

TE KARAKA

ABOUT NGĀI TAHU. ABOUT NEW ZEALAND

KANA/SPRING 2009 \$7.95 44

THE RISE OF IWI POWER POUWHENUA IN QUEENSTOWN MŌ TĀTOŪ KERI HULME

MARG FOSTER TĀNE ORA ORGANIC GARDENING
ARTIST TAI KEREKERE STAR ATHLETE HOLLY ROBINSON



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



Ngāi Tahu histories are filled with dynamic entrepreneurialism and trade. We traded tītī and other delicacies amongst ourselves, and pounamu with our northern whanaunga. Tuhawaiiki fearlessly set sail for Sydney to trade potatoes and harakeke with convicts and the gentry alike. I sometimes wonder whether our commercial prowess, outstripping that of early settlers, was a factor in the colonial legislators' mind as our rights and resources were steadily removed by the law. Was our commercial success in fisheries a factor in the removal of our tīpuna's rights to oysters and vessels? I can't answer that question, but I do know that the themes of that history permeate this issue of TE KARAKA.

Mai rā anō, Ngāi Tahu has had an active, principled, and at times, fierce commercialism within our traditions. We hungrily acquired new tools and practices to aid our commercial endeavours, and we have been innovative, strident and risk averse in customary Ngāi Tahu proportions. That commercial endeavour has always been, as it is now, both a means towards achieving the development of our own communities on our own terms and also an active articulation of how we see ourselves in our own landscape.

The stories in this issue shed light on the next era of Ngāi Tahu commercialism, and our reclamation of these histories and traditions as we move into a future of new opportunities; partnering with the government on infrastructure and visibly embedding Ngāi Tahutanga into how we do business.

The journey to this new frontier has been a long time coming, and perhaps we seem to be stating the obvious and doing so late; but of course Ngāi Tahu should partner with the Crown commercially, and of course Ngāi Tahu should do business the Ngāi Tahu way. However, it takes time to build confidence and trust, especially in ourselves, and this issue of TE KARAKA is important because I believe it shows that we again have the self confidence to charge into the dawn of the rising Iwi economy with our Ngāi Tahu flag held proudly high.

Aoraki Matatu.

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa
Faumuinā F. Maria Mau'u
Sandi Hinerangi Barr
Stan Darling
Adrienne Rewi

Managing Editor
Editor
Assistant Editor
Sub Editor
Sub Editor

CONTRIBUTORS

Tremane Barr
Donald Couch
Margaret Foster
Keri Hulme
Elizabeth O'Connor
Adrienne Rewi
Joseph Tipa
Phil Tumataroa
Will White

Tom Bennion
Jason Dell
Liesl Johnstone
Howard Keene
Charisma Rangipunga
Huia Reriti
Rob Tipa
Fern Whitau

DESIGN

La Fábrica Design Studio

PRINTING

Rainbow Print Ltd

PUBLISHER

Te Rūnanga o Ngāi Tahu
PO Box 13 046 Christchurch
Phone 03 366 4344
Fax 03 365 4424

Contributions and letters to the editor should be sent to:

The Editor
TE KARAKA
PO Box 13 046 Christchurch
tekaraka@ngaitahu.iwi.nz

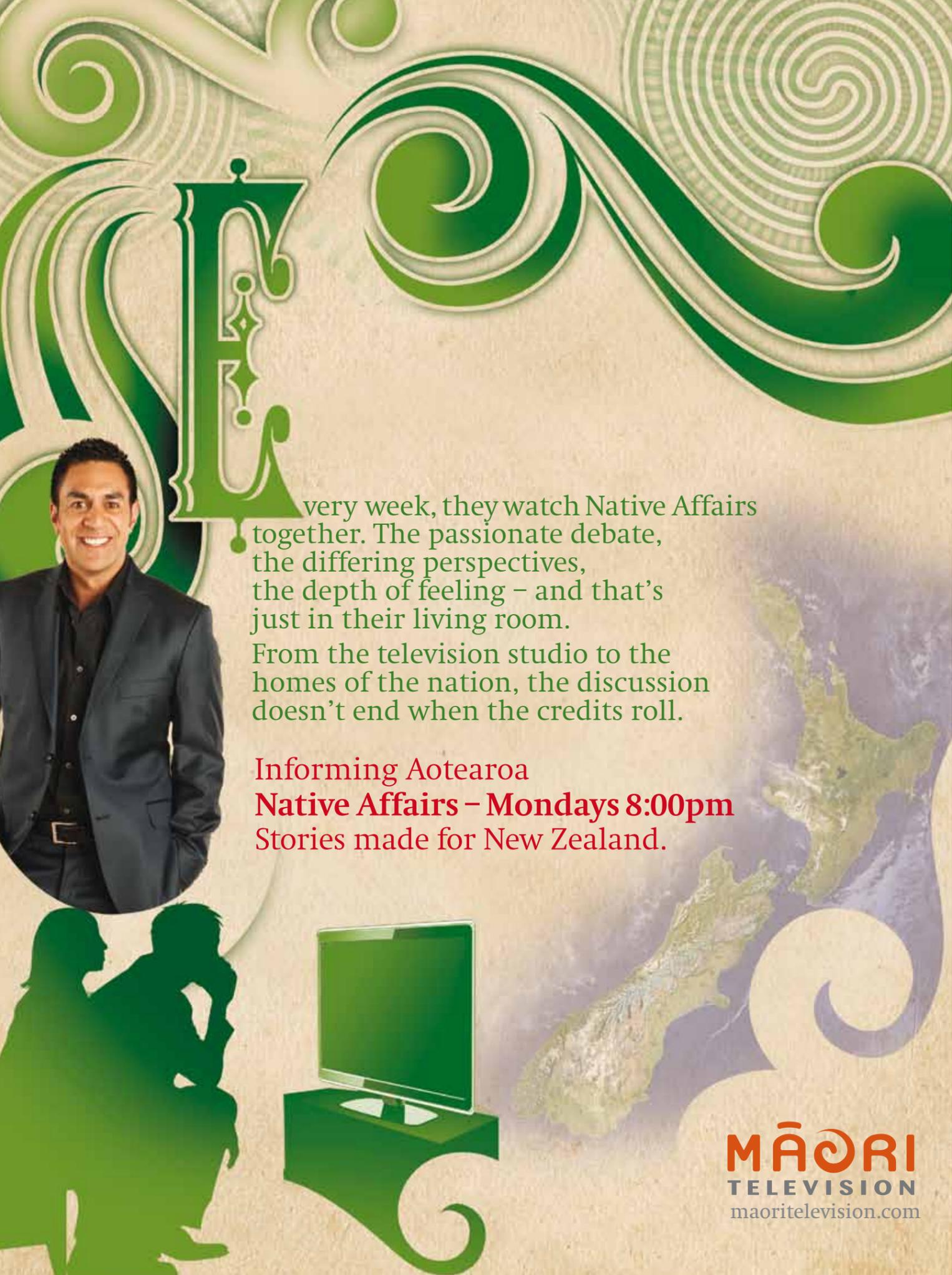
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Starling athlete Holly Robinson is showing she has what it takes to win.

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**NGĀ HAU
E WHĀ
FROM THE
EDITOR**



Spring is a time of renewal and growth. Around me I hear conversations about planting, weeding and muscles that ache after the idle winter months.

