

MORE THAN TE REO RUGBY TRAILBLAZERS NGĀI TAHU ELECTIONS

# TE KARAKA

ABOUT NGĀI TAHU. ABOUT NEW ZEALAND

KAHURU/AUTUMN 2009 \$7.95 42

## LAST OF THE NATIVES

MALCOLM MULHOLLAND ORGANIC GARDENING THE HUNDY CLUB  
KERI HULME MANAGING MĀTAITAI PETER ROBINSON

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



The New Year sees the merging of two powerful currents that will carry us to as yet unknown destinations. The economic recession has rapidly become our national obsession, and rightly so. The all-pervasive commentary is one of uncertainty and stress and economic decline. In direct contrast, the momentum of the new government is characterised by vigour as it focuses on implementing its own sweeping agenda in these straightened times.

For iwi Māori the transitory nature of both phenomena are contained within our inter-generational outlook. Ngāi Tahu has seen recessions come and go, and far more governments. The iwi, like Paikea, will ride out the waves of fiscal and political uncertainty. Our whānau, however, are very exposed to the immediate and the long-term consequences of both.

Statistics reveal Māori vulnerability to the recession. We know – even if it is uncomfortable to acknowledge – that Māori unemployment has been some two-and-a-half times that of others for the last 20 years. One-quarter of the Māori labour force could therefore be unemployed in the foreseeable future. However, job insecurity and strained household incomes are only the crest of the breaking wave. The underlying swell of flow-on effects on our communities' health, housing and education status is of most concern.

Our communities will continue to support whānau, as they have done mai rā anō. Iwi must also identify ways to support whānau as they grapple with the fallout of stuttering global markets. We must work to avoid a return to the 1980's perception of Māori as beneficiaries of the system. Like the nation itself, iwi walk the fine line between protecting the capital inheritance of future generations and making distributions that support tribal members now.

The government has invited iwi to help set our future direction, through events like the Job Summit and the Task Force on Māori and the Economy. We will work to ensure the situation of our whānau and communities is understood, but success will ultimately depend on the government's commitment to achieving outcomes and our own capacity to engage.

Pivotal to the success of the new Iwi-Crown partnership will be the Foreshore and Seabed Review. These issues were undeniably the most potent catalyst for antagonism and polarisation within our contemporary history. For some, the review threatens a return to the politics of deep dislike and division. I believe that we now have the opportunity to identify the principled solutions that eluded us last time round. I am also pleased to congratulate Hana O'Regan on being appointed to the review panel.

All of this our mokopuna will simply remember as pōua's late night story. The health, wealth and education status of our moko will be the real inheritance of this fascinating, troubling and demanding time, and the true test of our collective responses to it.

**Kakea Kā Tiritiri o te Moana, ki tua he pākihi raurarahi,  
he whenua haumako muia e te takata.\***

Ascend the alps, and beyond you will find expansive  
plains of fertile land, covered with people.

\* Whakatauāki nā Hana O'Regan.

# TE KARAKA

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#### PRINTING

Rainbow Print Ltd

#### PUBLISHER

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Issue 42 published March 2009

© Ngāi Tahu Publications Limited

ISSN No. 1173/6011

Front cover photograph by Andy Lukey.



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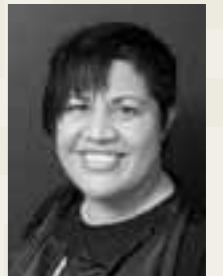
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Last of the natives (page 13).



NGĀ HAU E WHĀ FROM THE EDITOR

Sometimes it is hard to plan with so much uncertainty out there – unemployment is increasing, house values are falling and right now, the talk around the boardroom as well as dinner table is of cutbacks and knuckling down. Much is uncertain. But there is still much that is certain.

The sun will come up tomorrow. You will wake up with the same set of choices as the day before. In any circumstance, it is our approach and perspective that alters how it affects us and how we affect others. Times are tougher, and for some people these are the hardest days of their lives. For others, they've seen and survived worse.

This issue of TE KARAKA draws back the curtain on a West Coast family who survive through adaptation and innovation. They are men and women of the soil who have made their livelihood from the whenua. Right now, as in other moments of their history, and their tupuna's history, they are adapting again so they can remain in their beloved Te Tai o Poutini.

We also uncover many wonderful stories including emerging and established bilingual units at three primary schools, Tahu FM's Hundy Club, Ngāi Tahu's pioneers of rugby, the dynamic art of Peter Robinson, and the all-important rūnanga elections.

In addition, we begin a new organic gardening section that will hopefully inspire us all to learn the time-proven art of sowing, nurturing and harvesting crops so that our bodies and bank balances may be a little healthier.

Kia mau te wehi whānau.  
nā FELOLINI MARIA IFOPO

# He reta

TE KARAKA welcomes letters from readers. You can send letters by email to [tekaraka@ngaitahu.iwi.nz](mailto:tekaraka@ngaitahu.iwi.nz) or post them to: The editor, TE KARAKA, PO Box 13 046, Christchurch.

TE KARAKA reserves the right to edit, abridge or decline letters without explanation. Letters under 300 words are preferred. The writer's full residential address (not for publication) is required on all letters and emails. A telephone number is helpful.

## GIFTS AND GRATITUDE

I am writing to express my sincere gratitude for the wonderful gesture made by Te Rūnanga o Ngāi Tahu staff and the members of the iwi who raised money for my son Thomas at the Hui-ā-Tau last year.

As some of you know, my late twin sister Nicky Walsh was very close to Thomas. She was always able to calm him with her beautiful voice. As soon as she walked into my house, she would go to Thomas, sing to him and give him love and cuddles.

Nicky and my whānau have supported me all the way since Thomas's "accident" 13 years ago, and although it's a difficult journey at times, moments like this make it rewarding. Nicky championed the cause of disabled people every chance she got, especially at Hui-ā-Tau. We continue

to carry on with her work.

Thomas loves and misses her very much, but now and again when he unexpectedly chuckles and laughs out loud I know she is there watching over him like his guardian angel, listening to the heavenly sounds of her voice. I only wish I had taped their special songs.

Your gift was so much appreciated. On the final day of Hui-ā-Tau, it was Thomas's 15th birthday, so to be able to buy him a flatscreen TV and a few extras for our computer has been just wonderful. We also updated his wardrobe and bought him some of his favourite sweet treats.

Once again, thank you all so very much for your kindness, we won't ever forget it.

Arohanui.  
*Robyn Walsh and Thomas Ennis Ōtautahi*

## WEDDINGS DISTASTEFUL

First of all, congratulations to the TE KARAKA team for sometimes producing an informative and interesting magazine. And I say sometimes because not all the lead articles are to my taste. The Summer 08-09 Edition about weddings is one of those times.

Although I tend to have an opinion about most things I don't always publicly air them, but in this case, I was compelled to put pen to paper. Yes, I admit I am one of those people that don't get all teary-eyed about weddings. I'm in fact probably more interested in divorces than weddings.

I am not saying TE KARAKA shouldn't include weddings, but to have this as a lead article for the Christmas edition is over the top. There are many more important subjects that could have been included like water,

climate change, the recession, fishing, business, profiles etcetera. Weddings, in my opinion, appeal to very feminine and girly tastes rather than the average cross-section of Ngāi Tahu.

I am not sure topics for TE KARAKA should be written out of personal interest, or because the editor just happens to be getting married next year and weddings are on her mind. Perhaps the editor needs an advisory group made up of a cross-section of Ngāi Tahu to guide and give advice about topics.

If this magazine didn't cost a lot of money to produce it wouldn't worry me, but it costs a packet to produce so to have a subject about weddings as a lead article begs the questions: Is this the best we can produce for the money we spend? Are we really using Ngāi Tahu money in the

best way? And are we really making the most of this medium?

It's not that weddings aren't important to people. Yes, relationships can be an interesting topic and interesting to read for some, but I wonder if the editor would find the topic of divorce just as interesting. Maybe that should be the next lead article for the next edition.

*Raewyn Solomon  
Kaikōura*

## ECONOMIC PERFORMANCE

Ka nui te mihi ki Te Rūnanga o Kaikōura, nā koutou i manaaki ngā manuhiri katoa i tērā Hui-ā-Tau 2008.

I was impressed by Wally Stone's presentation at the Hui-ā-Tau on the performance of the Ngāi Tahu Holdings Group for 2007-2008. I also agree with Mark Solomon's comments in

the December *Te Pānui Rūnaka* that Holdings have "produced good financial results and this gives us confidence that we can continue to sustain and develop the work that we do despite the economic situation that we face in the coming months".

However, I think we need to balance our confidence and optimism with a reality check. History tells us what happens to a disproportionate number of New Zealanders of Māori descent during recessions. Too often they are "last on, first off" in the workplace. And once again they are forced to fall back on to the State welfare system to survive.

It will be a challenge to ensure our tribal economy delivers tangible benefits in the short term without sacrificing the long-term dream of having every member of Ngāi Tahu whānui free from

the shackles of State dependency. The creative tension that exists between balancing tribal interests within a wider framework of national and global economies has been increased by the current economic crisis. Risks and opportunities have been raised to new heights. Ngāi Tahu must seek solutions which ensure our members maximise their right to benefit from tribal, national and global economies.

On that note, I recently requested for my children, copies of the Whai Rawa savings pack from the Te Rūnanga o Ngāi Tahu Contact Centre. It is excellent. Every Ngāi Tahu shareholder should do the same, and TE KARAKA would do well to promote it. Aoraki Matatū!

*Liz Hirst  
Te Rūnanga o Koukourarata  
Whakatū/Nelson*

## APOLOGY

TE KARAKA would like to apologise to the Bain whānau and the Thomas whānau who were hurt and offended by the article *Just Like Mark James* published in the December edition. The magazine was remiss in not consulting with the Bain and the Thomas whānau. This may have led to an inaccurate portrayal of Donna Bain, Mark James' mother, along with Jim Thomas, Mark James' father, who is lovingly involved in his son's upbringing.

## BOOKS AND CD PRIZEWINNER

Congratulations to CCMcDowall of Rotorua. He is the winner of the *Kā Roimata* te reo resources by Hana O'Regan and Charisma Rangipunga.

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### Did you know?

When the Uruao waka arrived at Whakatū (Nelson), Rākaihautū (captain of the waka) prophesied that they would encounter He Puna Hauaitū; He Puna Waimaria; He Puna Karikari (Pools of Frozen Water; Pools of Bounty; and the Pools dug by the hand of Man). The creation of lakes did not cease with those dug by Rākaihautū, the prophecy continues to be fulfilled with the more recent works of man-made and inland lakes such as Ruataniwha, Dunstan and Benmore.

### He Kupu Kāi Tahu He Whakataukā Kāi Tahu.

**Ko te toa i a tini, i a mano o te takata.** It is the bravery of a multitude, of thousands of people. Together we can achieve anything.

**Ekea Kā Tiritiri o te Moana.** Ascend the Southern Alps. Ascend to the heights of your aspirations.

### Kā Puna Karikari O Rākaihautū.

The excavated pools of Rākaihautū. This is a reference to the lakes of Te Wai Pounamu (South Island) that were dug out by Rākaihautū. Kāi Tahu tradition has it that as he explored the interior of the island, he would break the soil with his spade and a lake would appear.

### He Kīwaha Kāi Tahu.

**Nā wai kā?** (Nā wai i kā) Who said? Says who?

**Wanane!** Wonderfull! Choice!

### He Kupu Kāi Tahu.

**Wāwā** (hauwhenua) land breeze

**Mutukou** partially seen rainbow

### Legend of Tarewai

Portobello School pupils have seen their giant woven artwork taken to Te Papa in Wellington, where Ngāi Tahu is the iwi in residence. It will be displayed until August. The artwork includes historical weka bones and feathers obtained from Otago Museum after pupils learned flax weaving at the Ōtākou Marae. The artwork was blessed by Doug Dittford (Ngāi Tahu). Part of the national museum's Iwi Art in Schools project, it tells the story of Tarewai, a Ngāi Tahu chief.

### Rāpaki cockles

Te Hapū o Ngāti Wheke marae at Rāpaki has been given 2700 Otago Harbour cockles to replenish the beds in its mātaītai, the oldest in the country. They were placed in three separate places. Gifted cockles have been painted to help identify where they are from.

### Ngāi Tahu honours

Congratulation to the three Ngāi Tahu people included in the New Year's Honours List. Wikitoria Baker (Arowhenua) received a Queen's Service Medal for services to Māori, music and community. Rev Richard Wallace (Makaawhio) received a Queen's Service Medal for services to Māori. Bill Robertson (Arowhenua) received a New Zealand Order of Merit for services to surveying.

### Hall of Fame, finally

After 120 years, the New Zealand Natives XV have been installed in Rugby's Hall of Fame in London. They had played through the longest tour in sporting history, from 1888 to 1889 over 14 months, winning 48 of their 74 matches in Britain. A Ngāi Tahu rugby great on the 21-man touring party was Tom Ellison (Ngāi Tahu/Ngāti Māmoē/Te Ātiawa), who was born in Ōtākou (see Rugby Trailbazers on page 20).

### Auntie took the bag

Māori Television has started filming its version of It's InThe Bag, which will start screening in May. It will be presented by Pio Terei (Ngā Puhī and Te Rarawa) and Stacey Morrison (Kāi Tahu, Te Arawa).



### Hospice support

About 30 Dunedin Māori business people contributed more than \$3,000 to an Otago Community Hospice fundraising campaign at Christmas after consulting company KTKO chairman Edward Ellison (Ngāi Tahu) sent an email to his Māori contacts in the community.



### Founder honoured

Esther Jessop (Ngā Puhī), founding member of Ngāti Rānana, the London Māori cultural group, has been named New Zealander of the Year in Britain by the New Zealand Society. The honour recognises outstanding contributions anyone has made in presenting a positive image of this country. This is Ngāti Rānana's 50th anniversary year.

### Letters online

Thousands of 19th-century Māori-language letters have been placed online by the Alexander Turnbull Library. Much of the material is related to land sales and offers an insight into tribal politics. Letters were sent to Donald McLean as Protector of Aborigines, Land Purchase Commissioner and later Minister of Native Affairs.

### Kaikōura massage

Kaikōura women Karen Starkey, Jackie Muir, Symonde Laugeson and Debbie Walford (all Ngāi Tahu) have started the Whare O Wairua collective, offering a range of traditional holistic massage treatments from 231 Beach Road. Each woman offers hot rocks and different styles of mirimiri, traditional Māori massages. They also offer meditation groups.

### Māori organ voice

Taonga pūoro, Māori instruments, will become part of the 97-year-old Auckland Town Hall pipe organ during its \$3.5m renovation. It will be able to replicate sounds of the kōauau (flute) and pū kaea (trumpet). Pū kaea were used in the past during wartime and for rituals around planting kūmara and other crops.



### Cloak gift

Kirkwood Intermediate School students in Christchurch have gifted their school's historic Māori cloak to its original owners from the Tuakau Marae, near the Waikato River. Made from candlewick and feathers from birds introduced by early European settlers, the korowai travelled first to Dunedin in the early 1900s, then came to Christchurch. It has been stored at Canterbury Museum for many years. Kirkwood students voted to return it, and have made their own korowai to replace it. The school wants to get in touch with people with Tuakau links living in the South Island so they can be invited to a return ceremony this year.

### Standing tall

An old Māori flagpole now has pride of place at Cambridge University's Museum of Archaeology and Anthropology after spending many years at a Portsmouth shore base. It was carved by Tene Waitere (Ngāti Tarawhai) and presented to Prince Edward (later King Edward VIII) on his 1920 visit to New Zealand.

### Waewae returns home

A nine-month-old great spotted kiwi, which was taken from the Paparoa Ranges while still an egg, was released back into the West Coast bush near Blackball this summer. Named Waewae, it was met by Ngāti Waewae people before being taken into the forest. A "creche" for raising kiwi chicks will be built in the forest this year.

### Wetland revival

The popular Wakapuaka sandflats north of Nelson are set to become a native bird-enticing wetland. It has special aquatic plants that can cope with effluent from nearby oxidation ponds before it is released into Tasman Bay through an outfall pipe. The project is being done in consultation with the Ngāti Tama and Te Ātiawa Ki Te Tau Ihu trusts and the Department of Conservation.

### Call for writers

A nationwide hunt is on for talented Māori writers for the Pikihuia Awards. Over the last ten years, Huia Publishers have received hundreds of entries. Entries are downloadable at www.huia.co.nz and the competition closes 15 May. Winners will be announced in September. The categories are: best short story in Māori, best short story in English, best novel extract (up to 5,000 words), best short film script, best short story in English or Māori by a secondary school student.

# Keeping safe

Delia thought that some things shouldn't be owned by some people. If the wrong person picked up a piece of worked pounamu, for instance, from a beach or the bush, bad things would start to happen to them. They might fall ill: people they loved might have accidents or die. Their home might be burgled or burn down. The sort of things that can occur at any time, to anyone, but Delia was convinced that possession of an old taoka, even if it was your average argillite adze even if, very clearly, it had been lost or abandoned (we are not talking about treasure hunters or grave-robbers here) would be sufficient to draw very bad luck to the person who picked it up.

She didn't use the word "tapu", or the word "hara": she certainly didn't imply that Pākehā were always "the wrong people". "It could be one of your family dear, it could be one of my own." And she told me the story of one of her nieces who inherited an old earring from her mother, and the cascade of misfortune that poured into the niece's life as a result.

"And it didn't stop until she brought it to me, so I could keep it safe. She was alright then."

That was Delia's mission: keeping the taoka safe in her possession, preventing them from doing more harm to the vulnerable. She didn't whakapaikia objects and she didn't purify person or taoka.

She just kept the things.

She made her mission known. It was a Pākehā archaeologist who introduced me to Delia at a Kā Puna Waihaka hui. One of his students had gone to her after a run of sickness and accidents had befallen a dig team. "I don't think she's a nutter. She's very sincere. Have a chat, see what you reckon."

So we moseyed across and he made the intro and after, Delia joshed him: "When are you going to bring those things to me?"

"It's okay now, and besides, we're covered by the legislation."

"That kind of cloak doesn't keep off this kind of stuff."

The chat wasn't productive. She was more interested in knowing how the last season was, but she invited me to her home the next time I was that side of the hill, and I wound up visiting several times. She was warmly hospitable, talked

*A long time ago – over quarter of a century has gone by since – I knew someone who felt she had a special mission. Let's call her Delia, which isn't within imaginable distance of her real name.*



freely and entirely sanely, and showed me some of things she kept safe.

I spent a lot of time as a kid and adult, and learned a lot, on a southern beach. There was an urupā over the back fence of two of the cribs, and sometimes the sea would send old things up on the sand (I still have some small bits & pieces), including bones (the proper authorities took care of those). I learned about tapu areas from one of our neighbours. He used an analogy that, much later, I read in *Tikao Talks*. "You don't have to believe in tapu. It's like electricity, it works whether you believe in it or not. You just have to be careful round that place, this place, never go to that one."

