piwai Toi
Ngati Wharara and Ngati Korokoro hapu of Ngapuhi
1904-1976. Piwai Toi was born at Kokohuia in the Hokianga and was educated at Omapere Primary School. He worked as a railway journeyman, a gum digger and as a dairy farmer in a small holding in the Māori (ancestral) community of Kokohuia. He married Kare Te Aroha née Leaf in 1934 and they raised six children and two other relatives. Toi’s son, Archdeacon Wiritai Toi, writes of his father: 'Dad was a humble person, the potikih of his family whose parents both died when he was very young. He was raised by uncles and aunts in the South Hokihanga, and left school at 14 years of age. He became an authority on Hokihanga, its history and environment.' Archdeacon Toi adds: 'My father was a founding member of Te Whakareongoatai a Toi Marae, which stands on tupuna land at Kokohuia, overlooking the entrance to the beautiful Hokianga Harbour. He was the Secretary to the Kokohuia Komiti Marae, and the minutes of their meetings go back to 1929. However, the Marae itself was not erected until the late 1950’s. The last entry Dad made in the Komiti Marae minutes was in May 1976. He died in June of that year, aged 72 years. Dad served on the local Parish Council and was the Parish representative for many years at the General Synod of the Anglican Church. He was also involved with all local Māori Committees, he founded the local Youth Club, and became well-known as a kaumatua for Marae throughout South Hokihanga. Dad did not go to serve in the 2nd World War, he was considered too old, but he took an active part in the Home Guard. At the time of Opo the dolphin, Dad was very much sought after
by television people to talk on Māori perspectives of the Opo phenomenon. He was interviewed by James McNeish, and by Keith Bracey. Both of my parents also had movie parts in the film, Runaway, with Kiri Te Kanawa in the 1960's.1

Sources
Correspondence from Archdeacon Wirata Toi, 28 Feb, and 12 Mar. 1998.

Non-fiction Article
Toi writes of his encounters with Opo the dolphin which lived in the Hokiaanga River between 1955 and early 1956. Described by Māori elder Hohepa Heperi as 'the fish of peace, a legacy from Kupe', Opo, drew hundreds to Opononi every weekend until her death on the rocks in March 1956.

Māori language Article
*Te Ao Hou* prefaces this article with the note that it is 'the life of a sanitary inspector in bygone days described by his son.'

Letter
Toi writes a response to a request in *Te Ao Hou* 26 for information on the location of Te Toka o Mapuna in Hokiaanga Harbour.

Eva Iwa Toi
Ngapuhi
1933-. Eva Toi was born in Waimate North and was educated at Te Ahu Ahu Māori Primary School, Ruawai District High School and Northland College. She continued her studies at Ardmore Teachers College and graduated with T.T.C. and a Certificate in Māori Studies from Waikato University. She has worked as a primary teacher, Kai Ako in Te Kohanga Reo and as a tutor of Māori language at a Private Training Establishment at Tauwhara Marae, Waimate North. Eva has attended a writing workshop led by Witi Ihimaera, Patricia Grace and Trixie Te Arama Menzies at Pakanae in 1997. Eva is currently co-tutoring the Tuhituhi Ma Nga Tamaki at Rawene Polytechnic and will be taking writing workshops for Koori writers with Janine McVeagh in Sydney in September 1998. She writes children's literature and prefers to write in te reo Māori. She also does translation work and continues to work in the Taurangi Kohanga Reo in Waimate North.

Sources
Correspondence and phone conversation with Eva Toi, Feb. and 29 Aug. 1998.

School Journal Story
A story of a Māori child's first day at a new school.

Māori language readers
Toi states this is 'a play about a cat coping with the weather which includes a chorus.'

Toi states this is 'a story about children going into granny's old abandoned house and finding her old sea chest.'


Translation into Māori


Lavinia Toka
Wanganui, Tainui
1967-. Lavinia Toka was born in Whangarei and joined the New Zealand Army when she was 18 and is now based in Waipu.

Sources


Poem

A brief poem about the proliferation of eels and the poet’s enjoyment of eating them.

Tokorau
Ngati Whakatere, Ngati Raukawa
Tokorau was the father of Te Ropihā Te Amotahi.

Sources


Tangi/Lament


Tiaki Tomika;
Te Arawa
Tangi

Mahea Raerenae Tomoana
Kahungunu
1961-. Mahea Tomoana was born and raised in Waipatu, Hastings. He was educated at Mangateretere Primary School and Karamu High School. He continued his studies in Business Studies at Massey University. He worked at Marsden Point Oil Refinery construction, and other labouring, freezing works jobs. In 1980 he studied real estate and valuation at university. He returned to Hastings in 1987 and began to further develop his art and business skills setting up a studio and screen printing business. From 1989-1992 he was the Hastings Community Arts Worker and promoted local artists. He then became an iwi arts promoter for Kahungunu until 1994. He wrote non-fiction articles about Māori art issues in Kahungunu. He is planning to write a calendar - resource on nature.

Sources
Phone conversation with Mahea Tomoana, Aug. 1998.


Non-fiction Article
Tomoana writes of the various steps in his life that led to his appointment as Community Arts Worker in Hastings and briefly discusses his vision for Hastings.

Paraire Henare Tomoana.
Ngāti Kahungunu
1868-1946. Sir Kingi Ihaka writes: 'The late Paraire Tomoana of Hastings who composed the ever-popular 'E parī ra', was a prolific writer of action songs.' He has also been described as 'one of the best composers of waiata-a-ringa in the early decades of this century.' He wrote his poems in Māori.

Sources
Correspondence from Wilhelmina Tomoana 14 Feb. and 19 Mar. 1998.

Waiata
Words in English and Māori.

Words in English and Māori.

The Hui Whakamahara notes state that this is '[b]ased on a song which was current in the Rotorua district in the summer of 1914, and later adapted in both words and air by Paraire Tomoana of Hastings. The song, "I runga o nga Puke," will long be associated with Second Māori Contingent, which was farewelled in the Wellington Town Hall in September, 1915. The English version is by A. T. Ngata.' Kingi Ihaka writes that this was one of Tomoana's
first compositions and was a favourite during World War I. This song expresses the pain of lovers being separated during time of war.


The *Hui Whakamahara* notes accompanying this song state: "Rangi: An adaptation of the "Blue Eyes Waltz," which was the star piece of the repertoire of the Moterei Māori Orchestra, caught the ear of Paraire Tomaona, who seized upon the air for the famous Māori version following. Mr. and Mrs. (Maku) Ellison, of Te Aute, having lost their eldest son - Whakatomo - on the fields of Flanders, his death inspired Mr. Tomaona in this composition." The editorial notes in *The Penguin Book of New Zealand Verse*, state "[t]his song, adopted by the RNZN as their official slow march, was composed in memory of the son of Hemi Rapaea from Kairakau. A song of mourning and farewell to a son lost to the marae and 'fallen in far places.'


The *Hui Whakamahara* notes accompanying this song state: "The compilers cannot trace the source of the melody. They first heard the Hukare girls singing what is here the third verse which was probably composed by Paraire Tomaona. Verses 1 and 2 were arranged by A. T. Ngata, and the whole song was sung with appropriate action by the Takitimu and Horouta girls at the "Hui Aroha," Gisborne, in April, 1919." Kingi Ihaka writes that this song was 'one of the favourites of the Tairawhiti Kiwi Club of Gisborne during 1939-45.' [Ref. "Māori Action Songs." Rev. Kingi Ihaka. *Te Ao Hou* 24 (1958): 20-21.]


A waiata whaiaipō, or love song, in which the speaker calls for his loved one to come back to him.

**Articles in Māori**


**Publications**

Article about Tomoana

Te Matauotergi Rotoiti Tomoana
A Māori Welfare Officer from Hastings.

Sources
Correspondence from Wilhelmina Tomoana 14 Feb. and 19 Mar. 1998.

Non-fiction Article
Tomoana gives a report of the Residential Course for Māori Welfare officers held in Paraparaumu in May 1957 which focussed on further equipping Welfare Officers.

Bibliographic reference

Ellen Tomuri
She has written other pieces of work including poetry but she has only published one article when she was still at high school. Her married name is Ellen Pene.

Sources
Phone conversation with Ellen Pene, 7 July 1998.

Non-fiction Article
The first section of this article is a general introduction to the three-day 'Education for Citizenship Course' held in Auckland for young Māori women.
The second section is the text of Tomuri's address to her school, Punaruku M.D.H.S., describing her impressions of the course.

Bibliographic reference

Hohepa Topa
Legend
In this account, in Māori and English, of how Kowhitikaru received its name Topa writes of Manuka, the Chief of the pa at Ahipara, who, when conducting a raid on the people at Panguru-Tarakohia, noticed that his men were in threat of defeat. Manuka called out "Have you no strength to withstand this foe? You low born fight harder. Listen to me this is the way to win - Turn out their eyes", which is kowhitikaru in Māori.

Topeora
Ngati Toa, Ngati Raukawa
?-c1873. Topeora was born in Kiahia and came south when Te Rauparaha led Ngati Toa to Kapiti. Later she lived at Otaki where she died. "When she and her husband were baptised in the 1840s she chose as their new names Queen Victoria (Kuini Wikitoria) and Albert (Arapeta). No other names would do." She 'was a daughter of Te Rangihaeata; and was, therefore, a grand-niece of Te Rauparaha...Topeora was a prolific composer, and she composed many songs about her tribesmen, and these songs have a vogue throughout the land.'"Tope-ora was an aristocratic woman of the Ngati Toa....This
Tope-ora was known as the Great. There was a second Tope-ora, a daughter of Te Rangi-haeata.* She was a signatory of the Treaty of Waitangi.

**Sources**

*Nga Moteatea* Part One: 154-155.
*Nga Moteatea* II:371.
*Te Ao Hou* 52 (1965): 37.

**Waiata**


"He Waiata Mo Te Moana-Papaku./A Song for Te Moana-Papaku." *Nga Moteatea (The Songs) Part 1.* 156-157. [Including notes]


**Articles about Topeora**


**Tess Huia Treloar**

Ngati Porou 1961-. "For most of my life I have lived in Tauranga but have recently moved to Hamilton with my lover and three children. At present I'm completing a bachelor of Social Science majoring in Women's Studies and Psychology."

**Sources**


**Poetry**


A powerful piece on the cry or karanga of a Māori woman and the recognition of the need of a kuia and the tupuna to guide and support her.
Marianne Gayle Tremaine
Ngai Tahu
1945-. Marianne Tremaine was born in Invercargill and educated at Invercargill
North School and James Hargest High School. She attend the University of Otago and
graduated with a M.A. in English in 1967, a Masters in Philosophy in 1969, and in
1974 graduated with a Diploma in Local Government Administration from Auckland
University. She went to Training College and was a secondary school teacher at
Auckland Girls Grammar in the early 1970s and taught Drama, English and Social
Studies. She then moved to the Centre for Continuing Education at Auckland University
and is currently a Senior Lecturer in Cross Cultural Communication in the Business
Studies Department of Massey University. Tremaine writes short stories and non-
fiction papers and publications. She has published a number of articles in The Herald
and would like to write a novel. She is an Editor for Ashton Publishing Ltd, and for
Trade Publications Ltd. She states: "Writing was what I was good at. I wrote poems and
was always good at it at school. At the age of eight I was writing quite a lot." Every
week she wrote a story for the children's page of Southland Times and the Evening Star
won prizes each year from the ages of 11-13 for the person who had written the
most. She adds: "My mother got me organized and I wrote all the time. My parents
were very supportive in my writing." She attended Michael King's workshops at
Victoria.
Sources
Woman-sight: A collection of stories. Edited and introduced by Suzann Olsson. Palmerston
Short Stories
"Behind the lace curtain." Thursday 1975.
"Secrets." Marianne Tremaine. Climate 31: A journal of New Zealand and
A story about the chasm between true love and sexual harrassment in the life
of Enid.
The narrator reflects on the complications of male-female relationships,
ininfidelity, and over-romantisised images of romantic love.
"Escape." Woman-sight: A collection of stories. Edited and introduced by Suzann
Karen contemplates many variations of escape from the conventional world of
her middle-class marriage to Richard.
Non-fiction Articles
She wrote a feature article in the Listener in 1974/75 about scraping the earth
for subdivisions.
"The Female Majority: Women who study extramurally." M. G.Tremaine and J.
A Owen. Women's Studies: Conference Papers '82. Ed. Hilary Haines
with assistance from Pat Rosier, Claire-Louise McCurdy and Candis
in Teaching at a Distance 25 (1984):
The authors examine the statistics concerning extramural student population at
Massey University and provide a detailed study on the female extramural
student population.
"Facing the Future for Local Government: Strategies for Survival in the
Marketplace: Part One: A Speculative View of the Future." M. G.
Tremaine writes, in two parts, of the implications of the economic statement
issued by the Government on 17 December 1987 that outlined local government
reform. She states that in the first article she 'will examine the principles
embraced in the economic statement and consider in a very speculative way what each of these principles will mean if taken to an extreme.'


In this second part of a two-part discussion on the proposed local government reform issued by the Government on 17 December 1987, Tremaine states that she 'will outline the types of skills and strategies that will be needed to cope in the new environment.'


In this essay on biculturalism in the area of management, Tremaine sets out to examine 'the unexplored opportunities available to us in New Zealand to use tried and tested Māori systems of management and training.' She concludes by listing six differences between Marae Management and Pakeha Management in terms of leadership, decision-making, time management, prized attributes, management styles and mission.


Tremaine defines Equal Employment Opportunity (EEO), outlines the introduction of EEO into New Zealand's state sector and contrasts the New Zealand EEO developments with that of other countries.

**Research Reports**


*Users and Non-Users (an investigation into the reasons why the majority of extramural students at Massey University do not use the extramural library service.)* Palmerston North: Massey University, 1987.

**Non-fiction Publication**

**Book Reviews by Tremaine**

**Hinauri Strongman Tribole**
Ngapuhi, Ngati hau and Ngatiwai.

1926-. Hinauri Tribole was born in Whakapara and grew up in Whangaruru South. She worked as a school teacher in Ruatahuna. In the 1960s she studied at the University of Utah and attended three creative writing workshops at the University of Utah. In 1980 she presented three papers to the World Conference of Records in Salt Lake City. She has now retired from a teaching career and lived with her husband Bill
Tribole, now deceased, in Bountiful, Utah, where they have hosted many New Zealand tours in a voluntary capacity. Her work has appeared in Te Ao Hou, New Zealand Home Journal, and the CBS Times (Canada). Three volumes are in manuscript: About Face - a novel, a collection of short stories and Reflections a collection of poetry. She writes constantly but much of her work remains unpublished. She is currently working on a work entitled 'Celebration.'

Sources
Phone conversation with Hinauri Tribole, 7 Apr. 1998.

Short Stories


Play

School Readers
An Apple for the Teacher. New Zealand Department of Education.

Article about Tribole

Tuarae
Waikato, Ngati Haua, Whanganui
Tuarae belonged to Waikato but her descendants are among the Ngati Haua who live in the Taumarunui district.

Sources

Waiata Whakaoriori/Lullaby

Paul Tuhaere
History
"An historical narrative concerning the conquest of Kaipara and Tamaki by Ngati-Whata/He Tatau-korero mo Te Raupatutanga o Kaipara me Tamaki i a Ngati-Whata." Paul Tuhaere. Journal of the Polynesian Society 32.128 (Dec 1923): 229-237. The editorial notes accompanying this narrative state that this is one of several narratives by 'the late Paora Tuhaere'. The editor continues 'Another much longer and detailed 'History of Ngati-Whatu,' by Paora, was deposited in
the Auckland Public Library, and has been translated by me. The late Mr Percy Smith apparently had access to still another of Paora's manuscript histories, for he gave abstracts from one (in his history of the "Peopling of the North") which is neither of the above. 'The history records the warfare of the Ngati Whataua, Te Taou, Te Uri-o-hau, and Nga Ririki tribes. The Māori text is followed by notes and Tuhaere's whakapapa.

**Bibliography**


**Tuhawaiki**

A rangatira. "His own place of residence was on the island of Ruapuke, in the south; but he travelled a great deal, because his influence and authority extended from the furthest southern point up to here [Lyttelton]."

**Sources**


**Oral Account**


When George Clarke travelled to Otago in 1844 to conduct land sale negotiations with Colonel Wakefield and Mr John G. Symonds, the Police Magistrate of Wellington, Tuhawaiki, one of the principal chiefs of the area, stipulated why areas of land could not be sold. In this English translation quoted by Clarke, Tuhawaiki stated that the area around Port Chalmers contained many burial places - not of the ancestors, but of his contemporaries who had died of diseases introduced by the whalers and sealers. While the raids of Te Rauparaha has seen the destruction of many of Tuhawaiki's people, the introduced diseases were far more pernicious and insidious in destroying formerly populous settlements.

**Te Reo Tiopira (Bill) Tuhiwai**

**Ngati Porou**

1937-. Te Reo Tuhiwai was born at Tolaga Bay on the East Coast and educated at Tolaga Bay District School and Rotorua High School. He has worked as a Postmaster, Executive Director of community Projects for the YMCA, Community Officer and Priest. He became a Deacon in 1978 and ordained a priest in 1982. He has worked as an Assistant Chaplain on Waitangi Rotorua Pastorate.

**Sources**

Correspondence from Tuhiwai 18 Feb. 1998.

**Clerical Directory: Church of the Province of New Zealand, 1984.** February 1984.

**Non-fiction Article**

"Ko te matauranga te huarahi mo nga whākatupuranga ke te piki ake." *Tu Tangata* 36 (June/July 1987): 16-17.

Tuhiwai speaks of his appointment as Executive Director - Community Projects, for YMCA and discusses the scope of his work which includes promoting bi-culturalism within an organisation that some have perceived to be a 'white middle class organisation whose prime function is health and fitness'
Tuhoato-Ariki
Ngati Tara
He was 'a high priest, of Ngai Tara, the tribe who inhabited te upoko o te ika, or 'the head of the fish' (southern end of North Island), Whanganui-a-Tara (environs of Wellington harbour), now called Poneke (Māori for Port Nick - or Nicholson).

Sources

Karakia

This karakia, of eight parts, was composed on the occasion of the birth of Tuhoato-Ariki's great nephew Tuteremoana. Davies and Pope provide an introduction in verse form to the English paraphrase, and H.T.Whatahoro writes explanatory notes for the poem. The poem describes the growth of the child in its mother's womb, its birth and education. This will be the same as the Oriori below.

Oriori/Lullaby

Bibliography

Tanguru Tuhua
S. Percy Smith wrote an account in the June 1906 issue of Journal of the Polynesian Society, of a visit he and Major H. P. Tu-nui-a-rangi made to Te Takapau, south of Napier, where they met Tanguru a kaumatua of the local tribe. In his account Smith writes 'we induced Tanguru...to write the history of the occupation of Horehore pa, which had been connected with his tribe - the Ngai-Tahu - and had been their headquarters for a great many generations, indeed, until the Pax Britannica spread peace over the land, when the pa was finally abandoned, and the land sold to the Government....Tanguru informed us that his people claim to belong to the Ngai-Tahu people of the Middle Island - in fact their hapu name is identical. He is an old man of about 70-75 years of age, and the writing of this history must have been a laborious undertaking for one unaccustomed to the use of the pen. It is lucky our visit to the old man took place when it did, for it has been the means of preserving a sketch - a rough one certainly - of the history of the Seventy Mile Bush and the struggles of the East Coast invaders with the original Rangi-tane inhabitants, which would otherwise have been lost, for Tanguru is the last of the old men of those parts who could recite it correctly.'

Sources
Non-fiction Article


Tuhua writes that this text is 'an explanation of some old history which [his] father, Tuhua, told to [him] in 1865.' The text includes genealogical background and history of Whata, a descendant of Pou-heni who was Paikkea's son, describes Whata's quarrel with Tongo-whiti, and discusses the relationship between the Rangitane and Te Aitanga-a-Whata peoples. Tuhua writes of the two unsuccessful attacks on the Horehore pa in 1820 with the Amio-whenua expedition from the northern coast and a war-party of Tangi-te-ruru. S. Percy Smith precedes Tuhua's account with a "Sketch of the History of the First Occupation of Southern Hawkes Bay and Wairarapa" in which he discusses the Rangitane, Ngai-Tara, Ngati-Ira and the migrations of Whata, Taria, Ngarengare, Mahanga and Ngati-Ira, drawing upon the two MS volumes of notes compiled by Hori Ropihia of Waipawa in the Hawkes Bay in the 1890s.

Tu-Kawe-Riri

Ngati Mutunga, Taranaki

Tu-kawe-riri was a chief of Ngati Mutunga.

Sources


Waiata


Te Heuheu (II) Tukino

Ngati Tuwharetoa

?-1846. "The account of the death of Te Heuheu II by a landslide in 1846 has been given in Song Number 60."

Sources


Tangi


Robert Te Ngaungau (Bob) Tukiri
Tainui - hapu Ngati Whawhakia, Ngati Hikairo, Tainui Awhiro
1932-. Robert Tukiri was born in Huntly and was educated at Huntly Primary School and Raglan District High School. He began farming at Raglan at the age of fourteen after the tragic death of his parents, sister and a neighbour. He went on to work at the freezing works, glass works, sugar refinery in Auckland and shearing gangs in Hawkes Bay. He spent thirty years working in engineering with Telecom from 1958-88. He has been involved in local body politics in Huntly as a Huntly Borough Councillor for fifteen years, and served one term on the Waikato District Council. He was a commissioner with the Hilary Commission from its inception from 1987-1992. He was member for 32 years of the New Zealand Māori Rugby Leagye Board and chair of that for fourteen years. He jointly chaired the Māori Board and Waikato Provincial Rugby League Board for five years. He is currently a commissioner of the NZ Māori Rugby League. He has been a JP for eleven years. Tukiri has written articles for the local paper on the importance of participation in sport and has written submissions. He has always been a champion of the underdog.

Sources
Phone conversation with Bob Tukiri, 30 July and 6 August, 1998.

Non-fiction Submission

In this short terse statement made at the Waitangi Hui in 1984, Tukiri urges Māoridom to become less dependant on the State and actively build up their own economic base. This is an extract from a four-page submission by Tukiri to a two-man commission appointed by the government to examine the restructure of the social welfare system early in the 1980s. His submission focussed on breaking the dependency of Māori on the Welfare System.

Tukorehu
Waikato, Ngati Maniapoto

Tangi/Lament

Kemara Pirimona Tukukino
Ngati Tamatera from Hauraki
1933-. Kemara Tukukino was born in Paeroa, educated at Thames High School and studied at Victoria University in Wellington. He married Putiputi Nuku from Omahu who was of Ngati Kahungunu and they had five children and three grandchildren. He worked for the Māori Affairs Department and then moved to the Department of Justice where he worked in the Courts for forty years in Wellington including five years as Chief Registrar for the Māori Land Court. He retired at the end of 1995 and returned to Thames. Tukukino was an active member of Ngati Poneke in Wellington for many years and was one of the leaders of the Māori-Hakona Māori Club in Upper Hutt which won the Polynesian Festival in Rotorua in the early 1970s. Tukukino was chair of the Orongomai Marae Committee for almost 15 years and is currently a member of the Hauraki Māori Trust Board.

Sources
Non-fiction Article

"It was Good to be Together: A Reportage of the Māori Springbok Match." Te Ao Hou 16 (Mar 1956): 17- 19.
Tukukino gives an overview of a match between the New Zealand Māori team and the Springboks at Eden Park, Auckland.

A detailed account of the New Zealand Māori victory over the French Rugby Team at Napier on 29 July, 1961.

Meke Tukuru
Non-fiction Article

"Sam Emery." Te Ao Hou 60 (Sep - Nov 1967): 5.
A tribute to Rotoiti's Sam Emery, who Tukuru describes as 'one of the last, and certainly one of the most successful of Māoridom's fading generation of illiterate elders'.

Danny Te Puna Tumahai
Ngati Whatua
1930-. Danny Tumahai was born in Auckland and was educated at Orakei Primary School and Sacred Heart College. He has spent most of his life working as a public servant for the Department of Māori Affairs in Auckland. He is a Justice of Peace and has worked with the Justice, Social Welfare and Children and Young Persons Departments. He chairs Taumata a Iwi at the Auckland War Memorial Museum and is vice-chairperson of the Ngati Whatua o Orakei Māori Trust Board. Tumahai is a Trustee for the Maritime Museum in Auckland, a trustee for the New Venture Trust and acts as a kaumatua for Auckland Prison and the Mount Eden Prison.

Sources
Phone conversation with Danny Tumahai, 3 August 1998.

Non-fiction Article

Danny and Josie Tumahai, whangai of Tumanako Reweti, speak of Reweti as a colourful, energetic woman who had strong convictions on many issues affecting the Māori people. During World War Two she was a driver and motorbike dispatch rider in the Women's National Service Corps' Māori Unit and Women's War Service Auxiliary, and was a strong advocate for street kids in the Freemans Bay area and housed many of them in her home.

Josephine (Josie) Tumahai née Angell
Ngati Whatua
Josephine Tumahai was born in Helensville and was educated at Waimauku Primary School and Kaipara College. She was a psychiatric nurse at Oakley Hospital in Point Chevalier for three years, worked for MacKenzie's Department Store and managed Paddy's Market in Auckland's Hobson Street for ten years. Tumahai raised three children and has seven grandchildren and three great-grandchildren. Since 1989 she has been one of the instigators of the establishment of the marae-based Tumanako House which is a social and health service for her iwi and local community. She is actively involved in the Ngati Whatua marae and assists in hosting various groups and cultural exchanges at the marae.

Sources
Phone conversation with Josie Tumahai, 3 August, 1998.

Non-fiction Article

Danny and Josie Tumahai, whangai of Tumanako Reweti, speak of Reweti as a colourful, energetic woman who had strong convictions on many issues affecting the Māori people. During World War Two she was a driver and motorbike dispatch rider in the Women's National Service Corps' Māori Unit and Women's War Service Auxiliary, and was a strong advocate for street kids in the Freemans Bay area and housed many of them in her home.

Charles (Bunny) Tumai
Ngati Kiriwai, Ngati Naho, Ngati Hikairo, Taranaki, Ngati Whatua 1944-. Charles Tumai was born in Huntly and was educated at Rangiriri Primary School and Te Kauwhata High School. He spent twenty years in the New Zealand Army and served in South Vietnam in 1966 and 1968, and was a Warrant Officer in the Royal Regiment of the New Zealand Artillery. In 1998 he attended the reunion of the Vietnam Veterans Association in Wellington when the veterans received official recognition as ambassadors of the New Zealand Government from 1964-1972. After his service in the army Tumai worked for the Tainui Trust Board for two years, Māori Affairs and Te Puni Kokiri for five years, and the Education and Training Support Agency (ETSA) for four years. He is currently working as Kai Arahi Reo at Finlayson Park School in Manurewa and is recovering from a heart operation. Tumai has written family whakapapa and history which remains unpublished, and has compiled internal reports and analysis for Te Puni Kokiri and ETSA. He is a member of Horahora Marae and Waahi Marae.

Sources

Non-fiction Article
Tumai writes a detailed account of his experience as a student of the Level 3 Māori Language Course at the Wellington Polytechnic in June 1983.

Tu-Mai-Te-Uru
Ngati Kahungunu, Wairarapa

Whakautu

Phillip Rangi Leslie (Phil) Tumataroa
Ngati Kahungunu 1966-. Phillip Tumataroa was born in Christchurch and educated at Burnside Primary School, Cobham Intermediate School and Papanui High School. He attended Waiairiki Community College in Rotorua and graduated with a Diploma in Journalism in 1986. He works as a journalist, photojournalist and photographer and spent four years working for the Taranaki Herald and has worked for three years in Christchurch as a photojournalist. For the past five years he has worked as a commercial photographer in Christchurch. His articles have appeared in many publications, newspapers, magazines, and brochures.

Sources
New Zealand Historic Places 29 (June 1990): 43.
Fax from Tumataroa 19 Feb. 1998.
Non-fiction Article
Tumataua writes of the unique features and history of three Māori churches: St Mary's Tikitiki, St Paul's Putiki and Rangiatea in Otaki.

Hiria Tumoana
1954-.
Māori Dictionary

Non-fiction Publications
The authors write: 'the list presented here is a first attempt to provide teachers and learners with information which will enable them to incorporate into the earliest stages of teaching and learning those words which are likely to be encountered most often in many different situations - the general purpose words, which are needed almost all the time, as against those more closely tied to specific events and special topics.' The book is divided into three parts: part one comprises 500 'most valuable content-words in five levels of approximately 100 words each as the core of the basic word list. In part two basic words are grouped by functions and notions, and part three contains the index.

Wiremu Toetoe Tumohe
1827?-1881. Wiremu Tumohe and Te Hemara Rerehau Paraone joined the crew of the Austrian frigate Novara in 1859 which visited Auckland in December 1858 and in September 1859 they arrived in Austria. They spent nine months in Austria and worked at the State Printing House in Vienna where they learnt English, German and 'all branches of printing, and drawing'. Before their departure from Austria they were presented to the German Court and were given a printing press. They were also presented to King Wilhelm 1 of Wurttemburg and to Queen Victoria. Both men kept journal records of their European travels and these are reproduced in Te Ao Hou in 1958. The printing press was used to print The Imperial Printery's printing-press 'with its varied equipment was used to print Te Hoki o Nui Tīreni e Rere atu na - the newspaper of the Māori King movement, which appeared in unnumbered issues from 1861-1863.

Sources

Journal
In this journal Tumohe describes the nine months he and Te Hemara Rerehau Paraone spent in Austria in 1859-60. He writes a detailed account of their
visit to the Emperor and includes the text of his message of greetings to the Emperor. The message to the Emperor was translated into German by Herr Zimmerl who looked after Tumohe and Rerehau in Austria, and this German text is reprinted in Hochstetter's Neu-Seeland: 528. And "The inhabitants of Vienna" in Māori and German are repeated on pp.529-30.

**Article about Tumohe**
A very detailed study of Tumohe and Rerehau's visit to Austria in 1859-1860.

**Te Atahaia Tungane**
Te Atahaia Tungane is married with two sons, three daughters, four grandsons and four granddaughters. Her work has been varied, from seasonal work such as shearing and fruit picking, to factory work, the hotel industry, dairy farming, foundry work, managing a Māori Affairs Trade Trainees Hostel and many other jobs. Her hobbies include crosswords, jigsaws, surfcasting, whitebaiting, and 'popping in and out of the lives of my mokopuna.' She has had a desire to write for many years but this is her first published piece of writing.

**Sources**

**Short Story**

**Andrea Tunks**
Te Whanau a Apanui, Te Whakatohea
Andrea Tunks lectures at the Auckland School of Law in Legal Systems, Māori Land Law, Contemporary Tiriti Issues and Māori Jurisprudence. She made a trip to Canada to research indigenous sovereignty and self-determination issues.

**Sources**
*Te Pua* 3.2 (1994):

**Non-fiction Article**
"Haerenga to Great Turtle Island." *Te Pua* 3.2 (1994): 8-14. Tunks provides a detailed account of her one-month trip to Canada with Nin Thomas which had as its purpose the collection of material on 'issues of Native sovereignty and self-determination'. She writes of language issues in Canada, visiting First Nation reserves, and discusses the implication of the Indian Act.
H. P. Tunui-a-rangi
Major H. P. Tu-nui-a-rangi of Featherston was elected a corresponding member of the Polynesian Society in Sep 20, 1904 meeting of the Council. In 1905 listed under corresponding members as being from Turanganui, Martinborough.

Sources
Journal of the Polynesian Society 13.51 (Sep 1904): 196.

Karakia
Tu-nui-a-rangi provides a story illustrating the potency of a tohunga's karakia when high-ranking chief Tama-i-pokia sought to win the affection of Wawara-i-te-rangi, a 'tino rangatira' of Porangahau.

History
Tu-nui-o-rangi tells of a dispute arising between Te Akitu-o-te-rangi and the Ngati-Rakai-rangi people after Te Akitu as a chief of high rank had called for the surrounding hapu to gather birds for him from the forests.

Tu-nui-o-rangi tells of how Ngarara-huarau, the taniwha, searched for his sister, and finally settled near her at Koura-rau, until his consumption of the passing travelling parties induced the people of Wairarapa to kill him.

"He Whakamaramatanga i Etahi Ritenga Māori o Nehera/An Explanation of Certain Māori Customs os Old, etc." By Major H. P. Tu-nui-a-rangi. Translated into English by S. Percy Smith. Journal of the Polynesian Society 15.59 (Sep 1906): 129-146.
Tu-nui-a-rangi states that he will 'explain certain matters related by [his] fathers and ancestors, by Te Oka-whare and Piri-taha'. He begins by illustrating the different meanings of 'taumata', and writes of the lives of Te Ao-mata-rahi and Te Popoki and the different tribal sayings that emerged from them. He also writes of Rai-kau-moana's flight from his destroyed pa to Raki-kapua.

Bibliographic Record

Tu-o-o-Rangi
Publication
A story of love, hatred and revenge. Auckland: Brett, 1894.

Bibliography

Tupae
Ngai-te-Rangi
Tupae was a chief of Ngai-te-Rangi, Tauranga.

Sources

Tangi

Tupai
Te Whanau-a-Kai of Turanga, Poverty Bay
"Tupai was a descendant of Kai and Taha-rakau, of the Turanga (Poverty Bay) district; and of Rangi-ia of the Tuhoe people."

Sources

Oriori/Lullaby

Nick Manu Pouwhare Tupara
Takitimu Horouta Mataatua Te Arawa waka
1961-. Nick Tupara was born in Gisborne/Turanganui-a-Kiwa and was educated at Gisborne Boys High. He went to Auckland University and graduated in 1986 with B.A in Māori Studies, Art History and Anthropology. He continued his studies in Australia and a Bachelor of Applied Science at Canberra University and graduated in 1990. He did a post-grad Diploma in Rock Art Conservation at Canberra University. Then returned to New Zealand and worked as a conservation intern with the Historic Places Trust and then became head of the Māori heritage Unit at the Trust. He was curator of Māori Ethnographic collections at the Gisborne Museum from 1996-97. He then returned to the Trust and became Head of the Māori Heritage Unit - a position he currently holds. He has delivered papers on the conservation of indigenous heritage and heritage collections to various conferences nationally and internationally.

Sources

Non-fiction Article
Tupara discusses the Historic Places Trust marae restoration projects in Ruatoki and Te Waimana. He notes Cliff Whiting's survey of marae in these areas and the conservation workshops held at Te Rewarewa Marae in Ruatoki and at Tatal A Hape Marae in Te Waimana in 1984-85 which helped train Māori to restore their own meeting houses.
Tuhi Tupene
Ngäti Rua
Tupene was an elder of the Ngäti Rua.

Sources

Non-fiction Article

This essay on the Tūtāmure Meeting House, is divided into two parts. The first part, entitled 'The History of Tutamure Meeting-House, Omarumutu' was recounted to Neich by Ngati Rua elders, Tiwai Amoamo and Tuhi Tupene. It is a detailed account of the meeting house which was opened in May 1901 and built by Te Awanui Aporotanga, Tupara, Waipua Te Tawhiro, Te Ua O Te Rangi Oakes, Raimona Papuni, Matiu Repanga, Morehu Heremia, Ponaho Poikapa, Tauha Nikora and others of Ngai Rua. A significant feature of Tūtāmure is its series of figurative paintings which Amoamo and Tupene describe in detail observing that they 'explain the historical circumstances and events relating to the building of Tutamure.' The article is accompanied by a series of photographs of the rafter paintings. The second part of this paper written by Roger Neich and entitled 'Discussion', is a discourse on the role and recognition of folk history with specific reference to the Tūtāmure Meeting House.

Turanga-kino
Waiata Tangi
"Tenei Tangi Na Turangakino Mo Tona Tuakana/This Lament Is By Turanga-Kino For His Older Brother." Songs and Stories of Taranaki/He Tuhituhinga Tai Hau-a-uru. Edited with translations and commentary by Alesa Smith from the writings of Te Kahui Kararehe of Rahotu, Taranaki. Christchurch: Macmillan Brown Centre for Pacific Studies, University of Canterbury, 1993. 53-54.

Alesa Smith writes that this is a lament 'by Turanga-kino for his older brother, Tarepa, who was murdered by Te Ati Awa, cooked and potted.'

Turanga-Pito
Whanganui
"Turanga-pito was a high chief of Whanga-nui, a son of Tu-rere-aot and Whaki-tapui."

Sources

Tangi/Lament

Mohi Turei
Ngati-Hokopu, Whanaau a Rarewa, Ngati Porou
Mohi Turei Tangaroapeau - his wife Mere Awhenga-Te-Rangi Turei Tangaroapeau died at Waipau, East Coast on 9 Jan 1876 aged 42. Te Waka Māori O Niu Tirani 12 (Maehe 7, 1876): 50.
1829(?)—1914. The Rev. Mohi Turei was 'probably born on Kautuku, the ancestral home of the Ngati Hokopu...He was educated at Bishop William Williams' school at Waerenga-a-Hika, Poverty Bay. All the teaching was imparted in Māori: consequently
Mohi knew no English, although with his intellectual ability he would have been a great scholar if he had known English...He was ordained deacon in 1864...He composed hakas, of which two have become classics. During the fifteen years he was confined to his bed he contributed largely to the Māori journal *Te Pipiwaharuoroa*. His masterpiece is undoubtedly his article on the great Ngati Porou chief, Tuwhakairiora. He wrote also an excellent account of the Tokaakuku campaign in the Bay of Plenty. [Ref:*Te Ao Hou* 5 (1953): 10-11. He 'lived at Rangitukia on the East Coast, and died there in 1914 at the age of 85. He wrote a great many stories in Māori, many of them being printed in early Māori magazines. He is one of the very best of all New Zealand writers.... He wrote 'The Story of Tuwhakairiora' which was first published in Māori in the Polynesian Journal in 1911 and translated into English by Archdeacon Walsh. He was a corresponding member of the Polynesian Society in 1912 of Port Awanui Waiapu.

**Sources**
*Te Ao Hou* 5 (1953) 53. 10-11.

**Non-fiction Articles**

"He Korero Kauwhau Māori/A Māori Legend." *Te Waka Māori o Niu Tirani* 12.17 (Akuhata 22, 1876): 201-203. Turei writes that when the Mangarara canoe sailed from Hawaiki various lizards including the tuatara, teretere, kumukumu, mopokarae and the mopokakariki were introduced to Aotearoa along with 'centipedes, the phasmid (better known as the "walking-stick,"') field crickets,wood bugs, and various other reptiles and insects. There were birds, too, on board this canoe - the torea (hoema-topus unicolor), and the whaioio, or whoi (anths Novoe Zealandiae) - and a dog (or dogs) called "Mohorangi." Turei goes on to discuss Chief Whetekoro's settling of the reptiles and insects on Whangaokeno Island off the East Cape and the placing of a tapu on the island to protect the reptiles and birds. Many years years later Kaiawa, a descendant of Kiwa, decided to lift the tapu off Whangaokeno but lost his daughter Ponuiahine in the process.


This account of the life of Tuwhakairiora begins with the story of Poroumata, a descendant of Porourangi, and grandfather of Tuwhakairiora, who was treacherously killed by members of his own tribe while on a fishing excursion. Poroumata's daughter Te Ataakura married Ngathau and she longed for a child to avenge the death of her father. Tuwhakairiora, her second child was raised in the company of tohungas, excelling in sporting contests and becoming a famous warrior. Ultimately he set out alone to accomplish his mother's wish and on his way he marries Ruataupare, daughter of Chief Te Aotaki. When Tuwhakairiora informs Te Aotaki of the real purpose of his journey, Te Aotaki raises support for Tuwhakairiora from the pas of Puketapu, Kotare, Te Rangihuaroa, Tarapahure, Totaratawhiti, Okauwharetoa. Selecting battalions from these pas Tuwhakairiora and the warriors attack and rout the people of Paepaenui. Having fulfilled the wishes of his mother, Tuwhakairiora finally settles in Okauwharetoa with Ruataupare.
History


Editorial notes precede and follow this account and state that the text came from a book belonging to Samuel Locke which contained the following inscription: "This book belongs to Mr. Locke, and was written by me, Mohi Turei Tongaroapeau, of Waipu." Locke adds "The matter written in this book was at the dictation of an old Tohunga, Pita Kapiti." Turei writes an account of the coming of the Horouta to New Zealand, which according to the editorial notes "differs a good deal from others...notably in Mr. John White's Ancient History of the Māori."

The various karakia recited by Kahukura over the dried kumara and for safe travelling are recorded in the text.

Letters to Editor

Te Waka Māori O Niu Tirani 12.3 (Pepure 8, 1876): 33-35.

In this letter, in Māori and English, dated 5 Jan, 1876, and signed Mohi Turei Tangaroapeau of Waipu, Turei writes a defence of Sir Donald McLean's contribution to Māoridom.

Articles on Mohi Turei


Bibliography


Riria Turiwhewhe

Ngati Porou

Tangi/Lament


Waiata


"He Waiata Aroha./A Love Song." Nga Moteatea: He Maramara Rere No Nga Waka Maha: The Songs: Scattered Pieces From Many Canoe Areas. Part II. Collected by A. T. Ngata and translated by Pei Te Hurinui. Wellington:
Peehi/Pehi Turoa
Whanganui.
?-1845. "Pehi Tu-roa was the high chief of the upper reaches of the Whanga-nui river, in the district of Parapara, Pipiriki, and onwards to the western slopes of Mt. Rua-pehu. He was indeed descended from several ancestors from the canoe areas of Te Arawa, Ao-tea, Tai-nui, and Takitimu. He was a contemporary of Te Heuheu Tu-kino, Te Rau-paraha, and Hongi Hika, of the period of widespread warfare among the Māori people at the time of the first impact of the European and his weapons of war. He died at Wai-pakura in the neighbourhood of Upoko-ngaro, Whanga-nui, on the 8th day of September, 1845; he was very advanced in years when he died."

Sources

Tangi/Lament


"He Tangi Mo Tana Maara Kai./A Lament For His Plantation." Peehi Turoa. Ibid. 332-333.


Turongo
Tainui
Turongo 'is a famous ancestor, an ancestral chief of the peoples of the Tainui canoe area. He went to the East Coast, to the district of Ahuriri and the home of Te Angiangi where he built a house. While he was building the house he began to court Mahinarangi..."

Sources

Waiata
Ema Turumeke

1815c-? Ema Turumeke was born at Kaitangata near Kaiapoi and later moved as a child with her family to Omihi south of Kaikoura living with the Kurukau-puke-puke people and was captured by Te Rauparaha when he attacked Omihi.

Non-fiction Account

"Narrative of the Battle of Omihi." As related by Ema Turumeke to her daughter, Mrs C.J. Harden, and translated into English by Mrs Harden. *Journal of the Polynesian Society* 3 (1894): 107-109.

C. J. Harden writes of her mother's childhood reminiscences of living at Omihi at the time of Te Rauparaha's raids on the South Island. Ema Turumeke and her mother were captured by Te Rauparaha and taken as prisoners to Makura where they managed to escape and miraculously elude their captors. They eventually arrived at Oamaru near Omihi where they were reunited with Ema's father. An interesting eye-witness account from a young person's perspective of Te Rauparaha's raids.

Bibliography


Joseph Tutaki

Elder of Ngati Maniapoto.

Oral Account


Tutaki recounts a story concerning three brothers - Tumai, Waka and Karu who lived at Mangapehi Pa. When Karu overheard his brothers criticizing him for his laziness, he set out to prove his diligence by gathering huge supplies of food. Unfortunately he exhausted himself to the point of death and instructed his brothers on what to do with his head after his death which he stated could be used as a talisman to instruct where the hunting would be good. Many years later there was fighting over the head and eventually it was hidden away by Tutaki's great grandmother and never used again. This story was told to Taylor at Te Hape Pa in the King Country in 1969.

Raina Tutaki

Ngati Kahungunu, Ngai Tahu, Ngati Mamoe

1962-. Raina Tutaki was born in Waipukurau and educated at Flemington Primary School, St Matthew's Collegiate School for Girls and Central Hawkes Bay College. She began B.A. studies at the University of Canterbury and graduated with a B.A in History from Massey University in 1985. Tutaki became a STEPS programme trainee and Registrar at the Hawkes Bay Art Gallery and Museum. From 1986-88 she wrote book reviews and articles for the Napier *Daily Telegraph*. In 1987 Raina moved to the South Island and from 1988-89 was Editor of *Te Ropu Karere o Te Waipounamu* - a newsletter published by the Ngai Tahu Trust Board. In August 1989 she began working as an Advisory Officer in the Community Development Division of Internal Affairs in Christchurch - a position she held for three years. In 1993 she completed an honours paper in Māori Art at the University of Canterbury. She has also completed two papers towards a Museum Studies Diploma. This is a postgraduate diploma available from Massey University which Raina studied extramurally. She worked as Administrator for the Relationship Services in Christchurch for two years and in 1994 co-ordinated the Ngata Centenary Celebrations at the University of Canterbury. She is a member of Nga Puna Waihanga. In 1997 Raina married Gavin Kingsley and she is currently studying toward a Personnel Management Diploma at Christchurch Polytechnic.
Sources
Interview, phone conversation and correspondence with Raina Kingsley, 5 April 1993 and 3
and 10 August 1998.

Non-fiction Articles
In this profile of Hawke's Bay Polytechnic Craft and Design tutor Jacob Scott, Scott discusses his views on education, Māori input in his courses, and his role as a facilitator between the Polytechnic and the community.
"Day Two: Taha Māori: Rua enjoys getting out to meet people." Daily Telegraph
1 Dec 1987.
Tutaki writes of Rua Tenana's appointment as Head of the Department of Māori Affairs in Napier.
A profile of Betty Pragnall, Te Kaiwhakahaere of Hukarere hostel for Māori girls attending Napier Girls' High School.
An account of the urban marae building project of Paula and Baden Batt of Greenmeadows, Napier.
"The car was my goal." Weekend Star 13 Feb 1988: 57.
Tutaki writes of the Aoraki Festival held at the Holme Station, South Canterbury on February 12-14, 1988, and interviews Cliff Whiting, Keri Huime, Cath Brown and Kera Brown.
"The Race Relations Office: Shona Hickey." Interviewed by Raina Tutaki and
This interview With Shona Hickey opens with a summary in Māori and English of the scope, definition and authority of the New Zealand Race Relations Act which came into force in 1971. Hickey provides a history of the Race Relations Office, discusses its relationship with the Human Rights Commission, and outlines the nature of her work.
"Contemporary Māori Art." South Island Arts Project Newsletter 14 October
1994.
An interview with three Māori artists, Christine Harvey, Chris Heaphy and
Peter Robinson, who are working in Christchurch.

Non-fiction Publications
First Flight: Profiles of the First Graduates of the Hawke's Bay Polytechnic Craft
This is a catalogue for the exhibition of the first graduates of the Hawkes Bay Polytechnic Craft and Design Course.
[Christchurch: University of Canterbury School of Fine Arts, 1993].
A brief overview of Māori art and the connection of Māori art to the Fine Arts School, and an explanation of the group installation in the exhibition.

