

‘IRI‘IRI-KĀPUA:

‘Iki`anga no te Au Paepae Rongonui o teia nei Ao

tātā`ia e Rutera Taripo

Mei te Mōnitē mai ra 11 ki te Paraparau ra 14 o Māti, kua tae te `iri`iri`anga-kāpua o te ‘Au Paepae Rongonui o teia nei Ao’ ki te `openga. Kua rave `ia `oki teia `iri`iri`anga-kāpua ki roto i te Rūnanga Pākau o te Tauranga Vānanga mei tei `akakite`ia atu i teia `epetoma i topa ake nei. Ko te tumu-tāpura nui `oki, kia tuku `ia atu i te ingoa o tēta`i (au) paepae i te Kūki `Airani nei ki runga i te `iki`anga o te Au Paepae Rongonui o teia nei Ao, inārā `oki, ka na roto pouroa teia i tō tātou mārama i te au taka`inga, `akano`ono`o`anga, `akateretere`anga, te tua-tāpapa, te au rāvenga `ē te au kaveinga te ka anoano`ia kia rauka i te Kūki `Airani i te tuku atu i te ingoa o tēta`i paepae (Kūki `Airani) ki runga i te `iki`anga no te Au Paepae Rongonui.

Kua tae mai ki teia `iri`iri`anga-kāpua te au mata `akateretere o te WHS (World Heritage Sites), o te UNESCO, to Ra`iatea, te au mata o tēta`i au tipātimoni `ē te au kau-ta`unga o te Kūki `Airani nei. Kua riro rāi `oki na Sonny William, te tēkereterē o te Tauranga Vānanga i `akateretere i teia `iri`iri`anga-kāpua. Kua riro katoa e na te mema ngāteitei na Teariki Heather, o te `ākono`anga peu Māori (Culture) i `akatu`era i teia `akakoro`anga.

I te tuātau o te `ora`ora`anga manako, kua `akakite mai a Sachiko Haraguchi o te WH UNESCO i tāna tu`anga, koia `oki ko te `ākara matatio`anga i te tūranga o te au `enua rikiriki tē ka tau kia tukuna atu kia iri ki runga i te `akapapa`anga o te au Paepae Rongonui ma te `ākarakara atu i te tūranga no te tauturu atu i teia.

Kua `ora`ora mai a Ron van Oers, tēta`i tangata ma`ata o te WH (World Heritage) i tēta`i i tāna tu`anga `anga`anga koia `oki kia piri tā`okota`i te kātotoa no te pāruru`anga i te au paepae `□kono`anga peu Māori `ē te au paepae Nātura o teia nei ao. E pērā katoa tēta`i atu au paepae `e pu`apinga ma`ata tōna ki teia nei ao, te kā riro ei umuumu`anga nā tō teia uki `ē pērā no te uki āpōpō. Kua `akamārama katoa mai `aia i te `akano`ono`o`anga o te ka anoano`ia, no te `iki`anga atu o tēta`i paepae ki runga i te Au Paepae Rongonui, na roto i te ui`anga i te Au ui`anga – ea`a?, ko`ai?, na`ea?, `akapē`ea?. Te vai katoa atūra `oki tēta`i atu au `akamāramarama`anga tāna i `oraora mai.

Kua `ora`ora katoa mai a Anita Smith o te Australia ICOMOS `ē te WS i tēta`i au porokarāmu no te au Paepae o te Patifika `ē pērā katoa no tēta`i au ravenga no te `akameitaki atu i te mārama `o`onu o te paepae, tūranga no te `ākono`anga i te paepae, te au `ākono`anga te ka anoano`ia no te au paepae, te rēkōti`anga, tōna au pu`apinga, te `akamārama`anga, te turuturu tāporoporo mei roto mai i te au `enua vaitata (regional) `ē te vai atūra.