I am, by nature, a skeptic. I'll search for a scientific explanation for anything that seems mysterious, rather than opt for a religious or spiritual answer. Aside from anything else, I studied, and practised, religion for over 30 years before coming to the conclusion that it was a human artifact ... and I still have not understood what other people mean by "spirit" or "spiritual" or "spirituality", the meanings given vary so much and so widely but I respect the undeniable fact that we don't – and can't – know everything. So, I listen, look, and try to learn as much as I can, in my limited human fashion.

The seven meandering conversations I had with Delia were interesting. She really tried to answer my questions and doubts. "Why was she safe keeping things she believed were harming others?"

"I have a mission and am protected."

"By whom?"

"My tipuna. Jesus and Mary. The Light." She couldn't describe that latter – "It's just The Light." (Yep, I heard the capital letters!)

"Why aren't archaeologists and collection curators harmed?"

"They are, they won't admit it."

"Why some people, and not others?"

Shrug.

"Why do some people die young?"

"Why are some born crippled?"

"Why don't you bury the taoka? In earth or in water? That's what I was taught to do. If there seemed to be a problem. Or bless them, purify them?"

"That's not the way for me, they've got to be safe here with me."

Well, I stopped visiting after a while. It was a long way out of my normal route, and I felt we'd talked it all through. By and large, it was all we did talk about, except for fishing. Some years later, I learned that Delia had died, and that it was a lonely death. I was saddened to hear that, and wondered briefly what had become of the things kept safe ... six months ago, I saw a strikingly beautiful earring worn by a strikingly beautiful Pākehā woman.

A kapeu shape, and the pounamu true inaka. Yes, I recognised it, and where I had seen it last.

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.

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# Gwen's journey

Gwen Rolleston has joined an exclusive group that loves to eat, laugh and walk. Kaituhituhi **Felolini Maria Ifopo** catches up with Gwen in the first of the three-part series that follows her journey in the Hundy Club.

It's 8.30pm and the autumn sun has already slunk below the horizon.

Gwen Rolleston appears. Near-new white sneakers strike the footpath. Tiny droplets begin to fall but she's not bothered by the prospect of rain. She came to Christchurch's sprawling central park to walk.

Gwen is one of 25 people participating in Tahu FM's Hundy Club.

It's an unusual, but relevant club in today's society where active lifestyles are on the down and obesity is on the up.

To join, you just have to weigh more than rookgs, have permission from your GP to participate and do a fitness assessment with Māori Health Provider Te Wai-ora Trust.

Gwen (Ngāti Irakehu) is a mother of five and a grandmother of two. She is also tumuaki at Te Whānau Tahi kura kaupapa Māori in the suburb of Spreydon. It is a demanding role that has had led to some bad habits of long hours sitting at a desk, eating late at night and not exercising.

"I joined Hundy to get healthy and mostly because I was tired of being unfit," says Gwen.

Tahu FM general manager Blade Jones says the Hundy Club idea came from morning DJ Ra Dallas (Ngāi Tahu, Ngāti Māmoē, Waitaha), who wanted to lose weight and wanted the support of someone who knew about food.

Now the iwi radio station is rolling out its third Hundy Club in two years. Each time, the club is adapted as it becomes apparent what works and what doesn't.

"We now look for activity that requires no spend for the members so that after Hundy finishes, they are still able to carry on exercising."

For two days a week, the group meets to exercise, and on Tuesday nights they gather to hear Community and Public Health's Lee Tuki (Ngāti Raukawa, Ngāti Maniapoto, Ngāti Maru) talk about Appetite For Life.

You won't see scales at these meetings because the emphasis is not on weight loss but healthy living. What you will see is people laughing and sharing triumphs and disappointments, learning and discussing, and at the end of the meeting, sampling a range of healthier food.

Lee reminds the group to make only small, gradual changes – eat breakfast, add fruit to your diet, focus on your portion sizes.

Ra's co-host, Lisa Reedy-Jennings (Ngāti Porou), is also part of the club. Gwen says from the first night she was impressed and inspired by Lisa's honesty about her weight and her woes when it came to food.

The honesty, spliced with humour, is a powerful bind for the group. "One of the things I like about Hundy is no-one is whakamā (embar-



*"I've got more energy now and I've made time for this. This is for me."*  
GWEN ROLLESTON (Ngāti Irakehu)

she felt somewhat apprehensive but open to the idea.

"In my role as a leader, I felt I needed to do this. And it keeps me honest. "At first my whānau wasn't that keen. Not because they were embarrassed but because I would feel pressured into being committed."

Gwen says when she told senior students about the Hundy Club, one of the students misheard the name and asked, "He pū tāu?" (Do you have a gun?)

"Mō te aha?" (What for?), replied Gwen.

"Mō tō hunting club," came the answer.

Gwen's goals for the Hundy Club are to make it into the "ninety club" and to go on a family trip to Australia and take part in all activities.

"I've got more energy now and I've made time for this. This is for me." ■■

rassed). Everyone's supportive. You can laugh about your trials and tribulations, and you can always find somebody who feels the way you do," says Gwen.

Physical trainer Marion Olliver (Ngāti Kuri) compliments Lee's kōrero about healthy living.

To raise the fitness levels of the group, she starts them walking around South Hagley Park. It's a perfect venue, with criss-crossing footpaths that offer shortcuts for members who find traversing the perimeter too daunting.

Gwen finds the twice-a-week regime challenging time-wise but concedes the commitment is a motivator. "I feel like I'm letting people down if I don't turn up. And when that happens, I make up for it in my own time"

Four weeks into the programme, the club is moving faster and from here they progress to North Hagley Park, with a goal to walk both sides of the park – 9km and about 15,000 steps worth.

On the night TE KARAKA photographs Gwen, she reaches that goal with the support of accompanying whānau.

She says for years she has supported her children while they played sport and now it is her turn.

All Hundy Club members are encouraged to bring tamariki, mokopuna and whānau to the sessions.

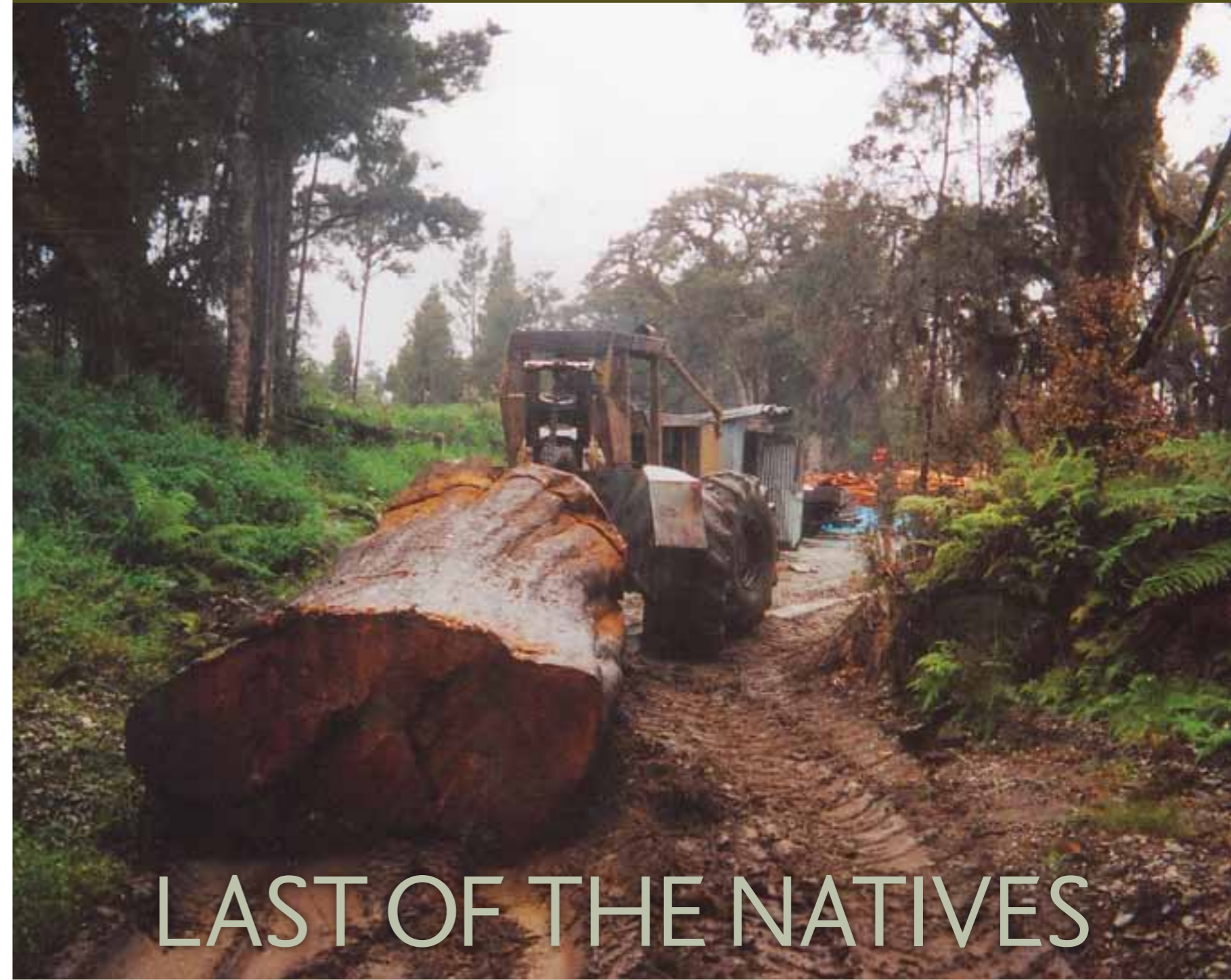
Te reo Māori and tikanga too are integrated into the sessions, especially Appetite for Life.

"I really appreciate that. It makes you feel like you belong and everyone is so accepting of it. It's so great to be part of a positive Māori initiative," says Gwen.

A well-known Māori health philosophy is referred to as Te Whare Tapa Whā. It encompasses health from all perspectives: hinengaro (psychological), wairua (spiritual), tūnana (physical) and whānau (family).

Gwen says she sees all of these aspects included in the way the Hundy Club is delivered.

As for Gwen going public about her journey, she says when she was first approached by TE KARAKA



## LAST OF THE NATIVES

*The key to survival in Te Tai o Poutini has been the ability to change as new resources are developed and old ones become uneconomic or are closed off from use. One of the mainstays – forestry on Māori land in the area – has now more or less finished, ending a long association with logging for the Wilson whānau. Kaituhituhi **Howard Keene** reports.*

PHOTOGRAPH FELOLINI MARIA IPOFO

About 20 minutes south of Fox Glacier on the main road, a small signpost to Hunts Beach points into the bush. Down the track through cut-over forest is little sign of habitation until you are right on the coast.

The Wilson whānau have lived at this beach and have eked out a diverse living from the area and maintained the ahi kā (home fires) in the area for hundreds of years.

The day we visit, the West Coast weather has reverted to type after a long dry spell. The rain is persistent, the bush is dripping and the steep mountains appear and disappear in swirls of cloud.

Around the house a scattering of heavy machinery and a boat hint at the diversity of occupations the Wilsons practise. Present today are Paul Wilson and his wife Marie together with one of their sons, Nathan, two grandchildren Maka, 8, and Maya, 7, who jointly make up half the roll at the nearby Jacobs River Primary School, and Paul's half-brother Maxie Duncan. Nathan returned from Australia a year ago because he missed the bush.

On the way through Hari Hari we call in to see another son, Robert, who has just finished with forestry. Youngest son Willie works in mining in Australia, while daughter Nicole, mother of Maka and Maya, works in Fox Glacier.

While we are talking, Marie rustles up delicious kai from local resources. The whitebait patties and blue cod are outstanding, but the tender succulent venison shot by Nathan a week before steals the show.

Over the years, forestry has been a leading industry all along the coast. At one time most farms cut timber, and every small settlement had its own sawmill. Paul says silver pine logging was big and sustained a lot of people for a long time.

"Then the West Coast suffered from the big mill syndrome. Big North Island interests came down here and picked the eyes out of the best timber. That was the time we saw the wholesale devastation of the forest – heart rimu for export and white pine for butter boxes."

Large-scale clear-felling of native forests occurred widely in the second half of the 20th Century. But from the 1970s on, it was seen by many as unsustainable, and increasing pressure was put on the Government to stop it.

Clear-felling stopped completely on Crown land in 2002, but was still permitted on some Māori land, while small-scale sustainable logging of indigenous timber was permitted under strict controls on private land. Exotic forestry was supposed to come on stream to keep West Coast mills supplied when large-scale indigenous forestry stopped, but that has proved a failure with low quality timber available.

In recent years, Paul says about a dozen small salvage logging operations, including his own, have been running on the Coast. They logged and milled the timber in the bush, but there is very little being done now.



*"I can't see how a country this small can afford some of the conservation values we have. There's mature rimu forest right up and down the coast which is literally falling down. There's big volumes of timber that would sustain a good business."* PAUL WILSON

he was still at primary school. His grandfather on his mother's side, Bill Bannister, had been involved in getting a mill up and running at Jacobs River (Makaawhio), and Paul did general work around the mill after school and at weekends for £1 a day, which was "like a fortune to us".

Earlier Bill, who had a Ngāti Māmoë/Ngāi Tahu-Kāti Mahaki mother and English father, had been instrumental in getting the big Bruce Bay sawmill established. It ran from 1936 to 1943. Bill built the bridge across the river, the mill foundations, the slipway for the punts and even the punts.

"He arrived down here in an old Oakland car," says Paul. "He took the motor out of the Oakland and connected it up to a winch and winched the trees out of the scrub. Then he took the engine and gearbox and built them into a sawmill to saw all the timber for the bridge, and drove all the piles for the sawmill foundation and for the slipway. Then apparently he put the motor back into the car and drove it around."

The leased land the family have logged and farmed was awarded as compensation under the South Island Landless Natives Act of 1906 (Silna). Land handed out under that act was often of poor quality in the most remote parts of the motu (island).

Although native logging is permitted, multiple ownership, administration under the Māori Trustee and short-term leases have hindered further land development.

"We were only logging salvage logs from previous operations. All these blocks had been gone over about four times before we got to them."

"It was pretty ugly country the last lot we milled. That machine over there (log skidder) used to be operating with its tyres under the swamp most of the day."

One problem was the high level of royalties paid to landowners. The Māori Trustee was using the Ministry of Forestry for setting royalties, and they based extraction costs on current exotic forest operations, which cost around \$27 to \$28 cubic metres to extract.

"That had absolutely zero resemblance



Above: Nathan Wilson with Brooke, among the family machinery.

"We've still got a little bit to do on the hill, but basically nothing."

In the early days, versatile tōtara was the main target, supplying all the timber for housing in the district. In later times, the main commercial targets became matai and rimu, as well as kahikatea.

These days Paul is a contractor, farmer, and the highway inspector over a long section of State Highway 6 for the NZ Transport Agency.

The family owns 155ha at Hunts Beach and another 40ha at Bruce Bay. Paul and his family have had a small salvage logging operation working on leased land for many years, but the economy of logging and the bureaucracy involved means the chainsaws have been silent more than a year.

"The sawmill is parked up at Whataroa at the moment. The last job was clearing a road line which we got the timber from about 12 months ago."

Paul first worked in a sawmill while Bill Bannister, had been involved in getting a mill up and running at Jacobs River (Makaawhio), and Paul did general work around the mill after school and at weekends for £1 a day, which was "like a fortune to us".

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## MILLER TO MAKER

Like many shearers, Maxie Duncan is a lithe and wiry independent spirit who enjoys a good yarn. He has shorn all over New Zealand as well as taking his shears round the world eight times.

These days, one of his jobs is making enormous pieces of wooden furniture out of salvaged native timber cut from waste wood. It is the sort of stuff most people would reject – huge slabs of timber, full of flaws and holes – but Maxie is able to transform it into furniture, giving it his own unique twist.

Over the years he has held a number of community positions, including deputy chair of Te Rūnanga o Makaawhio, a trustee on the West Coast Development Trust, and a councillor at Tai Poutini Polytechnic. In early times, he was heavily involved with sports coaching in Canterbury.

His workshop and home is in the bush off the main road, about 10 minutes north of the Wilsons' Hunts Beach house. The building is a utilitarian, two-storey corrugated iron affair. Inside it is packed with stuff, and there is no pretence of tidiness.

We come in out of the rain, climb the stairs and

meet his old dog, Charlie.

On the walls are old saw blades and other milling equipment that belonged to Bill Bannister, his grandfather. In one corner, a row of giant whale vertebrae sit on the floor, while Department of Conservation pamphlets on native species line one wall.

His furniture creations are everywhere. Some of the big tables are particularly impressive, and his special touch has been to place natural objects in the holes and flaws in the timber before entombing them with a thick coat of resin or liquid glass. Among the objects he has secreted away in these natural hollows and cracks in the timber are pounamu, shells and gold dust.

One table he reckons has \$2000 to \$3000 worth of gold dust trapped beneath the resin.

"I just like to do my own thing," says Maxie. "I don't like other people telling me what to do."

Maxie's business, World Heritage Wood, is unique because the furniture is created only from timber that would normally be regarded as waste.



"It's done out of all the rough timber. That's what I mean about using all of the tree. We should be utilising the stumps, the roots – everything. The bumps and curls provide all the beautiful features."

He has been making the furniture more than 35 years. Tables, coffee tables and bar tops are a speciality. Downstairs in the workshop a large swirl of wood encloses a grandfather clock, yet unfinished.

His works have been sent to Australia, the USA, Great Britain and Spain. Closer to home, he has a bar top in the Fox Glacier Hotel and serving bench and butchery block at the marae.

"Each piece tells a story, and no two pieces are identical. I live in simple surroundings in the belief that it helps my creativity."

Above left: Maxie Duncan sits at a table he made out of waste wood; top: the furniture workshop; above: Maxie's dog, Charlie, and his table.





Above: The lush ranges near Hari Hari, West Coast.

to what it was costing us to extract a cubic metre of wood in those conditions,” says Paul. “We had two machines operating together, an excavator and a skidder, and extraction costs were well over \$100 a cubic metre.”

Maxie Duncan, who at one time leased some of the blocks, says the current five-year leases and open tender with the general public at the end of the period are no incentive for people to put money into the land.

“When you look at all this Māori land, with the exception of the Mawhera Incorporation which has basically got freehold title, it’s no better, and in some cases worse than 100 years ago because all the major forests have been removed but nothing has happened since. [It’s] because of the lease tenures and the conditions imposed on them through the Māori Land Court and enforced by the Māori Trustee,” says Maxie.

“They are some of the reasons why the timber is not viable.