Book reviews by Tutaki
"Beauty of Māori weaving revealed." Rev. of Te Aho Tapu, The Sacred Thread, by
"Lessons in Māori." Rev. of *He Whakamarama: A new course in Māori*, by John Foster. *Daily Telegraph*.


**Articles about Tutaki**


**Makea Tutara**

**Chant/Poem**


A poem in English recounting the Māori Creation story beginning with Io and the darkness and proceeding to Nga Whetu, Te Ra, Te Marama, Te Po-nui, Te Po-roa, Te Ao-nui, Te Ao-roa and then on to Papa and Rangi. This may be one of the earliest pieces of Māori literature to be placed in an anthology of New Zealand writing. There is no acknowledgement as to where this came from. Dulce Carman has a story in this collection entitled "The Flute of Io" which the accompanying notes state is largely authentic, being given to her by the late chief of the Tahoraiti Māoris some years ago." p. 15.

**Te Aniwa Tutara**

Ngati Whatua

Tutara has been the leader of Nga Toki, the support group of the Māori Women's Tumuaki Collective. She has done a Bachelor degree in Anthropology and Māori at Auckland University.

**Sources**

*Māori Women An Annotated Bibliography*: 38.

**Non-fiction Article**


A discussion with Te Aniwa Tutara and Mate Pihana Puriri who make up the Tumuaki Collective which represents Māori university students on the national students' association, on issues facing Māori university students.

**Bibliographic Reference**


**Tutemahurangi**

Ngati Haua

"Tutemahurangi belonged to the tribe of Ngati-Haua of Taumarunui. Ngati-Haua is a Wanganui River tribe; Tutemahurangi was partly of Ngati-Maniapoto, of the sub-tribe of Ngati-Rangatahi." His home was at Ngararara-huarau on the Upper Wanganui, near Kakahi "...he finally settled at Wairau in the valley of Mangamaire, near Ohura."

**Sources**

Tangi/Lament


Hohua Tahrangih Te Matehapa Tutengahe

Ngai Te Rangi and Ngati Ranginui

1930?-1995. Hohua Tutengahe grew up in Matakana Rangiwaerea Island and was educated at Matakana Primary School and at St Stephen's College, Bombay, Auckland. He worked on the railways and was an assistant guard. He worked for Forest Products in Kinley and then he went to Malaya and served in the New Zealand Armed Forces in the early 1960s. He was active in pig hunting and deer staking in the North and South Island. When he returned he went back to Forest Products and then moved to Christchurch and worked as a storeman at Lane Walker Rudkin. He was a prison officer at Paparoa Prison and was a Liaison Officer at Christchurch Polytechnic where he also worked as a tutor in Multi-Cultural Studies. He was a member of the Justice Department's National Parole Board and was on the NZ Health Research Council's Māori Health committee. He was Kaumatua of the New Zealand Qualifications Authority and he was on the Board of the National Library. He was on the Board of Nga Hau e Wha at one stage. He has worked with young people at Nga Hau e Wha National Marae and with ex-prisoners. In 1990 he was awarded CMG for services to the Māori people and community. He was the Kaumatua and Rangatira of the Te Whatu-Manawa-Māoritanga-O-Rehua Marae and Otatara Sports Club. In 1985 he was appointed Kaumatua of Christchurch Polytechnic. He was Chair of Matawaka Runanga Waipouanamu from 1987. He was an orator and had a commanding presence and he really was of the old style of oratory and as such had a wonderful command of the English language. He could move in both the Māori world where he was unquestionably an orator of renown, and in the English world where he commanded the respect of politicians, prime ministers, and was a leading figure on overseas responsibilities. He was involved with Te Māori in the United States. He spoke on health, education, prisons, women's affairs at different conferences - he acted as a liaison, as a leader, as an adviser, as a counsellor and social worker.

Sources
Phone conversation with Tutengahe, Aug. 1998.
Phone conversation with Marina Hughes, 7 Sept. 1998.
Te Iwi o Aotearoa 34 (July 1990): 20.

Non-fiction articles

This is an edited version of a discussion between Tutengahe and Janet Lafaele in September 1985.

Articles about Tutengahe


Parehuia Rowena Tutua-Nathan

Ngai Tuwharetoa, Ngati Pukenga

1963-.. Parehuia Tutua-Nathan was born in Turangi and was educated at Kuratau Primary School, and Hirangi Primary School and Tongariro High School. She continued her studies at Waikato University and graduated with a B.Soc.Sc in Māori and Sociology in 1984. She went on to study a Master in Education at Waikato and her thesis focuses on the origin of knowledge and the practice of education in traditional Māori society.
She has lectured in the Education Department at Waikato in 1989-93 in counselling and in human development and educational philosophy. She has facilitated discussion groups for young mothers and couples in Hamilton on issues to do with raising children and how to improve family life. Her main emphasis now is on enriching family life. She has four children whom she is raising. Based at the Education Department at the University of Waikato. She is on Garaway Kindergarten Committee.

**Sources**
Phone conversation with Parehuia Tutua-Nathan, 4 August 1998.

**Non-fiction Articles**
"Ko te wahine he poutokomanawa mo te whanau: women as the ridgepole of the family." New South Wales, Australia: Little Hills Press, 1995.
This is a personal critique of feminism and she argues specifically for the importance of women in the family - their role as mothers and wives in the family, asserting its importance and why.
Presented in 1996 at the Second Pan-American Conference on Family and Education in Toronto in May 26-30, 1996. It is a critique of certain branches of feminism regarding the role of women in the family. Feminism tends to argue that women are marginalised by mere fact of their responsibilities to regard to childraising in their role in the family. There are a huge proportion of women who are happy to be involved in childcare in the home. Her concern is that their analysis of mothers is limited. A theoretical and personal account.

**Tikitu Tutua-Nathan**
Ngati Awa, Ngati Raukawa
1961-. Tikitu Tutua-Nathan was born in Matamata and was educated at Tongariro High School in Turangi. He continued his studies at Waikato University and graduated with a B.A in Māori and Geography and M.Soc. Sc. in 1994. He obtained a post-grad Diploma in Resources and Environmental Planning from Waikato University in 1998. He was a lecturer in Geography at Waikato University for seven years and spent a year as an environmental resource planner with Environment Bay of Plenty. He is currently Project Manager of Tuwharetoa Māori Trust Board Environmental Services Division. He is involved in iwi and hapu development programmes within Ngati Awa and recently received a grant from the Ministry for the Environment to examine the implications of the transfer of powers to iwi under section 33 of the Resource Management Act. Tutua-Nathan writes mostly in the area of Māori resource management and environmental planning. He has a strong commitment to family values.

**Sources**
Correspondence and phone conversation with Tikitu Tutua-Nathan, 17 and 21 August 1998.

**Non-fiction Publications/reports**


Internal report

Conference Paper


Refereed Journal Articles


Articles


Thesis


Evelyn Tuuta

Ngati Mutunga and Te Atiawa.

1948-. Evelyn Tuuta was born in Waitangi in the Chatham Islands and educated at Te Kairakau Primary School in the Chathams and at Te Wai Pounamu College and Avonside Girls' High School in Christchurch. She continued her studies at Christchurch Teachers College, Massey University and Victoria University and completed an MBA from Massey. She is a Treaty of Waitangi Fisheries Commissioner and is Managing Director of a fishing company. She began writing in the 1980s and writes short
stories and children's stories. She is currently working on three novels. Tuuta is developing business opportunities with her daughters into Europe.

**Sources**


**Short Stories**


A poignant story of Te Amo's brief encounter with a dress which made her feel beautiful.

"Afternoon Tea with the Governor." *Short Stories From New Zealand*. Selected by Alistair Paterson. Petone: Highgate/Price Milburn, 1988. 131-138. Mahine's first trip to Government House is fraught with excitement and anxiety as she and other League members travel down to Wellington. Out of nothing she created her own world and to her astonishment ends up meeting the Governor-General himself, Ta Paora, Paul Reeves.

**School Journal Stories**


Tuuta writes that this is a 'story about how a child copes with the trauma of going to hospital for operation.'


Matai and his Nanny prepare for the visit of the extended family.


A story about Waimaria's imaginings of ice-cream and the relationship with her parents.

**Māori language story**


'A story about a special relationship between a boy who gets blamed for everything and the total unconditional love of his grandmother.'
Sound Recording

Macmillan Brown Library cassette 92/11.

Andrew Tuwhare
Musician and poet living in Dunedin.

Poems

"November." Pilgrims 3.3 (Autumn 1979): 283.
The speaker reflects on earlier happier times in his life in contrast to his present state 'bark worn and grown cold'.

"You and Your Paintings" ibid. 284.
A whimsical poem in which the speaker momentarily considers selling a high-priced 'genuine fly shot etching'.

"at three in the morning" [First line] ibid.
A short reflection on the death of a moth.

Hone Tuwhare
Nga Puhil, Ngati Korokoro, Ngati Tautahi, Te Popoto, Uri o Hau.
1922-. Tuwhare was born in Kalkohe and educated at Avondale Primary School and Beresford Street School, Freeman's Bay, Auckland. He left school at the age of fifteen and in 1939 began an apprenticeship as a boilermaker with the New Zealand Government Railways at Otahuhu which he completed in 1944. He was accepted for the Māori Battalion and trained at Tretham in the 16th Māori Battalion. Tuwhare began writing poetry at the age of nineteen and took it up seriously in 1956 at the age of 34. An early influence on Tuwhare's writing was his father reading aloud the King James Version of the Bible and ghost stories. Two other influential figures were R.A.K. Mason whom Tuwhare met when he joined the Communist Party and Noel Hilliard who worked with Tuwhare at the Mangakino hydro electric project on the Waikato River. In 1969 and 1974 Tuwhare was appointed the Robert Burns Fellow at the University of Otago. In 1983 he was the Hocken Library Research Fellow and in 1991 was Auckland University Literary Fellow. In 1985 he lived in Berlin as a recipient of the German Artist Exchange Service Scholarship. He has read his work in many parts of the world including China, Germany, the United States, the United Kingdom and the Pacific. In 1991 Te Waka Toi of the Queen Elizabeth II Arts Council presented Tuwhare with a special award for his services to New Zealand literature. He has worked on a libretto for an opera with Bruce Crossman and has written a film script called Eel.

Sources
Phone conversation with Tuwhare, 5 August 1998.
Te Ao Hou 48 (1964): 4-5.
Te Ao Mārama: Contemporary Māori Writing. Volume 1: Te Whakahuatanga O Te Ao:
Reflections of Reality. Selected and edited by Witi Ihimaera. Contributing editors:

Poems


A poem highlighting the devastation of colonisation on the Māori people. The Historical Review states that this poem was read at the Auckland Arts Festival by Prof. S. Musgrove on 28 May, 1958 and at the Whangarei Festival Competitions by Mr S. Andrews on 24 August, 1959.


In this lament, set in the era of the land wars of last century, the speaker mourns the passing of a 'companion of laughter and light' and is saddened that his friend has gone 'without leaving a sign/or a whispered message'. The notes following this poem state that it was suggested by a tangi in Sir George Grey's Nga Moteatea.


A graphic dissertation on the pervasive effects of pollution on the natural world caused by the atomic bomb.

The speaker describes the deep pull to the coastline and the therapeutic qualities of the sea.


A poem expressing the desolation of the after-effects of atomic war.


The speaker remembers a time of waking up in pain and being tended by his Nanny with her traditional medicines and words of exhortation.


This poem has evocations of the Biblical antiphonal love poem found in Song of Solomon and alludes to the relationship between Samson and Delilah. This was Tuwhare's first poem which was submitted to *Te Ao Hou* for publication but it was forbidden to be included in the publication because of Tuwhare's connections with the Communist Party. Some years later it was eventually printed in the *New Zealand Poetry Yearbook.*

The poet contrasts the differing perspectives of time of an old man walking unmistakably to death, and a young child carefree with a long life ahead.


This poem emulates the New Testament story of Jesus feeding the five thousand with five loaves and two fishes. But suddenly into this miraculous benign scene a storm erupts and Jesus appears powerless to stop it, at which point the speaker awakens from a dream.


The speaker reflects on a somewhat gloomy and uneventful September and spring.


The subject of this poem is a deserted old house, abandoned to the ravages of gorse, wind and moss.


The speaker portrays the glaring, jarring world of the city and a brief moment of ecstasy by the harbour’s edge.

The speaker ponders why the 'gay wind' should 'sing grey lamentations / To a shallow sky'.

The poet captures a moment of wonder experienced by a girl in a park as she gazes on the moon and is transfixed.

The poet contrasts the majestic world of mountains, sea and river with human abuse of the natural world.

A censure against violence and a call for humanitarianism.

A poem on the advance of emerging sexuality.


The speaker reflects on the processes of decomposition.


The speaker mourns the loss of a tree from his childhood which gave birth to 'jewelled fantasies' and 'youthful dreams'. This poem was awarded conjointly the Northland Magazine's 'best contribution for the year' in 1960 and was broadcast on 1YZ Rotorua by Alf Sanff on 3 September 1961 on the occasion of the Regional Māori Leadership Conference.


The speaker entreats the East Wind to blow gently in the 'wild orchard' where his loved one is.


The speaker recalls a time in the past when hunger and poverty prevailed.


A reflection on the death of a loved one.


The speaker muses on the transitory nature of his job.


The speaker reflects on the paths he has walked during the course of his lifetime.


A story of the life principle embodied in a stone talisman.


An old man laments the loss of the Māori warriors of the past.


The poet contrasts the seeming indifference of a departed loved one journeying into immortality with the shattered hearts of the mourners.


A celebration of the female form.


The poet describes a place which has been subject to the ravages of time and nature.


The speaker tells of the simultaneous rainfall and fever of a friend.


The poet revels in the early morning and likens his enthusiasm for the emerging sun and brightening sky to that of a 'cold-nosing/snuffling, wet-nosing' dog searching out rabbits.


This poem, dedicated to Ron Mason, reflects the sentiments expressed in Mason's poem "Ecce Homunculus" concerning the crucifixion of Christ and Christ's momentary sense of desertion by his heavenly Father.


In this poem Tuwhare likens the interplay of sun, wind and rain on the natural world to that of a flirtatious, demonstrative lover.


The speaker reflects on his death.


A humorous lament from the bronze cast Māori figure placed outside the Auckland General Post Office.


A short poem in which the poet urges a full expression of life and not a 'snivelling/creek-bed' of emotion.


The speaker reflects on the tangible impact of rain on his senses.


A poem about placating Ruau-moko the god of earthquakes.


The speaker muses on the impact of a flood.


A portrayal of the alienated world of a drunkard.


The poet writes of a short interlude with a religious friend.


The poet writes of the death of a racing man.


In strong, colourful language the speaker berates the relatives of Matiu concerning the burial place of Matiu's mother.

An amusing interaction between the speaker and a bird.


This poem records the life-span of a romantic fling.


A response to the paintings of Ralph Hotere.


The poet writes of an exclusive 'in' crowd whose language and *modus operandi* are both secretive and complicated, while former members find other ways of solving life's concerns.


The poet expresses appreciation to the owner of a house he is using and records his responses to the house.


A poem highlighting the after-effects of nuclear explosion.


A poem about the meandering steps of a young child walking home.


The poet likens his walk though the city to a visit with an old female friend.

The poet celebrates the great diversity and changing shape of a river.


The speaker reflects on the influence of the moon on human relations and especially in his response to a loved one.


The poet describes his excitement and anticipation at an encounter with a friend.


Using the imagery of wind blowing across water, the poet likens a poem to 'a ripple of words/on water wind-huffed'.


A fantasy about a large penguin.


The poet contrasts the seeming lightheartedness of the heavily pregnant Mary with the encroaching pain of childbirth.


The speaker reflects on God, the creation of man and woman and his own unbelief.


A portrayal of the village people in Savaii.


A lyrical evocation of nature and the recognition of a lover.


In this poem of three lines Tuwhare points to the mindless devotion to rugby which supersedes all moral responsibility.


The poet writes of the simple pleasures of returning to his whanau in the countryside.


In this poem addressed to Martin Luther King, Tuwhare writes of the huge impact of King's assassination.


Reflections on the passing of a day of meaningless drinking and socialising.

The speaker reflects on the roadside views from his south-bound bus.

The poet urges a female poet to follow her own creative processes.

The poet recalls a fall of snow in a South Island city.

A poem about the impact of war and the inconsistencies of violence.

In this birthday poem for thirteen-year-old Sandra the poet recalls his own experiences as a fourteen-year-old.

A short discourse on non-involvement.

In this angry, berating poem, the speaker disclaims military solutions and submission to the United States as the answer to world problems and urges his brother to salute his tribal mountain instead.

A poem about the unsentimental qualities of a female friend.

A celebration of love-making and the attractions of a lover.

The speaker muses on the unexpected arrival of a naked European on Māori land nearby.

"Bequest." Cave 3 (Feb 1973): 23.
The speaker reflects on the nature of his dreams.

"Phenomena." Ibid. 24.
A poem about the recognition of human mortality.


A poem about militarism and anti-war sentiments.


A poem about the effects of the sea and elements on the body of a drowned man.


A short humorous poem on loss of sight.


The poet muses on the nature of the 'Pakeha Almighty'.


A brief explanation of shaking barley.


A poem about the levelling nature of death.


A poem about childhood recollections of identity.


A poem about the distance between desire and reality.


This poem, composed of the three voices of Hine, Tuna and Maui, is based on the story of Hine-a-te-Repo, the swamp maid. Tuwhare writes in his background notes that Hine-a-te-Repo 'complained one day, to her husband Maui, that Tuna (the eel) had touched her "most improperly". Whereupon Maui caught eel [Tuna] and killed him.'


A meditation on the artificiality of people caught in consumerism.


A discourse on a theme from Māori carver Hone Taiapa likening the outcome of discarded wood chips from carving to the 'waste-words' of the poet.


A poem about the interrelationship of a bird, a leaf and a tree.


A short poem with evocations of Othello.


The poet writes of a woman of captivating beauty.


The poet ponders on the subtle but insidious untruths told to the dying.


In this poem addressed to Heemi, James K. Baxter, the poet describes his journey to Jerusalem for Baxter's funeral.


The speaker tells of his love and respect for the sea.


In the darkness of the night-watch, the speaker ponders on his enemy.


Tuwhare addresses Pare, one of the subjects in Michael King's book *Moko,* whom Tuwhare knew in his childhood.


A graphic poem about the brutality of war and instruments of destruction.


The speaker addresses his lover and celebrates their lovemaking.

Impressions of a train trip from Hong Kong to Canton, and aspects of the Canton cityscape and communist philosophy which lingered in the poet's mind when he visited China in 1973 as a member of a Polynesian Delegation.


The poet hopes that his art will survive the vicissitudes of his life.


The speaker tells of the interaction of the natural elements at the tangi of a woman at Mitimiti.


The poet writes of his lack of success in writing a sonnet.


The poet writes his impressions of the Chinese town of Soochow and communism. Tuwhare visited Soochow in 1973 as a member of a Polynesian delegation.


Tuwhare decries the quarrying of a sacred rock by the B.C.P. Mining Company at Panguna, Bougainville for the sole purpose of providing metal for an access road.


The poet writes an imaginary farewell in caustic language.


The poet writes of searching the beach for cockles and elusive oysters with Phyllis.


A short reflection on the impact of the sun on the farmyard community.


The speaker tells of the kinship and unity experienced while walking with Sophie and the other marchers on the hikoi.


As the speaker spends time by the ocean during a tangi, he addresses Karirikura the 'beloved ocean' and acknowledges her many undulating moods, expressions and responses.


A collection of six sonnets each composed of seven two-line stanzas, in which the poet addresses John, (J.K. Baxter) and recalls their time together at Jerusalem.

A simple statement on the powerful and incomparable effect of rain on the landscape.


The poet writes of Ruaumoko - the 'boss of all the taniwha'.


A short poem of two verses recalling Maui's unsuccessful bid for immortality by trying to climb through the sleeping body of Hine-nui-te-po.


Tuwhare writes that this lament mourning the destruction at Taramoe has been written to 'provoke interest' in Tamati Hone's "Waiaata tangi" which commemorates those of his tribe 'killed in the attack on Sentry Hill Redoubt, Taranaki.' Tuwhare adds that his poem is not a literal translation as such, but a salute to a fine poet, and the Taranaki people in their struggles. [Deep River Talk: Collected Poems. Auckland: Godwit Press, 1993. 164]


A humorous poem on the olfactory experience.


In this poem written after Tuwhare's visit to Inner Mongolia in 1973, the speaker urges his horse to race the sun around the earth and 'embrace the world's/People'.


A poem of reassurance for a friend called Justine.


The speaker mourns the unexpected death of the young poet, Ani Rose.


A tribute to the city of Wellington and its special place.


The collective thoughts of the poet on a train.


Dazzled by the praise of a friend, the speaker recalls a time when he was overwhelmed and powerless by the sudden appearance of a rainbow at night.


A humorous poem about a collision between a car and the Excelsior Pet Emporium.


The poet contrasts the innocent trusting world of a baby with the harsh reality and brutal repression of protesting workers at a diamond mine.


The speaker ponders on his preparation, or lack of it, for the land march to Wellington.


The poet writes of the Maori Land March of 1975 and likens the marchers' feet walking on the land to 'massaging', 'stroking' and 'caressing' Papatuanuku.

The poet pays tribute to Whina Cooper and her role in the Māori Land March.

A response to a woman from Tainui on the Land March.

The poet writes his impressions of the Maniapoto district and marae during the Land March.

The speaker angrily berates the government for allowing the widespread milling of the native forests in order 'to supply Timber for million-dollar Yachts and mansions.'

A poem about a protest in Dunedin's Octagon.

The poet writes of the Waterside Workers' lockout of 1951.

An evocative portrayal of the elements of the weather anthropomorphised as lovers.


The poet pays tribute to an old friend, Jim Jamieson, now deceased, and although no after-life is contemplated for this socialist, the poet surmises that Marx, Lenin and Mao will make room for him.


The poet writes a tribute to the great Ngati Ruanui military leader Riwha Titokowaru and speaks of his power to inspire.


A poem addressed to Tangaroa.


The speaker celebrates an unexpected fall of snow, which he likens to 'white pointillist flakes/on a Hotere canvas'.


The poet writes of a cosmic event with the sun, moon and stars anthropomorphised.


The poet writes of the inspiring songs of a friend.


The poet writes about the power manoeuvres of the two superpowers of the Cold War era - United States and the USSR - and likens them to a buzzard flying high in the cloudy sky ready to pounce and a brown bear surreptitiously spreading its influence.


The speaker pays tribute to a poet who was unimpressed with the material rewards of fame and success.


A brief portrait of Northland.


In this poem the poet writes of sexual politics of two lovers set amidst the feminist theorising of Germaine Greer.


The poet mourns the loss of a relationship and the void it leaves in his life.


The speaker reflects on his response to the racism of a friend.


The speaker reflects on the beguiling effects of a humming-top. The notes accompanying this poem state that it emerged from a fragment of written manuscript in Edward Shortland's *Maori Manuscript Notebook 2* (b) (MS2) page 73. Hookan Library, University of Otago, Dunedin." The text was 'Spell for a wooden humming-top cut out and fashioned from a totara; ma t ai. Woods which alone hum and whine beautifully.' Author unknown.


The sentiments of an insomniac.


This poem tells of an interlude in the journey of the southbound train.


The poet reflects on a harmonious place in Akarana Avenue.


The poet considers the carved figures of his ancestors sitting entwined on the carved wooden archway at the pa.


The speaker, one of the children of Rangi and Papatuanuku entrapped within the darkness of his parents' embrace, captures a glimmer of light filtering through the blackness and urges his brothers to separate Rangi from Papatuanuku.


The poet describes his excitement and anticipation at an encounter with a friend.
The poet records his impressions of an exhibition opening.

The poet acknowledges the natural order of 'ebb and flow' in nature but suspects that few people accept this natural order of life and death operating in their own lives. The note accompanying this poem states that the title is 'a proverb attributed to Chief Seattle, North American.' [NZ Listener 31 Oct 1987: 13.]

This poem is loosely based around various tenses and sentence constructions used to teach grammar.

While watching the colourful potted plants on a neighbouring apartment balcony the poet constructs a fantasy world in which the twin sunflowers become conductors of a huge orchestra of lime trees.

The speaker envisions a special feast with his cousin before either dies.

In the accompanying notes Tuwhare writes that this poem was 'written for Wellington sculptor Tanya Ashken. A 'telephoned' version was submitted to the Wellington Sculpture Trust from Dunedin, and published by them on 19 May 1986 to coincide with a simple 'handing over' ceremony of Tanya's work to the City of Wellington.' In the poem the speaker addresses the albatross confined in Whanga-nui-a-Tara.

In this poem the poet is transfixed by the night songs of an unidentified bird which is a harbinger of good news and a timely solace during a separation from a friend.

A poem about the influence of the moon.


A poem about window shopping.


The poet writes a tribute to Hone Whitau who was killed in a car accident.


A poem about morning rituals.

"He mihi ki Hone Tuwhare." *Crosscurrent*: 1(3) 1987. 50


A poem about the rescue of a friend.


The poet writes a response to a art exhibition by Marilynn Webb.


A reflective poem in which the poet addresses a friend on the question of belief in God. The poet speaks of those elements of life he is sure of - the blooming of flowers, the transience of their flowering, smiles and his own inner sense of the divine.


The speaker, feeling the decrepitude of old age creeping up on him, has little time or patience for his granddaughter and certainly no room on his knee for the child.


A reflection on the development of humankind from an atom, based on a Sufi proverb.

The speaker recalls a sensual encounter with the black-lace-clad Hilda.


A cynical response to the story of Christmas, the veracity of the Biblical scribes, the relevance of Biblical truths to Middle Eastern politics, and disdain of American funding of present-day Israel.


The speaker engages in a light-hearted flirtation with the rising sun as he contemplates the whole valley being flooded with its light.


The poet writes of a 'frailge house/of love' needing 'to be constructed with care'.


A poem celebrating the visit of a friend and the gift of a 'peanut butter jar full of tremulous irises,' which causes the speaker to fall 'in love with the world again.'


A reflection on death and the human spirit's journey to Rarohenga.
A short lyric poem in which the speaker reflects on the effect Juliet has on him.

In this poem, set in a 'cosy Yugoslav Kneipe in/Nachod Strasse', the poet pays tribute to the evocative qualities of Monika in transporting him from frog to prince and captivating him with her beauty and sensuality.

The poet writes of his encounter with a blackbird trapped in his chimney.

A brief reflection on the flight of a hawk.

A descriptive view of the setting sun witnessed from a house in Akaroa.

This sensual account of outdoor love-making is imbued with religious connotations of Eden, the pearly gates, mantras and benedictions.

In this poem the speaker's sense of loneliness is temporarily lessened by the affection of a stray kitten.

The poet writes of the cultivation of militaristic mindsets through childhood indoctrination in the Star Wars video games.

The poet speaks of the joy of a friendship.

The speaker articulates his waking thoughts of missing his lover, and the 'more prosaic' considerations of his bodily functions and abolutions.

The poet comments on Berlin and the considerations of the city authorities to cater to the city's huge dog population.

The speaker addresses the autumnal world.
"Hail to sophistry, the cult of the individual." *ibid.* 35-36.

Tuwhare writes in his accompanying notes that this is a 'prose poem based on Jim Jones' People's Temple Movement, which began, sporadically, in 1955 and ended dramatically at Jones' 824-acre outpost in Guyana, where followers of the Movement...were induced (some say coerced) to take a drink out of a tub of strawberry-ade laced with tranquilisers and cyanide.' In this graphic account of the devastation of spiritual trickery Tuwhare employs imagery drawn from the story of Moses going up Mount Sinai, meeting with God and returning down the mountain with two tablets of stone.

"Okay, let's start again - from here." *ibid.* 40.

The poet reflects on a momentary lapse of poetic articulation.

"You have to come first before you can go." *ibid.* 41.

A lyric poem in which the speaker languishes when separated from a loved one.

"Fish soup, s'il vous plaît." *ibid.* 42.

This poem records a sensory anniversary celebration where the speaker's taste buds and body are titillated with desire.

"Dour note on a sunny winter's morning." *Deep River Talk: Collected Poems.*


The poet reflects on the many sadnesses experienced in life that pass by unheralded, except within the 'pretty language of poetry'.

"Who are the real infidels?" *ibid.* 186-187.

In this poem the speaker addresses the commander of a great army poised on the brink of a battle and finally setting off with raised swords and cheering women towards the enemy who pledge their willingness to die for the United States.

"When words were coded and replaced by numbers." *ibid.* 188.

A poem with evocations of man-made religion.

"Frau Maria Wischusen." *ibid.* 189.

A portrait of a woman lying motionless.

"Frances, baby." *ibid.* 191.

A reflection on the uncertainties and challenges of communication.


A response to an exhibition of paintings by Marilynn Webb.


A poem likening the meeting of the river and the sea to a power-struggle between two opposing forces refusing to back down.


The poet reflects on the rain and nakedness at the beach.


The speaker bewails the incessant pursuit of Time, and determines to cease striving after Time and search instead for his own space, beginnings and self.


A lengthy poem articulating the devastating effects of nuclear weapons on the environment and the human race, and a call to create a Register of 'New War Criminals' - listing those individuals initiating the stockpiling of Hydrogen weapons.
"The sun is tramanting again today - says Maui." *ibid.* 28-29.
A descriptive poem of Tangaroa's movements in the course of a day and the speaker's anger with the disappearance of the sun.

The poet writes of the vicissitudes of love affairs and recalls a great love of his life.

**Poems in Māori**


**Poetry Collections**

A collection of twenty-eight poems with a Foreword by R.A.K.Mason. This collection has been printed in three editions. In the 1977 third edition Tuwhare adds seven poems and states that a number of poems 'incorporate minor changes' to the earlier editions. Tuwhare deals with issues of nuclear war, the decline of Maoridom and the passing of the former traditional ways. The poet also writes of his response to the natural world, the landscape, sea and sky and describes the complexities and joys of love and relationships.

A collection of sixteen poems in which the poet reflects on relationships, portraits, and a celebration of the natural elements.

A collection of twenty poems in which Tuwhare explores issues of race politics, portraits of friends, and anti-war sentiments.

A collection of thirty-one poems with background notes and a glossary, in which Tuwhare discusses death, materialism, obituaries, the meaningless destructiveness of war, colonialism, trips to China, and love affairs.

A collection of 29 poems and three short stories with a glossary, including a selection portraying the poet's response to the Maori Land March to Wellington.

Thirty-nine poems taken from Tuwhare's earlier collections *No Ordinary Sun, Come Rain Hail, Sap-wood & Milk, Something Nothing* and *Making a Fist of It*. The collection concludes with a Glossary.

A collection of thirty-two poems with some new to this publication and others previously published in Tuwhare's earlier collections. Themes again deal with the poet's interaction with nature, politics and relationships.

Translated into German by Irmela Brender.
A collection of 129 poems drawn from Tuwhare's previous collections with some new poems. The poems are divided into eight sections and Tuwhare states that the divisions encompass stages of growth in the human experience beginning with those which deal with childhood through to old age, as opposed to a chronological grouping of poems determined by when they were published.

A collection of twenty-seven poems with a Preface by Rewi Tamakuru Tuwhare. Some of the poems have already been published, others appear in this publication for the first time. Themes include the poet's interaction with nature, birds, family and lovers, and political sentiments against the war.

A collection of 144 poems from eight of Tuwhare's earlier collections of poetry and including nine new poems. Unlike Mihi: Collected Poems, the arrangement in this collection is chronological, with poems grouped together in their original collections, allowing the reader to see Tuwhare's development as a poet.


Short Stories

Michael slowly comes to terms with the death of his friend Reuben in a car crash.

The speaker, selling copies of Communist papers, stumbles across an old man sitting in the park surrounded by pigeons.

A delightful tale told by nine-year-old narrator, Tame Gray, about growing up in the home of his great-grand-dad, Hawry Cray, and great-great-grandmother, Te Haruru.

A fantasy on a royal visit to Ninety Mile Beach to open the All Pacific Volleyball Competitions, and the speaker's discovery of kuaka, godwits feeding on the beach.

A touching story that captures the unexpectedness of death and the mixture of emotions felt by those left behind.

Plays
A three-act play concerning whanau interactions and tangi issues set amidst a Northland meeting house over two consecutive weekends. This play was commissioned by the Queen Elizabeth II Arts Council in 1976 and was premiered in Auckland in 1985 and also performed in Whangarei and Wellington. In 1989 Rangimoana Taylor produced the play in Wellington and changes were made to the text of Act Three. Further changes were made for Jim Moriarty's production of the play in Dunedin in 1990.

"Earth Revisited."

Television Play
Eel. Directed by Joanna Paul and screened on TV in 1989

Non-fiction Article/Prose
A short prose piece in which Tuwhare explores what the 'love of words' means.

Tuwhare reviews the stone installations of Chris Booth exhibited in his Silent Columns exhibition (1991-92) at the Nadia Bassanese Studio d'Arte, in Trieste.

Reviews by Tuwhare

Record
No Ordinary Sun. Kiwi LD-12 33 1/3 12 in. L.P.
This recording of Tuwhare reading his poems is reviewed by Bruce Mason in Te Ao Hou 65 (Dec 1968- Feb 1969): 62.

Interviews with Tuwhare
An abridged version of an interview arranged by Bruce Morrison, producer of the TV arts programme "Review" which was conducted at the Maori Writers Conference in Wairoa in June 1974. Tuwhare talks about his introduction into poetry and other aspects of his life as a poet with Mana Cracknell, Rowley Habib and Jenny Elworthy.

In this extensive interview Tuwhare discusses his introduction into writing poetry, early poetry readings, the publishing of his poetry and his role as a Maori poet.


In this interview Tuwhare discusses how he began to write poetry after resigning from the Communist Party in 1956 and describes some of his early public readings and the various influences on his poetry ranging from his father who had a great love of biblical language to Thomas Wolfe, Garcia Lorca and R. A. K. Mason.


**Articles about Tuwhare**


A short announcement of the upcoming tour of poets Alan Brunton, Hone Tuwhare, Denis Glover and Sam Hunt to educational institutions from March 29-May 4.


A biographical account of Tuwhare's life.


Very brief mention of Tuwhare's participation with Alan Brunton, Denis Glover and Sam Hunt in a New Zealand Students' Arts Council National Tour of Poets travelling through New Zealand educational institutions between in 1975.

**Reviews**

*Come Rain Hail: Poems.*

*No Ordinary Sun*
Jackson, MacD. P. *Landfall* 74 (1965): 189-194.

*Sapwood & Milk*

*Something Nothing*

*Year of the Dog*

**MIHI: Collected Poems**

"On Ika Moor B'haft At."

*He Reo Hou*

*Short Back and Sideways: Poems and Prose*
Jones, Lawrence. (and others) "Books." *Evening Post* 26 Jun 1992: 5

*Deep River Talk: Collected Poems*


*In The Wilderness without a hat.*


Boynton reviews Tuwhare’s play which was performed at the Depot Theatre from July to August 1989, produced by Jim Moriarty and directed by Rangimoana Taylor. Boynton briefly discusses the transforming of the theatre into a marae and the impact of this on the Maori audience.

*Shape-shifter*


**Bibliographies**


**Te Korenga or Kerehoma Tu-Whawhakia**

S. Percy Smith writes '[j]n 1895, our energetic member, Mr. Elsdon Best, made a journey up the Whanganui River, and took the opportunity of explaining to the natives the object of our [Polynesian] Society, and succeeded in interesting them in it. One old man, Te Korenga (or Kerehoma) Tu-whawhakia thought so well of our work that he wrote two volumes of matter relating to the history, etc., of his tribe, which volumes have been lying amongst the Society's records for some years past. One of the most interesting things he wrote was the story of Whaki-tapui, which was printed in Volume V. of the Journal. Such of the matter as is of general interest is now published,
together with a few other notes, but a large part of the old man's writings consist of short songs, that have not any particular interest except to his own people, and these have not been included. But I have included a few which have a wider interest, though, without help from the old men of the tribe, I fear the translations cannot be considered satisfactory. Like all Māori poetry they are full of allusions to their own history, many of which are only known to themselves. He also wrote a long story about Tu-tae-poroporo, the famous taniwha of Whanganui, but as another edition of this was printed in J.P.S. Volume XIII. p.89, it has not been reproduced here. Tu-whakwhakia died a few years since. 

Tu-whakwhakia was a descendant of Turereao and Whakitaipui, son Turanga-pito.

Sources


Non-fiction Articles (Traditional History)


Tu-whawhaki tells the story of Whaki-tapui who left her first husband Pahau, a chief from Ngati Ruanui, and went to live with Turereao of Whanganui. In the second story Pahau and Whaki-tapui's son, Turanga-pito, marries Hine-moana, and when Hine-moana's relatives unexpectedly arrive she fears they will kill Tu-taia-roa, her child, and Turanga-pito, so she deceives them as to the gender of her son and of the whereabouts of her husband. When Turanga-pito returns he is quick to avenge the insult to his son who becomes the 'stone pillar' from whom the Whanganui chiefs are descended.


A collection of tribal stories by Tu-Whawhakia with introductory notes and English translations by Percy Smith. The stories include accounts of Ruamano the taniwha, of Tuwakaturi and his descendants and the battles of Whata-raparapa and Whata-piropiro. Tu-Whawhakia writes of the influence of the atua Patu-pai-arehe and the implications of not appeasing the god Maru. Tu-Whawhakia discusses the 'He Whakamomori'- the suicide of Te Kapua, the 'Rewharewa' epidemic which spread to many parts of the North Island in the late 18th century, the death of Takarangi a chief of Whanganui with laments written by Turangapito and Nuku. Tu-Whawhakia concludes with notes on Taikahu, a whakapapa and a fear that "the canoe will be over laden" meaning that the Journal of the Polynesian Society would not be able to contain all that he had written.

Bibliography


Uhia

Tamakaimoana sub-tribe, Tuhoe

"Uhia was of the Tamakaimoana sub-tribe of Tuhoe who live at Maungapohatu. He was the medium of Te Rehu-o-Tainui, a man-eating god, and also a god of war."

Sources

Matakite/Vision

"He Matakite Mo Te Pou O Urutake./A Vision of The Battle of Te Pou O Urutake."


Henare Piripi Unahanga
Letters

"From Unahanga, A Young Man Living With Me." An Account of New Zealand and of The Church Missionary Society's Mission in the Northern Island. William Yate. Intro. by Judith Binney and a new Index compiled by Michael Hewson. Shannon, Ireland: Irish University Press, 1970. First edition London 1835. Second edition London 1835. 252. This is Letter III recorded by Yate in his An Account of New Zealand. In this letter to Yate, Unahanga states he is 'desirous of being permitted to enter the Church of Jesus Christ' and he acknowledges a struggle going on between his good and bad hearts. A note on these letters by Yate can be found under the citation to Wahanga.


Alice Unawai

Alice Unawai has graduated with a B.Ed., M.A. in Education, Administration and Supervision and intends to pursue a Doctorate in Education at Californian Western University. She currently lives in Hawaii.

Sources

"Age no barrier in the triathlon." Tu Tangata 29 (Apr/May 1986): 34-35.

Non-fiction Article

A description of the six-week goodwill tour of Oregon in 1967 by a Māori Concert Party of which Unawai was a member.

Article about Unawai

"Age no barrier in the triathlon." Tu Tangata 29 (Apr/May 1986): 34-35.
A portrait of triathlete Alice Unawai who has lived in Hawaii since the mid 1960s when she was a member of the touring Māori Theatre Trust group which travelled to the Soviet Union in 1964.
Jonathan David James Underhill
Ngati Raukawa, Ngati Kikopiri
1963-. Jonathan Underhill was born and raised in Christchurch. He graduated with a B.A degree in English from Victoria University in 1987. He is a journalist who has worked for the Auckland Star, The Dominion, Sunday Star-Times, National Business Review, Trans-Tasman News and is currently working for Bloomberg News service. He writes non-fiction articles, and has published Doing Business in the Kansai.

Sources

Non-fiction Publication

Uri-Kore
Ngati Porou
"Uri-Kore was the outstanding composer of Ngati Porou of his time, and he composed haka (Posture dances), and songs. He belonged to the sub-tribes who live at the base of Hiku-rangi mountain, namely: Ngati-Kapohanga-a-rangi, Te Ao-wera, Te Altanga-a-Mate, Ngati-Ira-a-Kuratau."

Sources

Waiata


Colleen Elizabeth Waata Urlich
Te Popoto hapu o Nga Puhi ki Kaipara
1939-. Colleen Urlich was born at Te Kopuru, North Wairoa, and educated at Te Kopuru Primary School and Dargaville High School. She attended Auckland Teachers College and Massey University and has a Teachers Certificate Grade III Qualification. She is currently a secondary school art teacher at Dargaville High School. Urlich has conducted research on Rahiri, a carved house at Te Houhanga Marae, Dargaville, for Stage III at Massey University, and has also done research on Aperahama Taonui and Oturei Marae. Urlich developed an interest in pottery while studying for an art major at Auckland Teachers Training College under the tutelage of Hillary Clark and was later encouraged by Māori potter - Alec Musha. She is a member of Te Atinga Contemporary Māori Art Committee of Toi Māori. She writes non-fiction articles, research papers, reports for Te Waka Toi and reviews. She has been the editor of Nga Puna Waihanga Taitokerau Newsletter from 1987 to the present, and has published articles in Te Moana-nui-a-Kiwa weavers, Craft N.Z. and N.Z.Potter. Urlich was a coordinator of the Kauwhae exhibition which is a collection of art works by recognised Māori women artists. Urlich and Manos Nathan coordinated the exhibition of contemporary Māori arts which went to the Bath International Festival in 1997 and subsequently was exhibited in London, Ireland, Scotland, and at the Pipitea Marae in Wellington during the Internation Festival in 1997. With four other clay workers, Urlich was part of
the *Uku Uku Uku* exhibition in Wellington in 1998, and of the *Contemporary Māori Exhibition* held at New Zealand House, London, to complement the exhibition of traditional Māori art works currently on show in British Museum in 1998. Urlich is committed to mana wahine and promoting women in the arts, and she has a strong interest in community art and the way in which it can enrich peoples' lives.

**Sources**
Correspondence and phone conversation with Colleen Urlich, Oct 1993, 2, 3 and 19 Aug. 1998.

**Non-fiction Articles**

Urlich discusses news from the the Dargaville area noting particularly the 1986 Kumara Festival and the crowning of the Kumara Festival Queen.

Urlich describes Kaohu Seto and Cathy Walsh's weaving class at Kamehameha School which she attended during a trip to Hawaii on behalf of Te Atinga.

An article on the Te Atinga exhibition held at the Waitangi Resort Hotel in July 1993 which was curated by Colleen Urlich.


**Exhibition Catalogue**

Urlich has written the fourteen artists' profiles in this catalogue.

**Course Paper**

An advanced diploma paper on teaching Māori Art in the Classroom.

**Research Paper**

"Rahiri: Carved house, Te Houhanga Marae." Restricted information on research on the carved meeting house, Rahiri, which is held at Massey University and Auckland Museum Library.

**Reports**

"Cultural Exchange to Hawaii 1991."
Report to Te Waka Toi.

"Cultural Exchange to Rarotonga S.P. Festival 1992."
Report to Te Waka Toi.

Excerpts from these reports have been published in Te Waka Toi Newsletters, QEll Arts Newsletter and Te Moanui-A-Kiwa Weavers.

"A report on the contemporary Māori arts exhibition which went to the Bath International Festival in 1997."
A report for Te Waka-Toi - Creative New Zealand and Toi Māori Aotearoa.

**Article about Urlich**

In this exhibition catalogue Megan Tamati-Quennell, Assistant Art Curator at the Museum of New Zealand Te Papa Tongarewa, writes an introduction to the five Māori clay workers represented in the Kurawaka exhibition: Paerau Corneal, Manos Nathan, Baye Riddell, Wi Taepa and Colleen Waata Urlich. In her introduction Tamati-Quennell adds quotations from the artists which were taken from transcripts of interviews conducted by Tamati-Quennell and Chris Pihema at a Mixed Media Hui held in Whāngārā in January 1994. The catalogue
also contains a descriptive article about each of the artists sources of inspiration, method of using clay and a brief biography.

Uru-Hina
Te Atiawa
Tangi/Lament

Te Whakahuihui (Hui) Vercoe
Ngātai, Tuhoe, Te Arawa, Whakatohea, Waikato
1928-. Te Whakahuihui (Hui) Vercoe was born at Torere, Opotiki, and educated at Torere Primary School, Feilding Agricultural High School, College House, Christchurch, and Canterbury University. He has graduated with a Cert. of Soc. Studies, L.Th [JBTS] and L.Th [Aotearoa]. He was ordained into the Anglican ministry in 1951 and from 1951-53 was an Assistant Curate of Feilding. From 1953-54 he was Priest in Charge of Wellington Māori Pastorate and from 1954-58 he was Pastor of Wairarapa Māori Pastorate. From 1958-61 he was Pastor of Rangitikei-Manawatu Māori Pastorate and from 1961-71 he was Chaplain in the Armed Forces. Bishop Hui Vercoe has been officiating Minister in the Auckland Diocese (1964-65) and in the Christchurch Diocese (1961, 1965-71). He was Chaplain and Principal of Te Wai Poumanu College from 1971-78. He was Assistant Māori Missioner in Christchurch from 1971-73 and Vicar of Ohinemutu from 1976-78. He was Priest in Charge of Ruatoki-Whakatane Pastorate and Te Kaha Pastorate from 1978-81. He was Archdeacon of Taiahwiti from 1978-81, Vicar General of the Bishopric of Aotearoa from 1978-81 and was consecrated Bishop at Houmaitawhitih Mara Rototiti, 4 April, 1981. He is Bishop of Aotearoa/Te Pihopatanga o Aotearoa. He was awarded M.B.E in 1970. He writes non-fiction articles and has published many papers on the place of Māori people in the Anglican faith, and translated the Anglican prayer Book into Māori. He was a founder of the Anglican Indigenous Network - a world wide organisation. Bishop Vercoe states that "my contribution has been through the General Synod in the restructuring of the Anglican Board of Missions and the Commission for the restructuring of theological and total ministry training for the whole church which was passed at the General synod in the 1980s"

Sources

Te Ao Mārama: Regaining Aotearoa: Māori Writers Speak Out: Volume 2: He Whakaatanga
O Te Ao: The Reality. 83

Te hahi O Te Porowini O Niu Tireni: Church Of The Province Of New Zealand: Clerical Directory 1988

Non-fiction Articles

Vercoe states that in this article he was 'calling on people to have faith - and what you believe will come to fruition.' This article also focuses on the Treaty of Waitangi in order to crystallise it a bit more in terms of the aspirations of the Māori and relationship with Māori and Pakeha."