In this issue of TE KARAKA signs of renewal and bountiful harvests abound. For a start, in the story Iwisphere we touch on how kaupapa Māori and iwi commerce are not mutually exclusive, but how Māori values such manaakitanga (generosity) and whakapapa (genealogy) can be expressed within a commercial world. When I think about this, it sounds like common-sense because of iwi’s history as dynamic traders and entrepreneurs. However, given that commerce within Aotearoa is commonly practiced according to a Western value system, where an affinity to the past is considered inhibitive, and employing family is termed nepotism as opposed to whānau (kinship), then to do business any other way takes confidence and conviction.

Also highlighted in this issue is the plight of tāne Māori. Ngā mihi to the organisers of the Tāne Ora conference held in Blenheim earlier this year. The hui spawned a new national coalition of Māori health practitioners that will advocate for Māori men.

Lastly, TE KARAKA has a new, fully functional website. To read this issue on line you can access it through www.ngaitahu.iwi.nz. Exciting times.

Noho ora pai whānau.

nā FAUMUINĀ F. MARIA MAU’U

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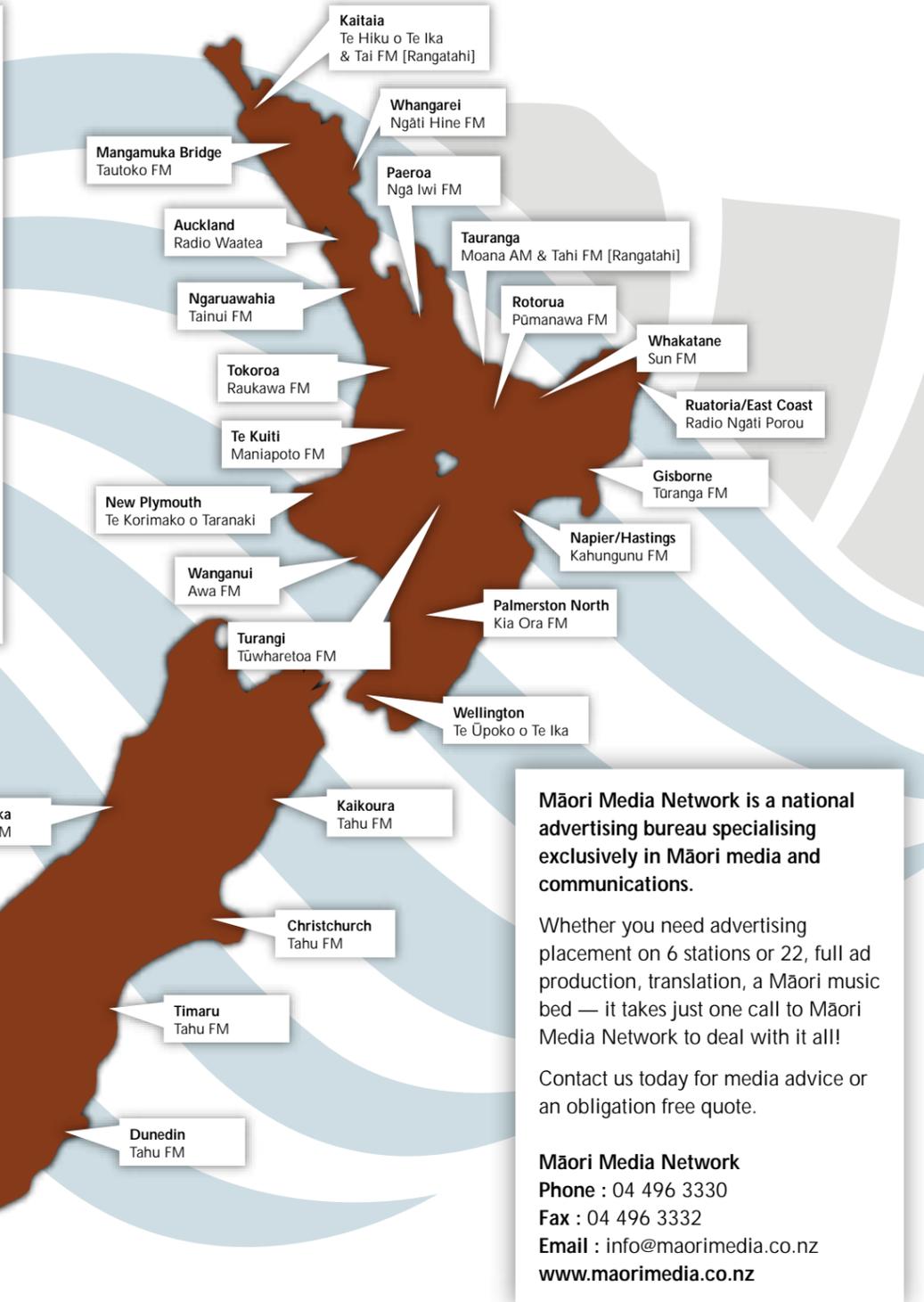
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He reta

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

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

Kia ora tātou,
The TE KARAKA publication is, without reservation, something I look forward to reading and enjoying 100 per cent. I thank you again for this incredible and worthwhile publication.
Ngāi Tahu you are indeed a credit to your whānau and the exceptional and professional way in which you conduct yourselves and, I believe, take part in creating leadership, prosperity, and above all the mana to take our people into the future,
Rob-Roy Gregor McGregor
Bankstown
Australia

Dear Editor
Thanks once again for a wonderful read with the latest issue of TE KARAKA. It truly is

a publication which Ngāi Tahu can be extremely proud of.
A recurring theme throughout this issue is one of positivity with great initiatives highlighted such as the Hundy Club and the Wai-ora Trust Community Gardens in Christchurch.
I love the new organic gardening section and see it as a positive response to the current economic doldrums. For too long gardening has been seen as an unnecessary form of physical torture when "you can buy veggies cheaper in the supermarket". Anyone shopping for the whānau recently knows that this is untrue and apart from cost, the health benefits cannot be underestimated. Some of the most commonly eaten vegetables are high in toxins from the

commercial growing process.
All cost and health benefits aside gardening is something that enriches the soul and connects us with the land. Early childhood centres and schools throughout New Zealand which have installed gardens have found that the children have embraced gardening with a passion and it is so good for our children to understand and appreciate how we can grow food.
Community gardens have proven to be another successful way for people to get into gardening, particularly tenants of apartments with no land attached. All around the country these community gardens are strengthening communities and putting people back in touch with the old values of supporting them-

selves and each other.
So I am looking forward to the next issue and the column on creating and maintaining the veggie garden.
Sharon Gray
Auckland

BOOK PRIZEWINNERS
Congratulations to Kim Reuben of Tuahiwi as the winner of the book *Art at Te Papa*. The correct answer was of course, Wellington is the host city of Te Papa Museum.
As there were no letters published in the last TE KARAKA, *Beneath the Māori Moon, An Illustrated History of Māori Rugby* by Malcolm Mulholland will be given to letter writer Rob-Roy Gregor McGregor from this issue.

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TE KARAKA is published quarterly in March, June, September and December, so your first subscription magazine will be the next published issue.



Kura Pounamu

Kura Pounamu - Treasured stone of Aotearoa New Zealand – is a taonga-rich exhibition providing a showcase for Te Papa’s extensive pounamu collection. More than 200 taonga including treasures on loan from Ngāi Tahu families and hapū will be on display from October in the iwi gallery space on Level 4. The exhibition will communicate the key idea of the enduring value of pounamu for Māori people – he taonga pūmau. Free Entry.

