

CYBER CONNECTIONS REO REVOLUTION KERI HULME

TE KARAKA

ABOUT NGĀI TAHU. ABOUT NEW ZEALAND

MAKARIRI/WINTER 2009 \$7.95 43

WHAKAMATAU

PEKETA
272 km

MAUKATERE
161 km

AORAKI
285 km

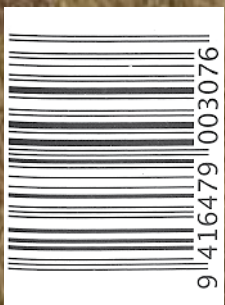
MANUHAEA
409 km

WHENUA HOU
623 km

WIND OF YOUR HOMELAND

ANCIENT PLACE NAMES IN TE WAIPOUNAMU

BI-LINGUAL TAMARIKI ORGANIC GARDENING
ZANE SMITH BACK TO THE HUNDY CLUB
KEEPING WATCH OVER MĀTAITAI
CHRISTCHURCH ARTS FESTIVAL



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FROM THE CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU,
ANAKE GOODALL



The Ngāi Tahu New Year has arrived with the rise of Puaka (the star Rigel) marking 2009 as a year of meager harvest and concern for future generations. The tītī are lean and few in number, as parents struggle to find food for their chicks from their usually reliable fishing grounds. The scarcity facing the tītī, and its subsequent effects on their communities, is paralleled in the global credit markets. While governments massively increase public debt to keep significant industries afloat in the face of this recession, the economic reality on the ground is also one of lean times and receding tides.

There is the very real prospect the next generation will face even greater burdens because of the growing mountain of debt, combined with a decreasing ability to service those obligations as more and more of the population retires. New Zealand may yet be buffered somewhat from these international trends by a National Government Budget that mirrors conservative iwi debt policies, even if it does not particularly reflect our priorities for distribution. The Government has sacrificed much to limit the growth in our debt. The promised tax cuts that helped win the election and contributions to superannuation funding have been deferred indefinitely, so future generations will not inherit an unnecessarily large debt burden. Ngāi Tahu well understands the strategy of maintaining low indebtedness now so as to protect a perpetual future.

The Budget is also surprising in that, unusually for a centre-right agenda, it prioritises a steady welfare spend and the big bet of government leadership of the expansion of our national infrastructure. Roads, schools and hospitals will be built, homes insulated and broadband fibre laid; all of which will create jobs, stimulate spending now, and lay the foundation for future economic growth when the kinder weather returns. For iwi, the big-build agenda is an opportunity to explore a new face of the Treaty partnership. It suggests a collaboration that will deliver intergenerational New Zealand ownership of our national infrastructure, while also producing sustainable income streams iwi can invest back into the reconstruction of their communities. And with the contemporary twist of a cycle way on the side.

The total funding for Māori in the Budget has doubled, but that \$120 million is dwarfed by the total core government spend of \$2.9 billion, and put into further perspective by Hon Tariana Turia's observation that cutting superannuation funding is of limited relevance to Māori because "most of our people hardly live to be 65". So the road to recovery is not paved with yellow bricks this year; the realities are too complex, the international trends too demanding, and this government too young to yet deliver its seminal work. The quiet drifting of this first Budget into the wake of the recent past indicates perhaps New Zealand is more concerned with balancing its household budgets than that of the nation.

In these tough times, we understand an approach that seeks to protect the interests of our whānau today and the interests of our mokopuna tomorrow. But we also retain high hopes for wider government policy to begin moving from talking about direction to acting on it; including of course the anticipated repeal of the Foreshore and Seabed Act.

E rua tau ruru, e rua tau wehe, e rua tau mutu, e rua tau kai.

Two years of wind and storm, two years when food is scarce,
two years when crops fail, two years of abundance.

TE KARAKA

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WIND OF YOUR HOMELAND

Place names reveal the stories, events and people of the past. They anchor its history and connect the people of the present and the future to those that came before them. Ancient place names within the Ngāi Tahu takiwā continue to be revealed so once again the true story of Te Waipounamu will be told.

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CYBER CONNECTIONS

Ngāi Tahu whānau in Aotearoa and abroad are meeting up on the internet and setting up their own cyber communities. From Bebo and Facebook to family whakapapa sites, new communities are springing up each year to keep the family and hapū connections thriving.

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REO REVOLUTION

Two generations of Ngāi Tahu te reo Māori leaders are about to meet at the iwi's first Kāi Tahu Kura Reo in Bluff this year. Justin Tipa speaks about his family's journey while kaumātua Kūkupa Tirikatene and Te Whe Phillips join in with their kōrero about the reo.

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KEEPING WATCH

In the last of the mātaitai series, kaitiaki Phillip Smith patrols Rakiura's Te Waka A Te Wera (Paterson Inlet) to make sure the rules are being kept. He is one of many kaitiaki throughout the Ngāi Tahu takiwā keeping watch.

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RAISING BI-LINGUAL TAMARIKI

Welcome to the Tuuta/Roberts and Hakaria households where two whānau are raising their children in te reo Māori. It's a life of open Māori dictionaries, bi-lingual schools and board games in te reo.

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CHOPPER READY

It's the kind of job kids dream of – being a helicopter pilot. And Zane Smith is just that, with his own helicopter business in Rakiura.

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APPETITE FOR LIVING

From fibre-filled salad days to folk dancing, Gwen Rolleston continues to share the joy of becoming healthier with Tahu FM's Hundy Club.

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AHAKOA HE ITI HE POUNAMU: Storm Uru, Matariki and more.

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Geographic Information System specialist Huia Pacey and kaumātua Trevor Howse. See Wind of your Homeland, page 12.



**NGĀ HAU E WHĀ
FROM THE EDITOR**

When I drive around the North Island, I always enjoy encountering Māori place names. I wonder about the people who lived on that whenua, how they survived, and what inspired them to name those places. I also like seeing them because they are in te reo Māori. I like to roll each name over my tongue, savouring the rhythm and movement of the language, before saying them out loud.

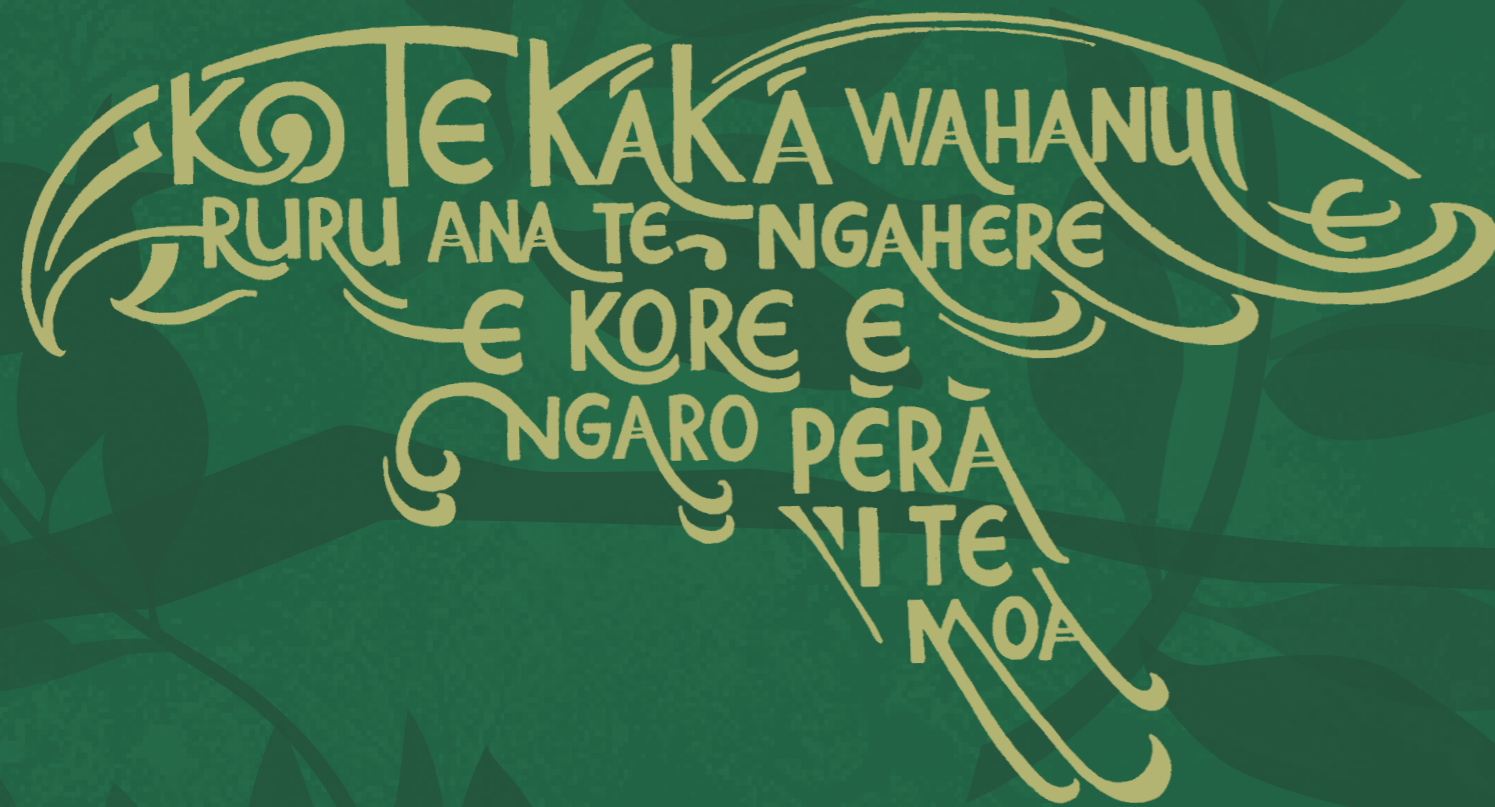
Closer to home, Ngāi Tahu continue to reveal and revive ancient place names within Te Waipounamu. In this issue, we speak to some of the men and women involved.

We also welcome writer Lee Suckling who explores the growth of Ngāi Tahu communities on the internet. Lee joins an ever-increasing stable of Ngāi Tahu-affiliated contributors, who include Sandi Hinerangi Barr, Keri Hulme, Rob Tipa, Tremane Barr, Tane Norton, Fern Whitau, Kari Moana Kururangi, Charisma Rangipunga, Jason Dell, Donald Couch, and Joseph Tipa, who replaces long-standing and much-appreciated music reviewer Lisa Reedy.

Currently TE KARAKA is looking at what it can contribute to the Ngāi Tahu whānau through cost savings. From September, the magazine will be produced at a smaller size to reduce printing and postage costs. From December – after it has used up its pre-ordered paper stock – it will use new, lighter paper stock to further increase the benefit for the whānau. Ko tāu rourou, ko taku rourou, ka ora ai te iwi. With your food basket, and my food basket, the iwi will survive.

Lastly, congratulations to our designer Greg Dodds, who was a finalist for designer of the year at the recent Magazine Publishers Association awards.

nā FAUMUINĀ F. MARIA MAU'U



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He pānui

NGĀI TAHU PUBLICATIONS GO ON LINE

Mā te rongō, ka mōhio; Mā te mōhio, ka mārama; Mō te mārama, ka mātau; Mō te mātau, ka ora.

Through listening comes awareness; through awareness comes understanding; through understanding comes knowledge; through knowledge comes life and well-being.

Te Rūnanga o Ngāi recently conducted a phone, postal and online survey on the iwi's main publications: the annual report, *Te Pānui Rūnaka*, *Te Karaka*.

Survey findings

Overall, the surveys showed there was high readership of the all three publications. The April survey showed 74 per cent had read or glanced through most or all of the last 10 issues of *Te Pānui Rūnaka*, 70 per cent had read or glanced through the 2007/2008 Annual Report, and 66 per cent had read or glanced through all or most of the last four issues of *Te Karaka*.

It also showed reasonable proportions of the whānau would be willing to read all three publications on Ngāi Tahu's website rather than

receive it in the post – particularly the 15-29 age bracket. Overall 66 per cent opted for the website in regards to the annual report, 45 per cent for *Te Pānui Rūnaka*, and 42 per cent for *Te Karaka*. Among the reasons cited for these choices were substantial savings would be made by offering whānau the opportunity to read the publications online, and the benefit to the environment.

The future

In line with survey findings, we can see all three publications are valued by the whānau. In addition to that, there is a willingness to make substantial savings for the whānui by offering the publications on the Ngāi Tahu website. This enables us to make some decisions that will help our publications survive and flourish, and most of all serve the Ngāi Tahu whānui better.

Te Pānui Rūnaka – Opt Out Process

Our intention is to offer all Ngāi Tahu whānau the chance to keep receiving hard copies of *Te Pānui Rūnaka* and *Te Karaka*. Whānau will still receive *Te Pānui Rūnaka* in the post unless they OPT OUT to let us know they would prefer to read *Te Pānui Rūnaka* online. They can do this

by calling our contact centre 0800 524 8248, emailing info@ngaitahu.iwi.nz, or filling out the online form at www.ngaitahu.iwi.nz.

Te Karaka – Opt In Process

From September, whānau will NOT receive *Te Karaka* unless they OPT IN and notify us that they still want to receive a hard copy of *Te Karaka* in the post. Again, they can do this by calling our contact centre 0800 524 8248, emailing info@ngaitahu.iwi.nz, or filling out the online form at www.ngaitahu.iwi.nz. Whānau will be able to read *Te Karaka* online via the Ngāi Tahu website.

Annual report

Accordingly, an abridged annual report will be incorporated into *Te Pānui Rūnaka*, with the full report available on the Ngāi Tahu website. There will also be a limited number of condensed reports for banks and commercial stakeholders.

BOOK PRIZEWINNER FROM TE KARAKA 42

Congratulations to Liz Hirst. She is the winner of *Ratana the Prophet* by Keith Newman.

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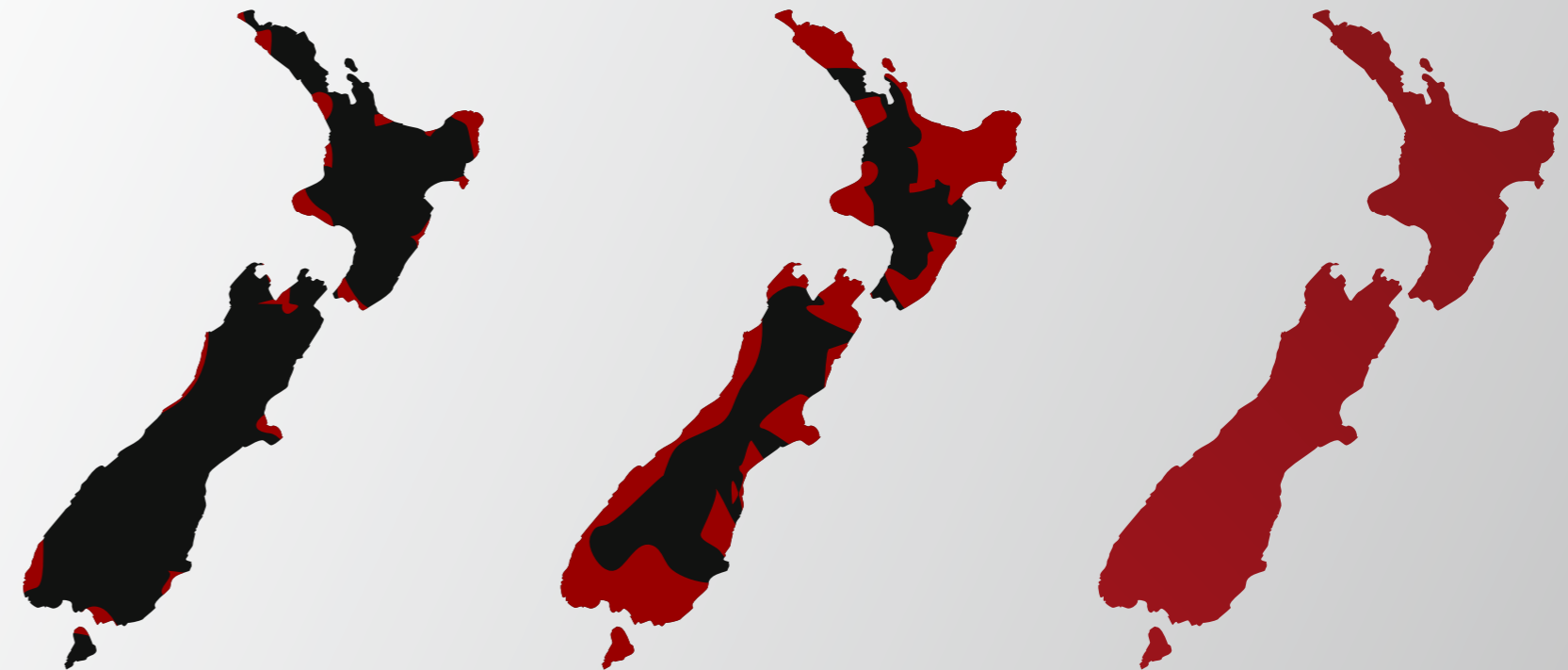
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Hei Tiki honoured

NZ Post has released its second annual Matariki stamp series. This time it honours the hei tiki as an icon of Māori art. The stamps include art by Rangi Kipa (Ngā

Kāhui Maunga), Rangi Hetet (Ngāti Tūwharetoa, Ngāti Maniapoto), and Raponi, who is also known as Charles Wilson (Ngāti Rangitīhi, Tūhourangi).

It features three contemporary and three historic hei tiki. This series builds on the success of last year's Kingitanga and Matariki series.

Naming the springs

Pupū Springs, near Tākaka, is reverting to the name Te Waikoropū Springs, its proper name. Under a Department of Conservation plan to protect the freshwater springs by limiting commercial activities around them, the shortened name will be officially dropped.

Linden Grove fountain

The old Sunnyside Hospital fountain in Christchurch has been beautifully restored by Ngāi Tahu Property as part of their prestige Linden Grove subdivision. Now the operational fountain near new houses will become part of a heritage garden at the former mental hospital site on the Heathcote River. The fountain, built in the early 1870s, had fallen into disrepair.



Competition

Art at Te Papa, a major new book from Te Papa Press, spans the Museum's collection. It features superb early European prints to exciting contemporary acquisitions. It has a retail value of \$130. TE KARAKA has one copy to giveaway of Art at Te Papa. Simply tell us in what city is Te Papa Museum. Write to: TE KARAKA, PO Box 13 024 Christchurch 8141, or email tekaraka@ngaitahu.iwi.nz.

Arahura Bridge farewelled

After 120 years the Arahura Bridge is being dismantled. The bridge was an essential link over the Arahura River for State Highway 6 and the Hokitika branch railway line. Many Ngāti Waewae turned up on the closing day, June 1, to take one final walk across and mark the occasion.

Preserving Images

Te Papa museum in Wellington is organising marae-based workshops around the country this year, in association with local iwi, which will show people how to copy tūpuna/whānau photographs, and how to care for paper works and photos at home or on marae. Two-day workshops have been started after concerns about destruction of whareni in recent fires.



Storm heads to competitions

Champion rower Storm Uru (Ngāi Tahu) leaves in June with the New Zealand rowing squad for three months' competition overseas, when they will be competing in two world cups, the prestigious Henley Regatta and finishing with the world championships in Poland. Aside from rowing, Uru is currently completing Postgraduate Diploma in Business Administration at Massey University.

Ngāi Tahu-owned venture heats up

A selection of hot pools fed by pure glacial water set in lush rainforest has proved a winning formula for The Glacier Hot Pools, which is owned by Ngāi Tahu Tourism, in Franz Josef. Open since November last year, it has become one of the most popular attractions on the West Coast of the South Island.

Community award

Te Ao Huri/Dunstan whānau won the arts and culture category in the TrustPower Central Otago District Community Awards this year. They are a group of volunteers concerned about the well-being of Māori in Alexandra and surrounding districts. They built a whare on the Dunstan High School grounds, a contact point for those seeking Māori input in to their activities.