'It was a premonition of what was going to happen in 1992 when the new constitution was going to come in and the three tikanga principle was born out of that. It was given at General Synod to bring the Bishops much closer to their constituents and bringing the dioceses smaller.'


Vercoe states: 'The 150 years celebration had such a promise within itself for renewing our commitment to the Treaty of Waitangi and to crystallise the relationship with Māori and Pakeha with the Treaty as its foundation.

"Submissions to Government on behalf of the Mokomoko Family. For the Pardon of their ancestor re Volkner murder." ibid.

Vercoe's presentation to the government asking for the pardon.


This is the text of Vercoe's address at the 1990 Treaty commemorations at Waitangi attended by Queen Elizabeth II. Using as his text Psalm 137, Vercoe states that the partnership established by the signing of the Treaty of Waitangi has resulted in one of the partners being marginalised and the Treaty promises have also not been honoured. He urges the Government not to 'reduce the principles of the Treaty...'.

"Pihopatanga Initiatives in the area of Theological and Ministry Education." Rotorua: Te Pihopatanga, 1996.

'The Enablers programme was succeeded by the Whare Wananga o Te Pihopatanga o Aotearoa based on the national qualification requirements for tertiary education in the field of theology and ministry. That is how we train our people from five training centres throughout the Bishopric.'

Lecture series

"The Enabler Training Scheme for Ordained, Layreaders, Women, Youth, Men (1989-1993)."

'Those schemes were a programme set up by the Bishopric to train ministers in the field known as non-stipendiary priests.' A whole series of lectures and training conducted over five years.

Publications


A publication by the Pihopatanga and presented to the Partners in Mission in Christchurch about the regionalisation of the Bishopric of Aotearoa into its 5 episcopal regions that are existence today.'

Tikanga Rua.: Published by General Synod's Commission on the New Constitution, 1988.

Vercoe states that this was 'the attempt by the church for an educational approach to the principles of the Treaty of Waitangi and partnership between Māori and Pakeha. The Bi-cultural Commission of the Treaty and Partnership.'

Articles about Hui Vercoe


"Bishop Vercoe: Bound for the boardroom?" Tu Tangata 33 (Dec 86/Jan 87): 3.

A discussion with Bishop Vercoe concerning the rumoured possibility that he would be asked to head the Māori Radio Board.
Rangitamoe Eunice Louise Waaka
Te Arawa, Ngati Ruakawa, Mataatua
1952-. Rangitamoe Waaka was born in Rotorua and educated at Horohoro and Glenholme Primary Schools, Rotorua Intermediate and Rotorua Girls High School. She studied social work at Victoria University and graduated with a Diploma of Social Work in 1985 and an M.B.A. from Waikato University in 1995. She has worked as a manager, consultant, trainer, group facilitator and is currently self employed as a consultant based in Rotorua. She writes non-fiction articles. Louise Waaka is currently the Assistant District Manager of the Department of Māori Affairs in Rotorua. In 1990 she was hired by the State Service commission to write a report on Māori and EEO in the public Sector.

Sources
Correspondence from Louise Waaka, 5 August 1998.

Panel discussion papers
The text of the panel discussions at the 1988 Conference of the New Zealand Institute of Public Administration, where the theme of accountability in devolution was considered. In Waaka's paper she asserts that there 'can be no discussion on sharing power without addressing The Treaty of Waitangi, the document that defines the rights and powers of tangata whenua and the role of tawiwi.' She notes too that even the guise of adopting a bicultural stance in some government departments does not always equate with power sharing.

Report
"EEO Māori in the Public Sector." State Services Commission, 1990s.
In this article Waaka discusses how well Māori employers had benefitted through the EEO Polices in the Public Sector.

Mereana Waaka
Poem
"Whitianga - Opotiki." Tu Tangata 4 (Feb/Mar 1982): 42.
Reflections and memories of the breadth of expression experienced within the meeting house from the slow incantations of Ringatu karakia to the laughter and reminiscing of the old kuia and the speaker's sense of safety and warmth lying near her Aunty Em.

Peter Kuru Stanley Waaka
Tuhourangi/Ngati Wahiao
1955-. Peter Waaka was born in Rotorua and was educated at Kings College, Auckland. He continued his studies at the University of Auckland where he graduated with a B.A. in Social Anthropology and M.A. (Hons). In 1979 he was a tutor at the University of Auckland and from 1980-1982 was a tutor at the Waiairiki Polytechnic in Rotorua. In 1981 he was Education Officer at the Art Gallery in Rotorua and curated the "Whakarewarewa: The People and The Place" exhibition in 1982. From 1982-1984 he was Employment Promotions Officer for the Rotorua District Council and from 1985-1988 worked as Assistant Manager at the Geysersland Resort Hotel. In 1986 he curated the "Tarawera Centennial" Exhibition at the National Museum of New Zealand in Wellington. He was an Executive Officer for the Department of Social Welfare from 1988-1989 and from 1989-1990 was Director/Consultant of Waaka Consultancy. From 1990-1992 he was Manager of Research and Manager of Treaty Issues at the Ministry of Māori Affairs. In 1992 he began papers toward a Post Graduate Diploma in
Business Studies at Massey University and from 1992-1993 was Proprietor of Opotiki Hotel and Lodge. Since 1993 he has been Director/Consultant of Param Consultants. He is a member of the Arbitrators and Mediators Institute of New Zealand, the Motel Association of New Zealand, and the New Zealand Federation of Family Budget Services. He has travelled extensively overseas on cultural, educational and business trips.

Sources
Correspondence from Peter Waaka, 9 July 1998.

Non-fiction Articles
Waaka writes a history of Whakarewarewa noting the tribes associated with the area, the Native Land Court's decision on the title of Whakarewarewa in April 1883, the construction of the bridge over the Puarenga Stream in 1885, and the emergence of the guiding industry. He discusses Whakarewarewa's activities during the first two world wars, describes the construction of carved meeting houses at Whakarewarewa and the opening of the New Zealand Māori Arts and Crafts Institute in 1965.


Thesis

Rangitamoe Louise (Louie) Waaka
Ngati Wahiao
1916-1996. Rangitamoe Waaka was born in Rotorua. The only child of Pipiana nee Haira and Dick Bradley, Louie was educated at Matata Primary School and St Mary's Convent School in Rotorua. In 1937 she married Te Kuru o Te Marama Waaka and they had ten children. She worked as a manager of the souvenir and carving shop at the New Zealand Māori Arts and Crafts Institute. Louie Waaka was a member of the Waikato branch of the MWML and she was eventually made a life member. She was a stalwart of the Te Ngae Pastorate in Rotorua. She spent her life bringing up her children and supporting the family home.

Sources
Correspondence with Peter Waaka, 9 July 1998.
Phone conversation with Mahora Whiston, 3 August 1998.

Non-fiction Article
A biographical account of Maata Waaka who played the leading role in the New Zealand film The Romance of Hinemoa. Louie Waaka and Charlie Hurihanganui give an eye-witness account of Maata Waaka's life from the time of her return to Rotorua after many years of guiding at Wairakei thermal area.

Te Kuru-o-Te-Marama Waaka
Tuhourangi of Te Arawa.
1914-1997. Te Kuru-o-Te-Marama Waaka was born in Rotorua and was educated at Te Aute College. In 1939 Waaka enlisted for the Māori Battalion, rose to the rank of captain and was invalided home in 1943. In 1945 he joined the Rehabilitation Department and in 1966 was appointed Director of the New Zealand Māori Arts and Crafts Institute which opened on 19 October 1966. He chaired the Māori and South Pacific Arts Council from 1984-97 and was a member of the Queen Elizabeth CO Arts Council. Arts Council of the Pacific. From 1984-97 he was chair of the Polynesian Festival Committee/Aotearoa Māori Festival of te Arts. He was chair of the Finance committee of the Te Arawa Māori Trut Board for 16 years and chairedsic local Māori land Trusts and Incorporations. He was patron of the Natinal Māori Choir. He was past president of the 28th Māori BATTLEON association, Crete Vterans Association. He was actively involved in Māori Welfare organisations and worked with former servicemen. He chaired Te Waka Toi. In 1978 he received the CEO for public services and on 1997 he was awarded the CNZM for services to Māori

Sources
Correspondence from Peter Waaka, 9 July 1998.
Te Ao Hou 51 (June 1965): 31.
Te Ao Hou 57 (Dec 1966): 20.

Poems
"He Pātene mō te Hū o Tarawera/ A Patere for the Eruption of Tarawera."
The speaker sees the events leading up to the volcanic eruption at Tarawera and the devastation that followed it. This patere was written at the time of the centenary of the Tarawera eruption in 1986.

Non-fiction Article
A brief account of a memorial ceremony held at Whakarewarewa when soil taken from the grave of Māori airman, Flight Sergeant Tiona Waaka, RNZAF, who was shot down over Italy during World War II, was returned to his home in Rotorua.

Letters to Editor
Waaka responds to Dr S. M. Mead's article, "Rotorua Arts Institute Under Fire - Tourist Zoo?" in Te Māori 2.4 (July/Aug 1971): 15-16, in which Mead expressed his concern with the direction of the New Zealand Māori Arts and Crafts Institute.

"Article by Dr S. M. Mead." Te Māori: The Official Journal of the New Zealand Māori Council 3.1 (1972?): 47.
A brief letter drawing attention to an editorial oversight in connection with Waaka's previous letter to Te Māori.

Article about Waaka
An account of Waaka's appointment as secretary of the Rotorua Māori Arts and Crafts Institute and a brief biography of Waaka.
James Lee Waerea

James Waerea compiled and illustrated "Pukunui's Page" - a page for children in the Māori publication Tu Tangata in the 1980s.

Children's Books


A Māori language text with some words and phrases interpreted.


Non-fiction Articles/Children's page


Waerea discusses the background to placing Māori language inserts into Sesame Street and talks with the two Māori presenters of the inserts - Jimmy MacKean and Anehera Crown.

Reviews

*Pukunui and his friend - Moata Moa.*

*Tu Tangata* 7 (Aug/Sep 1982): 34.

*Pukunui the Astronaut.*


Henry Wahanga

Letters


'This IUP reprint is a photolithographic facsimile of the second edition and is unabridged even to the extent of retaining the original printer's imprint.'

In this letter to CMS missionary Mr Yate, Wahanga expresses his devotion to God, his desire to be baptized and his struggle with the devil. Yate in his book *An Account of New Zealand* writes: "In order both to cultivate, and to draw out, the feelings of those among whom I was labouring, it appeared to be one very useful plan to induce them to commit their ideas to writing. In pursuance of this method, the Christian Natives, and those desirous of becoming Christians, have at different times, during the last four or five years, addressed Letters to me; which have accumulated at length to a somewhat bulky mass of correspondence. From these, as illustrative of the workings of natural feeling, and in no small degree, also, of the operations of Divine Grace, I have selected a considerable variety. The translation of them is made as close and literal as sense and English idiom would allow: they relate to the following subjects - Baptism, the Lord's Supper, the Holy Scriptures, and the experience of the power of Religion on their hearts...."(249-250)


Writing of the struggles Henry and Rebecca face in their spiritual journey.
Meiha/Major Ropata Wahawaha

Ngati Porou

1807c-? Ropata Wahawaha was a warrior chief of Ngati Porou. "In his boyhood he was taken prisoner in a raid by the Rongo Whakaata tribe of Poverty Bay. Later he took a grim revenge on his enemies. From 1864 until 1871 he pursued Te Kooti...Innumerable stories were told of his fierceness and bravery in battle, his cleverness as a strategist and his great powers of leadership. Yet despite his single-mindedness as a fighter, throughout the Urewera campaign he bombarded the Government with letters imploring, and indeed demanding, generous treatment for his enemies, the defeated Tuhoe. After the war Major Ropata Wahawaha became a member of the Legislative Council, highly respected by the Pakeha and venerated by his own people." Lindauer painted his portrait. He was a Corresponding Member of the Polynesian Society and lived at Waiomatatine, Waiapu.

Sources

Journal of the Polynesian Society 2 (1893)
Te Ao Hou 52 (1965):36.

Non-fiction Articles


An account in Māori and English of Captain Cook's visit to Turanganui-o-Kiwa where he was repelled by the local Māori. Cook travelled on to Uawa where in return for provisions he gave Chief Whakatarearotangi 'a bright red scarf, a musket, a keg of powder and a flat lump of lead' - the latter three items were useless without instruction and the powder was perceived to be turnip seed and the lead was formed into an adze.


Te Ao Hou notes that Wahawaha, aged 67, visited Australia in 1874 with Sir Donald McLean, Minister of Native Affairs, and described his experiences in Australia in a series of articles in Te Waka Māori. Excerpts of these articles are printed in Te Ao Hou and begin with an account written from Sydney on April 14, 1874 in which Wahawaha describes his trip to Australia on the steamer Rangatira, recounts various expeditions, gives his impressions of Australian geography and vegetation and bewails his lack of fluency in the English language.

Articles about Wahawaha


Fowler writes of the flag given to Major Wahawaha in 1871 by the British Government and gives a biography of Wahawaha.

Toni James Davis Waho

Ngati Rangi, Te Ati Hau nui a Paparangi, Ngati Kahungunu, Ngati Apa, Waikato 1961-.

Toni Waho was born in Palmerston North and attended primary schools in Martinborough, Kairanga, Porangahau, and Waipukurau. He continued his secondary education at Central Hawkes Bay College, Palmerston North Boys' High, and Kamloops Senior Secondary in Canada. He enrolled in Kariboo College in Canada, Victoria University of Wellington, Massey University and the NZ Childcare Association and graduated with a B.A. (Māori Studies), NZ Cert in Childcare, Dip Tchg (ECE) Equiv. He writes non-fiction work and has a variety of unpublished articles and speeches focussing on racism in Aoteaora and Māori education. He has written several contemporary Māori compositions which have been recorded by Nga Hoa Tautoko. Waho has worked as a Kaiko in Kohanga Reo and is currently teaching at Te Kura Kaupapa Māori o Mana Tamariki in Palmerston North.

Sources
Correspondence and phone conversation with Waho, 10 March 1993 and 2 August 1998.

Non-fiction Report


Poutu and Waho write a detailed report of the work and research of Rapua Te Kura Tika, a multi-tribal group which, in September 1987, 'was given the mandate by a Kohanga Reo Hui to seek the best schooling option to provide for children leaving Kohanga Reo in Manawatu.' This publication is divided into four sections entitled: 'Summary', 'Introduction', 'The Research' and 'Kura Kaupapa Māori Policy: The Development of State Policy and Rapua Te Kura Tika's Response', and concludes with a glossary, bibliography and seven appendices. Poutu and Waho provide a history of the planning and negotiation with the Ministry of Education and discuss in detail the results of the research on 'how Manawatu's first Kura Kaupapa Māori would function' in terms of the kaupapa of the school, entry criteria, size of school roll, staff qualifications, curriculum, capital resources and many other aspects. Section 4 of the publication is a detailed analysis of the rationale, scope and policy of Kura Kaupapa Māori and Rapua Te Kura Tika's response.

Non-fiction Publication


Waho states that this publication 'describes the context within which the total immersion Māori language schools are developing. It outlines the educational, cognitive socio-cultural economic and national benefits that are derived from the government's support of the establishment of Kua Kaupapa Māori. It advises the government on the range of factors that need to be put in place to ensure that all of these benefits are accrued and the factors include: adequate funding and programmes such as teacher training and the publications of Māori language learning and teaching materials.'

Leo Waikari

Short story writer.

Short Story


The speaker recalls the build up to his moment of glory, becoming runner-up in the spooker championships of 1981, and knows with satisfaction that his name is forever immortalised on the Honours Board.

Marie Therese Waiomio

Marie Waiomio was born in Christchurch, of Polish, Irish and Māori descent. She was educated at Addington Convent Primary School and Sacred Heart Girls College in Christchurch. Marie was an adult student at Bay of Islands College in 1985. She has worked as a cook in Christchurch Hospital and then moved north to Matawai, a rural settlement between Kawakawa and Kakehake. She has been a teacher's aide at the Matawai Primary School and school secretary. She worked for three years as secretary in the Social Work Department of the Bay of Islands Hospital in Kawakawa. Marie always wanted to write and in the 1980s began to write poetry. Sir James Henare encouraged Marie to send her poem "The Dream" to Tu Tangata and they published it. She has sent two stories to the Māori section of Learning Media. Marie writes country songs and has won the original song competition twice. She is currently studying writing techniques at Northland Polytechnic Rawene under the tuition of Janine McVeigh and Eva Toia. She has sent two poems "Night sounds in New Zealand" and "Rimu tree" into the Access Press Grand National Poetry Stakes 1998 poetry competition in Australia.

Sources
Phone conversation with Marie Waiomio, 5 August 1993.

Poems

This poem focusses on the deforestation of the native bush and the replanting of pine, but it also has evocations of the old giants of the Māori culture passing away and new seedlings growing up. The dream in this poem speaks of the indestructability of the native bush.

"In the tiny reserves that are set aside." [first line]. *Te Iwi o Aotearoa* 27 (Nov 1989): 7.

A poem focussing on the tiny remnant of Māori land still in Māori possession which is an epitaph to a story she wrote about a kiwi called "Did We".

Waipu
Ngati Hinemanu, Ngai Te Upokoiri
"Waipu was an aristocratic lady of the sub-tribe of Ngati-Hinemanu and Ngai-te-Upokoiri..."

Sources


Waiata Whaiapo/Love Song


Peta Rutangiwhehua Wairua
Te Whanau-a-Apanui, Ngati Awa, Ngapuhi and Te Rarawa
1911/12-1980. Peta Wairua was born at Haurua Maungaroa, and was educated at Te Paroa Primary School and St Stephen's School in Parnell. He studied engineering at Auckland University before and after the war and graduated with a Diploma in Civil Engineering. Wairua married Matekino Kapetaua in 1935 and they had twelve children. He served in the Air Force during the Second World War and after the war worked as an engineering cadet for Whakatane County until 1949 and then worked as a surveyor and draftsman for the Hobson County in Dargaville. Wairua was a licensed interpreter and served in the Māori Land Courts. He worked as a surveyor for Bitumix in the Auckland region from the Auckland Harbour Bridge up to Kaitaia until his retirement in 1962. In later life Wairua returned to university as an extra-mural student at Massey University and continued his B.A. studies at Victoria University. From 1935 he was very active in the early confiscation claims of Ngati Awa. Wairua was a foundation member of Te Kotahitanga and was closely linked with Maria Romana and Te Maru Bedeggood - kaunatua of South Hokiang. He was spokesperson for Whina Cooper on the Land March. Wairua was a member of the former Bay of Plenty Historical Society and was a foundation member of Te Whanau-a-Apanui R.S.A. He collected Te Whanau-a-Apanui waiata and moteatea and wrote non-fiction material. He was an active Social Credit advocate and was a member of the Bay of Plenty Māori Rugby Union.

Sources
Phone conversation with Peta Wairua, 7 July 1998.
Email correspondence from Rawyn Young, 17 July 1998.

Non-fiction Articles

Wairua writes of the siege of the chief Whanau-a-Apanui stronghold at Toka-a-Kuku pa by Ngapuhi, Ngati Porou and Kahungunu in retaliation for the massacre of Te Whareonga. The siege lasted twelve months and Apanui managed to defend their position with the aid of muskets, the powerful Apanui fleet and karakia chanted by Te Uaaterangi’s brother-in-law.


Wairua writes a short account of the Apanui Carvers, nine sons of Treaty signatory Ahiwaru, who completed the carvings in the Mataatua House and worked under the direction of Wi Taupuku on the carved house in Thames. The Apanui carvers were descended from TuKaki - an upoko ariki who studied the sacred arts, crafts and cults at the Whare Wananga at Uawa and was awarded the honour "Te Kawa whakairo mai Hawaiki".


Wairua gives a short account of Tahu’s voyage on the back of the whale, Ruawano, across Te Moana nui a Kiwa to Takore rock near Te Kaha. Tahu was then transported by a sacred shark to Te Kereu River and from there, Putiki, the taniwha took him to Ruahawene Pa where Tahu established his permanent home. Wairua writes of the homage given to Ruawano, the rituals performed to appease his anger and the area of Ruawano’s dominion, Tai-o-Ruawano.

Bibliography

Rana Donald Waitai
Kahungunu, Rangitane, Ruapani
26 Nov. 1942-. Rana Waitai was born in Wanganui, the son of Mavis and ‘Budge’ Rangi Waitai. He was educated at Queens Park Primary School, Wanganui Intermediate School and Wanganui Technical College. At the age of seventeen he began working at a forestry camp at Karoio and later worked for Ford Motors in the Hutt Valley. In 1965 Waitai attended the Trentham Police College and began general police duty in Wellington. He became a detective in 1969 and detective sergeant in 1972. He completed six years in the Wellington CIB and in 1975 became a senior sergeant. He was an extra-mural student at Massey University from 1976-77 and from 1978-81 studied at Victoria University. Waitai graduated with a B.A. in Sociology and Master of Public Policy. He was Police Superintendent in Gisborne and is currently MP for Te Puku O Te Whenua electorate. He is Chair of the Justice and Law Reform Select Committee. Waitai attended a creative writing course at Waiheke Island in January 1991 and writes non-fiction articles. He is a weekly columnist for *Sunday News* and has a fortnightly column in the *Wanganui Chronicle*. He has written numerous newspaper articles since 1992. Waitai is currently working on a fiction book/screenplay about his police undercover experiences.

Sources
Correspondence from Waitai, 24 Nov. 1992, and 13 July 1998.
Non-fiction articles
In this paper Waitai presents research into Wellington's drag queen population, examines why there is a high preponderance of Māori drag queens and provides profiles of four drag queens.
A discussion of the connection between unemployment and violent crime which was published nationwide in January 1992.

Non-fiction Report
This is a comprehensive report of various sessions of the New Zealand Planning Council's Round Table that met during Waitai's secondment to the Planning Council Secretariat for a 16 month period in 1980 and 1981. Waitai writes that the objective of this paper 'is to inform the reader of some of the lesser known initiatives of modern Māoridom - aspects often quite well known in the Māori world itself, but which are not of the kind that command the attention of national decision makers.'

Thesis

Articles about Waitai
A biographical account of Waitai which includes discussion on Waitai's Gisborne Herald article "Examining The Current Theories of Violence".

Bibliographic Reference

Te Waa Waitara-Amos
From Kawhia.

Short Story
In this story the speaker remembers the harmony amongst the international community working in the timber industry in Tokororo and contemplates the future of race relations in New Zealand. Waitara-Amos was awarded a Merit Award Certificate for this short story by Peter Hall, Publisher - Writers World, Surfers Paradise, Australia.
Poem
In this poem written with Māori and English versions the poet acknowledges the inherent struggles and joys of the human experience and the impact of mutual support.

Letter to Editor
In this letter Te Waa and Ihaka Waitara-Amos take issue with a written statement by Tahana Wahanui in the *Waitomo News* of Nov 1985 concerning the naming of the King Country which Wahanui contends took place during a meeting in 1858 between Governor Robert Fitzroy, Colonel Thomas Gore, George Grey and Tawhiao. Te Waa and Ihaka Waitara-Amos dispute the 1858 date for various reasons: Tawhiao was not yet king, and Fitzroy returned to England in 1853. They contend however that in 1878 there was a historic meeting between Tawhiao and Sir George Grey when land partitioning did take place.

Waiharaakeke Hunia Waitere
Ngati-Apa, Muaupoko, and Whanganui, Ngati Raukawa, Ngati Toa
1917-. Waiharaakeke Waitere was born in Parewenui, the daughter of Ruhakohatu Pohatu and Kawana Hunia. Mrs Waitere lived in Putiki. Ruha

Sources
Phone conversation with Tariana Turia, 13 August 1998

Waiata
Matutaera writes of the circumstances that led Waitere to compose this waiata. After a gathering at Te Paka-o-te-rangi Marae at Putiki, Wanganui, Waitere went to bed and had a vivid dream of a huge Māori gathering at which she sang a lament. The next morning she remembered both the melody and words of the song and later sang it in farewell to Rev. Kingi Ihaka when he was transferred to Wellington.

Hoani Retimana (John) Waititi
Whanau-a-Apanui
1926-1965. Hoani Waititi was born at Cape Runaway, the son of Te Kuaha (Dick) Waititi and Kirimatako Heremia Waititi. He was educated at Cape Runaway School, St Stephen's School and Te Aute College. He continued his studies at Auckland University and graduated with a B.A. In 1943 Waititi joined the Air Force and later transferred to the Army and served with the Māori Battalion in Italy. After his discharge from the Army in 1946 he studied at Auckland Teachers' College for two years and in 1949 taught at Te Kaha Māori District High School and Nuhaka Māori School. From 1949-1957 Waititi taught at St Stephen's School and then became an itinerant specialist Māori studies teacher and tutor at the University of Auckland's adult education centre. He wrote a series of Māori language study books for use in high schools. He was Māori language officer for the Education Department and later was appointed assistant officer for Māori education. Waititi taught te reo Māori and culture at Ardmore Training College, St Stephen's College, Queen Victoria College and at Auckland Girls' Grammar School. He was very instrumental in encouraging young people to achieve their potential through the pursuit of academic studies, and he raised money for young Māori achievers to further their studies overseas. Waititi was one of the founders of the Māori Education Foundation which assisted people with their academic studies. He had strong affiliations with his home marae Kauaetangohia in Cape Runaway. Waititi was a
New Zealand tennis umpire. He died at the age of thirty-nine and Hoani Waititi Marae was named in his memory.

Sources
Phone conversation with June Mariu, 5 July 1998.

Māori Language Study Books


The first in a series of Māori language course books for third form students and higher levels. In his preface to the revised edition G. P. Kelly writes that '[t]he general principles of method and presentation used by the author, the late Hoani Retimana Waititi, have not been changed; they have, however, been extended and more fully developed. The significant features of the revision are that the number of chapters in each book is reduced, that the exercises accompanying each chapter are of greater variety and number, and that each book of the course will cover 1 year's work.'


G. P. Kelly writes in his preface to the revised edition, '[t]he original Book 1 contained fourteen chapters, of which seven were used for the revised Book 1, the second chapter being fresh material. For the revised Book 2, the remaining seven chapters of the original Book 1 and one chapter from the earlier Book 2 were used. For both revised books there has been a redevelopment of the material used for exercises and practice. The remaining chapters of the original Book 2 suggest themselves as excellent supplementary reading material, and the Māori Language Advisory Committee hopes to have this material published in book form.'


Non-fiction Articles

An edited version by John Waititi.

**Non-fiction Publication**

**Articles/Obituaries about Waititi**


"John Waititi Memorial Scholarship." *Te Ao Hou* 57 (Dec 1966): 41, 43.

Describes the huge contribution Waititi made in his dedication to advancing the cause of Māoridom and te reo Māori.

**Reviews**
*Te Rangatahi I*
M.O. *Te Ao Hou* 46 (Mar 1964): 55-56.

*Te Rangatahi Elementary 1*

*Te Rangatahi Advanced 1*

**Bibliography**


**James Waititi**

**Speech**

The text of Waititi's winning speech in the 1978 Korimako Speech competitions in which he asserts the importance of retaining one's Māoritanga and language in order to be a successful Māori in today's society and he notes the sad consequences of those who lose this identity.

**S. Hirini (Sid) Waititi**
S. Hirini Waititi formerly lived in Whangaparaoa and then moved to Whakatane. He wrote history and whakapapa. On 16 August 1966 Waititi presented a talk to the Historical Society on the traditional history of the Whangaparaoa district.

**Sources**
*Historical Review* 15.3 (Sep 1966): xviii.

**History**

Waititi describes the Māori traditions and legends surrounding the early settlement of Whangaparaoa from the time of the arrival of the canoes, the activities of Pou in his journey from Hawaiki and arrival at Whangaparaoa, and meaning of meaning of place names. The legends and beliefs recited to members
of the Society by Mr S. Waititi, an old resident of the Whangaparaoa district at the meeting held on 16 August. Waititi writes of legends and beliefs concerning the Whangaparaoa district.

**Bibliography**


**Winston Waititi**

Te Whanau-a-Apanui, (Te Whanau-a-Kauaetangohia - hapu), Ngati Porou 1940-. Winston Waititi was born at Cape Runaway and was educated at Whangaparaoa School and St Stephens College. He went to Auckland Teachers College and obtained a teachers certificate. He taught for thirty years around the Opotiki, area and Te Whanau-a-Apanui area, and the East Coast. Currently he is a dairy farmer and orchardist at Cape Runaway. He has been chairperson of the School Committee and the Jubilee Committee and wrote the Jubilee booklet. He has written articles in the School Journal.

**Sources**

Phone conversation with Winston Waititi, June and Sept. 16. 1998.

**School Journal Story**


This story was put together in a simplified version by the children at Whangaparaoa School.

**Non-fiction Publication**


'It contains some history of the school and the district and marae, and the story of the Moki, and a bit about early childhood education at Cape Runaway, and a bit about Mr Frank MacDonald - one of the old identities of the area, history of the local sports club Tikirau Victory Club, something about the Māori Women's Welfare League, and Country Women's Institute. And about the sheep dog trials. Also a history of the churches in the district. About the whole district.'

**Edward Graham (Eddie) Waitoa**

Ngati Porou 1952-Edward Waitoa. was born in Waipero Bay and was educated at Wharekahika Primary School and Rerekohu District High School in Te Araroa. He worked in the New Zealand Agriculture for one year and then moved to Wellington where he was a gas cutter on the Wahine for Pacific Scrap. For thirteen years Edward was employed at Dunlop's tyre plant in Upper Hutt and concurrently underwent motor mechanic training through correspondence courses. He returned to Mahia and was appointed Fisheries Officer for Mahia - a position he held for five years.

**Sources**

Correspondence and phone conversations with Waitoa, 17 Jan, 10 and 17 July, 1998.

**School Journal Stories**


Waitoa discusses the depleted supplies of kaimoana and the Ministry of Agriculture and Fisheries' regulations concerning the size and quantity of kaimoana that can be taken from the sea.

"One Day on the Beach." *ibid.* 22-25.

An account of one day in Waitoa's job checking the catch of a paua fisherman.
Jason Waitokia
Jason Waitokia has been a member of the Whanake Rangataua - a Māori martial arts group based in Wellington which has provided opportunities for Māori street kids. He was in his teens when he wrote this poem.

Sources

Poem

In this narrative poem the speaker tells of the visit of 'a little green sputnic' who claims to be the speaker's conscience and offers to help the speaker give up drinking.

Peter Amos Walden
Taranaki, Ngati Hou o Paparangi, Ngati Toa, Ngati Rangitane
1934-. Peter Walden was born in Eastbourne, Wellington, and grew up in the home of his grandmother Te Rehu Pirere (Ngati Paerangi Hapu) at the Kawahaiki Marae on the banks of the Whanganui River. His great grandmother was Roka of Parihaka. Walden was educated with the Marist Brothers in Whanganui, St Augustine's High School i Whanganui and at St Patrick's College in Wellington. Walden lived in Titahi Bay for twenty-eight years including five years at Takapauwhia Pa where he was chairman and representative on the New Zealand Māori Council. He works as an administrator and is National President of the New Zealand Māori Wardens Association. Walden writes non-fiction articles and has been the editor of the *Māori Wardens News*. He was awarded the Queens Service Order for community service in his work with Māori Wardens.

Sources
Faxed correspondence from Peter Walden, Feb. 1998.

Non-fiction Articles

Walden reports on the N.Z. Māori Wardens National Executive visit to the districts of Taitokerau, Auckland, Waikato, Waikato-Maniapoto, Ikaroa and Actea.

"Nomination and Appointment." *ibid.* 25.
Guidelines on nominating and appointing Māori Wardens.


Walden outlines an accounting system for Māori Warden Association treasurers.


A report on the N.Z. Māori Wardens National Executive to Te Waipounamu District from 6-7 December, 1980.


A panel of the Second Annual Conference of the New Zealand Māori Wardens Association to be held at Ratana Pa, 13-15 November, 1981.

Report of the National Executive meeting of the N.Z. Māori Wardens Association on 5 April, 1981.

Walden's address at the N.Z. Māori Warden's Association third annual conference held at Ratana Pa, November, 1981.


Walden discusses various constitutional requirements for N.Z. Māori Wards Districts and Sub-associations.


Text of Walden's report to the New Zealand Māori Council on 5 December, 1981.


Walden gives an account of the Māori Wardens' Association strategy to combat the crime rate at the Otara Town Centre beginning in December of 1991 and he includes press reports noting the success of their work and provides a report from Molly Toki who was in charge of the Otara centre for the Māori Wardens Association. Photographs in this article are by Peter Walden.


Discusses issues raised concerning Māori Wardens presence at Waitangi Day Celebrations.


Walden lists qualities and functions of a chairperson.


Walden provides an interpretation of the Māori Community Development Act 1962.


A detailed guide on accounting procedures.


Text of Walden's presidential speech at the fifth annual conference of the N.Z Māori Warden's Association.


Walden presents his news on the role of the Māori Warden in contemporary New Zealand society.

Walden describes the work of the 80 Māori Wardens who came from Ta rawhiti, Wa lariki, Takitimu, Waikato-Maniapoto, North Shore and Taitokerau to assist during the 1984 Waitangi Day activities.


A list of five points expressing the viewpoint of the New Zealand Māori Wardens Association concerning the venue of Treaty discussions, Waitangi Day 'celebrations', and the role of the Māori Wardens.


Photography P. Walden. Interloaned.. A series of photographs.


**Mariameno Patricia (Sonia) Walden née Kaipo**  

Te Aupouri, Ngati Tama, Ngati Toa, Ngai Tahu  

1932-1990. Mariameno was born in Waitara and was educated at Waitara and New Plymouth Girls' High School. She trained as a midwife at Eltham and as a psychiatric nurse in Porirua. She was a night sister in Waimaramo Hospital in Raetiti in the 1950s and in 1962 married Peter Walden and together they ran a taxi business. In 1970 she became a Māori Warden. Mariameno worked as a Māori Community Officer and worked in Māori Affairs in Porirua, Wellington and Wiri in South Auckland. She was a social worker with Social Welfare in Otahuhu in Auckland. She wrote a series of articles published in the *Māori Wardens News* on at-risk families. Mariameno was a leading figure in the Māori Wardens Association - she was President of the Wellington branch of the Association, was the Council delegate for the Ikaaroa District, delegate for Auckland, and was National Treasurer for a number of years. She headed the Māori Wardens Trust which was a training programme operating five different initiatives. Her main thrust was to motivate women and at risk youth, and her contribution to women is demonstrated by the fact that since the 1980s women have always outnumbered men in the Māori Wardens Association. Mariameno also motivated people to pursue further education. She died on 28 Jan 1990.

**Sources**  

Phone conversation with Peter Walden, 22 July 1998.

**Non-fiction Article**


Walden outlines the work of Māori wardens and discusses the criteria for their appointment.


Walden provides a discussion paper for Māori Wardens on interviewing and reporting techniques.
“Youth at risk - whose responsibility?” *ibid.* 45-53.
A study of at-risk youth with guidelines for parents, police, lawyers, local bodies, legislators and the press.

The first of four papers on aspects of family life written by Sonia Walden from information provided by the Social Development Council. In this paper she discusses challenges faced by solo parent families.

Walden provides a report of the Turehou District Māori Wardens Association.

“Understanding our families: Can we do better? Large families.” *ibid.* 47-51.
A discussion on large families which is the second of Walden’s series on the New Zealand family.

An article on issues and concerns facing stepfamilies. This is the third of Walden’s series on the New Zealand family.

The first of a two-part discussion on family violence.

Walden provides guidelines for adoption and adoptive parents.

Second part of Walden’s essay on combatting domestic violence.

An article on child abuse in its various forms, profile of abusers and signs to look for in detecting child abuse.

**Harry Walker**
Ngati Porou, Te Whanau a Ruataupare (Tuparoa), Te Aitanga a Mate (Whareponga), Ngati Rangi (Reporua), Te Whanau a Umariki (Tuparoa)
1947-. Harry Walker was born in Waipiro Bay and was educated at Ngata College in Ruataria. He studied at Victoria University and graduated with a Diploma in Social Work in 1975. He has worked as a Social Worker mainly in Wellington and since 1991 has been a Lecturer in the Social Work Department at Victoria University. In the late 1970s Walker began to write social commentaries in a regular column in *Te Awa Iti Community Newspaper*. He has published articles in *Te Komako: Social Work Review* and had an article on social work field practice placements published in an Arena Publications volume. Walker and Dennis Smith were two of a group of people who introduced the practice of whanau decision making into New Zealand social work in 1986 and Walker was part of the group that published *Whanau Family Decision Making*.

**Sources**
Phone conversation with Harry Walker, 8 August 1998.
Non-fiction Article
The editorial notes accompanying this article state 'an indigenous New Zealander describes the rationale, nature, and practical application of the family group conference model originated in his home land.' Not sighted.

Non-fiction Publications
A collection of non-fiction articles published in a collaborative effort by four Māori writers and an artist. The publication is a compilation of articles published in the Porirua Community Newspaper, Te Awa-iti. The authors state: 'As a group we believe that when we agreed upon this collective project to collate our work into this book our ideals were based solely on the chance to write and paint in part about the Māori experience.'

Walker states that 'this is about social work practice method of families making decisions for the care of their children.' Not sighted.

Reviews
He Whakaaro Ke

Nikki Walker
Ngati Kahungunu, hapu - Rakaipaka
Nikki Walker has been a journalist for Te Iwi o Aotearoa.

Non-fiction Articles
Walker provides background information to George Kiwi Howe's extensive collection of biographies of key Māori identities, and reproduces his texts on Titokowaru and Whetu Marama Tirkatene.

Walker produces the text of Howe's biography of Sir Apirana Ngata.

Walker writes of the war-time exploits of Major W. (Ben) Porter M.C. and Bar, of A Company - 28th Māori Battalion.

Walker writes of Te Iwi o Aotearoa's project to publish the work of genealogist George Kiwi Howe (1917-1962) and calls for other contributions from '150 years of achievers under British rule' to expand this publication to include biographies of 'achievers' up to the year 1990. Walker also provides an edited version of Howe's biography of Sir Maui Pomare.

Walker talks with Harawira about her experiences in Mount Eden prison, her involvement with the International Black Women's Organisation, her cynicism over the 1990 'celebrations' and her outrage at the way many Māori women have been victim to rape and incest by Māori men.
Walker includes an edited version of Howe's biographical notes of Te Puea Herangi.

Walker provides a brief review of Jill Carlyle's exhibition of 38 black and white photographs entitled "Life on the Coast" shown in various locations in October and November 1989.

Walker writes of the proposed publication of George Howe's Māori Biographies and *Te Iwi o Aotearoa*'s plan to supplement Howe's work with biographies of other Māori achievers up to the year 1990. Walker includes two of Howe's biographies in this article - that of musician and composer Walter Smith and famous rugby player George Nepia.

Walker writes of an exhibition of photographs and films of the Māori produced by James McDonald from 1908-1923 which were exhibited at the National Library and Theatre from 1-8 December 1989. The 45 black and white photographs were drawn from McDonald's trip up the Whanganui River in 1921, and include views of the Hui at Rotorua racecourse in 1920 to welcome the Prince of Wales, and a set of photos taken in 1919 when the Māori Pioneer Battalion were welcomed home.

Walker interviews the three members of 'Fade to Black' - Bill Young, John Brown and Bradford Maami who composed the music and lyrics of the winning song 'Living Dangerously' in *Te Iwi o Aotearoa*'s 1989 Songquest.

Walker reports on a Ngati Whatua hui held in Epsom in November with the aim of encouraging Māori women's hui based on the Putea Pounamu project developed by Te Ohu Whakatupu - The Māori Women's Secretariat of Women's Affairs.

**Paea Walker**
Paea Walker grew up in Hastings and moved to Ashburton for the shearing.

**Interview**

One of four interviews with Mid Canterbury Māori personalitites in which *Te Iwi o Aotearoa* discusses with Paea Walker the implications of her move to Ashburton and her quest to learn te reo Māori and her whakapapa.

**Piripi Walker**
Ngati Raukawa, Kikopiri (Hapu)
1955- Piripi Walker was born in Wellington and educated at St Peter's and St. Paul's Convent, Lower Hutt, St Bernard's Primary School and St Patrick's College, Silverstream. From 1975-76 he was Assistant Executive Officer for the New Zealand Manufacturers' Federation and in 1981 graduated with a B.A (Hons) in Māori Studies from Victoria University. Walker tutored in Māori Studies at Victoria University in 1981 and from 1982 has been an occasional tutor at Te Wananga o Raukawa. He was an Otaki and Porirua Trusts Board Hui tutor for Rangatahi from 1981-83 and was Assistant Director for Te Wananga o Raukawa Immersion Hui 1984-85. Walker was a Māori Language Radio Producer for Radio New Zealand from 1982-87 and trained Māori Radio Broadcasters from 1985-1991. He was manager for Te Upoko o te Ika Radio Station from 1987-1991 and was a Māori negotiator for the Māori
Broadcasting Treaty Claims from 1989-91. He is Secretary of Nga Kaiwhakapumau i te Reo, (The Wellington Māori Language Board) and from 1983-1991 was a member of the Board. In 1990 he was a Member of the Māori Radio Federation Board. Until recently he lectured at Te Wananga o Raukawa in Otaki. He has written various articles on Māori Treaty Claims, Māori Politics and Māori Language and Broadcasting for the New Zealand Listener, the Dominion, the Evening Post, New Zealand Herald, 1983 to the present.

Sources

Tu Tangata 33 (Dec 86/Jan 87): 16-17.

Waïata Collection

A collection of twenty-five songs written in Māori and English with an accompanying tape which Walker states are 'aimed specifically at people learning and teaching Māori, for use with young children.' The composers include Henerietta Maxwell, Hirini Moko Mead, Moehau Reedy, Ihaia Puketapu, kula and kaumataua of Puakeatua Koohanga Reo, and Frances Maxwell. A glossary is included.

Non-fiction Articles
"Tai timu tai pare." Listener Sep/Oct 1982:

"Runanga radio lures the listeners." Tu Tangata 33 (Dec 86/Jan 87): 16-17.
Walker presents an account of two ventures into Māori broadcasting: Te Reo o Poneke and Te Reo o Raukawa and assesses why they were so successful. Walker asserts that successful Māori broadcasting should be based on five key principles: 1. It is independent. 2. It will have control of an entire television channel or regional radio frequencies. 3. Its constitution and management structures are governed by Māori values, and are accountable to the Māori community. 4. It is loyal to Māori language as the people wage war for its survival. 5. It is supported by a financial base from our licence fees within the BCNZ.'

Walker writes a critique of the National and Labour Parties' response or lack of response to Māori issues and concerns. He notes the inequities surrounding the Parliamentary Māori seats and the unwillingness of both political parties to initiate constitutional reform concerning the recommendations of the 1986 Royal Commission on the Electoral System which urged a major examination of the constitutional position of the Māori people.

"Station's closure would be tragedy." Evening Post 4 June 1992.

Reports

Reports and Papers for Tribunal Claims and Court Cases
Claim on Te reo Māori, Wair 11. 1985, Nga Kaiwhakapumau i Te Reo.
Aotearoa Broadcasting Systems (ABS Application for third Television Channel Licence 1985, Co-Author with Whatarangi Winiata and Derek Fox.
Reports on Te reo o Raukawa 1985/1986 Reports on experimental Māori radio stations in the Horowhenua (Published Tu Tangata magazine 1986.)


“Māori Views on the Radio Spectrum.”
Research paper on behalf of the New Zealand Māori Council and Nga Kaiwhakapumau I Te Reo 1989, for spectrum negotiations.

“AM and FM.”
A paper prepared for the Waitangi Tribunal Hearing into a claim by Nga Kaiwhakapumau I Te Reo on the sale of radio frequencies 1990

“The Guardianship of Indigenous Languages.”

“AM and FM.”

“Fixing the Flaws in Iwi Radio.”

“Te Rata Kaura Nui, The Life and Work of Wiremu Parker, Māori Scholar and broadcaster.”

Radio Series
“Us on Shore” and “The Waitangi Tribunal Goes to Taranaki.” A series of documentaries on the Te Atiawa Motunui Waitangi Tribunal claims, recorded in Waitara 1982, for National Radio.

1982 Te Teo Tuku Iho, National Radio Series of six documentaries on life of various kaumatua, (all speakers of endangered dialects) in the Māori language. Produced by Piripi Walker.

1986 “Toi te Reo.” A further series of programmes featuring kaumatua, and speakers of disappearing dialects.

Papers

Translation by Walker
“Te Wānanga o Raukawa Calendar.”

Reviews by Walker
“Books.” Rev. of Regaining Aotearoa: Maori writers speak out, ed. by Witi Ihimaera (and others). Listener 19 June 1993. 53-54.


"You are my Darling Zita." Life histories edited by Peter Busch.

"1997 Radio Documentary series in Māori (broadcast nationally on iwi radio network) on the life of famous Māori scholar and broadcaster Wiremu Parker."

**Audio Tapes**

*Te Māori: te hokinga mai/the return home: Resource Kit, 1986/87.* Text and translations University of Victoria, Wellington, Department of Māori Studies. Photography Brian Brake and Athol McCredie. Audio programme produced by Piripi Walker, narrated by Kinio Winiata. [Auckland]: Auckland City Art Gallery on behalf of the Te Māori Management Committee and the Department of Education, Wellington, 1986. This resource kit, produced to accompany the *Te Māori* exhibitions in the four main centres during 1986-1987, includes a set of postcards, audio tape prepared by Piripi Walker of Radio New Zealand and copied by EMI, and bilingual notes prepared by the Department of Māori Studies, Victoria Univerity.

**Ranginui Joseph Isaac Walker**

Whakatohia 1932-. Ranginui Walker was born in Lower Waiaua, Opotiki, and grew up in the Rahui Valley. He was educated at Omarumutu Native School, the Convent School in Opotiki and St Peter's Māori College. He continued his studies at Auckland Teachers' College and from 1952-62 taught at Te Horo Māori School, Pūpiwai, Punaruku District High School, Mt Eden Primary School and Dominion Rd Primary School. Walker studied Anthropology at the University of Auckland and graduated with a B.A., M.A. and a PhD. He was a lecturer in Māori Studies at Auckland Teachers' College from 1962-66 and from 1967-68 began lecturing in the Anthropology Department at the University of Auckland. From 1970 to 1985 he worked at the Centre for Continuing Education at the University of Auckland as a Lecturer in Māori Studies, general Sociology and contributed to courses in Criminology and Community Studies. In 1973 Walker was appointed Senior Lecturer and from 1974-75 was seconded to assist the organisation of the Educational Development Conference. In 1975 he returned to lecturing duties and in 1986 was appointed Associate Professor in Māori Studies and Acting Head of Section. From 1987-88 he was guest lecturer at the University of Waikato Centre for Continuing Education. From 1993-98 he was Professor of Māori Studies at Auckland University and retired in June 1998. From 1997-98 he was Pro Vice Chancellor (Māori).