“You’ve got (land) owners who don’t live here, who’ve never been here, and don’t understand here. That’s no criticism of them, but what I’m saying is they want a return on it – and that’s not unreasonable – but you’ve got to put some policy in place so that people, who are leasing it and want to do things, can meet all those obligations.”

Originally the whānau leased all the Māori blocks, around 1500ha in the area, but they now lease nearly 500ha. The lease for the rest was won by a neighbouring farmer.

“When we first took up the leases, the reason we got them was because no-one else was interested,” says Paul. “They actually pleaded with us to take them. We made them reasonably viable, and then other people were interested.”

To benefit the land in the best possible way, long-term tenures are needed, he says, so lessees can have confidence in spending money.

“To bring in land (for farming) down here you are talking about \$3000 to \$4000 a hectare, and it’s probably a good five years before you start getting a positive return.”

He says the Māori Land Court is still very paternal in its attitude to these lands. “We had an incident here where I was the single owner of a particular block of 105 acres. We tried to take it out of the Māori freehold status and put it into general land so then it becomes a bankable option to borrow money against.

“Even though we met all the criteria, the Māori Land Court judge on the day said we had to give consideration to the ‘preferred alienee’. That’s the child yet unborn. So how do you get their permission? It was a bureaucratic one we’d never banged into before.”

They say one profitable forestry enterprise stymied by bureaucracy was removing and exporting the giant stumps from formerly logged podocarp trees in the early 1990s.

In Taiwan, the stumps are carved into

fanciful sculptures. The whānau had a temporary permit from the Ministry of Forestry and had worked through the physical difficulties of extracting the seven or eight-tonne stumps.

Paul says the temporary permit was supposed to give time to test the legislation, to establish the product’s viability and how it fitted into the market. “It proved itself in the market, we proved it could be done, and it was actually viable.”

When they applied for a full permit, he believes the Ministry deliberately stalled things. As a result, the Taiwanese client “got nervous that we couldn’t supply and pulled out of the contract ... so the whole thing failed right there.

“The whole object behind the stump thing was the huge cost in (windrowing) stumps. When we could extract them and turn them into dollars, it was paying for cleaning up the land. It was the perfect solution, rather than being a cost.”

Windrowing is the practice of piling all the slash or debris from a forestry cutting operation in a long row.

“That’s the trouble” says Maxie. “We find most people down here who want to do things are pretty go-ahead, while a lot of these agencies think of reasons why you shouldn’t be doing it rather than why you should.”

Is there any future for logging?

“It’s a matter of being able to locate a big enough quantity of it to warrant firing up the mill again,” says Paul. “It’s expensive to move wood in and out of here unless you’ve got at least 25 cubic metres – anything less than

that and you pay horrific rates. There’s no profit unless you can do a reasonable quantity.”

He believes there could be opportunities in mature forests under the Kyoto Protocol, saying that once trees become mature they lose more carbon than they sequester. As well, he thinks there should be opportunities for small-scale loggers to go in when forest is flattened by the weather or when rivers change course and destroy parts of the forest.

“I can’t see how a country this small can afford some of the conservation values we have. There’s mature rimu forest right up and down the coast which is literally falling down. There’s big volumes of timber that would sustain a good business.”

Paul says New Zealand allows timber from non-sustainable forests to be imported from overseas. “We’re happy for another country to flatten their forest, when we’ve got a resource rotting on the ground which we can use to do the same thing.

“That, to me, is an absolute senseless waste. Like all West Coasters we’re quite confident someone’s going to see some sense one day.”



Above: Cutting native timber has come to an end for the Wilson whānau.



## MILLING TO MILKING

Robert Wilson recently made a smooth transition from forestry to dairying, but has fond memories of his days salvage logging with the family in South Westland. Although he has been logging with a gang further north for the last three years, he says the time spent working with the whānau were “a hell of a lot more fun. The best times were when we were in the bush with my two brothers, brother-in-law and father.”

At 31, he doesn’t think he will ever go back to logging. “I mean I’ve only been out of it for a couple of months and she’s all over for me, I’d say. I think the only way I’d go back to it would be with my brothers, and they’ll never go back to it. They were the best of times.

“It wasn’t really like work, and the worse things got the more fun it was. When we were working down south we didn’t really keep hours. We never knew what time it was.”

Robert now works with partner Kristen Thomson on her parents’ 360-cow dairy farm at Hari Hari, and says it’s only because of her that he hasn’t gone to Australia like his youngest brother, Willie.

He has enjoyed work on the farm so far. “I’ll tell you what; it’s a lot easier on the body working on a dairy farm.”

Robert was bought up at Hunts Beach where “the family’s pretty much been since dot”.

He went to the local Jacobs River Primary School. At the time there were just seven pupils, and four were

Wilson siblings. After that was boarding school in Nelson and then a year at Greymouth High followed.

He worked on a farm for a year and obtained engineering tickets in Timaru. Then he became an apprentice linesman in Greymouth before injuring a shoulder in a league game.

During six months recuperation at Hunts Beach he started logging with his brothers. “It was summertime down at Hunts Beach and I never went back to work. We just started logging.”

Few restrictions were imposed by the Māori Trustee because they weren’t logging virgin forest. “We were just going in tidying up, really. The early stuff was done completely differently. They used line haulers, and that’s just complete devastation when it comes to logging in a swamp. It was just clear-fell madness.

“All the stuff we did was ground-based and was pretty low impact. With new technology, we could get logs that were not economic before. Probably one of the biggest regrets of the early work we did down there was that nothing was done with the land afterwards.

“All the natural resources have been pretty much taken off those blocks, whether it was sphagnum moss or logs, and really nothing much is being done with it now.”

He says the whānau wanted to try to convert it to dairy grazing, but couldn’t get a long enough lease to

make it worthwhile.

His father leased those blocks for nearly 30 years. “If he knew he could have had it for that time, he would have done a hell of a lot more improvement. About the time I left, when we started doing improvements, he lost the whole top end of the blocks. That was because we’d done some development towards grazing and then someone else was willing to pay more.

“We’d have been better off if we’d done nothing and then kept the leases and just grazed the few we were doing there.”

Robert believes South Westland still has opportunities for families to live off the land who are not interested in the service industry or tourism. “The service industry never appealed to me. My old man had a crack at it. He bought some motels, but it was just too much work for them.

“If it hadn’t been for Kristen, I would have gone to Australia with my brother. I tried to convince her, but it’s her family farm and she likes it here. You learn from living in South Westland that you can’t just kick along doing the same thing all the time because things change down there so much. You’ve got to do what you’ve got to do to survive down there, otherwise you’d move away.”

Above: Kristen and Robert have taken to dairy farming now the logging is finished.

## FOREST FACTS

About 23 per cent, or 6.2 million hectares, of Aotearoa is covered with native forest. Most is in protected areas such as national parks and reserves administered by the Department of Conservation.

In 1993, the 1949 Forests Act was amended to end unsustainable logging of indigenous forests and to require all subsequent indigenous logging to be subject to sustainable forest management plans administered by the Indigenous Forestry Unit of the Ministry of Agriculture and Forestry.

That signalled an end to clear felling native timber on private land on the West Coast for wood production. The Crown in the form of Timberlands West Coast, however, maintained a sustainable harvest from its 130,000ha indigenous production estate. This harvest continued until the Forests (West Coast Accord) Act 2000 was introduced.

The Act saw the transfer of indigenous production estate to the Department of Conservation with the Government providing a \$120 million compensation package to the region, which is now administered by the West Coast Development Trust.

The exception was that clear felling could still occur on land awarded to about 4000 individual Māori identified as having insufficient land to support themselves under the 1906 South Island Landless Native Act (Silna). This land was exempted from the 1993 Forests Amendment Act.

Much of the 57,000ha of Silna land is in extremely remote, forested parts of Southland and the West Coast. The Government has done some compensation deals with Silna owners to ensure forests with high conservation values are preserved.

MAF estimates that less than two per cent of New Zealand's total timber harvest comes from natural forests. With the end of indigenous logging within Crown forests on the West Coast, the plan was to grow sufficient exotic plantation timber to sustain a long-term timber industry.

MAF predicted that between 300,000 and 400,000 cubic metres of exotic timber would be available for cutting annually between about 2002 and 2040. However, that estimate has proved way off the mark, putting sustainable commercial forestry at risk.

The State Owned Enterprise Timberlands West Coast has been unable to provide anywhere near the volume or quality of logs to sustain the industry.

At the present time, the West Coast is a net importer of logs from Nelson and Canterbury for local processing.

Last year, the Government wound up Timberlands and transferred its assets to Crown Forestry, MAF's commercial forestry arm. Crown Forestry, has contracted that management of the former Timberlands assets and business to PF Olsen Limited, a national forestry management company.

Crown Forestry manages about 27,000ha of plantation forest on 51,000ha. Of this, 47,000ha is owned by Ngāi Tahu Holdings Corporation and is leased to the Crown under a long-term forestry right.

HE WHAKAARO  
OPINION nā MALCOLM MULHOLLAND

# Māori rugby in the doldrums

The reaction to suspending New Zealand Māori games for the 2009 season was quite rightly met with widespread disapproval. No one was more vocal than former NZ Māori Captain Norm Hewitt. In typical bullocking form, Hewitt castigated the NZRU, calling their decision "bullshit". Former All Black and NZ Māori Captain from Ngāi Tahu, Tane Norton, commented, "The decision is extremely disappointing for New Zealand rugby. The Māori team has long been the backbone of New Zealand rugby. Through the Māori side, young Māori can aim to achieve playing at a higher level, then to go on to play for the All Blacks. Now that choice has been taken away from them and it's not likely to come back."

In providing a rationale for the decision, NZRU CEO Steve Tew cited budget restrictions in light of the global economic recession. He then stated that the Junior All Blacks will replace NZ Māori in the Pacific Nations Cup, a tournament the indigenous side won last year. Perhaps in an attempt to deflect any additional criticism, the NZRU also announced that the "Heartland XV" – a national team selected from Second and Third divisions – and the men's "Provincial B" competition had been dropped.

For me, the current collapse of financial markets is all the more reason to maintain the team. History shows that in times of hardship and despair, nothing can lift the mood of a people more than the successes of the sport teams they follow. What better for Māori than to be able to having something to cheer about, even if the bank balance is getting in the red. Furthermore, I do wonder if the NZRU have investigated options for Māori businesses to sponsor the NZ Māori Team? If keeping their head above financial water is the issue for the NZRU, why not approach Te Ohu Kaimoana or a conglomerate of iwi to financially back the team? The opportunity for Māori businesses to support a world-class product in the NZ Māori Team is a marketer's dream.

Apart from becoming parochial over the disestablishment of the NZ Māori team because for many Māori their rugby team symbolises what is good about being Māori, a number of factors involving the verdict quite simply leave a bad taste in the mouth of Māori rugby supporters.

First, timing. The NZRU didn't wait until the



*The optimist in me might want to contemplate that the decision to halt all NZ Māori games in 2009 was because the NZRU are saving their pennies to send the side on a World Centenary Tour ... [however, I conclude] that the NZRU would not have thought that far ahead in providing such a mouth-watering event for Māori rugby.*

beginning of the 2009 rugby season to make the announcement; in fact, they didn't even allow the New Year to be welcomed in. The move to distribute the press release before Christmas was a simple ploy to catch people unawares, in the hope that the chorus of critics might become whittled down to a whisper.

Second, regarding timing, the 2010 season is the centenary year of the NZ Māori team.

The optimist in me might want to contemplate that the decision to halt all NZ Māori games in 2009 was because the NZRU are saving their pennies to send the side on a World Centenary Tour, something well beyond the wildest dreams of the most committed Māori rugby fan. However, the pessimist takes over in light of the NZRU resolution and concludes that the NZRU would not have thought that far ahead in providing such a mouth-watering event for Māori rugby.

The Māori Rugby Board's response was telling. The board's chairman, former NZ Māori Captain and newly elected National Party list Member of Parliament Paul Quinn, was clearly startled when he was first approached for comment by the media. He said there is still hope for NZ Māori to have a fixture next season as the NZRU have requested that management pursue other options, including playing an overseas fixture.

The worst-kept secret in rugby circles at present is that the Māori Rugby Board is furious at the decision. Also arising as a point of discussion has been the relationship between the Māori board and the NZRU. Despite the name change, the board still "advise" the NZRU on the path Māori rugby should follow. Some

Māori have made murmurings that perhaps the time has come to revisit "Whakapūmāutanga Inc", a move made by Māori rugby administrators to become independent of the NZRU and to control the direction of Māori rugby.

Another reason to raise an eyebrow over the NZRU's blunder is that they clearly no longer value the place of Māori rugby within the wider rugby community. The contribution and place of Māori rugby to New Zealand rugby is priceless – from the time of Tom Ellison to the back seat Māori players took during the numerous times the NZRU pursued the policy of having contact with the Springboks, Māori enthusiasm for the sport has not wavered. Māori players continue to number highly within the New Zealand rugby fraternity.

The last time NZ Māori did not play a game in a season was in 1967 – the 75th Jubilee of the NZRU. That season, Māori rugby supporters were infuriated over the announcement, so much so that respected rugby historian Morrie Mackenzie wrote that there would be no jubilee if it wasn't for the contribution Māori had made. Perhaps it is time for the NZRU to be reminded of this fact? ■■

*Malcolm Mulholland is an editor at Te Pūtahi a Toi, Māori Studies, Massey University, and is columnist for several newspapers. In 2006 he edited the successful State of the Māori Nation (Reed Publishing), and this year Beneath the Māori Moon: An Illustrated History of Māori Rugby (Huia Publishers) is being released, a book he has authored.*

# RUGBY TRAILBLAZERS

*Ngāi Tahu may deserve the title of being the iwi that has contributed the most to our national pastime – a game brought to these shores from a school called Rugby.*  
**Nā Malcolm Mulholland.**



Wiremu Teihoka "Ned" Parata

It could be said, if it wasn't for Ngāi Tahu, the New Zealand Māori Team might have never existed.

The founding father of Māori rugby was a son of Ngāi Tahu, Wiremu Teihoka "Ned" Parata.

One of 11 children to be born from the union of Member of Parliament for Southern Māori Tame Parata (Awarua, Puketeraki, Ōtākou, Waihao, Waihōpai) and Peti Hurene (Awarua, Puketeraki, Ōtākou, Waihao, Waihōpai), Ned came into the world at the small settlement of Puketeraki, Otago.

He was a budding rugby player, but his playing days were cut short by illness, so he decided to concentrate on the game's administration.

After having had a proposal rejected for Māori men's rugby team to play the 1904 touring Anglo-Welsh side, Parata suggested it again in 1910. This time it was supported by rugby union chairman George Dixon, who was concerned about the mass exodus of Māori rugby players to rugby league.

Parata acted as manager for many NZ Māori tours, was regarded as the consummate rugby ambassador and fulfilled the responsibility admirably when the team embarked upon their epic tour of Australia, Europe, and Canada in 1926-27. He not only helped with coaching but performed the duties of counsellor, mediator and spokesman while the team travelled on their mammoth expedition.

Parata facilitated the relationship between the native team and the Prince of Wales, who would later become King Edward. He even smoked with the future King in a train carriage and dined with the Prince, Queen Mary and a selection of Commonwealth Prime Ministers at St James Palace. The association was recognised in the Prince of Wales Cup, a trophy that is still contested for by the best regional Māori teams in the country.

So besotted was the Prince of Wales with the team that he ordered the manufacture of medallions that were presented to players by Governor-General Sir Charles Fergusson upon their return home.

Parata's involvement in rugby led to him being crowned the first Māori life member of the NZRU in 1943. He also founded and became the first president of the Bay of Plenty Rugby Union. Again in the position of chairman, Parata led the first Māori Rugby Advisory Board in 1922.

Outside rugby, Parata served on the Ngāi Tahu Trust Board. Because of his commitment to Māori and rugby causes, Parata was awarded an OBE in

1948, a year before he died at the age of 71.

Without doubt the most well-known Ngāi Tahu identity who made a valuable contribution to New Zealand rugby during its infancy was Tamati Rangiwahia Erihana (Hokonui, Puketeraki, Tūāhuriri, Waewae, Ōtākou, Taumutu and Waihōpai), otherwise known as Tom Ellison. Ellison's first foray into international rugby came as a member of the 1888 Natives alongside his cousin, Jack Taiaroa, also known as Teone Wiwi Taiaroa, (Waewae, Ōtākou, Waihao, Taumutu, Waihōpai, Awarua, Hokonui, Puketeraki, Tūāhuriri, Arowhenua, Moeraki).

After participating on what rugby historians now agree was the longest-ever tour, he was the most influential voice at the inaugural New Zealand Rugby Union meeting in 1893.

If it hadn't been for Ellison, the All Blacks uniform may have been another colour. He proposed a black uniform with players wearing the silver fern emblem. That has become the most visually known symbol of our nation.

Ellison was a thinker of the game of rugby and produced the country's first book on how to play the sport. *The Art of Rugby Football* produced diagrams to accompany the text in an attempt to educate men about the finer aspects of rugby.

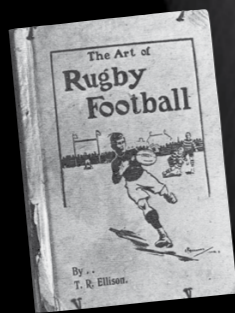
He devised the 2-3-2 scrum and the wing forward, a position that would be outlawed from the game in the early 1930s because its sole purpose was to disrupt the halfback from providing clean ball from the forwards.

Off the field, Ellison was also becoming known as a pioneer. He and cousin Taiaroa shared the honour of being two of the earliest Māori to gain admittance to the bar. Following his law career in Wellington, Ellison then stood for Southern Māori three times but was unable to unseat the incumbent, Ned's father Tame Parata.

Ellison died at the age of 36. Even



Tamati Rangiwahia Erihana (Tom Ellison)



Billy (John William) Stead

after death his achievements have been recognised with Ellison gaining membership into the Māori Sports and International Rugby Halls of Fame.

Southlander Billy (John William) Stead, who is reported to also be Ngāi Tahu, was another theorist about how best to play rugby. It is now widely accepted that as vice-captain of the 1905 Originals, Stead wrote most of *The Complete Rugby Footballer*, co-authored with his captain on the same tour, Dave Gallaher. The volume remains a collector's item for any rugby enthusiast wanting to understand early developments of the game. The 320-page book details why the 1905 team were so successful during their tour of Great Britain.

Stead would replace Gallaher as captain of the All Blacks when the Anglo-Welsh side toured in 1908. He became the country's second All Black coach, taking the reins for, ironically, the first test series against South Africa in 1921.

Stead was also involved with the NZ Māori team during their inaugural season of 1910, coming out of retirement to play when they toured New Zealand and Australia. Billy's younger brother, Norman, also toured Australia with NZ Māori when they went there in 1922.