- (1) Hei tiki, pounamu inanga, Arahura River, Westland Oldman Collection. Te Papa
- (2) Kapeu (ear pendant), Te Whānau a Apanui iwi (tribe), Te Kaha, Bay of Plenty, pounamu kahurangi, Te Papa
- (3) Arohanui Kia Tāua (With Love to Grandmother) brooch, pounamu, 9 ct gold. New Zealand Te Papa



Pōua Kūkupa honoured

Ngāi Tahu kaumātua Kūkupa Tirikatene has been awarded the Ta Kingi Ihaka award in recognition of a lifetime contribution to the development and retention of Māori arts and culture by Creative New Zealand Te Waka Toi. Kūkupa also has whakapapa links to Kāti Māmoe, Waitaha and Ngāti Pahauwera o Te Rōpu Tūhonohono o Kahungunu. Kūkupa was one of Ngāi Tahu’s kaumātua in residence at Te Papa during the Mō Tātou exhibition.

Legal dictionary

The Legal Māori Archive, first stage of the Legal Māori Project, was launched in June after more than 14,000 pages of 19th Century documents were collected. Professor Tony Smith, Victoria University’s law school dean, said the project would allow a Māori voice in a legal context in a way never before possible.

Did you know?

That Otago is a misspelling of the Māori word Ōtākou. Tākou is a variety of red ochre, found in the area.

Ngā Marama o te Tau – Months of the year

There are at least three different Māori names you can use for the months of the year including names specific to Ngāi Tahu.

English	Ngāi Tahu	Te Taura Whiri	Transliteration
September	Rima	Mahuru	Hepetema
October	Ono	Whiringa-ā-nuku	Oketopa
November	Whitu	Whiringa-ā-rangi	Noema

Sonnet 18 in te reo Māori

Shakespeare’s Sonnet 18 has been translated into Māori and was presented at London’s Globe Theatre earlier this year. The sonnet starts by comparing a beautiful woman to a summer’s day. The te reo Māori version was copied in calligraphy on soft flax paper with a green fern frond in the background.



A gift of life

Action on Smoking and Health has launched an innovative campaign called Give a Quit! featuring a specially designed greeting card packed full of NRT (nicotine replacement therapy) that friends or whānau can purchase to pass on to support and encourage their loved ones to quit smoking.

The cards are being sold at a number of District Health Boards, selected Amcal and Unichem pharmacies and all six Warehouse pharmacies across the motu. Give A Quit! is a not-for-profit, aroha-driven campaign.

There are three gift card designs each costing \$7.95 and they contain a free nicotine patch, a Quitcard that can be redeemed for one month’s supply of patches, lozenges or gum and a \$5 Pharmacy Guild voucher to pay for the Quitcard charges (so the NRT is free to recipients).

TE KARAKA has a generous Auahi Kore prize pack to giveaway to one lucky reader. To enter the competition simply tell us the name of the campaign on an email to tekarak@ngaitahu.iwi.nz, or post your answer to TE KARAKA, PO Box 13-046, Christchurch 8041

Did you know?

That Wānaka is a southern dialect variant of the northern Māori ‘Wānanga’ and refers to the teaching and knowledge of a tohuka or priest. It was named by Rākaihautū when he stopped there to perform safety rituals while on his southern explorations.

Māori geothermal

The Central North Island Trelords settlement could result in large geothermal power developments on the land being returned. Within 10 years, a Māori power company could be generating up to 20 percent of New Zealand’s electricity.

Ngā mihi

Ngāi Tahu’s Storm Uru and teammate Peter Taylor won the Men’s Lightweight Double Sculls at the Rowing World Championships in August.

Games for elders

The first Taranaki Kaumātua Olympics was held in Waitara recently, with elderly Māori taking part in disabled and age-friendly activities. It was part of a healthy eating and hauora programme.

Did you know?

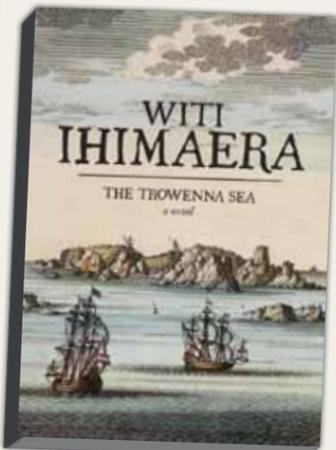
That Waitaki is a southern dialect variant of the northern Māori word Waitangi meaning weeping/crying waters.

Nelson clinic

A new health service at Nelson’s Whakatū Marae is a doctor outreach designed to keep Māori from missing out on health programmes. GP Sally Harris will work at the marae once a week as part of regular community care programmes. A marae gym will provide “warrant of fitness” health checks.

Destiny catches up with Ihimaera

Witi Ihimaera has been honoured with the premiere Māori arts award Te Tohutiketike a Te Waka Toi at the recent Creative New Zealand Te Waka Toi Awards. Ihimaera has links to Te Whānau a Kai, Te Aitanga a Māhaki, Rongowhakaata, Ngāi Tamanuhiri, Ngāti Porou, Ngāi Tūhoe and Te Whakatōhea. “To be given Māoridom’s highest cultural award,” says Ihimaera, “well, it’s recognition of the iwi. Without them, I would have nothing to write about and there would be no Ihimaera. So this award is for all those ancestors who have made us all the people we are. It is also for the generations to come, to show them that even when you aren’t looking, destiny has a job for you to do.” TE KARAKA has one copy of Ihimaera’s new novel The Trowenna Sea, published by Raupo, RRP 35, to give away to a lucky reader. Simply tell us the name of the award he recently received from Te Waka Toi, email tekarak@ngaitahu.iwi.nz, or post your answer to TE KARAKA, PO Box 13-046, Christchurch 8041





HOLLY'S GOT SPIRIT

Single-minded with a winning attitude, teenager Holly Robinson is an extraordinary athlete who is showing the world what she is capable of. Kaituhituhi Adrienne Rewi speaks to Holly and her West Coast whānau about her achievements.

It's a Saturday, and Holly rushes in from her netball game at Hokitika High School just across the road from the Robinson family home.

"We won by 10 points," she says with a big grin, gulping down some water.

"I enjoy winning. I know exactly what I want and I'm determined to get it."

It's confident talk coming from a 14-year-old but you don't have to be in Holly's company for long to realise she's no ordinary teenager. Her parents, Steve and Pauline Robinson are the first to agree.

"Holly has always been very competitive, right from when she started playing football at four," says Steve.

That Holly was born without a lower left arm has never stopped her. In fact, it may well have been part of the impetus for her to achieve as an athlete.

"I was seven when I decided I was going to win everything I entered," says Holly.

"I've always had big plans and my main goal now is to attend the

2012 Paralympics in London as part of the New Zealand team."

"She's very outgoing and very determined, says Steve. "We got her an artificial limb when she was small, but she kept throwing it away and even without it, she could tie her own shoelaces by the time she was three."

Holly has a twin brother Jonathan who is also passionate about sport. The family living room bulges with evidence of their successes. A mass gathering of Holly's athletic cups stands in one corner; and Jonathan's wood chopping awards are displayed in another.

"Jonathan was awarded Most Improved Junior Axeman for the West Coast this year," says Steve proudly.

"He also plays rugby and basketball, and he's a keen pig hunter. I guess I've always been sporty, and Pauline and I always encouraged the kids in anything that got them outside."

For Holly, that started with rugby and netball at age four. She still loves netball and is currently a member of three teams – the Westland High School team, a regional representative team and the South Island Secondary Schools team.

But athletics are her real passion. She holds the Paralympics New Zealand senior and junior records for discus, javelin, shot put and long jump. She is a member of the Greymouth Senior Athletic Club, Parafed Canterbury, and now the Paralympics New Zealand Under-20 squad, which will compete in the Australian Paralympics Youth Games in Melbourne from October 5 to 11.