Walker was a member of Auckland Regional Committee Historic Places Trust from 1968-73 and from 1969-73 was Secretary of the Auckland District Māori Council. Since 1974 he has been Chair of the Auckland District Māori Council and from 1970 has been a Member of the New Zealand Māori Council. He has been a Member of the Auckland Coast-Guard since 1971 and of the Orakei Marae Trust Board since 1974. He was in the Executive of the World Council of Indigenous People (WCIP). From 1974-81 Walker was Secretary of the Māori Community Centre Management Committee. From 1975-76 he was Member of the Foreign Aid Committee of Foreign Affairs. From 1975-80 he was a member of the National Advisory Committee on Māori Education. From 1975 he has been Chair of the Orakei Marae Trust Board. In 1984 he was a member of the Pacific Regional Council of the World Council of Indigenous People (WCIP). From 1987 Walker has been a member of the Auckland College of Education Council. In 1991 he was appointed Alternative Chair of the NZCA and did degree accreditations for Te Wananga o Raukawa (BMS), Te Wananga o Awanuiarangi (BMS), Takitimu School of Performing Arts, Te Ara Poutama (Auckland Institute of Technology) (BMS), Tauranga Polytech (BMS), Whakarei Polytech, Eastern Institute Tech (BMS). He has published a large volume of non-fiction articles,
papers and publications on various Māori issues and has had a fortnightly and later monthly "Korero" column in the NZ Listener.

In 1969 he was awarded a Queen Elizabeth II Fellowship and in 1970 was awarded the Winiata Memorial Prize for his thesis "Māoris in a Metropolis." In 1972 he won an Imperial Relations Trust Bursary for six months study of adult education in the United Kingdom. He was appointed a Fellow of the NZEI in 1996 and was awarded the Elsdon Best Medal in 1997. He has stated 'I feel that it has been my responsibility to help remove the scales from Pakeha eyes.' And 'most of my writing is directed at Pakehas to open their eyes.' A number of the annotations have been provided by Walker and appear in quotation.

Sources
Correspondence from Ranginui Walker, 19 Aug. 1998.
Te Ha Questionnaire 1992.
Nga Tau Tohetohe

Non-fiction Publications


Walker writes: 'The theme of the conference was urbanisation of the Māori. The outcomes were recommendations for improvement in Māori education, teaching and preservation of the Māori language and the need for an on-going organisation to follow up the recommendations. The tangible outcome was the establishment of Nga Tamatao.'


Walker states that the paper was on 'Urbanisation of the Māori, discussing the aspects of social and geographic dislocation.'


'Addresses by Rangi Metekingi and Henare Ngata on Māori Land incorporations and 438 Trusts as devices for farming multiple-owned land.'


In this report of the Māori Educational Development Conference Walker provides an Introduction, texts of Sir James Henare's opening address and W. Renwick's Keynote Address, reports and recommendations from the workshop discussions and appendices covering the conference agenda, glossary, and a table of Māori relationships. The second part of this publication is devoted to the texts of twelve papers presented at the conference by Dr R. J. Walker, Judith Simon, Rev M. Marsden, Freda V Kawharu, Maiki Marks, A. Tahana, T. Roa, I. Mitchell, B. Gadd and M. Paul.


A report on the Māori Representation Conference held in April 1985 which includes an introduction by Walker, text of speeches by David Lange, and Arapeta Tahana, workshop reports, plenary resolutions of the conference and three appendices on "Mana Motuhake Political Party", "Southern Māori Labour Electorate", and "Māori Representation and Political Influence" by the Raukawa
Trustees, Raukawa District Council and other Māori Bodies in the Raukawa Region. The publication concludes with papers presented by H. Tauroa, Dr R. K. Walker, Mr P Gordon and Miss W Rolleston, Dr Alan Simpson and Robert Mahuta, and five appendices entitled "Provisions of the Electoral Act", "Definition of the Term Māori", The Māori Option", "Boundaries of Māori Electorates", and newspaper clippings of articles on Māori seats.


Walker writes that 'this is an unpublished paper which explores the dichotomy between the culture of indigenous people in the New World and the culture of the colonisers from Europe. The former is characterised as small-scale, kin-based with mythic origins from earth and sky. The latter is characterised as large-scale nation states with centralised political power.'


A report of the hui sponsored by the New Zealand Māori Council and Te Runanga Whakawhanaunga i nga Haahi at Turangawaewae Marae in April 1987, which met to discuss issues of concern to Māoridom after a spate of negative publicity over the Māori economic development loan proposals of late 1986. The report concludes with 63 remits and an appendix outlining the Māori allocation of the Government budget in the fiscal year ending March 1987, and Appendix 2 contains the resolutions of the Māori Educational Development Conference at the Final Plenary at Tuuarrangawaewae Marae 25 March 1984.


A collection of 84 'Korero' articles by Ranginui Walker which appeared in the NZ Listener from 1973-1987. Amoamo has categorised the articles into ten broad areas, and includes her interview with Walker.


This publication emerges out of the proceedings of the International Conference on Peace and Security in Oceania held in Auckland in April 1986. The book, composed of twelve papers written by 'specialists on the Pacific from the Pacific', is divided into four parts: The Pacific Region - Economic and Strategic Dimensions; Regional Initiatives for Disarmament and Denuclearization; New Strategies; and Looking to the Future: Conceptualizing and Teaching Peace.


Walker states that this is a 'biographical account of a personal journey in the development of identity as a Māori and a bicultural New Zealander. Education, qualifications and personal achievement were sought as tools to engage in an emancipatory praxis with and on behalf of Māori.'


Walker writes 'This book traces Māori history from the creation myth of gods and demi-gods, down to humna ancestors who migrated from the Hawaiki homeland to Aotearoa between the 9th and 14th centuries. The traditions and customs of the stone age culture are described up to the time of European contact in the 18th century. The impact of colonisation is discussed and the Māori response to cultural invation by way of resistance, warfare, pacificism, politics and contemporary activism.'
Non-fiction Articles


"Proper Names in Māori Myth and Tradition." Journal of the Polynesian Society 78.3 (Sep 1969): 405-416. Walker presents a comprehensive account of the importance of proper names in Māori mythology and tradition and gives examples of names being linked to exploration, tribal occupational rights, personal names linking tribal groups and those associated with vengeance, and the naming of battles.

"There are Māori solutions for some Māori problems at city schools." National Education: The Journal of the New Zealand Educational Institute 51.550 (Feb 1969): 16-20. In this guide to teachers of Māori children in city schools, Walker outlines the Māori organisations that can assist Māori families. He discusses the scope and function of the Māori committees, Māori wardens and Māori welfare officers.


Polynesian images, and support the bilingual ability of Māori and Polynesian children in the classroom.

In this comprehensive account on Māori Wardens, Walker writes of their 19th century origins, discusses the 'statutory recognition' given to Māori Wardens in the 1945 Māori Social and Economic Advancement Act, and notes the changing role of the Māori Wardens as a result of the urban migration.

Walker urges social planners of new suburbs and housing estates to 'take cognisance of cultural pluralism' in New Zealand society and not to impose Pakeha housing models on Polynesian and Māori families.

In this detailed study of the marae Walker examines its traditional functions, its post-European adaptations, and the evolution of urban marae. He examines the marae in Auckland which are tribal, multi-tribal, and church-based, and concludes that city marae are vital for tangi, for sustaining Māori identity, customs and protocol and where Māori issues can be discussed.

Walker writes that this is 'an account of the emergence of informal play groups initiated by Māori mothers in reaction to the perception that play centres were assimilationist in their underlying ethos. These informal play groups established and controlled by Māori were precursors to kohanga reo.'

Walker gives an overview of Māori society in the early 1970s and outlines the statistics of Māori in health, education, and the labour force. Walker writes of the impact of urban migration in breaking down the kinship units, promoting individualism and the adjustment to an industrial system. Walker observes that the proliferation of Māori voluntary associations have helped to maintain and perpetuate Māori identity, values and cultural expressions.

Walker challenges the preconception that the standard 'three bedroom tiled roofed bungalow' is suitable for the specific needs of Māori and Polynesian families. He notes that during tangi Māori homes fulfill all the functions of 'little marae' so they need to contain increased social space, outdoor cooking areas, and bedroom facilities that can cater for large numbers.

Walker writes of the various forms of racism directed toward Māori in terms of paternalism, ethnocentrism, assimilation and cultural genocide and discusses how this has impacted Māori. Walker lists guidelines for the future decision-makers of New Zealand in their interaction with Māori.

Walker states that this article 'deals with urbanisation of the Māori. The two major tasks are adaptation to the culture of capitalism, i.e. adjusting to regular employment, learning to budget and cope with the intricacies of hire purchase, time payment etc and transplanted Māori culture into the urban milieu i.e whanau (bereavement) clubs, culture clubs, voluntary association such as Māori wardens and Māori Women's Welfare League, marae building associations, māori sports clubs etc. The urban marae is the symbol of the successful transplantation of the culture.'

Walker examines the sociological factors that have contributed to Māori under-achievement in the classroom, and discusses ways teachers can cater to the specific needs of the Māori child.


A report of a seminar attended by seventy Māori and Pakeha teachers in the Auckland area held at Auckland Teachers' College in September 1973 which emerged out of "mounting concern in the Māori community over the alienation of Māori pupils in an education system based on a curriculum with a heavy academic bias reflecting European cultural precepts."


Walker states that his purpose in this essay is "to show that there is a two-value system in New Zealand society today. The Māori who is bicultural operates in both systems whereas the Pakeha who is monкультурal operates in only one." Walker provides guidelines for teachers and others professionals who interact with Māori, on how to facilitate decision-making from a bicultural stance rather than from a monocultural position.


A comprehensive description of the marae from its early origins in the Society Islands, Samoa and Tonga to its introduction into New Zealand. Walker looks at the evolution of the marae in New Zealand and writes of Ngata's involvement in repairing and building meeting houses and the cultural renaissance of Māori carving and marae building that emerged out of this in the late 1920s. Walker concludes with an examination of marae protocol, urban marae and groupings of Māori that have a religious or educational foundation as opposed to a tribal one.


Walker writes "this paper advances the thesis that voluntary associations play a central role in the successful adaptation of the Māori to urban life. Māori committees in particular with other pointers under the 1962 Māori Welfare Act to appoint wardens and hold tribunals under the Summary Proceedings Act practice restorative justice. By looking after petty offences, they persuade offenders to mend their wrongs and avert major collisions with the law."


Walker provides a history of the destructive effects of assimilation on the Māori in education policies from the 1840s through to the 1940. He discusses the policy of integration, notes the impact of Hoani Waititi's appointment to the Department of Education and the move toward biculturalism in education. Walker writes of his vision for a multi-cultural system of education in New
Zealand which would emerge from a basis of bi-cultural education. He discusses the outworking of bicultural education from a Māori perspective at preschool, primary school, and secondary school levels.


In this text of Walker's address to Secondary Schools Vice- Principals in Auckland on 4 August 1977, Walker gives an extensive overview of the education of Māori in the 19th and 20th centuries and demonstrates how New Zealand education has been used as an instrument of assimilation.


Walker writes of the myth-messages and models of human behaviour that are derived from the Māori myth sequences and discusses Māori traditions.


Walker writes 'understanding Māori culture and incorporating it into teaching practice is advocated as a way of eliciting cooperative learning from Māori students.'


A detailed study of the impact of the growing urbanisation of the Māori population drawn from Walker's examination of Māori urbanisation in Ōtara between 1967-1970.


Walker discusses decision-making in traditional Māori society, outlines Māori political initiatives in the 19th and early 20th centuries to maintain self determination, and provides an analysis of the 20th century Māori decision making bodies. Walker argues that the two-party system and majority rule 'are ill suited to a bicultural or plural society' and presents alternative solutions.


In this paper Walker 'argues that Pakeha research objectifies Māori and ends up drawing false conclusions. It advocate research methodology that is collaborative and produces good outcomes for Māori.'


Walker writes that this paper 'argues that monocultural (assimilationist) education has failed Māori. It advocates biculturalism as a strategic ideology and pedagogic practice. Achievement of biculturalism is seen as a precondition for successful multi-culturalism.'


Walker gives a historical background to Māori education and discusses in detail the development of Māori adult education in the Auckland district from 1946.


"Change at the top now making waves." Tu Tangata 4 (Feb/Mar 1982): 7. Walker writes of developments emerging from the 1981 Tu Tangata Wananga Whakatuira conference of 100 Māori leaders and the Department of Māori Affairs, and he examines one of the workshop themes - kokiri administration and its success in pilot schemes.

"The Kokiri Unit." Tu Tangata 6 (June/July 1982): 6-7. Walker presents a history of the origins of the Department of Māori Affairs beginning with the Native Protectors who were instituted in 1841. Walker notes that it 'was not until World War II that the department extended its functions to welfare work.' and in 1977 the Department of Māori Affairs began to be restructured with Kara Puketapu's concept of Kokiri or community administration being put into action. The second half of this article is largely composed of discussion by Willie Kaa on the development of Wellington's kokiri units.

"The social implications of medical practice among Māoris." Tu Tangata 7 (Aug/Sep 1982): 31-32. Walker takes issue with Elsdon Best's summation that 'Native knowledge of medicine may be described as non-existent in former times' and he outlines the traditional Māori approach to health and sickness which recognised illness caused by 'observable physical cause' and 'mate Māori' caused by 'spiritual or psychological cause.' Walker discusses the laws of tapu, the impact of European settlement, faith healing via the tohunga, the cultural and economic barriers that sometimes prevent contemporary Māori seeking medical treatment and some solutions to these barriers.


"The Genesis of Māori Activism." Journal of the Polynesian Society 93.3 (Sep 1984): 267-281. In this paper Walker explores Māori activism since the signing of the Treaty of Waitangi and presents a chronological account of Māori attempts through the Kingite movement, Kotahitanga, religious movements of Pai Mairire, Te Whiti, and Ratana, and political involvement, to regain sovereignty.
Walker discusses the housing of Māori taonga in museums and contends that museums create 'distance' between iwi and their taonga. To combat this Walker suggests more frequent occasions when Māori can be reassociated with their taonga housed in museums.

Walker writes that the impetus for calling the Māori Educational Development Conference which was convened in March 1984, had its origins in the omission of a Māori component on the PPTA's representation to the working party for the secondary schools core-curriculum review.

A detailed overview of the history of Māori education since the European colonisation of New Zealand, drawing upon P. Freire's analysis as expounded in his Pedagogy of the Oppressed (1972). Walker writes of the imposition of a monocultural educational system and its toll on Māori. This paper was presented at the PPTA Conference on "Secondary Education - the Māori Perspective' which was held at Waahi Marae on 13 April 1984.

Walker writes: 'The New Opportunity School (NOS) was proposed as a strategy to counter the suspension and expulsion of Māori students in Auckland Secondary Schools. The NOS was based on kaupapa (philosophy) Māori as a way of eliciting cooperative learning from children who were in trouble with their Pakeha teachers. Although the School was reduced by the Education Department to a single class, it proved the philosophy worked. It was the precursor to kura kaupapa.'

Walker writes of the institutional racism practised by the early Church leaders and State educators of last century and outlines the discriminatory practices imposed on Māori political representation.

This paper was first presented to the Conference of Comparative Models of Political Development and Aboriginal Self-determination, Calgary 16-17 March 1984.

Walker writes an overview of education policies directed to Māori over the last 150 years and he discusses the impact of the missionaries, rural-urban migration, institutionalised racism and the Māori response to Pakeha cultural domination with the emergence of te kohanga reo.

A comprehensive account of the history of Māori political movements since the signing of the Treaty of Waitangi.

In this discussion on the Treaty, Walker examines the ambiguity of the Treaty language and the various measures by Māori to seek justice from the English Crown concerning Treaty grievances.

In this text of Walker's paper presented at the 9th Annual Conference of the Archives and Records Association of New Zealand held in September 1985, Walker presents an account of the sanctity of knowledge in the traditional Māori world and since the European settlement, and he provides a brief commentary on Māori response to contemporary researchers.

"Te Iwi o Aotearoa...Dr Rangi Ruru Walker says..." Te Iwi o Aotearoa 1 (Oct 1987): 2.
Walker commends Abe Wharewaka and Black Power for publishing their own newspaper and writes that "[t]here is a need for Māori news of all kinds'.

Walker discusses the impact of the negative media publicity surrounding the Māori economic development loan scheme of December 1986 and other issues which prompted the Auckland District Māori Council to call for a Hui Taumata in order to defuse 'the growing polarisation...between Māori and Pakeha'. The New Zealand Māori Council and Te Runanga Whakawhanaunga i nga Haahi subsequently sponsored a hui at Tuurangawaewae Marae in April 1987, to address issues of concern to Māoridom. Nga Mamae o Te Iwi Māori is a report of this hui.

Walker describes the three different stages of the Māori creation myth - Te Kore (the void), Te Po (the darkness) and Te ao marama (the world of light). He notes that while the myths are located in distant Hawaiki, the traditions begin with the migration stories to Aotearoa which are located in whakapapa. He discusses archaeological evidence that supports the early Māori settlements and articulates the traditions surrounding land, cultivated sites, battle sites and tribal boundaries.

An autobiographical article in which Walker discusses the relationship between his work as an academic and his identity as a Māori. He writes of Māori activism in the 1970s and particularly Nga Tamatoa, the Māori Land March, and the Bastion Point occupation. His overall theme in this essay is the role academics can play in 'creating a better world' through their training and analytical skill.


"How the past can illuminate the present." Dominion 13 May 1989: 7.


Walker examines the key differences in the official English and the Māori version of the Treaty and the major implications of these discrepancies. Walker states these may have been as a result of deliberate disguising by the missionaries translating the Treaty and he provides reasons for this disguising. He also examines the different motivations of chiefs who signed the Treaty and notes those who did not sign. Walker highlights 19th century legislation and governorship promoted to systematically alienate Māori from their land and he describes the strategies of Māori to regain control of their land.


Walker's basic premise of this article is that 'there are two basic cultures in the world, namely, the culture of indigenous people and the culture of metropolitan society.' He describes the distinguishing features of these two cultures which he perceives to be 'polar opposites in human organisation' and notes that since the discovery of the New World in the 15th century the process of colonising and dominating indigenous cultures began resulting in 'alienation, loss of identity, and marginalisation' of the indigenous peoples within the metropolitan society. Walker writes of the impact of colonisation on Māori and discusses the processes of Māori recovery in the post 1900 era and the post Second World War era and the emergence of kinship links, voluntary associations and marae in the urban domain.


Walker writes that this paper is a 'discussion of the Māori response to the introduction of the Individual Transferable Quota Fisheries Management regime.' The outcome was the Māori Fisheries Claim and the signing of the Sealords Deed of Settlement.


This article 'identifies the hegemonic role of the Fourth Estate in constructing the Māori as educational failures ending up as street kids feeding into gangs and prisons. It also exposes the role of the media in putting down Māori attempts to improve their lot in life through initiatives such as the so called "Māori Loans Affair" and Māori International.'
Walker provides a history of the development of the wharepuni (carved meeting house), beginning with references to houses in tribal myths, and citing archaeological evidence of housing prior to European settlement and subsequent adaptations since the introduction of metal tools.


Walker writes of a planned pilgrimage to Rarotonga in the Society Islands by a group of sixty Māori departing on Oct 25, 1991. Walker provides a brief background to Rarotonga, notes the various trips from Rarotonga to New Zealand by Tūra, commander of the Aotearoa canoe, and gives a brief history of the famous Taputapuatea marae at Opua, Rarotonga, and the two smaller marae - Marae Hauviri and Marae Opu Teina.

In this keynote address Walker discusses the ovar policies that have limited and later prohibited the use of Māori language in the classroom in the 19th and early 20th centuries, and the policies that deliberately shifted curriculum in Māori schools away from the academic to the manual and domestic. Walker observes that it was not until the establishment of Kohanga Reo in 1981 that Māori began to be freed from Pakeha control in terms of curriculum.

"President's Report to Matawhanui Hui-a-Tau." ibid. 53-54.
Walker gives an overview of events following the 1990 Māori University Teachers' Association (MUTA) Conference held at Te Herenga Waka Marae, concerning the establishment and recognition of MUTA in universities by the Ministry of Education.

Walker discusses with Hineani Melbourne pivotal components in his upbringing, and speaks of the different kinship bodies in Māoridom, components of leadership, and old and new models for realising Māori sovereignty.

Te Karanga Column


Walker presents a discussion on the various initiatives pioneered by Māori to save the Māori language from extinction.

Walker commends some of the actions of Minister of Justice Doug Graham in seeking to redress Māori grievances.

Walker details the history of 'policy switches' by Pakeha politicians in determining the Crown's Māori policy which Walker asserts has been consistently assimilationist and protective of Pakeha hegemony.

Walker discusses the opposition to the Waitangi Tribunal and settlement of Treaty grievances by various politicians including Ross Meurant, and notes that despite the fluctuating policies towards Māori grievances, by Labour and National, the Treaty of Waitangi has been upgraded in the period between 1987-1991 by the inclusion of treaty clauses in twenty-one statutes.
Walker examines issues of tribal mandate amongst the Māori negotiators in the Sealand deal.

Walker discusses the role of Race Relations Conciliator and specifically focusses on an anonymous review of the Race Relations Office which was highly critical of the stance by Chris Laidlaw in responding positively to the current treaty discourse on tino rangatiratanga, the Māori claim to partnership and the primacy of the ideology of biculturalism ahead of multiculturalism.

A discussion on the Sealand Deed of Settlement between the Crown and Māori, which Walker likens in many ways to the Treaty of Waitangi in terms of the speed with which the 26-page document was to be read, understood and signed, the number of signatures it contained and the method of signing which Walker states 'was not consistent and systematic.'

Walker provides a history of Māori radio stations since the 1970s.

An examination of the issues surrounding Māori leadership and mandate to represent tribal groups within the context of the Sealand deal.

A critique of the financial dealings of the Māori Council.

"Te Karanga: The Case For Kiore." Metro 144 (June 1993): 126, 128.
Walker provides a background to the kiore (Rattus exulans) which, according to Māori tradition, was brought to New Zealand from Hawaiki and became an important food source for various tribal groups. Walker discusses the Department of Conservation's plans to eradicate the kiore in outlying islands and notes the concern of Auckland University scientists to a 'piecemeal, island-by-island eradication outside the framework of a national management plan.'

Korero Column Articles

Walker comments on a number of Māori issues including the appointment of Matiu Rata to the position of Minister of Māori Affairs and changes in legislation concerning the gathering of shellfish.

Walker recalls his years as a university student when there were very few Māori students, and he discusses Māori land grievances and the New Zealand Māori Council's examination of new legislation and its effect of alienating further Māori land.

In the New Zealand Māori Council's submissions to a Select Parliamentary Committee on the Race Relations Bill in 1971, they argued for the appointment of Māori into positions of responsibility in the Department of Māori and Island Affairs. Walker observes that it 'seems anomalous that none of the eight district officers in the department is a Māori' and he goes on to present a case for widening 'the criteria of appointment' for district officers.

"Odd man out at school." NZ Listener 7 May 1973: 56.
Walker provides an analysis of the problems facing Māori children in New Zealand schools and concludes with some possible solutions.

"Outside the power structure." NZ Listener 21 May 1973: 63-64.
Walker examines the high arrest and conviction rate of Māori and briefly quotes from O. R. W. Sutherland's book One Out of Every Three Māoris in Prison Should Not be there. Walker notes the activities of the Nelson Race Relations Action Group which discovered that when Māori were represented in
Court by counsel the number of imprisonments of Māori was reduced by one third, sentences were reduced and fines were imposed instead of heavier penalties.

Walker describes the work of the Māori Committees as dictated by the Māori Welfare Act of 1962, and questions the limited funding allocated to the committees.

"Who guards the guardians?" NZ Listener 18 June 1973: 53-54.
Walker writes about police accountability and discusses a case where an Otara woman was not provided with her legal rights.

A tribute to Dr Pei Te Hurinui Jones, the retiring president of the New Zealand Māori Council, and an acknowledgement of the new president Graham Latimer. Walker discusses the Māori Council's submissions to the Minister of Education concerning the scarcity of Māori students at Auckland's Training College, the anomaly of highly educated Māori being turned down for Department of Education and training college educational posts, and a reassessment of the present schooling system.

"Listen to the minority voice." NZ Listener 16 July 1973: 61, 63-64.
Walker writes that although Western society hails the democratic system as an equitable system of government, in societies where there are indigenous minority groups, such as the United States and New Zealand, the rights of the minority group are superseded by the majority voice and are dependent on the altruism of the majority.

Walker writes of the impact of assimilation and integration policies in terms of minority groups having to conform to majority group thinking.

Walker discusses the reasons why the Auckland District Māori Council passed a resolution requesting that the Government 'suspend immigration until the housing shortage is overcome.'

A critique of the bureaucratic mishandling of the vision of Mr Amos, Minister of Education, for an Educational Development Conference which was to bring together the 'common man and the professional' to discuss the aims and directions of New Zealand education in the future.

Walker commends the organisers of the 1974 Commonwealth Games in Christchurch for their recognition of the importance of incorporating Māori protocol in the opening of the Games. He also speculates why so few Māori participated in the sporting events of the Games.

Walker discusses the New Zealand Day celebrations of 1974 and the new mythologies it promoted.

Walker summarises input on future directions in education given by Māori and Polynesian communities in the Auckland region during public meetings coordinated by the Educational Development Conference.

"Grass roots thinking." NZ Listener 13 April, 1974: 34.
Walker discusses the multicultural seminar held in Auckland in connection with the Educational Development Conference and outlines the various recommendations made at the seminar which included a call for the acceptance of bilingualism and multi-cultural philosophy into the New Zealand education system and reviewing the qualifications for accepting Māori and Pacific Island teacher trainees.

Walker presents a background to the early inhabitants of New Zealand prior to the Māori migrations and dispells some myths surrounding the Moriori.


A discussion of the traditional methods of Māori land tenure and an examination of the impact of the European settlement on Māori land resulting in land confiscations, and legislation that facilitated widespread systematic alienation of Māori land.


Walker responds to Hilda Phillips' letter to the *NZ Listener* of 8 June 1974, and discusses legislation and Māori Land Court practices that speeded up the process of alienating Māori from their land.


Walker discusses the Māori traditions, history and land grievances of Māori living in the Hokianga.


Walker argues that a seminar focusing on 'the problem of drinking among Māoris and Pacific Islanders' which was organised by the Māori branch of the World Council of Churches, should have examined excessive drinking throughout all of New Zealand society.


Walker challenges a perception of the Māori presented in a *New Zealand Herald* review of Miriam McGregor's book *Petticoat Pioneers*, which Walker writes 'fostered the myth that Māoris were hostile, bloodthirsty savages who, along with nature, had to be tamed, subjugated and civilised.' Walker presents, in contrast, numerous positive references to the Māori by the early explorers and navigators, and concludes that '[t]he frontier siege mentality that subsequently developed among the colonists is entirely a product of the era ushered in by organised settlement. As soon as Māori and Pakeha became competitors for the land, Pakeha perceptions of Māori characteristics tended to emphasise negative traits.'


Walker writes of the various injustices facing those living in the Māori settlement of Ihumātao, on the banks of Manukau Harbour, after the construction of the Mangere sewage treatment plant nearby.


A brief outline of the loss of 280 hectares of land at Okahu Bay which the Crown had promised would be 'absolutely inalienable', and a short discussion of the different solutions offered by Joe Hawke and Dr Hugh Kawharu.

Walker writes of the removal of protesters at Bastion Point after 506 days of occupation, and he links this act of injustice with earlier ones in Māori history such as 'the defeat of Te Kooti at Ngatapa in 1869, the dismemberment of Parihaka in 1881 and the arrest of Rua the Prophet at Maungapohatu om 1916.'


Walker discusses Māori discontent with the district schemes developed in the 1970s, and notes the various Māori groups that have emerged to protest against the further sale of Māori land.


Walker reports on how Māori land is being taken unfairly and disproportionately in the district schemes around Taupo and Ngati Wai territory in the north, to make way for reserves.


A discussion on the outcome of a Māori Affairs Select Committee meeting at Poho-o-Rawiri Marae 'to receive the Māori Council's submissions on the Māori Affairs Bill'.


Walker describes the history of Māori ownership of Paokahu, a '220-hectare block of freehold land on the foreshore of Turanga-nui-a-Kiwa (Poverty Bay),' and the Crown's appropriation of this land through the Reserves and Other Lands Disposal Act of 1953.


Walker relates the philosophy of Paulo Freire in his book *Pedagogy of the Oppressed*, to the phenomenon in New Zealand in 1981 when huge numbers protested against apartheid in South Africa while ignoring the oppression within New Zealand itself. Walker contends that New Zealanders suffer from historical amnesia which screens out the oppression in New Zealand's history.


Walker describes the centenary of the pahua (plunder) of Parihaka on 5 November 1881 by John Bryce and 2,500 armed constabulary.


A discussion of the early inhabitants of Tamaki isthmus which was named Tamaki-makau-rau (Tamaki of a thousand lovers) because of the intermarriage between the early tribal groups living there. Walker notes the role of the kaitiaki of the Manukau who have opposed the proposed LPG wharf terminal on the Papakura inlet.

Walker writes of the fighting prowess of the Māori and observes that despite the fact that the Crown troops during the New Zealand Land Wars were 'the largest army in any part of the empire, equipped with the most up-to-date weaponry of the day and the largest gun ever used in imperial wars', they struggled in their attempts to subdue the Māori.


In this article on the Pacific navigators and explorers, Walker contrasts the research of Andrew Sharp and Eldon Best who propose 'drift voyage' theories on 'primitive' canoes, with the recent research of Dr David Lewis which demonstrates that the early Pacific explorers were very sophisticated in their use of navigational aids in the natural world. Walker writes that Lewis' research demonstrates that 'the achievement of the Polynesian navigators, given the period of human history in which it is set (A.D. 400-900), ranks alongside its modern equivalent of a computerised Boeing 747.'


"The force that's with us." *NZ Listener* 4 Apr., 1987: 76.

Walker looks at the history of violence in New Zealand in light of the findings of the report of the ministerial committee of inquiry into violence which was chaired by Sir Clinton Roper.


Walker writes of Māori disquiet of Section 23 of the State Owned Enterprises Act which was passed on December 18, 1986, and dealt with the transfer of Crown assets and land (Section 24) to the SOEs.


Walker discusses 'white backlash' to Waitangi Tribunal findings and negative media reportage of the 'Māori loans affair' and other issues. Walker writes of a special hui held at Turangawaewae marae during Anzac weekend, 1987, which examined the 'handover of Crown land to the State Owned Enterprises', condemned the Māori MPS for their lack of consultation with Māori over corporatisation of Crown land, plus many other workshops.


Walker presents a background of the historical events leading up to the military coup of Fiji.


Walker expresses his caution over a Government announcement by Koro Wetere, that many Department of Māori Affairs' programmes were now to be handled by tribal runanga. Walker questions whether the state is 'shedding these unprofitable programmes on the Māori people in order to keep faith with the dogma of Rogernomics?'


Walker writes of the various issues facing the World Council of Indigenous People (WCIP) which held its general assembly in Lima, Peru, in July 1987.


Walker details the recent history of the Social Welfare Departments's subverted attempts to accommodate biculturalism.


An article opposing the assumption that New Zealanders are all 'one-people' which Walker states has its origins in the era of Captain Hobson and the signing of the Treaty of Waitangi, and which continues to be voiced by the Pakeha majority irrespective of the Māori viewpoint. Walker contends that this approach is a 'cultural put-down and a denial of Māori identity', and he counters it with a definition of Māori identity which is written by Māori.


Walker provides a history of the measures carried out by Māori rangatira and iwi to petition for a just Māori representation within the New Zealand government, and concludes that 'the formation of a congress of tribes is [now] timely.'


In this article on Māori and the Justice system, Walker includes a letter from three Mt Eden prisoners who advocate that 'Māori people have the right to be heard before the elders on their own marae.' Walker notes that the current system of justice results in a very high recidivist rate amongst young Māori offenders, that offenders learn further 'tricks of the trade' while in prison, and that the cost of the current penal and judicial system is extremely high. At the Hui Taumata, the Māori Economic Development Conference in 1984, it was suggested that a better use of these funds would be targeting community programmes which facilitate the reformation of young Māori offenders.

"Four into ten won't go." Listener 1 Oct. 1990: 94.

Walker discusses various responses by government and media to the recommendation of the 1990 annual general meeting of the Runanga Whakawhanaua I Nga Haahi/the Māori Ecumenical Council of Churches, which 'called on Māori people to engage in positive action by registering for "tino rangatiratanga" instead of voting at the general election.'


Walker presents a history of Māori protest over insufficient Māori representation in parliament over the last century, as a counter to the condemnation by Party leaders, Jim Bolger and Mike Moore, over the low turnout by Māori in the 1990 general election.


Reports


M.A. Thesis


PhD. Thesis


Reviews by Walker


Housing and welfare needs of islanders in Auckland, McReady. Journal of the Polynesian Society 76.3 (1967).


"Help for the Manuhiri." Rev. of *Te Marae: A Guide to Customs and Protocol*, by

**Interviews and Articles about Walker**

"Māori Studies forms separate Department." *Te Iwi o Aotearoa* 43 (June
Announces Walker's retirement as chair of the Auckland Māori District Council.

**Reviews**

_Nga tau tohetoe. Years of Anger_

109.


_Ka Whawhai tonu matou. Struggle without end_

Puru, Bill. "Launching Ranginui Walker's New Book: Ka Whawhai tonu matou/
Struggle without end." *Te Iwi o Aotearoa* 36 (Sep 1990): 12.

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Auckland: Department of Anthropology, University of Auckland, 1986.
Working Papers in Anthropology, Archaeology, Linguistics, Māori
Studies, no.75. 38, 48.
Taylor, C. R. H. A Bibliography of Publications on the New Zealand Māori and the
Wiki Walker
Ngati Hine
1965-

Children's Picture Book
[Kawakawa, Tai Tokerau]: Kia Puawau Te Reo Publications, [1991].
In this picture book written in Māori with English translation, Walker writes of
the first star to be seen at night - Tū-ahiahi - the Eastern star and its journey
across the sky.

Louise Magdalene Teowaina (Magda) Wallscott
Ngai Tahu
1898-. Magda Wallscott was born at Pipikaretu Beach, Otakou, the daughter of Emma
Karetag and Frederick Wallscott, and the great grand-daughter of Chief Karetag who
signed the Treaty of Waitangi. She moved with her family to Doyleston in 1910 and
attended school in Sheffield. At the age of eleven she witnessed the appearance of
Haley’s Comet. When her family returned to their farm at Pipikaretu she attended
Otakou School until the end of 1910. In 1911 she was sent to Te Wai Pounamu School
in Christchurch and transferred to Christchurch Girls’ High School after winning a
scholarship in 1914. In 1918 she entered Christchurch Training College and boarded
at Bishops Court Hostel up till 1921. When the flu epidemic hit Christchurch in 1918
Magda was required to nurse the children of ailing parents. After training college she
returned home to Otakou and taught at Stewart Island, Bluff, Wyndham, Clifton,
Invercargill and Dunedin. In the Depression years when there was no work she taught
at the Stewart Island School with a roll of nine children and went on to relieving
teaching at Wyndham, Bluff and Invercargill Middle School until she went to a
permanent position as assistant at Clifton, a 2-teacher school in Western Southland.
Later Magda took charge of the small school on the Otakou Peninsula where she had once
been a pupil. After her mother’s death in 1948 Magda moved to St Leonard’s School on
the outskirts of Dunedin from which she retired in 1953. Magda became a founding
member of the Māori Women’s Welfare League, was the Otepoti Representative of the
League for many years, was on the National Executive of Te Wai Pounamu and was the
Te Wai Pounamu National Branch Delegate. She was a foundation member of the
Araiteuru Cultural Club and was instrumental in helping to establish its marae in
Dunedin. She had memberships of the Otakou Māori Committee, Otakou Māori
Executive, Te Wai Pounamu District Council, and Māori Mission Committee. Magda was
also a member of the Dunedin Branch of National Council of Women, the Old Peoples
Welfare Council, Board of Directors of YWCA She was also involved in church
organisations. In 1976 Magda was awarded the QSM for services to the community. In
1984 she attended the opening of Te Māori Exhibition in San Francisco and in 1990
was part of the re-enactment of the Signing of the Treaty of Waitangi at Ruapuke
Island and was part of the Treaty celebrations in Otakou.
Sources
Phone call from Susan Whitau, 13 March and 7 Aug 1998.

Non-fiction Articles
"Remebering the Treaty." Hall of Fame: Life Stories of New Zealand Women.
Compiled by Olive Baylyn. Edited by Katie Pickles. Christchurch:
One of sixty-eight autobiographical essays of former residents of Bishop
Julius Hall.
"Ema Umurai Kareaitai." The Book of New Zealand Women - Ko Kui Ma Te Kaupapa. Eds. Charlotte Macdonald, Merimeri Penfold and Bridget Williams. Wellington: Bridget Williams Books, 1991: 339. Wallscott writes of her mother, Ema Kareaitai, who was raised in Otakou and employed by Sir William Larnach to teach Māori to his daughters. Ema remained in the Larnach household as a companion to the youngest daughter and travelled with the Larnachs to Wellington when Parliament was in session. She married Frederick Waltsgott and they settled in Pipikaretu in Otago where Ema worked as an interpreter for the Māori Land Court and as a midwife.

Oral accounts

John Walsh
Aitanga A Hauti, Ngati Porou
1954-. He was born at Tolaga Bay and educated at Gisborne Boys High. He attended the School of Fine Arts, University of Canterbury from 1973-74. From 1982-86 he worked on restoration and new art work at Hauti Marae, Tolaga Bay, Anaura, Tokomaru Bay, Whangara, Rongopai and Waipirere. Between 1984 and 1986 he was a member of Waiau Community Arts Council and in 1986 became a tutor at Taairawhitipolytechnic. In 1977 he won the BNZ Portrait Award and in 1987 won the Royal Overseas League Art Award. In 1990 he was invited to New York to participate in an international mural project depicting heroes and rebels from many nations. He has been employed as exhibitions officer at Gisborne Museum and Arts Centre and has chaired the Taairawhitipolynesian cultural society since 1977. He has exhibited with the NZ Puwhangaa Hui and has exhibited with Te Puwhangaa Hui, Te Wharewaka waimihia, the National Academy (as an Artist Member) and Gisborne Artists Society since 1977. He is currently working at Taairawhitipolynesian cultural society.

Sources
Interview with Walsh at Nga Puna Waihanga Hui at Parihaka, 1994. Phone interview and email correspondence with Walsh 13 March 1998.

Non-fiction Article
"Te Whiu Maitai." By John Walsh, Kupere Sanders & Cushla Parekowhai. The Book of New Zealand Women - Ko Kui Ma Te Kaupapa. Eds. Charlotte Macdonald, Merimeri Penfold and Bridget Williams. Wellington: Bridget Williams Books, 1991: 403-407. Kupere Sanders, one of Te Whiu Matai's whangai, reminiscences about the life of Matai to John Walsh. She speaks of Matai's arranged marriage, of receiving her moko from the hands of an old chief, and of her prowess in bush medicine. Other areas discussed in this biography are Marai's success in gardening, her methods of food preservation and her love of smoking and drinking which sometimes drew criticism from church members.

Unpublished Paper
Māori Art: Where is it going and who is taking it - who decides? Inverlochy House Winter Lecture Series, 1995. This paper was presented in the Inverlochy House Winter Lecture Series in 1995 and at the Māori Arts Conference at Massey University in 1996. Walsh discusses the role and performance of Māori arts organisations and discusses
some of the issues in Māori art today - he notes the difficulty of definition of Māori art noting the view which Walsh calls the educational or propaganda view that states that Māori art is that which supports or presents 'the Māori world view', the changing nature of the cutting edge of art to 'trick us out of our complacency, prejudice'. He maintains that arts administrators use the arts to promote 'philosophical view points and propaganda' and he maintains that since the 1950s the history of Māori is full of subtle philosophical and power struggles relating to who and what represents Māori - what is best for Māori. He maintains that there has developed an indentifiable imagery of Māori art which is based on the historical models of Māori taonga. But he asserts that creativity is at the heart of these traditional treasures. He notes two strands in Māori art - keeping the fires strong in the kainga maintaining the lore and tradition versus extending boundaries. He notes that art administrators have the dilemma of which strand to support and have traditionally supported the first of the two which Walsh considers is natural when Māori are living in a minority whereas those who are exploring new boundaries are penalised. Walsh argues that is was the aggressive exploration of the unknown, from our earliest beginnings, is what has made and sustained the culture. He contends that the Māori bureaucratic preoccupation with maintaining the status quo is 'stifling, perpetuating a defensive, backward looking and humourless cultural face.' Walsh argues that resource for Māori arts organizations should place greater emphasis on the explorative. He concludes by asking 'where is the encouragement for the Māori wild cards, visionaries, the satirists, and dreamers? Māori art can and should be whatever its artists want.'

Lorraine Walters
Non-fiction Publication

Awhiwhanau, te Pihopatanga o Aotearoa. By Lorraine and Muru Walters.
Describing Māori social life and customs.

Muru Walters
Te Aupōuri, Te Rarawa
1935-. He was born in Kaitaia and educated at Kaitaia College and Auckland Teachers' College. In his third year he was selected for the art specialist course in Dunedin. In 1955 he was became organizing teacher of arts and crafts to both Board and Māori Schools in the Kaitaia District and in 1957 he was assigned to the Bay of Islands. In 1959 he took up a position of teaching arts and crafts to teachers in 47 schools in the Northland District. He later became a lecturer in art at Dunedin Teachers' College before moving into the College's Māori Department. Later he became lecturer in Māori studies at St John's Theological College, Auckland. In 1992 he was elected by a synod of Māori representatives at Otaki Anglican Māori Bishop for Wellington, Taranaki and Nelson. On 7 March 1992 he was ordained as Bishop at Ohinemutu by the Most Rev. Brian Davis and Bishop of Aotearoa, the Rt Rev Whakahuihui Vercoe. Muru Walters is highly regarded for his haka compositions.

Sources
Non-fiction Article
Muru provides a history of the policies and actions of the Crown last century in divesting Ngati Whatua of much of its land and writes of the successful Ngati Whatua claim to the Waitangi Tribunal from which the Government, on 27 November, 1987 'announced it was prepared to look favourably on the judgement of the Waitangi Tribunal regarding Ngati Whatua's claims.' He also notes the role of Joe Hawke in this process.

Non-fiction Publication
*Carving.* Booklet prepared by Para Matchitt, Muru Walters, and Clifford Whiting. Wellington: Art and Craft Branch, Department of Education, [nd]
The authors write that '[t]his booklet is designed to assist teachers to meet the needs of their pupils in Māori carving, and it shows something of the progressive stages through which children naturally develop their interests and skills.' The authors give clear guidelines through the use of photographs and text on the tools and materials suitable for children to use when carving, they discuss the importance of the sketch design, and outline the development from low relief to deep relief in carving, carving in the round, motifs suitable for children to carve easily with more complex models and carved pictures. They conclude by showing through photographs the range of motifs in Māori carving, and give instruction on tool care.

Describing Māori social life and customs.

Haka
The editors of *Te Ao Marama* write that in this haka, Walters, likens the feathered albatross to an orphan from Hawaiki returning to its confiscated homeland, New Zealand. 'Where are the Māori canoes? Taken! They have been taken into the stomach of the tide.' Margaret Orbell writes in her notes in *The Penguin Book of New Zealand Verse:* 541, that the various names in the haka such as Pukekura and Aramoana are all Māori place-names around Port Chalmers and that Araiteuru is 'the name of the Māori culture club which won the 1982 South Island competitions with this haka.'

In Māori. The editorial notes in *Te Ao Marama* state that "Tūoro Karoro' was inspired when Muru Walters came across a battered seagull on Stewart Island. He was reminded of the plight of women who, after being raped, are left physically and emotionally to die.'

Written in Māori. The editors of *Te Ao Mārama* write that 'He Poroporoaki' 'is a eulogy written on the occasion of the 28th Battalion's tour of Europe in 1977. "Whakarongo e te Iwi." [Ref: *Te Ao Mārama: Contemporary Māori Writing Vol.1. Te Whakahutanga O Te Ao: Reflections of Reality.* Selected and edited

"Whakarongo e te wāt." ibid. 251.
The editorial notes in *Te Ao Mārama* state: 'a tribute to the tīti and to Māoridom: 'Prepare yourself new bedding, make it warm, Titi, or else you may be killed by the mutton-birders of modern times. Save yourself, Titi. Save yourself.'

**Articles about Walters**


Discusses Walters' football prowess, his work as an artist and art teacher, and he comments of modern Māori art.


**Waireti Walters**

Te Aupouri, Ngati Kuri, Te Rawara, Ngati Kahu

Waireti Walters was raised in Te Paatu on the outskirts of Kaitaia and for her first ten years was reared by her grandmother. She was a student at Kaitaia College before studying nursing in Dargaville. She has worked in selling insurance, teaching and office work. Her 'passion has been to promote good health for Māori women and children by emphasising the importance of wairua.' She works in the area of Māori health issues and founded Whare Rapu Ora in Glen Innes. She was part of the Kia Tupato Survey which is a Māori child safety programme.

**Sources**


**Non-fiction Article**


In this discussion on Māori sovereignty with Hineani Melbourne, Walters states for her Māori sovereignty menas 'the right for Māori to have control over their own destiny' which requires access to resources. She discusses her views on immigration and work in Māori health.

**Alfred Patchett (Patiti) Warbrick**

Ngati Rangitahi

1860-? He was born near Lake Rotomahana, the son of Abraham Warbrick who came from the English Midlands in 1849 and Ngati Rangitihie chieftainess, Nga-Karauna, daughter of Paerau Moko-nui-a-Rangi. He was raised in Tauranga and when he was fourteen met Sir Donald MacLean and informed MacLean that he wanted to be a boat-builder. And in due course MacLean arranged for Warbrick to be apprenticed to Charles Bailey in Auckland and Warbrick worked in this trade for ten years. His mother asked that he represent the family at the Native Land Court examining the Rotomahana Block titles and in 1886 he travelled to Rotorua with the aim of establishing a boat-building trade. In 1888 he was a member of the Māori Rugby Football team which toured Britain. Warbrick was Chief Government Guide for forty-five years at Rotorua retiring in the 1930s?. He was known as Patiti to the Māori. Cowan writes that Warbrick was 'a great athlete, yachtsman and footballer;' he was a member of the first Māori Rugby team to tour England. A series of chances set him guiding in Geyserland - it was at Government suggestion that he took it up soon after the eruption of Mt. Tarawera in 1886.'