Kua `ora`ora mai rai te tumu-kōrero Senator Richard Tuheiaiva o Ra`iatea i te umuumu`anga o Tahiti no te tuku atu i ta rātou `iki`anga `iā Taputapuata ki runga i te au Paepae Rongonui o teia nei Ao. Te `akakite nei `aia, `e kāre a Taputapuata i te mea ē, `e marae `ua nei, māri ra, ko tātou pouroa teia i te patifika nei. Kāre `oki tātou i `akatakakē `ia `e te moana. `inara, kua riro te moana i te `ātui mai, i te tā`okota`i mai `iā tātou te `iti-tangata Pōrinētia. `E tua-tāpapa tōna, `e tika`anga tōna, `e `ana nō tātou ki tō tātou au piri`anga, tō tātou au papa`anga, tā tātou `ākono`anga peu Māori `ē tō tātou mana Maori manakokore`ia. Kāre tā tātou `ākono`anga i te tūranga `apinga `akamānea `ua, māri rā ko te puku`atu ki tō tātou ora`anga Pōrinētia.

Kua turu mai te mema ngāteitei a Teina Bishop i teia na roto i te `akakite mai `anga ē, ‘... tei roto a Taputapuata i tō tātou toto, ē teretere`anga vaerua teia kāre i te tere`anga poritiki...’

Kua `ōronga katoa `ia atu te tuātau ki te au tumu-kōrero o te basileia no tā rātou au tāpura kia `o`ora `ia mai ki te `iri`iri`anga-kāpua. Kua tuatua mai a Teuira Pirangi no runga `iā Maunga Roa, a Ted Nia no runga `iā Taputapuata, a Mahiriki Tangaroa no runga `iā Te

Tipi o Pini, a Elizabeth Koteka no runga iā CI Marine Conservation, a Elizabeth Munro no runga iā Suwarrow National Park, a Ian Karika no runga iā Takitumu Conservation Area, a Mauri Toa no runga iā Avana, a Ngatuaine Maui no runga i te CI Heritage sites e te vai atūra tēta i au manako tei iri mai ki roto i te au uri uri anga. Kua mā ora ora ua mai te au manako, ui anga e te pa u anga mei nga tua o te iri iri-kāpua. Kua ara te vaerua inangaro o te katoatoa no te piri ki roto i te au uri uri anga manako e kua mataora tikai teia tu anga e kua ma ata rai te au marama tei rauka mai.

Kua aere katoa atu te au tangata i te atoro i teta i o te au paepae mei a Maunga Roa, Te Tipi o Pini, Avana, e te Takitumu Conservation Area. Na roto katoa i teia atoro atu anga i teia au nga i kua mataratara katoa mai teta i au tumu no te akakoro anga o te Au Paepae Rongonui.

I te Paraparau, te ra opega o te iri iri anga-kāpua, kua akapupu ia te katoatoa (e 4 pupu), e kua uri uri ratou i ta ratou au tamanako anga no te au nga i/paepae te ka tau no te akairi atu ki runga i te iki anga o te Au Paepae Rongonui.

Kua apai mai ratou i reira i ta ratou au tamanako anga e kua pupu okota i ia e kua iki aka ou i te au paepae pu apinga rava atu – na roto i te akara matatio atu i te Au Ui anga–ea a?, ko ai?, na ea?, akape ea?.

Teia i reira te au paepae tei autu i roto i te iki anga a te katoatoa i tae atu ki te Iri iri anga-kāpua no te **“Au Paepae Rongonui o teia nei Ao”** :

I raro i te tu anga Akono anga Māori (Cultural):

- Marae Taputapuatea
- Orongo Marae
- Avana
- Maunga Roa
- Te Ara Nui o Toi
- Takamoa Theological Centre

I raro i te tu anga Nātura (Natural):

- Suwarrow
- Atiu
- Manihiki Plateau
- Pukapuka

Ka apai atu i reira te au akateretere o te iri iri anga-kāpua i teia au iki anga ki te kōpapa metua o te WH kia akarakara ia te tamanako anga a te iti-tangata no te akairi atu i teia, mē kore i teta i o te paepae ki runga i te Akapapa anga o te **“Au Paepae Rongonui o teia nei Ao”**.



