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NGĀ HAU
E WHĀ
FROM THE
EDITOR

As we go to print, the world continues to reel from the incomprehensible impacts of COVID-19, which as we have seen is not selective. Therefore, unsurprisingly much of the content in this issue of TE KARAKA has a COVID focus. *Life in the USA - A Grim Reality* (page 36) is a poignant piece written by Ngāi Tahu wahine Ila Couch who is currently in lockdown in America. Her honest and sobering account is yet another reminder of how fortunate we are to be living in Aotearoa at this time. Closer to home our cover story, *Against the COVID tide*, offers a positive story of restaurant owner Sahni Bennett, who is rising above the challenges presented by lockdown to keep the doors of her successful Lyttelton café open.

When we first planned this issue of TE KARAKA, before COVID overtook us, we had agreed it would include a special focus on the commitment Ngāi Tahu has made to ensuring the care, protection and empowerment of tamariki and their whānau - a journey that began 18 months ago with the signing of a strategic partnership with Oranga Tamariki. Not wanting to lose sight of this amidst the flurry of all things pandemic, we include two powerful articles written by deputy editor Anna Brankin. In *Realising a better future* (page 10) we share the views of several Ngāi Tahu working within Oranga Tamariki and gain insight into the transformative changes resulting from the partnership agreement, not least the establishment of Tiaki Taoka, an innovative model that is soon to become operational in Ōtākou. The second article, *Restoring the mana of our most vulnerable* (page 15), delves deep into the long overdue Royal Commission of Inquiry into Abuse in Care, and the genuine desire to 'get it right' in restoring the mana of all those who have suffered abuse in state care.

Stay safe and warm.

Nā ADRIENNE ANDERSON WAAKA

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**CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU
ARIHIA BENNETT**

LOCKDOWN LEARNINGS

You would be silly to think that working from home over the past three months has slowed productivity to a snail's pace – from my experience it certainly isn't the case. Adjusting to staying within your home environment 24/7 was something we all had thrust on us at short notice. Whether on your own or in a house full of whānau, we had to find ways to cope within our confined space. There were many things I noticed during lockdown – from the empty sound of silence at night due to no planes across the usual flight path, to no early morning traffic noise in the distance on the motorway. I also started to notice the beautiful birdsong outside my window, and after checking out all the sounds on Mrs Google, I'm sure I heard the korimako (bellbird).

Like many others I sat day after day on my laptop engaging with the outside world. I loved the routine of rolling out of bed, getting into my relaxed "COVID costume" paired with the all-important sheepskin slippers ready to start a day of business, beaming into many other households around the country. Weeks and months later I've become so accustomed to this new way of working. With work so easily accessible, productivity is up and so is the whānau interaction. Surely these new routines must be a good balance, bringing the best mixture of happiness and productivity without having to leave home.

I've learned about job loss and redundancy through my own whānau experience. The impact, after many years in one company, when a job suddenly no longer exists and you want to blame someone, is substantial. But in this current environment we must remember you are not a special case, as many others are also in the same position. Picking yourself up and moving on becomes hard and whānau support, sometimes in the form of just listening, becomes the right medicine.

Across the world people continue to succumb to COVID and I am grateful to be at home in our country as part of the "five million team" almost eliminating this deadly virus. As I start to step out of my cosy bubble, it is still with a high degree of caution. I've learned about social distancing, hand sanitiser, what I touch, where I eat and wiping everything over and over as I am fully responsible for what I bring back into my home. I've learned not to be complacent.

Another learning that is taking us all by storm is the Black Lives Matter movement. It has resonated worldwide like a domino effect, pushing inequality out of the cracks and into our conversations. Like many others I have recalled past experiences where a good dose of racist banter (both subtle and blatant) has been thrown my way. I learned to stand up for myself and to be resilient and on occasion to forgive, but I also learnt never to forget. I'm a lot older now, (hopefully wiser) and confronting this head-on comes with a learning lens or maybe it's just really my Tuahiwi nature!

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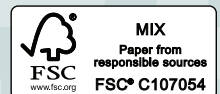
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FRONT COVER

Lyttelton restaurateur and māmā of seven, Sahnī Bennett riding the waves of COVID-19 to keep her business afloat. Photograph: nā Joseph O'Sullivan

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WHENUA

TAMATEA is the Māori name for Dusky Sound in Te Rua-o-Te-Moko (Fiordland). One of the most complex of the many fiords along the coastline, it is also one of the largest. The large island of Mauikatau (Resolution Island) is located near its entrance, and Taumoana (Five Fingers Peninsula) shelters the mouth of the sound from the northwest. Several large islands lie in the sound, notably Pukenui (Anchor Island), Māmaku (Indian Island), and Ao-ata-te-pō (Cooper Island). During late summer and autumn our southern tūpuna ventured around the coastline to this remote fiord on sealing, birding and fishing expeditions. In the autumn of 1773 the *Resolution* spent five weeks at Tamatea during Captain James Cook's second voyage to the Pacific. The crew's stay was marked by a brief, peaceful encounter with southern Māori. First-hand accounts suggest the meeting was amicable and involved mutual curiosity.

PHOTOGRAPH: TONY BRIDGE / TE RŌNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE, 2018-0311



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COVID-19 and Te Ao Māori in 2020

Mate urutā. Coronavirus. COVID-19.

A pivotal moment in our lives. I must admit I have remained pretty calm despite Aunty Cindy declaring a state of emergency and the World Health Organisation announcing this a global pandemic. On the other hand, I am here to hold space for te iwi Māori and let this serve as a reminder that we have the right to make our own decisions about our issues. We're not here merely to provide 'advice' or 'consultation'. We make our own decisions, period. Eleven weeks ago Cabinet introduced a 4-level alert system to manage and minimise the risk of COVID-19. I was left feeling a little uneasy about the possible arrangements and, ultimately, some of the decisions made by our country's leaders.

Cabinet updates have been a constant moodswing between anxious and restful. Tikanga is doing what is right based on a fixed set of values and doesn't exist in isolation. Tikanga shifts and changes when the norms of society shift and change. For me, as long as we came out of this pandemic healthy and alive, then that's a massive win. Let's take it easy on our minds and hearts: the pressure to be productive is so real, but looking after our wellbeing is more than enough this season.

COVID-19 and its implications on our tikanga Māori were quickly brought to the fore as Government released strict guidelines enforcing a temporary ban or rāhui on our traditional Māori rituals of encounter, mourning, and congregation. Marae forced to close their doors, hongis, harirus, kihi, wānanga and tangihanga all put on hold as social distancing and no contact requirements were adhered to. Yes, I understand these measures were put in place to protect us, and don't get me wrong, I do understand the necessity. He aha te mea nui o te ao? He tangata, he tangata, he tangata. But there's a difference between helping and harming, between being an ally and being a saviour, and a massive difference between being "by us, for us" and being "about us, without us".

As a child lucky to have been raised in Te Ao Māori, Kōhanga Reo and in Kura

Māori Aho Matua, I see the importance of believing in our culture as a way of life, as a philosophy. We are literally living through a moment that will be taught in the history lessons of future generations. It's crazy to think that one day they might turn to us and say "Tell me about the time when ..."


As a child lucky to have been raised in Te Ao Māori, Kōhanga Reo and in Kura Kaupapa Māori Aho Matua, I see the importance of believing in our culture as a way of life, as a philosophy.

With that in mind, I began to develop the stories that I would like to pass down. So here are some things I would tell them. We are hardwired for human connection and we long for a sense of belonging. Alert Level 4 looks like self-reflection, personal responsibility and understanding the landscape of the walls of your home. Level 3 looks like a two-metre distance between strangers at the supermarket but feels like two million oceans between you and the loved ones who aren't in your bubble. Level 2 looks like education being taught through a screen that separates some, from all.

Every day, our human rights matter more than ever, yet the first time I saw Human Rights offered as a subject was at university. A place with narrow gates and even narrower minds, and even then it's still only optional. The United Nations Declaration on the Rights of Indigenous People (UNDRIP) consists of 46 articles, each one just as important as the rest. I particularly highlight articles three and four which sought to bring clarity to indigenous people's right to self-determination and the autonomy in making decisions about our own internal and local issues. When this document was released,

New Zealand didn't sign it straight away on the basis that it was 'incompatible with New Zealand law'. Basically, it was due to the fear that Māori would receive too many rights. As if our rights and treatment were ever equal in this country for us to receive "too many" of them anyway.

I believe this fear still exists today. It shows in the overload of decisions and assumptions that are made about us, without us. It showed the moment bars, malls, and sports teams were regarded as safer, more trustworthy and more important places to congregate than tangihanga, without any valued input from our people who actually do the mahi. I never realised how much strength existed in this right alone. The act of self-determination is one thing in theory but is currently barely felt in practice. I feel like the "self-determination" we are offered is tokenistic and only deemed appropriate when it suits whichever political party needs our votes. Don't get it twisted, I know that the New Zealand Government eventually signed the declaration and there have been moments where they've lived up to it. But a moment isn't good enough. We deserve full self-determination, so don't just sign it. Live up to it.

I do whatever I can to help create spaces for the voices that aren't being heard. Representation must be valued and that looks like continuously challenging every idea and decision being made. Indigenous people and lenses must be considered, honoured, and a part of these processes to create the change we wish to see. We must strive to establish our own mana and fulfil our potential. Only then can we achieve Tino rangatiratanga in its truest form. 

Laken Wairau (Ngāi Tahu) was born and bred in Ōtautahi, a child of Rangī and Papa, of Te Aho Matua, of the many tūpuna that come before her. She is currently studying towards a Bachelor of Laws and a Bachelor of Arts majoring in Te Reo Māori and Indigenous Studies.



When a *Fortnite* feels like six weeks

Columnist Ward Kamo spent the COVID-19 lockdown at his home in Tāmaki Makaurau with his wife Agnes and their five rangatahi, aged between nine and 21. In this issue he shares the highs and lows of life in the whānau bubble.

I've just found out we are going into full-on lockdown. I managed to get back from the Chatham Islands in time and I'm pumped. I have a lockdown plan that will be the envy of all parents. My kids will be better taught, better trained, just all-round better people under my home learning regime. Four weeks they say. It'll be a breeze – or so I thought.

Week 1

Everyone at the dining table by 9am. Great start. Learning is now about to begin. Hang on, no learning plans from the school – not a problem – Dad will create them. Each will produce a research project by Friday, among them: *Henry VIII*, *Macbeth*, and my son is doing pirate Henry Avery – damn I'm good. And I'll find a website that has age appropriate maths and English and get them on it.

Somehow it's 4pm and I've only just started my own work, but better get the kids outside and active. I'll alternate running and netball specific training – and my son will just have to join in because I'm not doing a rugby specific one. I'm not sure why teachers moan so much about teaching our kids – this is easy.

And I've started a rēwena bug to make bread – such a good Māori.

Week 2

Yelling at the kids to get to the dining table. It's 8:55am and they are not even awake. WTH? They grudgingly arrive at 9:30am sleepy and grumpy, but after more yelling and low-level threats they are at the table learning. I'll get the routine back on track tomorrow.

Kids are doing new research projects: Kate Sheppard, another Mary MacKillop and my boy Tahupotiki (he is named after the tupuna). This teaching stuff is still OK and frankly I'm clearly better than the kids' teachers.

Hang on, what's that noise? It sounds like shooting and explosions. Bloody hell my boy has worked out how to alt tab between programmes and is pretending to learn when he's actually on *Fortnite* – hold on a minute, what is *Fortnite*? Little brat! I'd put him in detention – but that's what the beggar wants “cause I'm bored, Dad.”

Still, the girls are going good. So there's hope yet.

Haven't really started work yet – but that's OK. I'll just work tonight.

Oops, 2am and I'm still watching Netflix in between YouTube and playing *Toon Blast*. No worries, quick lie-in and I'll pick up tomorrow and catch up.

Oh, and the rēwena bug is looking anaemic – is it meant to? I have no idea what I'm doing here.

Week 3

Yelling at the kids to get to the dining table. It's 10:30am and they're not even awake. WTH. They grudgingly arrive at 11:45am – angry with me – little sods. Don't they get that Dad is a master teacher as well as superman lockdown employee?

After some high level threats that include querying whether their parents were married before they were born, they start on their home schooling. Is that *Fortnite* I hear? I yell at my son to get off *Fortnite* only to be told its not. “It's *Road Blocks*, Dad.” Another blasting that includes the line “why can't you be like your sisters?”

And then the hammer fall – “They're playing with me, Dad.”

Did you know they can log into that game and play each other from their computers – and my lot have been doing it for a week while pretending to learn maths and English? I've accused my wife of being the kids' mum. She's strongly denying it and wants a maternity test to prove they didn't come from her. She actually has me convinced.

Bloody hell, I forgot to get them out running and netball training. Well there's next week. My 11 and 13-year-old girls are still on track to be Silver Ferns, I reckon. However, I can't get my boy to run with a rugby ball. Each time he catches it he stops dead in his tracks and tries to pass it. I may have hammered the “don't step” a little too hard.

My neck is hurting from being hunched over my laptop all day in between relentless “Zui” (that word) and yelling at the kids to “get off *Road Blocks*”.

And my first rēwena looks like naan bread.

Week 4

I'm pleading with the kids to get up. Threats don't seem to work anymore. It's like they know there is no substance to them. I mean where do you go after threatening capital punishment to any child that isn't at the table “in the next 10 minutes”?

Lesson plans are all but gone. I'm tuning into my boy's Zoom hui he's now having with his teacher. She sounds so chirpy and positive.

Not really doing the netball training anymore. Activity consists of me yelling from the couch to “get your running shoes on and get round that block” and then muttering “lazy little beggars” as I eat a biscuit watching Netflix/YouTube and playing *Toon Blast*.

Can someone explain to me how sitting at a kitchen table doing relentless “Zui” (that bloody word) makes you tired? They literally suck the life out of you.

My wife and I fight over who does the grocery shopping. Just like we used to before lockdown. Only now we fight over who gets to go – anything to get out of the house. The strange thing is before lockdown I ended up being forced to grocery shop, and now in lockdown I'm forced to stay at home while my wife grocery shops. I'm starting to wonder who wears the pants in my house.

Why did I volunteer to teach the kids, I ask myself? Oh, it's not all been a disaster. They may not be smarter, better humans despite my best efforts, but they kick kumu in *Road Blocks* – just saying!

One bright light – the rēwena bread has finally risen and doesn't taste half bad.

Week 5

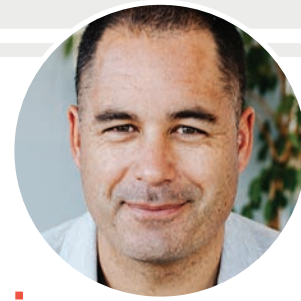
Just like week 4.

Week 6

Just like week 5.

Week 7

I just found out the kids are finally going back to school on Monday. Oh thank the good lord! Teachers are amazing – perhaps the biggest lesson of lockdown – but I knew that all the time. 🙏



KEI TE ANGA ATU KOE KI HEA: Where to Post-COVID-19?

I often wonder whether those who started the Ngāi Tahu Claim could have imagined the fruits of their labours 170-plus years on. Take Matiaha Tiramōrehu for example, a refugee from Kaiapoi Pā, who survived extreme hardship and loss, had every reason to give up, but rather than be defeated was somehow blessed with a vision of a better future and became the founding father of Te Kerēme.

It's perhaps ironic that his bold vision for his people came from one of the darkest periods in our history. Despite invasion, pandemics, land loss and the resulting poverty, he stood resolute with a vision of a just and fair society where all shared the benefits of a good life. His vision is best captured in his 1857 petition to Queen Victoria:

'This was the command thy love laid upon these Governors. That the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just as equal with the dark skin. And to lay down the love of thy graciousness to the Māori that they dwell happily and that all men might enjoy a peaceful life and the Māori remember the power of thy name.'

Could Matiaha, a learned tohunga, have imagined the future he helped shape? Could he have imagined what Ngāi Tahu has become today? Would he see a dream achieved or an unfulfilled promise?

There are many whakataukī stating the importance of knowing your roots in order to know where you are going.

'Inā kei te mōhio koe ko wai koe, i anga mai koe i hea, kei te mōhio koe kei te anga atu koe ki hea.'

As we start to emerge from our COVID-19 bubble, we too need to collectively ask ourselves, 'What's the kaupapa?' as we ponder where to from here. I ask myself what would Matiaha do if he was alive today?

The world Matiaha survived has changed, but not disappeared. Economic exclusion is still the norm for far too many whānau.

Inequalities in educational opportunities create inequalities in economic outcomes.

Despite high growth in high touch (e.g. health and community services) and high-skill jobs (engineering and ICT), Māori are still over-represented in low-skill, undervalued and underpaid jobs vulnerable to change. The 2018 census shows average peak earnings for Māori are 20% less – highlighting a persistent pay gap that contributes to trapping whānau in poverty and hardship.

Inequity robs whānau of their right to determine their own path, channeling us into certain types of jobs that leave us vulnerable to economic shock. Whānau were disproportionately negatively impacted by the economic reforms of the 1980s, the 2008 Global Financial Crisis, and look set to continue the same pattern again with the current recession caused by the impact of COVID-19.

An equitable future has never been more important given our population demographic – Māori are set to be part of a brown majority in the future where over 50% of our workforce will be Māori, Pacifica or Asian by 2050.

Statistics indicate around half the Māori workforce is likely to be impacted. Of this group 66% work in industries negatively impacted, but this is even more pronounced for rangatahi where that number is 73%. Although the Ngāi Tahu Claim has been resolved, the social injustices that spawned it remain and will continue to plague our future unless we tackle them at their root cause – inequity.

Just as in Matiaha's time, systemic bias and structural racism have locked us out of high value opportunities and the right to truly determine our own destiny. But COVID-19 has created a portal to a new future.

Imagine a world where systemic barriers are eradicated and in their place we enjoy an authentic Treaty partnership with the Crown, with each hapū having their own

spin on how that works for them. Imagine our tamariki fluent in te reo, living in their culture, gathering kai in regenerated waterways and supported throughout their learning journey by an education system that has removed barriers and re-wired itself for Māori success. Imagine a journey of lifelong learning that ensures we are never vulnerable again, one where all whānau are exercising their rights to meaningful employment, eradicating income inequality and poverty.