**Sources**

Non-fiction Memoirs


In these memoirs, "[i]ssued in the Raupo Readers in three parts' and also published as one volume, Warbrick comments briefly on his family and his introduction into boat-building. He describes Te Wairapa prior to the 1886 Tarawera Eruption and notes some of the local personalities and Pakeha visitors, such as Sir George Grey who visited the area in 1849-50, and Mr S. Percy Smith and Mr C. W. Hursthouse who admired the region in 1858. Warbrick provides descriptive eye-witness accounts of the eruption and includes various reports form the Rotorua telegraphist. The second part opens with Warbrick's account of his expedition by boat on 13 June 1886 to search for survivors. He writes of the various premonitions of the disaster such as the appearance of the waka taua some ten days before the eruption, and describes his rescue of the tohunga, Tuhoto, whose whare had been buried under volcanic mud. Warbrick then recounts how he was part of a special exploration commissioned by Sir Henry Brett of the Auckland Star to ascertain the fate of the Pink Terraces in July, 1886. It was after this period that Warbrick began guiding around the lakes and thermal area of Tarawera-Rotomahana on the initial suggestion of the Native Minister of the time Hon John Ballance. And in the following years guided many visitors all over the thermal and volcanic areas of the North Island. Warbrick then recalls his highly publicised crossing by boat of the Waimangu Geyser in 1903, the tragedy of four deaths occurring at the same geyser a fortnight later including Warbrick's brother, Joseph. The writer then goes on to discuss the Māori concept of matakiti, or intuition/second sight. The book concludes with an appendix containing Warbrick's whakapapa from Tamatekapua, captain of the Arawa canoe, and a short account of some of the exploits of Warbrick's great-grandfather Moko-nui-a-Rangi.

Wariki Letter


Wariki shares his dilemmas of faith with the two CMS missionaries.

Jon Warren

She has also written a bibliography under the name Jon Battista. See citation under Jon Battista.

Non-fiction Article


An autobiographical account in which Warren writes of her mixed ancestry, unsettled childhood, and gradual emergence into discovering her identity as Māori.

Henry George Watkins Waru Letter

A farewell letter to William Yate as Waru considers he will be dead before Yate returns to New Zealand. Waru asks Yate to look after his two children after he dies and to instruct them 'all about God and Jesus Christ'.


**Raymond Richard Waru**

1952-. He was born in Auckland and educated at St Peter's Christian Brothers College in Auckland. He continued his studies at the University of Auckland and graduated with a M.A. in English. He is a television producer with Te Reo Television and writes non-fiction work and television documentaries.

**Non-fiction Article**


Waru reports on the first Māori television hui held in Auckland in 1994.

**Sarah Watkins Waru**

**Letter**


Sarah informs missionary William Yate of those who have died since Yate's departure from New Zealand to England and while acknowledging that 'it is well that his [Christ's] believing people should go to Him, and not sit here forever' she fears that before Yate's return to New Zealand 'we shall be all swept away.'

**Taniwharau Te Hoemanuka (Sonny) Waru**

Ngāti Rāhiri, Waikātāma.

1938?- 1988. In the biographical notes in *Te Ao Mārama: Contemporary Māori Writing Vol.1.* *Te Whakahuatanga O Te Ao: Reflections of Reality* Sonny Waru is described as 'a labourer active in the union movement all his life. He was also an actor, taking the leading male role in Larry Parr's short feature, *The Mākuṭu on Mrs Jones*. His prowess as an orator led to his photograph being featured on the cover of Michael King's collection of essays *Te Ao Huirahi* (1975). Sonny Waru, as he was known, was coaching a Māori cultural group for Expo, in Brisbane, Australia, in 1988, when he died.' Further biographical details published in *Te Iwi o Aotearoa* note that Waru 'was due to act as a consultant to the entertainment section of the New Zealand pavilion at the Expo 88 when he died. He was flown back to Auckland and lay at Ruapotaka Marae in Glen Innes before heading south to Turangawaewae, Taumarunui and lastly Waitara. Sonny Waru was a colourful character, recognised by both Pakeha and Māori alike. He fought in the Second World War as a member of the 28th Māori Battalion. He worked as a freezing worker, construction worker and union organiser. Later in life he worked for Māori Affairs in Taranaki, particularly with the young. An actor in films, Sonny's face was seen frequently on television. He attended many huls throughout the land acting as an ambassador for the people of Taranaki.'
Sources

Poem
Waru pays tribute to the tears of Ranginui and the rain of Te Ihorangi which fill the earth with 'life giving water, sacred water, drinking water, rushing water'. This poem was composed for Expo '88.

Obituary

A. Watene
Ngapuhí
This might by Apanui Watene or Ann Watene.

Poem
Watene treasures the rich memories of the Māori heritage and the timeless beauty of the natural world of New Zealand with the suggestion that these things are passing away.

Short Story
A short story reflecting the changing values of younger generations.

Ann Watene

Poem
"Nanny." Tu Tangata 4 (Feb/Mar 1982): 42.
The speaker recalls with affection her deceased grandmother and mourns her passing and her 'gentle and loving' ways.

Fraser Watene (Spider)

Poems
"A Brick in the Wall." Te Iwi o Aotearoa 23 (July 1989): 22.
The speaker, a prisoner awaiting sentence, contemplates on his life in prison and is fatalistic about his impending sentence and uncertain future.
"A Yarn from Within." ibid. 22.
This poem, dedicated to 'all Māori inmates', explores society's misconceptions about prison life and asserts that despite all the prison privations the 'bloodline Māori Pride' can never be taken away.

S. Watere
Watere was educated at Kopu Public School and Omaio Native School. He went on to study at Opotiki and Thames High School and conducted further study at an agricultural college. Watere worked in the Native Department in Auckland in 1939. He attended the Young Māori Conference of 1939 and presented a report from the Hauraki delegates.

Sources
Report

Watere praises the organisers of the conference and particularly Professor Belshaw, Sir Apirana Ngata and Tai Mitchell, and lists the goals which the Hauraki delegates intend to work on when they return home. He endorses Ngata's suggestion for a new marae in Auckland.

Kuku Wawatai
Ngatari Porou
A city councillor in Manukau City.

Non-fiction Article

"Te Iwi o Aotearoa...Kuku Wawatai says..." Te Iwi o Aotearoa 1 (Oct 1987): 2.
Wawatai discusses the public perception of Maungakaha - the Black Power organisation, and notes the impressive organisation skills and efficiency of the East Tamaki branch.

Interview

In this interview with Hinewhare Harawira, Wawatai discusses his varying responses to the Treaty of Waitangi from his childhood to his adult years, and he describes the loneliness of his position on the Manukau City Council as the only Māori city councillor.

Ngāpō (Bub) Wehi
Whakatōhea, Tuhoe, Te Whānau-ā-Apanui, Ngā Puhu
Tuhoe, Te Whānau-ā-Apanui, Te Whakatōhea, Ngā Puhu, Ngati Kahu
1934-. Wehi was born in Waioeka, Ōpōtiki and studied at Waioeka and Kutarere primary schools and Ōpōtiki District High School. He married Pimia and together they had six children. His tertiary education was at A. T. I. from 1984-90 and UNITEC from 1990-96. From 1950-52 he was a N.Z.R. Cadet and from 1952-64 he worked in the Freezing Works Industry. From 1964-88 he was a watersider. From 1981-84 he worked for the Department of Māori Affairs in Gisborne and Auckland. He has had an active involvement in the traditional Māori performing arts for most of his life and has been a member and leader of the Waikaurere Cultural Group in Gisborne for sixteen years which had success in the Polynesian Festival competitions winning the National Festival twice. When he moved to Auckland he formed the Te Waka Hula group which won the National Polynesian Festival competition three times. Between 1972 and 1994 he performed at the N.Z. Polynesian and Aotearoa Festivals and in 1977 challenged Her Royal Highness Queen Elizabeth and the Prime Consort, and met and dined with Her Royal Highness on the yacht Britannia twice. He assisted with the organisation of the Cook Bicentenary celebrations. Wehi has been the Official Aotearoa/New Zealand Representative as Head of New Zealand for the 7th Pacific Festival in Samoa in 1996, the Canada Commonwealth Games in 1994, the South Pacific Arts Festival-Rarotonga, Cook Islands in 1992, the Micronesian Festival, in Guam, the Seoul Olympics, in Korea, and the South Pacific Arts Festival in Townsville, Australia, 1998, as well as Port Moresby, Papa New Guinea, 1980 and Suva, Fiji in 1972. Wehi has composed numerous compositions for cultural groups including waiata, haka and poi. In 1988 he received the third annual MASPAC Award. He lives in Auckland and is involved in the instruction of te reo Māori, culture and martial arts. He is a member of the Aotearoa Festival committee and in 1994 was appointed Chair of Toi Aotearoa.

Sources
Correspondence and phone conversation with Wehi, 4 and 10 July 1998.
Poem


A portrayal of the Māori story of creation.

Haka


In te reo Māori.

"Te Tiriti o Waitangi." *ibid.* 167.

In te reo Māori.

Non-fiction Article


In the first section of this article Bill Kerekere gives a report of the South Pacific Festival of Arts which was held in Suva, Fiji in the early 1970s. The second section written by Ngapo Wehi looks specifically at the Festival from the perspective of the Waihire Māori Club, which was sent to Suva to perform as New Zealand’s representatives. In hindsight, Wehi writes that Māori representatives at future festivals should be well-prepared for two-hour performances, have at least 50 performers, be given sufficient time to prepare and should include Māori language speakers.

Articles about Wehi


In this discussion with Ngapo (Bub) and Nen Wehi, they speak of their work with Te Waka Huia - aggregate winner of the 1986 Polynesian Festival in Christchurch.

Hare Heemi (Windy) Wehipeihana

Ngāti Raukawa - Ngati Tukorehe (hapu) 1917-. He was born at Kuku Ohau and educated at Ohau Primary School and Palmerston North Technical School. From 1936 he was employed by Harrisons Nurseries in Palmerston North for thirteen years and during this time was awarded a Diploma in Horticulture. He worked for the Kuku Manakau Dairy Company for over twenty-three years leading up to his retirement. He was a Māori Warden and Māori Welfare Officer for over twenty-five years for the Ngāti Raukawa Iwi and the Ikaroa District.

Sources

Correspondence from Wehipeihana, 9 Mar. 1998.
Non-fiction Article
A biography of district nurse Mirika Wehipeihana who trained at the Waikato School of Nursing in the early 1920s and completed postgraduate midwifery studies at St Helen's Hospital in Wellington in 1925. She became a district nurse in the East Coast area working alongside Apirana Ngata and together they created a community health education programme. After further study in the area of tuberculosis prevention and treatment she became tuberculosis control nurse in the Waiapu County developing a system of treating Māori patients in environments not totally removed from their own communities. This system was later employed by the Health Department and Mirika was awarded an MBE in 1947 for her valuable contribution in tuberculosis prevention. Mirika's brother and sister Hare Wehipeihana and Butty Goldsmith share stories of her nursing methodology, strong character and virtual adoption by the Ngati Porou people.

John R. Wehipeihana
He is the son of Mr and Mrs H. Wehipeihana of Raumati. He is a secondary school teacher and has been a student at Victoria University. In 1964 he was awarded a Rotary Foundation Fellowship for study in the United States during the 1964-65 academic year. While in America he studied the American system of geography teaching at Clark University, Massachusetts. He has been a teacher at Te Aute College.
Sources
Non-fiction Article
Wehipeihana discusses how Māoritanga can be incorporated into schools with particular reference to that practiced at Te Aute College. This text was part of a Te Aute staff and students submission to Mr Amos on the future of Te Aute.

Maree Wehipeihana
There is a note on Marie Wehipeihana in Te Ao Hou in 1967 which states she is from Wellington and represented New Zealand in the Miss Alimentation Internationale contest on 15 November last at the second Salon International de L'Alimentation, in Paris and took second place...She is the daughter of the late Mr Tupakakeke Wehipeihana, a former chief of the Ngati Tukorehe, a sub-tribe of the Ngati Toa tribe...[Her mother] Mrs Vera Wehipeihana, is an authority on Māori folklore, and is the author of several books on the subject, including one in verse. Miss Wehipeihana has some of her mother's talents in this field and for nearly three years was a reporter and feature writer on the Evening Post, Wellington. She was educated in three towns - Taipapa and Masterton and finally at Kapiti College at Raumati. In the past few years she has trained and performed as a dancer and singer and has specialised not only in the traditional action songs and dances of her people, but in national dances from several other countries.'
Sources
Non-fiction Publication

In this report of five chapters Wehipeihana writes that to meet the changing needs of Māori women in today's society the Putea Poumanu programme was developed by Te Ohu Whakatupu in order 'to monitor change, [and] its affects on Māori women and Māori communities and to empower women to manage change effectively.' Wehipeihana writes that the four-year project began in 1987 and was designed in four stages of unit activities which would conclude in 1991. She outlines the various aspects of the programme which included identifying information and communication needs through hui and workshops; looking at decision making processes with reference to the He Wahine Toa management development programme organised by Ihi Consultants; and initial training hui in the Waitaha region, Waikato and Kaipara regions and phase two training hui at Te Wananga O Raukawa, Otaki. The report concludes with a chapter on future growth and direction objectives.

Koro Tainui Wetere
Waikato-Maniapoto
1935-. He was born in Opurare and educated at Te Kuiti Primary School and Te Kuiti High School. He attended Massey Agricultural College. In 1957 he joined the Labour Party and entered Parliament in 1969 when he won the highest majority of any candidate, in the 1969 General Election. Alongside his parliamentary career he has been a farmer in the King Country. After the 1984 General Election, he was appointed Minister of Māori Affairs, Lands and Forests, and Minister in Charge of the Valuation Department. After the 1987 General Election, he retained the portfolio of Māori Affairs. He has assumed responsibility for the Iwi Transition Agency and the Ministry of Māori Affairs which both replace the former Department of Māori Affairs. He is Chairman of the Māori Purposes Fund Board, a member of the Ngarimu Scholarship Board, vice-patron of the Waikato Prisoners Aid and Rehabilitation Society, and President of the New Zealand Māori Rugby Football Association. He is a member of the Otorohanga Māori Branch of the Labour Party and a member of the Labour Party's Māori Policy Committee. He belongs to the Ratana Church and is married with five children and seven grandchildren. He is currently MP for Western Māori and is the Labour Government's sixth ranking member.

Sources

Non-fiction Articles

In this article Wetere examines the history of the Māori seats, legislation concerning Māori representation and eligibility to be on the Māori rolls. In the second half of the article Wetere articulates the Labour Party's policies on Māori representation, noting that Māori are under-represented in Parliament, that the Māori electorates are too large, that Māori seats should be determined by the numbers on Māori rolls and that those identifying themselves as Māori on the Census be automatically placed on the Māori roll unless they specifically state otherwise.


Wetere, as the new Minister of Māori Affairs, Lands and Forests in 1984, discusses in a talk to the N.Z. Māori Council the direction he will be focussing on which includes amongst other things, the introduction of the Māori Affairs
Bill after full consultation with Māoridom, addressing unemployment, and official recognition of the Māori language.

Koro commends this publication as a 'significant milestone for the League, and for Māoridom.' He notes that 'each of the important aspects of this report is that health is not treated in a purely physical sense. Although the physical health of our people leaves much to be desired it cannot be seen in isolation from the social, economic, and cultural influences which affect the well-being of people.'


An address by Koro Wetere, a former Minister of Māori Affairs, to the Runanganui O Ngati Kahungunu, at Mihiroa Marae, Hastings, on 24th February 1989.
Wetere discusses the 'restructuring' of the Department of Māori Affairs and outlines the steps and philosophy toward establishing iwi empowerment as articulated in the Government paper Urupare Rangapu.

In this press statement dated 23 February 1989, Wetere and Davies announce the approval of a grant of $25,000 to the Pukeatua Kokiru Centre to provide Māori language teaching at 14 schools in Wainuiomata.

In this speech presented to the New Zealand Council of Trade Unions national hui, Wetere urges the Union, which has some 30,000 Māori in its membership, to 'consider its role in the wider process of Māori development' and 'to align its objectives with those of the iwi authorities.'

In this press release of 17 August 1989 Wetere reports on the new jobs created for Māori by the Mana Enterprises Scheme.

As Minister of Māori Affairs, Wetere welcomes those attending the International Workshop on Ethnobotany, and discusses the conservationist stance of traditional Māori society towards the natural world and its resources and the various issues that have impinged on this traditional knowledge.

**Articles about Wetere**


Philip Piripi Whanga

Ngati Kahungunu

1951-. Piripi Whanga was born in Lower Hutt, and was educated at St Michael's Primary School, Taita, Our Lady of Lourdes, Christchurch, Our Lady of Fatima and Marist Brothers High School in Palmerston North, and St John's College in Hamilton. In 1971 he did a journalism course at Wellington Polytech and since that time has worked as a journalist, librarian, studio photographer, musician, radio journalist, editor of Tu Tangata from 1981-87, and radio producer. He was one of the founders of Mana Māori Media with Derek Fox and Gary Wilson and worked as a radio manager on New Zealand on Air managing Māori radio iwi stations for Iwi Radio. Whanga helped set up Te Upoko o Te Ika in Wellington and managed it for a few years. He helped establish the journalism course at Waikari Polytech in 1985 and in 1991 founded a Māori radio training course in Wellington. He has worked for Radio Pacific in Auckland and spent a year and a half working for National Radio on Checkpoint and Insight programmes. Whanga established and still operates a family company called Tu Tangata which specialises in Māori media, print, radio and television. He has done consultancy work for the Film Commission and the Statistics Department. He is currently doing some relieving work at Te Upoko o Te Ika, working in consultancy for New Zealand on Air in Māori programmes and works for Mana News radio. Whanga's main emphasis is non-fiction journalism but he also writes songs which are unpublished at this stage. He is about to go back to teaching broadcasting at the NZ Radio Training School. He has won Māori radio awards for programmes and in 1996 was awarded a Winston Churchill Scholarship to study the use of indigenous languages to train broadcasters in Tonga, Fiji and Samoa. He is a multisport athlete and did the Coast to Coast in 1995 and Mountains to Sea four times.

Sources

Non-fiction Articles
Whanga reports on the expanding role of Māori wardens from being 'Māori police' to helping 'to promote, encourage and assist Māoris in their physical, economic, educational, moral and spiritual well-being.'

Whanga describes a six-week intensive Māori language course he attended at Wellington Polytechnic.

Whanga interviews Kingi Ihaka about his impressions of the Māori experience in Australia.

A discussion on the problems of taringa mamae/ear ache and its treatment.

"HERBS live on their No Nukes tour of NZ." By PW. Tu Tangata 24 (June/July 1985): 28-29.
A review of a HERBS performance at the Terminus Hotel in Wellington and of their new album Long Ago.

A brief note on the book launch of Watercress Tuna, written by Patricia Grace and illustrated by Robyn Kahukiwa.
Whaanga writes of the accommodation of different cultures in Australia which he observes appears to favour all except the Aboriginal people.

Whaanga writes of a timber milling employment scheme developed by Te Oranga Trust and Tim Shadbolt, as Waitemata mayor.

Whaanga compares the treatment of 'Te Māori' in the United States with the treatment of Māori issues in New Zealand.

Whaanga talks with Herb's music promoter Hugh Lynn concerning his involvement with the band, the current make-up of the group and various aspects of racism they encounter in the music world.

"BCNZ makes a house call. But was the patient invited?" Tu Tangata 33 (Dec 86/Jan 87): 4.
Whaanga writes his observations of the Māori broadcasting hui held at Takupuahia marae in November 1986.

Whaanga writes of his response to the Department of Māori Affairs decision to cease publication of Tu Tangata.

Whaanga discusses Māori response to the proposed abolition of the Department of Māori Affairs, and Tawini Rangihau adds a section to this article entitled 'He Tirohanga Rangapu/Partnership Perspectives', and includes quotes from Māori kaumatua in Māori with brief English translations concerning their response to Partnership Perspectives.

Whaanga writes a response to the proposed introduction of a governing body to act as a broadcasting standards authority to assert how to obtain balance in broadcasting.

Whaanga writes of the role of Te Upoko o Te Ika

Report
By broadcasting, the language will be heard: Ma te pachotanga, ka ora ai te reo: A report commissioned by the Winston Churchill Memorial Trust Board. Piripi Whaanga. Wellington: The Board, [1997]
A report of Whaanga's study tour of Tonga, Samoa and Fiji examining indigenous broadcasting.

Radio Programmes
"Te Mauri o Te Whanganui River."
A series of 5 half hour programmes on the people of the river which were originally broadcast on iwi stations in 1992 and in 1993 was broadcast on National Radio. He's done quiet a few series for

"Insight Programmes."
Whaanga has done a quite few programmes in this series for National Radio with a different topics explored each week.

"Checkpoint Programme." National Radio.
“Māori language learning.”
A series on iwī radio.
“Mahinarangi Tocker.”

**Poroporaki by Whaanga**
A tribute to sporting legend George Nepia.

**Reviews by Whaanga**


Whaanga discusses a performance by Te Ohu Whakaari during their national tour of New Zealand.


**Article about Whaanga**
A biography of Whaanga's career as a journalist and his commitment to training more Māori journalists.

**Reviews of Whaanga’s work**

*Te Mauri o Te Whanganui*.

**Mere Joslyn Whaanga-Schollum**
Ngati Rongomaiwahine, Ngati Kahungunu
1952-. She was born in Wairoa and grew up on a sheep station near Gisborne. She was educated at Hukarere Māori Girls' College and Gisborne Girls' High. After leaving school she worked as a laboratory assistant and sales rep and in 1971 married Bob Schollum. Together they farmed at Mahia until January 1992. Whaanga is now developing the publishing business, Mahia Publishers Ltd in Gisborne with Ruth Hurihanganui, Riwia Whaanga and John Hart, and she is the author of five books. She is a member of the Farm Management Committees of three Māori Incorporations. She has tutored Access courses. Whaanga writes 'The bi-lingual format I use for my books is in part an expression of my belief that not only can Māori and Pakeha work together, we also complement one another'.

**Sources**
Tes Ha questionnaire.
*Christchurch Star* 15 April, 1991:15.

Children's Books


A bilingual text in Māori and English of seven whales who lived under the direction of a mighty Tohunga and whose daily task was to feed and search out news in the great ocean. When the youngest whale, Hikunui, is left behind one morning, and the other whales return to find him, the Tohunga in a fit of anger turns them all into hills where they still remain East of Wairoa.


This book was a finalist in the 1991 Best New Zealand Children's Book awards in the picture-book category.


Whaanga tells the story of Te Kooti's visitation by the Ancients who inform him that someone else would complete his work and that he must hide his diamond until it is claimed by his successor.

Excerpt


When Keha visits her dying relative in hospital she is faced with memories of their childhood together, and of the powerful presence of her deceased aunt calling for her son to be buried near her.

Non-fiction Articles


In this paper on story-telling Whaanga-Schollum discusses the impact of her father's story-telling and his conviction, which she shares, to pass on the knowledge of Māori legends and history. She states that her writing 'is aimed at sharing the stories [she] was told, with as many people as possible' and that these stories must be recorded before they are lost for ever. Whaanga-Schollum emphasises the bilingual and multicultural process of her writing and publishing which support her belief that 'not only can Māori and Pakeha work together, we also complement one another.' This paper was one of the spring Children's Book Foundation lectures and was presented at the Aotea Centre, Auckland, on 6 September 1990.

Non-fiction Publication


A book of six chapters dealing with the family history of the Bartlett whanau descended from whaler William Bartlett and his Māori wife Takotahiwi and their sons Thomas and Peter. Whaanga includes whakapapa charts and an excerpt from Angela Hair's Muriwai and Beyond, concerning the settlement of Bartletts which was formerly called Tawatapu. Whaanga-Schollum provides brief historical notes on significant geographical sites in the region and concludes with a copy of W. J. Phillips' paper "Ika-Whenua: The Mauri of the Whales on Mahia Peninsula" which he read at the Sixth Science Congress of the Royal Society of New Zealand in Wellington in May 1947.
Poem

This poem, written while Whaanga was a Gisborne Girls’ High School student, recounts the legend from the Wairoa district of seven whales who were permitted to swim all night as long as they were home by dawn. When they failed to return home in time they were transformed into seven hills which can still be seen from the Gisborne-Wairoa highway.

Reviews by Mere

Articles about Mere

Reviews
The Legend of the Seven Whales of Ngai Tahu Matawhaiti/ He Pakiwaitara o nga Tahora Tokowhitu a Ngai Tahu Matawhaiti
"Book well received." Te Iwi o Aotearoa 14 (Oct 1988): 12.

Tangaroa’s Gift / Te Koha a Tangaroa


Bibliographic References

Reina Ann Whaitiri
Kaitahu
1943-.
She was born in Auckland and was educated at St Mary's Collegiate School in Stratford and St Hilda's Diocesan School in Dunedin. She continued her studies at the University of Auckland from 1980-1986 and graduated with a B.A in 1984 and M.A (First Class Hons) in English in 1986. In 1984 she received a Senior Prize in English from the University of Auckland. She attended the Auckland College of Education in 1987 and graduated with a Diploma of Teaching. She was a secondary school teacher at Aorere College from 1987-1989 and in 1989 was awarded a Class B Secondary Teaching Certificate. She has spent nine years from 1990-1998 developing the course and teaching English for the Wellesley Programme at the University of Auckland. She is currently Senior Tutor in English at the University of Auckland and co-ordinator for the Wellesley Programme. Whaitiri has research interests in Māori women's poetry and equity and foundation programmes at tertiary level. Whaitiri co-edited two volumes of Te Pua - a Journal of Māori women's Writing, and co-edited Homeland
(Manoa: New Writing from America, the Pacific, and Asia 9.1 (1997). She has an essay in the publication Growing Up Māori by Witi Ihimaera.

**Sources**
Correspondence from Whaitiri, 19 Nov, 1992, and 9 July 1998.

**Non-fiction Articles**

Whaitiri writes of the processes in her life in New Zealand and overseas which impacted on her identity as a Māori.

Whaitiri questions what gains have been achieved for Māori women since attaining the vote when they 'still lag behind' Pakeha women in economic and educational achievement and independence. Despite Māori women's under-representation in Parliament and in the political arena, Whaitiri writes of their significant contributions in the work of Māori Women's Welfare League and Te Kohanga Reo.


Whaitiri and Sullivan give an overview of contemporary Māori writing in English noting its enormous diversity of voices and expressions, and they discuss the major contribution of Hone Tuwhare, Witi Ihimaera, Patricia Grace and Keri Hulme, and of Alan Duff and Ngahuia Te Awekotuku. Whaitiri and Sullivan write of the resurgence of Māori literature written in te reo Māori and they provide a glossary of Māori Words and Phrases.


"Ward Whaitiri." *ibid.* In press.

"From the Fringe to the Centre." *Encyclopaedia of the Pacific Island*. Ed. Paul Sharrad. In press.

**Reviews by Whaitiri**


**Radio Broadcast**


**Te Waari Kahukura Ward Whaitiri**

Ngai Tahu, Ngati Mutunga

1912-96. He was born and educated in the Chathams. He left school in standard two and began working on ships at an early age eventually becoming a master mariner in command of M.V. Totara. He went into military service in the Merchant Navy from 1939-1945. In 1947 he began working for Anchor Shipping, Union Shipping Company 'as the only full-blooded Māori shipmaster in the world.' He has been a member of the Ngati Poneke Young Māori Club. He has worked as an actor with various television appearances, and acted as pastor in the first Māori opera *Waltuhi*. He was awarded the Māori Leadership Award in 1981, the Wellington City Council Civic Award in 1987, the Wellington SPCA Award 1988, and the QSM 1990. He is a past warden of
the NZ Company of Master Mariners and is an honorary member and kaumatua of the Rangatauh Māori Women’s Welfare League. He was involved in many organizations and was president of the Golden Age Movement. He was an avid diary-keeper for many decades writing daily up till the day of his death.

**Sources**

Phone call with Whaitiri’s daughter Helen Remnant, Dec 12, 1997.


**Non-fiction Article**


A short autobiographical account of Whaitiri's career as a master-mariner. After leaving school in the Chathams at an early age he worked with various shipping companies, served in the merchant navy in the Pacific and Atlantic during the Second World War and in 1947 began working for the Anchor Shipping Company.

**Whakaawte**

Ngati Tuwharetoa

**Orioi/Lullaby**


**G. E. Whakarau**

Vice-President of the Wardens’ Association in 1969.

**Report**


In this report Whakarau notes that lack of finance, demands on members, and lack of training, are the three areas hindering the development of the Wardens’ Association.

**Maruera Whakarewa-Taua**

Ngati Ruanui

**Waiata**


**Tamati Whakatara**

Of Dargaville

**Non-fiction Account**


Whakatara writes of Mahanga and his wife Waihekeao who lived at Manganui. When Waihekeao's father Tutaki visited the couple he took offence at a remark made by Mahanga and he and Waihekeao left Mahanga and eventually Waihekeao married Hau-moe-warangi instead. In the resulting battles Mahanga fled the
area and settled at Hukatere and later was drowned at a place now called "Te Wai-a-Mahanga. Journal of Polynesian Society" editors write that "[t]he Rev. Hauraki Paora of Kaipara, who died in July, 1910, sent us the following account of events which took place in the Northern Wairoa somewhere about the middle of the seventeenth century - just prior to the time, in fact, that the Northern Ngati-Whatua tribe came down and conquered their present homes in the Kaipara District. The Māori text is dated 21 October, 1892.

Te Rena Whakawharerahi

Short story
An account of her experience at a tangi.

Ope Whanarere
Te Ati-Haunui-a-Paparangi
?-19??.
He was born at Kaiwhaiki and was educated at Upokongaro Primary School.
He was a labourer and a shearer until he became paralysed. He composed a number of waiata and sung by the people melodies by John Simon. He is from Kaiwhaiki, Wanganui. He wrote another poi song.

Sources
Phone conversation with Arama Whanarere, 29 and 30 Aug. 1998.

Song
"Te Wai o Whanganui./ That rapidly descends, the river of Wanganui.[first line]" Te Ao Hou 24 (1958): 21.
Kingi Ihaka writes: "For years, the question of the ownership of the Wanganui River has been a matter of several Court proceedings and is today still undecided. On 6th January 1939, Mr Whanarere was in bed ill. His late father, Mr Rama Whanarere, who was prominent chief of his tribe, was one of the elders who urged the Wanganui tribes to unite in their efforts to claim and retain the ownership of the river. This inspired Ope and while ill he composed this song which has been adopted by the Putiki Māori Club of Wanganui as its theme action song." [Ref."Māori Action Songs." Rev. Kingi Ihaka. Te Ao Hou 24 (1958): 20-21.]

Anthony (Tony) Arama Hahore Whareaitu
Te Arawa, Te Atiawa.
1957-.
He was born in Rotorua and educated at Auckland University, Waikato University, Massey University and Waikato Polytechnic. He has graduated with LL.B and has passed papers toward the Massey Diploma in Guidance and Counselling, and has complete papers in Ataarangi from Waikato Polytechnic and Māori Studies from Waikato University. He is employed as a policy analyst in the Ministry of the Environment. He writes non-fiction information pieces.

Sources

Non-fiction Articles
Whareaitu describes the work of Maruwhenua, the Māori directorate of the Ministry for the Environment, and writes of Maruwhenua's role in promoting the recognition of Treaty principles into recent legislation.

**Non-fiction Publications**

*Consultation with Tangata Whenua: A guide to assist local authorities in meeting the consultation requirements of the Resource Management Act 1991.* Wellington: Ministry for the Environmet/Manatū Mō Te Taiao, 1991. Whareaitu provides a comprehensive handbook for local authorities on guidelines for consulting tangata whenua. Whareaitu discusses why consultation is necessary, highlights the sections of the Resource Management Act that clearly stipulate the need for consultation, and outlines when consultation is appropriate and what it should involve. Whareaitu addresses the question of who should be consulted and lists various national groups that may be approached and discusses where consultations should take place. The appendices include a map of tribal districts, addresses of the eight district offices of the Māori Land Court, protocol for going on to a marae, a glossary of Māori terms, references in the Resource Management Act to Māori issues and a Bibliography.

*The Resource Management Act: Kia Matiratira: A Guide for Māori.* Wellington: Ministry for the Environment/Manatū Mō Te Taiao, 1992. This publication, prepared by Whareaitu and with a Foreword by Roger Blakeley and Shane Jones, 'explains those parts of the [Resource Management] Act [1991] that have implications for the development and self determination of Māori people. It is aimed at assisting Māori development of their resources.' The opening chapter gives a clear history of the Act, explains the terms used and lists the situations it covers. Whareaitu discusses the implications of the Act in terms of promoting 'the sustainable management of natural and physical resources' and gives a clear analysis of the chain of command and scope of different government departments. He examines the scope and accountability of Local Authorities, explores issues concerning land and water, iwi management plans, waahi tapu and heritage protection. The appendices include a structure of the Act; references in the Act to Māori terms; examples of application and submission; example of a development proposal; application and submission processes; a statement by Surveyor-General; a list of Agencies that will assist iwi in understanding the Act; and a Bibliography.

**Tiahine WhareKura-Kingi**

Waikato, Ngati Mahuta, Ngati Koroki, Te Waka Tainui 1953-. She was born at Ohinewai, north of Huntly. She has been educated in 'the university of life' and has had associations with the Polynesian Panthers, King Cobras, Māori Women's Movement, and Black Women's Movement. She has participated in wananga on political consciousness raising, Guerilla Theatre, Nga Puna Waihanga conferences, Whana-ia-kai-meke Kura Tu Taua, health hui, Nga Rangoa Māori Women's Movement, and the New Zealand Freestyle Kickboxing Association. She writes: "I have an unerring urge to write material on 'realistic happenings' in Māoridom that would seem like opening a can of worms to some. I have decided on writing a major movie in collaboration with a known Māori actress and also a book on a feisty musician." She attended a [writers?] hui held at Tapu Te Ranga Marae in November 1992.

**Sources**

Correspondence with WhareKura, 2 Dec. 1992.

**Waiata**

"Tangata Tu." *Black Katz go gamblin'.

"Nga Hau E Wha." *ibid.*


"Puatatangi." ibid.
"Black Katz Go Gamblin 2." ibid.
"Sidewalk Dreamer." ibid.
"Nga Putiputi o te Whenua Roa - Hoturoa." ibid.

Non-fiction Article
Kingi and Huata write of the kaupapa and vision of their group "Black Katz go gamblin'" and discuss their first two recordings: "Black Katz go gamblin'" and "Black Katz go gamblin' 2" the latter of which was launched in November 1987.

Music Recordings
Black Katz go gamblin'.
Black Katz go gamblin' 2.
Launched on 28 November 1987 at the national Hui Waiata for composers and musicians in Wanganui.

Wharerakau
Ngati Porou
She was the wife of the great chief Poututerangi.

Sources

Tangi/Lament

Abraham (Abe) Wharewaka
He was executive editor of Te Iwi o Aotearoa and has been Auckland Syndicate Chapter President of the Black Power.

Non-fiction Articles
Wharewaka states that Te Iwi o Aotearoa has been established in order for Māori to express ourselves without fear of being misinterpreted...[and] to help establish a bi-cultural understanding so that TAU IWI (other people) have a clearer view of the issues surrounding Māori people.'

"There are no winners." Te Iwi o Aotearoa 14 (Oct 1988): 4.
Wharewaka offers condolences to the families of John Hoani Ranginui and John Rewi Ranginui who died during a gang shootout in Wairoa in 1988, and urges Māori to cease fighting and 'get on with positive things - to help each other get on with the business of living.'
Hoani Te Whatahoro
Ngati Kahungunu
1841-1923. Whatahoro was born at Rakaumaka, Poverty Bay, and was educated by his father, tutored by a Mr Crawford in Wellington and later attended mission schools. M. J. Parsons writes in his biographical notes that Whatahoro 'became a prolific writer on Māori traditions and customs. He usually acted as a scribe or recorder... At Papawai, near Greytown, in 1865, Hoani recorded traditions given by Te Matorohanga, with Paratene Te Okawhare and Nepia Pohuhu assisting. He continued to make a record of information from the teachings of Nepia Pohuhu and Te Matorohanga until their deaths in the 1880s....About 1902 he moved to Wanganui and 'continued his interest in tribal traditions and copied Ngati Tuwharetoa manuscripts and information from Te Umukura and Whaiti-nga-rere-Waka...In February 1907 he was elected a corresponding member of the Polynesian Society and maintained his membership until his death.' [Reference: The Dictionary of New Zealand Biography vol.1 1769-1869. M.J.Parsons: 214-215.]

"In his introductory remarks to "The Lore of the Whare-Wananga" (Vol.III of Memoirs), the late Mr Percy Smith dwells on the obligation students of Māori lore owe to H.T. Whatahoro in his having recorded, in the late fifties of the last century, with the help of Aporo Te Kumeroa, the ancient record, as recited by the two learned priests Te Matorohanga and Nepia Pohutu, and in part now chronicled in the Journal and Memoirs of the Polynesian Society. Te Whatahoro was engaged, off and on, for some years in recording to the dictation of these two learned men the ancient beliefs, history, etc. of the Māori people. This information had up to within comparatively recently been considered by the tribe to be of too sacred a nature to be disclosed to Europeans, and for over fifty years these records were carefully preserved by Te Whatahoro, but copies were later deposited in the Dominion Museum, Wellington. It is now the intention of the Board of Ethnological Research to have these printed in the full Māori text to place them beyond the risk of loss by fire or other accident. H.T. Whatahoro was for some years a Corresponding Member of the Society. For fuller details as to our late Member's work, and a striking likeness of "The Scribe," we refer our readers to Vol.III of the Memoirs." "The matter written down by H. T. Whatahoro during those years has remained in his possession for over fifty years; it is contained in several volumes of folio size, much of which has recently been copied under the auspices of the tribal Committee known as 'Tane-nui-a-rangi,' and the copies deposited in the Dominion Museum, Wellington..." Known as Hoani Te Whatahoro Jury, John Alfred Jury, John Alfred Te Whatahoro Jury, Te Whatahoro Jury, and Hoani Turi Te Whatahoro.

Sources


Non-fiction Articles
This karakia, of eight parts, was composed on the occasion of the birth of Tuhoto-Ariki's great nephew Tuteremoana. Davies and Pope provide an introduction in verse form to the English paraphrase, and H.T. Whatahoro writes explanatory notes for the poem. The poem describes the growth of the child in its mother's womb, its birth and education.
"He Orieti Mo Tu-Tere-Moana./A Lullaby For Tu-Tere-Moana." Nga Moteatea: He Maramara Rere No Nga Waka Maha. The Songs: Scattered Pieces rom


Whatahoro writes in response to an editorial request for further comment on the term 'ariki' arising out of Rev T. G. Hammond's article "The Tohunga Māori" in Journal of the Polynesian Society 17 (Sep 1908): 162-165. Whatahoro, acknowledging the teaching of Mohi Torohanga and Mohi Ruatapu, writes an account of rank in Māori society which the JPS editors assert is an east coast understanding of the term ariki.


A short account of Whakarua-tapu's swim across Raukawa, Cook Strait, after being captured by Te Rauparaha after his attack on Wairau. Downes states that this great performance was 'related to [him] by H.T. Whatahoro some two or three years ago.'

Non-fiction Publications


S. Percy Smith writes that these two volumes emerged from a hui held in the Wairarapa District in the late 1850s when it was resolved that the Māori tohunga Te Matorohanga, Nepia Pohuhu and Paratene Te Okawhara should teach the early history of the Māori in New Zealand and that this information should be recorded by H. T. Whatahoro and Aporo Te Kumeroa. Whatahoro kept his notes for fifty years before S. Percy Smith made a copy of the original documents as did the Tribal Committee 'Tāne-nui-a-rangi'. The volumes, written in the original Māori text by Whatahoro with transcription and English translation by S. Percy Smith, contain two bodies of information: Volume One deals with Te Kauwae-runga - 'Things Celestial' and Volume two discusses Te Kauwae-raro - 'Things Terrestrial'. The six chapters in Volume One comprise a detailed account of the construction of a Whare-wānanga and its ritual and teaching, and descriptions of Te Po, or ages of darkness, the Whare-Maire and the Whare-Porukuruku, the Pou-Tiri-Ao or guardian angels or spirits, and Io-Matua, the supreme god. The following chapters describe the twelve heavens, the marriage of Ranginui and Papatuanuku, the creation of their seventy offspring, the ages of Nga Po, darkness or chaos, the separation of Rangi and Papa, and a list of the apas or messengers of the gods and the separation of the dwellings of the gods. Other areas discussed are the sanctification of Tane and Tupai and other activities of Tane, the three baskets or kete of knowledge and two stones, wars of the gods, and the creation of the world and humankind with a whakapapa from Tane-matua though to Ngatoroirangi. Further stories of the gods follow plus astronomical notes and accounts of Māui and Mataoro.

This second volume is composed of eleven chapters with the original Māori text followed by S. Percy Smith's English translation and notes. Whereas the first volume was devoted to Te Kauwae-runga or 'Things Celestial', this volume focuses on Te Kauwae-raro or 'Things Terrestrial'. The book opens with a history of early Māori migrations including the discovery of Aotearoa by Kupe and his return to Ratongoa and Hawaiki, the migrations of Toi-Te-Huatahi, Turi and Manaia to Aotearoa and the Chatham Islands migrations by Kāhu and his subsequent return to Hawaiki. The tohunga describe the situation in Hawaiki prior to the sailing of the canoes to Aotearoa and recount the stories of iwipupu and her relationship with the god Uenuku-rangi and their child Uenuku-titi, Te Whiti-a-Poutama. The book concludes with descriptions of the sailing of the Takitimu, Tainui and Te Arawa canoes, the migration of Tāra-Pounamu, the NgatiAwa tribe and their migration to the West Coast, expeditions of the Ngati-Mamoe to the South Island and of Turanga-i-mua to the North.

Obituary

Article about Hoani Te Whatahoro Jury

Tui Where
Short Story
A story of an old woman of 103 whose ancestral home has gradually become surrounded by the busy materialistic world of supermarkets and speeding traffic.

Wheto
Ngati Maniapoto

Waiata

Annie Mihare Ani White
Te Arawa, Ngariki
1943-. She was born in Turanga. She has a Bilingual Certificate in Teaching. She is currently head Māori Language Tutor at He Kainga Mo Te Reo. She writes short stories for children, waïata and plays all in Māori. There are many other stories that have been written or translated but are only being used in the Kura Kaupapa Māori o Ruamata. She has attended a writing workshop at Lopdell College.

Sources
Correspondence from Annie White 4 December 1992.

Māori language books for Children
"Te Pirihimana. Kopeopeo, Whakatane: Māori Publications, 1986. Rpt in 1990. "This is one of a number of booklets produced by the people of Ruatahuna working together with their local school teachers at a marae hui held over a weekend. Their main objective was to produce written material based on their local environment, culture and language that could be used to support the bilingual teaching programme being carried out in the school. The involvement of the whole community means that the material is suitable and acceptable to those who wrote it." (Te Pirihimana)

**School Journal Story**

**Rawinia Mere-te-Uia White**
'Rawinia is of Māori (Ngati Awa), Scottish and English descent and grew up in an almost totally Pakeha environment. Although she was always very aware of the Māori within her, it was not until age 30 or so that she actively pursued her journey for reo, tikanga and iwigatanga. She writes to share her journey.'

**Sources**

**Short Stories**

The narrator speaks of her hesitant return to her tribal land - uncertain of her Māori identity but unmistakably drawn back to connect with a part of her identity that her mother had lost.


In this story the speaker presents a picture of her childhood in which she was caught between the worlds of the Pakeha and the Māori. The surrounding landscape portrays this dichotomy and is likened to a female body, part of which has been forced to yield, is wounded and 'not quite clothed' while further back are the 'still cloaked ranges' with their 'silent, shaded wisdom'. While the speaker's sister studies Latin for School Certificate, the speaker knew she could never travel that road and tried instead to make inroads into the Māori world. The story ends with the speaker's sense of regret at what she did not experience in her childhood.

**School Journal stories**

Māori language story.


Māori language article on the Wētā.

**Waiata**

This waiata tangi is about living away from one's iwi.
Sabrina White
She is a former secretary to John Spencer and Sir James Wattie.

Non-fiction Article
"Credit Union of Aotearoa." Te Iwi o Aotearoa 36 (Sep 1990): 3.
White discusses the scope and work of the Credit Union of Aotearoa in the area of budget advice and assistance in loans.

Cliff Hamilton Whiting
Te Whanau-a-Apanui
1936-. He was born in Te Kaha and educated at Te Kaha Native School and Te Kaha District High School. From 1955-57 he attended Wellington Teachers' College and in his third year trained as an arts and crafts specialist for the Department of Education at Dunedin Teachers College. He worked as an art specialist in Nelson, became District Adviser for the Wanganui Education Board, and was appointed as Arts and Crafts Education Lecturer at Palmerston North Teachers' College. He practiced as an artist in the Bay of Islands and was Māori Buildings Adviser to the New Zealand Historic Places Trust and was a member of the Māori and South Pacific Arts Council (MASPAC). He became chairperson of MASPAC when it changed to Te Waka Toi and was Deputy Chair of the Queen Elizabeth II Arts Council. When the Arts Council restructured and became Toi Aotearoa - Creative New Zealand, Whiting spent one year as a Councillor for Toi Aotearoa. He was appointed as Māori Art and History Director at Te Papa Museum of New Zealand and is currently Kahutau of Te Papa. He has made a significant contribution to contemporary Māori art as a painter, carver and designer and in his work coordinating various marae art projects. He was awarded the Alan Higget Award in 1986 for 'mid-career artists with ability and clear potential'. While Whiting does not consider writing to be his primary focus, he has been involved with writing about aspects of traditional Māori art and contemporary Māori art.

Sources
Phone conversation with Whiting, 22 July 1998.

Non-fiction Articles
Whiting discusses issues underlying the relationship between Māori and the environment.

Writing from the perspective of being a Māori arts specialist in the late 1950s, Whiting provides one of three tributes to Dr Beeby at his 90th birthday celebration.

Non-fiction Publications
A teachers' guide to tukutuku and kowhaiwhai with instructions on the techniques, materials and designs used for constructing tukutuku panels and kowhaiwhai paintings in the classroom.

The authors write that '[t]his booklet is designed to assist teachers to meet the needs of their pupils in Māori carving, and it shows something of the progressive stages through which children naturally develop their interests and skills.' The authors give clear guidelines through the use of photographs and text on the tools and materials suitable for children to use when carving. They discuss the importance of the sketch design, and outline the development from low relief to deep relief in carving. They conclude by showing the range of motifs in Māori carving, and give instruction on tool care.