Since 2006 she has accumulated a string of awards and selections into representative teams; and in 2007 she was a finalist and runner-up in the Hokitika Lions Young Achievers' Award. She's been nominated for the Westland Sports Sportsman of the Year award this year and will find out on September 5 if she has made it.

To top all that, she recently qualified as a netball umpire, scoring 100 per cent in her netball exams.

Holly is the first to admit her extended family support has been crucial to her success. Both sets of grandparents have arrived to take part in this TE KARAKA interview. Her paternal grandparents, Bill and Val Robinson (nee Bates) (Ngāi Tahu/Tuatapere), talk about how Holly has overcome many obstacles to succeed.

"You can't even suggest that Holly can't do anything because that will make her even more determined and she will find a way no matter what," says Val. "She's even breaking her own records now."

"Anything she may lack physically, she more than makes up for in other areas," says Allen Crowley, her maternal grandfather. "We're very proud of the fact that she's broken lots of New Zealand records."

"She's very confident," says Bill, "and you can put her in any room, with people she's never met and she's more than happy."

Shirley Crowley, Holly's maternal grandmother, is her manager.

"I organise all the support she needs and I take her to athletics training in Greymouth – twice a week in summer and once a week in winter, says Shirley.

"We had a big auction for her in Hokitika recently and we raised \$4000 to put towards her travel expenses; and a local businessman sponsors her (anonymously), too. He always takes a keen interest in her activities."

As part of ongoing fund raising, Pauline and Shirley also make small "happiness boxes", which they sell for \$4.

"We've made over 300 so far and while they're not a big earner, they help pay for petrol and getting Holly to training and competitions," says, Pauline, Holly's mother.

"We also hold raffles and attend local fairs. Holly is self-funded, although she has won a \$400 Parafed Canterbury scholarship twice.



Above: Holly with parents Pauline and Steve Robinson, and brother Jonathan; and below with grandparents Bill and Val Robinson (Ngāi Tahu/Tuatapere), and Shirley and Allen Crowley.



That also goes towards her training costs."

Pauline says they couldn't have done it without the help of both sets of grandparents.

"We thrive on it, though," says Val.

For Holly, having that support has been vital. She also works every Friday after school, folding mail-out material to help with costs, but says having her parents and grandparents behind her is very special.

"It feels really good having the whole family behind me. They usually come and watch whenever I compete, and because Nana is my coach, she usually travels with me if I go away. She's coming to Melbourne with me in October, too. It's been like that ever since I first entered the CCS (Crippled Children's Society) Games when I was eight."

Most of Holly's time is given over to physical activity. She trains or plays sport six days a week. That includes a gym session once a week, playing basketball, training for her three netball teams and several hours a week with her Greymouth athletics coach, Danny Spark.

"I do read a lot, too, but athletics is what I love and fitting all my training around schoolwork never

feels like a challenge to me," says Holly. "That may change next year when I get to Year 10 and have to study for NCEA, but I thrive on a bigger challenge."

Not content to rest just yet, Holly has applied for a place in the New Zealand Academy of Sports fast track programme, Xccelerate 2 Xcellence, which aims to identify and support paralympic sports talent. She is also hoping for a place in the International Paralympic Championship team to be announced in September, and later in the year she will attend the Mitsubishi Motors Paralympic National Championships.

She has her sights set on competing at the Paralympic World Games in Christchurch in 2011 and the Paralympic Games in London the following year.

"That's what I want most of all," she says. "Getting to London in 2012 would be the best thing ever."

Looking through the fat scrapbooks filled with her many achievements so far, no-one doubts she will tackle the challenge of getting to London with her usual resolve.

"I was teased a lot when I was young and that's made me much stronger. I'm a lot stronger than most of the boys at school, so they don't mess with me," she says with a laugh.

"I always do my best at everything and I've never let having a physical disability hold me back. Athletics is what I love to do and winning is just the best feeling."

HE KÖRERORERO
nā KERI HULME

Listening to the world

I hear everything. Every inchoate thing. I hear music where music should not be – one of the things I find difficult about cities – and why I have never been able to live in them for any length of time – is noise.

I am semi-blind, but I have superlative hearing. While tinnitus has intruded on my sound world, I've found I can deal with it in the same way that I deal with eye-floaters ("flitting flies" that have been part of my visual world since, oh well, since my early childhood. Well over half a century ago.)

But noise and cities it is the randomness of sound there! And the fact that most sound in cities is mechanically generated, can be continuous, and is always gratingly loud. A road-sweeper. Dustcarts. Trucks revving up for their long-night hauls, backing and filling, and air braking out or – a couple of drunks screeching, an inexplicable fight going on complete with angry screams and bottlesmash – silence in cities is so rare. Even in the towns of our archipelago.

I know places like Ōāmaru. Greymouth. Whataroa. Invercargill. Not large places, but still dominated by human noise. Or, human-assisted noise – the dogs, for instance. Watchdogs will howl or yelp or yap according to size – and that is good. The dogs were bred by us to do precisely this – alert us to incoming stranger/danger.

But they were born for a quieter, less inhabited world. Now, any out-of-kilter disturbing thing sets them off.

I work late: I go to bed late. Normally, I'm asleep by 3 or 4am – and then, soon as dawn, soon as tūi calls, I am gladly wide awake – I have ridden another dark through! Then, of course, I go back to sleep.

*I hear voices.
They are not human voices.
They come from birds. Insects.
Tree-creak. Every worldly
waterly singing song.
And then – where there
should be silence, sounds
abound.*



Tūi are normally the first kai-karaka here but because Ōkarito is an intersection between mountain and lagoon, beach and bush, we get wonderful incomers: last year I heard a petrel – loud, unmistakable. Petrels aren't part of the local bird life. Next day, DoC took a giant Auckland Island petrel over to the north beach (out of the reach of dogs.) It had squatted down on the beach outside my house.

Dogs and cats and birds do not happily co-exist.

For us all, soundlife used to start with the sound of breathing. And heart rhythm. Those were as intrinsic as smell and taste of milk. The sound of handskin, soothing/touching/delicately massaging – and our mothers' cooing.

***When you grow up in a soundscape that is full of harsh and wholly human-generated noise, what does it do to your head?

Tenyear ago, I had a family kid stay with me: she said, after the first night, "This place is so creepy quiet!"

The sea was its usual loud. The birds – koukou, gulls, a disturbed pair of paradise shelducks – our warning system! – had harked. The treefrogs were singing. Rain! Rain!

Even then, she was listening to recorded music through the equivalent of an MP3 player. She never did get to hear the true sound of this place.

I've heard a kōauau played in an old Dunedin hotel. It happened in deep night.

Each place we live in has its own soundscape: if it's a town or city, it's going to be generated majorly by what humans do or have or how we behave. It will also be altered and layered and compounded by the

kind of structures humans build. But there will always be those other sounds –

twice now, kōauau: random places (tho' the Leviathan has been associated with my family since the late 19th Century.)

We don't know much about sound outside our own limited eardrums: the ephemeral artefacts of whales? Sounds shapes and bubble nets? We've only recently discovered they *exist*!

Where does a sound actually end? A deeply felt, passionate karaka? Where does that go to?

I was once part of a kōiwi rescue party: we were all prepared in all possible ways. We had a person with us who was a trained kaikaraka. She did her stuff and part of a cliff fell down. (OK, there had been heavy rain the night before.)

But – a dream kōauau?

I heard it very distinctly.

I've heard it here in the west too.