An equitable future has never been more important given our population demographic – Māori are set to be part of a brown majority in the future where over 50% of our workforce will be Māori, Pacifica or Asian by 2050. The 2018 census shows the Māori workforce grew by 50% between 2013-2018. That's an extra 105,000 Māori in just five years. Our younger and faster growing age structure means we are the backbone of Aotearoa's future. Put simply, the future is Māori!

Our fate as an iwi was transformed by visionaries like Matiaha Tiramōrehu who dreamed of a better future for their mokopuna. They didn't live to see this become reality, but they were a key force in shaping our present reality.

Ironically, our future prosperity lies in fulfilling the original intent of his early proclamations of the Ngāi Tahu Claim, a vision of an equitable future where all may live their best life. Despite the looming crisis and economic harms facing Māori, we too can emerge from COVID-19 stronger than before. The question facing us today is what kind of future do we want to leave for our mokopuna? Are we content to return to the status quo or do we wish to seize the opportunity to create a better world? If it's the latter we need to think like Matiaha and be the kind of ancestor our uri will remember in 170 years' time – the ancestor that changed the world. 🇵🇰

Dr Eruera Tarena (Ngāi Tahu – Ngāi Tūāhuriri, Ngāti Porou, Te Whānau-a-Apanui). Eru is the Kaihautū of Tokona Te Raki, an iwi-led movement to create a future where all our tamariki thrive.



Rising to the Challenge

Since the outbreak of COVID-19 late last year, the word “unprecedented” has been used countless times by politicians, health officials and media across the world to describe the severity of this global crisis. As the situation evolved, I found myself reflecting on another unprecedented outcome experienced here in Aotearoa – a groundswell of collective kindness and goodwill, accompanied by a widespread willingness to support the government’s strategy to protect our people and eliminate the virus.

We saw it when our borders began to close, and those of us returning from overseas went into voluntary self-isolation to ensure we didn’t unwittingly contribute to the spread of the virus. We saw it when we adapted to social distancing requirements, finding new ways to express friendship and aroha. We saw it when the country went into lockdown, and we willingly gave up many of our personal freedoms. As we moved into our bubbles, essential workers received unheard of levels of acknowledgement and support as they continued to provide the key services that sustain our communities, while most were unable to continue their mahi or were required to do so from their homes. Neighbours, friends and whānau rallied around to support vulnerable members of our community, and new phrases like Zui entered our vocabulary as technology provided us with ways to stay connected with loved ones.

As the country progressed from lockdown to alert level one, we celebrated our regained freedoms with a commitment to keeping local businesses afloat as they reopened and adjusted to operating in accordance with Ministry of Health guidelines. We ordered takeaways from our favourite restaurants, we shopped online and we eagerly anticipated the moment we could make an appointment with our hairdresser.

In these past few months, we have endured unprecedented disruption and change, but we have also achieved an unprecedented level of kotahitanga through our support for one another, our communities and our country. Now, we must harness that determination and kindness, and make an unprecedented recovery from the far-reaching and long-lasting impacts of this pandemic. Because despite our best

efforts, we have not escaped unscathed. Across the country, there are 22 families mourning the loss of a whānau member to COVID-19. Our borders will likely remain closed for some time, keeping us separated from friends and whānau who live overseas, and seriously impacting our tourism industry. Many New Zealanders are also facing loss of income and employment, as well as serious challenges to mental health and wellbeing.

Perhaps unsurprisingly, current projections tell us that Māori are likely to be hit hardest by the COVID-19 recession, with existing inequities exacerbated by the economic impact of the pandemic.

We must take advantage of the necessity to rebuild to address inequity and ensure that Māori emerge from this crisis better off than before.

As the national focus turns to rebuild and recovery, iwi Māori must work with the Crown to ensure our role as Treaty partner is honoured, and that our whānau are adequately provided for.


Since the beginning of this crisis, Te Rūnanga o Ngāi Tahu has been working closely with the Crown through the Pandemic Response Group created by the National Iwi Chairs Forum. We met weekly with Minister Davis and our chief executive officer Arihia Bennett represented us on the CEO Group that met daily with relevant Crown agencies including the Ministries of Health, Social Development, Police, Housing and Urban Development, the Environment, Department of Conservation, Te Arawhiti and Te Puni Kōkiri.

As a result, iwi policy technicians have worked alongside officials from the Ministry for the Environment to develop policy for the COVID-19 Recovery (Fast Tracking Consenting) Bill that will fast track projects that can boost employment and economic recovery. Although it was hard won and long overdue, we cannot underestimate the significance and success of achieving this level of involvement.

The release of the Budget 2020 has provided further opportunities for Te Rūnanga o Ngāi Tahu to partner with the Crown, with many of the funding

announcements aligned to our own strategic direction. As we consider how best to leverage these opportunities, it is important to acknowledge that we do not want to return to the status quo – we must take advantage of the necessity to rebuild to address inequity and ensure that Māori emerge from this crisis better off than before. There is some real potential to work side-by-side with the Crown on the initiatives they have announced, and we must stay positive and constructive to take advantage of those opportunities, and build a stronger relationship before we challenge them on areas that still need to be addressed.

I want to take the time to acknowledge the fantastic leadership shown by our marae and Papatipu Rūnanga in the regional response to COVID-19. Yet again, our whānau have been there to support our people in times of need. Rūnanga kaimahi and volunteers throughout the takiwā have worked tirelessly over the past few months to support local whānau, especially kaumātua, with phone calls, deliveries of kai, medications and vouchers and other supports. They have worked with Whānau Ora providers to distribute hygiene packs, clothing parcels and firewood. They have helped whānau navigate difficult decisions around tangihanga during the period where gatherings were restricted. They have participated in local leadership forums and worked with councils and committees to reset the regional agenda. The leadership shown by our rūnanga during this time has demonstrated the critical role they can play in the delivery of national and regional strategies going forward. We must now continue to support and empower all 18 rūnanga to occupy their rightful leadership role within their rohe.

The purpose of Te Rūnanga o Ngāi Tahu remains unchanged in the wake of COVID-19, and has reminded us to hold true to the things that really matter – the wellbeing of our people, the revitalisation of our culture, the protection of our environment and mahinga kai. These things ground us, and will always be at the heart of who we are – mō tātou, ā, mō kā uri ā muri ake nei. 

Lisa Tumahai (Ngāi Tahu – Ngāti Waewae) is the Kaiwhakahaere of Te Rūnanga o Ngāi Tahu.



Realising a better future

Last year TE KARAKA published an article (issue 82: Oranga Tamariki – where to from here?) acknowledging the signing of a strategic partnership between Te Rūnanga o Ngāi Tahu and Oranga Tamariki, a move that signalled an intention to truly step into the Treaty partnership and work together to create better outcomes for tamariki Māori. In this issue, kaituhi ANNA BRANKIN speaks to several Ngāi Tahu kaimahi who have been working with Oranga Tamariki over the past two years, and learns more about the innovative, collaborative mahi that is beginning to turn the tide.



“My optimism stems from my hope that [recent] reports will be believed and acted upon, and I see our partnership with Oranga Tamariki as having a role in that. We are lucky to have some incredible people, absolute stars, leading out this work on behalf of the iwi. They habitually not just hold ground, but are more than happy to walk through new ground in partnership. There’s a fierceness and grace that has to go together to achieve that.”

SHAYNE WALKER Strategic Partnership Governance

SHAYNE WALKER (NGĀI TAHU – AWARUA) IS UNRESERVEDLY EXCITED when he talks about the opportunity for transformative change presented by the burgeoning partnership between Te Rūnanga o Ngāi Tahu and Oranga Tamariki.

“I’m stoked, like superbly stoked, that our iwi has lined up for this,” he says. “In signing the partnership, they’ve said: ‘We want to get on with this. We want to care for our own tamariki, as well as all tamariki in care in our takiwā.’”

More importantly, Oranga Tamariki is working alongside the iwi to realise that aspiration. “The CEO and senior leadership team are desperate for this to succeed,” says Shayne. “To me that’s the exciting part – my observation is that the national leadership team and the local staff that we deal with here in Dunedin, they turn up to be good partners.”

Shayne’s role on the Strategic Partnership Governance Group and his extensive experience in care and protection means that he is well-placed to comment on this increased willingness and capacity from Oranga Tamariki. After spending time in state care as a teenager, Shayne and his wife went on to foster 192 children over a 12-year period, for which he was appointed an Officer of the New Zealand Order of Merit (ONZM) in 2020. He is currently a senior lecturer in social sciences at the University of Otago and serves on numerous committees and advisory bodies.

“I was a child in care, so my whakapapa in this goes back a long way,” Shayne explains. “Later, I was privileged to work with a group of Kāi Tahu caregivers who trail-blazed the work that is happening today – the likes of Hine Forsyth, Danette Stringer, Koa Whitau-Kean, Wendy Morris, David Miller, Wii Duff and Mary Parata, and many more. I have to acknowledge those people because I see the partnership that we have now as the enactment of the work that was begun in the 1980s with Mātua Whāngai and Pūao-te-ata-tū.”

Mātua Whāngai was a programme launched in 1983 by the ministries of Māori Affairs, Justice and Social Welfare that sought to place tamariki Māori in the care of extended whānau rather than in institutions. Pūao-te-ata-tū was a landmark report released in 1986 that highlighted institutional racism towards Māori, emphasised the importance of whānau, hapū and iwi and called for more funding to Matua Whāngai. Unfortunately, the report’s potential was never realised and Matua Whāngai was disestablished in 1992.

Since then, Oranga Tamariki and its predecessors – Child, Youth and Family Services (CYFS) and Children and Young Persons Service (CYPs) – have been criticised for a recurrent failure to meet the needs of tamariki Māori, who continue to be disproportionately represented in their care.

Recent reports such as the Whānau Ora Commissioning Agency’s review of Oranga Tamariki, the Sixth Report from the Family Violence Death Review Committee, the Salvation Army’s State of the Nation Report and the Children’s Commissioner’s reports on the care of Māori

children all paint a grim picture. But Shayne is determined to focus on the fact they provide a framework to address ongoing issues.

“My optimism stems from my hope that those reports will be believed and acted upon, and I see our partnership with Oranga Tamariki as having a role in that,” he says. “We are lucky to have some incredible people, absolute stars, leading out this work on behalf of the iwi. They habitually not just hold ground, but are more than happy to walk through new ground in partnership. There’s a fierceness and grace that has to go together to achieve that.”

Amber Clarke (Ngāi Tahu – Ngāi Tūāhuriri) is one of the wāhine toa working in this space who truly embodies these characteristics. As part of her role as Kaiārahi Hauora at Te Rūnanga o Ngāi Tahu, Amber carefully led the negotiations prior to the signing of the Strategic Partnership, and has since been overseeing the various pilots and prototypes being rolled out throughout the takiwā. In a testament to her mahi, Amber has since been brought on board at Oranga Tamariki on a part-time secondment, allowing her to continue to advocate for the iwi from within.

“It is important that we have framed this as a mana to mana relationship – not contractual. My job now is to hold onto the bigger picture, to make sure that we’re focused on the aspirations of mana whenua across our takiwā and making room for those conversations to occur,” Amber explains. “The signing moved Oranga Tamariki into the kaupapa Māori space, and our next step is to move them into our true vision – the papatipu rūnanga space. We’ve been really clear that this is how the partnership will truly be enacted – Te Rūnanga hold the framework but the tikaka and kawa is held locally by mana whenua.”

So far papatipu rūnanga have been offered the opportunity to develop their own relationship agreement, work in the transition space and support rangatahi leaving care, as well as having access to an Oranga Tamariki fund to assist with building capacity. The role of kairāanga-ā-whānau continues to be of the utmost importance in working with papatipu to identify and engage significant whānau, hapū and iwi members to create a wider network to support tamariki already in the care system, and as a preventative to at risk tamariki entering care.

“The kairāanga are the most basic foundation Oranga Tamariki can have in place to meet their obligations under the Treaty of Waitangi,” says Michelle Turrall (Ngāi Tahu – Ngāi Tūāhuriri). “We are lucky in that every site in Ōtautahi and in fact across Te Waipounamu has access to one. They are actually pivotal in changing the culture of the organisation, and in fact Oranga Tamariki is starting to use our model in other parts of the country because it’s been so successful here.”

Michelle works at Oranga Tamariki in Ōtautahi as a Senior Advisor Iwi and Māori Engagement, a role that focuses on developing relationships with papatipu rūnanga and supporting local kairāanga and other Māori specialist roles.

“These kaimahi are steeped in community and have been doing

similar work often for 30 to 40 years,” she says. “They’re well-respected by whānau and the wider Māori community and can work with them in a way that Oranga Tamariki staff previously couldn’t.”

She cites a recent example of a young Ngāi Tahu mother who had delivered prematurely leading to concerns about her baby’s health. Previous experiences with Oranga Tamariki made her reluctant to engage with their kaimahi, and she went into hiding with the baby. After several failed attempts to locate them using their usual methods, the site manager approached Michelle and asked how they could do things differently.

“With her support we were able to reach out to a member of the wider whānau – the baby’s taua – and reassure her that Oranga Tamariki weren’t going to uplift the baby, but that they needed to see that baby was safe and well and looked after,” Michelle says. “She knew where they were hiding and got in touch and convinced them to let a social worker do a check on the baby.”

The welfare check was carried out as promised and the baby remained in the mother’s care. Since then, Michelle and the local kairāanga and Whānau Ora Navigator have maintained an honest and transparent relationship with the taua, enabling them to provide further updates on the baby’s wellbeing. “It was a big risk for Oranga Tamariki to do things differently, but it gave us an opportunity to show them how crucial but fragile that trust is,” Michelle says.

According to Amber, trust and respect are two of the key things that whānau are looking for in their interactions with Oranga Tamariki. “The beauty of our whānau is that most of the time they are not disputing the fact that Oranga Tamariki needs to be involved in their lives,” she says. “What makes them feel well looked after is that connection and a sense of genuine care. They want to feel empowered that they can work with Oranga Tamariki to create a solution for their tamariki, rather than have decisions made for them.”



“The signing moved Oranga Tamariki into the kaupapa Māori space, and our next step is to move them into our true vision – the papatipu rūnanga space. We’ve been really clear that this is how the partnership will truly be enacted – Te Rūnanga hold the framework but the tikaka and kawa is held locally by mana whenua.”

AMBER CLARKE Kaiārahi Hauora, Te Rūnanga o Ngāi Tahu



“We initially concentrated our efforts at that site [Christchurch East] because they had the most Ngāi Tahu tamariki in care when we first looked at the data. As a result of these pilots, they can now report that all of the tamariki Māori for their site are now in whānau care, rather than what we called stranger care.”

MICHELLE TURRALL Oranga Tamariki
Senior Advisor Iwi and Māori Engagement, Ōtautahi

These learnings have been emerging over the past two years through the extensive whānau engagement that has been taking place across the takiwā as Te Rūnanga o Ngāi Tahu and Oranga Tamariki co-design new models of practice. “It has become very apparent that in the past the word ‘co-design’ has been used too easily to describe processes that are actually closer to consultation,” says Amber. “The important thing about these new initiatives is that we have really clearly set a process of co-design with whānau voice at the centre. We have worked on the premise that whānau and their communities already have the answers and solutions – we just need to facilitate their voice being central to anything we undertake.”

One of these initiatives is a nationwide intensive intervention model that is being designed in collaboration with Oranga Tamariki, iwi and the wider community of support for whānau. It recognises the potential to reduce the number of tamariki in the system by providing wraparound support to parents and wider whānau as soon as it becomes clear it is required. This model is being tested at four Oranga Tamariki sites across Aotearoa: Tokoroa, Horowhenua, Ōtāhuhu and Christchurch East in Ōtautahi.

“This is one of several programmes we have trialled at our pilot site, Christchurch East,” says Michelle. “We initially concentrated our efforts at that site because they had the most Ngāi Tahu tamariki in care when we first looked at the data. As a result of these pilots, they can now report that all of the tamariki Māori for their site are now in whānau care, rather than what we called stranger care.”

Successes like this are the reason that Christchurch East was selected to create an intensive intervention model, a process that Amber says has been a learning opportunity for Oranga Tamariki. “There has been some real honesty from their practitioners as they reflect on what their past and existing practices have meant for the whānau experience,” she says. “One thing that is becoming clearer is that you can have really good people in a system that doesn’t enable them to practise to the fullness of their profession. We see this kōrero in a lot of areas – with teachers, police etcetera. Engagement processes like this give them the flexibility to work in a way that is meaningful for Māori, and actually for all families.”



“There are some really beautiful possibilities to work with the expertise we’ve got in our wider Kāi Tahu community around whakapapa, language and culture revitalisation. Our caregivers want to do their training on the marae, they want to build up their knowledge to support our Kāi Tahu mokopuna to grow up immersed in their culture. That grounding is significantly different to any other model out there.”



KERRI CLEAVER Kaihautū of Tiaki Taoka

Another new model is Tiaki Taoka, a programme alongside Te Kāika in Ōtepoti that Amber describes as the “mothership”. Kerri Cleaver (Ngāi Tahu – Kāti Huirapa Rūnaka ki Puketeraki, Ōraka Aparima) is the Kaihautū, hāpai-ā-whānau for this kaupapa, and much like Shayne she points to her personal experience as motivation for her mahi.

“I’m care-experienced myself. As a young person I went through care in my teenage years and exited with very little connection to my whānau and struggled through my early adulthood as a result,” she says. “I became a social worker to address what I saw as a need for some better systems for our whānau and mokopuna in care. I always think it’s interesting that I was in care when it was the Department of Family Welfare (DFW), then I was a social worker when it was Child Youth and Family Services (CYFS), and later became the rūnaka representative for Puketeraki when it became Oranga Tamariki.”

This longstanding relationship with statutory care and protection means Kerri is well-placed to lead the co-design of Tiaki Taoka, a process that wraps up at the end of June meaning this innovative new service will be operational as soon as they receive their Social Services Accreditation.

“The role of Tiaki Taoka is to work with Oranga Tamariki to provide care and support for caregivers, whānau and our mokopuna in care,” Kerri explains. “The way the system works is that Oranga Tamariki assess the needs of children, before matching them up with caregivers if necessary. These caregivers are mainly sourced through Oranga Tamariki and more recently through a number of Pākehā NGOs. Tiaki Taoka is the first iwi whānau provider in Te Waipounamu.”