Another Ngāi Tahu whānau who supplied NZ Māori with a fine set of players were the Robinsons from Little River. They were the backbone of the Te Kotahitanga club during the 1920s, with Toby and Tom (Ōnuku Wairewa) going on to higher honours with the Māori side. Tom was a member of the 1926-1927 tour, writing a diary of the side's journey and having his record published by the *Akaroa Mail*. It is one of the only surviv-



The Robinson whānau feature in this seven-a-side team from Te Kotahitanga – the Little River Māori Team, circa 1922. From left: Topi Robinson, Webb Hopa, Alex Richfield, Tom Robinson, Harry Hadfield, Jack Tini, George Robinson.

ing accounts of that colossal excursion.

Tom found himself caught up in one of more peculiar customs of the French rugby game when against Littoral at Avignon, he was sent from the field for five minutes for not having committed any offence. Tom would be the more successful player of the Robinson brothers, playing again for NZ Māori in 1930 and 1932. Unfortunately, the brothers never took the field together for NZ Māori, with Toby's only outing coming in 1929 when the team met Wellington.

From the same era came James (Wampy) Bell (Ōraka Aparima, Waihōpai), so named because colleagues believed he walked like a swamp hen.

A legend of Southland rugby, Bell holds the distinction of having led his teams to hold the Ranfurly and Galbraith shields, the Te Mori Rosebowl and the Prince of Wales Cup, all at the same time.

Bell would later captain NZ Māori, pulling on a jersey for the team for six seasons between 1922 and 1931. After being an administrator, coach and referee of Southland rugby, his province made him a life member. His sons, Atholl and Lindsay, have a photo album of rugby memorabilia collected by James during his playing years that surely must be regarded as a unique Ngāi Tahu taonga.

Another taonga of NZ Māori rugby and Ngāi Tahu is Michael (Mick) Tahumatā Maize O'Connor (Arowhenua, Moeraki, Waihao) from Temuka. As a 19-year-old, O'Connor played at fullback against Australia in 1936. Now well into his 90s, he is the oldest living NZ Māori rugby player.



James (Wampy) Bell



Michael (Mick) Tahumatā Maize O'Connor

# More than te reo

Catching the wave of bilingual education, three schools show the value of productive partnerships between schools, whānau and students. In the first of a two-part series, kaituhituhi **Sarah Johnston** talks to the people involved at Aorangi, Hāpuku and Tuahiwi Schools' bilingual units.



On the day before TE KARAKA visits Christchurch's Aorangi Primary School, a senior boy plays up in class and is reprimanded. When the class comes back inside after lunch, instead of sitting on a chair, a privilege granted to tuākana (senior students), he joins the younger ones on the mat. When "Whaea Jay" asks him why, he says he didn't think he had earned the right to sit on the chair that day.

"It's all about tikanga," says teacher Janelle Riki (Tainui). "It's the most powerful thing, and it changes the relationship we teachers have with the kids ... They don't want to let me down or disappoint me. That would mean a loss of mana for them. And because of the closer ties with whānau, they know that I see their Mum or Dad all the time and talk to them – and that not much will slip through the cracks between home and school."

Last year, the Ministry of Education's strategy for raising achievement levels among Māori students, was launched. Called Ka Hikitia (meaning to step up or lift up), it recognised that for Māori students to succeed, their culture must be reflected in their learning environment.

At the time of the launch, MOE chief executive Karen Sewell said Ka Hikitia would demand a step up from the system both from the ministry and the education community, which she said "needs to be more flexible and responsive to meet the needs of young Māori".



About 28 schools and early childhood centres in the Ngāi Tahu takiwā offer whānau the option of bilingual Māori education. This means teaching in an environment that recognises and values children's Māori heritage, giving them skills in te reo and strengthening their confidence and understanding of their place in the world. Classes are taught in a mixture of Māori and English, with Māori being spoken at least 50 per cent of the time.

For parents like Christchurch mother Shelley King (Taranaki), the difference bilingual education makes is all too clear. Her older children were educated at a high-decile, mainstream school, which offered little Māori content in its curriculum. "They did well academically," she says, "but they missed out on learning about their culture – and it shows."

So when her local primary school, Aorangi, started its bilingual unit last year, she knew it would be where her young son, Petrus, would go. Shelley's whāngai daughter Jade Blokker (Waikato/Tainui) also moved her daughters (who are of Ngāi Tahu descent), to Aorangi. The change means they now have a daily commute involving two bus trips, whereas their previous school was at the end of the street.

Jade says te reo, tikanga and smaller classes were important for her and she's been more than happy with the move. "It has been fantastic. One of my daughters was slipping behind, but now her social and emotional needs

are being met and her educational standards are improving."

Aorangi is a multi-ethnic primary school in the north-western Christchurch suburb of Bryndwr.

Principal Stephanie Thomson says setting up the bilingual unit was about responding to a need in the community. More than 30 per cent of the school roll is made up of Māori children.

"How can you be a community-based school without a reoruatanga unit? We had an awesome ESOL (English for Speakers of Other Languages) programme and first-language lessons for children from our refugee families, and a great programme for our special needs kids, but we didn't have a bilingual unit for our Māori students. It was just the right thing to do."

On a personal level, Stephanie also believes bilingual education will benefit her five-year-old daughter Briley, who joined the unit this year. "No matter whether you are Māori or Pākehā, it's who we are as a country. My daughter is here because our school is rich in Kiwi culture – she's not Māori, but she is part of this country and that culture is part of who we all are."

Other Ngāti Pākehā whānau also speak passionately about their reasons for choosing bilingual education at Aorangi. Don Bruce is a fluent speaker of te reo. He and wife Mandy feel tikanga Māori values are something they

wanted for their mokopuna, Serenity, a Year 4 pupil at the school.

"Respect for elders, removing your shoes, not sitting on tables – those are all things we liked, and the idea of whānau classes, where the same children stay together from year to year is great. They become family and have to look after each other, even if they don't like each other sometimes."

Aorangi has attracted media attention in the past year, partly because it is the former primary school of Prime Minister John Key, who like many Aorangi pupils today grew up in one of Bryndwr's State houses in a family headed by a solo parent.

Late last year the school was in the headlines when whānau and students from the bilingual unit protested outside the MOE offices in Christchurch. The protest was so Year 7 students could stay on at Aorangi instead of moving on to local intermediates that have no bilingual programme.

Principal Stephanie Thomson was moved by the support whānau showed for the school. "It was one of the most powerful things I think I've ever seen in education," she says.

A meeting was then held with ministry officials. To its credit, she says, the ministry was responsive, and Aorangi's senior bilingual students have been allowed to stay at the school this year, although negotiations are ongoing.

From the ministry's perspective, it was kanohi-ki-te-kanohi kōrero



PHOTOGRAPHS SHARDEVINE

*"No matter whether you are Māori or Pākehā, it's who we are as a country. My daughter is here because our school is rich in Kiwi culture – she's not Māori, but she is part of this country and that culture is part of who we all are."*

STEPHANIE THOMSON  
Principal Aorangi Primary School

Far left: Don Bruce with wife Mandy and mokopuna Serenity, a Year 4 pupil at Aorangi Primary School; left centre: pupils at Hāpuku School listen to Principal Diane St Claire (Kāti Irakehu/Ngai Tahu); above: Aorangi pupils Tylor Malzard and Joseph Barclay; school motto; and Aorangi School Principal Stephanie Thomson (centre) with teachers Janelle Riki (Tainui) and Robyn McConchie (Kati Kuri/Ngai Tahu).



Above: Aorangi pupils Bree and Te Aroa Toby-Marsters.

## SHARED OUTCOMES AGREEMENT

Te Mahere Mātauraka Joint Education Plan between Ministry of Education and Te Rūnanga o Ngāi Tahu was signed in June 2008.

The agreement outlines a way of working in partnership between Te Rūnanga and the Ministry to achieve long-term shared outcomes. It moves away from an annual, provision-of-service agreement approach, to a joint commitment to long-term processes that set up an ongoing and sustainable partnership. It also acknowledges the joint accountabilities of the Ministry and Ngāi Tahu in achieving the agreed outcomes.

The agreement has four outcomes:

### ONE: QUALITY TEACHING AND LEARNING OF TE REO MĀORI

To improve the provision of, and student's access to, quality te reo programmes in immersion, bilingual and mainstream education.

### TWO: RAISE MĀORI ACHIEVEMENT

Increase and support the presence, engagement and achievement of Māori students in the Ngāi Tahu takiwā.

### THREE: NGĀI TAHUTANGA

To ensure that curricula, teaching practices and environments in early childhood contexts and schools, within the Ngāi Tahu takiwā, are increasingly reflective of and responsive to Ngāi Tahutanga.

### FOUR: SHARED OUTCOMES AND JOINT WORK PROGRAMME

To establish and maintain a central, regional and district engagement programme to enable Ngāi Tahu and the Ministry to achieve progress towards shared outcomes within a co-production framework.

(face-to-face talks) between the ministry, Te Rūnanga o Ngāi Tahu, Aorangi whānau and community that led to the decision being revisited.

Further north, another bilingual primary school is lobbying to retain its senior pupils for Years 7 and 8 to strengthen their knowledge of te reo and tikanga before they enter the mainstream system for their secondary education.

Hāpuku School, a few kilometres north of Kaikōura, is the first Ngāi Tahu-kaupapa school to be recognised by the MOE as a designated “special-character” school. This status is usually accorded only to kura kaupapa and some religion-based schools.

Hāpuku is a rural school sitting in the lush strip of countryside between the Kaikōura Ranges and the sea. It became bilingual in 2006, after a formal approach by the Kōmiti of Ngā Uri o Mangāmāunu, whose marae lies just north of the school.

Kaikōura is home to one of Te Waipounamu's larger Māori populations. With no bilingual school between Blenheim and Tuahiwi in North Canterbury, the area had a pressing need.

“It is a fundamental right to have our children taught in te reo,” says Ngā Uri o Mangāmāunu chairman Darran Kerei Keepa, who has two children at Hāpuku. The kōmiti's approach to Hāpuku's board of trustees coincided with the appointment of a supportive new principal, Diane St Claire (Kāti Irakehu/Ngāi Tahu), as well as the revitalisation of historic Mangāmāunu marae.

“The timing was right,” says Diane. “I have seen marae go cold, and Ngā Uri o Mangāmāunu recognises that our kids are going to be the kaitiaki of marae in the future, and it is important we do everything we can to prepare them for that role and keep the paepae warm.”

The journey to becoming a fully bilingual school was not always a smooth one, and initially Hāpuku met with some official opposition to the concept of an entirely bilingual school (as opposed to a bilingual class or whānau unit within a school), but with the community's support and lobbying by the staff and board of trustees, eventually bilingual status was granted.

It was a proud moment last January when Hāpuku received recognition as a designated “special character school”, based on both the mātauranga and tikanga of Ngā Uri o Mangāmāunu and Ngāi Tahu. Diane says the special character status means security.

“We can't be shut, merged or closed down, as long as we maintain our roll. It offers us continuity and guarantees all the work put in by the school whānau will continue.”

The roll sits at just under 30, drawing pupils from as far away as Kekerengu to the north, and South Bay on the other side of Kaikōura, as well as children from the town.

“We're a school for everyone, as long as they have a commitment to bilingualism,” says Diane.

Most children at Hāpuku have ties to Kāti Kuri and Ngāi Tahu, but in a small rural community like Hāpuku, the roll is still surprisingly multi-ethnic. Children with Dutch, German, Japanese and Korean heritage learn here, as well as those who whakapapa to other iwi Māori.

Norm Kerei Keepa (Ngā Uri o Mangāmāunu/Kāti Kuri/Ngāi Tahu), whose partner is Dutch, says his sons now speak Dutch, Māori and English, and switch between all three languages.

Principal Diane's own mokopuna, Moari, is half Korean. She attends the school and is learning about her Ngāi Tahu heritage.

The impact of bilingual schools ripples through their communities. Children take te reo home with them, and the emphasis on whānau involvement in the school, parents and grandparents often learn te reo and tikanga that they may have missed out on when they were at school.

Lynne-Harata Te Aika (Ngāi Tūāhuriri/Ngāi Tahu/Ngāti Awa) heads the University of Canterbury's School of Māori, Social and Cultural Education and says Ngāi Tahu are now catching the “second wave of bilingualism” sweeping te ao Māori.

She says after several generations who experienced loss of language and tikanga, many whānau find new enthusiasm for rebuilding their tribal identity once they get on board the language “waka”.

For many, bilingual education is “almost like learning how to be Ngāi Tahu again,” says Diane.

For the tamariki of Hāpuku School it means plenty of practical, hands-

on marae experience, as well as learning te reo, tribal history and waiata. At a recent camp at Mangāmāunu, the children put their knowledge of mahinga kai into use, and were responsible for hunting and gathering all the kai for the week-long stay.

This term they are learning about preserving. Several mothers are teaching them about modern techniques and those used by their tīpuna such as smoking and drying kaimoana.

Productive partnerships between students, school and whānau talked about in Ka Hikitia, can be seen every day at Hāpuku, from mothers passing on knowledge to parents such as Brett Cowan (Ngā Uri o Mangāmāunu/Kāti Kuri/Ngāi Tahu) who continues to support the school even after his own children have moved on.

Brett trains the students in kapa haka, and in his new role as the Department of Conservation's Kaikōura community relations ranger, helps with environmental education.

“I see it as an investment in our tamariki and in our community,” he says. “The quality of students at Hāpuku and the depth of their learning gives me great hope for the future of Ngāi Tahutanga.”

Hāpuku's innovative approach is paying off. Parents speak highly of the school's standing in the wider community

“You can tell a Hāpuku kid,” is one parent's comment. A recent positive Educational Review Office report noted students are achieving well in reading and maths, often both areas of concern in Māori educational achievement.

“Bilingual education is about so much more than te reo,” says principal Diane St Claire. “Tikanga is a key to success for our tamariki. It's about the whole child and creating an environment where they feel supported and can succeed in whatever they do.”

Diane and the supportive whānau at Hāpuku want to offer their “expertise” in becoming a bilingual school to any other communities who might be thinking of that option for their school.

“We have many year's experience”, says Diane, “and would be happy to āwhina (help) anyone else who wants to follow that path.”

That same spirit of co-operation was extended to them by Tuahiwi School when Hāpuku was getting itself established.

Tuahiwi has been operating a bilingual unit since 2003. Senior teacher Melanie Taite-Pitama (Ngāi Te Rangī) says strong whānau support for teaching in te reo has seen them expand to three bilingual classes, and the wider community has continued to show interest by attending after-school language classes as well.

A special feature of Tuahiwi School is the majority of the 52 tamariki in its bilingual classes whakapapa to Ngāi Tūāhuriri (including Melanie's own children, through her husband, Mathias) and have strong ties to Tuahiwi Marae, which is directly opposite the school.

“Our children know the marae almost as well as they know their own homes,” she says. “We are like an extension of the marae and the children are involved in everything that goes on there, from taking part in pōwhiri for visitors like Sir Tumu Te Heuheu of Tūwharetoa last year, to attending tangi.”

Lynne-Harata Te Aika is also chair of Tuahiwi School's board of trustees. She says bilingual education means schools can help whānau rediscover their tūrangawaewae. “For whānau, bilingual education can be about re-engaging as Māori, as Ngāi Tahu and at a hapū level, whether it's as Ngāi Tūāhuriri, Ngā Uri o Mangāmāunu or Kāti Kuri. It's all about strengthening our identity as Māori, so that people can be confident in who they are and their self-esteem and mana is lifted.”

The development of bilingual classes at Tuahiwi has meant the two mainstream classes are now benefitting from greater exposure to te reo Māori as well, with the whole school taking part in kapa haka and daily karakia.

“The presence of the bilingual classes means they are much more involved in te ao Māori than at a regular mainstream school,” says Melanie Taite-Pitama.

“Meanwhile, the ability of our children in the bilingual classes has become very strong. Their level of te reo Māori is really high, especially their spoken Māori, with some students able to sit NCEA Level 1 papers, even though they are only in Year 7 or 8.”

Melanie says a large part of that success is down to the presence of the

“The presence of the bilingual classes means [the pupils] are much more involved in te ao Māori than at a regular mainstream school ... Their level of Te Reo Māori is really high, especially their spoken Māori, with some students able to sit NCEA Level 1 papers, even though they are only in Year 7 or 8.”

MELANIE TAITE-PITAMA  
Senior teacher  
Tuahiwi School

Right, from top: Hāpuku School scenes: vegetable gardens, bilingual book choices, and pupils learning kapa haka.



school's Kaiārahi i te reo Māori, Te Rau Winterburn (who has whakapapa links to Rāpaki Marae). “He is very fluent in te reo, speaks only Māori in the classrooms and is a great male role model for our children,” she says.

As bilingual primary schools produce 11 and 12-year-olds skilled in te reo and confident in tikanga, the challenge is extended to secondary schools to meet the needs of those children and their whānau.

Melanie says the lack of bilingual secondary school options is a problem all over the Ngāi Tahu rohe.

“There are some high schools that are trying to do the right thing by our tamariki,” she says, “and as parents we need to do all we can to encourage them. But as the mother of a son who has just moved on to secondary school, I know it is a real problem.”

“There is a lack of secondary teachers with sufficient skill in te reo for these children, and many of them go into Māori language classes where they are learning to say ‘Kia ora’ all over again. It's not good enough and it's failing our children.

“They get bored and disillusioned and end up dropping out of the system.”

Lynne-Harata Te Aika agrees the holistic environment children enjoy at bilingual primary schools is not found at many secondary schools. She says the challenge is also how to replicate the supportive environment and the partnership between whānau and school, which works so well at primary level.

The problem of a shortage of bilingual teachers is being partly met by Canterbury University's successful Hōaka Pounamu programme, which gives qualified teachers additional training in Māori bilingual and immersion education, with an emphasis on Ngāi Tahutanga.

The Hōaka Pounamu course will celebrate its 10th anniversary in 2011. By then, the university hopes to be able to offer it to a Masters level.

So far the course has had 120 graduates including Aorangi School's Janelle Riki and its junior bilingual teacher Robyn McConchie (Kāti Kuri/Ngāi Tahu). Most of the graduates have stayed at schools in Te Waipounamu. However, Lynne-Harata says the course is just keeping up with demand as more parents opt for bilingual education.

Aorangi School parent Shelley King knows why the demand is so high. “In a school that doesn't recognise its Māori kids, you just lose what you are actually all about. But because our students are made to feel positive about being Māori, they all like who they are. You don't see many kids with their head down here.”

PART TWO of this series looks into the lives of bilingual unit students and their whānau.