Did you know?

In 1981, the first Kohanga Reo pre-school Māori language immersion programme was established. There are now almost 500 kohanga reo operating in Aotearoa/New Zealand.

Did you know?

27 July – 2 August is Māori Language Week for 2009. The Māori Language Week theme this year is Te Reo i te Hapori – Māori Language in the Community.

Off to France

Christchurch-based kapa haka Te Mana o Mareikura will be in France from June 23 to July 25 on a performing tour after being invited by the National Confederation of French Folklore Groups.

Canada beckons

Kapa haka group Te Ngāi Tūāhuriri will officially open the Canadian National Exhibition in Toronto, Canada on 21 August, alongside New Zealand High Commissioner to Canada, Kate Lackey and the Mayor of Toronto. They are the first Māori cultural group to be invited to attend and perform at the exhibition. They will represent their whānau, the hapū of Te Ngāi Tūāhuriri, Ngāi Tahu and New Zealand. You can track the kapa haka's progress on their blog: <http://ngaitahuztoronto.blog.com>

Did you know?

In 1987, the Māori Language Act declared Māori as an official language of New Zealand. The Act legalised the right to speak Māori in any legal proceedings. It also established Te Taura Whiri (The Māori Language Commission).

Literacy tutor

A new literacy tutor, Wiremu "Bill" Kora, has been appointed by the Ashburton Learning Centre. He has worked at the centre already, tutoring teachers and has worked with young people in alternative education.

Did you know?

In 1986 the Waitangi Tribunal declared the Māori language to be a "taonga" (treasure), to be protected under Article II of the Treaty of Waitangi.

Did you know?

In 1989, the Broadcasting Act declared promoting Māori language and culture to be a function of the Broadcasting Commission.

Impressive Matariki

The elegant twisting aluminium forms of artist Ross Hemera's Matariki show the influence of traditional Māori design done with a modern industrial material. The work is part of the Te Karaka ki Te Tai o Arai-Te-Uru exhibition featuring Ngāi Tahu artists at Dunedin's Temple Gallery. Also featured are Hana Rakena's ceramic vases and an organza dress, Mere Te Kaehe Karetai by textile artist Kirsten Kemp.



He Waiata Wai

He Waiata Wai
Waihau.
Waimate.
Waiora.
Waitapu.
Waitai.



“Water, water, everywhere, nor any drop to drink”*

Depending on our state of health (and where we live), we’re about 60 to 70 per cent water. Dihydrogen monoxide enables us live – along with every other known lifeform on our planet. Without water – even if it is steam or at boiling point – nothing will live here.

It is the essential matter.

Okay, so I love coffee and coffee is essential to me: best is mothermade and brought to me in bed (this doesn’t happen every morning but is always an especial treat.) I drink two large mugfuls – and that’s coffee, for the day. Unless I’m travelling, and then it can be a doubleshot espresso and a large flat white before my brain can engage again with the world.

And I love vegetable juices. And smoothies. Wine (especially the sauvs and pinots, blanc, cab and gris) – the bubbles! O yes! A warm evening and a cold Lindauer ... am I a chauvinist apropos my wines?

Yes, mainly.

And, uisquebeatha, another water-of-life? O, sing to me, my single malts – Lagavulin, Laphroaig, and a hundred other blissful notes!

All these drink-joys are but scum and sundry flavinoids without the main constituent: te wai.

I live in a rain-rich, water-rich area of these islands: often, there is way too much aqua around for my life to be wholly comfortable. Rain on the roof o rain on the roof / such a soothing sound and my soul is/waterproof –

You quickly get used to floods and downpours, the slips and the leaks and the washouts.

I was partly brought up (as in, this where I learned a lot including life – lessons during holidays, as well as grew up in the usual important ways) at Moeraki. Moeraki doesn’t have a natural source of potable water: we were taught from infancy how to use fresh water abstemiously, to cherish it, never to waste it. There were only the tanks after all, and while Uncle Bill had ensured there were a few of them, we were not a small whānau ... to this day, I can’t let tapwater run while I brush my teeth.

The sea – o the abundant life-enhancing

wrathful and gentle and delightful and frightening and destructive everlasting sea! – was, and is, another matter altogether.

We are seaborne (land and species), and we were sea-bourne. We came to this wonderful archipelago using maps of memory, long-garnered knowledge of sea and island life, enhanced by shell and coconutfibre instruments: we came to this wonderful archipelago using stories and maps of ink and instruments of brass and glass. We are seapeople.

In winter, my family – most of us I think – relish the winter veges: yams, kūmara, brussel sprouts; pumpkin, garlic, and harvested herbs (whether summer fennel seed or kareko or whatever you really like. I stock up on dried mushrooms myself.)

And there is winter blue cod, and oysters and

... tītī are missing this year.

A lot of chicks died in the burrows, and a lot of adults left early. Same thing happened in Tasmania.

I asked my mate there, “So, what went wrong your side?”

“No small feed.”

“Anchovies, silveries, sardines, that stuff?”

“Nah, worse I think. Plankton gone down.”

You know the axiomatic “a cold shudder went down my spine”?

E hoa mā, a cold shudder went through my gut too.

Ever since I can remember, mutton birds are winter: the delicious smell, the life-enhancing fat, the meaty goodness of those birds! They were one of the things my granddad, Tame Rakakino Mira (Thomas G. R. Miller), truly savoured. And the love of eating them has passed on to most of his descendants.

Because of the way things have worked out, historically, none of Tame’s descendants (my mother Mary Miller’s children, grandchildren, greatgrandchildren basically) have ever birded Kāi Mohu. I’ve flown over it; I’ve written about it – hey, I’ve written hymns to tītī! – but – we weren’t brought up knowing how to bird, and nor was anyone else in the immediate family. I know about ahi kā for this kind of thing BUT

There is a new generation of fit and savvy younger people growing up. They learn Māori: they are environmentally aware. They have access to the old ways and memories. But if the practical matters aren’t passed on to them, in this fraught time, an ancient Kāi Tahu lifeway will eventually die.

You see, I think, the more people who know how to do things, the better?

And the more people who become aware that our waters – inland, underground, reserved (e.g. snow, ice) and sea- are under severe threat and duress, the better. The dire lack of tītī this year is not the only indicator.

How do I love water?

Let me count the ways: when our Kāi Tahu ancestors arrived here, they already had many classifications of water: water that was dead (or baneful); water that healed (physically or mentally or spiritually); water that had *memory* (it’s one of the meanings of waitai); water that sanctified; water that cleansed, water that celebrated life, and water that sheltered the dead.

We learned the ways of a tumultuous western ocean here – west waves are different from eastern waves) and we learned that water could be cold beyond our belief.

We adjusted some of our beliefs. We gained new knowledge. We built new watercraft (there is good evidence that southerners made double-hulled craft with different sails). We kept our love of fishing, promulgating shellfish, and making seagardens: and of course- swimming (and surfing, and rafting!).

We’re going to need all our ancestral skills, and every new one we can access.

Our waters are in trouble, and we are up to our necks—

**The Rhyme Of The Ancient Mariner,
Samuel Taylor Coleridge*

Writer Keri Hulme is southern Kāi Tahu but lives in “Big O” – Okarito. Among her passions are whitebait and family history. In 1985 Keri’s novel *The Bone People* won the Booker Prize.

CHOPPER READY

Zane Smith (Ngāti Māmoe, Rakiura Māori) has never been interested in fixed-wing aircraft but mention helicopters and he comes alive. He’s been a helicopter fan for as long as he can remember. Nā Adrienne Rewi.

Sitting in the office of his new company, Rakiura Helicopters Ltd (complete with miniature helicopter on the windowsill), Zane talks modestly about an exciting, hard-working lifestyle that has seen him achieve his dream at just 34.

Born and bred on Stewart Island, Zane kicked off his working life as a full-time commercial cray-fisherman and pāua diver. While his father, Phillip Smith (Ngāti Māmoe, Rakiura Māori), set up the first kiwi-spotting adventure, Zane bought his own boat at 21 and spent the next 12 years fishing commercially around Rakiura and Fiordland.

“When we fished in Fiordland, helicopters were our only way of getting in and out to and from the boat, so I developed good relationships with the helicopter pilots in the area. I loved the freedom of helicopters – and the adrenalin buzz – and when I finally did a trial flight in 2003, I fell in love with them.”

He pulls back the huge green door of his new hangar in Fern Gully to reveal a shiny blue Hughes 500-E – a multi-bladed machine designed to cope with southern New Zealand’s notoriously rugged and unpredictable weather conditions.

It’s the first (and only) helicopter to be based on Stewart Island. Zane has big plans.



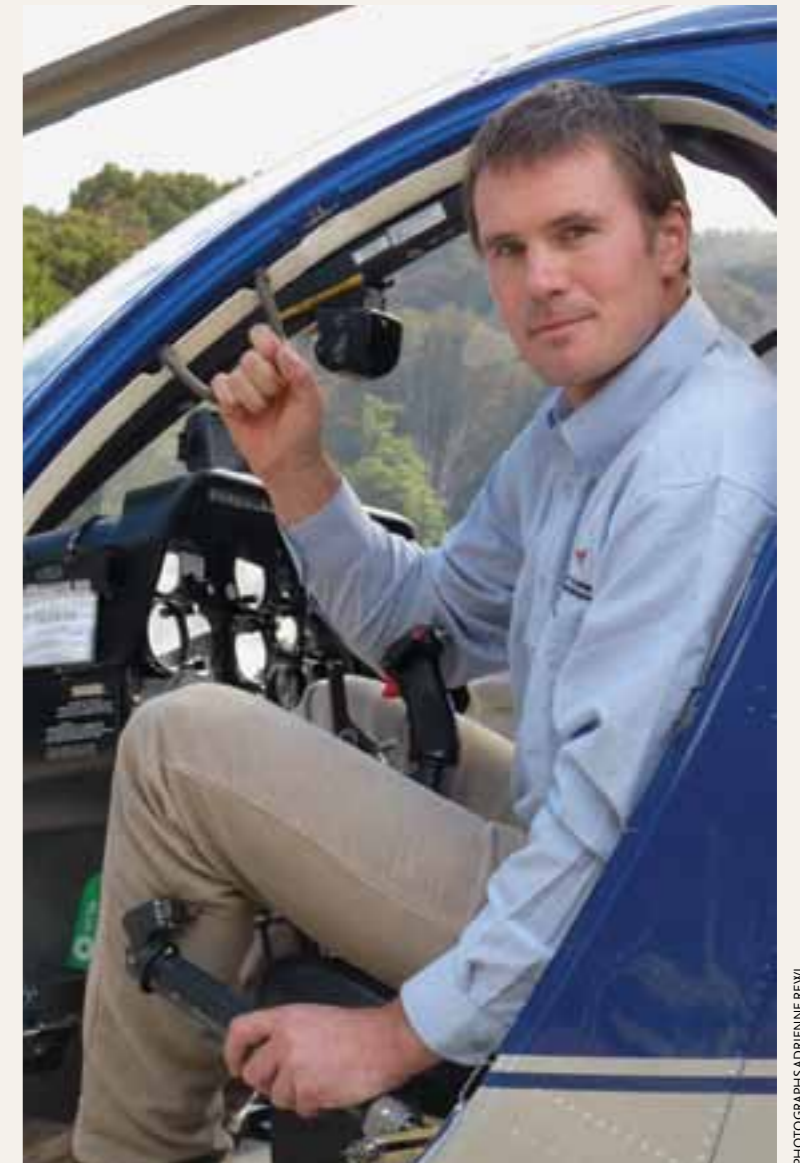
That’s no surprise to anyone who knows him. Zane is passionate about Rakiura.

Working with veteran pilot Peter Innes, he sees great potential to establish a safe, viable business supplying helicopter services to the Department of Conservation, hunters, trampers, tourists and mutton-birders. He’s been working single-mindedly towards this goal for several years.

After gaining his private helicopter licence with Invercargill’s Foveaux Helicopters in 2004, he sold his crayfishing boat and became a student at Nelson Aviation College in Motueka – followed by a stint flying with world-renowned flying instructor Simon Spencer-Bower at Wānaka.

With his commercial licence safely tucked into his back pocket, he headed to Australia’s Northern Territories, where he spent two years working for a heli-musterer. He also flew tourists into the Northern Territories’ Katherine Gorge. Back on Stewart Island in 2007, he returned to pāua diving for a few months before he started flying at Makarora’s exclusive Cedar fishing lodge.

“At the same time I spent 18 months wading through red tape to get this hangar up,” he says with a sweep of his arm.



PHOTOGRAPHS ADRIENNE REWI

“We had to do a lot of groundwork before we could even begin construction.”

Zane took his usual hands-on approach and helped build the 22x16 metre hangar and has been working from there since last year.

“When I started having flying lessons in 2003, I knew I wanted to have my own helicopter and hangar. It’s been a battle getting here but I got there in the end.”

Zane, chairman of Stewart Island Search and Rescue, is confident Rakiura Helicopters can provide an exceptional service. He breaks into a smile when it is suggested his hard work has paid off.

“When I’m out there at the controls I feel an incredible sense of freedom and excitement. I love the challenge of flying, and helicopters are a very good tool to do what I want to do around here.”

He reckons he spent up to \$100,000 earning his tickets. “I got my training when I could afford it, and that investment has now paid for itself. It’s been a huge investment in time, energy and money, but there’s nowhere on Stewart Island I can’t get to in under 25 minutes. That’s got to be a big plus for hunters, trampers and tourists – even more so in the event of an emergency.”

He runs his hand along the side of the Hughes 500 with pride, although he wishes he had washed it for the photograph.

“You have to have up to 10 hours ground tuition before you can even hover one of these things,” he says, climbing aboard for the photo.

“It’s all about co-ordination. It’s a bit like learning to ride a bike – it seems impossible and then suddenly, one day, you just get it.”

WIND OF YOUR HOMELAND

*Place names record the stories of the people who have lived there, where they came from and what they did. Many Māori place names in Te Waipounamu have been forgotten or replaced but they are now being revived through a Ngāi Tahu cultural mapping project. Ngā kaituhituhi **Howard Keene** and **Faumuina F. Maria Mau'u** speak to some of the people who are passionate about reinstating ancient place names back onto the landscape.*

Ngāi Tahu place names are signposts to the past.

Some are simple descriptions of features in the landscape or named after people or events, but many – surprisingly common in the New Zealand landscape – have journeyed on waka from the islands of east Polynesia with this land's first human occupants.

On top of this catalogue of ancient Māori names is an overlay of more recent names given by Pākehā missionaries, explorers, surveyors and settlers over the past 200 years or so, as well as recently constructed Māori names.

For Raewyn Solomon (Ngāti Kurī, Rangitāne, Ngāti Toa), given the task by Te Rūnanga o Kaikōura to “reveal and reclaim cultural landscapes”, place names are an important component.

Those names establish a reminder of her association with a place.

“When you go visiting sites like wāhi tapu and urupā, you do get a very, very strong sense of your identity,” she says, “You can't help it.”

The work she does has given her a confidence she didn't have before.

“It's an anchor. It's about giving the information to the next generation.

“Place names are very important in that. They tell a history. Places weren't given a name just because it was a pretty name.”

She quotes a whakatauki (proverb) to illustrate her feelings:

Kia puhia koe e te hau o tōu kāinga!

(To feel the wind of your homeland on your face!)

Tā Tipene O'Regan shares Solomon's fascination for place names. He is the longest-standing member of the New Zealand Geographic Board, the statutory body responsible for formally ratifying place names.

“It is a fascinating and interesting subject area,” he says, “and I've been privileged to have done it for 24 or 25 years.”

Ancient place names are perhaps more important as a record of the Māori footprint than physical remains pored over by archaeologists.

“Even some of our most important ancestors had these place names associated with them and they are part of the comprehension we have of our identity and origins, and they are therefore to be particularly valued,” says Tā Tipene.

One name change many people may remember was from Puketa to Peketa on State Highway 1 south of Kaikōura about 20 years ago.

Tā Tipene says all the manuscripts pointed to Peketa being the correct name. When the bridge was being put across the Kahutara River in the 1930s, the foreman – a North Island Māori, decided Peketa had no meaning and that it should be Puketa.

The cause to restore the right name was taken up by Ngāti Kurī tāua Hariata Whakatau and continued by her granddaughter Wharetutu Stirling.

Tā Tipene was able to effect the change as a member of the Geographic Board before Wharetutu Stirling died.

By the side of the Kahutara River, overlooking the site of the old Peketa Pā, Te Rūnanga o Kaikōura chairman and Hariata Whakatau's great-great grandson, Maurice Manawatu (Ngāti Kurī) explains why the pā was so important and why it was so important to change the incorrect spelling.

He points out the steep hill on which the Ngāti Māmoe pā sat, saying it was considered impregnable and eventually taken by Ngāti Kurī only by trickery.

“If you look for a strategic pā, this was it.”

Today a railway tunnel runs straight through the hill, which he says wouldn't be allowed now, given the history.

Manawatu says significant decisions were made on the Peketa Pā which had a big influence on the future hapū of Ngāi Tahu and migration further south. Many significant tūpuna were involved.

It was upsetting when the small settlement on the road was called

Left: Maurice Manawatu (Ngāti Kurī) standing in front of Peketa Pā, Kaikōura.

PHOTOGRAPHS SHAR DEVINE



Above: Signage for Peketa on State Highway 1 south of Kaikōura.

Puketā. “The people that lived here and the stories from here make this very special for us.”

Another change in the Kaikōura rohe would remove an offensive name from a sacred site. Tukutuku Iwi off the Inland Kaikōura Road is of great significance to Ngāti Kuri. Manawatu says the name Tukutuku comes from the piles of bones there that were crisscrossed like a tukutuku panel.

“It was quite a special place. Part of our belief was that if you said a wrong prayer or the wrong genealogy when you died, that’s where your spirit went to.”

This area was renamed Monkey Face but the name Tukutuku Iwi has now been reinstated onto the landscape.

Other important Māori names in the rohe have been recognised in recent years. For example, the Department of Conservation named their new conservation park covering the Seaward Kaikōura Range Kā Whata Tū o Rākihōia. This is the original Māori name for the range, which means “The Standing Stores of Rākihōia”.

Manawatu adds some of the walkways that were named after Pākehā could have been named after Māori.

“Those Pākehā were good people, but it would be good if a track was named after my grandfather (Rangī Solomon) or my uncle (Bill Solomon) or someone like that, but they’re not.”

Under the Ngāi Tahu Claim Settlement Act, the iwi secured changes to 88 place names, almost entirely as dual naming, with the existing Pākehā name coming first, such as Mount Grey/Maungatere. In one sweep, the iwi was able to do what would normally have taken years.

The only exceptions are Whareakeake, which replaced the name Murdering Beach on Otago Peninsula, and Aoraki/Mt Cook, where the Māori name comes first – it was a critical restoration of the iwi’s mana and connection to the South Island landscape.

If these revived names haven’t already been included on official maps, road signs and explanatory materials, they will be as those things are replaced over time.

The Act also ensures Te Rūnanga o Ngāi Tahu has a dedicated seat on the Geographic Board, a seat currently held by Tā Tipene. The Ngāi Tahu Settlement also provides for amendments to the New Zealand Geographic Board Act 1946 in its emphasis on the encouragement of the use of the original Māori place names on official maps, including maps published by or under the direction or control of the Surveyor-General.

Further south, Mandy Home of Arowhenua has a strong interest and

dedication to Māori place names.

“It’s because of the whakapapa connected to it – you’ll know the name and the meaning and why it’s there. We’ve lost the meaning of so many names as the old people have disappeared.”

As Home (Māhikihihi, Kāti Huirapa) travels around with her children and grandchildren, she talks about names. “I say to them ‘Oh look its Kohurau (Kurow)’. My children always roll their eyes, but it’s not for the benefit of them, it’s for my moko.”

“It’s like our mountains. Every one has a name, and through learning their names you’re learning your whakapapa, that’s what it’s all about.”