Like the intensive intervention programme at Christchurch East, Tiaki Taoka differs from existing services because it represents a totally new way of working, in which whānau input is woven through the entire process.

“I’m super excited about what we’re developing, because throughout our co-design process we’ve been engaging with whānau who are system-experienced – as caregivers, as whānau of children in care, and with rakatahi who are in care themselves,” says Kerri. “Out of that has come a strong message that Tiaki Taoka needs to provide whānau advocacy. That means protecting the rights of parents, but it also means supporting them to better meet the needs of their tamariki. That’s actually written into our strategic partnership with Oranga Tamariki – the understanding that mokopuna wellbeing is intrinsically linked to whānau wellbeing.”

“The co-design process has also shown us that we need to provide wraparound support tailored to the needs of each individual child, so that we can have services in place to meet those needs and support our caregivers,” she says. “The caregivers all indicated that they need us to provide really good training and ongoing support, as well as

connecting them to one another so they can share information with one another and coordinate.”

The team at Tiaki Taoka are confident they can rise to the challenge and provide an effective service for tamariki, whānau and caregivers because their framework is centred on Ngāi Tahu tikanga and values.

“Because it is steeped in Kāi Tahu, and because we are Kāi Tahu, we can connect up to all those people and systems that can support us. There are some really beautiful possibilities to work with the expertise we’ve got in our wider Kāi Tahu community around whakapapa, language and culture revitalisation,” Kerri says. “Our caregivers want to do their training on the marae, they want to build up their knowledge to support our Kāi Tahu mokopuna to grow up immersed in their culture. That grounding is significantly different to any other model out there.”


Although the primary focus will be on supporting Ngāi Tahu tamariki and their whānau, Kerri explains that the services provided by Tiaki Taoka will be available to others. “We see our responsibility to be looking after everyone that lives in our takiwā, but first we need to get it right for mokopuna Ngāi Tahu,” she says.

Tiaki Taoka is mandated by Te Rūnanga o Ngāi Tahu to provide a model of care across Te Waipounamu. Kerri explains that they will be working closely with other papatipu rūnanga to identify how the model could be used in their takiwā. “On one hand we want to offer this service that we’re really proud of to everyone, but on the other hand we want to support each rūnaka in their own decision-making,” she says. “We’ve had to defer that process due to COVID-19 but will be having those discussions soon.”

As Kerri looks forward to operationalising Tiaki Taoka, she acknowledges the change that she is seeing amongst Oranga Tamariki kaimahi. “There is a willingness to engage in a different way of working. The conversations we’ve been having with staff in Dunedin have been really positive.”

This positive engagement has been growing across the takiwā, with Shayne, Amber and Michelle all agreeing they’re witnessing a shift in attitudes from Oranga Tamariki senior leadership and frontline staff.

“I’ve walked alongside whānau and battled from the outside with people that I now work alongside within Oranga Tamariki,” Michelle laughs. “I can tell you that there is an absolute commitment to change and to get it right for our tamariki – and that’s something I’ve seen grow during my involvement. It is going to take time for that change to filter down, but it’s happening.”

“We are ahead of the game. We have the right people in the right places at the right time,” she says. “Now we just need to use that to influence, to role model, and to ensure the iwi voice is truly being heard.” 



Restoring the mana of our most vulnerable

In 2018 the Labour-led coalition government established the Royal Commission of Inquiry into Abuse in Care. This came after years of lobbying from survivors, community leaders, iwi Māori, the Human Rights Commission and the United Nations. The inquiry is investigating why people were taken into care, the abuses that took place, and the lasting impact on survivors. It is specifically focusing on Māori, Pasifika and disabled people because of the disproportionate representation of these communities in the care system. Nā ANNA BRANKIN.

MOST OF US HAVE AT LEAST AN INKLING OF THE HISTORY OF ABUSE IN the New Zealand care system, whether that be through first-hand experience or through stories shared by our loved ones. These stories are all too common, with details ranging from neglect to physical, sexual, emotional and/or psychological abuse. There is no redress sufficient to right these wrongs, but many survivors of these experiences are determined to speak up in the hope that no one else will suffer as they have.

The long-awaited inquiry is looking at the way that tamariki, rangatahi and vulnerable adults were treated in state care or faith-based institutions between 1950 and 1999, including girls' and boys' homes, youth justice residences, foster care, psychiatric and disability care and different types of schools. It will run over several years, with the Royal Commission expected to make a final report and recommendation to the Governor-General in January 2023.

The inquiry is led by a chair, four commissioners, a counsel

Above: April Mokomoko and her partner Albie Epere protesting outside Parliament in 2016. PHOTOGRAPH: AARON SMALE



“Our history and statistics show that Māori were particularly vulnerable to being scooped up by child welfare agencies from the 60s and 70s onwards. This was a result of urbanisation – as Māori moved into urban centres after the war we were suddenly there and subject to the scrutiny of child welfare, police and other agencies. That’s an important part of the narrative that we are exploring in greater detail as part of this inquiry.”

DR ANARU ERUETI

Royal Commission of Inquiry into Abuse in Care commissioner

assist and an executive director. They are listening to the experiences of survivors in private sessions, holding hearings to investigate different themes and conducting research and engaging with communities. One of the commissioners Dr Anaru Erueti (Ngā Ruahinerangi, Ngāti Ruanui, Te Āti Haunui-a-Pāpārangi) says that above all, they are working to provide a safe space for survivors to share their stories.

“It’s a big step for people to come forward and meet with us, when we probably seem like just another authority figure, just another government body,” he says. “In fact, we’re completely independent of the state – that’s the essence of who we are. It’s our job now to communicate clearly about who we are and what we’re doing – to foster trust and let people know that we’re real people who truly care about the work that we are doing.”

Several years ago, Anaru became aware that there were problems surrounding existing redress schemes offered to survivors of abuse in care by the Ministry of Social Development, largely that these schemes were not independent of the state – the same body who allowed the abuse to take place at all. “I knew that there must be a major Treaty dimension to this work and wanted to provide support for an urgent claim to the Waitangi Tribunal for a hearing on this kaupapa,” Anaru says.

In 2017, a claim was lodged with the Waitangi Tribunal, calling for an independent inquiry into state welfare abuse that disproportionately affected Māori. This was a key driver in the establishment of the inquiry, and in 2018 Anaru was appointed as a commissioner.

First and foremost, Anaru is an academic with a law degree and a PhD in Human Rights and International Indigenous Rights. He has supported his Taranaki iwi on Treaty matters, has worked for Amnesty International as an Indigenous Rights Advisor, and currently teaches law at the University of Auckland. In his role as commissioner, he draws on experience and knowledge gained through his work with indigenous communities across the world.

“Wherever you look you’ll find experiences like these in indigenous communities. They’re vulnerable communities – there’s poverty, marginalisation and of course the stigma of being a vulnerable

community, of being culturally different,” Anaru explains. He points to the Stolen Generations of Australia and the Canadian Indian residential school system, both examples where the state systematically removed children from indigenous families and placed them into stranger care or institutions under the guise of assimilation.

“These were clear, targeted policies of assimilating children, which is slightly different to what Māori have experienced. But our history and statistics show that Māori were particularly vulnerable to being scooped up by child welfare agencies from the 60s and 70s onwards,” Anaru says. “This was a result of urbanisation – as Māori moved into urban centres after the war we were suddenly there and subject to the scrutiny of child welfare, police and other agencies. That’s an important part of the narrative that we are exploring in greater detail as part of this inquiry.”

The high numbers of Māori survivors of abuse in care means that there needs to be a strong Treaty of Waitangi framework, which Anaru says is reflected in the attitude of the commissioners and the terms of reference that guide their mahi. “The final terms of reference state that the Treaty underpins the work of the inquiry – there’s a really strong commitment there,” he says. “For me the Treaty goes through all our work, from how we engage with survivors with respect for their mana and rangatiratanga, to how we engage with hapū and iwi. We also need to evaluate current state processes to the extent on which they are able to promote individual mana tangata and mana tūpuna.”

This commitment to the Treaty is reflected by the establishment of a dedicated Treaty Directorate, led by general manager Donna Matahaere-Atariki (Ngāi Tahu – Ōtākou). Donna’s own experience of the care system and her extensive experience as a social work educator and whānau advocate means that she is well-placed to lead this mahi.

“I’ve found I’ve come full circle from being one of those kids who was picked up, to this role, which is probably the last full-time job I’ll have,” Donna says. “When I saw the job there were two things that drove me to take it. One was that we ensure we have a really strong and considered care-experienced voice, and the second was the impact that this has had on iwi.

“Iwi have an absolute stake in the Royal Commission because these are our children. We lost a huge part of our demographic to state care – our people, our human capital – and they’ve been returned to us wounded, angry and disenfranchised.”

According to Donna, it comes down to tino rangatiratanga. When tamariki Māori are taken into care, they have decisions constantly made for them – who they should live with, where they should live, what their education and career prospects might be. When they are also subject to neglect and abuse, their sense of self-worth and agency is further eroded.

“The key thing for Māori is rangatiratanga. Imagine how hard it is for a kid to get up every day when the way they’re treated by their ‘carers’ tells them that they don’t deserve better,” she says. “If you don’t have agency and a belief in yourself, how do you fight all those messages out there, and the systems that are structured to discriminate against you? When that’s the only menu you’ve got from which to build your identity.”

When Donna exited the welfare system as a young adult, her first priority was to assert her rangatiratanga by taking control of her own life. She counts herself lucky for the determination and resilience that allowed her to create her own pathway.

“Never mind my own experience, what kept me going was that I was furious about what happened to the rest of my whānau and to others around me,” she says. “I went to university and ended up teaching social work because I could see that the next generation of my whānau would also have welfare involvement in their lives and I thought ‘I need to teach the social workers how to do their job.’”

Decades of research and reports reveal that this intergenerational involvement with the welfare system is all too common, as care-experienced people tend to follow the path laid out for them and repeat the patterns of trauma they have experienced themselves. “You have that pipeline where people go through family homes or foster care, usually some sort of institution as teenagers, onto borstal and then straight onto prison,” Donna says sadly. “I don’t romanticise the experience of people who’ve been in care because I know that there are many that went out and did exactly what happened to them to other people. But I do keep my eye focused on the fact that this isn’t about the adult man in front of me – it’s about the eight-year-old boy who was taught that nobody, absolutely nobody, had his back.”

This sense of isolation is shared by many survivors of abuse in care, and for Māori it includes a feeling of disconnect from their iwi. “Whakapapa, whanaungatanga and mana are the building blocks to our identity as individuals and a collective,” says Donna. “All tamariki Māori have these things inside of them but they need to be ignited, and being cut off from their whānau, hapū and iwi prevents that from happening.”

April Mokomoko (Ngāi Tahu – Moeraki) acknowledges that as a child and young adult she did feel that the iwi had let her down by failing to protect her from the terrible trauma she suffered in the welfare system.

“All of the kids in homes in my generation, we all hated being Māori,” she says honestly. “I still struggle so hard with my own connection to the iwi, but my dream is that my children will overcome it and be included. I would love that for my babies.”

April and her partner Albie Epere are outspoken advocates for the Royal Commission as part of their lifelong determination to create a better environment for tamariki in care today. They are also leaders within the Dunedin chapter of Mangu Kaha (Black Power) – a community they consider to be their whānau and hapū.

“We needed to belong somewhere, and we couldn’t find a place in the community so we made our own,” says April. “I know the forefathers of every gang in this country and it all came from that abusive stuff, from our determination that they wouldn’t fucking touch us anymore. I know that for a fact. There is all the mamae stuff I could tell you, but I don’t know what good it would do.”




“Iwi have an absolute stake in the Royal Commission because these are our children. We lost a huge part of our demographic to state care – our people, our human capital – and they’ve been returned to us wounded, angry and disenfranchised.”

DONNA MATAHAERE-ATARIKI Treaty Directorate general manager

For many years, April found it difficult to trust anyone outside her chosen whānau but she has slowly started to overcome this through her desire to create a lasting legacy of hope and opportunity for her tamariki. To this end, she has been advocating for changes to the welfare system and for the creation of safe spaces and processes for wāhine Māori to share their experiences of care.

“I’ve gone out, I’ve done courses and I’ve spoken in public. I do feel paranoid and nervous, but I’m at a place now where I can see where that feeling comes from and say ‘is it going to repeat itself? No, it probably won’t,’” she says. “I don’t want revenge – I want a way to move forward with some really good stuff for my children. I want to build the table where we can talk about what happened to us.”

For Donna, creating this safe space is a top priority. “If the one thing that comes out of the commission is that we get survivors connected and supported in their own communities, then that’s a good outcome,” she says. “My focus is not on wanting to save people, but instead on producing environments in which they can flourish.”

Everyone involved with the Royal Commission of Inquiry into Abuse in Care shares this focus, and they’re determined to get it right. “Expectations have always been really high. Survivors want accountability, they want redress, and they want assurance that it’s not going to happen again in the future,” says Anaru. “As commissioners, we have to be our better selves and do the most that we can to deliver those expectations.” 

Building on a legacy

Peter Ramsden (Rangitāne, Ngāi Tahu – Koukourarata) is a man well known for his boundless passion – for his people, the environment and for the regeneration of the place he calls home – Koukourarata. In the recent Queen’s Birthday honours, Peter was made a Member of the New Zealand Order of Merit (MNZM) for his considerable contribution to the environment over the past decades. Recently he shared his rich and colourful life journey with his niece **PIRIMIA BURGER**.

A SKINNY-LEGGED BOY LOOKED UP AT HIS FATHER WITH BIG BROWN EYES, SEEKING REASSURANCE, AS A KUIA

clasped his face. Hūpē and tears streamed as she sobbed and called to the dead.

“I remember it vividly. As soon as she knew my name, away she went, it was incredible. Dad explained it afterwards, ‘She was greeting the man whose name you have the privilege of bearing, Te Rangī Hīroa.’

“I’m still very aware of the responsibility that comes with having a name like that. I’ve never forgotten it”.

Peter Te Rangī Hīroa Ramsden is named for Te Rangī Hīroa or Sir Peter Buck. The Ngāti Mutunga rangatira was the first Māori doctor, a WWI hero, politician and anthropologist. He was also a close friend of Peter’s father, Eric Ramsden.

Like his namesake, Peter Ramsden is diplomatic, driven and a tireless champion for his people. Statuesque and devilishly handsome, he combines cheek ‘n charm with straight talk and action. It is a blend that has built trust with communities across Canterbury and spurred environmental, economic and cultural regeneration at his home in Koukourarata, Banks Peninsula.

For years Peter has served as Deputy Chair of Te Rūnanga o Koukourarata. His focus has been to look after the environment, so the environment can look after the people. Recently he was made a Member of the New Zealand Order of Merit (MNZM) for services to the environment.

Peter has lived a life of legendary adventure. Early years took him to misty mountains and remote islands, mining for gold, blasting rock, leaping from helicopters and eventually returning home with his skills, family and vision.

Ko te ata pūao – Early dawn

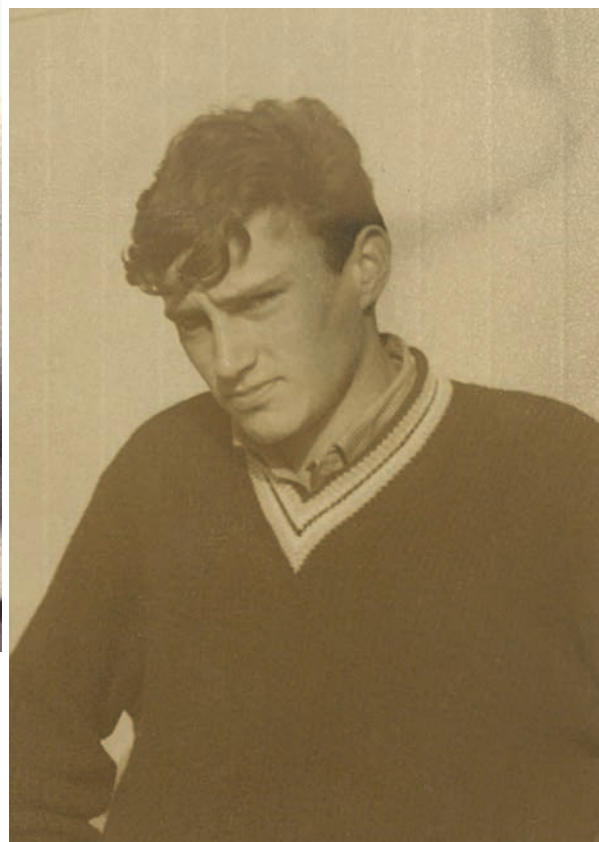
Through the Manawatū Te Rā and Te Aweawe families of Rangitāne, and the Soloman and Tikao families of Ngāi Tahu, Peter was born into whakapapa leading back to Takitimu and Kurahaupō waka, affording him what he calls, “some extraordinary lines”.

His mother, Henrietta Merenia Manawatū Te Rā, known as Billie, was born in Koukourarata. Tiny in stature but huge in personality, her vivacity could not beat the menace of tuberculosis. She died in 1953 when Peter was just five years old.

His father, Eric Ramsden, was a journalist, writer, art critic and leading commentator on Māori Affairs. Eric was well connected in te ao Māori and te ao Pākehā.

Peter was raised by Eric, with his sister Irihapeti, in Wellington. Their older sister, Tiahuia, was a whāngai in Waikato-Tainui and joined them later. (Billie’s child from a previous marriage, Rangiruea, was also in Waikato and stayed there into adolescence).





“Here was this Pākehā man in the 1940s bringing up three Māori kids alone. I don’t think he was particularly successful at it but he was honest, staunch and true to us.”

Home was a centre for movers and shakers of the day. Te Puea Hērangi, Sir Apirana Ngata, Te Rangihīroa, Hone Heke Rankin and Te Kani Te Ua all came and went.

“All the 28th men; Rangī Logan, Rangī Royal, Charlie Bennet, Awatere, they were all our uncles. They’d be round, a couple of bottles of scotch in ... I’d take my blanket and pillow and fall asleep on the floor outside the door listening to them kōrero into the night.”