**Was last night really worth it?**

**It's not the drinking It's how we're drinking**

ALCOHOL ADVISORY COUNCIL OF NEW ZEALAND  
Kaunihera Whakatupato Waipiro o Aotearoa



## Back to Mark James

In the Raumati/Summer issue of TE KARAKA, the story of Mark James Bain (*Just like Mark James*) was told by Kaitiuhituhi **Felolini Maria Ifopo**.

Mark James is an amazing trooper of a boy who has FASD, a term used to describe the spectrum of disabilities (and diagnoses) associated with exposure to alcohol while in the womb. This group of disorders covers fetal alcohol syndrome (FAS), fetal alcohol effects (FAE), alcohol-related birth defects (ARBD) and alcohol-related neuro-developmental disorders (ARND).

As a follow-up to that story, Dr Simon Rowley, neonatal paediatrician at the New Born Intensive Care Unit at National Women's Hospital and a presenter for the Brainwave Trust, was asked for his comments on how alcohol affects the unborn child.

Alcohol affects the foetus by interrupting the normal processes of nerve cell migration to create the basic structure of the brain as it is developing.

It also interferes with connectivity – the process of cells “wiring up” or connecting with each other to send out messages.

The physical effects include unusual faces with shallow eye sockets, a flattened nasal bridge, and a long featureless space between the nose and upper lip, which is also thin. There may be a small head reflecting a small brain, and other defects include structural malformations of the heart. The fetus may also grow poorly and be smaller.

Fortunately, these features which comprise the full-blown fetal alcohol syndrome are not common.

However, many babies less severely affected and classified as having FASD will just have the behavioural problems, attention deficit disorder and learning difficulties. These may take years to emerge as problems, when the developing child starts to struggle at school, or gets into trouble by acting out in the classroom.

Parents can moderate the effects of FASD by offering lots of one-on-one attention, providing a stable and consistent home life and by always being there for the child. Importantly, they need to remember that many of the behaviours, while not acceptable, are coming as a result of an immaturely formed brain which means that the child is not aware of his/her problems. It is not the child being intentionally naughty; they cannot help or explain their actions and impulsivity.

Parents can also help by supporting the teachers, sometimes by letting them know the background diagnosis in advance. They need to be proactive in getting help and support early, before things have a chance to go off the rails.

### FASD in New Zealand

The true extent of the incidence and prevalence of FASD in New Zealand is unknown. There are no nationally consistent definitions or diagnostic criteria for FASD and children are not routinely screened in infancy or early childhood.

Alcohol Healthwatch estimate that based on overseas incidence rates of three per 1000 live births, at least 173 babies are born with FASD every year in New Zealand. This can be compared to cystic fibrosis at 0.3 per 1000 live births, Down Syndrome at one per 1000 and cerebral palsy at 1-2.6 per 1000, based on 2001 figures from the Alcohol Advisory Council and Ministry of Health.

However other studies have estimated higher FASD incidence rates in New Zealand, with one study estimating that between 200 and 3540 babies are born with FASD each year.

FASD is 100 per cent preventable if women abstain from alcohol use during pregnancy.

The financial implications of FAS and FASD have never been accurately assessed in New Zealand but anecdotal evidence and financial estimates from overseas suggest it is a significant cost. At three cases per 1000 live births (using the incidence rate as a proxy), these cases would conserva-

tively be costing New Zealand \$3.46 million per annum.

If lifetime care costs for FAS and FASD were calculated together with a higher estimated prevalence rate (which is likely given the current drinking culture in New Zealand), then it can be assumed FASD is costing New Zealand a substantial amount of avoidable expenditure.

There are a number of strategies that may be utilised to help reduce the burden of FASD. These include the use of effective screening, prevention and management programs, and accurate methods of diagnosing FASD.

Source: Elliott, L, Coleman, K, Suebwongpat, A, Norris, S. *Fetal Alcohol Spectrum Disorders (FASD): systematic reviews of prevention, diagnosis and management*. HSAC Report 2008; 1(9) Health Services Assessment Collaboration (HSAC)

For further information and resources contact:

*Fetal Alcohol Network NZ* at [www.fan.org.nz](http://www.fan.org.nz)

*The Brainwave Trust* at [www.brainwave.org.nz](http://www.brainwave.org.nz), or on 09 5283981

*ALAC* at [www.alac.org.nz](http://www.alac.org.nz) or on Alcohol Helpline 0800 787 797



PHOTOGRAPH SHARDEVINE

a pregnant woman  
**never**  
drinks alone



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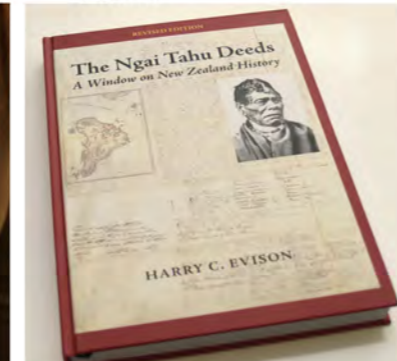
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## MANA MOANA

# RESTORING THEIR FOOD BASKETS

In the third of a four-part series on mātaaitai reserves, kaituhituhi **Adrienne Rewi** meets tangata whenua from Kākā Point and Wairewa who are meeting different challenges as they set up systems to protect and improve their fisheries.

Rona Williamson was born in a house on the small hill that overlooks Kākā Point. It is one of the most beautiful, unspoiled stretches of coastline in the country. She married and raised her own family there, and as she strides along the moody beach at O Waea (Campbell's Point) in a manner that belies her 83 years, there is a strong sense of pride for the area she has always called home.

The weather is inclement but that makes no odds to Rona, her daughter and tangata tiaki/kaitiaki Jenny O'Connell and her fellow kaumātua, Maureen Wylie. They're keen to show off the boundaries of their newly gazetted Puna Wai Toriki Mātaaitai, which runs south to the rocky slipway just south of Kākā Point.

"A mātaaitai was first suggested here 25 years ago as a way of restricting the area of a proposed Department of Conservation Marine Reserve," says Maureen Wylie (Waitaha/Ngāti Māmoē) as she fossicks in the sand collecting pāua shells.

"There's been a huge amount of debate and disagreement since. Then a year ago, just after our mātaaitai application had been lodged, DOC abandoned the idea of the marine reserve."

Now, with the mātaaitai approved, the local rūnanga and tangata tiaki/kaitiaki Jenny O'Connell, Melvin Cain and Mary Johnstone hope to restore the fishery to healthy sustainable levels. They see the upcoming erection of Ministry of Fisheries signage as "a stake in the ground" and the beginning of a new and plentiful era for their homeland.

"Our rūnanga is very small ... and we can make this as simple or as

complicated as we want," says Jenny O'Connell.

"We kaitiaki have a lot of training to get through yet, but we've been working very closely with the University of Otago to clarify the state of the fishery and any potential threats to it."

A fishing survey is being conducted in the coming months to determine who is taking what from the mātaaitai. Relevant research conducted so far is being compiled for review and a baseline survey of pāua and kina stocks in the mātaaitai has been initiated.

"Our relationship with Otago University is a two-way thing," says O'Connell.

"It's a team effort. They provide us with valuable research data and that research in turn is helping their students with their PhDs. The exchange of information should be a two-way street."

The sharing of mātauranga (traditional Māori knowledge) has been very important says former Kākā Point School headmistress Maureen Wylie.

"We started this process with four kaumātua – Marna Dunn, Kohuwai Cain, Rona and myself. Unfortunately both Marna and Kohuwai passed away unexpectedly in the last year. Nonetheless we have been able to share our knowledge with researchers and including the kaitiaki in that will be important in the development of a mātaaitai management plan."

The Puna Wai Toriki tangata tiaki/kaitiaki have also learned how to test water quality and to look for environmental signposts that will help them assess the overall health of the mātaaitai ecosystem.

"We are lucky that water tests before Christmas indicated that the ocean

PHOTOGRAPHS ADRIENNE REWI

Pictured above: Rona Williamson and daughter Jenny O'Connell (Waitaha/Ngāti Māmoē), and Maureen Wylie (Waitaha/Ngāti Māmoē) at the site of the newly gazetted Puna Wai Toriki Mātaaitai.



*“We’ve found the important thing is letting everyone know they’re not excluded from either the process or the mātaimitai area ... It’s about everyone working together and with that combined knowledge in partnership with our mātauranga knowledge, we hope to develop a management plan that will see the Kākā Point fisheries restored and maintained at a healthy, sustainable level.”*  
 MAUREEN WYLIE Waitaha/Ngāti Māmoe kaumātua

water is relatively clean and it should remain that way because Silver Fern Farms freezing works installed a \$12million treatment plant last year, which processes all their waste and returns clean, drinkable water to the environment,” says Wylie.

“Prior to that of course, their waste was going into the Clutha River and being washed out to sea.

“Fonterra has been very good, too. They take water from the Clutha, use it, polish it and put it back into the environment clean. Dairy runoff is still our number one enemy though.”

The rūnanga is also planning to erect shoreline information panels in the mātaimitai area detailing the history of the area, the species living there.

“Education is the biggest challenge. We’ve found the important thing is letting everyone know they’re not excluded from either the process or the mātaimitai area. We plan to include two recreational fishermen on our mātaimitai committee too, in the interests of harmonious community relationships.

It’s about everyone working together and with that combined knowledge in partnership with our mātauranga knowledge, we hope to develop a management plan that will see the Kākā Point fisheries restored and maintained at a healthy, sustainable level.”

Robin Wybrow (Ngāi Tahu), Wairewa Rūnanga chairman, says Wairewa and Ōnuku Rūnanga have adopted the same “inclusive” philosophy for managing the Akaroa Taiāpure. Wybrow says their rūnanga are keen to work with the local community and any statutory agency that can help.

“We have no problem consulting and talking to anyone who can help us. We don’t claim to know everything and we definitely want to tease out and consolidate our mātauranga. We need to see how that works in partnership with Western science.”

## MORE ON THE WAY

Ten years on from the implementation of the South Island customary fisheries regulations, Te Rūnanga o Ngāi Tahu is seen as a leader in customary fisheries management. There are now six Ngāi Tahu mātaimitai gazetted and another two are expected to be finalised in the coming months.

Ministry of Fisheries Pou Hononga, Joe Wakefield (Ngāi Tahu, Te Ātiawa, Ngāti Toa) is enthusiastic about Ngāi Tahu progress but he believes the biggest challenges are yet to come.

“Applying for and getting a mātaimitai is just the beginning. The real challenge is ongoing management and having tangata tiaki/kaitiaki who are equipped and prepared to deal with constantly changing environments,” he says.

“Management is where the hard work starts and being fully prepared is the key.”

He cites pollution, such as sewage, dairy run-off and algal blooms as just one set of issues that tangata tiaki/kaitiaki may have to face.

“How do they deal with all that and manage their fisheries accordingly? There are a lot of different statutes, acts and legislations covering these matters that tangata tiaki/kaitiaki need to be aware of; and they’ll need to

establish networks and relationships with external groups, Government departments and councils so they are well placed to address the problems. That’s a huge challenge and a lot of work,” says Wakefield.

Te Rūnanga o Ngāi Tahu Toitū Te Whenua Environmental Advisor, Nigel Scott (Kāti Hāteatea, Ngāi Tūāhuriri), says management “training” is incorporated into the management planning process.

“We sit down with tangata tiaki/kaitiaki and discuss what they can and cannot do directly under the fisheries legislation and what the best path forward is for addressing other threats or issues related to their mātaimitai.

“We also talk about potential mātaimitai bylaws – what quantities of various species can be taken, dates or seasons recommended for harvest, size limits and methods of harvest are all discussed. The first goal though is to identify their, goals and objectives – to establish a management plan.”

Joe Wakefield adds: “Hopefully the system as set up will empower tangata tiaki/kaitiaki so they can do their job effectively. It is also important to realise that one size does not necessarily fit all. Each mātaimitai will face different issues at different times and the tangata tiaki response will also be different. That’s all part of the challenge, and it’s up to each area to develop what works best for them.”

He cites the example of an experimental translocation of pāua from Pōhatu Marine Reserve (Flea Bay) to Akaroa Harbour, which will employ both streams of knowledge – Western scientific methods and the traditional Ngāi Tahu way of putting pāua into kelp bags, transporting them to their new ocean location and letting them eat their way out of the bags.

“The most important thing is not to lose sight of mātauranga methods and practices and to remember that those methods were always evolving to meet environmental needs. They were never static, and if they evolve in partnership with Western science, that’s not a bad thing.

“We’re looking for the best possible outcome for everyone.”

Wybrow says they will work collaboratively with the community and others to manage the proposed Wairewa Mātaimitai (on Lake Wairewa and its tributaries) and the Te Kaio Mātaimitai, which covers the turquoise stretch of ocean from Te Kaio Bay (Tumbledown Bay) in the east to just south of Birdlings Flat on Kaitorete Spit, if those applications are successful.

When the rūnanga comes to establish bylaws for the Te Kaio Mātaimitai, they plan to canvas their people and the local community to establish an informed knowledge base for the formation of bylaws that reflect the most sustainable practice in this important area. (The former pā site at Te Kaio Bay has been declared a pivotal archaeological site that challenges the precepts of existing Māori and natural history).

The rūnanga has already carried out significant research into water quality and, in partnership with NIWA (National Institute of Water and Atmospheric Research), into the tuna population of Wairewa.

“We began that as a general research project but it quickly became an incredible wake-up call,” says Wybrow.

“We discovered that the tuna population had not been recruiting for years because the young elvers were not making it across the barrier beach and into the lake. The lake also has long-standing and severe problems with sedimentation as a result of early deforestation, erosion, fertiliser and pesticide contamination and pastoral farming run-off.

“That, in conjunction with the 1880 lake mouth closure has seen a once-valuable resource and asset reduced to a liability.”

Six months of the year the brackish water promotes the growth of the blue-green algae *Nodularia spumigena*, which produces deadly cyanotoxin in summer.

“The water has been in a bad state for over a hundred years. Our people used to refer to the algal blooms as Tūtāe o Taniwha. But we have been working with ECan, DOC, the Christchurch City Council and MFish to develop a wider vision for the lake, which includes a bio-engineering solution to recreate a permanent opening. That will give us the ability long-term to control the depth and salinity of the lake and thereby manage algal blooms.

“By changing the chemical composition of the lake we also hope to promote the growth of healthy brown algae, which is a rich food source for fish. The aim is to produce brown algae in one area of the Wairewa Mātaimitai and feed it out into the Te Kaio ocean mātaimitai to recreate the flourishing food basket we once enjoyed.”

Wybrow admits there are still many questions to be answered – and \$3.2 million to be raised to complete the project – but with 80 per cent of the local community backing the scheme and support for the rūnanga to take a leadership role in its execution, he is optimistic about the area’s future prospects.

“It’s an exciting project and in the absence of commercial fishing, stocks in both the lake and the ocean should accelerate rapidly and everyone will benefit. It’s all about kaitiakitanga, about looking after your resource. This is a special place, and while we have a lot of management work ahead, we’re excited by the challenge of that.”



*“It’s an exciting project and in the absence of commercial fishing, stocks in both the lake and the ocean should accelerate rapidly and everyone will benefit. It’s all about kaitiakitanga, about looking after your resource. This is a special place, and while we have a lot of management work ahead, we’re excited by the challenge of that.”*

ROBIN WYBROW Wairewa Rūnanga chairman





# After one generation

For several decades now Whanganui iwi have been arguing about the effects of the low flows caused by the Tongariro power scheme on the long-term health of the river.

The Whanganui River is said to be one of the most litigated rivers in the country. Whanganui iwi have been arguing in the courts since the 1920s that they have never voluntarily relinquished ownership of the river bed. Those arguments were all but settled by a Court of Appeal ruling in 1962 that found that as the tribe sold land along the river banks in the 19th century, it also sold the bed to the centre line. A Waitangi Tribunal report in 1999 criticised that loss of legal title by a sidewind and recommended the Crown and the tribe jointly manage the river.

This month, Whanganui river issues are back before the Court of Appeal. This time the concern is the taking of the headwaters of the river for the Tongariro Power Development scheme or TPD in the late 1950s. Genesis, the State Owned Enterprise now responsible for operating the scheme, has obtained renewed resource consents to continue to take those headwaters (while maintaining a minimum flow regime), but only for ten years, so that discussions with Whanganui iwi over possible further mitigation of the effects of the scheme can continue. Genesis has problems with that uncertainty and is arguing for the maximum 35 year term for its consents.

The TPD scheme originated in an extraordinary Order in Council of October 1958, giving the Minister of Electricity the following powers: "to erect, construct, provide, and use such works, appliances and conveniences as may be necessary in connection with the utilisation of water power from the Whanganui, Tokaanu, Tongariro, Rangitikei and Whangaehu Rivers, and all their tributary lakes, rivers and streams ... for the generation and storage of electrical energy; and with the transmission, use, supply and sale of electrical energy when so generated; ... also to raise or lower the level of all or any of the said rivers and their tributary lakes, rivers and streams, and impound or divert the waters thereof; also to construct tunnels under private land, or aqueducts and flumes over the same, erect pylons, towers or poles thereon, and carry wires over or along any such land, without being bound to acquire the same, and with right of way to and along all such

*The 1950s were not a time of great public consultation over the possible effects of such a major scheme (the taking of the headwaters of the Whanganui River for the Tongariro Power Development scheme).*



works and erections; and also to supply and sell electrical energy and recover monies due for the same."

Note that this took place during the early Cold War, when any suggestion that NZ was a centrally planned economy that operated with parallels to places in Eastern Europe would have been greeted with horror.

The scheme, by a series of culverts and weirs and tunnels, took the headwaters of the Whanganui River on the western side of the central North Island mountains, put them into a raised Lake Rotoaira and down through a power station at Tokaanu into Lake Taupō. A reduced flow in the Whanganui River resulted. On the eastern side of the mountains, the headwaters of a number of streams were completely cut off and diverted under the Desert Road, to pass through power stations before likewise ending up in Lake Taupō. If you live in the North Island, chances are that the light you are reading this article by comes in part from the TPD.

As the Order in Council illustrates, the 1950s were not a time of great public consultation over the possible effects of such a major scheme. Here is what a Ministry of Works official wrote discussing the possible effects of the scheme on the township at Taumarunui: "Just what a flow of 217 cusecs will actually look like is difficult to assess. The Whanganui River as seen with a flow of about 1000 cusecs consists of natural gravel bars and deep pools, and it may not look very different when the flow reduces to 217 cusecs. The value of such a change cannot be assessed in money; it is a matter of aesthetics and civic pride. The position can be alleviated by letting water spill into old channels, but this cannot be promised in advance and needs investigation

into economics of wasting water."

The memo closes with this breathtaking comment: "As has been said before, after one generation, standards by which the matter will be judged will have changed in any case."

Someone forgot to tell the Whanganui people. For several decades now they have been arguing about the effects of the low flows under the TPD scheme on the long term health of the river and fighting to increase those flows, or remove some intakes from the river entirely. The current Court of Appeal proceedings are the latest chapter in those efforts.