She says there are some names in the Arowhenua rohe she would like to see changed back. “We’ve got Aoraki back, and that’s most important to us.”

“We’ve got our names put back onto Big Mount Peel and Little Mount Peel – Tarahaoa and Huatekerekere. They were husband and wife.”

Home would also like other corrections such as Temuka changed back to the original Te Umu Kaha.

“I’d like Waitarakao put back onto the Washdyke Lagoon and Raukapuka put back onto Geraldine. If you went to every marae you’d probably find every one has some names they’d like to put back.”

There has been a slow change in attitude by Pākehā over the years, says Home. For example, Hakatere for the Ashburton River and district is becoming accepted. “We’ve been thrilled to bits because a lot of people up there are taking it on board now in the names of different clubs and organisations.”

“So it’s become known again, and people ask why it’s called that and they want to know why.”

Tā Tipene says most place names in Te Waipounamu were likely to have been established before the Ngāi Tahu migrations from the North Island.

“There’s a rather nice manuscript telling the story of Tūrākautahi from Kaiapoi leading a delegation, if you like, across to the West Coast to speak to Ngāti Wairangi that they may learn the names and kawa of the island.”

“We’ve got Aoraki back, and that’s most important to us... If you went to every marae you’d probably find every one has some names they’d like to put back.”

MANDY HOME (Māhikihihi, Kāti Huirapa)

While there is no corroborating evidence for that story, and not a lot of value should be put on it as historic fact. “It’s patently obvious this island was named and its resources discovered well before Ngāi Tahu arrived probably in the late 17th century.”

Māori names fall into four categories, says Tā Tipene: definite Hawaiki names, names which may be Hawaiki names, names which are simply descriptive, and names taken from events or people.

The Hawaiki names are those bought here from the Pacific by the first settlers, and the myths associated with those names that have been relocated here with the names.

“That’s one of the characteristics of an oral culture. After a time you start believing the stories of those names actually happened where the name is now.”

About 27 Aorangi place names exist in New Zealand (but only one Aoraki). It’s a name that’s right through the Pacific in islands such as Tāhiti and Samoa.

Similarly through the South Pacific are many Murihiku and Muriwhenua, representing the southern and northern extremities of land-masses as they do in New Zealand.

“You’ve got the trio of Taranaki, Pātea and Hāwera occurring through the Pacific. They’re all on the island of Raiatea (in French Polynesia), for instance, and you get them in the North Island. Of course, Pātea is the original name of Doubtful Sound in Fiordland and Mount Hāwera and Taranaki Peak are just behind it.”

“You always find those three together, and you’ll always find Aorangi and Hikurangi together.”

Whenua Hou (Codfish Island), meaning new land, is special to Ngāi Tahu, but not surprisingly for seafaring peoples, it is found all over the Pacific.

CULTURAL HERITAGE MAPPING

During research for the Ngāi Tahu Claim, the Ngāi Tahu Māori Trust Board collected a vast amount of information on Ngāi Tahu lands, histories and traditions, including place names.

A key researcher for the trust board who was responsible for collating this information was Trevor Howse (Ngāti Kuri), a voracious collector of place names and maps. He worked for the trust board in diverse roles, including the management of the land bank process between Ngāi Tahu and the Crown as part of Te Kerēme and the subsequent settlement.



Above: Trevor Howse (Ngāti Kuri).

Similar to Howse, James Russell (Kāti Waewae) was also a powerhouse backroom organiser who worked for the trust board in a diverse range of roles. Russell researched, prepared and gave evidence to the Waitangi Tribunal regarding the Māori Reserved Land Act.

“When I was a young fella, I remember hearing these places names at the knees of my mother,” says Russell. “Then about 40 years ago, I started collecting place names from books and newspapers, but back then I didn’t record the sources.”

Howse says when they were collecting evidence for the Claim, they were fortunate that some families allowed them to copy old material.

“I had a bee in my bonnet and I had largely gathered material that was irrelevant to other people,” says Howse, “but I knew at some stage it would become important.”

He was right. About five years ago he was approached for support by Te Rūnanga o Ngāi Tahu’s environmental adviser Takerei Norton (Ngāti Kuri, Ngāti Irahehu). Norton was responsible for protecting Ngāi Tahu’s interests in the South Island High

Country Pastoral Leases through Tenure Review.

A mentoring team, including Howse, Russell, David Higgins and Matapura Ellison (the late Kelly Davis was also a member), was established to support Norton with his Tenure Review role.

The team’s work then extended into a cultural mapping project. They provided Norton with information they had collected over the years, which was then mapped onto the iwi’s Geographical Information System (GIS) by specialist Huia Pacey (Ngāi Tahu, Te Tau a Ihu, Ngāti Tūwharetoa ki Kawerau). They also accompany Norton and Pacey on field visits when researching names.

Pacey has a masters degree in Māori GIS at Lincoln University, with an emphasis on the fundamental questions associated with GIS and heritage mapping. She subsequently spent a couple of years focussing on indigenous cartography and toponymy (place names).

Pacey describes GIS as computer mapping. “It’s a lot more than that, but the description helps people to understand that GIS is a tool where relationships can be analysed and then visualised in the form of maps. This is particularly useful for heritage mapping.”

She is excited about her place name work, especially going out and collecting information from manawhenua.

“It can show the history. A lot of living, a lot of loving and a lot of fighting. It helps bring the land to life. It helps locals to recognise that areas are still special and worth recording.”

The precision of the GIS software means sites can be mapped with extreme accuracy, down to centimetres. The accepted iwi place name is put down on the map with spelling as correct as possible. All other versions of the names are also recorded. These can reveal interesting historical information.

“Sometimes a name has always been known to be incorrect, and people are just getting round to fixing it up. The good thing about GIS is it can record these changes.”

Authenticity is determined through research and kōrero with local people.

A particular strength GIS can lend to heritage mapping is its ability to search and locate, and use overlays to visualise the results, says Pacey. Sometimes locations are incorrectly mapped, but by using aerial photography and topographic base layers, that can often be corrected where a feature is visible on the ground.

Once areas have been mapped, difficult decisions must be made on access to the material. In some cases, local people might not want information they have revealed made public.

“As part of the project we have access to information that is not available to others because they are kept in ‘tribal suitcases’,” says Pacey. “If people want to make that information available, we’re open to it, but there’s no compulsion.”

Basic information is already available through the Ngāi Tahu Communitynet GIS site and she hopes “it won’t be long before Ngāi Tahu whānui will be able to log in using a password, and see the results of the



Above: Takerei Norton (Ngāti Kuri, Ngāti Irahehu).

heritage mapping and do some searching”.

Norton is also responsible for coordinating iwi submissions to the New Zealand Geographic Board and providing operational support to Tā Tipene.

He uses the information they have collated on the GIS for his place name work. “When I receive a submission from the Geographic Board relating to a Māori place name within the Ngāi Tahu region, I send the proposal and any other relevant information that I have to the kaitiaki rūnanga. The rūnanga then make a decision, which I then feed back to the Geographic Board.”

So far, this process has worked well. In some cases the information is available within a few computer key strokes.

“What we’ve got is it all in one kete [for them],” says Howse. “In the timeframe of the Claim, we didn’t have enough time to use all the information we gathered.” Asked if Te Rūnanga is doing enough to support this project, Howse immediately replies: “Yes. I must acknowledge TRONT’s support and commend Takerei’s team.”

Although there is a core group of elders set up to support this project, Norton emphasises the importance of working with the local people from the marae.

“We know that there are so many more people out there who will add a huge amount of value to the project. For example, we’ve been lucky enough to work with John Wilson from Kaikōura, who has recorded so much information on local place names over the years. I guess at the moment we are building the foundation for people to add on to.”

So far the project has been primarily focused on the South Island High Country and Kaikōura and it is intended to extend the project throughout the takiwā working with each individual papatipu rūnanga.





For many years, Tā Tipene, Te Aue Davis and Professor Wharehuia Milroy have been compiling an inventory of descriptive names for the Geographic Board.

This includes the different words for the shape of headlands and hills, and the different names for streams.

“There’s a range of size and scale in those descriptions. We’ve just about completed it, and we’re very proud of it. It’s been a huge task.”

Then there are many places named after people or events. Koukourarata, or Port Levy on Banks Peninsula, is one example. It is a second use of the name. The primary one is for a stream near Wellington Airport.

“That is the place where Tumarō dressed the hair of Rakaitekura prior to her intended execution,” says Tā Tipene. “She had had this illegitimate son who was to become Tūāhuriri, the Ngāi Tahu ancestor which the hapū Ngāi Tūāhuriri is named after. He took her to the side of the stream where he dressed her hair preparatory to a formal execution because she was a chiefly woman. While he was dressing her hair he had a feeling for her, so instead of bringing the butt of his patu onto her skull he smacked her on the bum with the flat of it and sent her back to Mahia, where she was subsequently to become the grandmother of Mahinarangi of Tainui.

“So that relationship is quite important when we’re on the marae and we see Tainui there because we can talk to that.”

Within a few generations, if writing hadn’t intervened, this story would have likely been moved to Port Levy as though it had actually happened there, he says.

“What’s so important is not the tradition of migration. It’s the migration of tradition. It is a completely legitimate and understandable process.”

“There’s a certain amount of speculating and theorising, but they’re there and they’re ancient names. So there’s no need to go around constructing meanings.”

TĀ TIPENE O’REGAN
(Ngāi Tahu)



There are also sets of names that may be Hawaiki names, “but we just don’t know”, says Tā Tipene.

Around Wellington Harbour, the Mirimar Peninsula – formerly an island – was called Te Motu Kairangi. The Hutt River’s original name was Te Awa Kairangi, and the pā along the top of the island was Te Whetū Kairangi.

Kairaki names also exist in the South Island. “They’re names the meaning of which has been lost. Kairaki may be a Hawaiki name, and it may not, but it tends to appear in sets.”

Between Wānaka (the house of the centre of learning) and Hāwea was a great learning place called Manuhaea.

“We don’t really know the story behind or translation of Manuhaea,” says Tā Tipene, adding there is no embarrassment in not knowing the meaning of these names.

“When people say ‘I don’t know what it means’, I say ‘Tell me what London means’. The Romans didn’t know, they just took this old name and called it Londinium.

“There’s a certain amount of speculating and theorising, but they’re there and they’re ancient names. So there’s no need to go around constructing meanings.”

A significant number of Hawaiki names are based around creation and origin myths “or stories of real people who have become encrusted with myth”, says Tā Tipene.

These included Tāwhaki, Aoraki, and Poutini. “Tāwhaki is a hugely important myth ancestor right through the Pacific. Some people regard him as more important than Māui and just about anyone else. So the area of the great southern ocean to the south of Awarua is called Te Moana Tāpokopoko a Tāwhaki.”

Poutini names are mixed into names all over the place and form an oral map in myth form of what he calls the first geological survey of New Zealand.

“They create a table of elements, if you like, of valuable stones. That inventory of materials is tied into the Poutini myth.”

Another group of names are simply descriptive, such as Ruapuke or Pukerua (two hills) and Waimakariri (cold water).

TE ANA A WAI

Te Ana a Wai in South Canterbury was incorrectly recorded by surveyors in the 1860s as Te Ngawai River. The name Te Ana a Wai refers to the river being associated with some caves. In 1897 the Te Ngawai community was established but dispersed after World War II, and in 1963 Te Ngawai was replaced on the map by Camp Valley and Limestone Valley.

In 2006, the New Zealand Geographic Board received a submission to replace Camp Valley

and Limestone Valley with Te Ngawai.

At a meeting at Arowhenua with local kaumātua, it was decided Te Rūnanga o Arowhenua would oppose this place name proposal.

Although kaumātua were particularly grateful to the submitter in his attempt to reinstate Māori names in the South Canterbury landscape, they felt it would be inappropriate to support replacing Camp and Limestone Valley with Te Ngawai because it was clearly the result

of incorrect spelling.

Kaumātua agreed it was important that if the Geographic Board was to “formalise” Māori names, those names must be consistent with the histories and traditions of manawhenua.

In a recent article with the Timaru Herald, Te Rūnanga o Arowhenua representative Mandy Home says place names should be correct. “Why perpetuate a mistake simply because it was more than 100 years old?”

THE NEW ZEALAND GEOGRAPHIC BOARD

The New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa (NZGB) is an independent statutory body responsible to the Minister for Land Information, operating under the The New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008.

The Surveyor-General (a statutory officer within LINZ) is chairperson (ex-officio) of the New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa (NZGB), which comprises nine other members appointed under the New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008.

The NZGB secretariat is located within LINZ and provides the NZGB with administrative support, research assistance and advice.

Current members of the board are Dr Don Grant (chairperson), Ms Sylvia Allan, Tā Tipene O’Regan, Dr Wharehuia Milroy, Mr David Barnes, Dr Kay Booth, Dr Apirana Mahuika, Professor Michael Roche and Mr Geoff Howard.

Members are nominated or recommended by the Federated Mountain Clubs, New Zealand

Geographical Society, Te Rūnanga o Ngāi Tahu, Minister of Māori Affairs, Minister for Land Information and Local Government New Zealand.

Principal functions of the board are to assign official names, to approve recorded names (unofficial names that have appeared in at least two publicly available authoritative publications or databases), to alter official or recorded names (by substituting a new name or correcting its spelling), to discontinue the use of official or recorded names, to investigate and determine the position and extent of a feature whose name is assigned, approved or altered and to review Crown Protected Area name proposals.

These functions can be exercised in relation to the following features within the NZGB jurisdiction: geographic features and places, undersea features, Antarctic features, Crown Protected Areas such as national parks, reserves and so on, treaty of Waitangi settlement names and foreshore and seabed recognition instrument names.

The board’s jurisdiction covers the territorial boundaries of New Zealand (12 nautical miles off

the coast); offshore islands including the Kermadec, Chatham, Auckland, Antipodes, Campbell, Snares, and Bounty Islands, the continental shelf of New Zealand and the Ross Dependency of Antarctica (including its continental shelf).

In addition to its principal functions, the NZGB may also adopt policies, rules and standards to assist it in carrying out its functions for the spelling and systematic designation of official names, to examine cases of doubtful spelling and determine official spelling appearing on maps and charts, to investigate and determine the priority of discovery of a feature, to collect original Māori names for recording on maps and charts, encourage the use of original Māori names on maps and charts, and to seek advice from Te Taura Whiri i te Reo Māori (Māori Language Commission) on correct orthography of Māori names.



SPREAD IT LIKE A VIRUS
KŌRERO MĀORI

Reo revolution

Two generations of Ngāi Tahu language leaders are set to meet for the first Kura Reo Kāi Tahu in Bluff this July. It is an opportunity for sharing, debates and most of all, kōrero. *Kaituhituhi Sandi Hinerangi Barr reports.*

In 2000, Ngāi Tahu set itself a goal of having 1000 Ngāi Tahu families speaking te reo in the home by 2025 so that the language lives in Ngāi Tahu communities. The torch bearers for this Reo Revolution have mostly been second language learners in their 20s to 40s, individuals with a passion for the language and a strong desire to pass the gift of te reo Māori on to their children.

In July this year, the first Kura Reo Kāi Tahu at Te Rau Aroha Marae in Bluff will give these younger speakers the chance to hear from Ngāi Tahu kaumātua about tribal tikanga (customs), language and histories. It's a rare opportunity for two generations of language leaders to meet.

In this fight against the loss of a language, 29-year-old Justin Tipa (Ngāi Tahu, Ngāti Kahungunu) is the kind of champion you need.

"Learning te reo Māori is my passion," he says. "It's the reason why I get up in the morning. It's also a responsibility."

"I carry a Māori name, I'm Ngāi Tahu. People are quick to categorise Ngāi Tahu as the white landless tribe from the south, who have lost their language and culture. So if I have the ability to kōrero Māori, it allows me to rebut that view and to participate in the Māori world at a much higher level."

Te reo certainly wasn't a strong feature of Justin's upbringing although his Pōua Ivor (Deedee) Tipa insisted his mother take him to the kōhanga reo in Twizel when he was a toddler. "I vaguely remember going there, but what I remember most is that my grandfather wanted me to have some kind of grounding in the language."

Although Deedee Tipa was a fluent speaker of te reo, Justin doesn't recall him speaking Māori. "The only Māori I heard as a youngster was Māori terms and words related to gathering kaimoana at Moeraki or going eeling at the Waitaki River. It wasn't until we shifted to Christchurch and I went to high school that I picked up the language."

Justin was placed in a bilingual unit at Hillmorton High. His teachers Horowai Tonkin and Doug Baker inspired him to embrace his culture and Māori language. "I learned more out of the classroom than I did in it. Doug would take us out camping and we'd learn about the natural environment. We visited various marae around the North Island and we'd go to tangi for local kaumātua, so we were well and truly part of the Māori community."

Justin left school in the fifth form to travel around the North Island selling homemade Māori language resources and traditional Māori weaponry to schools and early childhood centres. When his mother, Sue Tipa, fell ill with multiple sclerosis he shifted to Oamaru to be close to her and found a job working at a tannery.

At this stage, he and partner Ana Tangaroa (Ngā Puhi, Rarotongan) had one child and they had made a conscious decision to raise him speaking Māori. This period proved to be a turning point in their lives.

"I'd had enough of working in the Pākehā world and I wanted to gain some qualifications and a career based around the Māori language. I also wanted our kids to grow up with Māori as their first language."

Justin enrolled for a degree in Applied Language (Te Reo Māori) at CPIT in Christchurch while Ana improved her Māori language skills by accompanying their younger children, Kauri (now four years old) and Hoani (three years old) to kōhanga every day.

"The hardest part about raising fluent Māori speakers is having other friends, whānau and a community that regards speaking Māori as 'normal'. That's a huge thing."

The Tipa whānau have tried to integrate te reo Māori into their daily lives so the children have a positive view of the language as a medium for school, work and play. They have Māori-language books, music and games at home and enjoy watching te reo Māori children's cartoons on Māori TV.



Above: Justin Tipa (Ngāi Tahu, Ngāti Kahungunu) with partner Ana Tangaroa (Ngāpuhi, Rarotongan) and tamariki Hoani and Kauri.

Justin doesn't expect everybody to be as committed to speaking the language as he is. "It's not easy learning te reo Māori, but every little step counts and everybody has something to contribute."

"There's a view held by some of the older generations within Ngāi Tahu that it's too late for us, but even if they used what Māori they did know and supported the revitalisation of te reo it would make a positive difference."

In July, he and Ana will take their two younger sons down to Te Rau Aroha Marae in Bluff to take part in Kura Reo Kāi Tahu, which involves a kāhui kaumātua (group of elders) from Ngāi Tahu who are fluent in Māori.

Justin says he is keen to hear the kaumātua's views on the state of Ngāi Tahu reo on the marae. "And of course the use of the 'k' versus the 'ng' as a marker of Ngāi Tahu reo. I don't use the 'k' because I'm not confident

enough about applying it to all Māori words, but I'm keen to hear other people's views."

Kūkupa Tirikatene, 75, is among the Ngāi Tahu kaumātua who will speak at the Kura Reo. He represents the less than one per cent of the iwi who are native Māori speakers.

Kūkupa was born at Rātana Pā near Whanganui to Southern Māori MP Eruera Tirikatene (Ngāi Tahu) and Ruti Horomona (Ngāi Tahu, Ngāti Kahungunu). When he was three weeks old, he was given to Pani Heremia (Ngāti Kahungunu), a devout Ratana follower, who raised him as her own near Wairoa in the Hawkes Bay.

Nan Pani couldn't read English, and Kūkupa says she spoke only enough English to "convey a message". The whānau were brought up in a tin shed with no power and an earth floor.

Despite their lack of material wealth, Kūkupa has very fond memories of his upbringing. He reminisces about their conversations by the fire.

GENERATION REO

It takes one generation to lose a language and three generations to get it back.

The intergenerational transfer of te reo Māori as the main form of communication has not occurred within Ngāi Tahu communities in Te Waipounamu for 80 years in some areas and for 130 years in others.