The favourite

As a baby, Peter was given to the people of Te Rangihīroa in Tongapōrutu, Taranaki to whāngai but the arrangement lasted less than 12 months as Eric ached for his son and returned to Taranaki to collect him. Eric kept him close from then on.

“I was his offsider. Dad’s bag man, I carried round an old plaited basket for him. We’d go to tangi and hui up and down the country. I remained deeply involved in te ao Māori that way.”

Boarding school

At age 12 his father died, and Peter began “probably the most miserable period of my life.”

He was sent to boarding school, a place that typified the racist attitudes of 1960s New Zealand, he says.

“I remember that period with absolute dread. This lonely, skinny little brown face in a sea of prejudice and racism. I was a target.”

He was victimised and regularly beaten and that whole experience has cemented a deep-seated anger in Peter and intolerance for bullying.

Going bush

Life picked up after starting at the Woodsman Training School at Golden Downs Forest, Nelson.

“It was all young guys competing against each other with chainsaws kind of thing. I came out a confident, fit, young guy. I adored the challenges of those mountains.”

As an Environmental Forestry Ranger, Peter’s summers were spent culling deer, chamois and tahr, and his winters cutting tracks and building walkway bridges and huts. It was hard, physical labour and he thrived. But he had itchy feet.

Above, from left to right: Peter’s mother, Henrietta Merenia Manawatū Te Rā, “Billie”, in the late 1950s; Peter Te Rangī Hīroa Ramsden, 1957, aged three; boarding school days in Wellington.

PHOTOGRAPHS: RAMSDEN FAMILY COLLECTION

His leadership earned him a reputation for being firm but fair and utterly focused on safety. If his men did what he said, he would send them home, “safe, alive and with jingly pockets”. Men were known to buy their way on to his crews, such was their trust and respect.



Above: Peter describes working on the Tailrace tunnel at Manapouri as a pinnacle of his career and the start of his journey to come home.
Below: Many of Peter's early mining years were spent in Western Highlands Province, Papua New Guinea.

Deep underground

Sweltering heat, 12-hour shifts, heavy machinery, fires and explosions. In the red dust of Western Australia, Peter found his calling – mining.

“I started off with menial jobs but it didn’t take long to find out that I was pretty bloody good at this.”

Peter was soon managing projects to set up quarries and co-ordinate drilling and blasting.

“I’d have a ‘swampy’ [a D4 Caterpillar], a small digger, a compressor and a big drilling rig. We’d go about seven kilometres between each and I ran all 16 of them. When the other team broke through there’d be hundreds of thousands of tonnes of rock blasted. An absolute buzz!”

Papua New Guinea

In the 1980s, Peter was in Western Papua New Guinea as part of an exploration drilling team. He was flown in to set up a gold-mining structure.

“We were 600 kilometres up the Fly River with these fleets of barges – 20 bulldozers, 14 diggers – big bastards – and trucks going up to the mine sites. It was that stuff that gave me such a thrill.”

On another flight above the dense highland forests, Peter jumped out of helicopter mid-air before it crashed into a mountain. On the forest floor he sat and waited for rescue beside his two dead colleagues.



The big time

For 10 years he excavated and tunnelled for dams and hydro schemes in Malaysia, Thailand, Indonesia, the Philippines and China. He managed massive projects and was responsible for the lives of his crews.

His leadership earned him a reputation for being firm but fair and utterly focused on safety. If his men did what he said, he would send them home, “safe, alive and with jingly pockets”. Men were known to buy their way on to his crews, such was their trust and respect.



Above: Raising the Ramsden family overseas, Ipoh, Malaysia, 1993.
 Right: Peter and Annie Ramsden (née Charlton) married in Sydney, 1982.
 Right, below: At the entrance to Kākānui Reserve, Koukourarata, which Peter played an instrumental role in establishing.
 Opposite: Peter sits on the seat created by his pōua Jack Solomon at Kaikōura. The reflective spot inspired his idea for the three tūpuna pou now standing at Koukourarata. PHOTOGRAPH: MIHIATA PHOTOGRAPHY



Tying the knot

Amidst the blasting, there was room for love. In the early 80s at a friend's wedding in Sydney, a beautiful young Australian called Annie Charlton sat on Peter's knee during the speeches. The rest, as they say, is history.

The two were married in 1982 and returned to Papua New Guinea – straight into the diversion tunnel for Peter and straight into culture shock for Annie. Peter looks back on his new bride's courage with admiration.

"My crew got dressed up in their traditional dress as a sign of respect to welcome her, but she had no idea they were my mates. It was all 'bones in the nose' and bows and arrows sort of stuff. Poor Annie was in absolute shock.

"I can't imagine any other person putting up with my lifestyle. She's an extraordinary woman."

Their first child, Mihiata, was born in 1985 in Australia, and son Mananui in 1988. Both were brought home and named by kaumātua, Erena Raukura Gillies (Taua Fan) and Te Uri o Pani Manawatū (Pōua Barney).

Te karaka o te kāika - Home calls

During quiet times on night shift in the mines, Peter's thoughts started to turn to home.

"I'd see that view coming over the hill, looking down at Koukourarata. It never leaves you. Doesn't matter where in the world you are. When you keep seeing it, you know it's time to come home.

"My kids spoke better German, Bahasa and Mandarin than their own language. It was time for them to learn who they were."

Kāika tūturu

In 1998 construction of the second Tailrace Tunnel at the Lake Manapōuri hydro station began and the internationally experienced Peter was appointed superintendent.

But once that job finished, "internationally experienced" became "overqualified". He had hit a glass ceiling in New Zealand. The family then moved to Christchurch and the best way for Peter to start putting down roots was to head into the kitchen and get a feel for the place and the people, while everyone adjusted.

"Sister [Irihapeti] had protected the land for us, I knew I wasn't going anywhere. So I went to the rūnanga and got the mandate to undertake some projects."



Toiling the soil

First Peter surveyed and fenced off the two urupā at Koukourarata. He arranged for Canterbury University to bring in ground penetrating radar technology to identify the location and number of graves.

“Cattle were wandering all over our tipuna. I had to pay my respects and dues, the place to start was with the tipuna. So that’s what I did. Fencing them off.”

Next was surveying Māori land reserves, a task not visited since November 1870.

“We got the surveys done so the hapū could actually see where our lands were to do their planning.”

These two projects happened first because they represented the foundations – tipuna and whenua – the source of identity. Peter was also propelled by the future. To this day he prioritises speaking with rangatahi about belonging to their tūrangawaewae.

“Without our children we’re absolutely nothing. Unless you have succession in place and create an environment that suits our kids, the marae has no future.”

In 2015, work began on a whare wānanga on the marae. For Peter this was a way to show taiohi, “you belong, this is yours, take control”.

“The building is equipped with the digital technology that reflects the future of rangatahi because they’re the future of the hapū. I’ve been on many marae where it’s all based around certain individuals and it’s wrong. If you turn kids away, you may as well shut the doors.”

“Without our children we’re absolutely nothing. Unless you have succession in place and create an environment that suits our kids, the marae has no future.”

Planting seeds

“My first funding was \$900 from DOC. That was like winning the ultimate. I turned that into planting and fencing and built up from there.”

Over the next 20 years Peter got results. From restoring waterways by fencing and planting over 70,000 native seedlings, to protecting an 87-hectare block of native bush across the steep volcanic hills around Koukourarata. With others he set up an aquaculture business and mussel farms for local employment, facilitated scientific trials on inanga with ecologists and returned kūmara, taewa and organic farming to the whenua.

Peter’s leadership saw the creation of three pou at Kākānui Reserve, the Le Bons Bay Environment and Cultural Centre and the voicing of hapū interests on committees, trusts and boards – not to mention the 20-plus years of laying the hāngi at Okains Bay on Waitangi Day.


Working together

“I acknowledge the people I’ve worked with. It’s about the sharing of our values. The values are ours but they are to be shared on this journey we take together.”

To those who will continue his work, Peter only asks they take time to be kind to each other.

“The trees we’ve planted. The businesses we’ve set up. The reserves we’ve created. It’s about the legacy you leave behind. Don’t have any illusions about ‘self’ anything. It’s about the legacy, which belongs to all.

“Just acknowledge one another’s part in the bigger picture.”

The child who felt such a mantle of responsibility for his name now has a legacy of his own. He is the kaumātua who educates others about the responsibility they have to the future. 



Genomes run deep in whakapapa

Nā KAHU TE WHAITI

KO TE WAI TE TOTO O TE WHENUA, KO TE WHENUA TE TOTO O TE TANGATA – ko au, ko Aoraki, ko Aoraki, ko au. The water is the life force of the whenua, and the whenua is the life force of us. I am Aoraki, and Aoraki is me.

As Māori we understand that all things are connected. Many of our traditions reinforce this concept. In karanga, our wāhine use strands of shared history to bind manuhiri to haukāinga and vice-versa. In whaikōrero, our tāne use chants to link us to our atua such as Pokoharuatēpo, Papatūānuku and Ranginui. In pepeha, we often introduce ourselves by identifying our maunga, awa, waka and people. These markers tell a story about where we come from and who we are connected to, but they also represent what we are made of. In science, they call this genomics.

Genomics is the study of genomes. A genome is the complete set of DNA of any living thing. Each genome has a history. It has parents, grandparents, and it potentially descends from a long line of chiefs. Like whakapapa, environment shapes the genome. Its surroundings cause adaptation and evolution.

Levi Collier-Robinson (Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Porou and Te Whānau a Apanui) is using genomics to help understand the kōwaro, one of our endangered taonga species.

Levi is a kura kaupapa kid. He went to kōhanga reo and then attended rumaki at Rotorua Primary School before moving to Tuahiwi. He completed his schooling in Ōtautahi and is now studying towards a doctorate at Te Whare Wānanga o Waitaha (University of Canterbury).

His upbringing fostered his strong connection to Māoritanga and to all his iwi. Through his mother, Dianne, he is connected to the East Coast of Te Ika a Māui.

“My nana was a Walker from the Coast. So, all that lot from Te Whānau a Apanui, Te Whānau a Pararaki around Waihou Bay, Te Kaha areas and, of course, Ngāti Porou.

“We still have quite tight connections; obviously growing up in Rotorua we were a lot closer to our cousins. We spent most of our holidays down at the Coast, and we just did the things you do: fishing, hunting, and diving.”

When Levi was 11, the whānau moved south and lived across the road from Tuahiwi Marae.

Levi has whakapapa to Ngāi Tūāhuriri and he is also connected to Te Tai Poutini through Ngāti Mahaki, Ngāti Waewae and Ngāti Apa ki te Rā Tō.

His father, Fayne Robinson, is a Ngāi Tahu master carver, and from

a young age Levi developed an appreciation of whakapapa by watching him work and learning.

“I was quite privileged to grow up in unfinished marae, obviously with Dad’s mahi whakairo and particularly doing a wharenuī it is all about whakapapa,” he says. “So, when we were around, and even if we were just scrubbing things with a toothbrush, he made sure we knew the names and knew our connection to them.”

Today, Levi often uses the concept of whakapapa to explain what he does with genomics.

“I have found it easier to explain genomics to an aunty on the marae than to most other people. At the end of the day I am looking at the relationships between these populations, just as we look through our whakapapa between our hapū and wider iwi.”

It is at the intersection of whakapapa, genomics and ecology that Levi has found his niche, and he now has the kōwaro under his microscope.

The kōwaro is a critically endangered mudfish that mainly lives in Waitaha. They reside in almost uninhabitable stretches of rivers and ponds that often dry up over summer. They live in these areas to protect themselves from tuna and trout, but their options for habitat haven’t always been so limited.

In 1880 when Wiremu Te Uki stood at the Smith and Nairn Royal Commission and said: “We used to get food from all over our island; it was all mahinga kai,” he described the abundance of Te Waipounamu. During those times kōwaro lived in the wetlands that covered Ngā Pākihi Whakatekateka o Waitaha (Canterbury Plains), and like all our native species, they were thriving.

Since then, we have drained 98 per cent of their natural habitat and forced the kōwaro to live in challenging environments to keep themselves safe.

Levi’s research focuses on kōwaro and understanding how environment affects their genome.

“We are more looking at population levels rather than individuals,” he says. “We are trying to work out what will give the fish the best chance of survival. If that is just having the most genetic diversity, which is usually a good thing, or if it’s looking at if these populations are going to be better and more able to adapt into the new places that we are putting them in.”

To analyse the genome Levi, with the support of Ngāi Tūāhuriri, sampled one kōwaro to create a reference genome. He then clipped fins of 73 kōwaro from different populations to extract their DNA.



“Other than just being the right thing to do, getting mana whenua involved in research adds value. It gives you access to mātauranga that has been passed down through pūrākau, whakapapa, and our mahinga kai practices that can help fill gaps in the research.”

LEVI COLLIER-ROBINSON Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Porou and Te Whānau a Apanui

In each sample there is enough DNA to sequence the entire genome of that kōwaro.

But instead of rebuilding the genomes for each kōwaro, he is comparing samples to the reference genome and looking for differences between individuals and populations.

“At a very basic level, we are figuring out what we have got so we know what we can conserve when it comes to genetics,” he says. “It is only a tiny piece of the puzzle, but when you are working with something that is critically endangered and declining you have to act now, you can’t wait for all the answers before you do something.”

Genomic analysis on the kōwaro genome is in its infancy. The focus for the research so far has been collecting samples and building a good relationship with mana whenua.

Ngāi Tūāhuriri has worked with the Ngāi Tahu Research Centre, and Te Whare Wānanga o Waitaha to co-develop the kaupapa.

Te Whare Wānanga o Waitaha approached Ngāi Tūāhuriri about the genomics research project and together they decided to research the kēkēwai (freshwater crayfish) and the kōwaro. The hapū have also been involved in sampling, and they have helped Levi make decisions on how DNA data should be managed.

“One of the reasons I came on to the project was because these relationships were already being built, and I am all about that,” says Levi.

Last year, with the support of his colleagues, Levi wrote a paper for a special Mātauranga Māori issue of the *New Zealand Journal of Ecology* about their engagement with mana whenua.

“There are lots of other genomics projects happening across Aotearoa. People are doing their own thing without meaningful

relationships with mana whenua. That is part of the reason why we put out a paper in the *New Zealand Journal of Ecology*.

“We are not trying to give a silver bullet that solves all of the problems, but we are showing what we did to give an idea about how it can apply to other research,” he says.


“Other than just being the right thing to do, getting mana whenua involved in research adds value,” Levi says. “It gives you access to mātauranga that has been passed down through pūrākau, whakapapa, and our mahinga kai practices that can help fill gaps in the research.”

Levi acknowledges there are other Māori working in genomics, and there are groups starting projects to support genomic researchers to understand the importance of working with Māori.

“Genomics Aotearoa have created Te Nohonga Kaitiaki, a project aimed at developing full-on guidelines for doing genomics with Māori,” he says.

The next step in Levi’s research is to take a closer look at the massive amount of genomic data he has collected. In each kōwaro genome, there are 700 million base pairs of DNA to examine, and like exploring our whakapapa, he will be looking for differences and common links across sampled populations.

With so much data to analyse, it will be some time before Levi can make robust recommendations that can help the kōwaro thrive. However, he hopes his research also improves how we use genomics to ask some of the questions about our taonga species.

“Hopefully some of what I look at will be useful, not only for kōwaro but for all of our threatened species,” he says. 

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Against the COVID tide

Sahni Bennett is no stranger to life's curveballs – in fact they are a welcome challenge for the mum of seven. Still, the nationwide rāhui during the height of the COVID-19 pandemic put that mindset to the test as she watched her popular Lyttelton restaurant stall, motivation stagnate and financial resources dwindle. Kaituhi **ARIELLE KAUAEROA** asks what pearls were refined by the beating waves of the rāhui and how they kept the doors of *SUPER* open.



RUMINATING ON THE PATH THAT BROUGHT HER TO OWNING AND

operating a restaurant, Sahni Bennett (Ngāti Mako, Wairewa) says her success probably has a lot to do with her dogged determination to build on what existed before. At just 22, she opened her first cafe with no experience and three tamariki in tow.

“I learnt how to carry a baby and make a flat white at the same time; they’d just come along to work and were very much part of it,” she laughs.

It’s something immediately noticeable about Sahni – she laughs freely and with a joy that suits her youthful āhua. Despite never having made food for the general public, Sahni’s heart for feeding others made the outrageous leap feel like a natural step.

“I love cooking, it’s my love language. If I want to do something for someone I will cook. I might not always be able to say the words, but I can cook a mean feed.”

Her early foray into hospitality and business management resulted in two popular cafes in central Christchurch – *Barbadoes* and *Beat Street*, the latter of which she sold in 2014. However, while hospo is her world, Sahni’s seven tamariki are the central pou it orbits around. Her eldest – an actor based in Los Angeles – is 26, with four more in between him and the pōtiki, three year old twins.

“They’re everything to me. And that was the silver lining of being at home during lockdown: having time to reconnect with my kids.”

Sahni echoes a sentiment of many parents kept home for the rāhui.

“I remember on one of the first days my son asked me to help him put the head back on his dinosaur. And we sat on the steps and got into it, this head that always falls off, and we fixed it together. I don’t always have the time for those little things, between being a solo māmā and my mahi.

“Seeing the beauty in everyone again has been amazing. Because when you’re in the cogs of life, it can be easy to forget to savour the little moments. I really hope that stays, being able to slow down and see people for who they are with fresh eyes.”

Putting the silver lining aside, COVID-19 undoubtedly exacted a toll on Sahni, her restaurant, and every other small business owner in Aotearoa.

It took just three months from its discovery in China’s Wuhan for Coronavirus to sweep the globe, arriving in Aotearoa on February 28. Just over three weeks later, the country was in Level 4 of the government’s tiered approach to weathering the storm.

For Sahni the move from Level 2 to Level 4 was fast and confusing, with mixed messages muddying the path.

“I would be calling the Ministry of Social Development to check up on what I was supposed to be doing, and they often didn’t have the answers themselves, only because it was such a completely new situation for everyone,” she says.



Top and above: Sahni Bennett outside her Lyttelton cafe SUPER; a relaxed vibe is a huge part of the appeal of SUPER.