Currently, Parliament is considering amendments to the Resource Management Act. These are a prelude to "Phase II" reforms which will deal with big issues including reform of the management of fresh water. There is expected to be strong Māori input into those Phase II reforms. How the Whanganui situation might fit into those reforms will be intriguing to follow. Certainly the tribe has plenty of experiences to bring to the table.

(For the quotes in this article, I am indebted to research by David Alexander, a witness before the Waitangi Tribunal's Whanganui land inquiry which is currently proceeding).

*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.*

# Kanakana kai

A LAMPREY EEL IS NOT A THING OF BEAUTY. ITS BRIGHT SILVERY BLUE-BROWN COLOUR, ITS SLIMY SKIN AND ITS GROTESQUE SUCKERED MOUTH WITH RASPING TEETH THAT "SAW" INTO THE FLESH OF FISH AND WHALES TO EXTRACT BLOOD AND JUICES DO NOT MAKE FOR AN ATTRACTIVE PICTURE.

That doesn't bother Margaret Bragg. The lamprey or kanakana is one of her favourite foods, and as Ngāi Tahu chef Jason Dell sets about preparing lunch in the big Hokonui marae kitchen near Gore, Margaret is eager to get started.



“Some people boiled them, but we loved to put them on a stick and hold them over the embers ... you have to be careful not to overcook them though, or they become very chewy and tough.” **Tui Bragg**

“Kanakana are a real treat for me now. We don’t get them in the numbers we used to – not now that the old Mataura paper mill has closed down. When I was a girl my father’s friends who worked at the mill used to catch them when they attached to the mill’s waterwheel. They’d send bags of them down to us in Bluff, and we’d bake them in the oven until they were crispy.

“They were lovely with bread and butter and Worcester sauce, and we’d eat three or four each. I love them. They’re very rich and full of flavour.”

That rich, strong, distinctive flavour and chewy texture is not to everyone’s taste. Hinga Clarke of Bluff enjoyed kanakana when she was a child in the 1940s, but she’s not so keen on them now.

“I used to work in the Mataura paper mill as a teenager, and when the Mataura River was in flood the kanakana used to stick to the water races and all the boys would go out and collect them. My dad loved them, so I’d send bags of them down to him in Bluff. As far as he was concerned they were best cooked plain – just baked in the oven or fried so they retained their flavour.”

Lamprey (*Geotria australis*) has multiple “identities”. It is also known as the lamprey eel and to most southern Māori it is kanakana – although it is also known as nainai in the Temuka/Waihao marae area and in the North Island is called piharau. Long considered a delicacy by Māori, it is also widely eaten in Portugal, Spain, France, Scandinavia, the Baltic countries and South Korea.

King Henry I of England is said to have died from “a surfeit of lampreys”.

Tui Bragg is 80 – although she looks far from it – and as the sun filters into the Hokonui wharenuī, she recounts that when her daughter was living in Sardinia in the Mediterranean, she was amazed to see kanakana sucking on to the walls of glass tanks in a local restaurant.

“She couldn’t believe her eyes,” says Tui with a laugh.

She remembers kanakana being plentiful throughout many of the South Island rivers, and they were frequently gifted to friends and family.

“They were never sold. You would never do that here. They were always a koha (gift).”

Kanakana seem to run at the same time as whitebait – usually between September and December – although no-one knows why. According to Hokonui Rūnanga kaiwhakahaere Rewi Anglem, more research needs to be done to learn about their breeding patterns. There is concern for the sustainability of the species, and although NIWA (National Institute of Water and Atmospheric Research) has been placing tracking devices on kanakana for the past



Seated, left to right: Tui Bragg, Amanda Kingi-Potiki, Hinga Clarke, Netta MacIntosh, Margaret Bragg, Josie Harmon, Wendy Nicholas; standing: Taare Bradshaw, Reg Nicholas, Rewi Anglem.

10 years, they have not yet successfully tracked their lifecycle patterns.

“Kanakana are now predominantly limited to the Mataura, Waikawa and Waihao rivers, and within the Mataura River mātaītai area we are just about to put bylaws in place to ban the use of fyke nets for catching them,” says Anglem. “There used to be kanakana all around here – on all the rivers. They used to block the drains they were so plentiful. Our aim now is to extend our research into the re-stocking of other rivers.”

Rewi recalls catching kanakana and “throwing them straight into the embers of a fire to cook”. They are always best fresh, he says, adding that in the old days, Māori used to build paipai (barriers) with small branches, which they placed across the low shingle rivers. The incoming kanakana would cling to the branches, where they could be picked off easily.

After a quick trip into the kitchen to give the chef a few tips on preparing the kanakana,



Tui Bragg sits back down to talk about how, as a child, she used to kohiki (char) them in the embers of a fire.

“Some people boiled them, but we loved to put them on a stick and hold them over the embers. Most people these days just roll them in flour and bake or fry them. You have to be careful not to overcook them, though, or they become very chewy and tough.

“We always wore rough gloves to catch them. They’d stick to the mill waterwheel or to river banks, rocks and waterfalls in lines, and we were always taught to take them from the bottom. If you took one from the top of the line all the others would drop off.

“And we never took them when their heads were puffed up, after they had spawned and were on their way back out to sea. We never ate the gills either – that little row of portholes we called them as kids.”

There is a happy hum of conversation as everyone gathers in the roomy marae – once a collection of old nursery buildings and now a light, airy gathering place for the scattered Hokonui Rūnanga members. A vase of the rūnanga’s commercially grown gentians adds a splash of brilliant blue to the dining table, and everyone sits down to enjoy Jason’s seafood chowder in the lead-up to one of their most loved traditional foods – baked kanakana.

“I remember as a kid the old people would cook them straight from the river,” says Taare Bradshaw. “They’d drop them live into a pan and bang on the lid. You can’t get anything sweeter and fresher than that.

“We’re looking forward to this meal. We’re good at eating kanakana around here, and it will be interesting to see what Jason comes up with.”

They may not have been expecting their kanakana to come with marsala potato, warm parsnip salad and chilli and lime-baked gurnard, but the verdict is unanimous – for his first time cooking kanakana, Jason Dell has done pretty well.

“You can tell the chef they were absolutely perfect,” says Margaret Bragg as she wraps the last of the baked kanakana in a serviette to take home for a tasty snack.

“We’ll keep him on.”



## CRISPY KANAKANA

On a cracker of a day, we headed from Dunedin to Hokonui to meet our “little protein hero” – kanakana.

Never before have I laid my hands on such squishy little things!

To avoid treading into unknown cooking territory, I kept with the tried and true methods of our kaumātua. The cleaned eel was dipped in flour, browned in a little vegetable oil and finished off in the oven until it was crisp and cooked through.

At first I thought the taste was reminiscent of tītī, such was their pronounced flavour. Next time around, I’d like to try cooking the kanakana in a crisp batter, which would provide an interesting contrast.

I chose to accompany the eel with a warm salad of potato, bacon and parsnip which was lightly scented with curry spice. We were also fortunate to have some fresh fillets of gurnard on hand, which made a superb addition to our hero ingredient, kanakana.

I simply glazed the gurnard fish fillet with a fragrant chilli lime glaze and baked until cooked.

Jason Dell (Ngāi Tahu/Ngāti Wheke)

Executive chef, Blanket Bay, Glenorchy, New Zealand



PHOTOGRAPHS PHIL TUMATAROA

### BAKED BABY HOKONUI EELS with curried potato, bacon and parsnip soup

Serves 6

#### INGREDIENTS

- 3 kanakana eels (heads removed)
- salt and pepper
- flour
- 100 ml vegetable oil
- 6 large potatoes
- 30ml vegetable oil
- 1tsp curry powder
- 2 parsnips
- 3 bacon rashers, cooked crispy
- 1 cup frozen peas, boiled
- 1 cup spinach leaves



#### METHOD

Prepare the kanakana by chopping off their heads. Place them into a bucket and wash well under running water to remove all traces of blood. Drain well, and then blot dry with paper towels.

Dust the kanakana in a little white flour lightly seasoned with salt. Pour vegetable oil in a shallow frying pan and heat. Once hot, drop the eel into the fat and brown on both sides for about 3 to 4 minutes each. Transfer the eel into a clean, lightly greased roasting tray. Be sure not to stick the eels too close together or they will stew rather than bake.

Bake the eel for at least 10 to 15 minutes in the oven at 180degC. Drain on paper towels and chop each eel into four or five even-sized pieces. Keep warm.

For the potato salad, take your peeled and quartered potatoes and parboil until still firm. Drain well, then coat in the vegetable oil, the curry powder, salt and pepper. Place into a roasting tray, arrange similar-sized pieces of parsnip in dish and cook at 160degC until golden and evenly cooked.

Just before serving, add hot peas, crisp bacon pieces and spinach. Ka wanane!

### POTATO and SEAFOOD SOUP

Serves 6

This was simply making do with what was in the pantry, as well as sending TE KARAKA managing editor Phil Tumataroa off to find some fish.

#### INGREDIENTS

- 75ml butter
- 75g flour
- 500ml milk
- 500ml Campbell’s chicken stock
- 1 small can of Watties pumpkin soup
- 2 small potato or kūmara, peeled and diced small
- 1 onion, diced small
- 1 stick celery, chopped small
- 2 yellow peppers, chopped small
- 20 mussels (cooked in a splash of white wine – reserve the juices)
- 2 fillets of gurnard, chopped into small pieces
- 10 scallops, cut in half
- 10 prawns
- Salt and pepper



#### METHOD

Melt the butter, add the flour and cook out for a few minutes. Add the milk gradually and cook until a smooth white sauce is achieved. Set aside.

Place the chopped potato, celery and peppers into a clean saucepan, cover with the chicken stock and the reserved juice from the mussels. Boil until the potato is soft. Add the pumpkin soup, then add the white sauce. Heat.

Place the raw fish pieces into the simmering soup and cook for 3-4 minutes. Add prawns, chopped scallops and cooked mussels. Simmer for 2-3 minutes.

Adjust seasoning. Sprinkle in your favourite chopped fresh herbs and serve.



Thank you to Ngāi Tahu Seafood for its generosity and support.

NGĀI TAHU SEAFOOD

# VOTING MATTERS

As each of the 18 papatipu rūnanga go through the process of electing a new appointment committee that will in turn appoint rūnanga representatives, Kaituhiuhi **Amokura Pano** examines why Ngāi Tahu throughout the country should vote.

Like many iwi transitioning into entities that have to respond to political, cultural, social and commercial objectives, the expectations for Ngāi Tahu are high and the journey complex.

Now, after nearly four years of consultation and reports, the time has arrived once again for Ngāi Tahu whānui to vote.

Currently, each of the 18 papatipu rūnanga are putting in place time-tables that will set a deadline around registrations and holding of postal ballots to elect their Appointment Committee.

The www.ngaitahu.iwi.nz website identifies those rūnanga who have got their process up and running and provides information on how to participate.

*“This election process can remind individual papatipu rūnanga that their responsibilities go beyond their particular interests and rather to the wider Ngāi Tahu whānui.”*

TĀ TIPENE O'REGAN

The general process is each rūnanga will take nominations for their appointment committees, and nominations for their representative and alternate (deputy) to Te Rūnanga o Ngāi Tahu. If the number of nominations to the appointment committee exceeds the number of vacancies then a postal ballot may occur. Once confirmed, the appointment committee may adopt rules for the conduct of its business and its rūnanga representative appointment. These rules are

deposited with Te Rūnanga and available to the members of the papatipu rūnanga upon request.

Tā Tipene O'Regan, an architect of the Te Rūnanga of Ngāi Tahu Act 1996 that outlines the voting process, is optimistic that interest will see iwi members registering to vote, making contact with their respective papatipu rūnanga and updating their addresses on the whakapapa database, if they haven't already done so.

“Like all political processes there is a tendency to forget the representative nature and consequent duties to its members,” says Tā Tipene.

“This election process can remind individual papatipu rūnanga that their responsibilities go beyond their particular interests and rather to the wider Ngāi Tahu whānui.”

James Daniels, who is the current Wairewa rūnanga representative, led the Electoral Review process.

“The challenge for each of the papatipu rūnanga is to involve their iwi members no matter where they live. Every iwi member has right to vote and they must have an opportunity to vote. Whether they chose to take up that opportunity is entirely up to them.”

Te Rūnanga Kaiwhakahaere Mark Solomon (Ngāti Kurī, Waitaha), who represents the rūnanga of Kaikōura, is also optimistic and keen to see the process underway.

“We have traditionally had less than ten per cent participation in our previous elections, which echoes to a degree our participation in mainstream politics.

“I am passionate about ensuring that as many members of Ngāi Tahu Whānui can participate in the process as possible. I would like to see a more direct voting process, but for now we must comply with our Act.”

Te Rūnanga CEO Anake Goodall acknowledges the electoral process is still a “work in progress” for the iwi.

“Our Act requires the papatipu rūnanga to run a two-stage process to select their representatives. The first stage is a postal ballot to elect an appointment committee. The second stage is for that appointment committee to select the representative.”

Last September, Te Rūnanga put in place more guidelines so the process would be more open and transparent, and to give further guidance to the papatipu rūnanga on how the process is to be run. The Charter of Te Rūnanga o Ngāi Tahu provides a balance between the rights of Ngāi Tahu communities to determine some of the issues of importance to them while protecting the rights of members of the iwi to participate in the process.

Project managing the election process on behalf of Te Rūnanga is Henrietta Latimer (Ngāti Kahungunu, Irakehu).

An important part of Latimer's job is to provide independent advice and support to the individual papatipu rūnanga.

With a background in local and central government, she is aware the same issues prevail as the mainstream political process.

“You have people who are in executive roles within the papatipu rūnanga undertaking a demanding function in a voluntary capacity, and at the same time they might be holding down a job or other commitments.

“Their obligations to the Charter and Act can seem overwhelming, and my job is to support them to understand their responsibilities and encourage participation,” says Latimer.

“To some people the electing of an appointment committee might seem slow, but it's going at the pace by which each papatipu rūnanga can manage. Those that have initiated the process to appoint their representative have been very fastidious and have done everything required of them without any problems.”

Daniels believes this process reflects on the positive work of the Te Rūnanga's Whakapapa Unit.

“They are a point of strength for Te Rūnanga o Ngāi Tahu because they demonstrate an inclusive approach to anyone seeking information on their connections to the iwi.”

Latimer acknowledges that distinctions around whakapapa may be just one of the many connections that will encourage participation especially if iwi members belong to more than one papatipu rūnanga.

“At the end of the day this process is about voting on to the appointment committee someone who will select the best person to represent them at Te Rūnanga o Ngāi Tahu.”

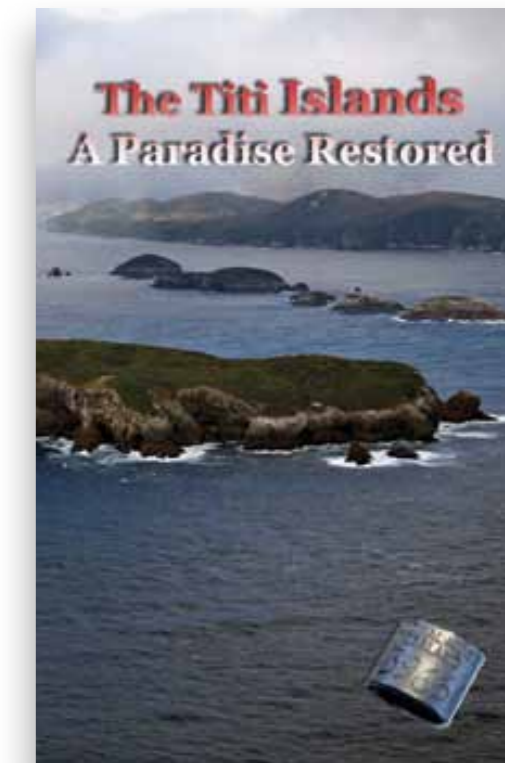
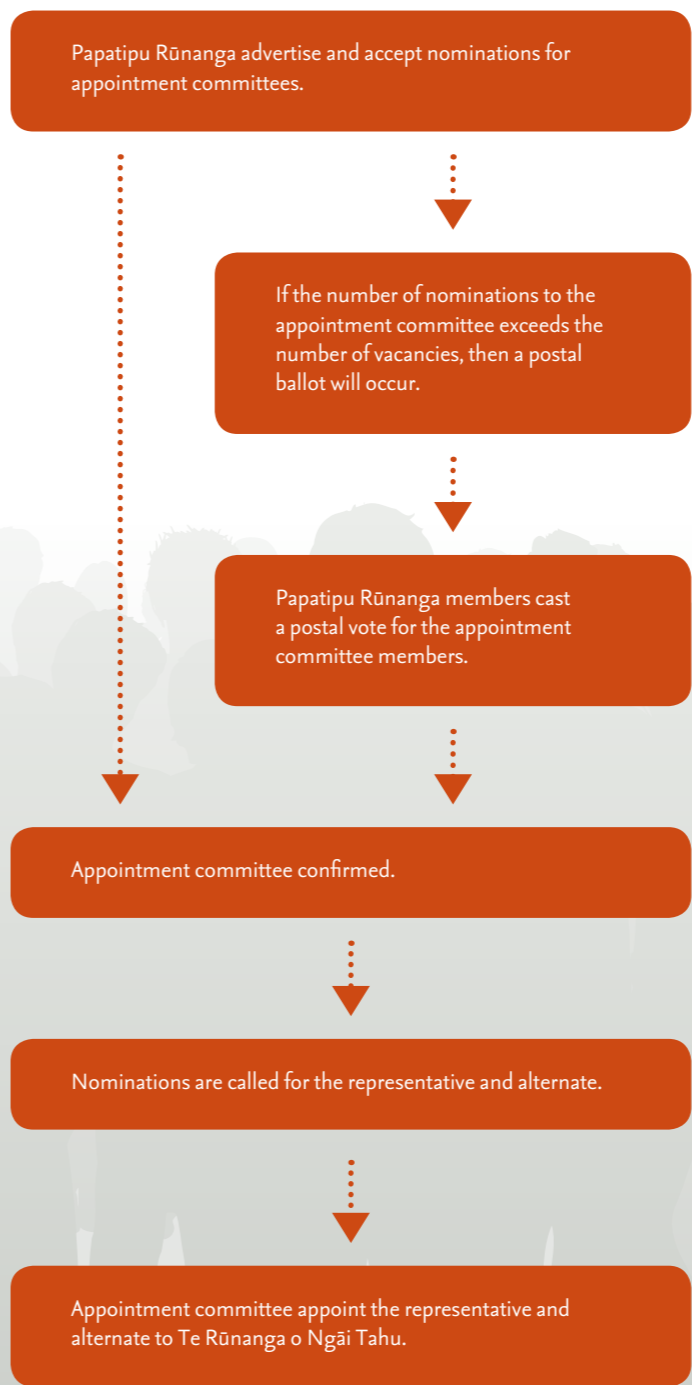
It's a view that resonates with Tā Tipene and Solomon, who believe the task of the Appointment Committee to appoint representatives onto Te Rūnanga o Ngāi Tahu Board should be rigorous and transparent.