*Mataora: The Living Face: Contemporary Māori Art.* General Editors: Sandy Adsett and Cliff Whiting. Ed. Witi Ihimaera. Wellington: David Bateman/Te Waka Toi/Creative New Zealand, 1997. This substantial publication on contemporary Māori art is divided into sections entitled: Wero; Karanga; Whaikorero; Mataora; He Tirohanga Hou; He Tirohanga Ki Muri; Te Whenua; Te Reo; Te Ahua Whenua; Te Rito o Te Harakeke; Ta Te Tiriti o Waitangi; He Whakaaro; Poroporoaki and Waiata. It concludes with artists' biographies, glossary and index. Extensive photographs of the art work are interspersed with written texts by Robert Jahnke and Witi Ihimaera.

**Interviews**


"Reflections for a new era." *Arts Advocate* 5 (Sep 1993): 6-8. A two-part article in which Jenny Patrick, as Arts Council Chair, and Cliff Whiting, as Te Waka Toi Chair, comment on changes to arts funding in New Zealand. Whiting discusses with Gilbert Haismann the impact of Te Waka Toi being under the umbrella of the Queen Elizabeth II Arts Council.

**Articles about Whiting**


**Dean Douglas Whiting**

Te Whanau a Apanui

1965-. He was born in Nelson and educated at Keith Street Primary School, Wanganui, Hokowhitu Primary, Palmerston North, Palmerston North Normal Intermediate School, Freyberg High School and Bay of Islands College in Kawakawa. From 1987-1990 he continued his studies at Canberra University, Australia, and graduated with a
degree in the Conservation of Cultural Materials. He is currently in private practice as a Conservator of Māori Buildings and also works in graphic design and carving. He writes non fiction material.

Sources
Correspondence with Whiting 2 June and 11 June, 1998.

Non-fiction Article
Whiting provides a description of the restoration of the wharenui Te Tikanga, on Tokorangi Marae, near Feilding, which was restored in a series of workshops at the marae beginning in February 1991.

Aria Wi
Non-fiction Articles
Wi writes of the proposed Pu Hao Rangi Marae complex which is to be built on 50 acres of land in Mangere.

"1990 Rehearsals." ibid. 5.
A description of the rehearsals for the opening and closing ceremonies for the 1990 sesquicentennial Treaty of Waitangi commemorations. [Ask Aria what function the rehearsals were for - sesqui or Commonwealth Games??]

"Māori Tribunal." ibid. 11.
Wi describes the formation of the Otara Māori Tribunal in August 1989, which was established to provide an alternative judicial system for young first time offenders in the Otara area.

Wi writes of the launch of the Awataha Marae Fundraising Appeal at Fisherman's Wharf Restaurant on 16 August 1989, and gives a brief description of the five major houses to be built on the complex.

Wi reports on opinions of four rangatahi attending the Hui Whaka Ko Tahi at Ratana Pa in 1989 concerning the unification of the tribes.

Wi writes of programmes offered by the Ambury Park Riding for Disabled Centre and particularly discusses a pilot "Children at Risk" programme which integrated four 'troubled youths' with the mentally and physically handicapped, at the Centre in horse riding lessons.

Wi writes a report of the Hauraki Cultural Festival Competitions held at Kerepehi Community Marae on 7 October 1989 and provides the results of the competitions

"Young Māori Talent." ibid. 21.
Wi writes a brief tribute to the acting skills of young Māori actress Toni Driscoll who played the part of Maggie in TVNZ's four-part science fiction series "Night of the Red Hunter" screened in September 1989.

A report of the two-day New Zealand Māori Netball Tournament held at Labour Weekend in Waitemata.

Poems
The poet bawls the proliferation of war, technology and nuclear warheads at the expense of the natural world.

"Ngaruawahia." ibid.
The poet contrasts the strong peace of the Waikato river with the 'bustling' city 'in a world away'.

In this poem written in English with a Māori translation, Wi urges Māoridom to 'Stand up and Fight' against Treaty injustices.

**Harry Wikaira**
From Ongarue, in the King Country.

**Poem**

This poem is a critique of the milling and burning off of the native forests, and replanting with exotic species such as the pine tree. The poet decries the 'ugly' pine and contends that the Pakeha 'don’t know what/beauty is/when it’s there in front of them'.

**Pania Wiki**

*Pania Wiki* was brought up in Paekakariki. She's always been interested in writing. Most of these poems were written 1981-83 (she’s now 18.) They've been published on Radio Access, in Kapiti Poets, an Anthology, Leaves Community Art Magazine and in the 1984 City Gallery ‘Projections’ Show, to which she contributed both as poet & volunteer, mural painter. Pania's poems are direct, warm, perceptive & colourful, & many of them reflect her association with the Kapiti Coast. Recently she's been working at Whakarongoata Marae (Walkanae) & learning weaving there. She now lives in Newtown with Joe Pahau & their daughter Bonnie who was born on May 25th 1984. She writes short stories and poetry and lives in Wellington.

**Sources**


**Poetry Collection**

A collection of eighteen poems.

**Hirone Te M. Wikiriwhi**

1911-1984/5?. He was born in Whakarewarewa, Rotorua, and was educated at Te Aute College and Canterbury University College where he majored in history and economics. He was recommended for a Rhodes Scholarship. He was a keen sportsman at university and played rugby, tennis and swimming. He lectured in Māori studies at Auckland University for two years and also worked as a school teacher. In later years he lived in Rotorua and was involved in a number of Māori groups. He was married and had two daughters and eight grandchildren.

**Sources**


**Short Stories**

In this story Wikiriwhi addresses the issue of Māori youth flocking to the cities where they are set adrift in an environment devoid of anchors and support. Tirita, an unmarried mother, is visited in hospital by an old family friend, Tom Hirai. Tom had moved to the city long ago and had succeeded because he had found anchors in the city which had supported him. Tirita, on the other hand, had avoided her Māori relatives, the Māori Clubs and the church, and was instead 'hypothesised' by the city, becoming pregnant with a man she did not want to marry.
This story written in Māori with an English translation by Wikiriwhi won the Te Ao Hou Literary Competition for stories written in Māori. It is a highly descriptive account of the visit of Queen Elizabeth and the Duke of Edinburgh to New Zealand in 1953.

In this second part of Wikiriwhi’s prize-winning story, he describes the Queen’s visit to the Rotorua Horse Racing Club. During the playing of the national anthem a large group of tattooed men remained in a crouched position and Mr Herekiake Grace explained to the Queen: “they are bound by the unwritten code of Tumatauenga - the Māori deity of War and of Man. Until his portion is fulfilled these men must crouch before you, before they burst into their dance of acclamation.” Wikiriwhi gives a graphic description of the impressive Arawa welcome which was followed by speeches, presentation of gifts and the Queen’s speech in reply.

Non-fiction Articles

Wikiriwhi lists eight proverbial sayings which Sir George Grey gathered together in his collections of Māori literature. Wikiriwhi writes that they constitute the gems of our literature, and should be rewritten with all explanations, remembering it was customary to give a statement with its body, head and tail complete.’ Wikiriwhi provides brief explanations of the proverbial sayings which included: “Engari tena, te tutanga te unuhia”, “He toa paheke, ko te rourou il a Haere, ko te toa mahi kai, ko te tokanga nui a noho.”, “He parake wahia. He hawatereate. He titito.”, “E rau tau ruru, E rau tau wehe, E rau tau mutu, E rau tau kai.”, “Etae koutou ki uta, kei mau ki Tu, puhia he angina, e mau ki tai ki Noho, mate huhu, e pepe hanehane.”, “E waru pu hoki, E waru pu tautahi.”, “He koanga, tangata tahi, He ngahuru, puta noa.”, and “Kakariki tunua, Kakariki otaina.”

Explanations of the following pepeha or tribal sayings: “Ko te ‘Ati Awa o runga o te Rangi”, “Ko te Arawa e waru pumanawa”, “Ko nga maunga katoa he tangata”, “Ko tere Raua, Ko tere Pikiwhakao”, “Ko Heretaunga hauku nui”, “Ko kata nga puriri o Talamai”, “Tuhoe moumou kai, moumou taonga, Moumou tangata ki te po”, “Ko Turanga makau ra”, “Ko te Tukemata whanui o Kahungunu”, “Ko te Arawa manga nui”, “Ngatiporou nuka rau, He iwi moke, he whanoke” and :Wairoa tapoko-rau.”

Wikiriwhi writes in Māori and English versions the origins and explanations of four proverbs/whakatauki which are taken from iwi all over New Zealand. Wikiriwhi writes that these proverbs need to be recorded in written form otherwise ‘they will disappear like the Moa.’ The proverbs are: “E kore aha e ngaro, he kakano i ruia mai i Rangitea”, “Ta te tamariki, tana mahi he wawahi taha”, “He tangata takahi manuhiri, he marae puehu”, “He tata a runga, he roa a raro.”

"Unveilings at Mokai.” Te Ao Hou 69 (197?): 26-27, 56.
A description of the unveiling of tombstones of two elders, Ngua Huirama and Turau te Temo, from the Tuwharetoa sub-tribe Ngati Te Kohera. Some one thousand visitors and residents of Mokai te Ure including Queen Te Atairangikaahu and Mr J. H. W.Barber, the District Officer of Māori and Island
Affairs in Rotorua, attended the unveilings. Wikiriwhi provides brief histories of the men and an account of the day’s activities.


Wikiriwhi gives a detailed report of the Te Whāriwhara O Poronōhia Polynesian Festival which was held at the Rotorua Sportsdrome in 1972 and hosted by Te Arawa. Māori, Samoan, Rarotongan, Niuean and Tokelauan groups all took part in this festival and Wikiriwhi gives the results of the various competitions.

Māori language articles


Hana Wilcox
Ngati Kahungunu
She is from Porangahau

Non-fiction account

A brief discussion with Joan Macdonald concerning the Waitangi Day ceremonies.

Lenaire Wilcox
Te Arawa, Tuwharetoa

Non-Fiction Article

A discussion of the vision and mechanics of compiling this bibliography which articulates the organisation of the bibliography, the research process and autobiographical statements by the four researchers.

Bibliography


Betty Whaitiri Williams
Ngati Pukenga, Ngati Kahungunu, Ngati Maru
1933-.
She was born in Manaia, Coromandel, and educated at Manaia Native School, Queen Victoria School and Auckland Teachers College. She taught in both rural and urban schools and resigned in 1975 to take part in the Land March. She has been very involved with the Māori Land Movement and particularly in the Coromandel. She writes about Māori grievances and Māori rights.

Sources
Correspondence with Williams, 1 Dec. 1992, and 5 Mar. 1998.

Non-Fiction Articles

Williams writes of the conflict of values when mining interests are imposed on Māori tapu sites or tribal lands. She notes the Ngāti Maru struggle to regain land ceded to the Crown in 1867 for gold mining and asserts that any prospecting on Moehau mountain 'is a blatant snub of Māori spiritual beliefs and of the intent and spirit of the Town and Country Planning Act of 1977'. She notes that mining interests are also a threat to the fishing grounds of the Hauraki tribes and presents an alternative form of resource management - the traditional Māori rahui which has elements of protection and conservation.

In this study of the Māori response to water, Williams describes aspects from the Māori Creation story and various traditions associated with water which illustrate the close link between Māori and land and water. She highlights the strong conservation stance of Māori towards tribal water resources as embodied in rahui tapu which she defines as the 'systematic imposition of prohibitions on the use of a resource in a particular environment or location, and at specific stages in the life cycle of a species.' She writes of the frustration of Māori living at Manaia on Hauraki Gulf's eastern coast, who have had to endure the 'chaotic effects of the Pakeha failure to co-ordinate a corporate management system for the preservation and protection of vital resources'. This has resulted in the overfishing of local Māori's traditional fish and seafood resources by commercial fishing companies. Williams also discusses the long term struggle of Māori to try and secure their rights to control and manage tribal waters and resources.

In this strongly worded paper on the various instruments of racism and oppression in New Zealand society, Williams argues that the Christian Church has 'complemented colonialism and supported the thrust towards white domination.' Williams also points to the alienation of Māori water resources and the 'state-sponsored schemes to use Māori land "productively"' as other forms of oppression. She argues for legal recognition of Māori rights and that these rights 'should be incorporated into a constitution for Aotearoa which will reflect the values of both the indigenous minority and the White majority.'

Non-Fiction Publications

Williams provides an account of the systematic alienation of Māori land into Pakeha ownership since the European settlement of New Zealand. She explains the nature of traditional Māori land tenure and outlines her theory that there was a plan devised to ensure Māori land alienation and a programme of colonisation which was 'aimed at Pakeha supremacy and British control'. She maintains that the missionaries' role in this plan was to weaken Māori spiritual beliefs and instigate the breakdown of Māori society leading to the loss of Māori land. She adds that the Treaty of Waitangi, with its 'empty promises', was simply giving Pakeha time to 'build up their numbers.' Williams discusses the methods of fragmentation, the effects of translating communal ownership into individual title, the impact of the 1865 Native Lands Act, and the 'Europeanisation' of Māori land. Other areas focused on are the conversion of Māori Land, racist land use policies, urbanisation of the Māori, 'contrived' labelling of land as 'idle', alienation through forced utilisation and crown
designates Māori land, coastal Māori lands designated as reserves and cash cropping. Williams describes the rise of Māori self-determination since the 1960s and gives examples of specific protests over land alienation. Her ideal for the future is to 'return the sovereignty of Aotearoa to the Māori people and to restore autonomy to the people who have innate concern for land, people and nature.' The book is accompanied by five appendices which include diagrammes of traditional Māori resource management and rahui tapu, a chronology of 'significant land grab dates after the signing of the Treaty', population statistics and European immigration figures, and acreage of Māori land in Māori Land Court districts.

**Bibliographic References**


**Haare Mahanga Te Wehinga Williams**

Te Aitanga-a-Mahaki, Rongowhakaata, Tuhoe, Te Whakatohea. 1936-. Haare was born in Puha, Te Karaka, near Gisborne and 'grew up with grandparents on the shores of the Ohiwa Harbour near Opotiki in the traditional Māori way, not learning English until aged nine when schooling started.' He was educated at primary schools in Kutarere, Opotiki, Whakatane, Te Karaka and Puha and then attended Opotiki College, Waikou College and Whakatane High School. He trained to be a teacher at Ardmore Teachers College and also studied at Auckland University graduating with a B.A. and Dip.Ed. He taught at Maungatapu School, Tauranga, and then was sole teacher at Te Aputa School in Taupo and Headteacher at Matauri Bay School, Northland. He was a Community Director at Nga Tapuwaec College in Auckland. He was a lecturer in Education at Ardmore Teachers College and he was a lecturer in Māori Studies at Auckland Teachers' College. He was a Research Fellow and lecturer at the University of Waikato. For eleven years he pioneered Māori Radio being inaugural General Manager of Aotearoa Radio in 1989 - he was also station-manager of Te Reo o Aotearoa for Radio New Zealand. He was co-founder and president of Nga Puna Waihanga (New Zealand Māori Artists and Writers Association) for five years and edited its journal Koru. His work has been published in *Pacific Quarterly Moana, Koru, Te Māori, Te Ao Hou and Marae*. He was a Papakura city councillor for six years and was an executive director with the New Zealand 1990 commission. He writes poetry, short stories, waiata and chants and non-fiction work. He set up a publishing enterprise with Witi Ihimaera called IWA: Ihimaera Williams Associates. He has been working on an archival history through broadcasting with Rua Cooper on the Waikato river and with other elders. He is currently working with Hec Busby to write the story of waka and ethnography on Polynesian navigation using celestial navigation methods. He has been involved with the Waitangi Tribunal in recording the stories of the old people. He is called on by iwi to interpret given evidence. He is currently a Director of UNITEC - the Institute of Technology in West Auckland. He has responsibilities for setting up academic programmes, university press and research. He is a calligraphy artist and has exhibited in Auckland and Gisborne. His poetry has been published in various New Zealand anthologies, *Te Ao Marama* and school journals.

**Sources**


**Poems in English**


The poet calls for the 'tender shoots of Tane' to be nourished, loved and cherished.

The sentiments of Maui are expressed in the tribute to Norman Kirk.

"Mga Manawa." ibid.
The poet reflects on his longing for his land and the invasion of a power company across his land.

"Tiria Putiputi." ibid.
A poem praising the 'Fresh buds of youthfulness'.

The speaker tells of the origins of creation and his own beginnings.

A poem with evocations of the sentiments of Te Whiti o Rongomai.

Williams, in this tribute to his grandmother, Nanny Wai, writes a reflection on giving. He has stated '[t]his poem is about my grandmother who gave unconditionally to her grandchildren, to her people, to her tribe, her knowledge of the past, her knowledge in songs and genealogy, and so on. I likened her to one of our orchard trees which grew at the back of her house. And you know, it's quite strange that during her lifetime those trees - well to me as a child - never really suffered from insects and other things that seem to afflict fruit trees. When she died something else went with her from those trees. I believe that her legacy was very important: she handed down to us words, the fruit of her lifetime. So I've called this poem, 'Koha,' meaning 'gift.'

This poem encapsulates all the diverse responses of the speaker sitting through the 1977 annual hui of the Māori Artists and Writers Society at Te Rangi-ita Marae, Taupo, and the speaker's response to the beautiful surrounding of mountains, lake and river.

The speaker tells of planting a totara tree before leaving the marae and that the totara will be part of the land forever like the umbilical cord when it is buried in the land and when the body after death is returned to the land and out of death comes forth new life. Because of this the land has a sacred quality the living are linked to the land through their ancestors.

The speaker recounts the old woman's love for the kumara, carefully gathered in, counted and rationed out.

"Rainbow" (Haiku) *Pacific Moana Quarterly* 4.3 (July 1979): 321.
A short reflection on Aniwaniwa 'leaping across/The bounds of Heaven'.

The poet captures the beauty of the symbiotic relationship between the Korimako and the flax flower.

A poem encapsulating the enormous loss felt by the younger generations as the Māori elders die. The speaker articulates his/her impending grief at the prospect of his/her koruou dying, knowing that with the death comes a loss of leadership, direction, teaching, discipline and empowerment.

The speaker tells of his close association with the sea through the stories of 'canoes/Sailings, drifting/Taniwha,whirlpools/Storms and drownings', and he questions why some Māori have lost their 'voyaging spirit'.

A poem with evocations of the enduring nature of the teachings of Te Whiti of peace, faith and passive resistance.

The playfulness of the fantail which caused the demise of Maui is highlighted in this short poem.

"Whare Tupuna." *ibid.* 19.
The words of a grandparent speaking to its grandchild and Pakeha friend tell of the regenerative qualities of the Whare Tupuna for the Māori and Pakeha.

A lyrical poem about the future inevitability of Māori-Pakeha cohabitation.

A tribute to former Labour leader Norman Kirk.

"Kauri." *ibid.* 22.
In this call to nurture the younger generations, the speaker reflects on the planting of a kauri tree and drawing upon the words of Apirana Ngata's 'E Tipu E Rea'.

A tender moment in the wharemoa between a kuia and her young mokopuna who is lulled off to sleep by the aroha, songs and stories of his kuia.

A poem urging Māori to turn away from the betrayal by Pakeha.

Poem written in Māori.

A short reflection on the remembrance of a loved one departed to Rarohenga during the call of the karanga 'a prelude/in space'.

Poem written in Māori.

A short description on the scope of aroha.

The poet asserts that regardless of the violence acted out towards those defending Bastion Point, and regardless of the destruction 'the spirit escapes/intact' and 'the Hawke over Takaparawha/soars'.

The speaker recalls a time of laughter and a time of abundance of 'fat pipis'.

A brief reflection on the impact of a woman 'stepping/into [the speaker's] calm' and 'kindling/the flame'.

A short account of an interaction between the speaker and his lover.

The speaker ponders on a curious reversal of reality when he sees himself portrayed in a photographic negative.

This poem composed of brief snatches of dialogue between the speaker, Bill, and Archie, a man destroyed and devastated by the death of his wife, highlights the trauma and isolation of grief.

A short statement on the open-ended nature of the poroporoaki which enables visitors 'to return/and yet/leave; to stay/and yet/to go'.

A discourse on the alienation of Māori youth - disconnected, exiled and 'slashed in spirit'.

The speaker calls a fellow marcher on a hikoi to 'Pick up/[his] mana/Sold/ For the shadow/of the/Union Jack....[and to make] This journey/With Papatuanuku/Bearable/By walking/Together. '

A dialogue between a questioning young child and its grandmother concerning the natural world and legends of the Māori. Williams writes that in this poem he 'wanted to bring out the things that are important to a child, to a grandmother passing on knowledge.' He states, 'It's important for the child to continue to ask questions. One: the question of eternal things, the spiritual
things that emanate from the sky; two: the physical things on the Earth, the
tings that a child can touch in its world like trees, motorcars, and things in
the city - the things that a child has to cope with in a physical sense; three:
the child is asking about the world he or she lives in - what is the world? And
that world for a Māori child is both Māori and pakeha....And the last question is
the most important question: what is life? where am I going?....I wanted to
encapsulate those things important to a growing child: language as an aspect of
that development, the intellectual, social, emotional, spiritual, and cognitive
development of a child.' [Ref: 'An Interview with Haare Williams.' Rick

**Poetry Collection**

*Karanga.* Haare Williams. Illustrations by Rei Hamon.[Coromandel]:
Coromandel Press, [1980?]  A collection of 29 poems in which Williams recalls his childhood years,
the passing of the old people, the alienation of contemporary Māori, and the
philosophy of Te Whiti and Te Kooti. His poems also describe the natural
world, intergenerational relationships in the whanau and political issues.

**Poems in Māori**

"E Ngata E." *Karanga.* [Coromandel]: Coromandel Press, [1980?] 18. Rpt. in

**Prose**

"Tohu Aroha (Dedication).* *Karanga.* [Coromandel]: Coromandel Press,
[1980?] 3.  A short chant is followed by a brief prose piece alluding to Williams' childhood
growing up with his grandparents in a raupo house on the banks of Ohiwa
Harbour.

**Short Story**

"Karaka." *Te Ao Mārama: Contemporary Māori Writing. Volume 5: Te Torino:
The Spiral.* Selected and edited by Witi Ihimaera. Contributing editors:
Haare Williams, Irirapeti Ramsden and D. S. Long. Auckland: Reed,
1996. 23-24.  The speaker recalls his childhood raised by his nani Wai and koro Rimaha.

**Non-fiction Publications**

_The Maungatapu Experience: A visit to a Tauranga Marae by Auckland City
Councillors, Council Staff and Community Workers._ Ed. Haare Williams.
Auckland: Auckland City Council, Queen Elizabeth II Arts Council,
University of Waikato Centre for Māori Studies Research, November,
1977.

_The Maungatapu Experience_ is designed to be a 'resource book for students and
adults (Māori and Pakeha) in Tauranga and other districts' and 'for
organisations planning a visit to a marae.' The eleven chapters record the
occasion when a group of Auckland City Councillors and staff spent a weekend
at Maungatapu Marae, Tauranga, in November 1977. Williams outlines the
planning and preparation required, discusses the marae kawa and aspects of
Māori art, culture and customs, and includes quotes from talks given by John
Rangihau, Rose Pere and others. The publication contains accounts of various
contemporary issues facing Māori society, local Māori mythology and history,
a paper entitled 'Urban Growth in Tauranga' by Evelyn Stokes, and a concluding evaluation by Williams.


_Ke Au Te Awa-Te Awa Ko Au._ Edited by Haare Williams of recollections by elders of Wanganui and by the students of UNITEC.

_Whaiora._ Edited stories by Haare Williams which features all urban marae in South Auckland.

**Non-fiction Articles/Editorial**

"Proud day at Tutereinga marae." _Te Māori_ 5.6 (Nov 1973): 16-17.

Williams reports on the opening of the dining hall, Hinewura, at Tutereinga marae, Te Puna, on October 6, 1973.


Williams writes of the origins and kaupapa of the _Koru_ magazine.


Williams outlines the beneficial aspects of increased airtime of Māori material on radio, and lists twelve points advocating the support and recognition of Te Reo O Aotearoa - a Māori radio station.


A history of the construction of a marae complex at Papakura which was conceived by Rangi Reihana in the 1950s and planned since the early 1970s by three people with $48 in the bank. Williams describes the lifting of the tapu ceremony for the dininghall.


Williams urges radio and television broadcasters to promote and strengthen the bilingual and bicultural component in New Zealand society by increased usage of the Māori language. He discusses the criteria which aid language acquisition and examines briefly the Welsh and Cantian models of language learning. He gives a history of Māori broadcasting and argues against the linguistic imperialism of the media world that has denigrated te reo Māori.

**Letters to Editor**


A brief tribute celebrating the publication of _Te Kaea._


Williams informs _Tu Tangata_ readers that a collection of Māori literature of the 1980s is being prepared to follow _Into the World of Light_ and asks for submissions.


Williams congratulates _New Zealand Geographic_ on its 'powerful statement about nationhood' in issue 5 (Jan-Mar 1990) entitled the 'Year of the Waka'.

Foreword


Williams describes the Māori landscape, key Māori influences of his childhood and the enduring nature of Māori art. He states 'Māori Folk Art is a restatement of the new birth that is taking place in our nation where I see a matured synthesis; integrity expressed in diversity'.

Sound Recordings


In Māori and English. Replay Radio: 534.


Interviews on the Ringatu Church taken during a visit to Omaio, Bay of Plenty, at the time of the Hurae, 1 July celebrations of the Ringatu Church. Radio New Zealand, Replay Radio: 622.


Interview


Williams discusses the importance of tribal identity to the Māori and describes Māori oral culture, story-telling, myths and legends. He talks of the symbolism of the marae, race relations in New Zealand and the establishing of kohanga reo. He comments on five of his poems which are reproduced in this interview: 'E Ma','Koha','Patches Hide No Scars', 'Bellbird and Flax Flower', and 'Te Kooti'.

Articles about Williams


A profile on Williams and a description of his work with "Te Reo o Aotearoa", the Māori and Pacific Islands unit of Radio New Zealand.


Reviews

Karanga


Bibliography

(Jim) James Edward Williams
Kai Tahu
1944-. He was born in Fairlie and educated at Fairlie District High School and Timaru Boys High. He worked in insurance and data processing industries until 1988. From 1983 he was doing part-time papers at Victoria University and he completed his BA in Māori Studies in 1990. In 1991 he did BA (Hons) in Māori Studies and History. In 1992 he worked on a research unit in the Māori Studies Department at Victoria and had half an assistant lectureship. He coordinated a new Stage One paper - Māori Science in coordination with the Science Faculty. He presented the traditional Māori point of view then a lecturer from the Science Department would give the conventional scientific view. This paper was pioneered with a view to getting more Māori students to do science papers - geology, physics etc. In 1993 he was appointed to the Māori Studies Department at Otago University and is teaching in Contemporary Māori Society. His speciality is traditional māori society pre-contact with an emphasis on the South Island. He has written waïata and poetry. The waïata was for an assignment in a university sphere. He has written poetry in Māori and English. At the AULA Conference he presented a research paper in Linguistics: Antiquity for Southern Dialogue - argued that Southern dialect might be older than other dialects.

Sources
Interview with Williams, 23 March 1993.

Non-fiction Article

Non-fiction Publication

Letter to Editor
"South Island Idioms." Jim Williams (Pimmerton) Te Karanga: Canterbury Māori Studies Association 2.2 (Aug 1986): 19. Williams suggests that Te Karanga establish 'as a regular feature...a section for traditional South Island idioms'.

Joseph Victor (Joe) Williams
Ngāti Pūkenga
1961-. Williams was born in Wairoa and grew up in Hastings. He was educated at Hastings Central School, Hastings Intermediate and Lindisfarne College. He studied law at Victoria University and graduated LLB in 1986. In 1988 he graduated with LLM (Hons) from the University of British Columbia, Vancouver. In 1988 he was admitted as a Barrister and Solicitor of the High Court of New Zealand. In 1994 he was admitted as a Barrister and Solicitor of the High Court of the Cook Islands. In 1989 he was awarded a New Zealand Law Society - Litigation Skills Programme Diploma. From 1985-1986 he was employed as a Junior Lecturer at Victoria University. From 1988 to March 1994 he worked at Kensington Swan and was appointed as a Partner in 1992. From April 1994 - December 1997 he was a Partner in Tunnicliffe, Walters, Williams. From December 1997 to the present he has been a Partner in Walter, Williams & Co. He lives in Auckland and specializes in the rights of indigenous peoples. He has been legal counsel to iwi claimants to the Waitangi Tribunal, including Te Roroa, Muriwhenua, Hauraki, Tauranga Moana and Tūhoe. He has worked for the Māori Fisheries Commission and Te Puni Kokiri. He writes non-fiction publications and papers. His personal kaupapa is, 'to utilise the law to the maximum to gain protection and recognition of Māori rights.'
Sources
Correspondence from Williams, 12 Mar. 1998.

Non-Fiction Articles
"Back to the future: Māori survival in the 1990s." Puna Wairere: Essays by Māori. Wellington: New Zealand Planning Council/Te Kaunihera Whakakaupapa mo Aotearoa, 1990. 14-18. An extract of this article is rpt in Te Ao Mārama: Regaining Aotearoa: Māori Writers Speak Out. Volume 2: He Whakaatanga O Te Ao: The Reality. Selected and edited by Witi Ihimaera. Contributing editors: Haare Williams, Irihapeti Ramsden and D. S. Long. Auckland: Reed Books, 1993. 78-83. Drawing parallels with American colonial history Williams examines the shift of emphasis in the use of imagery surrounding the Crown's perception of the Māori from 1840 to the 1990s. Williams notes that whereas in 1840 the Māori signatories were termed 'the Confederation of the United Tribes of New Zealand and the Separate and Independent Chiefs', by the 1870s Chief Justice Prendergast was referring to Māori as 'primitive barbarians' and bluntly undermining their Treaty rights because of this. Currently the imagery is one of 'Treaty partnership' and with 'Tino Rangatiratanga secured to the Māori in 1840 rendered [now] as Iwi 'self management'. In the concluding section of this paper, Williams discusses the reasons why Māori signed the Treaty when in 1840 their title to land, forests and fisheries was already secure.

"Chapman is wrong." New Zealand Law Journal October (1991): 373-375. A reply to Guy Chapman's article "The Treaty of Waitangi - fertile ground for judicial (and academic) myth-making" published in the New Zealand Law Journal 228 (1991). Williams demonstrates why Chapman's assertion that Māori accrued all the benefits of the Treaty is wrong, explains why the Treaty was one of cession not conquest nor terra nullius, discusses the difference between the 'terms' as opposed to the 'principles' of the Treaty and challenges the underlying argument proposed by Chapman which essentially was that the Crown, on one hand, gained enormously in the Treaty and then, when it fails fulfil its obligations, denounces the Treaty.


Arnold Manaaki Wilson
Tuhoe and Te Arawa
1928-. Arnold Wilson was born in Ruatoki North and educated at Ruatoki North Native School and Wesley College in Paerata. In 1948 he attended the Elam School of Art and graduated with a Diploma of Fine Arts in 1953 with first-class honours in sculpture. He attended Auckland Teachers' College in 1954 and subsequently taught art at Kawakawa District High School and Okiahau District. High School. He was an itinerant art teacher at Kawakawa District High School and Okiahua. In 1958 Wilson became an art teacher at the Bay of Islands College in Kawakawa and in 1963 he became head of the Art Department at Mt Albert Grammar School - a position he retained until 1986. In 1987 he was seconded to the Education Department in the Northern Region as an
advisor and as an education officer dealing with art and craft within secondary schools. He was involved with the Pakeaka Courses which brought secondary school students and tertiary students into a maraе situation where they made murals of myths and legends of the local areas. This continued until the introduction of Tomorrow's Schools in 1989.

Wilson has been active in his own art work and in building and running an urban maraе on the North Shore of Auckland. Towards the end of his time as a student at Elam he studied the art of his own area, looking at a bicultural approach to the art of this country and trying to incorporate that into the imported art. He acknowledges the pivotal role of Gordon Tovey stating: 'he opened the door for me in terms of my own art because of the emphasis he put onto young people in primary schools, teaching people, and introducing all sorts of things. I also devised a way of bringing it out of the schools - my job was getting children out of the schools, putting them into a maraе within a different holistic teaching method, introducing drama and music and other things. This is what Pakeaka was all about.'

Wilson collected and wrote stories for preschool and primary school reading with Katerina Mataira and others in Whakatane Publishing for the first Kura Kaupapa at Ruatoki. His main forte in the arts is sculpture and recently he has been working on painting. Wilson was awarded the QSM in 1989 and the New Zealand Commemorative Medal in 1990. He was on the QEII Arts Council, was part of MASPAC, and was a founding member of the first Northern Arts Society. Wilson was a member and chairperson of the New Zealand Painters and Sculptors Society. He attended the Young Māori Leaders Conference in 1959, and organised meetings with Mat Te Hau - Education Officer for Adult Education, in Kawakawa and Kaikohe for the Young Māori Leaders Conferences from 1958-1960. In 1963 he moved to Auckland to Mt Albert Grammar School and he was seconded to do the Pakeaka courses in the Northern Region Office. He started the first course in Kaipara in Helensville and many others followed. He worked with Garfield Johnson and Jocelyn Tarrant from 1986-89, and in 1990 Wilson was involved with the opening of Awataha Marae on the North Shore and has worked on this marae for the last ten years. Wilson is the kaumatau of the marae, and is also kaumatau at the Wellington Polytech, the Whangarei Polytech, and Manukau Polytech. He has exhibited in New Zealand and overseas and his work is held in galleries throughout New Zealand.

Sources
Phone conversation with Arnold Wilson, 30 Aug. 1998.


Te Ao Hou 52 (1965): 32-33.

Interview

In this interview Wilson describes the Cross Cultural Community Involvement scheme he has developed. The programme draws upon twenty school pupils from different ethnic backgrounds from five schools, who spend three days together listening to one another and creating murals and poetry. Wilson also discusses aspects of his own childhood and the development of his Māori identity.

Māori reader
Huhu. Na Arnold Wilson raua ko Katerina Mataira. [Hamilton: Centre for Māori Studies and Research, University of Waikato, 1976/9?]

Māori language reader for children about a huhu grub.

Articles about Wilson

**Janey Wilson**  
Ngati Raukawa  
**Non-fiction Article**  
Wilson reports on the progress of musicians Hori Hapimana and Hemi Rurawhe who were Star Quest 83 winners.

**John W. Wilson**  
**Poems**  
"E Kahu Mamahu." *Te Ao Hou* 36 (Sept 1961): 44.  
In Māori.  
**Translation**  
First verse of a lament for Te Whetukamokamo which appears as no.21 in *Nga Moteatea*. Eds. Apirana Ngata and Pei Te Hurinui Jones.  
**Non-fiction Article**  
"Waka are an enduring legacy of 1990." *New Zealand Historic Places* 31 (Dec 1990): 24-26

**Ngahuia (Huia) Wilson**  
Māori journalist Huia Wilson trained in journalism at Wellington Polytechnic in 1984 and has written news for 'Te Reo o Poneke', the Māori language radio station and has worked for *Tu Tangata*.  
**Sources**  
**Non-fiction Articles**  
Wilson discusses the results of the first Pegasus prize for Māori literature which was awarded to Keri Hulme for the bone people, the other finalists were Patricia Grace, Apirana Taylor and Rev Hemi Potatau.  
A profile on Māori florist Hineuru Blanche Amiria Jones Robinson.

**Rex Wilson**  
Rex Wilson has Māori blood on his mother's side, formerly of Thames. His wife, Maureen Bradley, is a granddaughter of Waitai Pita, prominent rangatira of the Whangaruru district. The couple are now in Hawera, where Mr Wilson is resident officer of the Department of Māori Affairs. He was formerly *Te Ao Hou* representative at Whangarei.  
**Sources**  
*Te Ao Hou* 35 (June 1961): 35.  
**Non-fiction Article**  
A short report of the Tai Tokerau Young Māori Leaders Regional Conference which was held at Whangarei's Intermediate School, from 11-13 December, 1959, and chaired by Mr J. C. Henare.
R. J. M. Wilson
Rangihouhiri subtribe of Mataatua
Wilson writes: 'I started my working career in the Waiairiki District Māori Land Court at Rotorua, and boarded with Rangi Royal and his wife Puhi while I was in Rotorua....I received my primary education at the Paroa Māori School in Whakatane, and my secondary schooling at St. Stephens College at Bombay in Auckland and Te Aute College, Hawke's Bay.' He has a LL.B. degree.

Sources

Address
In this text of Wilson's address to the South Island District Māori Council on 6 September 1969, Wilson speaks of various legislative changes concerning the Māori. He discusses race relations in New Zealand and offers advice to Māori coming before the courts.

Rangitinia Wilson
Ngapuhi
1935-. Rangitinia Wilson grew up in Mangamuka, Northland, and was educated at Kawakawa District High School. She began a piupiu making business in her home in 1973 and later began tutoring at the Auckland Technical Institute's Education Department school leavers pre-employment programme from 1980-81. She is a member of the Māori Women's Welfare League and is an executive member of the National Council of Women's North Shore Branch. She became a Justice of the Peace in 1982.

Sources

Oral account
This autobiographical account is taken from a series of biographies and interviews of 50 women from over 600 nominations for the Mediawomen's Awards conferred on Suffrage Day, 19 September 1982. Wilson discusses her early introduction into dressmaking, her winning the 1982 Te Kopu supreme fashion award, and her work at the Birkdale College Whare Wananga in Auckland.

Vernice Wineera
Ngati Toa and Ngati Raukawa
1938-. Vernice Wineera was born in Wellington and grew up at Takapuwahia Pa, Porirua. She was educated at Sydney Girls' High School and Wellington Technical College. She has resided in Laʻie, Hawaii, since 1960 and attended Brigham Young University, Hawaii where she graduated BA (magna cum laude) in English in 1977. In 1978 the Institute for Polynesian Studies published her first book of poems: Mahanga, and in 1979 the Polynesian Cultural Centre published Ka Poʻe o Laʻie, an anthology of Laʻie poetry which she edited. She was awarded the 1980 South Pacific Festival of Arts Literature Prize for her poetry collection. She taught English and Creative Writing at BYU-Hawaii and was editorial assistant at the Institute for Polynesian Studies from 1977-80. She was Vice-President of the Polynesian Cultural Centre from 1980-91. In 1992 she was appointed Coordinator of University Publications and editor of the university's Profile magazine, and in 1995 as Director of the Institute for Polynesian
Studies. She earned her M.A. in American Studies from the University of Hawaii in 1994, and recently earned ABD status and is completing her Doctoral dissertation, also in American Studies, from the same university. She is a former editor of Kula Manu, the BYU-Hawaii literary journal and her poetry has appeared in Te Ao Hou, Eve, Kula Manu and Ensign (USA). Wineera has also worked with pen and ink and woodcuts. Speaking of her art and poetry, she says: "My Māoritanga and Polynesian heritage is the vital element in my work. I see the Pacific as an extended marae that is rich in culture and I try to express this in poetry and art that reveal the universals in human experience."

Sources
Correspondence from Wineera, 3 Feb. 1998.

Poems
An old man buying Christmas cake reminds the speaker of her own grandfather who came to Christmas with a flood of gifts to atone for his drunkeness.
The poet recalls the time when she returned to a marae where the tekoteko had once seemed huge in her memories only to find 'peeling paint/Weathered wood/ Blind-eyed dusty panes' and the tekoteko 'gave no sign/Save that carved out/ Of defiance.'
The poet writes of the awkwardness in some families to express and receive love.
In this poem, named after her son and his grandfather, the poet recognises the younger generation growing up in a world separated from the tribal traditions and language.
The poet writes of the difficulties of writing poetry and the dilemma of marrying "the metaphor/of idealism/ with that of mortality."
"Poet." ibid. 3.
The poet likens the process of writing poetry and receiving brief moments of critical acclaim to Icarus's journey to the sun and his ignominious fall to earth.
"Jig Saw Puzzle." ibid. 4.
This poem contrasts the reality of attempting to bring order and beauty out of the perplexities of life with the artificial 'visions of reality' depicted in 'mass-produced [jigsaw] puzzles.'
"Negative View." *ibid.* 5.
In looking at an old negative of herself the speaker recognises an aspect of herself that has an insatiable desire to ask questions and an equally persistent ambition not to accept 'impossible answers.' She concludes that while a questioning mind is praised, the refusal to accept answers is deemed 'just plain rebellious.'

The poet writes of how her perception of a 'stunted' cherry tree in blossom amidst 'the grey and grimy air' changes when she observes an old lady from an institution gain new strength after a few moments of examining 'its tiny button blossoms'.

The imaginary world of a ten-year-old farm boy transports him far beyond the simple task of gathering the cows together for milking.

"Weeping Willows." *ibid.* 8.
The poet remembers her childhood days and mourns the loss of them in the process of growing up.

A poem on the processes of preparing for children returning home from school.

"Teaching." *ibid.* 10.
A reflection on the true nature of teaching as opposed to simply 'telling'.

While searching for her childhood home in a street of old houses the speaker suddenly realises that she would rather forget the memories of that house.

A reflection on the superficialities of social greetings.

The poet treasures a small, transitory gift from her three small children.

A portrait of a young boy's careful preparations for bed.

"Daily Dose." *ibid.* 15.
A litany of pain which heightens the speaker's tenacity to hold onto the elusive thread of life.

"Waiting Room." *ibid.* 16.
A study on the dislocated relationship of strangers sitting in a waiting room and how this relationship might change if these were the last people on earth.

"Transcendental Thought." *ibid.* 17.
The poet writes of the confluence of island living and the 20th century pace of life.

Noting the 'civilising' work of the early European settlers in felling the forests and clearing the land, the poet contends that she would prefer the land's former untamed state 'which offer[s] sanctuary/to the lost and tangled thoughts/ of [her] mind.'

The speaker recalls an accident in her childhood which cut across an idyllic day at the beach digging up 'fat pipis'.


"Acculturation." *ibid.* 22. A poem highlighting the inherent connections between two of the same culture.


"Big Surf." *ibid.* 24. A poem highlighting the fragile security of island living when high tides pound against storefront houses.

"Laie." *ibid.* 25. This haiku portrays a seaside village at night.

"Premonition." *ibid.* In this haiku a black shag flying across the 'pale morning sky' resonates with significance.

"Hokule'a." *ibid.* 26-27. A poem describing the launching of Hokule'a, which, the poet writes in the glossary, is a 'canoe of the Polynesian Voyaging Society that sailed from Hawaii to Tahiti.'

"Watching The Limu-pickers." *ibid.* 28. The poet writes of her early morning vision of limu pickers working along the shoreline and covered with 'the water's luminescence'.


"Pacific Note." *ibid.* 31. In this poem the poet meditates on her lifelong closeness to the sea and contemplates the claustrophobia she would feel if separated from the shoreline.

"The Urewera's." *ibid.* 32. The poet writes of driving up the windy roads of the Ureweras and on reaching a summit contemplating the fragility of life.

"Whakarewarewa." *ibid.* 33. Rpt. in *Countless Signs: The New Zealand landscape in Literature*. Compiled by Trudie McNaughton. Auckland: Reed Methuen, 1986. 244. The poet writes of her conflicting emotions and elusive sense of belonging when she returns to her ancestral home at Whakarewarewa.


"Lesson." *ibid.* 36.
The poet writes of the elusive quality of inspired writing that cannot be induced at will but often comes at least expected moments.

"To A Childhood Teacher." *ibid.* 37.

The poet reflects on the beneficial impact of a teacher from her childhood.


The speaker mourns the ending of a class.


This is Part 18 of the 1979 South Pacific Festival of Arts prize-winning poem of the same title.


A short poem in which the poet contrasts the seductiveness of 't[he haole girl in short shorts' with the 'white-toothed innocence of lusty Tongan males/holding hands.'

"Color Conscious." *ibid.* 61.

The poet writes of a highly elaborate wedding between her friend and a 'pink palagi' where everything is arranged in pink.


A portrait of the fruit-seller at the side of the road.


The poet writes of the ravages of pollution on a turtle.


The sentiments of a student learning English.


The poet writes of the contemporary issues that face today's 'new chiefs'.


The speaker calls for a clear articulation of her Māori identity like the inscribing of the moko of old, which would 'erase doubt/as to who[she is] and enable all to see that she is part of 'this vast marae/that is the Pacific/we call home.'


A bleak picture of a windswept Wellington and the speaker, a fifteen year old living with her grandmother, desperately tries to keep warm with wet wood and a few lumps of coal.
Poetry Collection


In this first collection of poems published by a Māori woman writes in her introduction that the book is 'an attempt to give voice to the heritage of twin cultures with which [she] identifies.' The collection is composed of thirty-eight poems with a glossary, in which Pere writes of the craft of the poet and the profession of teaching. She explores identity and culture and describes separation from her home country and ambivalence with turangawaewae. Other themes include the superficial artificialities of human society, the innocent pursuits of childhood, domestic views, and the cohabitation of humankind and the natural elements of sea, wind and air.


Book Review

Mahanga


Articles on Vernice Wineera Pere


A biographical account of Pere and description of her poetry on the occasion of winning first prize in the South Pacific Festival of Arts poetry section in 1980.

Bibliographic Reference


Maharaia Winiata

Ngati Ranginui

1912-1960. Maharaia Winiata was born at Ngahine Pa, Ruatoki, the son of Winiata Pihana of Ngati Ranginui, and was educated at Otumoetoe and Maungatapu Primary Schools, Tauranga Public School and Tauranga District High School. He was head prefect and senior athletic champion at Tauranga DHS. He was awarded a university scholarship but worked in farming for four years during the Depression and for the Methodist Māori Mission. In 1935 he became a student at Auckland University and in 1937 studied concurrently at the Trinity Methodist Theological College. He graduated with a B.A. in 1943 and an M.A. in Education in 1945. He was ordained as a Methodist minister and served for two years at the Kawhia Methodist Church. In 1939 he attended the first Young Māori Conference in Auckland. In 1940 he married Frances Clegg. From 1942 to 1943 he attended Auckland Teachers' Training College where he became President of the Students' Association in his last year and graduated with a Diploma in Education in 1946. He taught in three Māori schools from 1944 to 1950: Rotokawa Māori School, Rotorua and became a Senior Assistant at Wesley College at Paerata. In 1949 he was appointed the first Māori Education Officer in Auckland - a position he retained till his death. In 1952 he was awarded a Nuffield Foundation scholarship to pursue post-graduate studies in Social Anthropology at the University of Edinburgh. He gained a Doctorate of Philosophy from Edinburgh University becoming the first Māori to gain a PhD. His PhD thesis was "The Changing Role of the Leader in Māori Society." During his two years in Britain he was a technical adviser for the film "The Seekers", gave lectures, and was broadcast on radio and television. On his return
to New Zealand he was appointed secretary to the Runanganui (King's Council) of the Māori. He became Māori Adult Education Officer in Auckland. He was a member of the Royal Anthropological Institute of Great Britain and Ireland, the Māori Section of the National Council of Churches and of its Commission on International Affairs, the Committee on Māori Education, and the Board of Methodist Home Missions. He wrote articles for *Te Ao Hou, Journal of the Polynesian Society*, and overseas journals. His paper 'The Role of Leadership in the Māori Community' was discussed at the Young Māori Leaders' Conference in 1959 and aspects of the discussion from Round Table A and B are published in *Report of Young Māori Leaders' Conference 1959*. Auckland: Department of University Extension, 1959. 10-11, 30-34.