Left: Sahni in her Lyttelton vegetable garden with her four youngest tamariki: Delilah, Dune Bear, Paikea and Toi Kai Rākau.

PHOTOGRAPHS: JOSEPH O’SULLIVAN



Left: A sample of the kai on offer at *SUPER*: salt baked kūmara and line caught ika in a karengo dashi broth with organic greens and foraged coastal herbs.
Below: Chef Joseph Dobbs at *SUPER*.

Right: Sahni with two of the many wahine that help her hold it down at *SUPER*.



Kaitiakitanga shines through Sahni’s kōrero and whakaaro. Whether it’s cutting beef from the menu, using only line-caught fish or keeping ingredients local, organic and seasonal, Sahni says these decisions support the hauora of te taiao, as well as helping customers connect with what they’re eating and be present with the kai.

“There was some comfort in knowing everyone was going through it. We did not have time to feel any kind of selfishness.”

Despite the camaraderie, Sahni describes the hit to herself and her restaurant as simply “huge”.

Although she ran a tight ship keeping things together for her staff, restaurant and home, towards the end of Level 4 things began to pile up.

“There didn’t seem to be any let-up, things were just looping,” she reflects.

“My staff lost their momentum ... and that was really hard. Our staff were looked after financially, but the business definitely wasn’t supported. The only answer seemed to be to take a loan to keep the business going.”

By the end of May, MSD had committed \$13.9 billion to help keep staff on the books and developed a loan scheme for small business owners to access – but the increase in debt was not a viable option for Sahni.

“There was still the power to pay, the suppliers needed to be paid for the month before, all those outgoings needed to be paid with zero income. I didn’t want to add to that.”

After three days in tears, Sahni called a liquidator to discuss her options.

“In my life I’ve learned you have to get right down to get right back up. For a while there it felt like rocks were getting strapped on my back and I didn’t know which way to go. That’s the most difficult space to be in.

“I hit a real low. Then I thought ‘ah f.. k it, I have to make it work!

I’ve worked too hard and I love this place so much’. So I sat in my empty restaurant and started visualising again.”

Things began to balance out at Level 3 with *SUPER* offering takeaways, but Sahni says even that was difficult for her and the team. Creating a beautiful meal to be popped into takeaway containers and left at the door removed the human connection, something vital to Sahni’s way of operating.

“Hospitality is too hard to do without that energy of reciprocity; things like getting complimented on the space and making people happy with your food. When that wasn’t happening it just felt soulless for me.”

And, as is often the case, the challenges didn’t end with work.

“Trying to home-school your kids at the same time, what the flip! I’m no teacher, and I’m a solo māmā too, so it was a lot of pressure.”

SUPER, the eighth child in her life, cuts an aesthetically pleasing picture on a windswept Lyttelton waterfront. It boasts high ceilings, swathes of natural light, an atmosphere that feels like home and a neon sign or two that can’t be missed.

It was in 2017 that Sahni noticed a window sign advertising space for lease in the old building. A sketch began to form in her mind’s eye immediately, a vision for what would quickly become one of the most popular eateries in town.

“It wasn’t perfect timing, having six-month-old twins at the time, but I felt so drawn to the space. I’ve always really admired the building – it’s so beautiful and having history still standing in Christchurch is really sacred now.”

SUPER’s vibe was born from Sahni’s connection to the local

whenua, coupled with inspiration from the Japanese hospitality culture she so loved observing while travelling there with her daughter.

“They are so welcoming, gentle and grateful for whoever comes through their doors, I think that’s something hospo, and particularly Christchurch, could do better. Some places take their customers for granted and I remind myself and my staff all the time: the customer is everything in what we do.”

And as her reconnection to te ao Māori has grown, so too has the flavour profile of *SUPER*, burgeoning to include the likes of peppery horopito and earthy kawakawa. Sahni says the fusion of Japanese and Māori ingredients works well because the dishes of both cultures are traditionally simple and not overwhelmed by competing flavours.

There’s a clear whakapapa to the unwritten value system which stewards *SUPER*. Kaitiakitanga shines through Sahni’s kōrero and whakaaro. Whether it’s cutting beef from the menu, using only line-caught fish or keeping ingredients local, organic and seasonal, Sahni says these decisions support the hauora of te taiao, as well as helping customers connect with what they’re eating and be present with the kai.

“There’s also an aspect of healing I like to think is being brought through with the whole experience. The space encourages people to slow down, connect to their food and where it’s come from.”

That manaakitanga translates well for returning customers, suppliers like local farmers at the Spring Collective, and her staff, who Sahni says keep her young.

“Taking care of my staff is really important. Ensuring they are listened to, heard and respected in their place of work is everything. I love their good ideas and I know that no one person holds all the knowledge.”

Owning a business is just one aspect of being in the hospitality industry for Sahni, who also cares deeply about sharing her own mātauranga around kai to foster wellness.

“Being completely honest, I suffer from anxiety and experience bouts of depression from time to time, and I manage that best with the kai that I consume. For me, kai is not only about energy and physical health, it’s very much about my mental health too. Our brain and our puku are so related.

“As a young woman, I had a lot of body image issues and I was quite afraid of food for a long time. I didn’t love or respect it. At about 17 I began to realise how beautiful and nourishing kai can be. I was coming into myself at that point and realising that when I was eating, it wasn’t ‘good’ and it didn’t help me to feel good about myself. As I began to love myself and nourish my body, it all just fed into wanting more goodness.”

These experiences have fostered a strong connection to kai as a rongoā, particularly to ease the passage of teenage-hood. Her theory? If it worked for me, it could work for others – and so a moemoeā quietly smoulders.

“My biggest dream (alongside *SUPER*) is to get some land, put in a māra kai and run a 12-week course for rangatahi. For the kids who are



growing up eating noodles, eating white bread and that’s it. When we grow up like that it’s all we know, until we are shown,” she says.

“I’d love to be able to dig the garden, teach them about raising seeds, growing kai, harvesting and creating beautiful kai. I’d love to take them to wineries and introduce ideas about healthy relationships to alcohol, how it can be paired with food.”

It’s a dream that started to take shape the more Sahni connected to her taha Māori, slowly revealing how her work could serve more than the hospitality industry.


“I was really disconnected from my Māori side for a long time, and it wasn’t until my father passed away that I started to search a little more. It’s such a different time to be able and allowed to reconnect [than previous generations],” she says.

“At the end of the day, my Māoritanga is unravelling and I feel more connected every day.”

Working with rangatahi Māori to share her mātauranga, her passion and her stories, Sahni says, could only serve to strengthen those connections.

As the nation eased into Level 2 *SUPER* reopened to a full house on three consecutive nights.

“It’s been so rewarding, our team is on a high. We were so touched that people chose to come to us for their first meal after lockdown. It’s really brought back that energy and life that we need.

“This is my heart. For me, there’s no better feeling than working a shift that’s busy and full, seeing people walk out the door arm-in-arm so happy with their experience and their kai. Acts of service, it’s so satisfying.” 

A Dream Come True



The return of the Spirits Bay honey brand was a dream come true for the Murray whānau – a decade after it passed out of their hands. Celebrated at an emotional ceremony earlier this year, the whānau came together with a delegation from Ngāi Tahu and its subsidiary, Oha Honey, who brought Spirits Bay home. Kaituhi **DEAN NATHAN** reports.



Left: Manuhiri being welcomed.
Below left: Mata Murray watches on as Tā Tipene O'Regan signs handover document.
Below: Nicholas Murray and Cathy Cherrington Murray.



Facing page: Mata Murray (left) addressing the crowd as Nadine Tunley and daughter Blanche Morrogh watch on. Photos of loved ones passed including Rapine and Saana proudly adorn the table in foreground.

PHOTOGRAPHS: SUPPLIED

MATA MURRAY HAS RECALLED THE SACRIFICE SHE AND HER HUSBAND Rapine made in the remote bushland of Kapowairua (Spirits Bay) to get their mānuka honey project off the ground.

“I realised that you can actually work up to 20 hours and go to sleep for four and do the whole thing again,” says Mata. “But I guess I enjoyed it at the same time – living the dream. My husband could see the dream and he kept me inspired.”

Rapine was the youngest son of the revered Ngāti Kurī elder Saana Murray, renowned for her leadership of the WAI262 treaty claim over intellectual property rights to traditional Māori knowledge of flora and fauna.

Saana was raised at Kapowairua in the early 1900s when the mānuka and kānuka trees had a wide range of uses, including building materials, immunity from insect bites and ailments, and using the leaves for tea. She recalled being taught by her father how to use mānuka (ti-tree) to smoke wild bees out from rocks and trees to harvest honey, later traded for flour and essentials.

Rapine saw the enormous potential and had the inspiration needed to realise his dream. In 2007, he and his business partner Denis

Watson launched the Spirits Bay honey brand. Sadly, the dream was short-lived for Rapine. He died in 2010 and Denis retained the Spirits Bay brands, leaving the whānau to rebuild what their father started with their newly developed Kai Ora business.

Fast forward several years and Denis Watson was still producing and selling mānuka honey products through his company, Watson & Son. In late 2015 he entered a partnership with Ngāi Tahu Holdings, who went on to take full ownership of the business in 2017, rebranding it Oha Honey. It was only then that the whakapapa of Spirits Bay came to the attention of new chief executive Nadine Tunley.

“It’s pretty significant. I probably didn’t realise at the time just how significant it was for the Murray family,” she says.

“In reality for me, once I realised the importance of the brand to the whānau, it was obvious that the rightful place for it to be was here.”

Nadine was part of a Ngāi Tahu contingent led by Tā Tipene and Lady Sandra O’Regan, who were warmly welcomed to the headquarters of Kai Ora Honey in Awanui in March. Befitting the occasion, the pack house was abuzz with honey bees and tension in the air as Tā Tipene stood to address those gathered.



Left: (l-r): Mabel Murray, Blanche Morrogh, Nadine Tunley and Marara Murray.

Above: Mata Murray with Tā Tipene O'Regan.

“For Ngāi Tahu, now that we own 100 per cent of the business, our desire is to work with all iwi groups if we can and make sure that we do that in a way that’s important to us and our values. It’s pretty simple really.”

NADINE TUNLEY Spirits Bay Chief Executive

Tā Tipene explained that the rōpū from Ngāi Tahu had come to return the name that was part of the history of their newly-acquired company. He commended the outstanding leadership of Nadine Tunley in leading the process.

Loud applause followed the signing of documents to complete the transfer of the property ahead of Ngāi Tahu presenting the Murray whānau with a special vessel, named *Te Whata Raumati*, made of maire and pounamu for the safekeeping of their taonga.

“Never in a million years would I have dreamed this would be returned,” said Mata.

“And to have it returned to us today. This sort of thing just doesn’t happen! It just doesn’t, and it did. Thank you, thank you.”

Nadine and her team had been talking to Rapine’s daughter and managing director of Kai Ora Honey, Blanche Morrogh, for 18 months prior to this event. She reinforced her mother’s joy at the outcome.

“Thank you, Nadine, and everyone that’s turned up today to celebrate with us. It’s been over 15 years since Dad started Spirits Bay with our grandmother.

“Dad would say, ‘The bees are the way, honey is the way, mānuka honey!’

“Looking back now, the courage that our father showed in a time of uncertainty has really brought us to where we are today. Because 10 years ago we lost this tohu and were left to start all over again. It is our honour to have it back. We cannot thank you enough. We are very blessed.”

The ceremony brought closure for all parties along with a lesson on how the fledgling honey industry needs to do business in the future.

“It’s nice to finally sign it over and just to see the meaning for these guys is amazing,” said Nadine.

“This is a young industry that’s struggled. Some of that struggle has come about through a lack of understanding and everyone

fighting for position. To do good business and especially for Māori, it’s best to do it with integrity and honesty and to live by values.

“For Ngāi Tahu, now that we own 100 per cent of the business, our desire is to work with all iwi groups if we can and make sure that we do that in a way that’s important to us and our values. It’s pretty simple really.”


In a play on words, Tā Tipene quipped about the ‘HOHA’ process that had just been completed in order for OHA honey to operate with integrity.

The whānau presented him with a shell of the native flax snail. The pupu harakeke is endemic to the far north and can be found at Kapowairua (Spirits Bay) where Rapine was laid to rest. His mother was buried next to him a year later. While neither lived to see their dream come to fruition, they continue to provide the inspiration that has brought Kai Ora Honey to where it is today.

Blanche says: “It means a lot to us to have established a skincare range named after Nana (Saana). Hana Botanicals was her dream. Her first love was her skincare regime. And so it was only fitting that we named it after her because Hana also means to radiate and to be ambient and glow.

“It’s taken us from our little backdoor where we used to sell honey down the street to now selling it throughout New Zealand and overseas in Japan and Taiwan and the European Union through Romania and Germany. So it’s been an amazing ride.”

The return of the Spirits Bay honey brand is in effect the final realisation of a dream that began all those years ago.

“Today was quite overwhelming for my brothers and sisters and my mother,” says Blanche. “Spirits Bay is a very bright guiding light for us to build further success for our whānau here in Taitokerau. And now that we have it back there’s been so many different and amazing plans going through our minds.” 

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Life in the USA – A Grim Reality

When things are going wrong in America I hear from people: are you all right, what is really happening over there, when are you coming home? “It is beyond me why you have stayed this long,” wrote a friend I have known since high school. “He tāngata, he tāngata, he tāngata,” I write back.

Tonight, people are rioting in Minnesota, the first state I lived in as a 17-year-old exchange student. People are rioting in Georgia, the state I call home. In Minneapolis, a police officer knelt on the neck of a black man until he could no longer breathe. *Say his name* – George Floyd. In Glynn County, Georgia, an ex-detective and his son have been charged, three months after killing a black man out for a run. *Say his name* – Ahmaud Arbery. They are not the first or the last, just the latest victims of modern-day lynching. Police kill people of colour in the US. There is no pause for a pandemic. This is the country I have lived in for 18 years and the country I am preparing to leave. Nā ILA COUCH.



I STARTED WRITING THIS ARTICLE WEEKS AGO DURING A 20-HOUR CAR RIDE through 13 states. This is a story about cancer in the time of COVID-19, the inequity of experiences during this pandemic, and living in a country with no leader. Here we go.

It is springtime in America, but the only thing growing in the state of Maine is my sister-in-law's hair. Outside, fat flakes swirl around us. We are in the reverse of a snow-globe. We are inside a sneeze of a million particles. I think about life like this now. Getting out of the shower I watch the way droplets move together in a vapour that circulates and disperses when the bathroom fan is switched on. Everything reminds me of the virus.

We are on a journey from Maine, the northeastern most state in the US where my sister-in-law lives, to Georgia in what southern hip-hop artists dub "The Dirty South". Our bubble consists of sister-in-law Dawn, nephew Jeremy, husband Jake and myself. It was formed eight months ago, well in advance of COVID-19. Jake and I moved



from Atlanta, Georgia and my nephew from Denver, Colorado, to help support Dawn while she underwent cancer treatment. If someone you love is going through chemo, you know all about this bubble. Our world became smaller as we focused on our family and recovery. The road trip marks the end of Dawn's treatment and the beginning of our move back to Aotearoa. We are going home to Atlanta to pack up our lives.

Dawn was born in the north and has only just returned after spending 30 years in Birmingham, Alabama, where she raised three kids. On the drive I ask my nephew Jeremy what he wants people to know about Alabama. "Not everyone is racist," he says, "just most people." A minute later he tells me he wishes he could think of something good to say. "My Dad's family is from there."

Through the windows of passing vehicles masks dangle from rear-view mirrors. Some people are fully kitted out as they drive - masks and gloves - this is what we wear when we stop at a gas station before crossing from Maine to New Hampshire. A sign on the door says, "Five customers at a time". Behind the cash register, protected by a plastic sneeze guard, a woman frantically counts us as we come in. I am counting too. I look around and tell her I think there are five of us. I watch her body relax. She waves me in.

In each state, electronic billboards urge us to stay safe and stay home. The death toll reminds us what is at stake: Massachusetts 5,797, New York 22,619, New Jersey 10,249. In Maryland, a state with 36,986 confirmed cases, I stand back as a mother and her young daughter, both wearing facemasks, head inside. By the time we get further south to West Virginia we see the first signs of spring. When we stop it feels normal now to only see the top half of people's faces.

I can't help but feel a surge of happiness as we cross the state line from South Carolina to Georgia. In an instant, the sight of a Confederate Battle flag changes that. Now, when I look through car windows they are tinted so dark I can't see inside. After 10 years of living in the South I know why: Police stop people of colour, but you can't stop what you can't see. Throughout the country there have been reports of black men followed in stores because they are shopping with masks on. Some are removing their masks and taking their chances on the virus. The odds seem better than being mistaken for an armed robber and being shot and killed.

Back in January when the virus first appeared on our radar, we could do little but watch its advance on television and hope it would not come to our door. By late February we were taking it seriously, but even then we were in the minority in our town wearing masks.

Throughout the country there have been reports of black men followed in stores because they are shopping with masks on. Some are removing their masks and taking their chances on the virus. The odds seem better than being mistaken for an armed robber and being shot and killed.