Tā Tipene senses there is a “continuing mistrust” of Te Rūnanga, and suggests the onus falls back onto individual iwi members and the papatipu rūnanga to participate and seek representatives who are capable of rising above private and personal prejudice.

“We need to have representatives who are competent to handle the macro challenges of the centre. Defense of the Realm so to speak – tribal interests in a New Zealand sense *vis a vis* a whole range of institutional arrangements that relate to the many challenges facing us; numerous breaches of our settlement, continuing litigation, and the evolution of customary rights.”

*“To some people the electing of an appointment committee might seem slow, but it's going at the pace by which each papatipu rūnanga can manage. Those that have initiated the process to appoint their representative have been very fastidious and have done everything required of them without any problems.”*

HENRIETTA LATIMER  
Project managing the election process



Produced in partnership with Rakiura Māori and the US Command Trustee Council, this is the story of the fight to rid four Titi islands of rats and restore these islands to their former glory. This wonderful DVD about the Titi (Muttonbird) Islands off the southwest coast of Rakiura (Stewart Island) is available for purchase.

For copies of *The Titi Islands – A Paradise Restored* (\$25 + \$5 postage and packaging) contact: Morry Trow, 16 Marine Parade, Bluff, New Zealand.

Phone: 03 212 7933 / Email: anntrow@xtra.co.nz

**31 MAY** WORLD SMOKEFREE DAY  
Canterbury District Health Board / Te Poari Hauora o Waitaha

# Growing organic



*The skills of creating and maintaining a home vegetable garden, which were second nature to our grandparents, are having to be re-learned by a new generation.*



With the economic recession, the “old-fashioned” idea of home gardening is enjoying a revival. As well as cutting your food bills, your whānau will also get the added nutritional benefits and enhanced flavours that come from eating organic vegetables straight from your own māra. Gardening is also a healthy hobby and a satisfying way to provide food for your whānau.

The skills of creating and maintaining a home vegetable garden, which were second nature to our grandparents, are having to be re-learned by a new generation. Hopefully, this column will inspire people to start their own organic veggie patch.

The many different ways of gardening are limited only by the land you have available, and sometimes a large amount is not required as you can grow vegetables in containers or in raised beds. For the moment, I will assume the aspiring gardener does have some piece of lawn or soil available no matter how small or large.

I have a large vegetable garden that is around 350 square metres, but even a metre-square garden plot used intensively can provide fresh salad vegetables and herbs regularly.

One main factor to consider is the amount of time you're prepared to spend working on your māra. This could determine the size of your plot. In general, springtime is when your garden needs the most attention. This is the season to prepare the soil and plant crops. From this point on, the amount of time you need to spend on your garden decreases, right through to winter when not much work is

required at all.

New Zealand has a wide range of soils, from the very sandy to the heavy loam/clay-based soils. Each soil type has its own advantages and disadvantages. Finding out what type of soil you have is important. An organic garden system relies on good compost, and when



*Above: tomatoes and beans; centre: zucchini, and patio container gardening; and right: red and green lettuce, with corn at the back.*

enough of this is put on a garden it can balance out most soil types.

Compost is not just about supplying nutrients, but also providing the material for bringing life to the soil. When you're starting out, you can purchase ready-made organic compost at most garden centres.

To break in an area for gardening, dig it over (not too deep) with a fine layer of dolomite lime worked into the top soil. Compost should be placed on top of the soil to a depth of at least four centimetres.

If you're a first-time gardener, I'd suggest you buy vegetable plants. Garden centres stock a wide range of vegetable plants which are still relatively cheap. As we are heading into winter, depending on your location a few types of vegetables like the brassica family could still be planted, such as broccoli, cauliflower, cabbage, kale and brussel sprouts.

If you're not ready to get into gardening straight away, winter months are a good time to plan and develop the foundations for a successful spring vegetable garden. All the best with your gardening endeavours.

In the next column, I'll look at ways to create and maintain your veggie garden.

Mauriora!

TE KARAKA will feature this new section regularly. If you have questions about home gardening, please send them to [tekaraka@ngaithau.iwi.nz](mailto:tekaraka@ngaithau.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 Makaawhio.*

## Garden party

It's all healthy kai and dollars saved for Māori mothers growing their own at Wai-ora Trust's community garden in Harewood, Christchurch.

A group of six Aratupu Preschool mums and grandmothers have slashed up to \$60 a week each from their grocery bill by growing and harvesting their own vegetables. Most of them had not gardened before they started the programme last September.

Kaiwhakahaere Ricky Ehau (Ngāti Porou) says for many years Wai-ora Trust had had market gardens to support people with disabilities. It then also wanted to use its land to support the wider community.

The community garden is part of Wai-ora Trust's four-pronged focus on Māori health, with a goal to increase physical activity and vegetable consumption and ultimately reduce obesity. It has set up a fitness centre and training programme, and plans to start a lifestyle change programme and cooking classes later in the year.

The expansion of the gardens to include “community garden plots” came about after a successful application to the Canterbury District Health Board via its Healthy Eating-Healthy Action Oranga Kai-Oranga Pumau programme.

The project is overseen by Wai-ora Trust's gardens manager whose salary is funded by the generous support of the Canterbury Community Trust.

Ricky says without this support, it would have been impossible to offer the gardening and lifestyle programme to groups such as these young mums.



PHOTOGRAPH VANESSA O'BRIEN - HEALTHY EATING, HEALTHY ACTION

*Back row from left: Ngairene McLean, Patricia Whiu, Aratupu Preschool whānau worker Julie Ann Pyatt; front row from left: Dinelle Lindroos, Harriet Whiu, Leslie Bromwer.*



## Book competition

*Grow It, Cook It* is a cooking and gardening book in one. Packed full of recipes, the book is for people with little time and space for a garden, as well as those who already grow their own produce. *Grow It, Cook It* includes information on what to do when your garden produces more than you immediately need – how to freeze, bottle and preserve.

The book also includes a chapter called *Child's Play*, which has fun ideas to get kids involved developing the edible garden so they have an understanding of where food comes from and how to be self-sufficient, even in a small way.

It is written by food writer Sally Cameron with photographs by Charlie Smith. This beautiful 355-page book is published by Penguin.

TE KARAKA has one copy of *Grow It, Cook It* to give away to a lucky reader. Simply write to us at PO Box 13 469, Christchurch 8041 or email us at [tekaraka@ngaithau.iwi.nz](mailto:tekaraka@ngaithau.iwi.nz) and tell us the name of the chapter for children.

TOI IHO  
PETER ROBINSON

# *The Art of* **Peter Robinson**

*Peter Robinson is the recipient of New Zealand's most prestigious contemporary art award – the Walters Prize 2008. Kaitiuhituhi **Moana Tipa** follows some of his footsteps in the first of a two-part series.*

As an occasional visitor to New Zealand's contemporary visual arts, Peter Robinson's work continues to be really compelling – however challenging it might be to find the point of entry.

His award-winning work, *ACK* at Artspace Auckland 2006, is his first solo exhibition of new work in a public gallery since *bi-polar* at the 49th Venice Biennale, 2001.

The show's name announces the call of a duck – *ACK*; a huge sculptural installation of white polystyrene foam with baby blue-coloured quoits and beaklike appendages.

The work commandeers, sprawls and thrusts randomly through space. The surface appearance looks hand worked. Known. There's a sense of superficial intimacy. It's described as "pure Robinson; both maudlin and humorous".

Andrew Clifford (*Listener*; *White Out* Nov 22-28 2008), observed that "ACK would be flagging the potential of working with new material of this nature on a grand scale..."

This was absolutely the case when his *Snow Ball Blind Time* exhibition opened on 24 September 2008 at the Govett-Brewster Gallery, New Plymouth. It would seem to upstage *ACK* and whatever The Walters Prize 2008 outcome might be – just a few weeks later.

Clifford says it's Robinson's "biggest revelation yet, although the trajectory towards *Snow Ball Blind Time*, has been publicly developed in galleries around the world like the unfolding plot of a great drama".

"The project," he says, "consists of six tonnes of polystyrene, shipped to the Govett-Brewster Art Gallery in large trucks in the form of 300,000 chain loops that were then hand-linked to plunge through all 574m<sup>2</sup> of the gallery's multi-level building.

"More difficult to pin down is the effect of being dwarfed by a blizzard

of massive chains. Robinson has reduced the icy palette he launched with *ACK* to pure white. Installed in the equally austere, brightly lit white spaces of a contemporary gallery, *Snow Ball Blind Time* has a sense of restraint and even sensory deprivation that is at odds with its sublime scale, density and detail.

"On the one hand, it looks as though a snow machine loaded with polystyrene has lost control; on the other, there is a clear articulation of composition, with seven different gauges of chain, ranging from millimetres to metres, intertwined and writhing through the gallery. It defies you to follow it as it tumbles and leaps from level to level, tracing a carefully mapped journey from bottom to top.

"The overall scale is colossal, but the materials suggest it could all unravel with a good gust of wind."

Paris-based curator and writer Catherine David, the sole judge of the 2008 Walters Prize describes Robinson's work as having a "sophisticated understanding of modernist principles, applied in a critical way to produce art that could be shown in Paris or New York and not lose its resonances".

The resonance she talks about is for some, the mood the tone or nuance; something of the artist's intention or thinking that is transferred, imparted.

His art practice is described by art commentator Michael Lett as "having been often characterised by elements of shock and surprise. He has continually shifted tack throughout his career, both in his use of materials and techniques, and the content he addresses.

"Robinson's work seems to exist in a constant state of flux and change and his subject matter also appears to swing between an articulation of intellectual ideas and pop culture. But certain forms and ideas run throughout his practice."



*Pictured: Snow Ball Blind Time, 2008, detail of installation, Govett-Brewster Art Gallery. All photographs courtesy of the artist and Govett-Brewster Art Gallery. Peter Robinson lives and works in Auckland as Professor at Elam, Auckland University. Major and recent exhibitions include: The Humours – Walters Prize, Auckland Art Gallery, 2006; The Humours, Dunedin Public Art Gallery, 2005; Three Colours with Gordon Bennett, the Heide Museum of Modern Art, Melbourne 2004 – 2005; bi-polar, 49th Venice Biennale, Italy, 2001; Divine Comedy, Govett-Brewster Art Gallery, 2001; Superman in Bed – Collection Schürmann Kunst der Gegenwart und Fotografie, Museum am Ostwall, Dortmund, Germany, 2001.*

## Beginnings

Born in Ashburton 1966 and raised in the conservative, Canterbury Plains town of Methven, Robinson received a BFA from Ilam School of Fine Arts, University of Canterbury in 1989. It was there he trained as a sculptor though his work has moved through drawing, painting, installation (polyurethane foam/fibreglass) and digital print.

Robinson was out of art school just four years when his work began to mark him out.

Art writer Elizabeth Caughey says the "well-known *Percentage* works of 1993 caused him to be quickly recognised by New Zealand's art elite as an emerging Māori artist".

"(The works) with their rugged ground of mixed earth and bitumen, traced his diminishing Māori blood line down through the generations, using numerals with koru – spiral designs like the whorls of fingerprints."

Of those same pieces, the Heide Museum of Modern Art in Melbourne say it succinctly. "The works posed the question to the viewer – should a percentage of Māori blood determine his personal and social character, and his importance as an artist?"

When Ngāi Tahu was curating the *RUKUTIA! RUKUTIA!* contemporary visual art exhibition for the Christchurch Arts Festival 1999 the intention was to introduce Peter Robinson and these works to new arts audiences.

As it turned out *I Know Nothing* from 1997–1998 was the work available. The faux grunge, black painted lines on white canvases; a map of spirals, a percentage sign, a black hole, legs in fishnet, high heels and text of "skunk", "too much skunk" and "what hell are all these spirals about" presented a new and raw aesthetic.

By then, Robinson had been making inroads into the international arts scene for some four years with solo exhibitions *Opus Operandi* in 1995 in Ghent, Belgium and *Bad Aachen ideas*, Ludwig Forum, Aachen, Germany, 1995.

He also took part in selected group exhibitions at the 23rd Internationale Biennale of Sao Paulo in Brazil, the 2nd Asia Pacific Triennale of Contemporary Art in Brisbane, Cultural Safety (1995) Contemporary Art from New Zealand at Frankfurter, Kunstverein, Germany, Localities of Desire Museum of Contemporary Art, Sydney Australia.

The Heide Museum of Modern Art commentators noted of this time that Robinson had become wary that previous work with its references to New Zealand may not communicate well to international audiences without the specific local context – it may mean "nothing to them".

"A series evolved from his exploration of the theme 'nothingness' and initially took the form of enlarged prints of binary codes based on the numbers one and zero, and abstract objects. This theme also reflected the dislocation and alienation that Robinson felt working in a foreign place with no familiar context to draw upon – no logical starting point."

*Point of infinite destiny* (1999), a large-scale installation in the McDougall Contemporary Art Annex in Christchurch signaled aspects of the shift. Curator Felicity Milburn noted "the subject of this new work is uncertainty, a crisis of confidence only heightened by an unrelenting barrage of information".

She describes the show as "a traveller's rucksack, a blue tarpaulin (that) unrolls to reveal a landing strip of debris, a 'cosmic garage' sale full of the everyday wreckage of popular culture".



## Divine Comedy – Bi-Polar Exhibition – Venice Biennale

Two years on in 2001, Peter Robinson and Jacqueline Fraser would together become this country's first artist participants at the 49th Venice Biennale at the Museo di Sant'Apollonia in Venice, Italy.

Prime Minister Helen Clark, in her new role, completed long standing negotiations that would initiate New Zealand's participation in the revered event. Both artists were working internationally. Both artists are of Ngāi Tahu descent.

*Divine Comedy*, Robinson's contribution, inspired by Alighieri Dante's book of the same name featured suspended fibre-glass sculptures, digital prints of red and black binary codes and large white reducing spirals. Based on ideas of existence, it was classic Robinson irony that the works appeared to be contained by the low ceilings of the Museo di Sant' Apollonia. *Divine Comedy* would signal the new scale of work and thinking that would follow.

**PUBLICATIONS & REFERENCES** THREE COLOURS: PETER ROBINSON AND GORDON BENNETT, HEIDE MUSEUM OF MODERN ART, MELBOURNE, 2004. WITH ESSAYS BY PENNIE HUNT, ZARA STANHOPE, JENNY HARPER, TOBIAS BERGER AND STEPHEN HALEY. CONTEMPORARY ART NZ; VOLUME II – ELIZABETH CAUGHEY.

TE AITAKA A TĀNE ME ŌNA TAOKA nā ROB TIPA

# tikumū – fine and fair

Mountain daisies are among the most common plants found in the high country of Aotearoa.

In his *Field Guide to the Alpine Plants of New Zealand*, John T. Salmon says mountain daisies are by far the most plentiful of alpine plants, with many diverse forms adapted to almost all alpine habitats.

An alpine meadow with large mountain daisies in full flower is a sight to behold, experts say. The plants bear large symmetrical white daisies with a yellow centre, usually on a single long stalk.

A former director of the famous Kew Gardens near London once said such a sight was “in itself worth coming all the way to New Zealand to see”.

Mountain daisies belong to the *Celmisia* genus, of which there are 58 different species, most found only in New Zealand.

Gardeners say the plants do well under cultivation in the “soft” cooler climate of the south, but struggle to survive the hot, wet conditions of Auckland. Apart from a few species that grow down at sea level, the best place to see these plants is in their natural habitat – above the snowline.

No doubt our tūpuna Māori also appreciated the beauty of the large-leaved mountain daisies they knew as tikumu, but for them the plants had a much more practical use – for clothing to stay warm and dry and as a protective shield against thorns or the weapons of their enemies.

Tikumū is one of Ngāi Tahu’s listed taonga species, a plant famous for its snow-white fibre that was highly valued by weavers for finely-woven waterproof fabrics, particularly raincoats, cloaks, hats and mats.

Tikumū was still woven into garments as late as the 1920s, Ngāi Tahu author Atholl Anderson writes in *The Welcome of Strangers*.

Our tūpuna used the name tikumu for several different mountain daisies, particularly *C. spectabilis* and *C. semicordata*.

In the North Island the name tikumu refers to *C. spectabilis*, according to Manaaki Whenua (Landcare Research). In the South Island, tikumu usually refers to *C. semicordata*, but is used for *C. spectabilis* as well.

*C. spectabilis*, also known as the cotton daisy, has very thick leathery leaves 10 to 15cm long with a smooth, shiny upper surface. The lower surface is covered in a soft mat of buff or white hairs. It grows naturally from Mount Hikurangi, in the eastern North Island, south to about North Otago.

*C. semicordata* is the largest of our mountain daisies and is found throughout Te Waipounamu. It has silver through to



green leaves up to 60cm long and flower heads five to 12cm across.

Other large mountain daisies are often confused for tikumu, but experts say they generally have a narrower range than the two main species mentioned above.

The leaves of both varieties mentioned are stiff and leathery, which makes the plants relatively fire tolerant and able to



withstand grazing by livestock in the high country.

A dense mat of soft, white down similar to felt covers the underside of the leaves, which helps the plant prevent water loss from evaporation in a hard alpine climate.

Māori peeled this down from the underside of the leaves and wove it into a whitau (flax fibre) underlay of their clothing to make it waterproof and to insulate them against the cold.

Ethnographer Herries Beattie recorded the Ngāi Tahu technique of making a rain-proof cloak (pokeka tikumu) of flax fibre and tikumu leaves. The whitau was woven as in ordinary mats, but rows of large tikumu leaves were attached with aho (threads) of fine whitau to protect the wearer from rain and snow, he wrote.

The Hocken Library in Dunedin has an historic photo of Southern Māori Member of Parliament Hori Kerei Taiaroa (pictured) in full ceremonial dress “with hukahuka of the tikumu (*Celmisia spectabilis*)”. These fine cloaks were especially highly prized by chiefs in the North Island.

According to one of Beattie’s Ngāi Tahu contacts, the white fluffy down was known as “wharawhara” and was used by women to decorate their hair or as an adornment around their ears.

The leathery green leaves of tikumu were dried and woven into rough leggings known as taupa and tahau-taupa (shin protectors) to shield the wearer’s legs from thorns. The same raw material was used to make poho-taupa, a chest protector worn during battle.

Some of Beattie’s sources suggested the tikumu leaf lasted better once the down was removed.

Beattie also records that widows wore a wahine pōtae (widow’s cap) made of tikumu, tī or toi, which was worn a long time after the death of their husbands.