Second language learners from Ngāi Tahu will have to lead the revitalisation of te reo Māori within the tribe because the iwi has so few native speakers.

"She'd speak about the prophet Te Kooti coming through Wairoa, and I'd tell her about how they were going to put a man on the Moon!"

Kūkupa learned to speak English only after he started primary school. It was something he acquired with "much difficulty".

"I used to speak backwards. English was one of my difficult subjects, so I really concentrated on it. I still make the odd faux pas, and my wife tells me off when I ask where my pants [sic] are!" laughs Kūkupa.

His father, Eruera, used to pick him up in the school holidays and take him back to Tuahiwi in North Canterbury. He has vivid memories of meeting his younger relations. "We'd all be sitting around the kitchen table and Dad would fire questions in Māori at me to which I'd respond. All the children were staring at me – it was probably a novelty watching a five year old prattling away in Māori."

When Nan Pani died in her late 80s, Kūkupa shifted to Auckland. He credits her with teaching him "the real values of Māori", and she is still clearly a guiding influence in his life.

As an example, when Kūkupa was poised to be promoted as a senior manager in New Zealand Rail, he left the company to avoid getting the position ahead of a person who had given longer service. "I resigned because I didn't want to use people as stepping stones," he says.

For the past 40 years, he has dedicated his working life to teaching te reo Māori. He says he felt like a "crusader" when he first started studying at Christchurch Teachers' College, and he's always looking for the best way to teach the language.

"I've come to the conclusion that there are a number of simple set patterns that a beginner needs to learn. Unfortunately, there are no quick fixes and people need to experience the language in different ways. They need to hear it, read it, see it and enact it."

"We've also got to take it back to the marae. I can see our men on the paepae who aren't fluent and they're 'faking it until they make it'. You want to teach those who are willing to learn. Te reo Māori isn't just something that comes from your waha (mouth). It's something that comes from the heart."

Te Whe Phillips, 67, knows all about speaking from the heart. She was born and raised in Rāpaki on Banks Peninsula to Napier Hutana (Ngāi Tahu, Ngāti Kahungunu) and Te Whe Ariki (Ngāi Tahu, Ngāti Maniapoto, Ngāti Kahungunu). She knows the kawa and tikanga of Ngāti Wheke, the history of the area and the whānau that belong there.

She has spent only two extended periods away from her kāika, once to learn te reo Māori in Waikato and her current stint as a Ngāi Tahu kaumātua at Te Papa Tongarewa in Wellington.

Te Whe says her Tāua Lassie (Maata Hutana) was a fluent Māori speaker. "She always spoke te reo to us when she came for holidays from Woodend, and they could all understand her, but English was the everyday language at Rāpaki aside from the use of Māori words like hauka (smelly)."

An almost inevitable situation arose that motivated Te Whe at the age of 49 to pack her bags and vow not to return until she could speak Māori.

"Bill Gillies' brother, George, died and four busloads from Te Arawa arrived at Rāpaki to pay their respects," she says. "There were only three of us working in the kitchen at the time, and none of us could speak Māori. All of our paepae were at the opening of Ngā Hau e Whā marae in Christchurch. One of us had to go and welcome them on, so I wrote 'Haere mai x3 on my hand and did the karanga (call)."

"I almost ended up saying 'Haere mai three times!' That was it. I knew I had to go away from home and learn the language properly."



“You want to teach those who are willing to learn. Te reo Māori isn’t just something that comes from your waha (mouth). It’s something that comes from the heart.”

KŪKUPA TIRIKATENE
(Ngāi Tahu, Ngāti Kahungunu)

“When I hear our rangatahi and tamariki speaking I’m so proud of them.”

TE WHE PHILLIPS (Ngāi Tahu, Ngāti Kahungunu, Ngāti Maniopotō)



PHOTOGRAPHS ADRIAN HEKE

Te Whe had lost her husband a year earlier. She had never lived away from Rāpaki, or paid her own accounts or bought or cooked kai, so shifting to Waikato to become a student was a massive change.

“It was hard. I had no whānau with me and I thought the teachers were being mean to me. It was horrible. I went home a couple of times, but I stuck it out and made some good friends.”

Te Whe’s teachers insisted that they would only teach her the language and she had to return home to learn the karanga and other customs.

She recalls Tāua Kitty Couch and her Aunty Fan (Raukura Gillies) doing

the karanga but says there were no waiata tautoko (supporting songs) following the speeches when she was growing up.

“We used to sit on the atamira (stage) in Te Wheke hall and the other group (manuhiri) would sit together by the door. You just stood up where you were. It wasn’t as rigid as it is today.”

If you want to know what Ngāi Tahu tikanga is, you have to go to each marae around the region, she believes. “I notice there’s a distinct difference between the marae south of the Waitaki River and those north of it. I can only really share my experience of tikanga at Rāpaki and on the other marae around Banks Peninsula.”

Despite Ngāi Tahu having the largest loss of language of any tribe in the country, both Te Whe and Kūkupa are optimistic about its future survival.

“When I hear our rangatahi and tamariki speaking I’m so proud of them,” says Te Whe. “I haven’t really had much to do with all the wānanga reo (language workshops), but I think they’re great and I fully support them.”

Kūkupa says he is heartened by the enthusiasm of the younger generations. “I was most surprised when I went to John Crofts’ 80th birthday at Tuahiwi. You can’t keep them down. Those young people want to be counted.”

KOTAHI MANO KĀIKA, KOTAHI MANO WAWATA

In 2000, Te Rūnanga o Ngāi Tahu launched a 25-year language strategy, driven by the vision of having te reo o Ngāi Tahu spoken in 1000 Ngāi Tahu homes by 2025. Kotahi Mano Kāika, Kotahi Mano Wawata means “One thousand homes, one thousand aspirations.”

More than one thousand individuals are already registered with Kotahi Mano Kāika and around 200 families have committed themselves to following a language plan but there are only about 20 Ngāi Tahu families in Te Waipounamu that are using te reo Māori as a first language in the home.

Toitū Te Kura Manager Charisma Rangipunga (Ngāi Tahu, Taranaki, Ngāti Kahungunu) says despite the low numbers of Ngāi Tahu whānau speaking Māori in the home, there are a growing number of Ngāi Tahu wanting to learn te reo Māori and a core group of Kotahi Mano Kāika families who are keen to support others.

“There is growth on the ground,” says Rangipunga. “Particularly in the number of Ngāi Tahu children who are being raised speaking Māori.”

Te Rūnanga offers a range of workshops, resources and support for Ngāi Tahu whānau and individuals wanting to improve their Māori language skills. You can find out more online at www.kmk.maori.nz or by phoning Language Adviser Whetū Moataane at 03 363 8928.

CYBER CONNECTIONS

*The Internet is changing the way Ngāi Tahu communicate. Whānau separated by time and distance are logging on to keep the kōrero, whakapapa and kinship alive. **Nā Lee Suckling.***



Kanohi-ki-te-kanohi – face-to-face – has always been the way Māori prefer to communicate, but what happens when the whānau and iwi are spread around the country and all over the world?

Enter the Internet, which gives anyone the ability to write and make their personal opinions public.

From there it was just a matter of time until Ngāi Tahu whānau, separated by distance, joined forces to create their own kind of kanohi-ki-te-kanohi communication.

Online social networking means Ngāi Tahu can connect with each other at any time from anywhere in the world. Websites such as Bebo and Facebook are becoming an increasingly popular way to connect – and stay connected – with whānau and hapū.

Arahura Pā (Ngāti Waewae), which is at www.bebo.com/arapura, has one of the strongest hapū presences on the internet, with almost a dozen active group pages.

Michelle Lee (Kāti Waewae) has co-ordinated the expansive site since she set up the first page two years ago. “In today’s world, our hapū are no longer all living within a physical community, however virtual communication is making it increasingly easy to connect to each other.

“It bypasses the financial and geographical constraints that often affect our ability to get together.”

Bebo is the preferred social networking site for teenagers and young

adults (13 to 25 years old), probably because it gives them the ability to customise their pages. There is no preferred format, and everything on a page can be changed to suit the user and the way they want to represent themselves in the online world.

Lee chose Bebo ahead of other social networking sites because it gave her more scope to reflect the hapū’s personality. “When I was setting up the first Arahura Pā online group, I found that indigenous groups often head to Bebo because they want to visually represent their culture.

“Facebook has a very clinical feel to it because you can’t change the way the pages look, but Bebo gives people the ability to manipulate the aesthetic of each page to reflect who they are. Being able to change our backgrounds so they express our personality as a group is important – it helps keep people interested in using the pages because they are visually relevant to them.”

The online community has become so important to the hapū that Michelle is working on New Zealand’s first full-scale “Virtual Pā”, a social networking website of its own for the Arahura Pā community.

The Arahura Pā Bebo page provides a forum for a range of messages and information. Members of their Bebo groups often post comments that encourage community pride.

Above: www.bebo.com/arapura

a pregnant woman
never
drinks alone





“The goal is to create a hub so if a Ngāi Tahu person is looking for something, a job, an event to attend or a scholarship, they will check out our site first.”
 SIMON LESLIE Website Officer for Te Rūnanga o Ngāi Tahu



Using “shout-outs” and inspirational quotes, whānau share their passion for their hapū. And what appears varies from historical proverbs in te reo to more personal messages written with a kind of “street flavour”, such as “Luff 2 every 1 dwn thoz wayz”. Bebo is used to connect with whānau: “I’m from down the Pā in Arahura, but live in Auckland. If you are a cuzzy and you wanna holla at me or leave a comment that cool!”

Photo and video sharing is another key component of how Ngāi Tahu communities such as Arahura Pā are using online social networking, encouraged by comments such as “Come on whānau, start uploading your stuff so your nosey whanaunga can see what you’re up to”.

Group members can upload the achievements of their whānau onto their hapū’s Bebo pages, and stream their accomplishments on the sporting field, in education and entertainment.

The Arahura Pā Bebo pages have many hapū videos, ranging from rugby tries to whitebaiting to searching for pounamu on West Coast rivers.

“Our videos give access at any time to those who can’t physically be there, for reasons such as age, health, and distance,” says Lee.

While Bebo is primarily used by rangatahi, rival online social network Facebook is a tool all ages use to connect to each other. It is commonly used for reunion purposes by marae groups.

Arowhenua (Pa-Road Marae, Temuka) and Ōtākou Marae are two pages which have been set up so whānau can reconnect with each other.

“We need to hold some family reunions,” says group creator Tui-Shalimar Maher on the Arowhenua page. “We are having our own children now and need to have reunions to ensure our families stay close.”

Facebook is used to post updates about where whānau are and what they are up to. Mawera Kareta, administrator of the Ōtākou Marae page, asks her whānau to post items, news, and events, and to start discussions. Members respond with comments such as “I live around the corner from the marae. I grew up in Kaikōura, went to school there, travelled and lived in Melbourne for many years, but returned home last year. It’s great to be back.”

Similarly, Ngāi Tahu use Facebook to post stories from overseas. “I live in Perth, Australia and I’d like to make an announcement that I am now the proud grandmother of a little girl, 11 hours old ...”

Kapa haka and other cultural group pages are also popular on Facebook, such as the Te Ngāi Tūāhuriri Tūturu page, which was set up to post kapa haka news and competition locations so whānau can come along. Videos and results are later uploaded so anyone can watch remotely and encourage the team with comments. An off-shoot from this page is the Ngāi Tūāhuriri kapa haka’s blog (<http://ngaitahuztoronto.blog.com>), which will consist of regular updates of the kapa’s upcoming trip to Canada.

Less mainstream networking websites such as MyFamily.com are also used for family reunion and updating purposes.

The private whānau site for descendants of Apa Ngaio Pitangi Crofts was set up in Brisbane and is used by family all over the world. Regular user Joseph Hullen says the website serves many purposes.

“It is a forum to catch up with whānau, a calendar for notable events, an online photo album and a conduit for information, from the flax roots to

the many branches of our family tree.”

Some Ngāi Tahu are even creating their own whānau websites, complete with whakapapa, pakiwaitara (traditional stories) and pānui (notices).

Kāti Huirapa Rūnaka ki Puketeraki (www.puketeraki.co.nz) focuses on teaching whānau about their history, and informing them about the current environmental and educational efforts of the Puketeraki hapū.

The Barrett Whānau’s website 5CrossRoads (www.5crossroads.com) is even more extensive. It has a detailed family tree, an expansive family



Above, from top: www.facebook.com/people/Te-Ngai-Tuahuriri-Tuturu, www.mars2earth.blogspot.com, www.5crossroads.com
 Above right: www.puketeraki.co.nz

history, audio downloads of family members talking about their upbringing, and an online hui section where they can share stories, recipes and even jokes.

“We’re all over the world, we’re a global whānau,” say Tim Reriri, 5CrossRoad’s founder. “We live in such a fast-paced world and we’re not in touch with our whānau like we used to be.”

“The only time a family gets together properly today is at a tangihanga, which is sad. Internet communities give all Ngāi Tahu the opportunity to connect to each other 24/7, no matter where we are.”

Te Rūnanga o Ngāi Tahu has taken a slow, cautious approach to social networking.

Communications manager Phil Tumataroa says the chief priority is to protect the privacy of the Ngāi Tahu whānui and their information.

This attitude is supported by the UK internet Users association, which says managing privacy and access to personal information is the number one concern of users.

“We have naturally been conservative in our approach to social networking via the internet,” says Tumataroa, “and it has probably saved Te Rūnanga from the mistakes of totally open access and giving up privacy of information and intellectual property of artwork and taonga, which others have placed in the public domain on these internationally controlled sites.”

“We will be moving toward a whānau-controlled social networking space but moving there cautiously and protecting the intellectual and family property of Ngāi Tahu whānui.”

That space is CommunityNet. It is a whānau-only password-protected portal that allows rūnanga to set the rules on how content is managed and accessed on their websites, and provides a secure environment for information such as the administration of schemes such as Whai Rawa.

Building the CommunityNet portal is Te Rūnanga’s web officer Simon Leslie.

He has also been charged with rebuilding the iwi’s main website www.ngaitahu.iwi.nz, which is being relaunched in July.

Leslie collaborated with Ngāi Tahu artist Ross Hemera, the Ngāi Tahu Māori Rock Art Trust, and Te Rūnanga o Arowhenua to achieve the new look of the website.

“I hope the aesthetics of the site convey the concept of an eternal thread of the past, present and future,” says Leslie. “The rock art is an artefact of the first inhabitants of Te Waipounamu. The image is reflected in Ross’ work and mirrored in the kapa haka photograph of the next generation.”

“I wanted to create a point of convergence for all Ngāi Tahu by a content-rich, easy-to-navigate site. The goal is to create a hub so if a Ngāi Tahu person is looking for something, a job, an event to attend or a scholarship, they will check out our site first.”

To promote the site, Leslie is generating content and befriending whānau on Facebook (www.facebook.com/ngai.tahu).

“I hope whānau join the conversation. You can renovate your house as much as you like but if nobody comes to visit there isn’t much point.”

In the past few years, a series of politically-charged blogs pertaining to Te Rūnanga o Ngāi Tahu have emerged online, giving Ngāi Tahu and others a forum to vent their uncensored views to the public in a way that’s not possible with traditional media.

Richard Parata, former director of Ngāi Tahu Holdings Corporation, now runs the blog Ngāi Tahu Shareholders (www.ngaitahushareholders.co.nz). Parata says he writes a blog because he wants to see better accountability and democracy in the tribe. He says he was unable to speak openly about his concerns when he was a Te Rūnanga director.

Blogging differs because readers have a chance to comment on what is said. “It creates a dialogue, a two-way conversation, whatever the views are,” adds Parata. “It’s debate, and that is healthy. Blogging gives Ngāi Tahu the facility to break that barrier where we feel we can’t speak up.”

Because commenting on a blog can be anonymous, it gives both the blogger and the reader the opportunity to voice their opinion in a non-confrontational environment.

“Commenters are able to express their opinions with the confidence that their view will be respected,” says Parata.

He says many Ngāi Tahu who have not been bought up near their marae have a real fear of being told off in front of others when they come on to a marae “because they have said the wrong thing or sat when they should have stood. They would prefer to not visit, rather than risk being told off.”

Tina Nixon, whose now-defunct blog received 140,000 visitors during its eight-month run, was named leading female blogger in New Zealand by Tūmeke this year.

A Rakiura Māori descendant, Tina is an outspoken critic of Te Rūnanga o Ngāi Tahu and is unashamedly right-of-centre in her political views. The former Southland Times senior journalist ran for the National Party nomination for Invercargill in the 2005 election.

Nixon started the blog Roarprawn because she felt that Ngāi Tahu needed an alternative source of information about political issues to what they could find throughout the mainstream media.

“The blog provided a balanced look at the other side, an alternative view,” she says. “It gave them (iwi members) more information because unless they link into a marae, they rely on TE KARAKA and the monthly round-up of rūnaka stuff.”

Similarly, Anthony Marsh blogs as Marty Mars (www.mars2earth.blogspot.com) to open up communication on TRoNT issues to all tribe members, not just those actively involved in decision making. The former Whai Rawa employee is passionate about encouraging Ngāi Tahu to increase their social and economic independence, and he has a strong grasp of TRoNT from an insider’s perspective.

“If Ngāi Tahu members just read the newspapers or watch the news, we will never get quality information,” Marsh says. “I believe that there are an abundance of good ideas out there among Ngāi Tahu whānui, and I want to create pathways for that knowledge to be shared, discussed and built upon.”

“All Ngāi Tahu can add value by expressing their views. Traditionally the paepae is the place for this kanohi-ki-te-kanohi, but now we can use other forms of communication to supplement and work in cooperation with our traditional forms.”

All forms of Ngāi Tahu Internet communication are a way of giving connections back to the tribe in a new way. “It makes people think and gives them a new voice,” says Nixon.

“Online communities are not in competition to physical iwi communication, they compliment it, making it easier and more frequent,” adds Lee. Marsh, too, is fond of Ngāi Tahu Internet communities because they give him the chance to articulate another perspective, and because they give all tribe members a way to have their individual voices heard.

“We have a great mass of iwi members who are being ignored and forgotten. I want to help create pathways for them to be involved. Any increase in communication between Ngāi Tahu whānui is a good thing in my book.”

“We need all members of this iwi to be paddling the waka in unison. We need all Ngāi Tahu whānui to be working together as much as we can,” he says. “Mā te kotahitanga e kaha ai tātou – in unity we have strength.”

Appetite for living

Creative people in radio stations often come up with wacky ideas, and Tahu FM's idea to form a Māori health club for people in the 100kg-plus category with an emphasis on whānau support is a winner. Kaituhituhi **Faumuina F. Maria Mau'u** speaks to Hundy Club member Gwen Rolleston.



PHOTOGRAPH ANDY LUKY

It's a bit like AA for large people. Every Tuesday evening they meet and talk about how they have kept or broken their healthy eating and exercise goals.

There is always laughter, sometimes it's the thigh-slapping hee-hawing sort. Other times, it's the shoulder-shaking Billy T kind.

These are the nights Gwen Rolleston (Ngāti Irakehu) is going to miss most.

Gwen has been going to Tahu FM's Hundy Club in Christchurch for six months. The club takes part in Appetite For Life education sessions, as well as fitness sessions on Wednesdays and Sundays. They have also formed an indoor netball team that plays on Thursday nights.

"The main thing is I feel a lot more energetic and healthy, and really aware of eating healthily. I'm not saying I'm perfect at doing it but I am more aware," says Gwen.

Recently the club went to Gwen's kura kaupapa, Te Whānau Tahi in Spreydon, to do circuit training, where they spent an hour alternating one minute of resistance training with one minute of running.

During the session, Gwen's seven-year-old mokopuna, Aaria, exclaimed, "Tāua, I didn't know you could run!"

Gwen laughs as she recalls the moment and adds, "I didn't know I could run either."