Nothing – amazing/pertinent/elicitive – happened. Then or now.

There was no-one else to hear it.

That is the other conundrum: we hear – we think. We think we hear. If the only things we hear are mechanically, humanly generated, what does that do to our brains?

Meantime, I will cherish those dawn tūi calls, that omni-somniferous sea and avoid cities

and welcome all to my place who love peaceful natural life-enhancing sound.



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

*Because everything
changed the day you
were born.*

*Because I would do
anything to protect
you.*

*Because I will always
be there for you.*

Because I love you.



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IWISPHERE

*Iwi are once again emerging as an economic force in Aotearoa. In what seems to be a favourable political climate, those iwi with resource and business acumen are using Māori values to conduct commerce. **Howard Keene** reports.*



A generation ago, a viable and powerful iwi economy that was driven by Māori values was an aspiration yet to be fulfilled. However the economic and political landscape is changing in Aotearoa, propelling iwi into new realms of economic activity and influence.

Entrepreneurial spirit is a well documented part of Māori culture and history. Hapū and iwi were dynamic traders, both before and after European contact and were enthusiastic exporters during the early contact years with European whalers and sealers. Māori business declined and dissipated with the exponential loss of land and resources during the 19th century, and the urban migration in the 1950s caused other problems including the under-utilisation of Māori land and tribal resources.

However, the Māori economy is breaking through again. In September, Te Puni Kōkiri (TPK) revealed new statistics that showed between 2003 and 2006, the Māori contribution to New Zealand's gross domestic product rose from 1.96 per cent to 5.35 per cent.

A TPK-commissioned study back in 2006 said New Zealand had the third highest levels of entrepreneurship in the world, and Māori were rated the most entrepreneurial group in the country. According to the study, one in three Māori between 35-44 years of age was a business entrepreneur.

Professor Whatarangi Winiata, scholar and president of the Māori Party, Horowhenua business consultant Daphne Luke and Elizabeth Cook of Te Wānanga o Raukawa explored the nature of iwi entrepreneurship in a recent paper.

In it they say Māori entrepreneurs "will seek to maximise the expression of inherited values subject to a financial constraint". In other words, Māori will do business in a way that achieves certain kaupapa or values. The kaupapa identified are: kaitiakitanga (guardianship), whanaungatanga (family), manaakitanga (generosity), rangatiratanga (chieftainship) and whakapapa (genealogy), pūkengatanga (knowledge), ūkaipōtanga (home), kotahitanga (unity), wairuatanga (spirituality) and te reo (language).

They rejected the view that these values were outdated and inhibit Māori commercial success.

Asked what is different about iwi commerce, Luke says it goes back to why iwi exist. "Iwi exist not to make money or make business. Our purpose is to ensure the survival of Māori, of iwi, of language, of a Māori worldview."

She says in the 1800s whānau, hapū and iwi were the driving force for the economic prosperity of the nation and their commercial activities were driven by the desire to express kaupapa. And, that the return for iwi was "group generosity not the individual accumulation of wealth".

In discussing the current global recession, Luke ends the interview with a quote from Albert Einstein, who said: "We can't solve problems by using the same kind of thinking we used when we created them."

She adds that Māori need to "use our own thinking, and our distinctively Māori worldview to solve our own problems and maximise on our opportunities".

The emphasis on whānau and hapū is becoming more evident as the identity of Māori returns to its roots through the identification of whakapapa lines – engendering connection and a collective voice. Burgeoning iwi memberships reflect population growth as well as a growing number of Māori aligning themselves to iwi through ancestral ties. This identification leads them not just back to the iwi, but to their hapū, marae and whānau.

"Iwi exist not to make money or make business. Our purpose is to ensure the survival of Māori, of iwi, of language, of a Māori worldview."

DAPHNE LUKE Horowhenua business consultant



“We have a special Māori edge, which is our attitude to each other, the world, the economy, the environment. Our ideology is excellent for working together in business.”

PITA SHARPLES Māori Affairs Minister

Current Māori Affairs Minister Pita Sharples is keen to stress kaupapa Māori values have to drive commercial activities. “It’s totally important. We have a special Māori edge, which is our attitude to each other, the world, the economy, the environment. Our ideology is excellent for working together in business.

“Otherwise we just become people competing with people in the global economy, and that takes away our special characteristics and our special advantage.”

He says the best Māori development theories are not just about economic self sufficiency. “They are also powerfully concerned with social equity, with cultural affirmation; indeed with rangatiratanga.”

Sharples is part of a significant shift in Aotearoa that has created new opportunities for iwi and the Māori economy. The Māori Party, a political grouping that is only five years young, is in government. Prime Minister John Key and the National Party (with the exception of their refusal to set aside Māori seats at Auckland’s proposed Super City Council) recognise the potential role of iwi economies in this country.

In the last year or so, iwi have started giving serious consideration to investing in essential infrastructure around the country, which up to now has been largely the preserve of the government.

The idea is that iwi, or groupings of iwi, or iwi-private joint ventures will invest in parts of the country’s infrastructure, such as hospitals, schools, prisons and roads, through Public-Private Partnerships (PPPs) with the government. This has become more of a reality because the National-led government has made it clear it is more amenable to this type of arrangement than the previous government.

For iwi, this initiative sits comfortably within rangatiratanga because it is most likely PPPs will take place within an iwi’s takiwā or region. It would also fulfil aspects of manaakitanga and pūkengatanga. In a sense involvement in infrastructure that is essential to running the country would also represent a degree of restoration of mana for iwi.

Ngāi Tahu kaiwhakahaere Mark Solomon says the infrastructure Ngāi Tahu will invest in depends what the government is willing to put up that is compatible with iwi aspirations. “They’ve indicated State Owned Enterprises are not on the table, but they will look at other things like schools, hospitals and possibly roads.”

Prime Minister John Key says iwi are long-term investors and have a different perspective to others. “That’s a real positive.

“I think in terms of infrastructure because of their long-term perspective they could well be the natural fit for government as we look to develop or redevelop schools or hospitals, or even prisons, and that makes a lot of sense for them.

“The Crown doesn’t necessarily want to own all those assets on its balance sheet, and Ngāi Tahu and Māori authorities want good long-term tenants, and they’re community focused.”

Key says that although it’s early days he is optimistic of progress when the new National Infrastructure Unit is set up as part of Treasury to manage and plan the country’s future infrastructure needs.

The Prime Minister describes the development of the Māori economy as “patchy”.

“They are very large players in some areas – fishing, agriculture, forestry, cultural tourism – and there are some very creative companies.

“So I think their reach is quite comprehensive, and the Māori economy is much larger than most New Zealanders recognise.”

Māori Affairs Minister Pita Sharples sees PPP involvement as emancipatory and visionary in terms of the traditional concepts of Māori business. “It’s like instead of driving the bulldozer why don’t we own the damn thing, it’s that sort of concept. PPPs could do much to widen the horizons and attitudes both within ourselves and our place in the New Zealand economy.

“If we’re going to get involved in major infrastructure we have to make sure we do our homework and we have Māori involvement all the way through. It’s got to go right down to the basic worker and our families who are struggling, as well as upwards to running the show and calling the shots.”

He cites the example of the construction of the Auckland Casino 12 years ago where he was a consultant in training staff and employment. At one time there were about 2000 Māori working on the site. “We had a policy of employing Māori first on the grounds that we could show that Māori were hardest hit by unemployment. “It jolly well worked. Iwi or whoever’s

FINDING COMMON GROUND

NĀ ADRIENNE REWI

Kotahitanga lies at the heart of Iwi Chairs Forum aspirations.