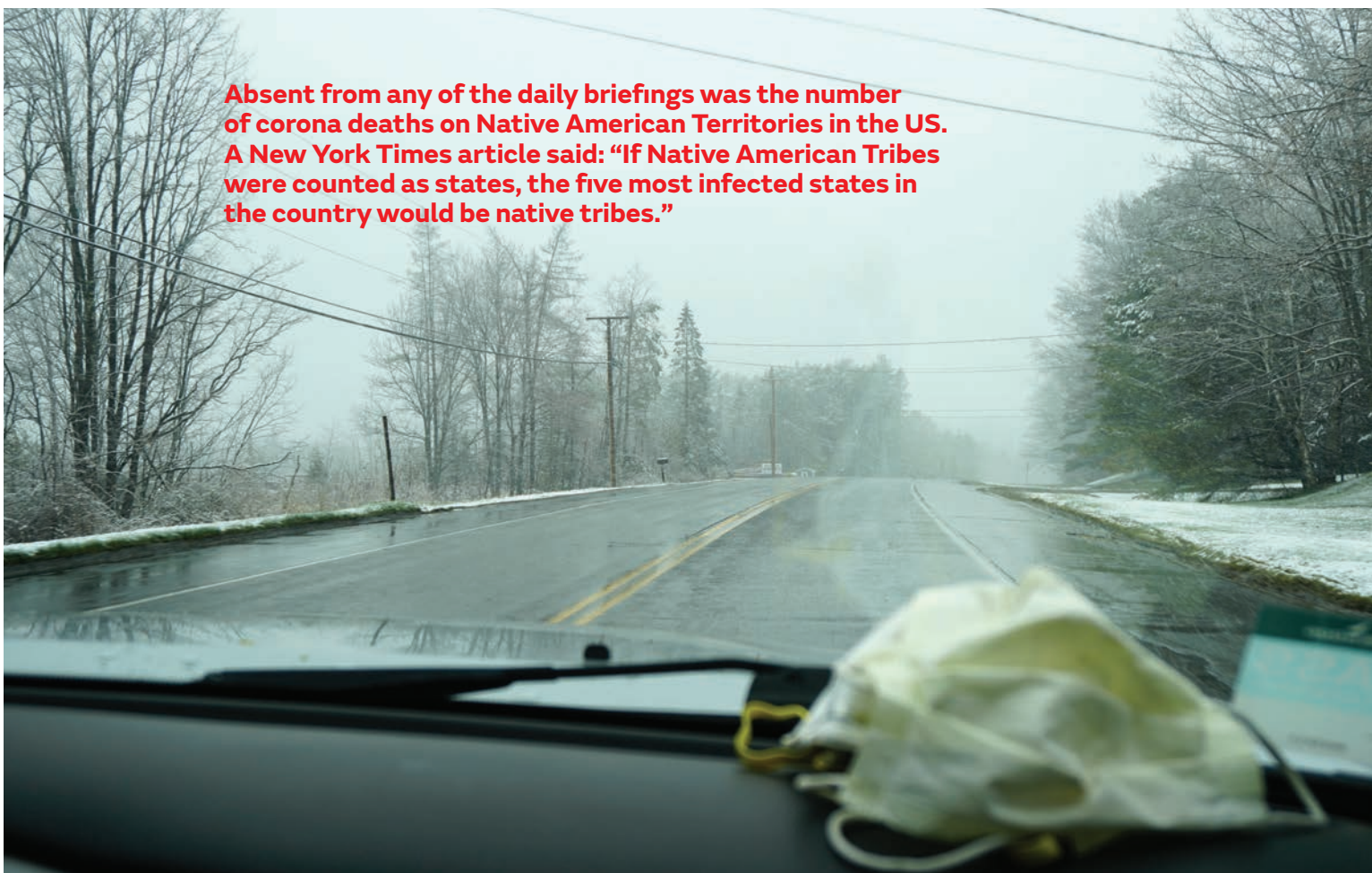
One person was designated to go out for groceries and everything that came into the house was washed. On 11 March, Dawn had her last round of chemotherapy. Looking back now, no one at the hospital was wearing a mask. On 12 March, Maine announced the first case of COVID-19 in the state. The following day the President declared a State of Emergency.

It was hard not to feel a rising panic, but it came full force when the Prime Minister announced Aotearoa was closing its borders. Dawn was struggling to recover from her last round of chemo and even though she looked sicker, she was telling us to go. We had done what we said we would – stayed until the last treatment. I booked two tickets to Auckland via Air New Zealand’s website, but on the final click a message popped up telling us a representative would call back. It took a day and a half before they did and by then my sister-in-law had a fever of 102.8. This time when we took her to hospital we were met with staff in full protective gear. She was given a COVID-19 test and was admitted for an infection that required blood transfusions and fluids. We had no choice but to leave her there and with the hospital in lockdown, visiting would be far from normal.

Just seven hours down the coast from us, hospital staff in New York City were recycling masks and protective gowns, packing bodies in



Top left: With my mask on as we approach the road toll; centre: Gas station; above: North Carolina highway sign. PHOTOGRAPHS: SUPPLIED



Absent from any of the daily briefings was the number of corona deaths on Native American Territories in the US. A New York Times article said: “If Native American Tribes were counted as states, the five most infected states in the country would be native tribes.”



Top: En route; above: Trump 2020 campaign flag.

refrigerated trucks, setting up triage tents in Central Park. We watched all this at home on TV. We wondered where our leaders were and after a mind-numbing “Coronavirus Briefing” by the President, we agreed to stop watching live press conferences. It physically hurt the brain to follow sentences that led nowhere, whole thoughts that made no sense.

Absent from any of the daily briefings was the number of corona deaths on Native American Territories in the US. A *New York Times* article said: “If Native American Tribes were counted as states, the five most infected states in the country would be native tribes.”

A community health centre in Seattle, catering to the health needs of Native Americans, asked government agencies for medical supplies. They were sent body bags.

Each day a new thing that shouldn't have happened, happened; suggestions the virus would disappear like magic, a parade of corporate leaders praised the President in time allotted to tell us how to protect ourselves; scientists attempted to tell the truth only to be shamed into agreeing with a bully who would not be undermined.

We must be vigilant in protecting our minds. The President is the virus. Major news networks began cutting away from his press conferences; resuming coverage when experts spoke and dipping out again when he came back to counter facts with propaganda. We watched as scientists, doctors, educated men and women watched the President from the sidelines. It felt like we were all assessing a child with a developmental toy. Everyday he tried to force a round block into a square shape. People were dying.


In Atlanta, Mayor Keisha Lance Bottoms challenged the sensibility of allowing some businesses to reopen when parts of Georgia had



infection rates per capita on par with New York City. Especially vulnerable are African Americans and Latino communities. “In a normal world, we could look to the President of the United States and receive sound, practical advice,” she said in an op-ed. “Instead, we have to caution people not to ingest and inject their bodies with household cleaners.”

On her seventh day in hospital Dawn called with good news; she was being released. Jake parked outside, expecting to see his sister accompanied by staff, someone to wheel her out since it was likely she would be too weak to walk unaided. When she came hobbling through the automatic doors into the car park, shoeless, alone and in her nightgown, Jake realised something was wrong. Essentially this was a prison break. The next day after a good night’s sleep she told us why she checked herself out; the first case of COVID-19 in our small county was in her hospital. It was a nurse who tested positive. “I am going to die in a damn hospital.”

It is hard to believe we have been living with this virus in earnest now for four months. Dawn is cancer-free, but drugs to maintain that status continue to compromise her immune system. Even after the virus is gone, she will need to be careful. Towards the end of our road trip we make one last stop in a rural part of Georgia. People casually stroll in and out of the gas station without masks. Even though I can’t see his face, I can feel the anger emanating from my nephew. I know he is worried for his mother; she is the reason we have been told to cover up. It is hard to understand why people won’t do this until you remember our own President refuses to do it either.

When we roll into the city of Atlanta, birthplace of Martin Luther King Jr., it is the golden hour; the last hour of light before the sun sets. In a city known for its horrible traffic, the pandemic has cleared the streets in a way that makes your arrival feel magical. Yes, there are still people driving like they want to kill you but there are fewer of them. It will be hard to pack up and leave, but this is what we are here to do. The light bounces off high rises in a way that makes you think they have something to do with the reason you love Atlanta so much. In reality you love this place because you met people you love here. Those people took you to places they love, shared with you the people they love. And that is how you fall in love with a city. He tāngata, he tāngata, he tāngata. 

I lived in the neighbourhood of Reynoldstown, Atlanta, for close to 10 years and wanted to give the last word on the pandemic, the President and police brutality to my neighbours, my friends.



Top: on the road; above: Atlanta, Georgia.

When we roll into the city of Atlanta, birthplace of Martin Luther King Jr., it is the golden hour; the last hour of light before the sun sets. In a city known for its horrible traffic, the pandemic has cleared the streets in a way that makes your arrival feel magical.

Ila Couch (Ngāti Mutunga, Ngāi Tahu – Te Hapū o Ngāti Wheke) films, photographs, writes and sings about the world around her. Born in Te Ika a Māui and raised in South Auckland, Ila has lived in the United States for the past 18 years. Like her tīpuna who travelled beyond Aotearoa, she has always come home.

I have lived in Atlanta since 1976. I was born in 1934, grew up in Detroit, Michigan, and joined the Navy in 1954. I worked for the military and my specialty is the study of the Soviet Union. I am a student, I have been studying bad people all my life. Stalin was a bad person – Trump is worse. He is a fascist. He is anti-American. What he is doing is very, very wrong. Did you see him with the Bible? He is using religion to get away with racism. I am a private person. People pretty much leave me alone. A black guy asked me about my heritage – no one has ever asked me that – so I said, “I’m going to tell you who I am. My mother was white and my father was brown. Who am I supposed to hate? Tell me, who am I supposed to hate?” I love my country. I love America. I love the people. I know there is a lot of hate. There is more love than hate. **Shady Lain**



I’ve lived in Reynoldstown for 16 years. During the city’s coronavirus shutdown, I started recalling many of the things I’ve loved about this neighbourhood: a stillness and quiet, the absence of traffic, neighbours talking to each other (albeit at a social distance), the sound of birdsong. It has seemed paradoxical, even painful, that my body would recall elements of a feeling of well-being in the place I live during a pandemic that differentially distributes death to black people and people of colour, lower-income workers, and the elderly. For the past week, a new sound has predominated: the whir of helicopters overhead as they move downtown to monitor and control protestors in the uprising for black lives and racial justice. Part of the machinery of state violence, this new sound in the neighbourhood signals that this spectacular moment of inequality and vulnerability, made so obvious by the virus and police murder, has reignited the need for urgent refusal of slow death. This uprising demands not just recognition that Black Lives Matter but action that makes black lives more livable. **Susan Talburt, pictured with Ella**



As an educator who works for racial justice in my personal and professional life, it's important for me to acknowledge and hold space for the life of George Floyd and Breonna Taylor, whose lives were taken by police in the last few weeks, along with the many other black and brown lives that continue to be impacted by police brutality. It's also important for me to acknowledge and hold space for the massive peaceful and angry protests happening all over our country right now. Of course, we have also been experiencing a pandemic and its ensuing lockdown, which is unprecedented in our lifetimes. These events and experiences, and our bearing witness to them, can take a toll on our emotional, psychological, spiritual and physical well-being, and ultimately our humanity. But they cannot take away the fundamental nature of our humanity, which is grounded in acts of compassion for ourselves and others, and when we nurture these capacities for compassion we strengthen our individual well-being and build collective and communal strength. This is how we can work towards systemic change and co-create a better and more humane world.

Lindy Settevendemie, pictured with husband Randy Trammell



Girl. I don't know what to say. Everyone is out with their babies, they be jogging, and walking. They don't have a mask on. They say it's airborne. Me and mama, we been checked. This stuff been out there, it just ain't been that bad. I don't know. I think they are trying to thin us out. You know Trump crazy. I'm a people person. Black people is not against no race. Black people, they can get along with anybody and everybody. They mistreated us, we didn't mistreat them. White man has always said this is a white man's world. You know what I'm saying? Now just like they went down there and killed that boy in Brunswick. And I'm going to tell you something. It ain't never going to go away. I don't want people to think that I hate, cause I don't hate nobody. You are the best white friend I have ever had. I just love you so much. I just hate y'all leaving. I'm ready to go too Ila. **Portia Webb, pictured with Ila Couch**

Ngā tīpuna i Tamatea

Nā HELEN BROWN

AROUND 1PM ON SUNDAY, 28 MARCH, 1773 A SMALL WAKA UNUA WITH carved taurapa and tauihu glided out of Te Unu-o-Momotu (Cascade Cove), the narrow bay on the south side of the entrance to Tamatea (Dusky Sound). As the waka rounded the point it came to a standstill as the eight kaihoe (paddlers) stared in amazement. Two days prior, the *Resolution* had slipped quietly into the fiord and anchored at Whetū (Pickersgill Harbour), a small sheltered bay to the north of Te Unu-o-Momotu. For 30 minutes the visitors on the strange vessel with tall masts and sails tried to entice them aboard. Eventually, as rain started, the kaihoe turned and paddled away. So began the encounter between our southern tīpuna, Captain James Cook, and the crew of the *Resolution*.

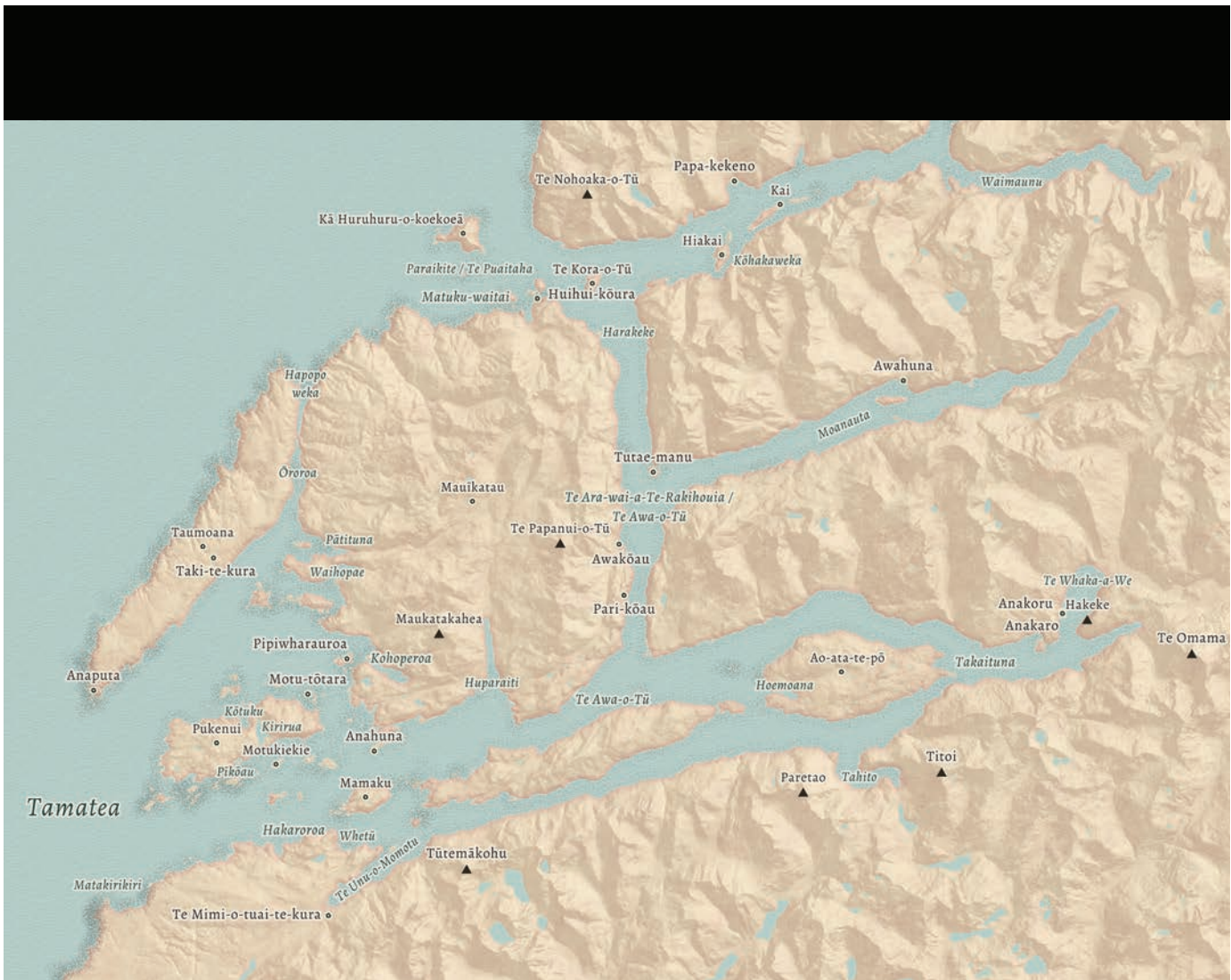
In following weeks, gifts, knowledge, and food were exchanged. While these experiences were no doubt profound for the tīpuna involved, when the *Resolution* departed six weeks later, it left barely a trace on our tribal memory. The visit was not inconsequential, but the benign nature of the actual encounter means that Cook has never loomed large in our tribal histories.

Right: *Waterfall in Dusky Bay with Maori canoe*, 1776, by William Hodges. Purchased 2019 with assistance from Lottery Grants Board, Tuia Encounters – 250 Fund. TE PAPA (2019-0003-1).





VIEWS in OTAHEITE taken by W. HODGES.
on Captain Cook's second voyage round the world.
PAINTED FOR THE ADMIRALTY.



Above: Many of the place names of Tamatea have been researched and recorded by Kā Huru Manu, the Ngāi Tahu Cultural Mapping Project. Kā Huru Manu is dedicated to mapping the traditional place names and associated stories within the Ngāi Tahu rohe. Access Kā Huru Manu, the digital Ngāi Tahu Atlas, online at kahurumanu.co.nz

Last year marked the 250th anniversary of Cook's first arrival on the shores of Aotearoa. As communities around the country debated, commemorated, protested or ignored the occasion, Ngāi Tahu whānui could be forgiven for a degree of ambivalence. While we collectively acknowledge the mamae of all iwi, hapū, and whānau whose interactions with Cook had immediate and devastating consequences, including the loss of life, Cook's arrival in New Zealand was of little direct consequence to the tangata whenua of southern Te Waipounamu. During his 1769-70 circumnavigation of New Zealand, Cook sailed the *Endeavour* down the eastern seaboard of 'Toai Poonamoo', around the southern tip of Rakiura and up the West Coast, but had no interaction with our people.