On that day, the club followed up their circuit training with folk dancing, something most of them had not done since primary school. It was supposed to be a warm down but the dancing and laughing was so spirited, there had to be a second warm down.

At the end, Aaria told Gwen: "Tāua that was the best exercise session I've had in my whole life."

Gwen says when people ask her how her diet is going. She tells them it's not a diet. It's just learning to live healthily.

One of the biggest changes in Gwen's life is she now eats breakfast. Before she would skip breakfast, and also eat a late lunch by which time she was famished and would either overeat or eat unhealthy convenience food.

She learned at Hundy how eating a healthy breakfast increases your metabolism and prepares your body for the rest of day. The promise of a filling morning meal can also help curb those dinners or snacks late at night.

"I can eat anything. It's the way I prepare it and how much I'm eating. It's just about balance and good choices."

"Even if I feel like having a scone with butter, I have it with butter but I don't have three of them," says Gwen.

She says she always makes sure there are wholesome food options at kura functions too.

"Sometimes I think the kura staff get sick of me talking about things like fibre and fat especially at the lunch table. However, the fibre thing has been a huge education for me. I won't eat white bread at all now and I ensure that grains are on the menu daily.

Aside from more energy and improved health, weight loss is also a part – although not the emphasis – of Hundy Club.

Gwen says on the scales she has hit a plateau.

"I haven't put on any weight since I've started Hundy, and have lost 8kgs all up. This is great because I know now that the slower you lose it, the less likely you are to put it back on again.

A few years ago, Gwen joined a weight loss programme and lost 40kgs in a short amount of time. She says people thought she had cancer because it was so extreme and she also looked and felt unwell. And unfortunately, all the weight came back as quickly as she had lost it.

A better indicator of weight loss than scales is how your clothes fit. And Gwen's are getting too big to wear. She has dropped several dress sizes and says she may end up going to see a seamstress to alter some of her clothes, but she is also patient and knows that she is not at the end of her journey.

As for those Tuesday nights, Gwen says she is sad knowing Hundy will come to an end in mid-July.

"I know we are supposed to carry on by ourselves but the Hundy Club whānau has been so supportive. I'm concerned that I'm not going to be able to do it on my own."



MANA MOANA

KEEPING WATCH

In the last of a four-part series on mātaimai, kaituhituhi **Adrienne Rewi** talks to Ngāi Tahu communities in Rakiura and Banks Peninsula about how they enforce mātaimai, and how Western science and mātauranga Māori supports their work.

Phillip Smith is passionate about his environment. A step into his home reveals a comfortable space embellished with collections of shells, artefacts, wildlife photographs and small, natural treasures he has plucked from his Rakiura (Stewart Island) surroundings.

Overlooking a beautiful view of the harbour and the village of Oban, Phillip (Ngāti Māmoē, Rakiura Māori), talks about the island's spirit and the close ties he feels for the place. It's that passion for his homeland that is central to Phillip's role as one of seven tangata tiaki for the Te Waka a Te Wera Mātaimai, which covers 75 per cent of the waters around Paterson Inlet.

As the concessionaire for kiwi spotting tours in Paterson Inlet's Big Glory Bay area and the owner of Bravo Adventure Cruises, Phillip is well placed to keep an eye on the mātaimai area. Most days he is out there in his boat.

"I live and breathe this island, and that's a passion that was instilled in us as boys. We were taught that [if you] look after your resources, they will look after you. So I keep a keen eye on people and boating movements in the mātaimai area. We've had the mātaimai in place for five years and it's a good healthy reserve."

Phillip says the mātaimai tool has been working well, and the committee has worked closely with the Ministry of Fisheries (MFish) on surveillance.

"We're responsible for the kaimoana here and we're very keen to make sure it is protected properly. We're in close contact with MFish officials and we keep a close watch on the area, especially during the busiest months between October and May. It's a huge area to monitor, but our honorary fisheries officer Fred Dobbins is only a phone call away, as is the local

policeman. If we think something is amiss, we just call them."

He concedes there will always be some breaches, and that despite excellent signage outlining mātaimai regulations on every landing bay in Bluff, Riverton, Waikawa and Rakiura, they still have trouble with some.

"Our biggest worry is the Stabi-craft vessels from the mainland. They're very seaworthy and they can get across Foveaux Strait easily without being noticed. They come here specifically to gather seafood, and we are concerned about that in Paterson Inlet."

Reece Murphy, Ministry of Fisheries district compliance manager in Invercargill, says fisheries officers routinely carry out patrols of Te Waka a Te Wera Mātaimai as part of the fisheries compliance surveillance and inspections programme. Officers work with the mātaimai management committee to identify compliance risks and address them.

"Fisheries officers cannot be everywhere all of the time," he says. "However, with good support and information from the community, particular risks or problems within the mātaimai can be identified and made a particular focus for fisheries officers, who make every effort to respond to reports of illegal fishing."

Although several minor indiscretions have been observed, no serious breaches have been detected since the mātaimai was established.

Before, "Paterson Inlet had been operating under some reduced bag limits introduced in the early 1990s following work by the Paterson Inlet Fisheries Working Group. Therefore, when the mātaimai was enacted, the subsequent bylaws did not result in wholesale sweeping changes to the rules. As a consequence, the transition to the new rules was relatively seamless with general acceptance by users."

PHOTOGRAPHS ADRIENNE REWI

Pictured above: Phillip Smith (Ngāti Māmoē, Rakiura Māori) on board Wildfire in Oban harbour.



“Unfortunately we do get a lot of people coming in illegally, and many of them are our own people. I think some have the opinion that because they are Māori they can exercise their customary rights any time. Sadly, that short-term thinking is not uncommon, so it is important that we educate all people about the importance of mātaaitai regulations.”

MERI CROFTS Koukourarata tangata tiaki, Port Levy

“When you close one area down it puts pressure on the rest, so we need to keep an eye on that, too. Our biggest challenge will always be ensuring all species are sustainable at all times, and we’re fortunate in having the local community behind us. There are a lot of people on the ground here making sure the mātaaitai rules are respected.”

The Koukourarata Mātaaitai Committee at Port Levy on Banks Peninsula has also established sound research practices in the interests of best managing their large reserve. Graeme Grennell (Ngāi Tahu, Te Atiawa), chairman of Te Rūnanga o Koukourarata and tangata tiaki, says a research partnership with the University of Otago will help establish a catalogue of the state of the fishery resource. Work on a Community Health Index will provide the community with indicators of what they should be looking out for in the management of the mātaaitai reserve.

“Our biggest challenge now is where we go from here,” says Grennell, “and that will depend an awful lot upon what the research tells us.

“We have the tools to carry out the environmental management we need to focus on, but you’ve got to base that on both Māori lore and Western science. We know some things are in decline here, but we won’t charge in without first considering the facts and figures highlighted by current research.”

Dr Christopher Hepburn, a Foundation for Research, Science and Technology Te Tipu Pūtaiao Fellow from Otago University, says a major survey was done at Koukourarata last November. Eight researchers from Te Tiaki Mahinga Kai (TMK) conducted diving-based ecological surveys throughout the mātaaitai in addition to interviews with local people about their perceptions of the current and past status of fisheries within the mātaaitai.

Results are being compiled before information is presented and discussed with the rūnanga in a series of hui this year. This will help researchers provide information that is relevant and accessible to kaitiaki to aid the effective management of their mātaaitai.

These hui will direct further survey work and may help develop research projects that support the goals of kaitiaki. It’s up to them to come up with the best plan of action for their area and people,” says Hepburn.

Pāua resources are coming under great pressure from poachers and illegal over-fishing (commercial and recreational) in the southern South Island, he says, and some local populations are collapsing.

“Some kaitiaki/tangata tiaki are doing a great job in protecting pāua stocks by talking to fishers and making them aware of the rules and the presence of mātaaitai or taiapure, but the problem is pretty overwhelming. There are so many people who come and go and take pāua illegally with little regard for others, or for future generations.”

Meri Crofts is the only Koukourarata tangata tiaki actually based in the bay. She and her husband Charles live right in front of the endangered cockle beds, which have been under a rāhui for 10 years. For the past two years, the beds have been open for a limited weekend take by permit only in September. Despite signs on the beach, Meri has had to remind people several times not to take them.

“It can be an intimidating job,” says Meri, “but I get off the beach smartly if I sense any threat. I don’t put myself in a dangerous position.”

“Unfortunately we do get a lot of people coming in illegally, and many of them are our own people. I think some have the opinion that because they are Māori they can exercise their customary rights any time. Sadly, that short-term thinking is not uncommon, so it is important that we educate all people about the importance of mātaaitai regulations.”

Graeme Grennell says the rūnanga has had no qualms about having a woman in the role of resident tangata tiaki.

“We caution all our tangata tiaki to be careful because it’s not worth risking your safety; and we ask all our rūnanga members – and the wider community as a whole – to play a part in monitoring the mātaaitai area. We see everyone as having a role and the community has responded very well. We are also very well supported by MFish and DoC rangers. There are never enough of them, of course, but they have been very supportive, and with ongoing education, we hope enforcement won’t be needed.”



“... there will be far greater challenges ahead in monitoring the second, much larger mātaaitai planned for the remainder of Lyttelton Harbour. Rāpaki is managed only by tangata whenua, but for the larger mātaaitai we may have to go to other communities, as Koukourarata has done, to ensure monitoring covers a broader area.”

DONALD COUCH Rāpaki tangata tiaki

Donald and Henry Couch are two of the tangata tiaki for the Rāpaki Mātaaitai. They concede they have an easier task in monitoring their much smaller reserve area.

“It has to be said that we are the exception because our mātaaitai is the smallest and not a lot happens here,” says Donald Couch.

“We check more regularly during the summer months, but beyond that I go around the rocks once a month to see how the mussels and pāua are going. The prohibition on pāua has seen a redevelopment of the stock, and we currently have a rāhui in place to protect the re-seeded cockles we brought in from Ōtākou last year.”

There have been no serious rule breaches, he says.

“There is still ongoing confusion over recreational and customary take and that involves constant discussion, but where permits have been taken out they haven’t been abused. One of the biggest challenges ahead is for our own people. There are some who see customary fishing as being without limit, so we have to counter that with ongoing education.

“That’s part of the business of customary rights, and we have to keep working on that.

“I also think there will be far greater challenges ahead in monitoring the second, much larger mātaaitai planned for the remainder of Lyttelton Harbour. Rāpaki is managed only by tangata whenua, but for the larger mātaaitai we may have to go to other communities, as Koukourarata has done, to ensure monitoring covers a broader area.”

Donald Couch believes good communication between all tangata tiaki and MFish staff is critical to successful mātaaitai management.

“I think the regional hui we’ve been having are a great idea. This gives tangata tiaki the opportunity to share their experiences. There are only three of us here at Rāpaki, so for us to be able to sit down with others and swap notes is very useful. I think everyone would agree on that.

“The rules are working for us, but there will inevitably be fine tuning as we – and others – go along. Ongoing debate and education are crucial to that.”



Touch, feel and smell are as legitimate as scientific numbers when it comes to creating an effective tool for mātaaitai management, says Associate Professor Henrik Moller from the Centre for the Study of Agriculture, Food and Environment (CSAFE) at the University of Otago.

Moller has been working on the development of a marine cultural health index as part of Te Rūnanga o Ngāi Tahu’s State of the Takiwā Programme, which aims to have a Ngāi Tahu values-based monitoring scheme in place for lakes, streams, estuaries and coastal environments.

“Our aim is to make sure traditional knowledge and matauranga are included in that index,” says Moller, “and to date we’ve interviewed over 80 Ngāi Tahu people about how they recognise the health of their area, what their values and tikanga are and what they gather from the area.

“From that we’re trying to develop a rapid inventory system so kaitiaki can go to a place and within 20 minutes come up with a score that indicates its health.

“We’ll follow up with scientific trials to see how the two methods meet. Our aim is a combination of science and culturally-embedded Ngāi Tahu values – something tangata whenua can use quickly, independently, inexpensively, in their own way as a base for debate and the management of mātaaitai and taiapure.”

The general tenor of research indicates most mahinga kai sites are degrading compared to the past, says Moller. He believes kaitiaki have a big job to bring these areas back to good health.

“The value of local management is going to be immense,” he says.

“The inter-generational knowledge of mātauranga and natural rhythms is extraordinarily valuable.

“Local people really care about their areas, so they are hugely impassioned and driven in looking after them. Local surveillance is critically important to that and we believe local eyes and ears are by far the best answer.”

The Marine Cultural Health Index will be field tested this year.

“From a scientific point of view it needs to be as accessible and as repeatable as possible so different people can use it the same way to build a pattern of comparable, reliable results that will indicate environmental changes,” says Moller.

“In the long run, it will enable people to see whether they’re gaining or losing ground in the health of an area. Ultimately it’s about empowering locals with the tools to manage their own resources at a grass-roots level, and the resounding lesson in all our research is that we have a lot to learn from each other.

“We need to have a mutual respect for each other’s knowledge. The more dialogue you have, the more you combine Western science and Māori knowledge, the better your ability to recognise and address environmental problems.”

Top: Te Waka a Te Wera (Paterson Inlet).

No Māori seats on the Auckland bus

There is a certain irony in hearing the Māori Party, with its statutorily limited number of seats in Parliament, is arguing, without any real power to insist, that a similar arrangement should be required for the proposed Auckland super city. Why repeat an arrangement which provides no real decision-making power? But that is not how the Māori Party sees the issue, nor how the Royal Commission on Auckland Governance, that proposed the Māori seats, considered it.

Part of the mandate of the Royal Commission, Te Kōmihana a te Karauna mō te Mana Whakahaere o Tāmaki-makau-rau, was to consider: “what governance and representation arrangements will best –

(i) enable effective responses to the different communities of interest and reflect and nurture the cultural diversity within the Auckland region; and

(ii) provide leadership for the Auckland region and its communities, while facilitating appropriate participation by citizens and other groups and stakeholders in decision-making processes;”

The terms of reference were careful not to single out Māori in that requirement, nor are Māori referred to in any of the terms of reference. However, the commission found the terms of reference did not need to spell out the grounds for the exceptional treatment of Māori. It found enough references in the Local Government Act 2002 to Māori as a special group, entitled to special consideration as the other partner under the Treaty of Waitangi, to suggest that separate seats were needed (the terms of reference forbade the commission from questioning the “purposes and principles of local government as described in the Local Government Act 2002”) – so it was quite entitled to rely on it.

The commission accordingly recommended a super city council of 23, with two councillors elected by voters on the parliamentary Māori electoral roll and one councillor appointed by mana whenua from a “Mana Whenua Forum ... the members of which will be appointed by mana whenua from the district of the Auckland Council”.

The commission reasoned that “the provision of three safeguarded seats for Māori is consistent with the spirit and intent of the Local Government Act 2002, which requires local authorities to establish processes for Māori to contribute to decision making. It will ensure that there is an effective Māori voice at the decision-making table, and that the special status of

“[There is a] trade-off between a fair democratic process, where there is equal representation for all in our region, and the acknowledgement that Māoridom would [have] had a lesser voice without separate representation.” – Environment Bay of Plenty councillor



mana whenua, and their obligations of kaitiakitanga and manaakitanga, are recognised.” In the summary of its report, the commission records that its “primary reason” for the recommendation was to “give effect to obligations under the Treaty of Waitangi. General considerations of equity and fairness of representation also come into play, but to a lesser extent.”

The commission noted there have been separate Māori seats in the Auckland region in the past. In 1985, the review of local government recommended two Māori seats be established on the Auckland Regional Council. The Local Government Amendment (No 2) Act 1986 actually provided for those seats. However, the reform was short-lived, and was repealed in 1989. It is interesting to note when a deputation visited the regional council in May 1986 to argue the need for Māori seats, an ARA member resigned in the hope that his seat would be filled by a Māori.

The commission proposal is also consistent with current provisions in the Bay of Plenty Regional Council (Māori Constituency Empowering) Act 2001. It recorded that, following a report on whether separate Māori wards might be useful in an area where the Māori population in some parts of the region is over 50 per cent, Environment Bay of Plenty currently has three Māori constituencies – the Mauao (West Bay of Plenty), Kohi (East Bay of Plenty), and Okurei (Central/South Bay of Plenty) constituencies – which results in three Māori seats on the 13-seat council.

In addition, the Local Electoral Act 2001 currently allows councils to create separate Māori wards.

So the principle of separate Māori representation in local authorities is certainly not new, even if there are limited instances of it operating in fact.

The effectiveness of these seats does not seem

to be the voting power they bring to particular issues. Their real worth is summed up in a comment which the commission recorded from an Environment Bay of Plenty councillor, who said that, while he was not in favour of separate Māori representation “Councillors [are] receiving a better understanding of iwi issues than would have been possible without separate Māori representation. This is the trade-off between a fair democratic process, where there is equal representation for all in our region, and the acknowledgement that Māoridom would [have] had a lesser voice without separate representation.”

The Royal Commission placed its “Māori representation” eggs in the one basket – at the super city council level. Its report does not have any strong suggestions for Māori representation at other levels. For example, it recommended that six local councils should be established that would operate as semi-autonomous agencies of the super city council. Their main role will be in “place shaping”, that is, operating local services and maintaining the quality of life in their areas through civic improvement projects, stream clean-ups, main street improvements and so on. They would submit for approval to the super city council three-yearly rolling budgets. They would also meet monthly with the mayor and otherwise very regularly with the super city council and provide their views on local issues.

(continues on page 45)

Tom Bennion is a Wellington lawyer specialising in resource management and Māori land claim and Treaty issues. Formerly a solicitor at the Waitangi Tribunal, he is currently the editor of the Māori Law Review, a monthly review of law affecting Māori, established in 1993. He recently wrote a book, Making Sense of the Foreshore and Seabed.

Hunters and gatherers



A VEIL OF GREY CLOUD SEEPS OVER THE BUSH-CLAD MOUNTAINS WHEN WE PULL INTO THE TE TAURAKA WAKA A MĀUI MARAE IN SOUTH WESTLAND'S BRUCE BAY. THE WEATHER IS COLD BUT THE WELCOME IS WARM, AND JASON DELL'S SUGGESTION OF VENISON STEAKS PLEASES THE WAITING KAUMĀTUA.

“Why would you bring food here? Everything you could ever need is right here – fish, game, birds. We’ve always done well here.”
Wilfred Te Koeti

“There’s been a long tradition of hunting and gathering here,” says the Ūpoko of Te Rūnanga o Makaawhio, Wilfred Te Koeti.

“I don’t hunt myself, but there are plenty of deer coming back for those who do – and goats have gone wild so they’re plentiful, too. But we’ve always had plenty to eat here.”

Uncle Wilfred sidles into the big kitchen to check on Jason Dell’s progress. He looks satisfied.

“Why would you bring food here?” he asks.

“Everything you could ever need is right here – fish, game, birds. We’ve always done well here.”

Uncle Wilfred has always had a tie to Bruce Bay. Like his mother before him, he was born there. Although he now lives in Christchurch, he and his wife, Joy still visit and maintain the old Bruce Bay bach his father built.

“It’s not just the mahinga kai that brings us back, though. It’s the aroha. It’s the bonds we have with the land that go right back to the old pā site at Makaawhio River.”

Makaawhio River is now commonly known as Jacob’s River, after a Kāti Māhaki ancestor, Hakopa Kaapo who paddled early Europeans across the river before the road was built.

“They named him Jacob, hence Jacob’s River,” says Uncle Wilfred.

Back in the kitchen, Jason has seconded Waikōhatu Scott to help. Wearing a bright green apron, she’s making whitebait fritters – the entrée. It’s an appropriate choice given that mata (whitebait) have traditionally been just as popular on this part of the coast as they have been further north at Arahura.

Local resident Paul Wilson has been catching them for as long as he can remember. He and his brother built net frames from kahikatea saplings, or supplejack, and attached scrim or wire gauze for the net itself. He still goes white-baiting, but confesses he now uses ready-made aluminium nets.