MARAE O RONGO



Taputapuatea Marae



Avana



Au tangata i te iri iri-kāpua

Changing of the Guard



By Mata Rakanui

Somebody once said that the symbol of a functioning successful democracy can be found within its election process and its politicians. If that is true then February 25th 2013 could symbolize South Korea as a successful democracy. This date will be remembered as an historic day in the history of South Korea in relation to the political and social development of the country.

Here is quick quiz for those of you that have an interest in world politics and its leaders. What countries do the following leaders represent and what do they have in common? The names are Angela Merkel, Cristina de Kirchner, Julia Gillard, and finally Yingluck Shinawatra. If you answered Germany, Argentina, Australia and Thailand you can proceed to the front of the class. Another similar trait is that they are all of course female leaders. A recent addition to that list now exists in South Korea with the inauguration of the 11th President of South Korea Ms Gun Hye Park. South Korea now joins the club and goes against its male dominated

traditional conservative society.

President Park becomes not only the first female President of South Korea but also its first daughter of a former President. In some media and public discussions she is a controversial choice as her father was the dictatorial president of the 1970's Chung Hee Park. General Park seized power in a Coup d'état and according to some put in the economic building blocks for modern day Korea while suppressing the voice and civil rights of the population. Assassinated by his chief of security in 1979 he has a mixed legacy. However, more about General Park another time.

What Does President Park face as she comes into office? A multitude of problems including an aging population, an increasing household debt crisis, discontent among the population in regards to inequality of wealth, the ever present North Korean issue and rising unemployment across all age groups. She will have her work cut out for her in trying to address these issues but life at the top is never easy.

The Presidential election in

South Korea is held every five years and elected presidents can only serve a five year term before stepping aside as mandated by the constitution.

As a child I can vividly remember the constant shouting and finger pointing of politicians in the debating chamber in Wellington and thinking that is crazy. However, Korean political debate and legislation takes the concept of the democratic process to an entirely new level. In my time in Korea I have witnessed politicians sitting in the chamber for days and even weeks, physical violence and restraint during key votes within the National Assembly and even a gas attack. At first I thought the violence was shocking and startling now I look at it as a form of entertainment and a little piece of me even looks forward to it. Sometime when you have a chance go to YouTube and type in Korean politicians fight. You might be shocked or excited depending on your interest in such activities.

In Korea the election cycle lasts a few months and in terms of preparation time is similar to elections in New Zealand and

Australia. Unlike the recent United States Election which seemed to go for about two years with primaries, debates and so forth, the Korean process is relatively short.

Election time in South Korea is not the time to be planning a sleep in or a peaceful walk to the bus stop or train station. In fact, you are most likely to be woken by the sound of trucks blaring out campaign promises and even dancers on the back of trucks jumping along to the beat. The loudness and length of this process is remarkable in that it can last anything from a week to three weeks. It is not unusual to see competing groups dancing against each other with a deafening noise. In addition it is quite an eye opener to catch the bus and there awaits a group of maybe five or six people bowing and shouting Good Morning or Good Night to you literally all day every day.

The Symbol of a successful society is the ability to vote and engage in the democratic procedure; however, sometimes people just want to sleep.

Kia Manuia

Home is where the heart is... *By Carmel Beattie*

I am leaving the Rock for the first time in nearly 8 months which is a record for me and I am already missing home! What will I miss when I am gone? Will the dogs be ok? Will business be fine? How can I not see the lagoon every day and even more importantly, swim in it!? I am sounding overly dramatic (I can't help it, it's genetic!), I know but these are all the things that go through my head when I leave home for anywhere but I am especially conflicted when I leave home for, well, home, as in Australia.

It is nearly three years now that I have lived here in Rarotonga and have pretty much loved every day of it – ok a few exceptions but that's normal. However, when you originally come from somewhere else, you are always conflicted by the ties you have with your homeland – primarily family, friends, shared history even the 'in jokes' although they become less understood and relevant, the longer that you are away. The focus on this trip is about family and about work so in a way I will be taking the Cook Islands with me because with family and friends I'll be telling tall tales of life in Raro and for business, I'll be selling the wonders of the destinations, accommodation and experiences that our country has to offer.