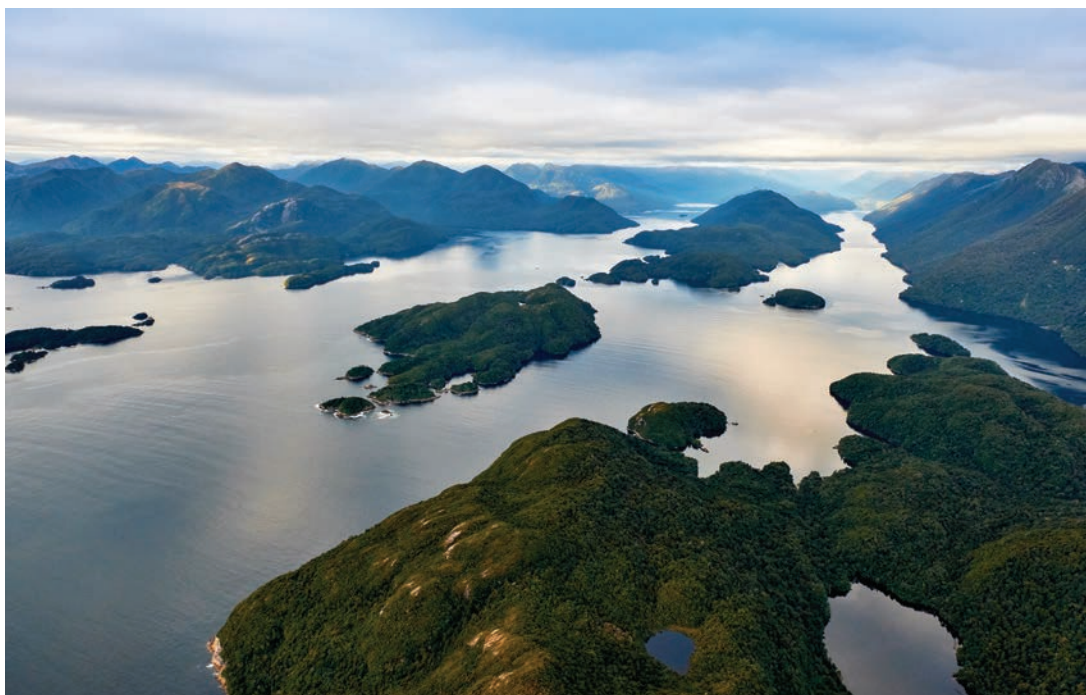
En route, he erroneously mapped Te Pātaka o Rākaihautū as an island (Banks Island, later Banks Peninsula), assumed Rakiura was part of the mainland, and failed to sight our tribal maunga Aoraki, although his name was later memorialised in the English name 'Mount Cook', assigned to the mountain by Captain John Lort Stokes in 1851. Despite these oversights, Cook's careful and detailed charts are otherwise extremely accurate, and comprise the first complete European map of the coastline of the Ngāi Tahu takiwā, indeed the entire country. In mid-March 1770, shortly before the *Endeavour* departed our waters, Cook sighted Tamatea, the largest fiord in New Zealand. It was dusk,

and too late to attempt taking the *Endeavour* closer, but when Cook returned to New Zealand three years later on his second voyage in the *Resolution*, he determined to investigate the place he had marked on his map, somewhat unimaginatively, as 'Dusky Bay'.

For Ngāi Tahu, the fiords of Te Rua o Te Moko (Fiordland), including Tamatea, represent the raised-up sides of Te Waka o Aoraki. The waka foundered on a submerged reef and its occupants, Aoraki and his brothers Rarakiroa, Rakiroa, and Rakirua, were turned to stone. They stand now as the highest peaks of Kā Tiritiri o te Moana (the Southern Alps). The fiords at the southern end of the alps were hacked out of the raised side of the wrecked waka by Tū Te Rakihānoa, in an effort to make it habitable for humans. The deep gouges and long waterways that make up the fiords were intended to provide safe havens on the rugged coastline, and were stocked with fish, forest, and birds to sustain travellers. For centuries before the mooring of the *Resolution* in 1773, our tipuna ventured around the coastline to Tamatea during late summer and autumn on sealing, birding, and fishing expeditions. This history is borne out in the archaeology and place names recorded there. Today, our Ngāi Tahu fishermen, hunters, kaiiaki, conservationists and artists continue to have a close relationship with Tamatea.

While Cook's sojourn in the autumn of 1773 is not recorded

For Ngāi Tahu, the fiords of Te Rua o Te Moko (Fiordland), including Tamatea, represent the raised-up sides of Te Waka o Aoraki. The waka founded on a submerged reef and its occupants, Aoraki and his brothers Rarakiroa, Rakiroa, and Rakirua, were turned to stone. They stand now as the highest peaks of Kā Tiritiri o te Moana (the Southern Alps).



Left: Tamatea (Dusky Sound), Māmaku (Indian Island) is in the centre of this photograph with Whetū (Pickersgill Harbour) in the foreground to the right and the entrance to Te Unu-o-Momotu (Cascade Cove) in the foreground to the far right.

PHOTOGRAPH: TONY BRIDGE /
TE RŪNANGA O NGĀI TAHU COLLECTION,
NGĀI TAHU ARCHIVE, 2018-0311

in southern Māori traditions, the journal accounts left by the crew of the *Resolution* provide small but revealing insights into the lives of the tīpuna, then living in this remote fiord. These include accounts penned by Cook, British mathematician and astronomer William Wales, and Georg Forster, the young German naturalist and ethnologist who accompanied his father, Johann, on Cook's second voyage to the Pacific. Other accounts were written by English naval officer Richard Pickersgill, midshipman Bowles Mitchel, and Swedish naturalist Anders Sparrman, who was an assistant to the Forsters. While framed entirely from European perspectives, and therefore needing a critical read, these accounts include valuable observations on food preparation and descriptions of garments, wharerau and waka, and the earliest attempt at recording the southern mita (dialect). Most importantly, perhaps, the journals capture a sense of the personalities of the tīpuna involved, evoking their beliefs and values, and illustrating their overwhelming curiosity.

The detailed whakapapa of the tīpuna encountered by Cook at Tamatea is unknown. None of the journal accounts record their names although several researchers – mostly Pākehā – have creatively surmised their identities in the years since. While they may be anonymous, several sketches and paintings of these tīpuna exist. Produced by William Hodges, the official artist aboard the *Resolution*,

these artworks constitute the earliest depictions of southern Māori by a European artist. Among the works is an oil painting acquired by Te Papa Tongarewa in 2019 – *Waterfall in Dusky Bay with Maori canoe*. This portrays a romantically rendered scene in Tamatea with a cascading waterfall, mountainous backdrop, moody waters, and luminous cloud formations. A small waka unua is being paddled in the foreground. According to Wales: 'The canoe was composed of two small ones, hollowed out of a tree each, and fastened to one another about a foot asunder by cross pieces, which were lashed to both with bandages made of the hemp plant as we called it. The stems and stern posts rose much higher than the body of the canoe and the head was attempted to be carved like the upper parts of a man and two limpet shells were put for the eyes.'

Following their initial sighting of the *Resolution*, the tīpuna residing at Tamatea allowed another week to pass before making further contact with the visitors. In the meantime, Cook went in search of them. He discovered their waka hauled up on the beach in Te Unu-o-Momotu where he observed harakeke fishing nets, fishhooks, and several fish, 'raw and broiled' nearby. Wales described two 'hutts' nestled in the bush that were 'four or five feet high, and nearly the same breadth'. Made of bark and harakeke, they were 'round on the top like an arched vault and were built in the thickest part of



Above: Family in Dusky Bay, New Zealand, 1777, hand-coloured engraving by Daniel Lerpiniere after William Hodges. Gift of Horace Fildes, 1937. TE PAPA (1992-0035-1773).

Group portraits of this family were later depicted in a series of engravings, which detail the tao held by the women, the taiaha leant on by the kaumātua and the patu parāoa secured at his waist. The garments worn are also suggestive of the 'ahou' (kāhu huruhuru or feather cloak) and 'buggy-buggy' (pake or rain cape) described by Wales. The whānau showed the visitors their wharerau and exchanged gifts.

the bushes.' These were, of course, wharerau, the traditional temporary dwellings ubiquitous in southern Te Waipounamu. The kāinga nohoanga (campsite) was deserted, so Cook and his crew departed, leaving gifts inside the waka unua including a hatchet, a glass mirror, medals, and other trinkets. Cook returned daily to the site, hoping to catch another glimpse of the tangata whenua.

Then, on 6 April, a bearded kaumātua initiated further contact when he hailed a boatload of Cook's men as they returned from a bird-shooting expedition. Wielding a taiaha and flanked by two women holding impressively long tao (bird spears), the man stood on a prominent point on the shores of Māmaku (which Cook named Indian Island) and challenged the visitors to approach. Drawing on the ethnographic knowledge he gained in earlier encounters with Māori, Cook threw handkerchiefs in a gesture of peace, and then stepped ashore, offering the kaumātua pieces of white paper. The two men then greeted each other in a hongī, and the wāhine stepped forward. Others from Cook's party joined them ashore, including Hodges who immediately started sketching their 'countenances' in red chalk. The tīpuna described him as 'tuhituhi', a mark-maker (painter). Communication between the two parties proved difficult. However, the younger of the two wāhine completely dominated the 'conversation' leading Forster to write that her 'vociferous volubility of tongue exceeded everything we had met with'. Other accounts of this episode concur, pointing to the familiar and enduring power of mana wāhine in southern Te Waipounamu!

The next day a group from the *Resolution* returned to Māmaku and met the entire whānau which comprised the kaumātua, two women (understood by Cook to be his wives), a young woman (possibly his daughter), a teenage boy, and three or four small children. Group portraits of this family were later depicted in a series of engravings, which detail the tao held by the women, the taiaha leant on by the kaumātua and the patu parāoa secured at his waist. The garments worn are also suggestive of the 'ahou' (kāhu huruhuru or feather cloak) and 'buggy-buggy' (pake or rain cape) described by Wales. The whānau showed the visitors their wharerau and exchanged gifts. As Cook's crew prepared to leave, the kaumātua indicated his desire for Cook's full-length red woollen boat cloak. That night the *Resolution's* sailmaker made a new cloak to order, and Cook presented it the next day. Forster wrote: 'The captain wore the new cloak of baize on his own shoulders, and now took it off and presented the man with it; he, on his part, seemed so much pleased with it, that he immediately drew out of his girdle a pattoo-pattoo, or short flat club made of a great fish's bone, and gave it to the Captain in return for so valuable an acquisition'.

In the following days the whānau approached the *Resolution* and set up camp on the neighbouring shore, where they prepared meals, and sometimes stayed overnight. Members of Cook's crew played the fife and bagpipes and beat a drum, but the tīpuna were largely unmoved. The kaumātua seemed most intent on obtaining one of the ship's tenders that he watched closely as they plied between the *Resolution* and shore. Wales noted the man 'seemed almost continually lost in wonder at the construction of the ship and boats and whenever any of them came near him he examined them in the strictest manner, particularly how they were put together.' His interest in the technologies proffered by the visitors was also borne out in his personal testing of a pit saw and musket, and his keen acceptance of hatchets and spike-nails as gifts.



Original drawings by William Hodges.

Above left: A Maori man, holding a hatchet; WL standing to r. 1773 Red chalk, over graphite.

Above right: A Maori woman, carrying a child in a sling over her back. 1773 Red chalk, over graphite.

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Eventually he and his daughter gained confidence to board the tall ship. After delivering a requisite karakia, the pair stood on the quarter-deck and admired all they saw. Cook remarked that the ship's company did not occupy the man's attention as much as the ship's deck on which he repeatedly stamped his feet, apparently testing its strength. They spent the whole morning aboard and Wales recorded they 'visited every part of the ship with which they seemed much delighted; but most particularly so with a few sheep which we had yet left; and the cats', whose fur they insisted on stroking backwards. Around noon, the man and his daughter departed and the entire whānau was not seen again. Cook and his men later encountered another group of equally curious tīpuna on a duck-shooting expedition in another part of the fiord. However, they did not enjoy the same prolonged interaction.

On 29 April, the *Resolution* weighed anchor at Whetū, and began a staged departure from the fiord, eventually sailing out of Tamatea on 11 May. A detailed map of 'Dusky Bay' was published by Cook in 1777, marking the way for the first sealing gang who landed at Tamatea in 1792. Other sealers followed, and whalers came in their wake. Southern Te Waipounamu was never the same. As for the tīpuna who met Cook, we have no clue to their precise identity, but as Tā Tipene O'Regan said: 'Kāi Tahu today are the inheritors of whatever dreams they had.'

Tamatea: He Tūtakinga Tuku Iho | Legacies of Encounter exhibition at Te Papa Tongarewa presents Hodges painting 'Waterfall in Dusky Bay with Maori canoe' in conversation with taonga and artworks. Te Papa worked with Ngāi Tahu ki Murihiku and the Ngāi Tahu Archive team to develop the content for the exhibition which is on now at Te Papa.

PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI







When COVID-19 brought the world to a standstill it required some people to strap up their boots and get busy. Waikura McGregor (Waitaha, Māmoē, Kāti Wheke) was one of those people who, protected by a mask and rubber gloves, was out in the community supporting whānau.

Waikura is a Whānau Ora Navigator with Hei Whakapiki Mauri, an Ōtautahi-based organisation which supports Māori, and their whānau, living in the community with disabilities.

As part of the pandemic response her partner, Billy Willis (Ngāti Wairere), was also employed as one of 25 new Manaaki Navigator roles by Te Pūtahitanga o Te Waipounamu, and together they have spent a hectic lockdown ensuring whānau are safe in their homes and their immediate needs are met.

“We got busy two weeks prior to lockdown,” says Waikura. “We were watching China and Italy and starting to prepare our own immediate whānau, as well as our whānau members for what was to come.”


On top of the 100 or so regular clients Hei Whakapiki Mauri supports, Waikura and

Billy had daily referrals from Te Pūtahitanga, which included isolated kaumātua, whānau with disabilities and complex cases.

They have had to deal with many problems including homelessness, helping people open bank accounts, obtain identification, housing, providing kai and cleaning products, accessing medications and health issues.

“Fear and anxiety has been really big – whānau mental health has been affected. We’ve been working with a lot of different agencies including the Ministry of Health, the district health board, NZ Housing and Police,” says Waikura.

A local kuia showered three days a week at the swimming pool due to mobility issues preventing her using her home shower.

“Due to lockdown she couldn’t shower and clean herself. We ended up hiring a mobile shower and we’re doing advocacy work to get her what she needs at home. There’s a lot of sad stuff out there in our community – and I’m glad in some ways that COVID has been able to highlight Whānau Ora, to give it the mana it deserves.” 



Kai to Power up the Immune System

It has been a strange and somewhat frightening start to 2020 with the release of COVID-19 (SARS-CoV2) casting a dark shadow across the world.

As we look to the night sky for the return of Matariki (July 13-16) and a new year, I think it is important to focus on what we can do to empower ourselves. It's not enough to set up roadside checkpoints to discourage unnecessary travel as seen in previous lockdown levels - we all need to take responsibility for our own health to ensure our body's immune system has everything it needs to deal with any virus that might come our way.

Key Nutrients

There are certain key nutrients our bodies need to work optimally, particularly when



It is important to focus on what we can do to empower ourselves ... we all need to take responsibility for our own health to ensure our body's immune system has everything it needs to deal with any virus that might come our way.

it comes to warding off colds and influenza viruses. First and foremost is adequate levels of Vitamin D. Studies show the elderly are particularly susceptible to chest infections when they have low levels of Vitamin D. A recent study discovered: "The most vulnerable group of population for COVID-19 is also the one that was the most deficient in Vitamin D."

A Government website points out those who live in Te Waipounamu in the winter, and have a darker skin colour (i.e. Māori), are more at risk of Vitamin D deficiency.

This is because the primary source is being exposed to sunlight. So any lockdown level recommendations to stay at home should come with a warning to make sure we all get outside and get real sunshine on our bodies when we can.

The next best option comes from food and/or supplements and here is a list of some of those sources:

- FISH: Tuna, sardines, herring and salmon are well known sources of Vitamin D, but also warehou and eels. In fact eels are a powerhouse of nutrition as they are also very high in Vitamin A and B12, also crucial to good health. Then, of course, there are fish oil supplements that contain Vitamin D.
- MEAT: Lean meat and organic free-range eggs e.g. a dish of scrambled eggs using two large hen eggs contains 15% percent of a person's recommended daily intake.
- DAIRY: Yoghurt naturally contains Vitamin D and some milk and yoghurt products are fortified with added Vitamin D.
- PLANT: Mushrooms like raw maitake, dried shiitake and portobello and white mushrooms, particularly if they have been exposed to sunlight.

Zinc is a crucial mineral to incorporate in your diet and can also be found in seafood (especially oysters which also contain B12), lean red meat, chicken, wholegrain cereals, beans, lentils, seeds and dairy. The only vegetables with any meaningful amounts of zinc are potatoes and kale.



Above: Broccoli is a good source of Vitamin C; left: Winter lettuce in a cloche; top right: Autumn kūmara harvest.



PHOTOGRAPHS: TREMANE BARR

Vitamin A is another key foundation to a healthy immune system. I have read that Vitamin A has been used to help people recover from the effects of COVID-19. Vegetables are a vital source – carrots, bok choy, rocket, silver beet, squash, pumpkin, spinach, kale, lettuce, kūmara and watercress are recommended.

Not surprisingly, Vitamin C is also crucial and can be found in capsicums, bok choy, broccoli, brussels sprouts, cabbage (white and red), cauliflower, silver beet, spinach, garlic, kale, potatoes and watercress.

I start each day with the squeezed juice from one lemon (or lime) in a glass of water with a bit of honey. Rosehip tea is also a powerful source of Vitamin C as are fruits like apples, kiwifruit and oranges.


A nutrient key to a healthy immune system is selenium. Our soils here are naturally low in selenium and this is one of the reasons we have such high cancer rates. Snapper and mussels are high in selenium as are mushrooms and garlic. The mineral fertiliser I put on my māra contains selenium for those vegetables that do take it up, even in trace amounts. However, in a situation like this where the need is immediate, the cheapest and easiest option is to eat two brazil nuts a day because they are the best selenium superfood.

There are a range of supplements

available for Vitamins A, D, C, zinc and selenium which I use when necessary, particularly in the cold and flu season. However, the best way to get these nutrients is via food because when you eat a rainbow of foods like those listed above you end up not just with the key ingredients listed, but a full range of all the nutrients necessary for maintaining a healthy immune system.

A friend of mine complained to his doctor after suffering a heart attack last year and undergoing surgery to correct it, that all his efforts to eat right, use supplements and exercise hadn't paid off. To which his doctor replied that all those things had increased his chances of surviving the surgery and making a healthy recovery, which are typically very low for his type of condition. Because of these good health habits he beat the odds and is still very much alive and healthy today. Eating all the right foods, supplements and exercising in the sunshine may not stop you getting colds, influenza or COVID-19, but they will increase the odds of getting through any such illnesses without serious complications.