Above: Baked enchilada of wild venison.



Seated, left to right: Paul Wilson, Marie Wilson, Ken Holliday, Joy Te Koeti, Wilfred Te Koeti, Susan Wallace, Karera Wallace-Jones, Wai Scott, Paul Madgwick, Maria Russell, Charlotte Russell, Mata Holliday, Jason Dell.

Paul lives at nearby Hunts Beach and apart from eight years in the North Island, has lived there since he was born. Hunting and gathering has always been a solid family tradition. As boys, he and his brother helped their father gather mussels, pipi, cockles and pāua at Hunts Beach.

“Our job was to gather the shellfish off the rocks and put them into rock pools. My dad would then shell them into a kono (woven basket), and as soon as that was full, we’d go home. We also hunted for seagull eggs when we were kids. We’d boil them up in a tin on a beach fire and have a great feed.”

He started deer hunting when he was ten. “We’re lean and mean down here,” he says with a laugh, “so we’ve always spent a lot of time hunting and gathering. I was still at primary school when I shot my first deer. I don’t know who got the bigger fright – me or the deer.”

Paul and his brother hunted with their father in the Paringa area, especially during the 1950s and 1960s, before the road from Haast to Wānaka was completed.

“You never got many red deer north of Paringa,” says Paul. “There were a few at the head of Jacob’s River – and they’re still there – but generally there are a lot more deer around these days, mostly because deer hunters and helicopters have pushed them into new territories.”

Deer were first released into the Rākaia region as game animals in the early 1900s. They gradually made their way across the Southern Alps to the West Coast and within 30 years were declared a major pest. Today, says Paul, there are plenty more hunters around to keep the numbers down.

Despite a long hunting history, Paul admits he’d rather eat venison than hunt it. He has some good tips for its preparation.

“Once it’s been shot, deer should be hung for three to five days. We always cut the animal into joints – with the skin left on – and hung them in trees with plenty of ground clearance. The wind dried the exposed flesh very efficiently and blowflies or insects could not penetrate the outer crust that formed.

“The meat was always very tender, and we loved it best when it had been made into a camp-oven venison stew or fried up with onions.”

He says the taste of venison always depends on what the animals had been eating and on their age.

“We only ever took the two-year-old spikers – you wouldn’t even bother to shoot anything older – and we usually went out early in the morning or in the early evening. Deer are night feeders. They hide during daylight hours and creep out at night to eat the grass on the edge of the bush.”

With tempting aromas wafting from the kitchen, we pause to watch Susan Wallace weaving putiputi harakeke (flax flowers) for the table setting. Tamariki are playing in one corner; kaumātua are chatting in another; and chef Jason Dell is putting the finishing touches to the eagerly-awaited lunch.

Uncle Wilfred is right. There is a palpable feeling of aroha in the air, and with soft drizzle falling over the dense Westland bush outside, whitebait fritters and venison steaks seem the only logical conclusion to a well-spent day. ■■



PHOTOGRAPHS PHIL TUMATAROA

WILDWEST VENISON

After an adventurous drive across to the West Coast from Dunedin, we arrived at the beautiful coastline of Bruce Bay (Maitahi). I’m informed the men of the marae went “bush” recently to ferret for a stag and hind leg meat would be the order of the day.

It’s important to note venison is a very lean meat because there is little fat or marbling in it. Often we find wild deer has a very pronounced gamey, earthy flavour as opposed to the more commonly farmed variety. This is because of the beast’s diet.

I always cook my venison pink and find it’s best suited to high-temperature cooking. For today’s feast, I cooked with the back steaks, but you could easily attempt these recipes using the denver leg cut, which is a secondary primal cut.

To supplement the menu, we were generously supplied with some wonderful West Coast whitebait, which again, simply cooked in patties, went down a treat with the carnivorous menu especially created for today’s occasion.

Jason Dell (Ngāi Tahu/Ngāti Wheke) Executive chef, Blanket Bay, Glenorchy, New Zealand



BAKED ENCHILADA OF WILD VENISON and bell peppers with avocado and sour cream

Serves 6 as an entrée

This recipe makes for a delicious lunch-time snack, or as in today’s marae visit, a great fore-runner to a delicious lunch of wild venison. You can very easily substitute the venison for chicken/pork or any kind of red meat. If using chicken, make sure the strips are well cooked before rolling up the enchiladas.

INGREDIENTS

- 600g venison backstrap (or denver leg piece) trimmed into small thin strips
- 2 tbsp ground cumin
- 3 tbsp vegetable oil
- sea salt
- 1/2 cup grated smoked cheddar cheese
- 1/2 cup fresh chopped herbs
- 6 tortilla wraps
- 1/2 cup hummus
- 1 red pepper roasted and skinned, cut into strips
- 1 yellow pepper roasted and skinned, cut into strips

METHOD

Preheat the oven to 220degC. Season the venison liberally with the ground cumin and sear in a hot pan/skillet. Sprinkle the cheese and herbs over the sautéed venison strips, then allow to cool.

Lay six tortillas flat on a clean work surface. Spread one edge of tortilla with a little hummus.

Evenly place the venison and bell pepper strips along the length, off centre of the tortilla.

Carefully roll up the tortilla, starting from the outside in, as if you were rolling sushi. Place the shaped enchiladas onto a clean baking tray, place in hot oven, and bake for five minutes.

Remove from oven. Cut once on the diagonal, then artfully arrange the enchilada on plate. For this occasion, I piped sour cream on the top surface of the enchilada and sat it on a small spoonful of smooth avocado puree, then garnished it with fresh coriander.

AVOCADO PUREE

INGREDIENTS

- 2 avocados
- 2 lemons, juiced
- A pinch of salt

METHOD

Blend all ingredients until smooth in food processor. If you don’t have one, simply mash with fork.

HOROPITO-RUBBED VENISON STEAKS with sweetcorn mash, wilted spinach and pickled cauliflower

Serves 6

INGREDIENTS

- 1.5kg venison backstrap (or denver leg piece) trimmed into
- 12x 100g steaks approx
- 2 tbsp horopito pepper
- 3 tbsp vegetable oil
- sea salt

METHOD

Preheat oven to 220degC. Season the venison with horopito and salt. Set aside for 10 minutes. Heat oil in a pan, sear venison steaks evenly on all sides. (It’s important not to overcrowd the pan by cooking too many steaks at once, otherwise you “stew” instead of sear the meat.) Finish cooking steaks in the oven until medium rare. Take out, rest for five minutes before serving.

To plate, place two steaks beside a serving of sweetcorn potato mash with the cauliflower and sautéed spinach to the side. Spoon some of the natural meat juices over top of the steaks.

BASIL SWEETCORN POTATO MASH

INGREDIENTS

- 1kg floury potatoes (such as Agria)
- 150ml milk
- 50g butter
- salt and fresh ground white pepper
- 1/2 cup fresh basil, chopped
- 300g sweetcorn kernels, cooked

METHOD

Boil the potatoes until soft and drain well in a colander. Return to the pot, add the butter and seasoning and mash well.

Once smooth consistency is achieved, gradually incorporate the milk. Lastly stir through the corn kernels and chopped basil.

PICKLED CAULIFLOWER

INGREDIENTS

- 1/2 cauliflower (cut and trimmed into small sized florets)
- 100g sugar
- 100ml water
- 100ml white vinegar
- 1tbsp pickling spices (whole cloves, cinnamon stick, fennel seed etc)
- 1 pinch ground turmeric

METHOD

Bring sugar, spices, vinegar and water to boil in a non-corrosive pot. Place cauliflower into the boiling water, turn down the heat, simmer for five minutes. Take pot off the heat and using a slotted spoon remove cauliflower florets. Place cauliflower into small bowl of iced water to stop the cooking process. Carefully strain pickling liquid into clean bowl, discard spices. Allow the liquid to cool, then place the cauliflower back into the brine. Leave cauliflower in the liquid until ready to serve with rest of meal.

I like to serve beetroot with venison. It complements the texture and flavour of venison.



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Raising bi-lingual tamariki



Above: Kelli Tuuta (Ngāti Mutunga/Taranaki) and Rocky Roberts (Kāi Tahu) with Monahan Tuuta-Roberts at their Christchurch home.

In the last TE KARAKA, we highlighted the mahi at the bi-lingual units at Hapuku School in Mangamaunu near Kaikōura, Aorangi School in Christchurch, and Tuahiwi School. In the issue, two families whose children are in bi-lingual education open their homes to us to show how they are supporting their tamariki with te reo. Kaituhituhi **Adrienne Rewi** caught up with the Tuuta/Roberts and Hakaria whānau in their Christchurch homes.

Māori dictionaries and work books are piled high at one end of the dining table. They're well worn and one has a broken spine from overuse.

Monahan (Monnie) Tuuta-Roberts is in the kitchen, deciding what he wants for an after-school snack. He and his mother are chatting in te reo.

There's nothing unusual in that. Rocky Roberts (Kāi Tahu), 42, and Kelli Tuuta (Ngāti Mutunga/Taranaki), 36, are learning te reo with seven-year-old Monnie, and they try to speak Māori at every opportunity. They started at Te Wānanga o Aotearoa three years ago. Monnie is a pupil at Te Tikanga Rua Reo, the bilingual unit at St Albans Primary School.

"We're all learning together, and we try to speak te reo in the home as much as we can," says Kelli.

"We see it as a commitment to our future – an investment in our son's future. It's about who we are."

"Most of my school friends speak Māori, but those who don't try their best," says Monnie philosophically. "I think English is easier, but I like learning te reo."

Te reo Māori and being on the marae were very much a part of Kelli's Taranaki childhood. Although she was surrounded by Māori speakers, she admits she "just wasn't into it", that all she wanted to do was "go overseas".

She and Rocky met in London, a long way from Rocky's Westport roots.

"When we met the only Māori I knew was kia ora," says Rocky. "I was brought up in the Pākehā world. I never knew a marae, kapa haka or te reo. That all changed when I met Kelli. And when we decided to start a family, I was determined our children would be comfortable in both the Māori and Pākehā worlds. I didn't want Monnie to feel the embarrassment, the shame and the lack of confidence I had always felt around things Māori.

"It was a strange world to me and I never understood tikanga. I didn't want that to happen to him."

When the Tuuta-Roberts family moved south so Rocky could study at the Christchurch Polytechnic's New Zealand Broadcasting School (he now works at MoreFM), they enrolled Monnie at Te Waka Huruherumanu, the bilingual Early Learning Centre at CPIT. He was just 11 months old.

"I had to return to work as a nurse and it worked out perfectly. He thrived in that environment for four years," says Kelli.



“My father’s death 12 years ago had changed my attitude to life, and I had already started re-learning te reo myself. Having Monnie at Te Waka Huru Hurumanu was perfect. He picked up a lot of the basics there, especially the tikanga. He learned the protocols, the karakia, the waiata, and it became second nature to him very early on.

“For some things he only knew the Māori word; he didn’t know there was an English equivalent. That made Rocky and I realise we had to have a good grasp of te reo so we could support him fully. That’s when we enrolled at Te Wānanga.”

The family bought their current home so they could be closer to St Albans School when Monnie turned five. That, they say, has been just one of the dramatic changes in their lives since they began their te reo journey. They’ve also joined a puna reo group of eight whānau, who meet each fortnight in each others’ homes to speak and support each other.

“That’s been great for us because we don’t have whānau down here, and we’re both still a little shy about speaking to Monnie publicly in case we get it wrong. The puna reo environment is a safe environment to immerse yourself in te reo,” says Kelli, “and that’s what you need when you’re learning, regardless of your age.”

Rocky still has to make a conscious effort to think and speak te reo, especially during rushed times of the day.

“We used to label everything in the house with Māori words, and that was a big help in the beginning. I found that the waiata and stories – even Monnie’s kapa haka group – helped me a lot.

“Now I can’t imagine life without te reo and I think it’s made me a much better parent. I’ve been able to discover my Māori side through

the language, and I’m no longer intimidated or afraid of visiting a marae anymore.

“I’ve learned a huge amount about the tikanga and about myself. It’s given me a confidence I never had; and a pride in knowing that our son will never have to go through that long and sometimes difficult journey. I feel great that he already knows his whakapapa. He knows who he is and where he came from, and by being fluent in te reo, he will have so many more opportunities and choices as an adult.”

For Kelli, the te reo journey is part of her ongoing re-discovery of her Māori roots.

“Both my brothers speak te reo, and when we go back to Taranaki we make sure the whole whānau speaks Māori. That’s the best way for kids to learn. Rocky’s mum, who is Pākehā, has even started learning te reo. It’s been a very positive thing for the whole whānau.

“For me personally, it’s made me question my life and as a result, I’ve wanted to ask the hard questions about my own family history. I’m much more aware of my own Taha Wairua – my spiritual side. I feel that connection to the earth again and I have a better understanding of tikanga, the way we do things and why that’s still important today.

“Best of all, knowing Monnie will be able to walk tall in both Te Ao Māori and the Pākehā world – who wouldn’t want that for their kids?”

Across town is a buzz of activity in the Hakaria household. Bilingual teachers, Grant (Ngāti Kurī, Ngāti Tūwharetoa, Te Aupouri) and Gaynor (Ngāi Tahu, Ngāti Porou) are winding down at the end of a long day.

Their four sons – Suayd, 11, Qeyloux, 8, Theles, 5 and Coastt, 6 months – are going about their after-school activities. Gaynor’s mother, Emma McLean (Ngāti Porou) is beginning dinner preparations.

All this accompanied by a happy hum of te reo. It’s second nature in the Hakaria household. The children even initiate conversations in Māori rather than English.

“As parents, it’s all about modelling,” says Grant.

He acknowledges that his role as a bilingual teacher at Te Tahu Rua Reo, Shirley Intermediate, and Gaynor’s, as a bilingual teacher at Tuahiwi School’s Whitireia Bilingual Unit, have made a significant difference to the family’s bilingual competency, but he says there is no escaping the fact that the key to success is speaking te reo as often as possible.

“As teachers, we have the advantage of knowing what needs to be done, and right from the outset, we committed to incorporating te reo into every avenue of our lives,” says Grant.

“If we initiate conversations in Māori, we expect the kids to reply in Māori; and we interact with a lot of other families who also speak te reo. Gaynor and I are also senior kapa haka members, and the three older boys are all members of the Ngā Pi a Tane junior kapa haka group. They learn a lot through waiata and through broader avenues like Māori Television. That outside influence is vital to their progress.”

Vocabulary cards are attached to the fridge and rotated regularly. Māori books are everywhere. Often when Gaynor travels with the children to Tuahiwi School, it’s a “Māori only” time.

“All of that supports what they learn at school,” she says, “and if one boy shows an interest in a particular subject, activity or sport, we make sure we find the words to tailor-make his language needs around that.”

Ask the Hakaria boys whether they prefer to speak English or Māori and there’s a group cry, “Māori!”

“When I play marbles with my friends we always count and talk in Māori,” says Qeyloux. “And it’s cool because sometimes no-one else knows what we’re talking about,” he says with a grin.

Five-year-old Theles will tell you he finds Māori the easiest, and he’s proud of the fact that he now knows to call his grandmother Tāua.

“We always speak te reo to our Tāua, and now that she’s learning te reo, that really helps us learn too,” says Qeyloux.

“And we love watching Māori television, too,” says Theles. “And we like reading Māori books in our spare time.”

Suayd, their older brother, seems more aware of his “in-house” advantages.

“I think the biggest help for me is that Mum and Dad are both teachers,” he says. “That really helps us when we’re speaking te reo at home. We can learn quicker.”

Grant and Gaynor say it’s been “a big journey” but one they have never regretted starting. Like the Tuuta family, they were determined to create an environment that enabled their sons’ easy access to the language in ways they never had themselves.

“You don’t teach Māori as a language. It’s about tikanga as well. It’s about teaching a whole way of life and committing to that beyond the classroom does take a lot of work. But it’s been worth it for us. We love it, and when you see your children becoming more and more confident – not just in te reo but in all walks of their lives – you realise what a gift te reo is to them.”

GAYNOR HAKARIA (Ngāi Tahu, Ngāti Porou)

But it has become more than that. Now it is a passion not only for te reo itself, but for raising the profile of Māori language and revitalising te reo in the home.

“The further we go, the more fluent we become, the more our passion and drive are fuelled,” says Grant.

“There’s a much greater pride in being able to speak Māori now (compared to when I was young), and Gaynor and I can both see that speaking Māori as part of our everyday whānau life is a very positive role model for our boys – especially when there are so many bad examples in today’s society.

“It’s a living language again now and you can earn a living from it – as we are in fact; and for us personally, we never stop learning.”

Māori language doesn’t stop at 3pm when school is out. The Hakaria



Vocabulary cards are attached to the Hakaria fridge and rotated regularly.

boys make the seamless transition to home in te reo.

“As a bilingual Māori teacher,” says Gaynor, “I’ve seen a huge difference in the competency levels of kids who continue to speak Māori at home. There’s clear evidence that they progress much faster; and with that comes a greater desire to learn.

“You don’t teach Māori as a language. It’s about tikanga as well. It’s about teaching a whole way of life and committing to that beyond the classroom does take a lot of work. But it’s been worth it for us. We love it, and when you see your children becoming more and more confident – not just in te reo but in all walks of their lives – you realise what a gift te reo is to them.”

Ripple-on effects are evident throughout the wider Hakaria family, too. Gaynor’s mother, Emma, has been studying Māori at Te Wānanga o Aotearoa for the last three years. Grant’s parents are learning, too.

“And we often film the boys and send videos to their uncles up north, so they are always celebrated by the wider whānau and reminded that it’s a good thing to know Māori,” says Grant.

Now, 12 years into their te reo journey, Grant and Gaynor have a degree of fluency, and are confident and inspired. But they’re not resting on their laurels. They have plans.

“We are currently thinking about secondary options that will cater for our children’s future learning. At the moment there are two choices for our boys – mainstream or total immersion; and we have growing numbers of children in Christchurch coming through bilingual units who are about to face the same problem, about where to send their tamariki.

“As we’ve travelled along this path, we’ve made slow but steady progress and our networks have become wider and wider, so we know a lot of parents have concerns about te reo within the education system as it stands. That’s why there is a strong need here in Waitaha for tamariki studying bilingual education – for new entrants right through secondary level – where te reo speakers can thrive and continue to grow.”

“We want a secondary experience where kids have the opportunity for things beyond language, and where they can do that in Māori. It’s a lot to think about, but it’s exciting, too. We want our boys to grow up knowing it’s totally cool to speak Māori.”

For Grant and Gaynor, who grew up at a time when “there were negative connotations to speaking Māori”, it’s all about identity.

They’re proud that their sons can comfortably go onto any marae and know their tikanga.

“Learning te reo has definitely made all the boys more confident, and they’ve shown they want to learn,” says Gaynor. “I think they have a much richer knowledge base because of their language skills.

“If we were to take away the language, we’d be taking away so much more. Their lives would be much narrower.”

Prepare for the year ahead

One key to a successful organic garden is rotating crops so that plant-specific pests and diseases don't get a chance to build up in the soil. As a general rule, a three-year gap between one type of crop being grown in the same location.

If you're starting from scratch, draw an outline of your garden plot and divide it into four areas of roughly equal size. Write in each quarter what you would like to grow there.

Depending on the size of your garden, it can be useful to keep a written record of what has been planted each year. Keep track of where things have grown.

I divide my garden into four basic crop types for rotation:

- Root crops, such as potatoes, carrots, kumara.
- Brassicas, such as broccoli, cauliflower, cabbage, kale.
- Onion family, such as garlic, leeks, onions, spring onions..
- Salad plants, such as lettuce, tomatoes, celery, zucchini, cucumbers, beans, corn.

The good news: as the gardener who puts in the time and effort, you get to determine what vegetables get planted based on what you like to eat. Despite encouragement from my whānau, I still refuse to grow brussel sprouts!

By planning in advance, you can expand the choice of seeds and plant material used in your spring garden. Garden shops normally provide a good range of seeds or seedlings for planting



Above and right: leeks and broccoli.