“It’s all about enhancing the ability of iwi to work together where we have commonalities and to share our experiences for the benefit of everyone who participates,” says Professor Margaret Mutu (Ngāti Kahu, Te Rarawa, Ngāti Whātua). Mutu is a professor of Māori Studies at Auckland University and chair of Ngāti Kahu’s mandated iwi authority since 2001.

The forum is made up of powerful chairmen and women of iwi authorities, who collectively represent more than 400,000 Māori – more than two-thirds of the Māori population.

“The whole aim of the forum is to enable iwi to work together towards a solid economic base, to enable Māori to become a significant economic force within Aotearoa,” she says.

Originally convened at Takahanga Marae, Kaikōura in 2005, the Iwi Chairs’ Forum meets four times a year, each time at a different marae.

“At our Waitangi hui in February we had 26 iwi present. More recently we had 46. It’s proving to be a very good information provider,” says Mutu.

“Of course the whole idea came out of Ngāi Tahu and at our first Kaikōura hui we sat down with the Whale Watch team. They were able to tell us about the barriers they faced and how they overcame them. I’m from a coastal iwi, so I found that model very helpful and

informative. What I like is the fact that everything is upfront. There’s no bullshit. Everyone is open and there are no agendas.”

Professor Mutu, who is also chair of both her marae (Karikari in the Far North and Kapehu in North Wairoa), is also the director of Ngāti Kahu Corporate Ltd and Ngāti Kahu Mortgage Services.

She believes Māori business will develop in a number of different ways.

“We’re doing well in the fishing industries and we have a number of other very successful Māori individuals who keep a very low profile and go about helping others quietly. They’re a significant force, and I hope the day will come when this country can move beyond its deeply embedded racism and that these individuals will then be proud to stand up as successful Māori business operators.

“We also have to be innovative about how we put our Treaty settlements to use ... and we need to move beyond a focus on primary industries. Ultimately, I’d like to see Māori become the country’s biggest landlord and that’s quite on the cards.”



doing a project (in future) will have to think like that.”

In an influential speech to the Wellington Chamber of Commerce in August that was widely reported in the media, Solomon described the developing iwi and wider Māori economy as the “powerhouse of the future”.

He says the issue became a particular interest of his last year when the previous government blocked a partial takeover attempt of Auckland Airport by a Canadian pension fund.

At last year’s meeting of the Iwi Chairs Forum – an inter-tribal forum developing co-operative relationships between iwi (see sidebar) – he asked representatives of both major political parties why the shareholder had not been offered to Māori.

He recalls asking the politicians: “Aren’t we in a sense your perfect partner, in that we’ll never leave the country. Everything that we earn will stay in the country, so why don’t you work with us?”

The new government was quick to respond. “The upshot was we managed to get a meeting with John Key and Bill English the Friday after the election ... and they said ‘yes let’s have a discussion on PPPs’.”

Key and English met with Solomon, Tukuroirangi Morgan from Tainui, Sonny Tau from Tai Tokerau, Tumu Te Heuheu and Tumanako Wereta from Ngāti Tuwharetoa, Archie Tairaoa from Whanganui, and Api Mahuika from Ngāti Porou.

Key believes his government is taking a different approach. “The big difference between our government and the previous government is that we are quite prepared to entertain the idea of private sector capital, wherever that comes from, for the development of infrastructure.

“The previous government effectively rejected that, and so that option wasn’t available to various iwi groups or others.”

Would a joint Māori bid for Auckland Airport shares have been more acceptable to the wider New Zealand public than the Canadian bid?

“Yes, arguably so. One of the issues in New Zealand has been the underdevelopment of our capital markets, and the high reliance on foreign lenders. So anything we can do to increase investment in the productive side of our economy would be welcome.”



“In terms of infrastructure because of [the iwis’] long-term perspective they could well be the natural fit for government as we look to develop or redevelop schools or hospitals, or even prisons.”

JOHN KEY Prime Minister



Ngāi Tahu kaiwhakahaere Mark Solomon and Waikato-Tainui chairman Tukuroirangi Morgan sign a Memorandum of Understanding at Arowhenua Marae in 2007.

While Solomon says iwi can succeed commercially on their own as Ngāi Tahu has proven, all iwi can achieve economies of scale and step up as a pillar of the national economy. "Because unlike international shareholders in some of our major corporates, iwi aren't going anywhere. We are the first people of this land, and we're staying.

"It just makes sense if you think about it. Iwi will have the resources, we want our profits to stay in New Zealand, to reinvest for our people and for New Zealand Inc."

For a National-led government in a recession, it also makes sense to partner with organisations who shoulder responsibility for its members with a comprehensive array of health, educational, social, and even savings programmes to address inequities and promote opportunities.

Iwi, with their focus on kaitiakitanga of the environment, have also invested in conservation with financial and human resource that would collectively challenge the government's commitment through an under-resourced Department of Conservation.

Waikato-Tainui chairman Tukuroirangi Morgan also believes Māori are the economic powerhouse of the future. "Absolutely and without a doubt. We are the sleeping giant and the potential, strangely enough, is not known by the wider community."

For Morgan the secret of iwi enjoying continuing and growing prosperity is "our ability to collectivise our assets and leverage them in smart and intelligent ways".

Waikato-Tainui has so far done little in the way of joint ventures with other iwi. It, jointly with Ngāi Tahu, has a 6.5 per cent shareholding in Ryman Healthcare, but an attempt to develop a Novotel Hotel in Tauranga in partnership with local iwi was unsuccessful. "We'd built a relationship with the local iwi, who were all keen and ready to go, but the terms of the council weren't to our satisfaction."

While Waikato-Tainui and Ngāi Tahu have combined assets now worth over \$1 billion, a number of Māori incorporations and trusts have also been achieving significant commercial success over the last decade or so.

These include Taranaki-based Parininihi Ki Waitotara Incorporation with assets of \$255m, Tuaropaki Trust an amalgamation of hapū north west of Taupo with assets worth more than \$500m, and the pan-Māori Te Huarahi Tika Trust involved in the information and telecommunication sectors. Some of these are

covered in sidebars to this story. In Te Waipounamu, the Wakatū (in Nelson) and Mawhera (in Hokitika) incorporations are significant commercial entities.

So what is the total worth of the Māori economy?

Figures are difficult to come by, but a Te Puni Kōkiri estimate put total commercial assets owned by Māori in 2005-06 at \$16.5 billion, an increase of \$7.5b from 2001.

Solomon believes the figures to be a big underestimation at the time and even more so now. Not only are they outdated, but they did not factor in growth in Ngāi Tahu and Tainui treaty settlements, both of which were valued at \$170m.

They did not include Māori who have gone into business by themselves and the many who do not promote themselves as specific Māori businesses. They did not include the wealth of Māori tertiary institutions, and the many Māori health and social service providers.

"I think it needs to be addressed properly," Solomon says. "I personally have always argued the Māori contribution is well over \$20b, but I can't prove that."

Behind the scenes discussions and think tanks are going on to make sure the different elements that make up the Māori economy work together as well as possible."

The Business Round Table, an unlikely but interested ally for iwi, has been monitoring the Māori economic and social progress. Its chairman Rob MacLeod (Ngāti Porou) in the Te Papa Treaty Debates earlier this year compared iwi organisations to trees that must bear fruit for its constituents.

He said within most iwi there are two trees producing two kinds of fruit, one being the commercial tree producing commercial profits and the second being the social tree that produces non-commercial benefits, such as iwi representation.