This pandemic can bring out the fear of death in all of us. The trick I found when I was diagnosed with terminal cancer was not to focus on whether I could die, but on whether I was doing everything I needed to do to be healthily alive and living a life

I enjoy. This moves the nervous system out of fight or flight mode and into the parasympathetic relaxation, rest and repair mode which optimises the healthy functioning of our immune system. Tomorrow may be an unknown foreign land, but today is our moment of power – Tihei Mauriora! 

The role of Vitamin D in the prevention of Coronavirus Disease 2019 infection and mortality

<https://www.researchsquare.com/article/rs-21211/v1>

20 Minute Morning Qi Gong Exercise by Lee Holden

<https://www.youtube.com/watch?v=pj4qo2KL9f4>

The Concise New Zealand Food Composition Tables

[https://www.moh.govt.nz/notebook/nbbooks.nsf/0/2fa2c987c25e81fecc25762c0075a805/\\$FILE/Concise_8_Edition.pdf](https://www.moh.govt.nz/notebook/nbbooks.nsf/0/2fa2c987c25e81fecc25762c0075a805/$FILE/Concise_8_Edition.pdf)

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 30 years. Tremane is currently a self-employed mauipreneur whose whānau owned and run business sells essential oils and natural skin care products containing native plant extracts: <https://zurma.co.nz/>

REVIEWS

TIME AND TIDE REVISITED

Nā Georgina Ellis
Georgina Ellis 2020
RRP \$89.00

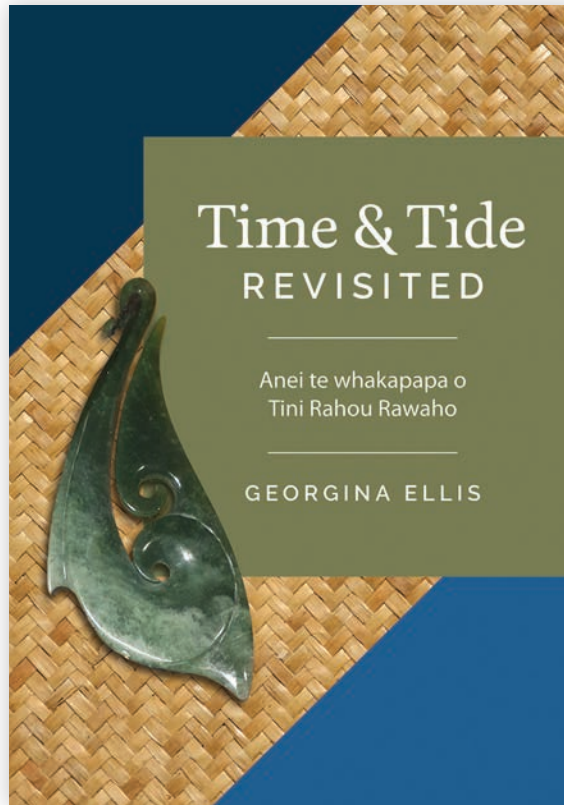
Review nā Michael Stevens

Time and Tide Revisited focuses on Tini Rahou Rawaho (also known as Mere Te Kauri), her two husbands – James Spencer and William Shepard – and their descendants.

By way of brief context, Mere Te Kauri (1816-1876) is represented in one of the 12 large pou-tīpuna inside the stylistic whare-rau, Tahu Pōtiki, at Te Rau Aroha Marae. Dublin-born James (c. 1790s-1847), variously a sealer, whaler and trader, is commonly referred to as Bluff's founding father. He arguably shares this honour with William Stirling and John MacGibbon who likewise married Kāi Tahu women and based themselves in Bluff from the mid-1830s, but even today the Spencer and Shepard families are a core component of the town. Thus, as Tā Tipene O'Regan observes in the book's foreword, the Spencer whakapapa "is woven inextricably into the complex web of kinship that compromises Bluff to this day."

The book's author, Georgina Ellis (née Spencer), is a great-granddaughter of Louisa Te Memeke (née Coupar) and William Spencer, Mere and James' second and youngest child. This book is therefore an "insider's" history. She first published an earlier version, entitled *Time and Tide*, in 1999. That book's subtitle was *Ramblings, Recollections and Reminiscences of the Spencer Family*. This hints at some of its strengths: interviews with key kaumātua over the preceding 20 years, rich anecdotes, personal records, and privately-held photos. These treasures, which were judiciously worked in with publicly available archival materials, have been carried over into *Time and Tide Revisited*. However, these are different books.

For starters, the newer book is – in every sense – larger. That is a result of



Georgina's continuing research, in which she has benefitted immensely from online information sources: the so-called "digital turn" in historical research. She has also received information from knowledgeable whanauka to fill in some of the gaps and errors found in earlier work. The newer book also hints at growing interest and capacity on Georgina's part in the specifically taha Tahu and taha Māori aspect of this history, which is vitally important. Another motivation for updating this book – aside from the relative rarity of its predecessor and considerable demand for it – is the quite rapid growth in the Spencer and Shepard whakapapa. Toddlers in 1999 are now parents themselves. Young teens from that time are now taua and pōua.

In terms of structure, the book offers contextual biographies of Mere Te Kauri and James Spencer followed by overviews of their two sons and their respective

families. A biography of William Shepard forms the penultimate chapter. The final chapter is dedicated to the various Titi Islands visited by whānau members. Photo collages and detailed whakapapa tables then constitute the book's back matter. Each of Mere's three children – all sons – married Kāi Tahu women. This pattern of marrying Kāi Tahu spouses was common in subsequent generations, down to the present day. *Time and Tide Revisited* is thus a powerful corrective against generalisations – popular and academic – that place interracial marriage and European acculturation at the heart of Kāi Tahu life from the mid-nineteenth century. What we actually see are deep and enduring Māori rhythms: from

matrimony to mahika kai and much more.

As such, while this is ostensibly a history of the Spencer and Shepard whānau, we see numerous linkages into, for example, the Bragg, Bradshaw, Goodwillie, Goomes, Fife, Haberfield, Karetai, Pōtiki, Te Au, Taiaroa, Te Maiharoa, Topi and Waitiri whānau. Lest that be misunderstood as simply a function of geographical proximity, there are also marriages into the likes of Purākaunui, Arahura Pā, Arowhenua, Ōtākou and Moeraki. The patriarch of the Bluff-based Ryan whānau, for example, which is an enormous subset of the Spencers, comes out of Horomaka. Beyond the iwi, we also see some of the many Kāi Tahu marriages into Ngāti Kahungunu ki Wairarapa.

This book is anchored at Awarua. It offers rich and revealing windows into southern Kāi Tahu life on the coasts and waters of southern Murihiku. People who live seasonal existences in this part of



Michael Stevens is the Alternate Representative to Te Rūnanga o Ngāi Tahu for Te Rūnaka o Awarua. An independent historian, he is currently co-editing volume 2 of *Tāngata Ngāi Tahu* and completing a book on Bluff as the 2020 Judith Binney Fellow.



Paula Rigby (Ngāi Tūāhuriri) is a skilled weaver, with many years of experience. She is currently Deputy Chair of Te Rōpū Raranga Whatu o Aotearoa (National Weavers Committee). Paula has been commissioned to make taonga pieces for international and national collections.



TE MANU HUNA A TĀNE

Te Waipounamu – think muttonbirding, oystering and fishing – see their friends, cousins, and themselves in this book. Outsiders who seek to understand this place and its people – one of New Zealand’s oldest communities and one of the world’s southernmost, as Tā Tipene also points out – could start with *Time and Tide Revisited*. In summary, this is a big and beautiful book for a big and beautiful Kāi Tahu family. And this is a big “thank you” to Georgina for pulling it together: aku mihi nunui e te whanauka!

TE MANU HUNA A TĀNE

Edited nā Jennifer Gillam and Eugene Hansen
Massey University Press 2020
RRP \$45.00
Review nā Paula Rigby

Have you wondered what happens to a kiwi when it dies? This book shows how the Department of Conservation (DOC) has worked with a group of weavers and local iwi to prepare the birds building up in the freezers of Te Papa Atawhai in the far north. Even in death New Zealand native

birds are protected. This means at times the DOC freezers need to be purged. This book shows how one group of people came up with a solution, and proposed the inter-generational transference of mātauranga Māori.

The photographs document the wānanga and these are accompanied with the written stories of those involved. This includes DOC workers, weavers and participants who learnt the tikanga and techniques of plucking and skinning these taonga. The stories are written in different styles which can make it hard to read, but it is an excellent record of an approach to give life after death of one of our most recognised and iconic symbols. The feathers of these birds will live again in a Kahu Kiwi one day.

AROHA'S WAY – A CHILDREN'S GUIDE THROUGH EMOTIONS

Nā Rebekah Lipp and Craig Phillips
Wildling Books 2020
RRP \$19.95

Review nā Allanah Burgess, Kaia Waaka (5) and Maika Waaka (4)

The opportunity to review this pukapuka could not have been better timed for our whānau. The world is changing, and our lives are too. We have just gone through a move from our home in Ōtautahi to Waikawa, straight into the lockdown of our country as we were trying to find our feet again. My tamariki are troopers but it has been difficult for them to leave their home and their friends to start over again and witness people they know go through some of the hardest times in their lives.

Aroha's Way is beautifully written and easy to follow; although I expected it to be too advanced for my youngest, he was able to follow the messages and comment on how the book made him feel.

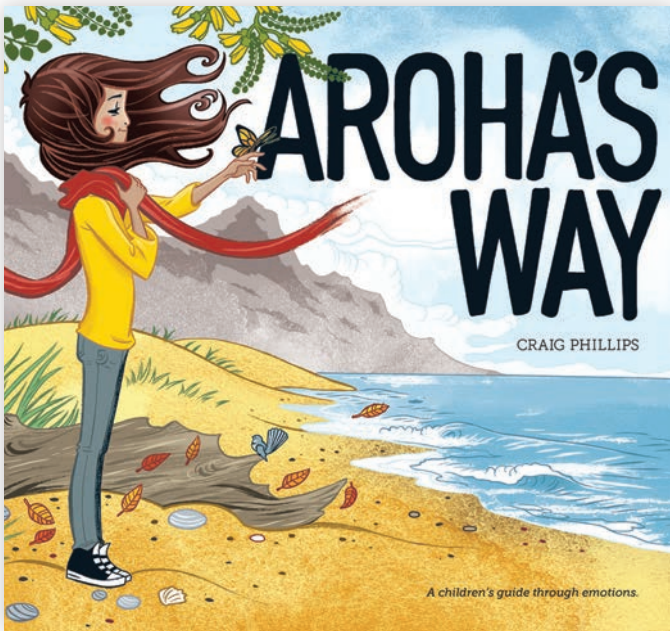
Aroha reminded me of my own daughter, with several similarities that Kaia even observed herself. The book was an emotional journey for her, and she could



Allanah Burgess (Te Āti Awa, Ngāi Tahu) is the Manager of Waikawa Marae, Picton and a proud māmā to her two beautiful tamariki **Kaia** (5) and **Maika** (4) **Waaka**. They have just relocated from Ōtautahi back home to Waikawa ki Te Tau Ihu. Kaia is a creative kōtiro who enjoys reading, art and role play. She has just found a new love for kapa haka and enjoys spending time with her whānau. Maika is very competitive and loves being outdoors, especially in, on, or around water.

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

REVIEWS



talk about the techniques Aroha was using to deal with her emotions.

Maika is not reading yet, but loves being read to. He likes flicking through the pages when we are done and telling me about his understanding of the story through the pictures. Credit to the illustrator as he was able to use these to share his thoughts and feelings and relate them to Aroha.

Kaia thought it was very clever how Aroha was the name of the character, saying: "It is a perfect adventure for Aroha to go on because her name means 'love'."

Parts of the story also reminded Kaia of a princess – I think that may have been because Aroha is from the Southern Isle and she was frozen with fear – Kaia and Maika are also massive fans of the movie *Frozen*.

We were able to stop and talk through the story, and discuss techniques Aroha uses, for example, taking a breath and blowing all the air out. Kaia said she likes to do the same when she is scared or frustrated.


Tamariki often find it difficult to deal with the emotions that were referenced in this book and I know that as a parent I struggle to explain them and guide my babies through these in a way they will understand. Thank you!

Aroha's Way reminds us as parents to keep talking, sharing, playing and just being present in the lives of our tamariki. The story has sparked more conversations around having a safe place and people to talk to, sharing our feelings, asking pātai and being able to build on *Aroha's Way* to compare it to our way and how we might incorporate the best of both.

I believe a lot of whānau would benefit from this pukapuka as it emphasises that we are not alone and we can get through whatever is troubling us. It is a fantastic resource for all ages!

The back of the book also gives advice on coping with specific emotions and ways of explaining them. It provides a fantastic list of helpful numbers, websites and strategies for parents and youth.

Kaia would like to give *Aroha's Way* a very big 600 stars! "Because it shows us that it is normal to have these feelings – just like Aroha and that it's OK. We are not alone."

Let us just say our whare has now created a new way to deal with emotions that works for us ... Ngā mihi ki a Rebekah Lipp rāua ko Craig Phillips, and *Aroha's Way*. 

AUKAHA

I First Heard Woody Guthrie At Moeraki

nā Rangi Faith

*I first heard Woody Guthrie
at Uenuku –
we were leaving
and there was no going back –
it was the hour,
and it was the time to say goodbye;
soon we would be sailing –
I thought it was the bus
but they sang about a boat
going far across the sea;
there was a sadness
and a slow shuffle
to a door that stretched high
into the clouds,
and I the height of each black tire
dressed in an oversized coat, but warm;
I followed – a hand on my shoulder –
then onto the bus and up to the windows
& a line of faces, & a chorus of voices singing –
so long,
as the bus moves,
so long to the urupā
so long to the marae,
so long to the people –
and once we hit the main road
and turn right to Arowhenua
there is a deep silence
that stretches
and stretches
with another sadness until
a voice sings and we all join in.*

TAONGA PŪORU

nā Teoti Jardine

*Shapes carved with perfection
embrace the breath.*

*Inviting us to celebrate, the
voices of Te Ao Tūturu.*

Aukaha is a regular feature that celebrates the creative talent of Ngāi Tahu whānau. If you would like to see your work (prose, poetry or visual arts) published in TE KARAKA, please contact us.

BY EMAIL: tekaraka@ngaitahu.iwi.nz

BY PHONE: 03 974 0177

BY POST: Te Rūnanga o Ngāi Tahu,
PO Box 13 046, Christchurch 8141.



ARE YOU SAFE TO DRIVE?

Did you know the medication you take can impact your driving?

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Talk to your doctor, nurse or pharmacist to make sure you're safe to drive. If you're not fully alert you could be putting yourself, your children and others using the road in danger.

www.nzta.govt.nz/are-you-safe-to-drive

MAUI BRENNAN
Ngāi Tahu – Ngāi Tūāhuriri

He Tangata

Maui Brennan (Ngāi Tahu – Ngāi Tūāhuriri) grew up in Ōtautahi in a bicultural household. Being of Italian and Māori whānau, Maui appreciates not only the similarities between his two cultures, but also the strong sense of identity that has blossomed from his upbringing. He has a passion for travelling and seeing the world beyond Aotearoa, and exploring the lessons to be learned from other cultures. At the end of 2019, Maui completed his Bachelor of Commerce, majoring in Finance and Economics, at the University of Canterbury. He is now preparing to study towards a Master of Science in Economic and Social Sciences at Bocconi University, Milan. Meanwhile, he is an intern at Tokona Te Raki, as a project facilitator.



PHOTOGRAPH: SUPPLIED

WHAT CONSTITUTES A GOOD DAY?

For me, a good day definitely has to include sun and heat. There is nothing better than exercising or working outside. I would probably also add to that ice-cream, a BBQ, and then a binge watch on Netflix during the evening!

ONE THING YOU COULD NOT LIVE WITHOUT?

Wi-Fi! I feel like more than half of my day is spent on social media (Facebook, Instagram, Twitter and TikTok), Zoom meetings, and even watching my favourite shows on Netflix, or videos on YouTube. It is quite hard to imagine spending my day without going online at least once.

WHO OR WHAT INSPIRES YOU AND WHY?

People who overcome their limits, and dare to dream big. I see that in my whānau, in rangatahi today and in our iwi leaders. Doubt can be a huge obstacle when trying to create transformational change, and seeing visions being made possible despite the challenges only encourages me to go beyond my limits.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Participating in the Te Hononga-ā-Kiwa trip to Japan. Not only did I enjoy having

the opportunity to meet other like-minded Māori students, but I also appreciated learning about Japan's indigenous Ainu culture. There were striking similarities in the historical struggle that Ngāi Tahu and the Ainu faced. It really made me appreciate how far our iwi has progressed since the Treaty.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

My hair. Ever since the lockdown, and without having a haircut for months, it amazes me how crazy it gets. Most people don't see how crazy it is thanks to the massive amount of hair product I use to control it.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Playing video games. I really enjoy playing open world role playing games such as *Zelda Breath of the Wild*. Just escaping from the real world for a bit is a great way to clear my mind and take time out from my usual responsibilities.

My favourite place is definitely New Brighton Beach. It is my go-to place for a long run, but I have also made many memories there. New Brighton Beach is so underrated!

DANCE OR WALLFLOWER?

Probably a mix of both. It really depends on who is there and the occasion – I can go from one extreme to another.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Pizza. It is my perfect meal for a night out!


WHAT MEAL DO YOU COOK THE MOST?

On occasions I usually cook pizza or focaccia bread. I can't get enough of bread – it is too good to pass up. (If I want to cook normally, usually grilled meat with vegetables.)

GREATEST ACHIEVEMENT?

Getting my ATCL piano performance diploma. It was a lot of hard work and effort to fine-tune my playing technique, and also to balance my academic and social life. So once I got it, I was ecstatic and relieved!

DO YOU HAVE AN ASPIRATION FOR NGĀI TAHU TO ACHIEVE BY 2025?

A greater presence in Te Waipounamu, especially in Christchurch. There is so much opportunity to solidify our presence in everyday city life. I'd want future rangatahi in 2025 to know that their iwi is there supporting them in their life's journey. 

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