For the home organic gardener, winter is primarily a time to plan and prepare your next spring garden (at least here in chilly Te Waipounamu) before the work actually begins. In colder months, savour the delights from the harvest of last summer's bounty. Enjoy fresh vegetables growing slowly in your garden.



Above: Seed potatoes (left to right) Urenika, Kowiniwini, Whataroa and Māori potatoes.

out in early spring. However, specialty suppliers like Kings Seeds and Koanga Gardens have heirloom and organic varieties that can be ordered through their websites (see below).

Koanga has helped revive some old varieties of Māori potatoes and now grow enough to sell them through their website. Potatoes have been grown by Ngāti Māmoe and Ngāi Tahu since early contact period with Takata Pora (Europeans). Records show large areas of potatoes were harvested and traded in Murihiku in the early 1800s. Today, the Māori potato varieties available from Koanga include:

- Urenika. Has a purple skin and is a good cropper;
- Karoro. Has a creamy texture. One source was Horomaka (Banks Peninsula);
- Whataroa. Creamy with purple streaks. A good cropper that keeps well and was sourced from Whataroa on Te Tai o Poutini.
- Kowiniwini. Round and light purple;
- Māori. White flesh and a bright purple skin (see photos).

I grew some of these varieties a few years ago and they were so delicious we ate them all and forgot to keep some to plant again, so I will definitely plant some of these varieties in my potato area this spring.

Potatoes are best planted after the threat of frost damage has passed in your area.

Garlic is the one vegetable that does need to be planted while the weather is still cold in mid-winter. Its value as a promoter of good health has been scientifically proven, and it is easily added to meals, giving food a delicious flavour. The garlic purchased in supermarkets has usually been treated with a growth inhibitor (unless it is certified organic), so it is best to

buy garlic cloves specifically for planting from a garden store or from a seed supplier.

The whole garlic is broken down into the individual cloves and planted upright with the base down so that soil just covers the top of the clove. Depending on the size of the garlic variety, leave about 10cm between each clove and at least 35cm between the rows.

Garlic is a gross feeder so needs nutrient-rich soil with plenty of compost. Traditionally it is planted on the shortest day of the year during Matariki or Puaka and harvested on the longest day of the year in December.

Winter is the best time to plant fruit trees, such as peach, apple, apricot or plum. Consider size of the mature tree. If it grows into a 10m-tall monster, you might not have enough room left over for a vegetable garden, or it might block out sunlight.

But many dwarf varieties are available these days that grow only a few metres high.

If you don't have room for fruit trees, another option is fruit bushes, for example, raspberries, gooseberries or strawberries.

Fruiting plants usually need a large amount of compost, so if you don't have any ready, buy some in to get these plants well established in time for their spring growth.

Mauri Ora!

Please email any questions about home gardening to tekaraka@ngaitahu.iwi.nz.

Tremane Barr is Ngāi Tahu/Kāti Mahaki. He has been gardening organically for more than 20 years. He currently works as a storeman and a part-time contractor helping to develop a pounamu resource management plan for Te Rūnanga o Mākaawhio.

MORE INFORMATION

For the basic practice of gardening, you can't go past the traditional **Yates Garden Guide**, which also includes useful information on organics.

The NZ Soil and Health Association's bi-monthly magazine **Organic NZ** provides practical organic gardening advice and the latest inspirational stories from the world of organics.

Useful organic gardening websites:

Kings Seeds
www.kingsseeds.co.nz

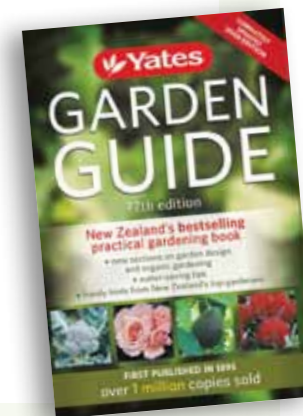
Koanga Gardens
www.koanga.co.nz/pages/seeds.html

Organic NZ Magazine
www.organicnz.org/

Yates Garden Guide
www.yates.co.nz/products/books-tools-and-propagation/books/yates-garden-guide/

BOOK COMPETITION

TE KARAKA has one copy of the famous Yates Garden Guide to give away to a lucky reader. Simply write to us at PO Box 13 469, Christchurch 8041 or email us at tekaraka@ngaitahu.iwi.nz and tell us the name of our gardening writer.



Above: silverbeet.



Christchurch
Arts
Festival
23 July –
9 August
2009



Te Rūnanga o NGĀI TAHU

www.ngaitahu.iwi.nz

Discount Tickets

Te Rūnanga o Ngāi Tahu is able to offer all registered whānau a 30% discount on ticket prices to any of the arts festival organised events and performances. Go to the CommunityNet, you will need your Whakapapa number and PIN number to book.

Cooking with Jason

August 3 Mon: 3.30pm-5.30pm and 6pm-9pm
Registrations: 20
Ticket Price: \$20
Venue: CPIT

Ngāi Tahu Master Chef Jason Dell appears courtesy of Singapore Airlines

Tuia Te Muka Tangata

August 5 Wed: 5.30pm
Registrations: 30
Facilitators: Ranui Ngarimu and Paula Rigby
Venue: The Boardroom Cafe, 118 Hereford Street

Ngāi Tahu also presents workshops and activities for Ngāi Tahu Whānui delivered by Ngāi Tahu artists. Workshops are being held at the Christchurch Art Gallery and entry is by gold coin donation. **Let your imagination soar and the artist within come out and play!**



Cloak Conservation

Ranui Ngarimu
McDougall Art Gallery

July 24 Fri -
July 31 Fri: 10am-1pm
Admission: Free

Ranui Ngarimu is a master weaver with a lifetime of experience. During the festival she will be working on a cloak conservation project at the gallery, and will be happy to talk to visitors about her work.



Manu Tukutuku

Morehu Flutey-Henare
& Reihana Parata
Christchurch Art Gallery

July 25 Sat: 10am-1pm
Class Max: 15
Suitability: All Ages

Create your very own manu tukutuku (kite) using harakeke and other natural materials.



Kōhatu Mauri

Te Mairiki Williams
Christchurch Art Gallery

July 25 Sat: 1.30pm-4pm
Class Max: 15
Suitability: All Ages

Come and learn how to draw and paint your very own design onto a kōhatu mauri (stone mauri).



Kupenga

Paula Rigby
Christchurch Art Gallery

July 26 Sun: 10am-1pm
Class Max: 15
Suitability: All Ages

Bring a beautiful shell or stone to the kupenga workshop and learn how to weave a kupenga (snare or net) around it so you can wear your taonga.



Snare/Māhanga



Waharoa: Storybox:



Ariana Tikao

July 26 Sun: 5.30pm
Ariana Tikao: Ōhākī
Venue: TelstraClear Club

Te Rūnanga o Ngāi Tahu is proud to be part of the 2009 Christchurch Arts Festival and presents:

Contemporary Artists respond to Birds in the Canterbury Museum Collection

Using the Canterbury Museum's ornithological collection as inspiration, contemporary artists address issues of extinction, conservation, collecting and preservation in this exhibition combining the old and the new. Snare/māhanga explores issues around birds that are endangered, threatened or in serious decline through new works and installations at The McDougall Art Gallery. **Free Entry**

Waharoa: Storybox:

Celebrating people & place is a site specific video installation documentary project that explores layers of history and the connections of themes through time.

Located in the Waharoa – Gateway at the entrances to the WinterGarden, Storybox is based around the notion of 'emotional migration' with stories relating to the history of the site from the earliest known stories through to contemporary life. Screening from dusk daily.



Kui Kui Whiti Ora

July 27 Mon: 6pm-7pm
Registrations: 30
Audience: Over 18yrs
Speaker: David O'Connell
Venue: McDougall Art Gallery



Titi Talks

July 31 Fri: 6pm-9pm
Registrations: 30
Audience: Over 18yrs
Speakers: Jane Davis & Jason Dell
Venue: McDougall Art Gallery



Piki Huia Fashion Show

July 25 Sat: 1.30pm-2.30pm
July 26 Sat: 1.30pm-2.30pm
Admission: Free
Venue: McDougall Art Gallery

Workshops are limited so book your place now by phoning the Ngāi Tahu Call Centre on 0800 942 472.

Check out www.ngaitahu.iwi.nz for further details



Te Wiki o Te Reo Māori

Charisma Rangipunga
& Hana O'Regan
Christchurch Art Gallery

July 26 Sun: 1.30pm-4pm
Class Max: 12
Suitability: All Ages

Create your own story and then make your very own pukapuka (book) using the latest technology.



Mahi Raranga

Morehu Flutey-Henare
& Reihana Parata
Christchurch Art Gallery

August 1 Sat: 10am-1pm
Class Max: 15
Suitability: All Ages

Learn from Morehu and Reihana, two of Aotearoa's most accomplished weavers.



Whakapapa

Karen Meihana
Christchurch Art Gallery

August 1 Sat: 1.30pm-4pm
Class Max: 12
Suitability: All Ages

Learn some simple steps to start researching your family tree: who you can talk to, places that have information and useful websites. Whakapapa staff will be available.



Whetu Bling

Areta Wilkinson
Christchurch Art Gallery

August 2 Sun: 10am-1pm
Class Max: 15
Suitability: Teenage Plus

Create your own wearable constellation to celebrate Matariki using traditional weaving methods.

Tāne's eyebrows

The wild, windswept sand dunes of Aotearoa must be among the planet's harshest habitats for plant survival.

Below: A stand of fiery orange/red pīngao replanted in front of the invasive introduced marram grass in the background, which has virtually smothered the native pīngao from its natural habitat on the loose sand dunes of our coastline.



Frequent gales, reinforced with sand and salt spray, sweep all before it, sand-blasting and burying anything and everything under a gritty blanket in this constant battlefield between sea and shore.

Legend has it that Tāne Mahuta (God of the Forest) plucked out his eyebrows and gave them to Tangaroa (God of the Sea) as a peace offering to end the warring between them, but Tangaroa cast them on to the shore where they grew as pīngao, one of few native plants capable of surviving in such a hostile environment.

The coastal battle rages on between Tāne and Tangaroa, but it is not hard to imagine pīngao as Tāne's eyebrows, blown flat on the crest of a sand dune by an on-shore gale.

Pīngao, also known as pīkiao in the south or golden sand sedge to botanists, is one of three major endemic native sand-binding sedges. The others are kōwhangatarā (spinifex) and hinerepe (sand tussock).

Pīngao is superbly adapted to life in a transient environment. The more exposed, bare and unstable the sand, the better pīngao likes it.

This tough species needs the continuous movement of sand around its leaves, base and roots to survive. It sends out rope-like rhizomes from the parent plants that trap sand, binding and stabilising the dunes.

Its extensive root system captures what little water is available and helps sustain the plant through hot, dry conditions.



Sedges are similar to grasses and tussocks in appearance but can be distinguished by the triangular shape (in cross-section) of their leaves. The foliage of pīngao is a brilliant green, which turns golden yellow or fiery orange at the tips. The leaves are stiff, curled and rough to touch.

It sets seed in a spiral pattern (which explains its botanical name, *Desmoschoenus spiralis*). Its main means of reproduction is by wind dispersal of its spiky seeds, which race along the sand – giving rise to another of its nicknames, tumbleweed.

So if this plant is so superbly adapted for survival in such hostile conditions, why is it listed as an endangered species?

Pīngao was once widespread from Northland to Rakiura and the Chatham Islands. Now it is found growing naturally only in a few remnant populations or where community and iwi groups have successfully re-established it in scattered pockets around the country.

Like many native plant species, pīngao's demise is blamed on human activity – fires, vehicles, grazing, trampling by humans and livestock and browsing by introduced pests like rabbits, possums and hares.

In his book *A Pākehā's Recollections*, Murray Gladstone Thomson recalls collecting frostfish on Otago beaches with friends around the 1880s and setting fire to the native grasses on the sand dunes to keep warm or perhaps just to relieve the boredom of a sparse catch.

Ironically, years later Thomson was a strong advocate of planting introduced marram grasses on the same Otago beaches to try to control coastal dune erosion.

The highly competitive marram grasses and tree lupin were hailed as the solution to

coastal erosion. Planting continued until the 1980s. In fact, these introduced species were so successful they smothered pīngao, destroying the wind-blown sand dunes pīngao needed to survive.

Today, the Department of Conservation identifies pīngao as a "keystone" species, one whose colonising ability in a fluid landscape encourages biodiversity and creates a suitable habitat for other native coastal plants.

Culturally, pīngao is one of Ngāi Tahu's taonga species that is highly prized for its naturally vibrant yellow / orange colours. It provides stark contrast to the pale tones of harakeke and kiekie when dried for decorative use in weaving.

It was commonly used in tukutuku panels to decorate the walls of whareniui. It was also used for fine plaited kete (bags), whāriki (mats), pōtae (hats), pare (headbands), tātua (belts) and pōkeka (rain capes).

Traditionally, the method of preparing the leaves was to soften them in water. Then they were carefully scraped with a shell as required to prevent them curling. The leaves dry to a natural yellow/orange hue.

In his ethnobotanical research *Traditional Lifeways of Southern Māori*, James Herries Beattie records that "pōkeka made of flax, tussock and pīngao were regarded as thoroughly waterproof".

He also notes the tough leaf of pīngao was used to weave poho taupā (chest protectors) to protect warriors from spear thrusts and blows during battle, and as tāhau taupā (shin guards).

Other sources suggest the young tender shoots of pīngao were "sweet and palatable" when steamed and eaten. It probably helped if the diner had an appetite honed by a few days of bush tucker, but it seems the plant's only medicinal value was for ceremonial purposes.

Historically, Māori harvested the leaves of the plant in autumn, when a side shoot was cut from the parent and planted alongside it to ensure a sustainable harvest.

In recent years, the Forest Research Institute confirmed this clipping technique was the most sustainable method of

three harvest methods tested, ensuring a sustainable supply of fibre for cultural use from a vulnerable species.

In Otago, a Pīngao Recovery Group has been active for years, working with the Department of Conservation, the Dunedin City Council, Otago Regional Council, Te Rūnanga o Ngāi Tahu and other community groups to replant pīngao on beaches from Waikouaiti south to Moturata Island at Taieri Mouth.

In terms of pīngao's survival, perhaps it is fortunate this remarkable plant is highly valued by Māori for its cultural significance as well as its conservation value as a stabilising influence on our coastal sand dunes. **TK**

For more information on this plant, try the following sources used to research this article: Department of Conservation native plants website: www.doc.govt.nz/conservation/native-plants/; *Māori Healing and Herbal*, Murdoch Riley; *Traditional Lifeways of the Southern Māori*, James Herries Beattie; Manaaki Whenua Ngā Tipu Whakaoranga/Māori plant uses website.



Above: The spiral growth of the pīngao seedhead gives rise to its botanical name *Desmoschoenus spiralis*.

Top: Pīngao kete from Maungapohatu. PHOTO: COURTESY OTAGO MUSEUM, DUNEDIN, NEW ZEALAND

PHOTOGRAPHS ROB TIPĀ

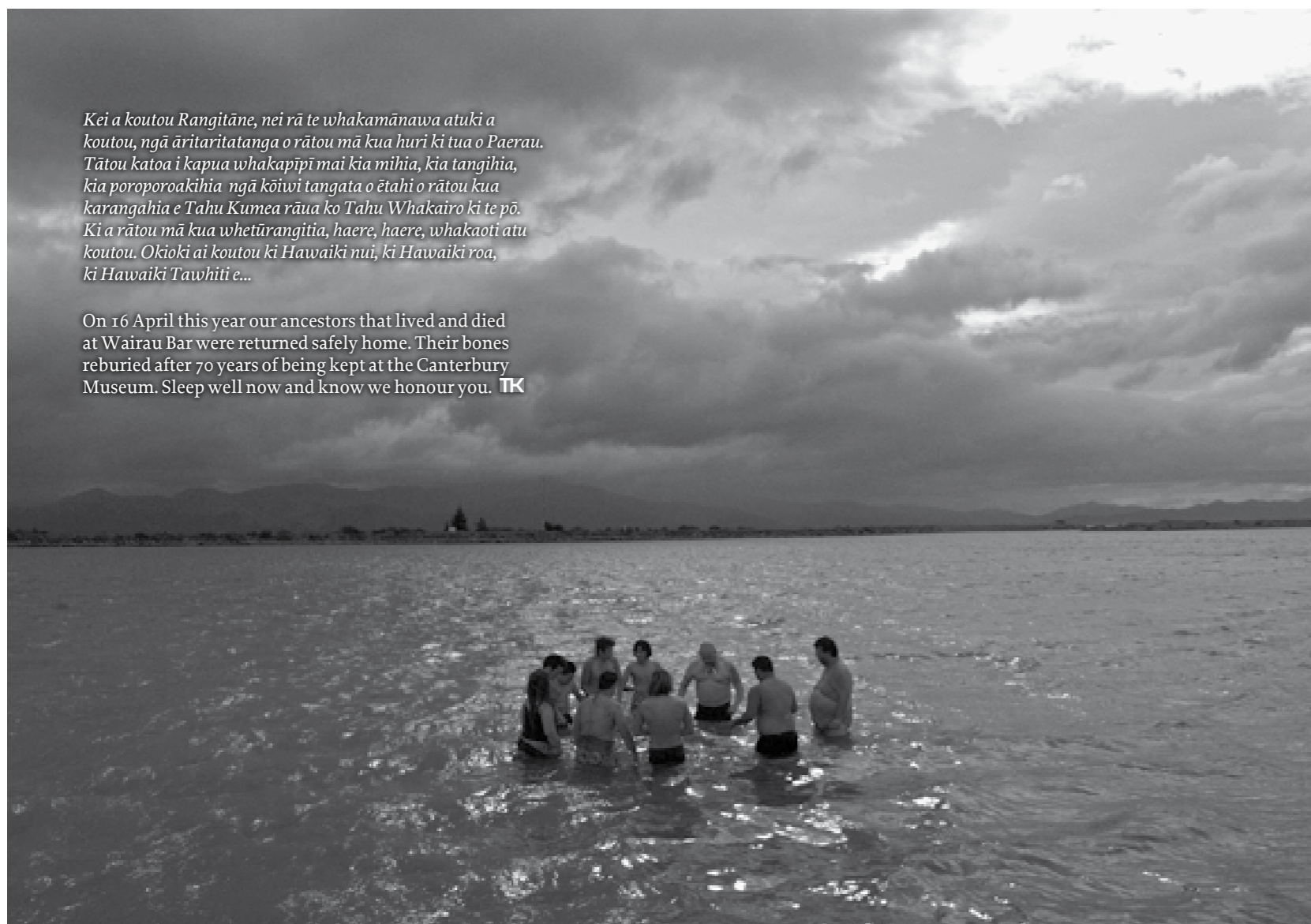
PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.

Kei a koutou Rangitāne, nei rā te whakamānawa atuki a koutou, ngā āritaritatanga o rātou mā kua huri ki tua o Paerau. Tātou katoa i kapua whakapipi mai kia mihiā, kia tangihia, kia poroporoakihia ngā kōiwi tangata o ētahi o rātou kua karangahia e Tahu Kumea rāua ko Tahu Whakairo ki te pō. Ki a rātou mā kua whetūrangitia, haere, haere, whakaoti atu koutou. Okioki ai koutou ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki Tawhiti e...

On 16 April this year our ancestors that lived and died at Wairau Bar were returned safely home. Their bones reburied after 70 years of being kept at the Canterbury Museum. Sleep well now and know we honour you. **TK**



REVIEWS

BOOK REVIEWS

MATA TOA: THE LIFE AND TIMES OF RANGINUI WALKER

By Paul Spoonley
Published by Penguin
RRP \$40

Review nā Donald Couch

Kei hea te Tangata? This is a biography which requires, and rewards, patience and persistence. There are sections where the reader will wonder whatever happened to Ranginui Walker?