**Sources**

*Te Ao Hou* 10 (1955): 61.


**Non-Fiction Articles**


Winiata writes that one of the results of the conference was a new awareness by the younger delegates of the 'magnitude of the problems' facing contemporary Māori and particularly in the area of the economic, education and health status of Māori. He notes that many of these problems emerge from 'the process of transition' which can take generations to work out. Winiata concludes that the conference challenged the young delegates on their responsibility to Māoridom, brought about a new level of unity beyond tribal boundaries, and affirmed the uniqueness of Māoridom.


Winiata gives a short account of the migration of canoes to Aotearoa and writes of the landfall of Te Arawa, Tainui, Takitimu, Mataatua, Tokomaru, Aotea, Kurahaupo, Horouta and Ngatokimatawhaorua canoes.


This is the concluding part of a talk broadcast by Winiata on March 6, 1955, in which Winiata examines the changing nature of the Māori-Pakeha relationship since 1851.


Winiata provides a description of the construction of Tamateapokaiwhenua Meeting House and Iwipupu and Ihuparapara Dining Rooms at Judea which was opened in a ceremony attended by the Māori King on May 5, 1956. Winiata gives a background to Ngatiranginui and their occupation of Tauranga and discusses in detail the carved work, tukutuku and kowhaiwhai of the meeting house and dining rooms. Winiata notes the collaborative nature of the project which saw many members of the Judea community participating in the meeting house construction and the involvement of the Pakeha community.


The first part of this paper entitled 'The Social Context' deals with the various kinship links in Māoridom beginning with the loose affiliation of descendants from the same waka (canoe) to the closer relationships of those in the same iwi (tribe), hapu (subtribe), and whanau or extended family. The second part,
'The Traditional Leaders', focusses on three classes of leaders: chiefs, ariki and rangatira; the elder or kaumataua; and the ritual leader - the tohunga. Wieniata discusses their bases of authority and the different ways leadership was passed down through the generations. Te aho ariki was lineage derived by primogeniture and Wieniata writes that primogeniture through a line of first born males in succession was considered the highest form of Māori chieftainship and was called ure tu. Wieniata also writes of female leadership and first born females who were called ariki tapairu, kahurangi and tuhi mareikura. Wieniata writes that when there was a first born female she 'retained the social status due to her birth, but active political leadership passed over to the next oldest male' and he cites as an example the genealogy of the Māori Kings. Wieniata describes the bases of leadership for kaumataua and tohunga and concludes with a discussion on the social classes in Māoridom demarcated by proximity to the senior line of descent and separating the rangatira class from the tutua or ware class of lower rank people. The lowest rank in Māori Society was that of slaves.


This essay comprehensively examines the history of teaching Māori Arts and Crafts since 1926 when an act of parliament was passed promoting 'the dissemination of the knowledge of Māori Arts and Crafts'. Wieniata describes the various schools of Māori art that have been established since 1927 and records the variety of teaching methods employed. Some schools sent their students to study carving styles at meeting houses and museums all over the country. Other students learnt by becoming apprentices to leading Māori artists such as Hone and Pine Taiapa. Sir Apirana Ngata recommended that Māori Adult Education classes be taught 'within the framework of the meetinghouse project in maraes'. Wieniata writes of an innovative project pioneered by the Ngati Ranginui people of Judea, Tauranga, who in their desire for a carved meeting house, established an academy which taught carving, tukutuku, kowhaiwhai, whakapapa and tribal history while the students built the meeting house. In 1956 the carved meeting house was completed. The Auckland Academy of Māori Arts and Crafts was founded in 1956 with the purpose of building a marae and carved meeting house for Auckland city. Wieniata concludes by suggesting that Māori arts be taught in schools, he commends the proposed course in Māori studies at Auckland Teachers' College and challenges Elam School of Art and other art schools to 'consider a place of Māori Arts and Crafts.'


In this essay Wieniata writes of the adaptation of the early Māori settlers arriving in Aotearoa from Hawaiiki to different climatic and vegetation conditions and the confluence between Māori culture and that of the early European whalers and traders, missionaries and settlers. Wieniata writes of the Treaty of Waitangi, increase of Pakeha population and desire for land, the land wars, and decrease of Māori population in the latter decades of the nineteenth century. From this low point Wieniata writes of a renaissance of Māori identity. He writes of the systems of assimilation of the early Pakeha settlers which denied the role of Māori culture and language leaving Māori in a position of 'social and psychological disintegration'. Wieniata states that in New Zealand '[a]ll sections of the community consciously look to the day when through race amalgamation now developing apace, and through a sharing of history, tradition, literature and even languages there will evolve in the country a biological and cultural synthesis neither native nor alien but truly New Zealand.' And he concludes 'while the overall and ultimate aim of New Zealand is the merger of the two peoples, it is to be an assimilation from
strength, not from weakness. By this is meant that the Māori will make his own contribution to the general culture, and to this end the interim tendency is for him to maintain a "diversity in unity," a cultural enclave not in segregation but in real community.


In this extensive essay on Māori leadership based on research from his doctoral thesis, Winiata systematically works through the different Māori groups in Auckland and examines the leadership structures. He begins with the kinship groups and discusses the various ways kaumatua and kūia assume leadership, which can range from competence in certain skills, position in the tribe, occupation, and knowledge of Māori traditions and whakapapa. In the religious denominations, religious leaders also secure positions of leadership in tribal committees. The central Māori administration in Auckland has been devised by dividing the city into geographical regions in which tribal committees have been established and delegates are sent to be part of the Waiatawhāraunui Tribal Executive, which covers all of Auckland. Winiata also looks at leadership in sporting and recreational groups, women's organisations and party politics. In conclusion he notes that while the pattern of leadership in rural and urban areas is virtually the same, there is greater emphasis on the formally-educated person in the urban community. Education, the possession of European skills and affiliations with European institutions such as church, university or Government Department all give prestige.

Non-Fiction Publications


A pamphlet sent out in conjunction with the celebrations of the 600th anniversary of the landing of the canoes, which were held at Te Kaha, Gisborne, Otaki, Hastings, Whakatane and Ngāruawahia from 21 January - 10 October, 1950. The pamphlet contains a Foreword providing a background to the celebrations and "Nga Korero" - a programme of the speakers and their topics. The pamphlet reproduces the Māori text of E. C. Reweti's talk, "Te Whakamaharatanga Mo Nga Waka.", M. Winiata's "Hekenga Nui Mai O Nga Waka/ The Coming of the Māori" in Māori and English, and Pei Te Hurinui's "Te Korero O Tainui" in Māori.


This publication is a shortened version of Winiata's Doctoral thesis which has been edited by Merran Fraenkel. It is composed of ten chapters with the first four chapters providing a chronological study of Māori leadership in pre-European Māori society, the transition period between 1800-1840, the protest leadership of 1840-1870 including the Runanga movement, the Māori King movement, Hauhauism and Ringatulism, and then present day leaders in traditionalist society. In the concluding six chapters Winiata discusses in detail the leadership and social structure of the Bay of Plenty village, Huria, he examines leadership in race relations in New Zealand, and comments on the national leaders of the late nineteenth and twentieth century such as James Carroll, Maui Pomare, Peter Buck, Apirana Ngata and Bishop F. Bennett, and the Māori Members of Parliament in the post 1930s era. Separate chapters are devoted to women leaders, bureaucratic leaders and the changing role of the leader. The book concludes with an extensive bibliography of texts from general and New Zealand literature, Parliamentary Papers, Government Reports, and Acts of Parliament. Winiata also provides "Notes on the Use of the
Māori Language. A fuller version of the first half of the first chapter can be found in the *Journal of the Polynesian Society* 53 (1956): 212-231.

**Māori Language Texts**


"Ripoata o te Hui i Ngaruawahia." *Te Ao Hou* 18 (May 1957): 56.


This is the Māori text which Winiata wrote and used in his lecture series on the coming of the Māori.


**Radio Talks**

"The changing face of Māori leadership."

Three radio talks. Photoprinted 1960(?)

**Letter to Editor**

"Māoris After the War." *New Zealand Listener* 28 January 1944: 5.

Winiata takes issue with a suggestion by Hugh Patterson in the *New Zealand Listener* that Māori Battalion soldiers should be rehabilitated by becoming a permanent force for the Imperial authorities.

**Thesis**


**Articles about Winiata**


**Obituary**


This obituary contains a biography of Winiata's life and tributes to him from Dr Kenneth Little, G. Blake-Palmer, Professor Abbie and Professor Firth. Fred Pinfold gives an account of Winiata's funeral at Judea Pa.


Ashton-Warner writes an obituary from the perspective of a resurrected Winiata watching those at his own tangi and imbuing strength into those who are to carry on his work.

**Reviews**

The Changing Role of the Leader

Dewes, K. *Te Ao Hou* 60 (Sep - Nov 1967): 57-58.


**Bibliography**


**Pakake Winiata**

Ngati Raukawa, Ngati Awa, Ngati Toa, Ngati Whakaue

1963-. He was born in Michigan and moved to Vancouver, Canada at the age of four. He underwent his primary schooling in Canada and at the age of twelve returned to Otaki
and later to Wellington where he studied at Wellington Boys High School. He studied Medicine in Wellington and in 1985 took up the post of tumuaki Māori - formerly known as Māori vice-president of the New Zealand University Students Association. He has a B.M.A [hons] in Māori Administration from Wananga o Raukawa and Māori Studies at Victoria. He currently works in the Māori Studies Department at Victoria University as a Lecturer/Pukenga. He has been awarded MEF and Tribal Trust Scholarships. He has written a number of reports for different organizations. He has written reports for tribal trusts on land blocks and various submissions to Broadcasting Tribunal and Waitangi Tribunal while Māori President. He is currently writing a Masters thesis on waka toa. He was involved with the 1990 waka activities and is writing about waka. He is kaitiaki of Te Aniwanawa Waka of Te Ati Awa. In September/October, 1992, at the South Pacific Festival of Arts in Rotorua, he sailed a double hulled canoe from Wellington using traditional navigation.

**Sources**

Interview with Winiata, 10 Aug, 1992.

*Tu Tangata* 24 June/July 1985: 42.

**Article about Winiata**

"Māori students face a lonely track." *Tu Tangata* 24 (June/July 1985): 42.

Discusses Pakake's role as tumuaki Māori, Māori vice-president of the New Zealand University Student's Association, and his desire with others to form a national association of Māori university students and a runanga rangatahi (Māori youth council).


Interview with Te Aturangi Clamp and Pakake Winiata concerning the Aurere voyage.

**Unpublished Non-Fiction Report**


**Whatarangi Winiata**

Ngati Raukawa

1935/6?-. Winiata was born at Hokio and educated at Horowhenua College and Victoria University. In 1957 he was the second Māori to graduate with a degree of Bachelor of Commerce. He was elected to the committee of the Wellington Accountant Students' Society and in 1959 was elected the Society's President. Following his graduation he began working as a public accountant for a Wellington firm of accountants. He was awarded an international Rotary Foundation Fellowship for study abroad for the 1960-61 academic year and attended the School of Business Administration at the University of Michigan. He was awarded a Ngarimu V.C. Scholarship for post-graduate study which he used to continue study in the United States from 1961-62 and 1962-63 during which time he completed a Doctorate in Business Administration at Canada. After a period of teaching in Canada he now heads Business Administration at Victoria University and also teaches at Te Wananga o Raukawa. His qualifications include FCA, B.Com, MBA and PhD.

**Sources**


**Non-fiction Articles**


Winiata discusses the tribal development plans, Whakatupuranga Rua Mano: Generation 2000, of the Ngāti Raukawa, Ngāti Toa and Te Atiawa tribes and their eighteen hapu in three broad areas: Raukawatanga, Toatanga, and
Atiawatanga Mission; Education Mission; and Pākehā Mission. This is a shortened version of Whakatupuranga Rua Mano-Generation 2000: An Experiment in Tribal Development.


In this paper Winiata explains economic viability and its relationship to positive, zero and negative growth. He evaluates the Māori incorporations by looking at their recent financial performance and considers their economic viability. He presents a detailed case study of the Waerenga East and West Blocks from 1956-72 and analyses the shareholder returns for the six years leading up to 31 Dec 1973. The paper concludes with four appendices entitled 'Waerenga East and West Blocks: balance sheet as of 30 June 1973', 'Waerenga East and West Blocks: statement of estimated current market value of assets and statement of liabilities charged assets as of 30 June 1973', 'Accounting for the purchase of shares by the incorporation' and '[Four] Examples of tax calculations'.


In this paper Winiata outlines three of the twenty-nine recommendations of the Raukawa Trustees and Raukawa District Council concerning Māori political representation. In summary the recommendations involve implementing 'ways to restore the principle of one iwi/one vote in the major institutions of Aotearoa', establishing a senate composed of equal numbers of Māori and non-Māori 'to monitor all proposed legislation to ensure that it is consistent with and not repugnant to the Treaty of Waitangi', and to 'revamp' the New Zealand Māori Council and secure adequate funding to it.


In this comprehensive article, Winiata writes that 'Māori participation in the broadcasting system has been largely passive as viewers or listeners or both.' Winiata discusses the action of the New Zealand Māori Council in establishing the Aotearoa Broadcasting System Inc., to remedy the disparity in a broadcasting system which supposedly should reflect the Māori component of the New Zealand identity. Winiata presents details of the application by the Aotearoa Broadcasting System Inc (ABS) for the Third Television Station Warrant and outlines how the constitution and management of ABS would be composed.


In this address Winiata discusses Māori tino rangatiratanga of the major resources of New Zealand as endorsed by the Treaty of Waitangi and states that to 'acquiesce in the sharing of tino rangatiratanga is to rewrite the Treaty.' Winiata argues that the scope of the Resource Management Law Review is too limited when the second article of the Treaty of Waitangi is examined in its full application, and he advocates the need for greater Māori involvement in the highest levels of government. Winiata calls for a system of two legislatures: 'one based on tikanga Māori and the other on tikanga Pakeha with a senior chamber, with membership representing each of the tikanga on a 50/50 basis, to screen proposed legislation coming from either of the two legislatures.' This paper is an edited version of Winiata's address in the


"Developing Economies." The Treaty of Waitangi: Towards 2000: A collection of papers from the 1995 lecture series organised by the Centre for Continuing Education/Te Whare Pukenga, Victoria University of Wellington/Te Whare Wananga o te Upoko o te Ika a Maui. Wellington: Centre for Continuing Education, Victoria University of Wellington, [1995]. In this paper Winiata in his introduction discusses Māori-Tauiwī Economic Interconnection in the 19th Century, and goes on to discuss duality in New Zealand economy in the different treatment afforded Māori and Tauiwi statistics, information gathering services. And he assesses prospects for the Māori economy, hapu planning and development and constitutional development

**Article on Winiata**

Reference to Winiata receiving an international Rotary Fellowship to study abroad.

A biographical account of Winiata's scholastic and sporting successes, and his overseas study plans as a recipient of the Rotary Foundation Fellowship and Ngarimu V.C. Post-Graduate Scholarship.

**Chris Winitana**

Ngati Hinekura of Tuhoe, Ngati Ruapani, Ngāi Turumakina, Ngati Tuwharetoa 1960-. Chris Winitana was born in Taumarunui and was educated at Kawerau Intermediate, Fraser High School, Melville High School, and Huntly College. In 1979 he went to the University of Waikato and in 1980 attended the Wellington Polytechnic Journalism School for one year. He has worked as a journalist for the *Waikato Times* (1981), *New Zealand Herald* (1982), and for *Sunday News* (1983-85). In 1986 Winitana was employed by the Journalism Training Board to recruit more Māori journalists and he spent two years travelling through New Zealand establishing Māori journalist courses and teaching at the Waikariki Māori Journalism Course in 1987. From 1988-1993 Winitana and his sister founded and established Nga Tama a Rangi Kohanga Reo in Hamilton and in 1988 Winitana was cofounder and sole teacher of a private school, Te Kura o Te Ahorangi, which catered for 7 to 14 year old students. In 1993 he moved to Turangih and with his partner and started Te Whare Ahorangi - a school of Māori arts which includes language arts, performing arts and survival arts.

Winitana has written short stories which have been published in various magazines including *Tu Tangata* and *Mana*, and he also has an unpublished collection of short stories. He has written several major non-fiction articles in *Mana*, and has written some 250 songs for the kohanga reo. In 1992 Winitana wrote the musical, 'Ahorangi-Genesis' which was performed by Te Hei o Tahoka in 1992-93. He has been working on a novel entitled *Te Koi o te Mere* which is yet to be published. With his whanau he has established the business Ahi Kaa which is a Māori publishing company dealing with the written word, oral sound and images. The company produces lesson plans which are written and translated into Māori by Winitana.

**Sources**

Phone conversation with Chris Winitana, 17 Sept. 1998.
Short Stories


When Johnny considers selling the family land, his wife Nancy remembers the powerful words of Johnny's grandfather railing against land sales.


A story of the internal monologue of Tutuki Ropata as he waits for sentencing in an assault case. The story highlights cultural divides, the power of words and Tutuki's growing sense of the powerlessness of his words in the courtroom.

Non-fiction Articles


An article on the work and beliefs of Rev Hana Hauraki who was appointed minister for the Māori division at Mt Victoria's Methodist complex in Wellington in 1980.


A portrait of Hamilton born singer Marama Tahiata.


Drawing from personal experience and the life of his grandfather, Pateriki Hura, Winitana illustrates the many different facets of mana.

"Perhaps our tipuna lie watching..." *Tu Tangata* 33 (Dec 86/Jan 87):18-19.

Winitana writes of the emotions experienced by the performer during Te Whakaeke, Te Waiaata Tawhito, Te Poi, Te Waiaata-a-Ringa, Te Kokiri, Te Haka and Te Whakawatea. "The edge of mere." Feb 1983 which is where the Story White ad Brown came from - Short Story. "Poking Tongues" a fiction songs


Winitana discusses the vision and development of Te Hei o Tahoka and Nga Tama a Rangi kohanga reo.


A short article on 14-week Ahorangi Genesis tour in 1993.


Winitana writes a profile of tohunga whakairo Pakariki Harrison and describes the lessons he learnt as a father and journalist during the interview.

Musical

*Ahorangi Genesis: The Musical.

A story about the traditional Māori view of Genesis involving the 12 main traditional stories. Winitana began writing this musical in February 1992 and it was premiered in Hamilton in late November. Winitana worked as the choreographer and producer of the show and wrote its 60 songs in Māori and English in six weeks. It was performed by Te Hei o Tahoka, parents and families of children attending Nga Tama a Rangi Kohanga Reo and Te Ahorangi Kura Wananga in Hamilton. A book including the script of the show was published in 1992 and entitled *Ahorangi Genesis: The Book. Another book *Te
Aho Matua - was published in 1992 with Māori text with the twelve Genesis creation stories in their traditonal format.

_Maui Quest for Fire._

This 45 minute show toured schools in 1992-93 and is a retelling of the traditional story of how Maui brought to fire back to the world. Winitana wrote, directed and produced this musical.


Winitana wrote, directed and produced this production performed by a new group called Ahurewa. It is the retelling of the story of the birth of Maui in a contemporary format and versions of traditional stories. A 45 minute production which toured nationwide to schools over a nine month period in 1995.


In 1996 Ahurewa performed this show written and directed by Winitana. It is a 45 minute retelling of how Maui got the jaw bone of one of his ancestors to slow down the sun. It toured nationwide in 1996.

_Maui and the Fish._ 1998.

Written by Winitana in 1998 and performed in a nation-wide tour of schools by Ahurewa. This is a retelling of the story of how Maui fished up the North Island of Aotearoa. A 45 minute production.

**Publications**


_Ahorangi Collection._ Turangi: Ahi Kaa, 1996.

A collection of 31 books of which 26 are the small reader type. The collection is divided into 3 sets: the Iho series which includes 25 Māori language reader books; the Aho series composed of 5 middle size which describe 'the world through the eyes of a 12 year old boy'; and one feature book - _Te Rakau Matarua_ a 50 page fiction story about a teenage boy who is introduced by an elderly uncle to the fighting arts of the Māori people.


A children's shared reading book with Māori language and English language versions.

**Excerpt from novel**


Winitana skilfully describes the mounting tension as Rameka and his kapahaka group prepare themselves for the haka. Slowly the rhythm of the language begins to take up the beat of the haka, the sentences become shorter, staccatoed and punctuated until Rameka lets out the opening call and the haka begins.

**Music**

_Aho Matua._ Three tape set, Māori language only of the twelve traditional creation stories - a full sound track - plays. Each story is narrated with background music and voices. Dramatisation. Winitana wrote and produced the tapes. Released by Peak Records, Hamilton, Distributed by Ode Records, 1992.


_Aho Waikata._ Writer and producer. Released by Peak Records, Hamilton, Distributed by Ode Records, 1992. 12 childrens songs in Māori language only with each one telling one of the Māori creation stories.
Nga Atua Māori. Writer and producer. Released by Peak Records, Hamilton. Distributed by Ode Records, 1992. 8 song tableaux - traditional lullabies that run into a modern day lullaby.

Te Oriori. Three tape set. 42 children's songs Māori language only. Winitana is the writer and producer. Released and distributed by Ahi Kaa, Turangi, 1996.

Ahorangi Genesis Album Two. 13 songs from the musical. Written and produced by Winitana. 1996. Released and distributed by Ahi Kaa, Turangi.


Videos


Maui Quest for Fire. Chris Winitana was the director-producer, Hamilton: Te Whare Ahorangi, 1992.


Article about Chris Winitana

Vern Winitana
Te Atiawa, Ngati Ruapa
1951?. He grew up in the Hutt Valley and was educated at Hutt Valley High School. He studied at Victoria University for one and a half years and then won a Ford Foundation Scholarship to the States for a year. On his return he worked for the Ministry of Works and then worked as a probation officer with the Justice Department. He has played for the New Zealand Māoris and was awarded CARE Sportsman of the Year Award for his refusal to tour South Africa with Petone Club. He has worked in many different jobs including personnel officer at Todd Motors in Petone.

Sources

Non-fiction Publication

A collection of non-fiction articles published in a collaborative effort by four Māori writers and an artist. The publication is a compilation of articles published in the Porirua Community Newspaper, Te Awa-lli. The authors state: 'As a group we believe that when we agreed upon this collective project to collate our work into this book our ideals were based solely on the chance to write and paint in part about the Māori experience.'

Articles about Winitana

Reviews

He Whakaaro Ke

Graham Michael Wiremu
Ngati Kahu, Te Rarawa
1949-. He was born and educated in England and has Tai Tokerau links through his father Hemi Wiremu. He graduated from Queen's College, Oxford University with an M.A in Modern History and worked as a book publisher in London. In 1978 he came to
New Zealand and edited books of Māori interest for the Wellington publisher A.H. & A.W. Reed. From 1979 to 1981 he was editor of Te Kaea which was published by the Department of Māori Affairs. In the early 1980's he attended various Māori Artists and Writers hui and wrote non-fiction articles, reviews, and a non-fiction children's book. He wrote ten humorous stories under the pseudonym Professor Teka Titonui which were published in Tu Tangata between 1984-1986. Since 1984 he has worked as a creative director in advertising in Australia and Auckland.

Sources
Correspondence from Graham Wiremu 27 Jan. 1998.

Non-fiction Publication
This extensively illustrated slim publication provides an overview of Māori life in the past and present. The book is divided into five chapters describing the Māori migrations from Hawai'i and settlement in New Zealand, traditions and customs prior to European colonisation, the impact of European settlement, the Māori in the twentieth century, and the Māori renaissance of language and culture. The book concludes with glossaries, reading list and index.

Editorial
In this first edition of *Te Kaea,* Wiremu states that the magazine is a 'direct successor' of *Te Ao Hou,* and he hopes it will be a platform for Māori views to be discussed and debated, as well as providing a publishing venue for the work of Māori writers and poets.

Book Review
A comprehensive review of *Into the World of Light,* and a study of the history of Māori literature which examines definitions of Māori literature, the diversity of its scope and articulates the process whereby a rich 'hidden' literature is slowly emerging into the world of light.

Article about Wiremu

Tutere Wi-Repa
He went to Te Aute in 1888 [as a teacher?] and in 1897 was the Second Assistant Master at Te Aute College. Wi Repa and Peter Buck sat their Medical Preliminary at Te Rau Kahikatea Māori Theological College near Gisborne. He graduated with M.B. and Ch.B. He was based in Hicks Bay.

Sources
*Papers and Addresses Read Before the First Conference of the Te Aute College Students' Association,* February, 1897. Gisborne: Printed at the Herald Office, 1897. 3.

Non-fiction Articles
"Te Aute Boys After Leaving School: Paper No. 1." *Papers and Addresses Read Before the First Conference of the Te Aute College Students' Association,* February, 1897. Gisborne: Printed at the Herald Office, 1897. 3-5.
In this paper Wirepa states that the purpose of the first conference of the Te Aute College Students' Association was to establish a connection between current students of Te Aute and old boys. Wirepa writes of his concern for Te Aute school leavers and he contends that the school's success should not just be assessed in terms of examination results but also in the inculcation of life-
long moral and spiritual values. Wirepa notes that some have been critical of Te Aute's impact on former students but he contends that home influence and lack of Christian input have also played a major role in the lives of old boys.


Wi Repa discusses what he considers the 'most powerful factors which contributed to the depopulation of [Māori in New Zealand] under the headings: war, pestilence, sterility, infantile mortality, and rural depopulation. The editorial notes accompanying this article state that 'This paper was read as a contribution to the discussion on Population Problems of the Western Pacific at a joint meeting of Sections F, I, E and P (Anthropology, Medical Science, History and Geography) of the Australian and New Zealand Association for the Advancement of Science, Sydney, 1932.'


Notes on the Mataatua Meeting House by Wi Repa which include a letter by Wi Repa to Dr J. C. Wadmore who conducted a survey of the house, and "Notes on the Tipunas" which provides brief biographies and whakapapa of various tipuna.

Māori language texts

"Nga Rela Tuku Mai: Te Kura Takuta (Na te Kai-tuku korero mai o Murihiku.)" Tutere Wi Repa. Te Pikiwharauroa, he Kupu Whakamararama 18 (Akuhata 1899): 5.


Letter to the Editor.


Bibliographic Reference


Bibliography


Paula Witaka

She was adopted as a baby and brought up in a Pakeha/Māori home. She hated high school and dropped out. She has travelled a lot around New Zealand. 'Met heaps of interesting people. I think my life has been a pretty interesting one and I like telling
stories and hearing them. If ten people experience the same event, there will be ten unique life stories to tell.' She has been writing for a couple of years, mostly poetry."

Sources

Short Story

The narrator recalls her first customer in her work in a brothel and describes the inner process of depersonalising the sexual encounter and separating herself emotionally from the client by contemplating her rent being paid. A finalist in the Huia Publishers Māori Writers short story competitions of 1995.

Mikaere Worthington
Short Story
"Back To The Mat." Te Ao Hou 40 (Sep 1962): 11-15.

This story, written in the first person, traces Jim MacLaren's journey of discovery as a Māori. The story begins with Jim being jilted by his girlfriend after she discovers that he is part-Māori and his decision to leave home and 'lose himself in the crowd' of Auckland. The city, however, turns out to be a lonely place full of strangers, and his only friends are the Islanders who also feel alienated and home-sick in the city. As a result of a traffic accident Jim is hospitalised and lies bedridden in a depressed state. In hospital a fellow patient called Rua befriends Jim and begins to teach him te reo Māori. Rua is dying of leukaemia and on his deathbed he asks Jim to visit Rua's kuia in the Ureweras. With a new will to live, Jim makes a rapid recovery and works his way to the Ureweras where he is adopted by Rua's kuia, renamed Heemi Ihaka and finds a whole new life and purpose for living with the Tuhoe people.

David Rawiri Saxon Wright
Te Arawa, Ngati Raukawa, Ngati Kahungunu, 1960-. David Wright was born in Tokoroa and educated at Matarawa Primary School, Tokoroa North School, Tokoroa Intermediate School, Forest View High School and St Stephen's School (Bombay). He attended the WCTE Waikato College of Education and Auckland Teachers College and was awarded a Certificate of Teaching and a Diploma of Teaching in 1981. He attended the Tu Tangata/NZJournalist Training Board (now NZJITO) Introduction Course in 1982 and in the following year he attended the Tu Tangata journalism training course in Rotorua. In 1984 he attended the Auckland Technical Institute (now AIT) and was awarded a certificate of Journalism in 1984. He has the following qualifications: Trained Teachers Certificate, Dip Tchg, Certificate in Journalism. He has written non-fiction articles for the following newspapers: Opotiki News (Summer1984-84), Taranaki Herald (1984-88), Evening Post (1988-89), Tu Tangata Magazine, iwi newspapers: Kia Hiwa Ra; Pu Kaea; Kahungunu; Kia ora News Please; Te Maunga Korero; Te Māori News; Mana Tangata, Mana Magazine, and has recently completed a chapter for the upcoming New Zealand journalism text book edited by Jim Tucker. Since 1983 he has been Journalism Tutor at Waiariki Polytech and also lecturing in Education and research at the Polytech's Bachelor Of Māori Studies Programme. One of his passions is 'education through information - that is presenting the real history of New Zealand, challenging established myths and encouraging critical analysis of one's reality in the hope that they will better appreciate other world views.' Wright has hundreds of articles as a journalist. He continues to write regularly for newspapers and periodicals, and also writes short stories and waiata.
Sources
Correspondence and phone conversation with Rawiri Wright in April 1993 and 19 August 1998.

Non-fiction Articles
Wright reports on the success of New Zealand Safety Footwear - an Opotiki boot factory established in 1979 to provide work for unemployed in Opotiki under the auspices of Whakatohea Trust.

A profile of Trevor Horowaeae Maxwell, community officer for the Department of Māori Affairs in Rotorua and leader and tutor of the Ngati Rangiwehehi Māori Club.

A profile of social worker, Charles Marsh, who works for the Rotorua branch of the I.H.C.

Wright states that this is ‘about the Mawhera Corporation partnership with an Australian goldmining company to mine alluvial gold in the upper reaches of the Ararua Valley Flats. It attempts to reconcile tikanga Māori with modern land development programmes.’

Chapter in book
"Tips on Māori Affairs reporting."

Bronwyn Yates
Te Arawa, Rongowhakaata and Ngai Tangamahi
Browyn Yates is ‘the Apia Kaivahakahaere o te Motu (National Co-ordinator) of Te Whiri Kaupapa Ako, which is the Maori Development Committee in partnership with Adult Reading and Learning Assistance Federation Aotearoa/New Zealand (ARLA).’

Sources

Non-fiction Article

Piatarahi Beatrice (Bea) Tui Yates
Te Arawa, Tainui, Nga Hapu Ngati Pikiao, Rangiwehehi, Whakaue Rangitihi, Uenukukopako, Rangiunuora and Ngati Awa.
1939-. Bea was born in Rotorua and educated at Whangamarino Primary School, Okere Falls, from 1944-52 and Rotorua High School from 1953-57 where she was prefect, house captain and Māori Club leader. After high school she attended Auckland Teachers Training College from 1958-59 where she was Women’s President of the Māori Club in 1959 and gained a Teachers College Diploma-N.Z.T.T.C in 1960. In 1961 she was awarded a Training College Certificate. Her first teaching position was at Rotokawa School in 1960 where she spent the next twenty years teaching. She was the first itinerant teacher in the Māori language and worked in this position for three years visiting ten schools a week. She was principal of Te Whare Wananga Rotorua
Cultural Centre School of Learning from 1970-1971. She has worked for ten years at Rotorua Lakes High School Māori Language Linking Scheme incorporating one intermediate and seven primary schools plus all the third forms at Lakes High School. She started writing in 1975. She wrote a song "One day a taniwha went swimming in the moana," and put it into booklet form. She wrote the first Māori reader book published in 1983, 'and a further five readers are held by the Education Department'. "I started [writing] because I wanted to get Pakeha kids enthused. Bringing Māori words and isolating them. My main aim was not really to write for Māori kids but for both - fostered both ways. Began to write Māori resources when I was an itinerant - I was the resource and I began to compile resources. I went to the Tauranga Literature Association to lecture and shared from the heart and told them why I started to write. From then on my stories were seen. Mrs Price, the headmaster's wife at Lakes High School got me to send stories to Learning Media and they were accepted. Started writing for Moana Press and Tapu sold well." She has completed papers at Teachers Outpost at Waikato and Massey and has a bilingual Language Diploma and Higher Diploma in Teaching (1991) from the University of Waikato. In 1997 she graduated with a Bachelor of Arts Degree. She visits many schools speaking at Schools Book weeks all around the Rotorua area, she also goes to guilds and clubs to talk about books and Māori language. She has been a member of many cultural groups and New Zealand Māori Arts and Crafts Cultural Group for six years. She has been a Māori warden for seven years. She is a Cultural Ambassador for New Zealand and has made thirteen visits overseas in this position. She recently went to Japan to encourage people to come to New Zealand with Air New Zealand. She is a member of the Rotorua Operatic Society. For five years she was a Te Takina Mara Trustee and two years a Punawhakairea Trustee. For four years she was a Haummingi Trustee and for two years a Takeke Women's Health League member. She is still writing and still promoting writing. She wrote articles for Kiwi Kids in Tauranga in 1991. She has been awarded the Queen's Service Medal (1993), Zonta Award (1995), Paul Harris Fellowship Rotary Award (1997) and the N.Z. Toastmasters Community Award (1998).

Sources
Correspondence and interview with Bea Yates 30 August 1992 and 1998.

Bilingual Māori Language Readers

A simple bilingual text for the Junior school.

Māori language text for children with a glossary in Māori and English at the conclusion.

A bilingual story about a Rotorua legend concerning tapu.

Māori language text for children with Nga kupu/ word list at the end of the book.

Hoha the Taniwha. Kiwi Kids.
'A story about a taniwha who lived in a cave on Mokoia Island.'

'A true story which teaches Marae Kawa and a small girls first visit to a tangi.
The story also pays tribute to our Te Arawa elder Te Pokiha Heman.'

Māori language text for children with a Māori/English translation of text and glossary in Māori and English at the conclusion. The text explores the role of a father in a home.

In this Māori language text for children the various roles of a mother are explored. The book contains a Māori-English word list.

**Play**

Hohepa the Bull.

A playlet acted out by Owhata Primary School.

**Short Story**

"Hoha the Taniwha."

**Non-fiction Articles**


Yates provides seven recipes which conclude a series of "World-Wide Cooking in N.Z." published in *New Zealand Woman*.


**Articles about Bea Yates**

Clifton, Louise. ""Auntie Bea' a living legend." *Tauranga Times* or *Bay of Plenty Times* [1987]


This biographical article which includes quotations by Yates, discusses Yates' great contribution to Māori language and culture teaching to school children in the Rotorua area.


"Mrs Beatrice Yates receives Paul Harris Fellowship Award." *Daily Post* 2 July 1997.

**Reviews**

*Hera and her Kuri.*


*Hohepa the Bull.*


*Tapu: a legend of Rotorua.*


**Papa**

*Tu Tangata* 30 (July 1986): 59.

Hepora Raharuhi Young
Ngati Tuara and Ngati Kea of Te Arawa
She recently became a member of the Waitangi Tribunal. She is a writer of Māori and tribal history.

Non-fiction Publications


"This unique, bilingual collaboration between a Māori and a Pakeha historian, tells the story of the government departments established to work with the Māori people from 1833 until the abolition of the Department of Māori Affairs in 1989." [Publishers' description]

Māori Language Readers


"The first of a new series in Māori language readers, aimed at intermediate to senior level students of Māori. The series, funded by the Iwi Transition Agency, is entirely in Māori. Its aim is to lead readers gently toward a greater awareness of the place of Māori, both language and people, within society today. A second book in the series is expected to be published at the end of the year." (The Press 1 Aug. 1991:2)


This publication edited by Young includes seven pieces of work: "He Rangimārie te Kaupapa, by Young, "Te Ahi-Mutunga-Kore" by Te Ahukaramū Royal, "He Moemoē" Young, Te Whakarērengā ō Rūria, by Shane Jones, "Koa anō, he tupua", by Young, "He Huinga Tangata Whenua", by Young, "He Maunga Teitei" by Young.


Articles about Young


Reviews

_Te Matatāwai Tuatahi_


Ngeungeu Zister

Non-fiction Article


A biographical essay on Te Puea Herangi, one of Māoridom's greatest 20th century leaders and a central figure in the Kingitanga. The authors trace Te Puea's life as leader of a small dairy farming community in Mangatawhiri, note
her support of Maui Pomare's bid for election to parliament in 1911, and her work nursing victims of the smallpox and influenza epidemics of 1913 and 1918. Her anti-conscription stand during the First World War, and her efforts to restore confiscated lands in the Waikato and to build a marae at Ngaruawahia are also discussed. Te Puea's close friend Ngeungeu Zister gives a number of eye-witness accounts of Te Puea's charismatic personality, marriages, and indomitable will to build Turangawaewae.
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Tu-Kaw-Riri, 1354
Tukino, Te Heuheu (II), 1354
Tukiri, Robert Te Ngaungau (Bob), 1355
Tukorehua, 1355
Tukukino, Kemara Pirimona, 1355
Tukuru, Meke, 1356
Tumahai, Danny Te Puna, 1356
Tumahai, Josephine (Josie), 1356
Tumai, Charles (Bunny), 1357
Tu-Mai-Te-Uru, 1357
Tumataroa, Phillip Rangi Leslie (Phil), 1357
Tumoaona, Hiria, 1358
Tumobe, Wizemu Toetoe, 1358
Tungane, Te Ataunia, 1359
Tunks, Andrea, 1359
Tunui-a-rangi, H. P., 1360
Tuo-o-Rangi, 1360
Tupaea, 1360
Tupai, 1361
Tupara, Nick Manu Pouwhare, 1361
Tupene, Tuhia, 1362
Turanga-Kino, 1362
Turanga-Pito, 1362
Turei, Mohi, 1362
Turiwhehue, Riria, 1364
Turua, Pehu/Pehi, 1365
Turongo, 1365
Turoa, Ema, 1366
Tutaki, Joseph, 1366
Tutaki, Raina, 1366
Tutara, Makea, 1368
Tutara, Te Aniwa, 1368
Tutemahurangi, 1368
Tutengahe, Hohua Taharangi Te Matatapara, 1369
Tutua-Nathan, Tikitu, 1370
Tutua, Evelyn, 1371
Tutua-Erueti, Evelyn, 1371
Tuwhare, Andrew, 1373
Tuwhare, Hone, 1373
Tu-Whawhakia, Te Korenga or Kerehoma, 1408

— U —

Utia, 1409
Unahanga, Henare Piripi, 1410
Unawai, Alice, 1410
Underhill, Jonathan David James, 1411
Uri-Kore, 1411
Urlich, Colleen Elizabeth Waata, 1411
Uru-Hina, 1413

— V —

Vercoe, Te Whakahuhi, 1413

— W —

Waaka, Maureen, 615
Waaka, Mereana, 1415
Waaka, Peter Kuru Stanley, 1415
Waaka, Rangitamoe Eunice Louise, 1415
Waaka, Rangitamoe Louise (Louie), 1416
Waaka, Te Kuru-o-Te-Marama, 1416
Waerea, James Lee, 1418
Wahanga, Henry, 1418
Wahawaha, Meitia/Major Ropata, 1419
Waho, Toni James Davis, 1419
Waikari, Leo, 1420
Waiomio, Marie Therese, 1420
Waipu, 1421
Wairua, Peta Rutangiwhenua, 1421
Waitai, Rana Donald, 1422
Waitara-Amos, Te Waa, 1423
Waitere, Waiharakeke Hunia, 1424
Waititi, Hoani Retimana (John), 1424
Waititi, James, 1426
Waititi, S. Hirini (Sid), 1426
Waitoa, Edward Graham (Eddie), 1427
Waitokia, Jason, 1428
Waitriti, Winston, 1427
Walden, Mariameno Patricia (Sonia) nee Kaipo, 1430
Walden, Peter Amos, 1428
Walker, Harry, 1431
Walker, Nikki, 1432
Walker, Paera, 1433
Walker, Piripi, 1433
Walker, Ranginui Joseph Isaac, 1436
Walker, Wiki, 1456
Wallscott, Louise Magdalene Teowaina (Magda), 1456
Walsh, John, 1457
Walters, Lorraine, 1458
Walters, Muru, 1458
Walters, Waireiti, 1460
Warbrick, Alfred Patchett (Patiti), 1460
Wariki, 1461
Warren, Jon, 78, 1461
Waru, Henry George Watkins, 1461
Waru, Raymond Richard, 1462
Waru, Sarah Watkins, 1462
Waru, Taniwhara Te Hoemanuka (Sonny), 1462
Watene, A., 1463
Watene, Ann, 1463
Watene, Fraser (Spider), 1463
Watere, S., 1463
Wawatai, Kuku, 1464
Wehi, Ngapo (Bub), 1464
Wehipeihana, Hare Heemi, 1465
Wehipeihana, John R., 1466
Wehipeihana, Maree, 1466
Weitere, Koro Tainui, 1467
Whaananga, Philips/Piripi, 1469
Whanga-Schollum, Mere Joslyn, 1471
Whaitiri, Reina Ann, 1473
Whaitiri, Te Waari KahuKura Ward, 1474
Whakawaee, 1475
Whakarau, G. E., 1475
Whakarewa-Taua, Maruera, 1475
Whakatara, Tamati, 1475
Whakawharehahi, Te Renga, 1476
Whareaitu, Anthony (Tony) Arama Habore, 1476
Wharekura, Ngioa, 1312
WhareKura-Kingi, Tiahine, 1477
Wharearakau, 1478
Wharewaka, Abraham (Abe), 1478
Whatahoro, Hoani T., 1479
Where, Tui, 1481
Wheto, 1481
White, Rawinia Mere-te-Uia, 1482
White, Sabrina, 1483
White, Annie Mihare Ani, 1481
Whiting, Cliff Hamilton, 1483
Whiting, Dean Douglas, 1484
Wi, Aria, 1485
Wikaaira, Harry, 1486
Wiki, Pania, 1486
Wikirihwi, Hirone Te M., 1486
Wilcox, Hana, 1488
Wilcox, Lenaire, 1488
Williams, Betty Whaitiri, 1488
Williams, Haare Mahanga Te Wehinga, 1490
Williams, Jim (James Edward), 1497
Williams, Joseph Victor (Joe), 1497
Wilson, Arnold Manaaki, 1498
Wilson, Janey, 1500
Wilson, John W., 1500
Wilson, Ngahuia (Huia), 1500
Wilson, R. J. M., 1501
Wilson, Rangititina, 1501
Wilson, Rex, 1500
Winicera, Vernice, 1501
Winiata, Mahararia, 1506
Winiata, Pakake, 1510
Winiata, Whatarangi, 1511
Winitana, Chris, 1513
Winitana, Vern, 1516
Wiremu, Graham Michael, 1516
Wi-Repa, Tutere, 1517
Witaka, Paula, 1518
Worthington, Mikaere, 1519
Wright, David Rawiri Saxon, 1519

---Y---
Yates, Bronwyn, 1520
Yates, Piatarhi Beatrice (Bea) Tui, 1520
Young, Hepora Raharahi, 1523

---Z---
Zister, Ngeungeu, 1523
Iwi and Hapu List

The following listing is a record of the iwi and hapu affiliations writers identified with when they filled in the Māori writers questionnaire or were contacted between 1992-98. Many listed more than one iwi and hapu and so their names appear more than once in the following listing. In the case of those who could not be contacted personally, the iwi listed with their published work has been included.