"The big questions which arise for decision by iwi are (a) the design of appropriate parliamentary, governance and executive structures, (b) what commercial risk to bear on the commercial tree and (c) the extent of annual distributions, (their form cash or kind), and to which constituents."

WAKING A SLEEPING GIANT

NĀ ADRIENNE REWI

Taranaki's Parininihi ki Waitotara Incorporation (PKW) has developed from being a passive land owner in 1976 to becoming a highly successful, award-winning farming operation.

PKW manages the interests of around 8500 shareholders, who are descendants of Taranaki tribes affected by wrongful land confiscation in 1865.

It derives its income from a variety of sources including rental payments on perpetual leases on 18,000 hectares of productive farmland, milk production, grazing rental, crayfish quota and processing and commercial property rental. It also has a dry stock unit and owns 13 dairy farms milking approximately 7000 cows on more than 2000ha. In 2006 it was named Supreme Winner of the Ahuwhenua Trophy in the Māori Dairy Excellence Awards.

Chairman Jamie Tuuta (Ngāti Mutunga, Ngāti Tama, Taranaki) says PKW, which last year had a book value of \$225 million, has gone through two significant stages in its development so far.

"The first stage, from 1976 to 1997 could be broadly described as establishment and administration. During this period PKW was highly politically focussed and determined to change the legal frameworks that stymied its development. This work resulted in the landmark changes encapsulated in the Māori Reserved Lands Amendment Act 1997.

"The second stage of development (1997-2008) marked the emergence of a more commercially focused approach by the Committee of management – most clearly demonstrated in the development of PKW Farms and PKW Investments," he says.

As a result of that commercial drive, PKW successfully developed

its dairy farming operations and became involved in investments. The investment side has had its problems with a Queensland property investment last year costing the incorporation \$31 million, and resulting in board resignations.

"I suggest that the incorporation is now moving into a third stage of its development, where it will focus on the consolidation of current core business and balancing sustainable growth with profitability," says Tuuta.

He says there is benefit in iwi collaboration, especially in the areas of research and development and increasing organisational capacity.

"We are currently partnering with Wakatū Incorporation to manage our crayfish quota interests through a company called PKW-Wakatū and Port Nicholson Fisheries, for instance.

"However, not every iwi has networks or specific sector capability and expertise. It is more about how we share experience, information, networks and opportunities. Iwi collaboration can happen at multiple levels – political lobbying, policy development, legislative reform and investment/business," he says.

"Educating and developing appropriate leaders, talent and managers at all levels of our society will be critical for our future, as well as remembering who we are as Māori and why our particular world view has value."



MacLeod asserts that in regards to the last question iwi "should embrace its future by investing in educational scholarships for its children".

Solomon agrees wholeheartedly and says if Māori and New Zealand as a whole are to reach full potential, it is imperative that the problem of Māori underachievement at school be addressed.

He says in the future Māori and Pasifika young people will make up a large part of the workforce. They will be the taxpayers, the people that keep the health and education systems up to scratch, the people that pay the burgeoning superannuation bill.

At the 2006 Census Māori made up 14.6 per cent of the population. Half the Māori population is less than 23 years old, compared with a mean of 36 years for the total NZ population. Fertility rates are also higher for Māori than non-Māori. Statistics New Zealand projects the Māori population will rise to 17 per cent by 2026. While there is no official projection for 2050, Solomon says the Māori population could well be double today's.

In 2008 31.5 percent of the total student population was Māori or Pasifika (22 and 9.5 per cent respectively). That figure will only grow.

"It is entirely possible that there will be more Māori and Pasifika children in our schools than Pākehā well before the middle of this century," Solomon said in his Wellington speech. "And it is shameful that more than half of Māori boys leave school without a basic qualification. "It's going to be rather futile focusing on improving productivity levels when you have a sizeable proportion of tomorrow's workforce leaving school unqualified and unskilled.

"Lifting Māori education performance should be an absolute iwi and government priority. The social fabric of our nation and our economy depends on this depressing situation being corrected."

Treaty Negotiations Minister Chris Finlayson already sees Māori as a major force in the economy, but also spies a lot more potential. "My task is to get as many iwi over the line in the time I'm steward of this portfolio to ensure that people can look forward."

Finlayson worked as legal counsel for Ngāi Tahu on a number of issues during claim

Total commercial assets owned by Māori in 2005-06 are \$16.5 billion, an increase of \$7.5b from 2001.

TE PUNI KŌKIRI estimate

negotiations period. "I've seen first hand just how effective Treaty settlements are. The settlement Ngāi Tahu received has been well managed by the troops, and it has meant Ngāi Tahu is now a significant force in the South Island economy."

To date 25 groups have completed treaty settlements. About 30 claimant groups are in negotiation with the Crown, or in pre-negotiation discussions, out of an estimated remaining 60 settlements.

Finlayson says there is a great enthusiasm by iwi to enter into negotiations. "We have increased funding for the Office of Treaty Settlements by a significant margin, but there is a backlog and I'm working steadily on it. I'd like to say it's stellar progress, but the previous government did nothing for eight years until Cullen had a bit of a flurry."

Meanwhile Tainui continues with its commercial developments. With an asset value in 2008 of \$570m Tainui Group Holdings' investment portfolio covers property, fishing, agriculture, tourism and managed funds.

Morgan says they are concentrating on just two ventures at the moment. "We've gone down from about 12 commercial development options to two in the face of the recession."

One big project is as the lead partner in a joint venture to build a Novotel Hotel at Auckland Airport costing \$65m in time for the Rugby World Cup in 2011. The other is the \$120m mall development at The Base on the site of the former airforce base at Te Rapa, which was land returned to the tribe in 1995. "It's our premier investment. By the time we've done the whole development it will be one of the biggest developments in the North Island."

Down south, Ngāi Tahu Holdings, the tribe's commercial arm, has a valuation in 2008 of \$606m with equity of \$473m and employs over 500 people. Its main investments have been in property, fishing, tourism and equities.

"[Novotel Hotel at Auckland Airport costing \$65m in time for the Rugby World Cup in 2011] is our premier investment. By the time we've done the whole development it will be one of the biggest developments in the North Island."

TUKUROIRANGI MORGAN Waikato-Tainui chairman

Solomon says Ngāi Tahu currently has joint ventures with Te Tau Ihu tribes, and Tainui (Ryman Healthcare). "We're always investigating different things we can have a look at with other iwi."

The tribe already has experience of owning former state assets through its ownership of the Christchurch courthouse, which it purchased under the Ngāi Tahu Settlement's deferred selection process, and the Christchurch, Dunedin and Queenstown police stations, which it purchased under the settlement's first right of refusal provisions on surplus Crown assets.

As well, it is in a 50-50 joint venture with a Christchurch City Council subsidiary company Vbase to develop an existing building into a new HQ for the council. "That is the first PPP we have done with a local body," says Solomon.

The importance of safe investment in public buildings is accentuated in a recession. "No matter how bad a recession is, the courts aren't going to leave their building and the police aren't going to leave their building," says Solomon. So in some ways you are protected. We will have a cash flow from those type of investments all the way through the recession."

Earlier this year Minister Sharples established a Māori Economic Taskforce made up of tribal, educational, community and Māori business leaders to look at how Māori could avoid the worst effects of the recession and to strengthen the Māori economy in the long term.

Solomon, Ngāti Kahungunu chairman Ngahiwi Tomoana, Te Pouhere o Te Wānanga o Aotearoa Bentham Ohia, Daphne Luke, Te Whānau o Waipareira's John Tamihere, governance specialist June McCabe and MacLeod were appointed to lead the work for two years.