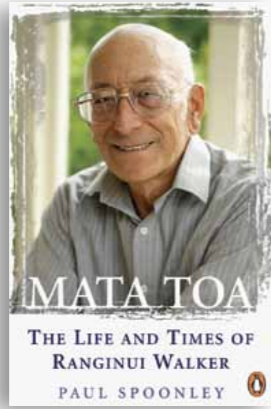
Author Paul Spoonley, and his editor, obviously decided that the story of Walker's life is, in large part, the story of the times in which he lived. This is doubly interesting because for the past 40 or so years, Walker was not only largely responsible for communicating with the wider New Zealand public just what was happening in terms of Māori, but he also played a major role in many of those events.

Another reviewer has referred to him as a Colossus of Rhodes. One might therefore expect most biographers to provide detailed review and comment on the options Walker faced, and what he did and why. But Spoonley's approach is to be more descriptive than analytical.

Walker was raised in a rural warm loving whānau where the everyday language was te reo. But then he went to school, learned new things, moved away, developed different values, almost lost his ability in te reo, and determined that his future lay in the Pākehā world.

This is the story of a successful urban Māori. One of the first Māori PhDs when there was only a handful. A father of three children who all became medical doctors. Then when the career was established, he turned to Māori involvement, but with Māori in the cities – where 80 per cent of Māori are.

Walker never forgot his hapū and iwi roots, and he rebuilt his facility in te reo and tikanga. But much later, when he went back to contribute to Whakatōhea affairs, he found it very hard going and probably disillusioning. Although he was not generally a supporter of Māori leadership through iwi, he did send a copy of his Ngata biography to Tā Tipene O'Regan acknowledging that given his own difficulties with the six Whakatōhea hapū, he complimented Tipene in bringing together the disparate



groups within Ngāi Tahu.

But perhaps the wider importance of this book to Ngāi Tahu is that it may suggest the future for many more of our whānui. The majority of Ngāi Tahu now live outside our rohe. Most live in cities. According to the latest Census, more Ngāi Tahu live in Auckland (and also Wellington) than in Otago or Murihiku. The ties to the marae are weakening.

There are already a significant number of Ngāi Tahu who, with their families live the Ranginui Walker life, and there will be many more in the years ahead. What are the implications for our iwi?

BENEATH THE MĀORI MOON

By Malcolm Mulholland
Published by Huia
RRP: \$60

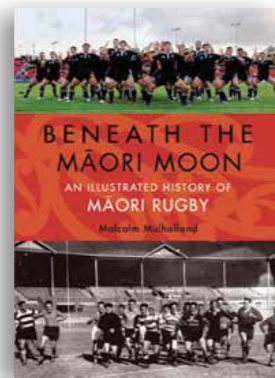
Review nā Tāne Norton

Māori rugby is something quite distinct in New Zealand's national game. It brings out the best in those who are able to participate in it.

This is an excellent book. Well illustrated, it examines in detail what has been a wonderful century of Māori rugby. Malcolm Mulholland points out that Māori have regularly played rugby the way that it should be played. Results are important to any Māori rugby player, but the primary focus is always on how you play the game.

In 1973, along with Billy Bush, I asked All Blacks coach J.J. Stewart if we could play for the Māori team against the All Blacks. I cannot remember now why we did this, but undoubtedly our love for the Māori game influenced us. The spirit of the Māori team was always strong. No Māori team I played in went anywhere without a guitar.

It will not only be a terrific reminder for those of us lucky to have played Māori rugby, but for anyone who loves our great game. Like



Māori rugby, it will quickly become a national treasure, and I commend the author for it.

TE KARAKA has a copy of *Beneath the Māori Moon* to give away. The winner will be chosen from contributors to the Letters page.

TOI ORA: ANCESTRAL MĀORI TREASURES

Edited by Arapata Hakiwai and Hūhana Smith
Published by Te Papa Press
RRP \$49.99

Review nā Rob Tipa

This beautiful publication gives readers a privileged glimpse into the collection of close to 35,000 taonga Māori held by Te Papa Tongarewa, the National Museum of New Zealand, on our behalf.

The taonga selected date back almost 1000 years to the earliest human settlement of Aotearoa. As the editors explain, taonga have a mauri (life force) that carries the mana of those who created them and of those people who used them, valued them and passed them on as family heirlooms, to future generations.

Ranging from strictly functional to absolutely fabulous, the items include rare ivory and stone pendants, exquisite woodcarving, rough fish hooks, delicate musical instruments, weapons of war and the finest woven ceremonial cloaks. Few people today would have the skills to match the finesse and artistry of these treasures, even with modern tools.

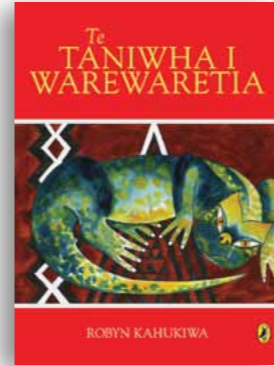
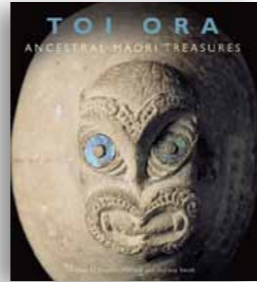
Toi Ora is superbly presented with straightforward text, sharp photographs, historical pictures and colourful stories that link taonga with the families or regions they came from. This unique blend of text, images and connections makes *Toi Ora* a treasure in itself.

THE FORGOTTEN TANIWHA/ TE TANIWHA WAREWĀRETIĀ

By Robyn Kahukiwa;
English translation by Kiwa Hammond
Published by Penguin
RRP \$18

Review nā Fern Whitau

The Forgotten Taniwha tells of a kaitiaki, guardian, taniwha and what happens when he is forgotten. Ngākau Pono, Loyal Heart, has existed since the



beginning of time and his mission is to help and protect the people of his pā. In return he has the respect and love of his iwi.

All goes well until strangers arrive in Aotearoa and Ngākau Pono finds himself out of work, so he curls up and sleeps. In the

present day, something special causes him to wake again – you will have to read this wonderful book to find out what.

My five-year-old mokopuna loved the book from its first reading. It's one of her favourites and we still eagerly turn the pages. The sad title and taniwha pictured on the cover piqued our interest, showing how Robyn Kahukiwa's illustrations entice and delight.

The poignant tale touches on stories that have been handed down about when gods walked the earth and the first people arrived in Aotearoa. It reminds us not to forget how things were once done.

ALBUM REVIEWS

WANDERING PATHS

Harriet and the Matches
Self-release (Real Groovy Records, Slowboat Records, Wellington)
RRP \$25

Review nā Joseph Tipa

Harriet and the Matches are singer/songwriters Jessie Moss and Amiria Grenell. They met in Christchurch and after relocating to Wellington released the EP *Ata Takahi*. For the full-length album *Wandering Paths*, they have brought in a few friends to expand their sound in the studio: fellow vocalist Tessa Rain, guitarist Ryan Prebble, pianist James Coyle and taonga pūoro exponent Alistair Fraser.

Moss and Grenell adapt their country/folk style of duo singing to ballad, reggae and soul songs, fleshed out subtly by the band. Their lyrics are socially and environmentally aware. *Absolute Rights* looks at the alienation of beneficiaries and refugees in this country; *Women's Wisdom* is a voice for women whose rights are overshadowed. The content, which might be heavy, is made palatable by a sense of joy and

community throughout, highlighted in the a capella piece *Back There*.

Wandering Paths is musically eloquent and soft-spoken while articulating ideas that are seldom expressed from a woman's perspective about issues common to everyone.

GREAT NEWS FOR THE MODERN MAN

Eru Dangerspiel
Self-release (Amplifier.com, Real Groovy)
RRP \$22.95

Review nā Joseph Tipa

As a young Māori artist in these days of artistic peak production, I find myself wondering, "Where is my generation's Hone Tūwhare? Where is our Ralph Hotere, our Billy TK?" Well, I've found one, and he is a musician named Riki Gooch.

Since leaving Trinity Roots, Gooch has been headhunted to drum, arrange and produce for artists such as Neil Finn, Anika Moa and Bic Runga.

Great News for the Modern Man is his first solo release under the moniker Eru Dangerspiel, and it burns a path through the brush of audio mass. Musical contributors are Anna Coddington, Laughton and Francis Kora and pianist Jonothan Crayford, with vocalist/producer Parks delivering two of the stand-out tracks, *Kevin* and *Backfoot*.

You need only look at Eru's Myspace mates to see where his music emanates from; mates include Sun Ra, David Axelrod, James Brown and New York's homeless laureate, Moondog. Eru Dangerspiel advances the same search for self-expression as these artists do, but in a contemporary context. Unfortunately, it has gone under the radar or over the heads of most people.



Opinions expressed in REVIEWS are those of the writers and are not necessarily endorsed by Te Rūnanga o Ngāi Tahu.

No Māori seats on the Auckland bus

(continued from page 28)

They would have no local authority powers in their own right, but the super city council would delegate place-shaping functions to them, and they would be unchallengeable if operating within that delegated authority. Their lack of actual local authority status would be reflected in them having no actual mayor, just a chair who was a first among equals. There would be no distinct Māori representation at this level. The commission simply recommended that they should have Māori names "determined by the Local Government Commission after consultation with mana whenua, with the new Māori names used by the Commission being the suggested starting point for consideration."

The Government has rejected the idea of local councils also. It is proceeding with a plan for 20 to 30 local boards that would have little if any status (it has even been hinted that they could hold meetings in local libraries).

This is all pretty ominous for Māori unless some other means for bringing Māori opinions directly to the super city council table are created. A major reason for creating the super city was to deal with Auckland's transport woes. Māori communities have a direct interest in this. The royal commission noted that central and local government combined spend around \$12 billion in the Auckland region a year on "social wellbeing".

Māori are "significantly disadvantaged and Māori communities include the most vulnerable citizens". The commission accepted the notion that improvement should focus on "what is working well, utilisation of existing and emerging opportunities and prioritising strategies that enhance resiliency and positive development."

That, it said, requires proper engagement with and representation for Māori. A key impediment in the past has been that "the exclusion of Māori from planning processes and decisions, such as those relating to transport, means that opportunities to improve the lives of more marginalised citizens (such as Māori) have not been taken."

In other words, Māori living in poor Auckland communities need more bus stops. Under the arrangements currently proposed, they are more likely to end up with graffiti-covered overpasses.



Donald Couch is Pro-Chancellor of Lincoln University and deputy kaiwhakahaere of Te Rūnanga o Ngāi Tahu.



Tāne Norton (Ngāi Tahu) played 27 consecutive tests for the All Blacks, his first against the Lions in 1971. Born in Waikari, North Canterbury, Tāne resides in Christchurch.



Rob Tipa (Ngāi Tahu) is a career journalist and a regular TE KARAKA contributor.



Fern Whitau hails from Moeraki and is a grandmother who loves to read to her mokopuna.



Joseph Tipa (Ngāi Tahu ki Moeraki, Ngāti Kahungunu, Ngāti Maniapoto) is a musician, singer, and songwriter. He is based in Wellington.

Teaching tamariki about whānau finances

If you have children, it is a valuable lesson if you teach them about the value of money, saving and budgeting. This is a four-step whānau approach to money management to help you understand where your money goes.

Now, more than ever, is the time to teach our kids about how to become good money managers. We live in an age of consumerism where the dominant message is, "We want it and we want it right now." It is becoming increasingly difficult to control and make our money work for our goals.

By giving your kids a greater appreciation of whānau finances and working together to achieve financial goals, you are also teaching your tamariki good habits for the future, which they can pass on to their own children.

(1) Teach the whānau the value of money

Sit down as a whānau and write a budget. Work out how much money comes in to the household and how much it takes to cover all fixed expenses. If you have a computer, the Sorted website at www.sorted.org.nz has a good budget template that can be downloaded or you can request a copy from the Retirement Commission or the Ngāi Tahu Financial Independence Programme.

Make sure your budget includes costs such as school uniforms, school trips and eyeglasses so that your kids are aware of necessity spending directly related to them. Try to create a surplus by reducing costs where possible, but remember to allow for future expenses such as car registration and any expected annual bills.

Hopefully, there is something left over for savings once all the bills have been paid.

Discussing what it costs to run the household will help your kids better understand that you aren't just being mean when you say they can't have that new computer or that latest cellphone just like all their mates.

(2) Develop a whānau savings plan

Talk with the whānau and identify some savings goals. Agree on short, medium and long-term goals for the whānau and for each whānau member. Then work out a plan of how you are going to achieve them.

Most financial advisers will say you should try to save around 10 per cent of your income in

addition to your retirement savings.

Savings should be kept in a separate account and not touched unless it's an emergency. The lesson for the whānau is you can spend some money now but it is also important to save some for later. If savings are put into a high interest or investment bank account they will also earn some interest, helping to grow your pūtea.

Another idea is to sign your kids up to Whai Rawa, the Ngāi Tahu savings scheme. Have them make a regular contribution to their own accounts. They will also receive an annual contribution from Ngāi Tahu.

To learn more about Whai Rawa, freephone 0800-WHAI-RAWA (0800-942-472) or go online to www.whairawa.com.

Give your kids a good old-fashioned "piggy bank" to collect their spare change, and encourage them not to touch it until they have saved enough to reach a predetermined goal.

For example, if they use it to buy that item of clothing, takeaways or a luxury in the short term, they will not be able to afford their bigger savings goal of buying a new iPod.

(3) Work with your kids to help increase the whānau income

Look at ways to earn some extra money. It could

be pocket money for doing jobs around the house or doing odd jobs for friends, neighbours and extended whānau.

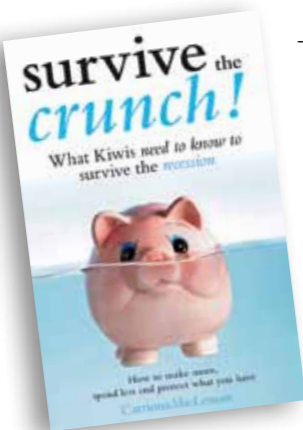
Consider selling stuff you no longer need, such as clothes, toys or furniture. You can do this by having a garage sale or selling it on a website like Trade Me.

(4) Go grocery shopping as a whānau

Set an amount to spend on the weekly groceries and make it a whānau outing. It won't take long for your tamariki to realise that feeding the whānau is expensive. Take a calculator to the supermarket and add the prices up as you go. Remember to take the coupons too.

In the last issue of TE KARAKA we talked about saving money by growing your own vegetables. You could go one step further and make your kids responsible for looking after the garden. This will allow them to feel like they are really contributing to the household, especially if they are aware of the cost of fruit and veges at the shop.

Note: In the last issue, we mentioned that we would be looking at the Government's proposed Gateway Housing Policy. Because the policy has not been finalised, we will leave this for a future issue.



COMPETITION

To add to the library of budgeting books that are now available, *Survive the Crunch* by Catriona MacLennan was recently published by HarperCollins. It has many practical tips on how to save on power, water and your food bill. It also has chapters on how to hang on to your job and what to do if redundancy strikes. This book is packed with common-sense suggestions that remind you how much you are in control of your finances. TE KARAKA has one copy of *Survive the Crunch* to give away to a lucky reader. Simply write to us at TE KARAKA, PO Box 13 469, Christchurch 8141, or email us at tekarak@ngaitahu.iwi.nz and tell us the name of the animal featured on the book cover. But here's the tricky part. We want the answer in Māori. Kia mau te wehi whānau.

DR BILL ROBERTSON
Rakiura Ngāi Tahu, Irish, Scottish

HE TANGATA



Porirua-based surveyor Dr Bill Robertson received an Order of New Zealand Merit this year for his services to surveying.

He was born in Temuka in 1937 but brought up on a back-country

farm on the north bank of the Wairau River in Marlborough. During his early career, he spent much of his time working in Central Otago on projects such as the Benmore Dam, farm settlements and mapping. In the 1960s, he shifted to the North Island and in 1987 became the Director General/Surveyor General of the Department of Survey and Land Information.

Since retiring in 1996, his services have been sought by the United Nations and the World Bank on land administration. He was appointed as Special Consultant to the Eritrea/Ethiopia Boundary Commission, Senior Consultant to the Cameroon-Nigeria Mixed Boundary Commission and as expert to the Sudan Boundary Tribunal this year. He was an expert member of the Iraq/Kuwait Boundary Demarcation Commission from 1991 to 1994.

Bill and his wife Judy have four sons, seven grandchildren and 12 great-grandchildren. His whakapapa links to Ngāi Tahu are from his paternal grandmother Sarah Robertson (née Sherburd) who was the great-granddaughter of Te Makahi. His tāua was born on Te Wehi a Te Wera, also known as the Neck on Rakiura (Stewart Island).

WHAT CONSTITUTES A GOOD DAY?
Spending time with my wife and family.

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?
Sir Edmund Hillary because of his major achievements and his outspoken support and efforts for fairness.

WHAT COULD YOU NOT LIVE WITHOUT?
Email.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?
Porirua, which is a New Zealand/Pacific city rich in diversity, fraternity, talent and culture.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?
My wife Judy, who has been my constant support for 53 years and has ennobled my life.

WHAT IS YOUR FAVOURITE SONG?
Pokarekare ana.

ON WHAT OCCASION DO YOU TELL A LIE?
Where the issue is minor but the answer would greatly distress the listener.

WHAT CONSTITUTES A BAD DAY?
A loss by the All Blacks in a World Cup match.

WHAT IS YOUR GREATEST FEAR?
That affluent people will continue to ignore the injustice meted out to the underprivileged people and their children in this world.

DO YOU HAVE A FAVOURITE SUPERHERO?
Alexander the Great for his unparalleled courage and achievements. Even an ambitious Julius Caesar would weep at his statue because he knew he could not achieve more.

IF YOU COULD BE A SUPERHERO, WHO WOULD YOU BE AND WHY?
Spiderman so I would never have to worry about fire in high-rise hotel rooms.

WHAT IS YOUR WORST CHARACTER FLAW?
Procrastination, but I will tell you about that later.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?
To be able to speak many languages.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?
Visits to my grandparents in Temuka.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?
Ireland and Scotland, to visit where my parents' families came from and Belgium to visit my uncle's grave.

DO YOU BUY LOTTO?
No.

WHAT WOULD YOU DO IF YOU WON LOTTO?
Be completely gobsmacked.

SHORTLAND STREET OR THE NEWS?
The news.

DO YOU BELIEVE IN REINCARNATION?
No.

EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?
Good King Wenceslas.

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?
My sons' purchase of an airfare on my 70th birthday so my brother and sister-in-law could visit us from Perth.

WHAT IS YOUR GREATEST EXTRAVAGANCE?
Having satellite navigation in my car.

FAVOURITE WAY TO CHILL OUT?
Watching a good comedy on DVD.

LOVE OR MONEY?
Love because it is enduring.

WHAT IS YOUR MOST ADMIRABLE QUALITY?
Adaptability.

DANCE OR WALLFLOWER?
Dance.

WHAT IS THE LAST BOOK YOU READ?
The Great War for Civilisation, by Robert Fisk.

WHO IS YOUR FAVOURITE AUTHOR?
My favourite authors have changed over the decades. Now I favour authors who research and present their facts well and fairly and fiction writers who research their context well.

IF YOU HAD TO WATCH SPORT ON TELEVISION, WHAT WOULD IT BE?
Any representative New Zealand team playing rugby.

WHAT IS YOUR GREATEST ACHIEVEMENT?
Maturation.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?
Ice cream.

WHAT MEAL DO YOU COOK THE MOST?
Toast.

HOW MANY PAIRS OF SHOES DO YOU OWN?
Twenty.

WHAT'S YOUR BIGGEST REGRET?
Time wasted.

WHAT'S YOUR FAVOURITE PLACE IN NEW ZEALAND?
The Marlborough Sounds.



welcome
to the
Jungle

Join Kommi Knocksville on "It's The Kommikal Show!"
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