Ahorangi Ngati Porou
Wiremu (Bill) Parker/Paaka

Kai/Ngai Tahu
Raymond Ahipene-Mercer
Atholl John Anderson
James Leslie Ryan (Jim) Anglem
Hinemoana (Michelle) Baker
William Rex Austin
Henare Renata Broughton
Catherine Elizabeth (Cath) Brown
Freda Daphne Kera Brown
Makere Kura Brown
Arthur Te Rangihiwini (Hiwi) Couch
Manuera Benjamin Riwi (Ben) Couch
Moke Arapeta George Couch
Monita Eru Delamere
Cindy Marie Diver
Edward Macpherson Kohu (Ted) Douglas
Kim Eggleston
Edward Weller Ellison
Riki Te Mairake Tairaka Ellison
Miriam Evans
Rangi Faith
Erana Raukura Gillies (Taua Fan)
Vickie Anne Ferns
Anake Angus Harry Goodall
Charles Murray Maarire Goodall
Linda Grennell
Raewyn Harris
Ramai Hayward
James Ross Hemera
Janet Mervyn Hetaraka
Trevor Hapi Howse
Gabrielle Ann Huria
Hurutu
Kirianahera Jarden
Te Aomuhurangi Temamaka Jones
Tania Ka'ai
Alva Katherine Simon-Kapa
Kahu Kuranui (Nick) Karaitiana
Wiremu Hohepa/William Joseph Kareta
Mihi Kerekere

Pauline Kumeroa Kingi
Taunoa Halbert Kokere
Marewa Elizabeth (Rewa) McConnell
Terence Aorangi McConnell
Ismalia Jane Davenport Manahi
Colin David Mantell
Donna Christine Matahaere-Atariki
Erihapeti/Elizabeth Rehu-Murchie
Gary Potonga Neilson
Ranui Ngarimu
Hana Merenea O'Regan
Tipene Stephen O'Regan
Rora Paki-Titi
Nori (Honoria) Parata
Patricia Hekia Parata
Rangimarie Parata Takurua
Teremoana Sparks/Pehimana
Nellie Peterson
Te Aritaua Pitama
Aroha Maria Poharama
Brian Potiki
Mhiati Dawn Retimana
Tame Victor Saunders
Piri Ngarangikaunuhia John Sciascia
Douglas Sinclair
Moana Sinclair
Margaret Stewart-Harawira
Eruera Kawhia Whakatane Stirling
John Poutu Te Rangi Stirling
Rakapa Hauangi Sturm
Ngare Mareta Tainui
Te Maire Tau
Waimarama Taumaunu
Edward Te Rangihiwini (Hiwi)
Tauroa
Mariameno Patricia (Sonia) Walden
Louise Magdalene Teowaina (Magda)
Wallscoot
Jim (James Edward) Williams

Kai Tahupotiki
Irihapeti Mereina Ramsden

Kaputuhi (hapu of Maniapoto)
Averil Herbert
Kati Irakehu (Rapaki)
Marewa Elizabth (Rewa) McConnell
Terence Aorangi McConnell

Kati/Ngati Mamoe
Atholl John Anderson
James Leslie Ryan (Jim) Anglem
William Rex Austin
Freda Daphne Kera Brown
Makere Kura Brown
Moke Arapeta George Couch
Monita Eru Delamere
Edward Macpherson Kohu (Ted) Douglas
Riki Te Mairaki Taiaroa Ellison
Charles Murray Maarire Goodall
Alva Katherine Simon-Kapa
Wiremu Hohepa/William Joseph Kareta
Ismailia Jane Davenport Manahi
Rora Paki-Titi
Brian Potiki
Paul Fontanne Kingi Potiki
Erihapeti/Elizabeth Rehu-Murchie

Kati Tahu
Keri Hulme

Kinohaku-Waiora-Rarua
Rora Paki-Titi

Mahurehure
Ian Hugh Kawharu
June Tangaere

Matarahurahu
Aithana Moana Johns

Muapoko
Robin M. Kora
Waiharakeke Hunia Waitere

Nga-ariki
Mumura
Hone Te Ihi Ngata

Ngaati Ruanui
Te Mininga Milton Hohaia

Ngaati-whakaeke (Kaikohe)
Himiona Kaamira

Nga Paerangi
Whakaari Te Rangi-takuku Mete-Kingi

Nga Potiki
Rangimarie Turuki Lambert Rose Pere

Ngapuhi
Gloria Abraham
ViktorArena Napia Allen
Ernest Clive Arlidge
Cleve Dufty Barlow
Grace Bidbois
Te Aniwaniwa (Ani) H. N. Bosch
Riwa Carolyn Rae Brown
Lisa Cherrington
John Hone Te Kauru Clarke
Tina Cook
William Timothy (Willie) Davis
Te Ataaatuhi Pearl de Vere Boyed/Kirton
Marewa Patricia Glover
Bruce Craig Gregory
Hinewhare Harawira
Hone Pani Tamati Waka Nene Harawira
Titewhai Harawira
Aroha Harris
Helen Louise Constance Mountain Harte
Caroline Elizabeth Heke
Hone Heke
Wharehuia Hemara
Denese Letitia Henare
James Clendon Tau (Hemii) Henare
Judith Holloway
Margie Kahukura Hohepa
Hare Hongi/Henry Matthew Stowell
John Hovell
Cathrene Howe
George Frederick Kiwi Howe
Kingi Matutaera Ihaka
Kowhai Ngutu Kaka
Kara Karahana/Caroline O'Callaghan
Riri Maihi Kawiti O.B.E., J.P.
Te Ruki Kawiti
John Klaricich
Maureen Robin Lander
Pierre Vincent Lyndon
Teriu Ropata Ngaio Hetaekia Wiremu Le Mon
Daniel Moanaroa
Erai Michelle
Jonathan Ngarimu Mané-Wheoki
Kene Hine Te Uira Martin
Adrienne Lynton Meria
Te Ringa Mangu Netana(Dun) Mihaka
Kaye Rawinia Mio
Tamati Waka Nene
Mary Louise Ormsby
Pakiri
Papahia
Rawiri Paratene
Thompson (Tom) Parore
Evelyn Patuawa-Nathan
Barnie Pikari
Te Whakaotinga (Oti) Poa
Hone Wiremu Heke Pokai
Tina Pou
Diane Prince
Nau Paraone Kawiti (Brownie) Puriri
Hiria Rakete
Nora Tawhi Rameka
Donna Patricia Rapira
Matiu Rata
Rorina Sue (Rina) Rata
Lisa Reihan
Powhiri Wharemarama Rika-Heke
Te Ahukaramu Charles Royal
Turoa Kiniwe Royal
Waihoroi (Wassis) Parone Shortland
Briar Smith
Miriam Smith
Patrick Smyth
Robert Sullivan
Chris Szekely
Shirley Tewhaea
Ngarangikamaea (Rangi) Taurau
Edward Te Rangihiwini (Hiwi)
Tauroa
Patricia Jane Tauroa
Wikitiora Tawhara
Peta Rutangiwhenua Wairua
A. Watene
Ngapo (Bub) Wehi
Rangitinia Wilson

Nga Rangi
Rowley (Rore) Te Whenua Habib
Hapipi

Nga Rauru
Rangihahuta Alan Herewini Ruka
Broughton
Kaikapo Rangihaeata
William J. (Bill) Hamilton
Patrick John (Pat) Heremaia
Hohepa

Wiremu Kauika
Gary Potonga Neilson
Teremoana Sparks/Pehimana
Werahiko Taipuhi
Hetaraka Tautahi

Ngai Rehia
Frederick Selwyn Muru/ Herewini Murupaenga

Ngai Takoto
(Waerete) Violet Beatrice Norman
Wiremu Netana Panapa
Hiraina Polson
Kahu Pou

Ngaitai
Heni Brown
Himiona Kaamira
John (Dilworth) Karaka
Wiremu Kingi Kerekere
Kaye Rawinia Mio

Ngai Tamanuhiri
Witi Tame Ihimaera
Elizabeth Anne Kerekere
Hori Mahue Ngata
Godfrey Huatahi Pohatu

Ngai Tama-te-rangi
Moe Bella Akuhata-Brown
Rau-Tu

Ngaitawhiri
Erena Ahuahu Brown
Rangi Kahutia (Peter) Keiha

Ngai Tara
Raymond Ahipene-Mercer
Irihapeti Merenia Ramsden

Ngai Te Apatu
Georgina Kamiria Kirby

Ngai Te Kikiri-o-Te Rangi
Pita Russell Sharples

Ngai Te Rangi
George Te Waaka Eruera Asher
Ringakapo Tirangaro (Nan) Asher
Annituatua Annie Black
Ngati Hamua
Ihakara Porutu (Kara) Puketapu

Ngati Hau
Titewhai Harawira
Deirdre Nehua
Evelyn Patuawa-Nathan
Briar Smith
Miriam Smith

Ngati Haua
Kim Himoana Penetito
Walter Takaha Te ouru (Wally) Penetito

Ngati Hauiti
Mina McKenzie

Ngati Haunui-a-Paparangi
Ngati Hou o Paparangi
Jacqui Pare Brown
Peter Amos Walden

Ngati Haupoto
W. Te Kahui Kararehe

Ngati Hikairo [Tainui]
Alan Joseph Gladwin Papesch

Ngati Hikatoa
Bradford Joseph Te Aputuateragi Maaka
Haami

Ngati Hine
Lisa Cherrington
Te Paki Hone Te Aho Cherrington
Te Ataatuhi Pearl de Vere Denese
Letitia Henare
Tutere Waititi Henare
Boyed/Kirton
John (Dilworth) Karaka
Riri Maihi Kawiti
Puna Carolyn McConnell
Kene Hine Te Uira Martin
Rena Owen
Powhiri Wharemarama Rika-Heke
Waihoroi (Wassie) Paraone Shortland
Marie Tautari
Wiki Walker

Ngati Hinemanu
Waipu

Ngati Hinemihi
Haruru

Ngati Hine-tuhi of Ngati Mutunga
Kau-Hoe

Ngatihianga o Ngati Whatua
Wiremu Netana Panapa

Ngati Hokopu-Whakatane
Cletus Maanu Paul

Ngati Huia
Michael Joseph (Mike) Stevens
Arohaana Sciascia

Ngati Huirapa
Kowhai Ngutu Kaka
Marama Laurensen
Mark Ronald Laws
Nini Rangimawhitia Naera
Monte Ohia
Michael John O’Leary
Te Horo

Ngati Ira
Irihapeti Merenia Ramsden

Ngati Ira of Wairarapa
Rangi-Whakapou

Ngati Kahu
Michael John Albert Brown
Ripeka Evans
Bruce Craig Gregory
James Clendon Tai (Hemi) Henare
Hinewirangi (Rosemary) Kohu-Morgan
Kingi Matutaera Ihaka
Graham Stanley Latimer
Puna Carolyn McConnell
(Waerete) Violet Beatrice Norman
Wiremu Netana Panapa
Powhiri Wharemarama Rika-Heke
Joanne Myra Shelford
Miraka Rataruki Petrecevich (Mira)
Szaszy
Ngati Kahu ki Wairarapa
Mihia Dawn Retimana nee Fairlie

Ngati Kahungunu
Sandy Adsett
Heretaunga Panahehu Pat Baker
Whaimatua Samuel (Sam)
Anaru/Andrews
Wereta Bruce Aranga
Anituatau Annie Black
Arapera Hineira Black
Bub Bridger
Te Rua Kirikiri Bristowe
Henare Renata Broughton
Alfred Thomas (Turli) Carroll
James Carroll (Timi Kara)
Samuel Mita Carter
Rangi Chadwick
Te Taite Cooper
Manuera Benjamin Riwai (Ben) Couch
Mana Manuera Cracknell
Linda Harriet Hariata Thompson Erise
Kenneth Conrad Te Huingarau Gartner
Hauraki Greenland
Bradford Joseph Te Apatuoterangi
Maaka Haami
Arapata Hakai
William J. (Bill) Hamilton
Rei Paul Francis Hamon
Ramai Hayward
James Clendon Tau (Hemi) Henare
Hinewirangi (Rosemary) Kohu-Morgan
Ngatai Huata
Te Okanga Huata
Wi Te Tau Huata
Kathie Gay Irwin
Fred Jackson
Moana Jackson
Hoani Te Whatahoro Jury
Hohi Pine (Sophie) Kaa nee Whanga
Keri Ngapera Kaa
Wi Kuki Kaa
Kahu Kuranui (Nick) Karaitiana
Timoti Sam Karetu
Elizabeth Anne Kerekere
Georgina Kamiria Kirby
Peri Reweti Kohn
Hone (John) Vivian Kouka
Caleb MaiTai
Mary Ann Meha
Raina Makere Meha
Arapera (Ana) Molenaar
Rina Winitred Moore
Gabrielle Muir
E. H. (Ted) Nepia
George Nepia
No ho-mai-te-rangi
Te Hatatapuipihopa Olly Ohlson
Pae-Rikiriki
Ropata Pakai
Joseph Anaru Hetekia Tekani Pere
Rangimarie Turuki Lambert Rose Pere
Mereana Pilman
Godfrey Huatahi Pohatu
Miria Woodbine Pomare
Hemi Potatau
Irhapeti Merenia Ramsden
Moana Raureti
Renee [Taylor]
Tipi Tainui Ropihia
No ho-mai-te-rangi
Nuku-Pewapewa
Piri Ngarangikaunuhia John Sciascia
Mirama Ritihiha Scott
Pita Russell Sharples
Cheryl W. Smith
Walter Smith
Terry/Terence Laurie Sturm
Tama-I-Tokotokona
Tareha (Te Moananui)
Tokotokerangi Te Aho
Toni James Davis Waho
Rana Donald Waitai
Nikki Walker
Philip/Piripi Whanga
Mere Joslyn Whanga-Schollum
Hoani T. Whatahoro
Hana Wilcox
Betty Whaitiri Williams
David Rawiri Saxon Wright

Ngati Kahungunu ki-te-Wairarapa
Phillip Graham (Phil) Kawana
Marama Laurensen
Nuku-Pewapewa

Ngati Kapu
Samuel Mita Carter
Ngati Kauwhata
Henare Renata Broughton
Edward (Eddie Taihakurei Junior Durie
Mason Harold Durie
Michael Joseph (Mike) Stevens

Ngati Kawiti
Pehea

Ngati Kikopiri
Valerie May Collins
Bridget Valerie Underhill
Jonathan David James Underhill
Piripi Walker

Ngati Kikopiri of Taupo
Hikitanga

Ngati Koata
Wetekia Ruruku Elkington
Tui MacDonald

Ngati Konohi
Keri Ngapera Kaa
Matewai Frances McCuddan
Hone Meihana Taumaunu

Ngati Koroki
Amy Mihi Brown
Tame Iti
Tiaihine WhareKura-Kingi

Ngati Kula
John William Bradley
E. W. Pakauwera
Lorraine Marie Tarrant

Ngati Kuri
Julia Pamela Allen
Ella Yvette Henry
Kare Rapata Leatham
Tui MacDonald
Te Awhio Motu
Hana (Saana) Waitai Murray
Frederick Selwyn Muru/ Herewini Murupaenga
Merimeri Penfold
Miraka Rataruki Petrecevich (Mira) Szaszy
Waerete Violet Beatrice Norman
Patrick John Rata

Ngati Mahanga
Cletus Maunu Paul
Leonie Pihama

Ngati Mahurehure
Judith Holloway

Ngati Mahuta
Gavin Bishop
Paul Samuel Ngata Howe
Leslie George Kelly (Te Putu)
Tiahine WhareKura-Kingi

Ngati Manawa
Henry Tahawai Bird
Harehare
Miritana Hughes

Ngati Maniapoto
Rahera Barrett-Douglas
Patricia Marian Bell
Bruce Grandison Biggs
Amy Mihi Brown
Rangi Chadwick
Te Ao Davis
Lorna Dyall
Mhiipeka-Rukuhia Edwards
Robert Percival Emery
Jane Waiteti Hinerangirua Emery nee Ormsby
Hauraki Greenland
Hema
Wharehuiia Hemara
Te Puea Herangi
Moana Herewini
Wairemu (Bill) Herewini
Rangi Hetet
Rangimarie Hetet nee Hurthouse
Huanga
Pei Te Hurinui Jones
John (Dilworth) Karaka
Sandy Keepa
Leslie George Kelly (Te Putu)
Pauline Kumeroa Kingi
Anaru Whaitikitiki Kimura
Parekawhia McLean
Maurice James Ormsby
Marata Paehua
Rora Paki-Titi
Paretekawa
Evelyn Patuawa-Nathan
Penelope (Penny) Ruia Poutu
Putea-A-Uru
Tom Roa
Moana Sinclair
Koro Tainui Wetere
Wheto

**Ngati Manomano**
Piki Kereama

**Ngati Manu**
Judith Holloway
Rangihiroa Panoho
Robert Sullivan

**Ngati Maru**
Patricia Marian Bell
Erena Ahuahu Brown
Te Aue Davis
Kahukaka
Rangi Kahutia (Peter) Keiha
Parekawhia McLean
Trixie Te Arama Menzie
Hoani Nahe
Patu-Wairua
Anau Pare Richardson
Joanne Myra Shelford
Betty Whaitiri Williams

**Ngati Matakorere**
Marata Paehua

**Ngati Moetunga**
Tainui Stephens

**Ngati Mutunga**
Moke Arapeta George Couch
Miriana Evans
Linda Grennell
Shona Hickey
Te Rangi Hiroa/Peter Henry Buck
Ranui Ngarimu
Wi Tako Ngatata
Rewa Judith Rina Norris
Maui Ormond Woodbine Pomare
Matarena Marjorie Rau-Kupa nee Raumati

**Ngati Oneone**
Elizabeth Anne Kerekere

**Ngati Paerangi**
Teriu Ropata Ngairo Hetekia Wiremu
Le Mon

**Ngati Pahauwera**
Sandy Adset

**Ngati Pahere**
Hemanawa (Mana) Pihama

**Ngati Paiariki**
Maurice James Ormsby

**Ngati Pamoana**
Rangi Hauiti Pokiha

**Ngati Paoa**
Gayle King-Tamehana
Maiki Marks
Pua-Ki-Tawhiti

**Ngati Parau**
Angela McGregor

**Ngati Pare**
Hikitanga

**Ngati Pareraukawa**
Rachael Ann Selby

**Ngati Parewahawaiha**
Michael Joseph (Mike) Stevens

**Ngati Pikiao**
Harawira Tiri Gardiner
Paul Samuel Ngata Howe
Pauline Kumeroa Kingi
Kingi McKinnon
Raina Makere Meha
Merata Mita
Wiremu Ohia
Ringakapo Tirangaro (Nan) Asher Payne
Pehea
Maera Teauta Sisifa
Arapeta Wiremu Tahana
M. Mereana Taki
Te Hiwi
Ngati Porou
Te Upokohakamutunga Hone
Matuakore Apanui
Arapeta Marukitepua Pitapita
Nuiaarangi Awatere
Arapera Hineira Blank
Te Rua Kirikiri Bristowe
Henare Renata Broughton
Riwiia Carolyn Rae Brown
John Hone Te Kauri Clarke
Fiona May Cram
Monita Eru Delamere
Henare Dewes
Nehe Dewes
Pania Dewes
Te Kapunga Matemoana (Koro) Dewes
Whaimutu Kent Dewes
Ripeka Evans
Everdina Ful
Kohai Grace
K. W. Dick Grace
Rei Paul Francis Hamon
Pakariki Harrison
Helen Louise Constance Mountain Harte
Hera Hawai
Tutere Waititi Henare
Hine-Hou
Turuhira Hinewhakinerangi
Hinekaukia/Hine-kauika
Hinekimua
Hinekitawhiti
Hinematererangi
Hinetawhirangi
Hinewahirangi
John Hovell
Fanny Rose Howie
Witi Tame Ihimaera
Kathie Gay Irwin
Te Aomuhurangi Temamaka (Maaka) Jones
Henare Tipiwhenua (Tipi) Kaa
Jossie Mateohorere Kaa
Keri Ngapera Kaa
Te Anga Te Hihi Kahukiwi (Dan) Kaa
Wi Kuki Kaa
Wiremu Mangai Kaa
Tania Ka‘ai
Henrietta KaiwaiKara
Karahanahana/Caroline O'Callaghan
Pita (Peter) Tipunakore Kaua
Rarawa Dudley Kohere
Reweti Tuhorouta Mokena Kohere
Taunoa Halbert Kohere
Areata Koopu
Hone (John) Vivian Kouka
Debbie Tepora Panuku Kupenga
Vapi Kupenga
Malki Marks
Vivienne May McConnell
Matahira
Katerina Te Hei Koko Mataira
Henerieta Maxwell
Aroha Te Pareake Colleen Mead
June Te Rina Mead
Arapera (Ana) Molenaar
Maxine Ngarangi Kamaea Naden
Tuakana Mote (Tuki) Nepe
Billy Te Awaroa Rehua Nepia
Apirana Nohopari Turupa Ngata
Henare Kehere Ngata
Hone Te Ihi Ngata
Hori Mahue Ngata Paratene Ngata
Paratene (Pat) Ngata
Te Hataatapuihipopa Olly Ohlson
Ripeka Pai-A-Te-Hau
Nori (Honorria) Parata
Patricia Hekia Parata
Rose Parker
Vernon Boyd Penfold
Joseph Anaru Hetekia Tekani Pere
Kumeroa Ngoingoi Pewhairangi
Mereana Pitman
Atareta Poananga
Tama Te Kapua (Tom) Poata
Tamati Rihera Poata
Godfrey Huatahi Pohatu
Kohine Whakarua Ponika
Eru Potaka-Dewes
Hemi Potatau
Putahi Cultural Group
Rakaiwetenga
Wikitoria Rangihurihi
Irihapeti Rangiteapakura
Erana Bess Reedy nee Keelan
Kuni Moehau Reedy
New Amsterdam Reedy
Tamati Muturangi Reedy
Tilly Te Koingo Reedy
Mihiaata Dawn Retimana
Hone Rongomaitu
Paora Ropata
Mohi Ruapatu
Linda Tuhiwai Te Rina Smith
Haina Stewart
Amiria Manutahi Stirling
Erura Kawhia Whakatane Stirling
Ngati Rangatahi
Godfrey Huatahi Pohatu

Ngati Rangi
Hemi Potatau
Toni James Davis Waho
Harry Walker (Repara)

Ngati Ranginui
Rae Scott Julian
Hinewirangi (Rosemary) Kohu-Morgan
Peri Reweti Kohu
Britson (Buddy) Piritihana Mikaere
Debra Reweti
Pehiriri Reweti
Sam Rolleston (of the Tauranga Moana area)
Darcy John Nicholas
Monte Ohia
M. Mereana Taki
Gregory Taite Sterwart Tata

Ngati Rangiteaorere
Donna M. Tai Tokerau Durie -Hall

Ngati Rangitihih
Whaimutu Kent Dewes
Alan Duff
Paul Samuel Ngata Howe
Lauren Te Aorangi Hunia
Roma Potiki
Alfred Patchett (Patiti) Warbrick

Ngati Rangi-wewehi
Wiremu Hikairo
Hine-i-Turama
Rangi-Kaua-Riro

Ngati Raukawa
Hinemoana (Michelle) Baker
Tungia Baker
Jill Bevan- Brown
Amy Mihi Brown
Jacqui Pare Brown
Wakahuia C. (Wattie) Carkeek
Samuel Mita Carter
Frederick Darien Collins
Jane Collins
Simon Preston Collins
Stephen Collins
Valerie May Collins
Moke Arapeta George Couch
William Timothy (Willie) Davis
Mason Harold Durie
Edward (Eddie) Taihakurei Junior Durie
Helen Edwards
Mihipeka-Rukuhia Edwards
Kohai Grace
Patricia Grace
William J. (Bill) Hamilton
Matangi-Hauroa
Kahoki
Timoti Sam Karetu
Archie Keepa
Piki Kereama
Pauline Kumeroa Kingi
Hone (John) Vivian Kouka
Mina McKenzie
June Mitchell
John Hugh Moffatt
Erhapeti/Elizabeth Rehu-Murchie
Wi Tako Ngata
Rewa Judith Rina Norris
Hemi Nikora
Pahu
Karen Parata
Te Pehi Parata
Walter Takaha Te Ouru (Wally) Penetito
Peou
Godfrey Huatahi Pohatu
Maui Ormond Woodbine Pomare
Kaikapo Rangihaeata
Rea Anne Rangihueua
Rangi-Tapuea
Hazel Elizabeth Reddington
Tania Rei
Queenie Rawinia Rikihana-Hyland
Paora Ropata
Te Ahukaramu Charles Royal
Turua Kiniwe Royal
Rutera
Arohaana Sciascia
Joanna Hoana Selby
Rachael Ann Selby
Moana Sinclair
Te Whakaotinga Ronald Smith
Michael Joseph (Mike) Stevens
Erenora Tarata
Ngapine Tamihana Te Ao
Te Hau-korahi
Hana [Jackson] Te Hemara
Bridget Valerie Underhill
Jonathan David James Underhill
Rangitamoe Eunice Louise Waaka
Waiharekeke Hunia Waitere
Piripi Walker
Hare Heemi (Windy) Wehipeihana
Janey Wilson
Vernice Wineera
Pakake Winiata
Whatarangi Winiata
David Rawiri Winianga
Saxon Wright

Ngati Raukawa Ki Kapiti
John Bevan Ford

Ngati Rehia
Ella Yvette Henry
(Waerete) Violet Beatrice Norman

Ngati Rere
Te Rangi A Niwaniwa Frederick
Rakuraku

Ngati Rua
Tiwai Amoamo

Ngati Ruanui
Patrick John (Pat) Heremaia
Te Paea Hinerangi (Guide Sophia)
Hohepa
Kowhai Ngutu Kaka
Donna Christine Matahaere-Atariki
Deirdre Nehua
Kaikapo Rangihaeata
Darcy John Nicholas

Ngati Ruanui me Te Atiawa o Taranaki
Wiremu Netana Panapa

Ngati Ruapani
Mihi-ki-te-kapua
Chris Winitana

Ngati Tama
Moke Arapeta George Couch
Hera Dovey Katene-Horvath
Wi Tako Ngata
Rangimonoa
Mariameno Patricia (Sonia) Walden
Ngati Tamateatutahi
Te Hiwi

Ngati Tamatera
Te Ahukaramu Charles Royal
Turua Kiniwe Royal

Ngati Tane
Henare Tipiwhenua (Tipi) Kaa

Ngati Tara
Diane Mary Kumea Ratahi

Ngati Tautahi
Atua-haere

Ngati Te Ata
Waatarara Jaquie Black
Te Ataatuhi Pearl de Vere
Boyed/Kirton
Kamera Katipa
Nganeko Kailau Minhinnick

Ngati Te Kohera
Niho

Ngati Te Rangiita
Hikitanga

Ngati Te Riu
Mihi-ki-te-kapua

Ngati Te Waha
Maurice James Ormsby

Ngati Te Whatuiapiti
Pirihiira Raukura Waioeka Heketa

Ngati Tipa and Ngati
Kinohaku hapu of Tainui
Tahu Kukutai

Ngati Toa
Tungia Baker
John William Bradley
Kohai Grace
Patricia Grace
Matangi-Hauroa
Te Puho Katene
Hera Dovey Katene-Horvath
Wiremu Te Kanae Naera

Karen Parata
Te Pehi Parata
Po-Nehu
Pua-Roro
Kaikapo Rangihaeata
Hazel Elizabeth Reddington
Rakapa Hauangi Sturm
Takamai-Te-Rangi
Gregory Taite Stewart Tata
Rora Paki-Titi
Waiharakeke Hunia Waitere
Peter Amos Walden
Mariameno Patricia (Sonia) nee Kaipo
Vernice Wineera
Pakake Winiata

Ngati Toa Rangatira
Hinemoana (Michelle) Baker
Wakahuia C. (Wattie) Carkeek
Kamiria Waireti Mullen
Mua Ormond Woodbine Pomare
Paora Ropata
Moana Sinclair
Harata Ria Te Uira Solomon

Ngatitorehina
Evelyn Patuawa-Nathan

Ngati Tuara and Ngati Kea of
Te Arawa
Hepora Raharuhi Young

Ngati Tuhourangi
Paul Samuel Ngata Howe

Ngati Tukorehe
Hinemoana (Michelle) Baker

Ngati Tumatawera
Damiane Desiree Kahuwairoa

Ngati Tuwharetoa
Ahumai
Whaimatua Samuel (Sam)
Anaru/Andrews
Rangitunooa Black
Taiaariahi (Tai) Black
Rangi Chadwick
Paerau Sharon Moana Corneal
George Habib
Rowley (Rore) Te Whenua Habib
Hapipi
Haruru
Te Heuheu Herea
Hikitanga
Ngapare Kalhina (Polly) Hopa
Te Heuheu III Iwikau
Marama Laurenson
Mark Ronald Laws
Moana Maniapoto-Jackson
Anaru 'whaitikiti Kimura
Kokopu
Mariu
Pa Max Matthew Takuira Mariu
Niho
Pahu
Lee-Anne Pene
Godfrey Huatahi Pohatu
Rangiaho
Rangiria
Rangi-Iripu
Rangimonoa
Rangimotuhia
Ranginawenhawe
Rore
Takuira
Alan Taumata
Tautahi
Whakaawe
Chris Winitana

Ngati Uekaha
Rahera Barrett-Douglas

Ngati Uenuku
Paerau Sharon Moana Corneal
Kelly Jean Haitana-Mundy
Te Haupapa-o-Tane

Ngati Uoneone-Ngapuhi
Ripeka Evans

Ngati Uruhina
Rangiwhakahaerea

Ngati Waewae
Haruru

Ngati Waha
Maurice James Ormsby

Ngati Wahlao
Kiri Haira/Potaka-Dewes
Peter Kuru Stanley Waaka
Rangitamoe Louise (Louie) Waaka

Ngati Wai
Deirdre Nehua
Suzanne Paki
Mororekai Kaupeka Piripi
Rorina Sue (Rina) Rata
Briar Smith
Marie Tautari

Ngati Wehi Wehi
Jill Bevan Brown

Ngati Whakahemo
Timi Wata Rimini

Ngati Whakatere
Piki Kereama
Rangi-Tapuea
Rutera

Ngati Whakaue
Anania Amohau
Paul Samuel Ngata Howe
Donna Awatere Huata
Maureen Kingi (Waaka married name)
Peter Wilfred Tapsell
Pakaake Winiata
Piatarahi Beatrice (Bea) Tui Yates

Ngati Whanaunga
John Hovell
Anau Pare Richardson nee Ruha

Ngati Wharara
John Klaricich

Ngati Whare
Te Hataatapuipihopa Olly Ohlson

Ngati Whatua
Hilda Mary Halkyard-Harawira
Sharon Hawke
James Clendon Tau (Hemi) Henare
John (Dilworth) Karaka
Emare/Emily Karaka
Hera Doved Katene-Horvath
Ian Hugh Kawharu
Suzanne Paki
Thompson (Tom) Parore
Diane Prince
Nau Paraone Kawiti (Brownie) Puriri
Rorina Sue (Rina) Rata
Shirley Tewhaea Tamihana
Tadhoa
Ngaire Te Hira

Ngati Whaitiapiti
Pita Russell Sharples

Ngati Whawhakia (Waikato)
Pauline Kumeroa Kingi

Ngati Whiti
Rangimonoa

Nga Uri o Tai/Te Aupouri
Bella Te Aku Graham

Pahipotu
Waina O'Brien

Parawhau
Rangihiroa Panoho

Pareraukawa
Arohaana Sciascia

Paretewa and Kapatuhi
Averil Herbert

Pikiao
Piatarihi Beatrice (Bea) Tui Yates

Pirirakau
David Werahiko Borell

Puketapu
Edgar Rewai (Eddie) McLeod
Rehama MacDonald
Ihakara Porutu (Kara) Puketapu
Paul Alfred Reeves
Aila Taylor

Rahotu
Taurua Pororaiti Minarapa

Rakapaka
Derek Tini Fox
Hohi Pine (Sophie) Kaa nee Whaanga
Nikki Walker

Rakiamoana
Kahu Kuranuki (Nick) Karatiama
Rakihia Henare Ehipa Amsterdam Tau

Rangihouhi
R. J. M. Wilson

Rangitane
John William Bradley
Samuel Mita Carter
Edward Taihakurei Junior Durie
Mason Harold Durie
Tui MacDonald
Mina McKenzie
Marama Jewell Paewai-Kingi
Atareta Poananga
Irihapeti Merenia Ramsden
Miriam Ritihia Scott
Moana Sinclair
Rana Donald Waitai

Rangiteaorere
Kiri Haira/Potaka-Dewes

Rangitihir
Robin M. Kora

Rapuwai
Freda Daphne Kera Brown

Rarawa
James Clendon Tau (Hemi) Henare

Rauru
Kowhai Ngutu Kaka

Rekohu
Rewa Judith Rina Norris

Rongomaiwahine
Mana Manuera Cracknell
Derek Tini Fox
Charles (Charlie) Piharo Maitai
Hori Mahue Ngata
Maua Ormond Woodbine Pomare
Pita (Peter) Rikys
Ngaraangi Te Hau

Rongotai
Rongowhakaata Halbert
Rongowhakaata
Hei Ariki (Tihei) Algie
Rangitūnoa Black
Arapera Hinea Blank
Erena Ahuahu Brown
Dorothy Finnegar
Arapata Hakiwai
James Clendon Tau (Hemi) Henare
Witi Tame Ihimaera
Hohi Pine (Sophie) Kaa
Keri Ngapera Kaa
Wi Kuki Kaa
Kahutia
Rangi Kahutia (Peter) Keiha
Elizabeth Anne Kerekere
Wiremu Kingi Kerekere
Rarawa Dudley Kohere
Taunoa Halbert Kohere
Cushla Kararaina Parekowhai
Godfrey Huatahi Pohatu
Maui Ormond Woodbine Pomare
Miria Woodbine Pomare
Rangirae
Erana Bess Reedy
Henri Materoa Sunderland (and
Ngaitamanuhiri)
Haare Mahanga Te Wehinga Williams

Ruapāni
Rangimarie Turuki Lambert Rose Pere
Rana Donald Waitai

Tahu-Matua
Rangimarie Turuki Lambert Rose Pere

Tahu Matawhaiti
Hohi Pine (Sophie) Kaa née Whanga

Tainui
Cleve Dufty Barlow
Peter Birks
Nigel Maurice Cooper
Wetekia Ruruku Elkington
Sonya Haggie
Ngapare Kaihina (Polly) Hopa
Cathene Howe
Daniel Moanaroa Howe (through Ngati
Mahuta)
George Frederick Kiwi Howe (through
Ngati Mahuta)
Emare/Emily Karaka
Beatrice (Bea) Te Urunga Tapu Kerr

Kingi McKinnon
Trixie Te Arama Menzies
Hinemanu Ohia
Irihapeti Merenia Ramsden (and Ngati
Kur)
Donna Patricia Rapira
Hemi Rau
Bruce Richard Stewart
Mamae Tuanewa Takerei
Te Arikinui Te Atairangikaahu
Tiahine WhareKura-Kingi

Takatapora
Charles Murray Maarire Goodall

Tamakaimoana
Uhia

Tapu-ika
Te Hika-Puhi

Tapuika Ngati Moko
Hinematau Naomi McNeill

Taranaki
Hilary Baxter
Stephanie Te Kare Baxter
Riwhia Carolyn Rae Brown
Edward Weller Ellison
Kau-Hoe
Hohepa
W. Te Kahui Kararehe
Taurua Pororaiti Minarapa
Wi Tako Ngata
Darcy John Nicholas
Patu-Wairua
Haina Stewart
Jacqueline Cecilia (J. C.) Sturm
June Tangaere
Tarawha
Apirana Taylor
Rangimoana Taylor
Peter Amos Walden

Taranaki Tuturu
Te Mininga Milton Hohaia
Edgar Rewai (Eddie) McLeod
Ailsa Lorraine Smith nee White (Ngati
Haupoto)

Tauranga-Moana
Monte Ohia
Tauwinī
Wiremu Kingi Kerekere

Te Aitanga-ā-Hauiti
Elizabeth Anne Kerekere
Areta Koopu
Rangiulia
Eparaima (te Whaianga) Taumaunu
John Walsh

Te Aitanga-a-Mahaki
Arapera Hineira Blank
Mere Tokorahi Boynton
Monita Eru Delamere
Rei Paul Francis Hamon
James Clendon Tau (Hemi) Henare
Witi Tame Ihimaera
Te Aomuhurangi (Maaka) Jones
Hohi Pine (Sophie) Kaa
Keri Ngapera Kaa
Rangi Kahutia (Peter) Keiha
Elizabeth Anne Kerekere
Wiremu Kingi Kerekere
RARAWA Dudley Kohere
Hugh Harawira Lynn
Raina Makere Meha
Hori Mahue Ngata
Rora Paki-Titi
Cushla Kararaina Parekowhai
Joseph Anaru Hetekia Tekani Pere
Erana Bess Reedy

Te Aitanga-a-Mate
Irihapeti Rangitapakura
Kuini Moehau Reedy
Matutaera (Tuta) Nihoniho
Harry Walker (Whareponga)

Te Aowera
Matutaera (Tuta) Nihoniho

Te Arawa
Anania Amohau
Wereta Bruce Aranga
David W. Ballantyne
Patricia Marian Bell
Charles Moihi Bennett
Frederick Augustus Bennett
Manuhia Augustus Bennett
Te Aouru Biddle
Eliza Bidois
Anituatua Annie Black

Rangitunoa Black
Taiarahia (Tai) Black
Freda Daphne Kera Brown
Rangiaria Ratema Dennan
Mihipeka-Rukuhia Edwards
John Te Herekiekie Grace
Margaret Anne Ruawaioterangi Hiha
Wiremu Hikairo
Hine-i-Turama
Mirtana Hughes
Lauren Te Aorangi Hunia
Kingi Matutaera Ihaka
Robyn Kahukiwa
Sandy Keepa
Elizabeth Anne Kerekere
Maureen Kingi (Waaka, married name)
Mark Ronald Laws
Makereti/ Maggie Papakura
Joseph Poroa (Joe) Malcolm
Moana Maniapoto-Jackson
Donna Christine Matahaere-Atariki
Britson (Buddy) Pirihana Mikaere
Merata Mita
June Mitchell
Howard Morrison
Nini Rangimawhiti Naera
Monte Ohio
Wiremu Ohio
Michael John O’Leary
Pare-hokotoru
Parewhahaika
Christine Reremoana Paul
Pehea
Lee-Anne Pene
Tama Te Kapua (Tom) Poata
Hinetara Potaka
Tawini Marie Rangihau
Rea Anne Rangihewa
Rangi-Kaua-Riro
Rangiwhakahae
Rangiwhakahaeaea
Tania Rei
Debra Reweti
Damiane Desiree Kahuwairoa Rikihana
Hapimana Toby Topia Rikihana
Emily Rangitariar Schuster
Mirla Simpson
Hohepa (Hepa) Taepa
Arapeta Wiremu Tahana
Raiatea Terese Tahana-Reese
George (Hori) Mataiawhea Tait
Tama-Ku/Tamaka
Te Ati Hau
Toni James Davis Waho

Te Atihaunui-a-Paparangi
Linda Harriet Hariata Thompson Brihe
Marama Laurensen
Mina McKenzie
Mary Ann Meha

Te Aupouri
Gloria Abraham
Te Aniwhiwa (Ani) H. N. Bosch nee Nina
Riki Erihi
Ripeka Evans
Henare Everitt
Bruce Craig Gregory
Hilda Mary Halkyard-Harawira
Hinewhare Harawira
Kahikatoa Takimoana Harawira
James Clendon Tau (Hemi) Henare
Manuka Henare
Gloria Hareruia Herbert
Kingi Matutaera Ihaka
Shane Jones
Matire Kereama
Graham Stanley Latimer
Maori Marsden
Hana (Saana) Waitai Murray
Frederick Selwyn Muru/ Herewini
Murupaeanga
(Waerete) Violet Beatrice Norman
Wiremu Netana Panapa
Merimeri Penfold
Hiraina Polson
Wairoa Viola Port
Brian (King) Potiki
Roma Potiki
Kahu Pou
Hiria Rakete
Matiu Rata
Patrick John Rata
Paparangi Reid
Powhiri Wharemarama Rika-Heke
Waihora (Wassie) Paraone Shortland
Miraka Rataruki Peterecevich Saszsy
Mariameno Patricia (Sonia) Walden
nee Kaipo
Muru Walters
Waireti Walters
Te Hikutu
Maureen Robin Lander
Pierre Vincent Lyndon

Te Ihu-tai (Kohukohu)
Himiona Kaamira

Te Mahurehure
Margie Kahukura Hohepa
Patrick (Pat) Wahanga Hohepa

Te Paatu
Frederick Selwyn Muru/ Herewini
Murupaenga

Te Popoto hapu o Nga Puhi ki Kaipara
Colleen Elizabeth Waata Urlich

Te Ranga-a-te-anea
Puwharariki

Te Rarawa
Grace Bidois
Mangatoki Kamariera Cameron
Bruce Craig Gregory
Hilda Mary Halkyard-Harawira
Aroha Harris
Manuka Henare
Gloria Hareruia Herbert
Kingi Matutaera Ihaka
Hera Dovey Katene-Horvath
Graham Latimer
Meri Mangakahia
(Waerete) Violet Beatrice Norman
Papahia
Rawiri Paratene
Waiora Viola Port
Roma Potiki
Paparangi Reid
Powhiri Wharemarama Rioka-Heke
Tainui Stephens
Henare Arekatera Tate
Ngaire Te Hira
Peta Rutangiwhenua
Muru Walters
Graham Michael Wiremu

Te Roroa
Taoho

Te Roro o te Rangi
Piatairihi Beatrice (Bea) Tui Yates
Te Tao-mau
Himiona Kaamira

Te Tai Tokerau
Cleve Dufty Barlow
Meri Mangakahia

Te Uri o Hau
Wiremu Netana Panapa

Te Uriotai-o-Pawarenga
Gloria Hareruia Herbert

Te Whakatohea
Frederick Selwyn Muru/ Herewini
Murupaenga
Haare Mahanga Te Wehinga Williams

Te Whanau-a-Apanui
Rangitunooa Black
Talarahia (Tai) Black
Riwiia Carolyn Rae Brown
Gary Climo
Monita Eru Delamere
Harawira Tiri Gardiner
Witi Tame Ihimaera
Te Aomuhurangi Temamaka (Maaka) Jones
Wi Kuki Kaa
Rauru Kirikiri
Harata Matchitt
Nganrangi Kamaea Naden
Maxine Nganrangi Kamaea Naden
Puwharariki
Mihitai Dawn Retimana
Anau Pare Richardson nee Ruha
Pita (Peter) Rikys
Haina Stewart
Eruria Kawhia Whakatane Stirling
John Poutu Te Rangi Stirling
Kahu Stirling
Mere Reweti Taingunguru
Apirana Taylor
Rangimoana Taylor
Peta Rutangiwhenua Wairua
Ngapo (Bub) Wehi
Cliff Hamilton Whiting
Dean Douglas Whiting

Te Whanau-a-Hinetapora
Hone Rongomaitu

Te Whanau-a-Pararaki
Anau Pare Richardson nee Ruha

Te Whanau-a-Maru
Anau Pare Richardson nee Ruha

Te Whanau-a-Rakairoa
Matahira

Te Whanau-a-Ruataupare
Hera Hawaii
Robyn Kahukiwa
Wiremu Te Awaroa (Bill) Nepia
Tuini Ngawai
Kumeroa Ngoingoi Pewhairangi
Harry Walker (Tuparoa)

Te Whanau-a-Takimoana
Henare Tipiwhenua

Te Whanau-a-Tao of Tokomaru Bay
Robyn Kahukiwa

Te Whanau-a-Te Ihutu i Te Rohe o te Whanau-a-Apanui
Roka Pahewa Paora

Te Whanau-a-Tuwhakaiora
Noa Ranginui Akuhata-Brown

Te Whanau-a-Umuariki (Tuparoa)
Harry Walker

Te Whatuiapiti
Te Taite Cooper

Te Wheke
Moke Arapeta George Couch

Tuahuriri
Moke Arapeta George Couch

Tuhoe
Manukotohau Apanui

Wereta Bruce Aranga
Paul Barcham
Anituatua Annie Black
Rangitunnoa Black
Tairahia (Tal) Black
Mere Tokorahi Boynton
Henare Renata Broughton
Murray Ranui John Dick (Tibutt)
Angie Harawera
Melbourne Hineani
Miritana Hughes
Witi Tame Ihimaera
Tame Iti
Timoti Sam Karea
Rua Kenana
Wiremu Kingi Kerekere
Tamati Kruger
Hirini/Sydney Melbourne
Mihi-ki-te-kapua
Britson (Buddy) Pirihihana Mikaere
Mokai
Tutaka Ngahau
Ben Nihii
Peti Nohotima
Robert Hahona Paraki
Pare-Pare
Christine Reremoana Paul
Pikihiuia
Kohine Whakarua Ponika
Hemi Potatau
Robert Marunui Iki Pouwhare
Te Iki-o-rangi Pouwhare
Te Iki Pouwhare
Rangaika
Hoani (John) Te Rangi-Aniwaniwa
Rangihau
Tawini Marie Rangihau
Rimu Hamiora Rangihau
Monica Ratcliffe
Ruru
George (Hori) Mataiawhe Tait
Te Horo
Uhia
Ngapo (Bub) Wehi
Haare Mahanga Te Wehinga Williams
Arnold Manaaki Wilson
Chris Winitana

Tuhoe ki Ruatahuna
Mona Riini nee Heurea

Mona Riini nee Heurea
Tuhoe Ki Te Waimana
Te Rangi A Niwaniwa Frederick
Rakuraku

Tuhourangi Wahiao
Huhana (Bubbles) Mihinui

Tuhourangi
Anania Amohau
Henry Tahawai Bird
Kiri Haira/Potaka-Dewes
Miritana Hughes
Marama Laurensen
Matewai Frances McCudden,
Hirini/Sidney Moko Mead
Parewahaiaka
Rangiwhakahaerea
Peter Kuru Stanley Waaka
Te Kuru-o-Te-Marama Waaka
Platanihi Beatrice (Bea) Tui Yates

Tukorehe
Hazel Elizabeth Reddington

Turanga
Kahutia

Tu-whakairi
Hone Whetu Tangi-Taheke

Tuwharetoa
Jacqui Pare Brown
Alan Duff
Linda Harriet Harlata Thompson Erihe
Kenneth Conrad Te Huingarau Gartner
John Te Herekiekie Grace
Kiri Haira/Potaka-Dewes
James Clendon Tau (Hemi) Henare
Rangi Hetet
Pei Te Hurinui Jones
Archie Keapa
Maureen Kingi (Waaka married name)
Marama Araria Mateparae
Hirini/Sidney Moko Mead
Graham Nugent
Ringakapo Tirangaro (Nan) Asher
Payne
Barnie Pikari
Gregory Taite Stewart Tata
Lenaire Wilcox

Uenukukopako
Pitaaraahi Beatrice (Bea) Tui Yates

Uepohatu
Arapeta Marukitepua Pitapita
Nuiaarangi Awatere

Urewera
Kowhai Ngutu Kaka

Urioro
Rangihiroa Panohe

Waikato
Alan Russell Bishop
Gavin Bishop
Mihipeka-Rukuhia Edwards
Parekawhia McLean
Alan Russell Bishop
Gavin Bishop
James Clendon Tau (Hemi)Henare
Te Pua Herangi
Melbourne Hineani
Kingi Matutaera Ihaka
Pei Te Hurinui Jones
Kowhai Ngutu Kaka
Wiremu Kingi Kerekere
Debbie Tepora Panuku Kupenga
Parekawhia McLean
Rewa Judith Rina Norris
Pare-Hauraki
Cletus Maanau Paul
Pahi-Rawaho
Maata/Martha Shelford
Mamae Tuanewa Takereio
Toni James Davis Waho
Koro Tainui Wetere
Tiahine WhareKura-Kingi

Waiohua
John (Dilworth) Karaka
Reo Takiwa

Waitaha
James Leslie Ryan (Jim) Anglem
William Rex Austin
Freda Daphne Kear Brown
Moke Arapeta George Couch
Norma Hera Graham
Alva Katherine Simon-Kapa
Tau-Kai
Waitaha o Te Arawa Waka
Bruce Richard Stewart

Waitahanui
Hoeta Te Hata

Whakatohea
Hiria Miriata Ahuriri
Tairongo Te Wiremu Amoamo
Tiwai Amoamo
Manukotohau Apanui
Heretaunga Pananehu Pat Baker
Hilary Baxter
Monita Eru Delamere
Harawira Tiri Gardiner
Kaye Rawinia Mio
Ngarangi Kamaea Naden
Maxine Ngarangi Kamaea Naden
Joseph Anaru Heteaia Tekani Pere
Rimu Hamiore Rangihihu
Monica Ratcliffe
Jacqueline Cecilia (J.C.) Sturm
John H. Tamihere
Norman Te Ata Tawhiao
Ranginui Joseph Isaac Walker
Ngapo (Bub) Wehi

Whanau-a-Apanui
Jacqui Pare Brown
Rina Winifred Moore
Te Whakaotinga (Oti) Poa
Monica Ratcliffe
Hoani Retimana (John) Waititi

Whanau-a-Hinerupe
Vivienne May McConnell

Whanau-a-Hinetapora
Nuiaarangi Awatere
Donna Awatere Huata
Arapeta Marukitepuva Pitapita

Whanau-a-Karuai
Paratene Ngata

Whanau-a-Pokai
Eru Potaka-Dewes

Whanau-a-Rakai-roa
Eru Potaka-Dewes
Hine-Hou

Paratene Ngata
Kuini Moehau Reedy

Whanau-a-Rua
Tama Te Kapua (Tom) Poata
Tamati Rihara Poata

Whanau-a-Te Ao
Paratene Ngata

Whanau Moana
Atihana Moana Johns

Whanganui
Nuku
Te Ao-Tarewa
Waiharakeke Himia Waitere