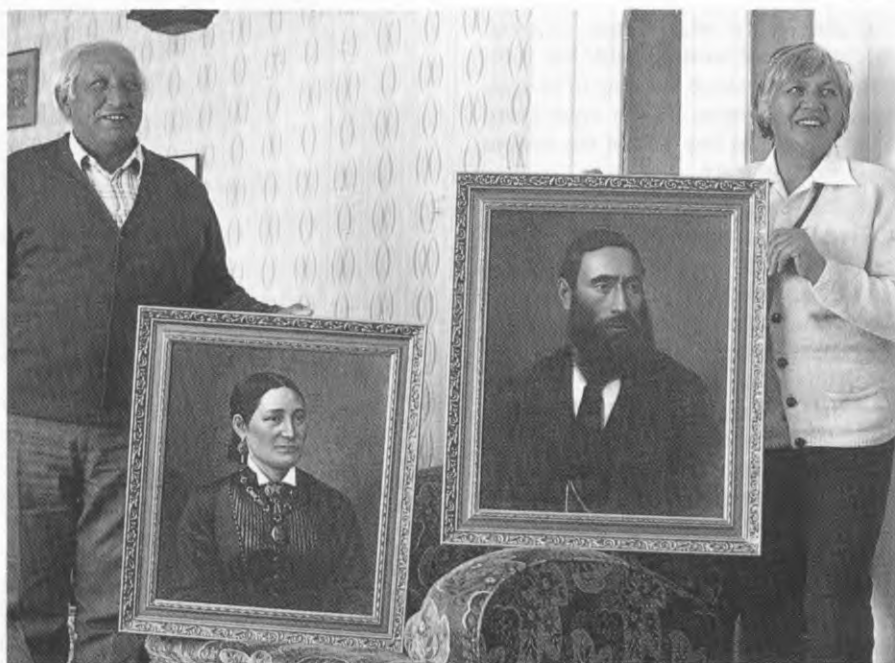


practice the local Maori now find it more difficult to maintain. The specially preserved form of tuna pawhara was a particular delicacy which Taumutu used to contribute to gatherings at other South Island marae and even to conferences in the North Island.

Efforts over many years to get at least part of Te Waihora reserved from commercial fishing for traditional Maori cultural uses have not been successful. Taumutu first emerged as a place of importance, hundreds of years ago, because of the resources of its foodbasket. To see those resources exploited heedlessly and threatened is to see Taumutu's long Maori history treated with disrespect.

Today on the road to Taumutu from Leeston or Southbridge, the tarseal ends just short of Taumutu itself. The shingle road passes close to the earth rampart of the pa of Moki II on which stands the recently extended runanga hall. Further off, the Hone Wetere Church stands lonely in its open landscape, but protected by the ramparts and moat of Te Ruahikihiki's pa Orariki. A short distance further on, on the other side of the road, Awhitu House is almost hidden by trees and a huge macrocarpa hedge. In the back-



Until his death in 1984, Awhitu House was the home of the Ngai Tahu paramount chief Riki Te Mairaki Taiaroa Ellison. Here Mr Ellison stands with Mrs Ruku Arahanga, his cousin who kept house for him after the death of her own husband, with the portraits of their great-grandparents, Hori Kerei and Tini Kerei Taiaroa, which hang in Awhitu House.

ground is the sound of the sea, close but invisible behind the shingle bank that is the southern end of Kaitorete. From the

rather ramshackle cluster of huts on Fishermens Point, Banks Peninsula, across the broad waters of Te Waihora, looks like the island it was in far distant times.

The scene is peaceful, a change from the days when a Kaikoura party, passing in friendship through Taumutu to see friends at Moeraki, were ambushed and slain, all for some distant slight. Retribution came from Moeraki and during the fray a warrior Kuwhare was taken prisoner by Korako to be used as sacrifice to Mua. He broke away and, being a celebrated runner, outdistanced his pursuers around the shores of Te Waihora and reached safety with friends at Kaiapohia. Taumutu is a place of many memories.

Maori people of many tribes, now resident in Canterbury, look to Taumutu for parts of the traditions, heritage and culture of their race. Groups, Pakeha and Maori, staying in the hall Ngati Moki study the local scene of a place with a long, rich history. The Maori people of Taumutu have been much changed by their long association with European culture, but the changes have not altered their recognition of their ancestral traditions.

Further Reading

- Andersen, J. C. *Place Names of Banks Peninsula* (Wellington 1927, reprinted 1976)
Graham, G. W. and Chapple, L. J. B. *Ellesmere County* (Christchurch 1965)
Taylor, W. A. *Waihora: Maori Associations with Lake Ellesmere* (Leeston n.d.)



Visitors to the Hone Wetere Church, Taumutu, pause to pay respect at the grave of Riki Te Mairaki Taiaroa Ellison, at the northern end of the church. The church stands on the site of an ancient pa, Orariki.