European settlers were equally resource-

Above: Kete containing *celmisia*, Puketoi Station; left: H. K. Taiaroa wearing a tikitimu korowai. PHOTOS: COURTESY OTAGO MUSEUM, DUNEDIN, NEW ZEALAND

Far left: Tikimu plant. PHOTO: GEOFF WALLS

Below: Tikimu plant in flower. PHOTO: LANDCARE RESEARCH NEW ZEALAND LTD

ful in their use of mountain daisies. In Otago, doctors used the down fibre as a substitute for fine cotton lint to dress wounds.

In *Māori Healing and Herbal*, Murdoch Riley says Otago settlers used the leaves of some mountain daisy species to flavour tobacco, as a substitute for it and, ironically, also for the relief of asthma.

Riley also records sweet-smelling leaves of tikumu being collected and blended in scented oil, mixed with mokimoki.

Legend has it that high-country shepherds peeled the cotton down off the underside of tikumu leaves and used a glass lens to ignite it to light their pipes in an emergency.

Obviously, desperate situations called for desperate measures.

These plants may be common, but finding large mountain daisies in flower is a bit like the quest for the Holy Grail; you need to be in the right place above the snowline at the right time of year.

“You should have been there last month or last year,” the experts will tell you. **TK**

For more information on this plant, try the following sources used to research this article: *Manaaki Whenua (Landcare Research) website*; *A Field Guide to the Alpine Plants of New Zealand*, by J. T. Salmon; *Gardening with New Zealand Plants, Shrubs and Trees*, by Fisher, Satchell and Watkins; *Traditional Lifeways of the Southern Māori*, by James Herries Beattie; *Māori Healing and Herbal*, by Murdoch Riley; *The Welcome of Strangers*, by Atholl Anderson.

# Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



It's no stroke of luck the McGoldrick whānau has two world-class motocross riders flying their way up the ranks.

At the heart of this success story are dedicated parents Martin McGoldrick (from the Tūwharetoa Hemipo whānau) and Lisa, nee Carmody (Ngāi Tahu), whose unconditional dedication and enthusiasm for their six children has allowed each of them to excel in their chosen sports.

Leading the charge are sons Isaiah (14) and Micha (13), who are currently turning heads as they blaze a loud and dusty circuit across the country on their finely tuned motocross machines. Isaiah is the current No 1-ranked New Zealand rider in the 12-14 125cc division and Micha is at the top of his field in 13-16 85cc division.

Between the two of them, the Rangiora New Life School boys have enough trophies and ribbons to fill their Ashley home.

The eldest of the family is Janelle (17) whose competitive swimming days have given way to full-time work. Luke (16) is another seasoned rider with many championship wins under his belt, but is now concentrating on getting a tertiary education.

Fourth son Daniel (11) is also extremely talented on two wheels and is ranked third in in New Zealand in BMX for his age group. Youngest daughter Esra (9) prefers her thrills on four legs and is into horses.

While sports, and in particular motor bikes, are a dominant theme in the McGoldrick whānau, the real oil that keeps this talented family going is love and respect for each other and a sense of fun.

Says Lisa: "The kids drive it. We love supporting them and seeing them achieve. If they didn't put in the effort, then we'd stop putting in the effort. It's hard work, but a lot of fun." ■■■





BOOK REVIEWS

**RATANA THE PROPHET and RATANA REVISITED: AN UNFINISHED LEGACY**

By Keith Newman

Published by Raupo

RRP \$40 and \$69.99 respectively

Reviews nā Donald Couch

Think word association; Māori, religion – most Ngāi Tahu would respond Ratana.

How did it come to be so?

Think Ngāi Tahu and the Southern Māori seat in Parliament. Behind the party label, for two to three generations it was Ratana.

How did that come to be?

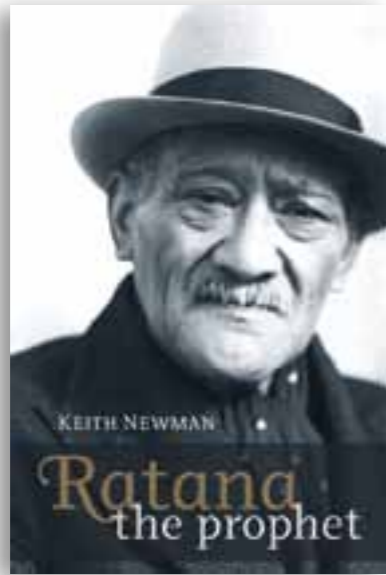
In the latest New Zealand

Census 50,000 Māori listed Ratana as their religion. It has the largest Māori following and at a time when mainline churches are losing members, Ratana continues to gain. Every year national political leaders visit Ratana Pā to pay respects and seek support.

Keith Newman, a Pākehā journalist and writer, has spent 20 years researching Tahupōtiki Wiremu Ratana and the religion. His first published account in 2006 was *Ratana Revisited*, a hefty 584-page volume that describes the wider Ratana movement. Now he has followed that up with *Ratana the Prophet*, a more manageable and biographical book.

At the very core of virtually all religions is faith, the requirement to believe. Newman declares his Christian faith and is knowledgeable in the religious, spiritual and theological world associated with Ratana. He gained the confidence and support of significant Ratana believers – not all, but sufficient support to provide a good description of the man and his followers.

Many whānau from Ngāi Tahu may recall their tāua and pāua's accounts of Ratana's visit



to their marae in 1921 and the faith healing that occurred. Certainly one of this reviewer's uncles never wore glasses again after Ratana's visit, although all his siblings did.

Newman provides a good account of Ratana the man, his beliefs, his followers and the impact he has had beyond his lifetime. Inevitably there are some sections in the book that have the distinctive laboured style of religious tracts, but this is an important part of Ngāi Tahu history and a story which needs telling.

TE KARAKA has a copy of *Ratana the Prophet* to give away. The winner will be chosen from contributors to He Reta page.

**100 YEARS MĀORI RUGBY LEAGUE 1908 – 2008**

By John Coffey and Bernie Wood

Published by Huia

RRP \$60

Review nā Arapata Reuben

What a gem! Never before has a book given such

a comprehensive narrative of Māori participation in rugby league from its origins in 1908 to the present day. This book captures the early years in great detail, with rare photographs of legends you would have heard about only from your father or pāua.

It covers major matches, prominent players, whānau and administrators. Astonishing stories are brought to light in this superbly laid-out publication, including a rugby tour led by famous All Black wing Albert (Opai) Asher in 1908 to Australia. His group of Māori pioneers headed across the Tasman to play under 15-a-side rules, only to be "coerced" shortly after arrival to play against sides in the fledgling New South Wales Rugby League. Accident or premeditation? The mystery remains.

This book acts as a "Who's Who of Rugby League", from greats of the past to recent heroes, including many Ngāi Tahu and West Coast players. The authors, both West Coasters, have decades of international experience reporting and managing rugby league. They have produced a thoroughly enjoyable read. I recommend it to all sporting enthusiasts and those interested in te ao Māori.

**THE MATRIARCH**

By Witi Ihimaera

Published by

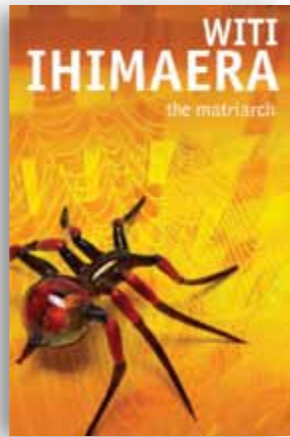
RRP

Reviewed nā Karen Meihana

The land, the land, always the land. Without the land we are nothing.

This is a stunning book by one of my favourite New Zealand writers. I have had the pleasure of sitting and reading this book many times and each time I discover something new or something that I missed before.

The writing effortlessly takes the reader on a journey from the beginnings of time and the Gods, to the present day, back to the land wars, forward to the steps of Parliament and



then outward further to the other side of the world and then back again.

Everything is connected, no matter how small the comment or part in the story, everything and everyone has a part to play and an effect on the story.

The story is based here in New Zealand and centres on a grandmother and her fight for the return of the land, but this book could be about any indigenous culture anywhere in the world. The issues are the same – the passion of the people is the same, the ongoing fight of the generations is the same, and the commitment to have what is ours returned is the same here in New Zealand as it is for those across the other side of the world.

I recommend this book to everyone.

**THE BEATING HEART: A political and socio-economic history of Te Arawa**

By Vincent O'Malley and David Armstrong

Published by Huia Publishers

RRP \$60

Review nā David Uenuku Rakei

Ora Brennan

The Beating Heart covers Te Arawa people since colonisation in the early 1840s. After a brief explanation on the tribal whakapapa and the rūnanga network, the book details the forming of relationships between successive Governments and Te Arawa. I found this section most interesting – particularly the motivations behind Te Arawa's support of the Government rather than the Kīngitanga movement of the late 1800s. This alliance isolated Te Arawa from neighbouring tribes, a decision which is still spoken about on the paepae today. It appears this move was for the commercial wellbeing of Te Arawa people and the desire for longer-lasting peace.

Te Arawa's commercial developments are examined, particularly their unique place in this country's tourism industry. Upon closer observation, you can see how "the long arm of colonisation" and propaganda tools were used to undermine their efforts.

In my opinion, if you have read *Te Waipounamu* by Harry

C. Evison you will not be reading anything new. It is not until the later chapters that *The Beating Heart* takes on its own voice. It is still well worth reading.

**HE PĀTAKA KUPU**

By Te Taura Whiri

Published by Raupō,

Penguin Group (NZ)

RRP \$69.95

Review nā

Eruera Tarena

Ko *He Pātaka Kupu* te tīpakoka kupu tuatahi i utaina ai kā kupu katoa o te ao tawhito, o te ao hou, o te ao Māori. Ko kā aroka kupu katoa e whakamāramatia ana i kā whakauruka kupu 24,000 hei whakakī i te kete o te apāraki kua roa nei i takahi i te huanui o te whai i te reo. Kāore ia hei ōmoho mō te haere, ekari ia hei whakakī i tō kete kupu kia puawai te pārekereke o te kī i te reo tipu, i te reo ora!

"Utaina!", commanded the late Sir Apirana Ngata so that Māori language will be recorded and studied by future generations. *He Pātaka Kupu* – te kai a te rangatira, the first monolingual Māori language dictionary, weaves together knowledge collected by a generation of Māori language scholars.

With 24,000 entries, traditional and contemporary, each gives the grammatical description of the word, definitions and an example. The text also reflects a Māori world view with certain words associated with an atua category. This approach reflects the view of a kaumātua who declared, "There is little point in speaking Māori if you have nothing Māori to say."

Te Taura Whiri i te Reo Māori (The Māori Language Commission) should feel proud of this dictionary that will help a generation of Māori language learners not just speak Māori but think Māori as well.

It is an essential weapon for any te reo warrior.



ALBUM REVIEW

**ELEVATOR MUSIQ**

By Nesian Mystik

Universal Records

RRP \$34.95

Review nā

Lisa Reedy-Jennings

Polynesian music is hot, and no one knows that better than Nesian Mystik. Since their last album, *Freshman*, dropped a little over two years ago, Notiq, Dmon, Sabre, Oldwun, Junz and lead vocalist Awa have been very busy laying beats and tracks for their latest LP, *Elevator Musiq*. The title has

a double meaning, one being the Nesian crew's belief that you've "made it" if you hear your song being played in an elevator, the other the idea of lifting one's music, which is what the band are all about.

I must admit, *Freshman* was lost on me, and I began to wonder if Nesian had popped its Pop/R'n'B bubble. But my fears have been laid to rest with *Elevator Musiq*. The heat can be felt with *Nesian 101*, the catchy *Dancefloor* and the Che Fu collaboration, *Mr Mista*. Look out for other guest appearances from PNC on *R.S.V.P.* and Young Sid picks up the mic for *You Already Know*.

The album's already out, so if you're stuck for birthday gifts, forget chocolates. Buy them *Elevator Musiq* and they'll love you for it!



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



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



Arapata Reuben is Ngāi Tahu, Ngāti Māmoē, Waitaha, Rapuwai & Ngāti Mutunga.



Karen Meihana is Ngāti Waewae and is a passionate fiction and non-fiction reader.



Dave Brennan hails from Te Arawa Ngāti Whakaue on his father's side and Ngāi Tahu-Ngāi Tūāhuriri on his mother's side.



Eruera Tarena (Ngāi Tahu) has a background in te reo Māori education, and has been a member of Te Rūnanga o Ngāi Tahu's te reo unit.



Lisa Reedy-Jennings (Ngāti Porou) has spent the past 13 years working in the music industry and has a wide spectrum of musical interests. Lisa is an MC and works as a radio announcer on Tahu.FM.

# Creating positive change

Every day we are bombarded with news of job losses, global financial markets plummeting and the much bandied-about word recession. Yes, times are hard and the end doesn't seem to be in sight, but nothing is going to change for the better by allowing the doom and gloom to consume us.

A number of experts are telling us what to do to survive the tough times – pay off debt, don't use credit cards, create budgets to make your money go the extra mile. It is all good advice that everyone should be heeding.

Here are our top tips for creating positive change during the tough times:

## Grow your own

When you look at your grocery receipts for the week, the cost of fruit and vegetables will make up a large proportion of the total cost. They're not cheap, but we all need them to stay healthy, so what's the solution?

Grow your own. Not only will this make a significant saving to your weekly bill, but it will also give you a huge amount of personal satisfaction. The first step is to find a spot in your back yard and start preparing it. Then decide what you would like to grow, talk with other members of the whānau and see what they may be growing. Plan to swap.

Grow a bit extra, and if it looks like it's going to waste, sell it at the gate or at your local market. You could even consider setting up a weekend market at your marae.

## Create a whānau savings ethic

As a nation, New Zealand has a poor savings culture. One reason Ngāi Tahu established the Whai Rawa savings scheme was to change tribal thinking around the value of savings.

Your children may end up earning more than you do, but statistics show they will also spend more and save less. In recent years, the practices of saving to buy and general frugality have been destroyed by quick credit, payment plans and a "have it all now" shopping attitude.

Giving children pocket money for jobs they do around the house can help give your tamariki a healthy respect for money and point them towards financial success in later life.

## Making the most of lower mortgage interest rates

Mortgage interest rates have dropped significantly over the past few months, with the latest Official Cash Rate (OCR) drop of 1.5 per cent at the end of January. We have seen mortgage rates drop to around 6 per cent, and they're tipped to drop even further this year. The great thing about this is that if your mortgage is fixed and the term of your loan is close to ending you can win either way – by going on to a floating rate or fixing your loan again at a lower rate.

If your fixed-term period is not due for renewal, it may pay to check out how much the penalty would be for breaking it and re-fixing your mortgage or moving to a floating rate until rates go even lower. In most situations it's not worth-while, but it's definitely worth doing the sums.


Here's an example of the savings of re-fixing at a lower rate: if your mortgage is \$200,000 and you are paying it off over 25 years at an interest rate of 9 per cent and you re-fix your mortgage at 6 per cent with the same monthly payments, you will save \$96,113 in interest over the course of your mortgage and will pay it off in just over 15 years. (These figures have been calculated using the [www.sorted.org.nz](http://www.sorted.org.nz) mortgage calculator.)

Alternatively, if you are really struggling to meet your mortgage payments at your current high interest rate – taking the above scenario, if you are able to re-fix at the lower rate – you could drop your monthly payments from \$1678.39 a month to \$1288.60, giving you an extra \$389.79 a month to help make ends meet.

Again, this applies only if your fixed term has ended, or is about to end.

The same applies if you are on a floating rate. When your lender reduces your payments, try hard to stick to the old amount. The extra money you are paying is reducing principal and interest paid – and taking years off your loan.

Talk to your lender about options. Keep an eye on the OCR and its impact on mortgage interest rates over the coming months just to see how this may be of benefit to you and your whānau.

In the next issue of TE KARAKA we will explore the opportunities resulting from the National Government's new Gateway Housing Policy, which will offer free sections to first homeowners for a 10-year period. 

## TIM BATEMAN

Kāti Waewae, Irish, Scottish, English and Rarotongan

# HE TANGATA

### WHAT CONSTITUTES A GOOD DAY?

A good sleep in for starters. I don't need too much to have a good day really, just the family and the sun.

### WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

My partner Laura.

### WHAT COULD YOU NOT LIVE WITHOUT?

My partner, Laura, and my two girls, Shyla and Mylia.

### IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

Christchurch for now, and the Pacific Islands for when I'm older.

### ON WHAT OCCASION DO YOU TELL A LIE?

When my daughter asks me if I'm having chocolate and I say no.

### WHAT CONSTITUTES A BAD DAY?

When I've lost a rugby game and I'm injured.

### WHAT IS YOUR GREATEST FEAR?

Not being happy.

### DO YOU HAVE A FAVOURITE SUPERHERO?

Batman, which is close to my last name and I sometimes get called Batman too.

### WHAT'S YOUR BIGGEST EXTRAVAGANCE?

Junk food.

### WHAT IS YOUR WORST CHARACTER FLAW?

Probably talk too much.

### WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

To be the best surfer in the world.

### WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Probably making huts with my siblings up in the West Coast bush.

### LOVE OR MONEY?

Love.

### WHAT IS YOUR MOST ADMIRABLE QUALITY?

Patience (says Laura)

### WHAT IS THE LAST BOOK YOU READ?

*The Secret* by Rhonda Byrnes.

### WHO IS YOUR FAVOURITE AUTHOR?

Ken Follett.

### IF YOU HAD TO WATCH SPORT ON TELEVISION, WHAT WOULD IT BE?

Women's beach volleyball.

### WHAT IS YOUR GREATEST ACHIEVEMENT?

Playing for the NZ Māori team.

### WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Raw fish – marinated snapper, Pacific Island style.

### HOW MANY PAIRS OF SHOES DO YOU OWN?

Four and about six to eight pairs of rugby boots.

### IF YOU HAD TO REGRET SOMETHING, WHAT WOULD IT BE?

No regrets.

### WHAT'S YOUR FAVOURITE PLACE IN NEW ZEALAND?

Lake Wānaka. 



Tim Bateman comes from the small West Coast town of Ahaura. His family moved to Greymouth when he was 10, and then to Christchurch when he was 15. He connects to Kāti Waewae through his father, Matt. Tim was named in the New Zealand Māori Rugby team that won the Pacific Nations Cup last year. He became a Super 14 Crusaders player on the back of his first Air New Zealand Cup campaign with Canterbury in 2006. He scored the first try of his Super 14 career during the Crusaders 32-10 win over the Bulls at Jade Stadium in March of his first season (2007). Aside from rugby commitments, Tim says he spends his time with his partner, Laura, and his daughters, two-and-a-half year old Shyla and nine-week-old Mylia. He is also studying law at the University of Canterbury.

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