Weirdly, that often makes me more homesick for the mountains and the lagoon which is crazy as I shall only be gone 2 weeks! However, this is also the person who tears up when hearing 'I still call Australia home' or watches a movie portraying Australian life so as you can see, I am conflicted! My mother gets sad when I call Raro home and my neighbour gets sad when I tell her I am going home to Australia!

That is the problem, the places you love with the people you love, are always home no matter how often you are with them. I love the contrast of life between here and there although a few

days of Sydney traffic cures me of that particular difference. Riding the escalators in the Westfield Bondi Junction reminds me that the same number of people are doing their Saturday shopping in that complex as live in the entire Cook Islands – that is when I start to hyperventilate and long for Sundays at Wigmore's.

It is exciting seeing all the variety in the shops but with our easy, relaxed life, do we really need all that variety? I used to think that AUD\$200 was a good price for a pair of shoes but now I lash out at NZ\$70! Most of the clothes in the shops when I go back will be for the coming winter so while fun to look at, pointless to buy – I am saving money already! I think the gift of not needing is the greatest that the Cooks has given me – we don't NEED all the trappings to stand out or be happy and we learn to be innovative in finding new ways of doing things as opposed to going out to buy the latest gadget.

The best fun will be spending time with family and my friends whom I miss every day especially as they don't travel to Rarotonga enough. My mother is elderly and infirm so will never get to experience my new home and we are both sad about that although she is always interested to know what is happening here and loves the stories of life on a dot in the middle of the Pacific.

However, being torn between homes doesn't just stop at one, there are also the 'heart homes' around the world that you discover if you are fortunate enough to have travelled the world like me. When I am here and hear about my friends in Italy or Brazil or Ireland etc doing something that we have shared before, I feel nostalgia and a tug that is pretty much identical to homesickness. I have been asked to a 50th birthday party in Italy in May where lots of friends and some colleagues will enjoy the glorious Tuscan countryside for a week – I am so excited to go and see, touch and taste a 'heart

home' like Italy again and share the time with my friends but I'm already worrying about the dogs etc! Does this mean that I have developed into a old fuddy duddy who doesn't want to go further than her gate?

NO! I refuse to believe that but I also recognise that while I love travelling and experiencing all that foreign countries or visits to Australia bring to my life, my heart is here so I guess that it is a fact that we have many

homes – the home we come from, the emotional home that surrounds us when we are with people we love, the home we discover when travelling that feels so comfortable despite its 'foreignness' and the home that lifts your heart as you fly over the mountains eager to get home to the dogs and the lagoon. Home is truly where not only your heart but also your mind is and that for me is Rarotonga.

Atua Healing



By Teuvira Upokotea

Remembering things we have forgotten.

Giving thanks to Ranganui.

Papatuanuku and other Gods and Goddesses.

This is not in any way denying the Christian belief system but recognizing a universal energy that can be tapped into. Remembering also that Jesus was a healer.

To become grounded. To stand firm upon the Earth Mother who provides, food and wai. To recognize the importance of water and the other elements that surround us that have a direct impact on our health and well being.

By being in touch with our surroundings makes us more able to be in touch with our inner wisdoms. Gifted to us, by those who came before us, our tipuna.

If we are not grounded we can make bad decisions. Living in the mind and suffering from a busy head, can cause blockages which stall progress.

Many of us have suffered trauma through physical or emotional damage. These are carried out in our cellular structure and affect us in our everyday life.

Through Atua healing methods these blockages can be removed to allow us to be free of old pains and hurts and move through life with a renewed vigour. Holding old negative thoughts that no longer serve us, can manifest in Physical pain.

Often what keeps people away from personal; peace and harmony is the ever busy mind. Learning to relax through bodywork and Atua healing promotes a freedom from entrapped old ways and habits that have a negative impact on the whole being.