Sharples says they make up a balanced team with wide networks and diverse interests with the knowledge and experience to deliver results in the face of the huge economic challenges facing the nation. "The key to our success is co-operation, and this team can achieve that for sure."

Areas they are looking at include identifying niche markets for Māori primary produce exports, developing a Māori export brand to promote high-end products, adding value to Māori products in the international market, and trade development opportunities with other indigenous people.



"I've seen first hand just how effective Treaty settlements are. The settlement Ngāi Tahu received has been well managed by the troops, and it has meant Ngāi Tahu is now a significant force in the South Island economy."

CHRIS FINLAYSON
Treaty Negotiations Minister

A QUIET BOOM

NĀ ADRIENNE REWI

Success by stealth may have been the strategy, but Tuaropaki Trust is starting to appear on the national business radar as awards and accolades start to roll in.

In 2007 Tuaropaki won the North Central Region Māori Excellence in Farming Award and last year was named as National Business Review's Most Exciting Company, pipping Ngāi Tahu's Whale Watch.

Trust chairman Tumanako Wereta is a reluctant commentator on the trust's well-documented achievements, although he has previously acknowledged that "the (trust's) success and growth have been due to transformational leadership from our elders".

"We have a corporate team which looks after the bottom line while our leaders look at the horizon. The key is finding a balance between the two and we have had that," he told the National Business Review last year.

It has been 30 years since the Tuaropaki lands were transferred from the management of the Department of Māori Affairs to Tuaropaki owner trustees. The trust continues to make good progress in its key sectors: food, energy and communications. In the last ten years, it has increased revenue from \$1.5 million to \$59m, profits from \$225,000 to \$17m and assets from \$45m to \$582m.

Tuaropaki grew out of the 1952 amalgamation of lands owned by seven Ngāti Tuwharetoa and Ngāti Raukawa hapū. It is an Ahu Whenua trust acting under provisions of the Te Ture Whenua Māori Act 1993. It now owns 900 hectares of land on which it runs sheep, cattle and deer. Land that is not suitable for pastoral farming is used for afforestation and set aside as conservation areas. They also

run a large scale dairy operation and 25ha has been set aside for horticultural development.

The jewel in the trust's crown though, according to Wereta, is the large geothermal field beneath its land. In 1994 the trust established the Tuaropaki Power Company and working with a multi-million dollar Australian investor, commissioned the trust's first generator, Mokai 1. A second plant has since opened to produce a total 110 MW of electricity, with Mighty River Power taking a 25 per cent stake in TPC.

Further diversification in 2002 saw the trust invest in Gourmet Mokai, a joint venture with produce grower and exporter, Gourmet Paprika and the first 6.2 hectares of geothermally-heated, hydroponic glasshouses have been established on trust land.

Tuaropaki is also a shareholder in the vineyard/winery Vinoptima Estates in Gisborne; and more recently it has invested in New Zealand's third mobile phone company 2Degrees.

At the core of its business practice, Tuaropaki upholds its primary mission statement "to protect and advance the interests of its people and their whānau".

"Despite the many challenges that seem to beset our nation, the trust is in good heart and continues to make good progress throughout its key sectors," Wereta said in his recent chairman's statement.

"The trust will act as a beacon of hope and prosperity for our people and I know my mokopuna will be well looked after when I am gone," he said.

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PACIFIC CATCH
MARKET FRESH SEAFOOD

OPENS
17 OCTOBER



Hei tiki (pendant in human form), pounamu (nephrite), inanga variety, Arahura River, Westland. Sir Walter Buller Collection. Gifted by Leo Buller in 1911. Museum of New Zealand Te Papa Tongarewa

Kura Pounamu

Treasured stone of Aotearoa New Zealand

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Marks of an ancestor

By using some of the iwi's senior artists to record the whakapapa of the land, Ngāi Tahu Property has created an iconic development that reaches back to the past with a modern approach. Liesl Johnstone reports.

Pouwhenua rise out of earth like the trees they are carved upon. They symbolise the ancestral ties of the people of that region and tell stories of greatness and survival.

When Ngāi Tahu Property embarked on its Post Office Precinct project in the heritage heart of Tahuna, or Queenstown as it is better known, it saw an opportunity to implant Ngāi Tahutanga into a commercial landscape.

Artist Ross Hemera, a key creator of Ngāi Tahu elements for the Tahuna precinct, believes embedding the tribe's stories within public spaces is "one of the most sensible and admirable things we could do on behalf of the iwi."

Ngāi Tahu Property CEO Tony Sewell and development manager Gordon Craig have been core players in the Post Office Precinct project.

"Usually people think of pouwhenua as a fairly traditional totem pole or some other carving which adorns a building and commemorates certain whakapapa associations," says Craig.

"What we have placed into this development is a far more contemporary interpretation of the pouwhenua concept."

He refers to several recent inclusions in the precinct: a large pounamu mauri or touchstone

Right: One of Ross Hemera's steel light globes telling the story of Hakitekura. Top: The headline "Marks of an ancestor" uses a font specially designed for Ngāi Tahu Property by Ngāi Tahu designer Nic Gillies.

relocated from a special local site, seven dramatic steel light globes or surrounds for the precinct's piazza, and glass art depicting the story of a famous wahine toa from Kāti Māmoe, Hakitekura.

Hemera's artistic interpretation of her story has been sandblasted onto 36 glass panels of a balustrade alongside the precinct's stream. Similar examples of Hemera's work can be found in the glass panels at Te Rūnanga o Ngāi Tahu's headquarters at Te Waipounamu House in Christchurch.

The imagery continues with three storeys of stained glass panels, which face the street, from the newest, most recently completed of the precinct's buildings, Te Ahi.

Hemera depicted aspects of Hakitekura's story, selecting such themes as water, swimming, fire and landmarks.

For some years now Hemera's artistic practice has been informed by his continuing study of "very significant" rock art sites; some he began visiting as a child.

"Dad would take my brother and sister and I to these amazing limestone caves and outcrops with rock art. They were created about 500 years ago by my tīpuna; the nomadic Waitaha people. These are actually some of the earliest drawings ever done in Aotearoa.

"The work is as beautiful as any imagery you'll see anywhere in the world. Dad would leave us there with sketching pads while he



THE LEGEND OF HAKITEKURA

Hakitekura was the daughter of Kāti Māmoe chief Tūwiriroa. She was born and raised in the region.

One day when she was in her eyrie (eagle's nest) on Te Taumata-o-Hakitekura (Ben Lomond), behind the gondola area, Hakitekura spied some girls trying to outswim each other down at the Whakatipu-wai-māori lakeside. Some were more successful in their attempts at swimming the lake than others, but no-one had managed to swim right across the bracingly cold waters.

So Hakitekura made a plan. She went to her father and asked for a kauati (firestick) and a dry bunch of raupō. He obliged, and she bound these very tightly in flax to keep them dry. Next morning very early, Hakitekura managed, through great strength of mind and body, to swim across the entire lake. She lit a fire on the other side on the point that has since been named Te-Ahi-a-Hakitekura.

As well as warming her after her chilly endurance test, the fire she ignited served as a beacon for her retrieval.

Flames crept up the mountain-side and left the rocks black, which is still apparent today. The people of Tahuna noted the smoke and prepared to launch canoes and mōkihi (raupō kayaks), to see if the fire had been lit by an enemy.

It was then that Tūwiriroa recollected his daughter's request for a kauati (fire stick) and dry tinder. A search for her was made. Finding her gone, he realised that she'd swum across the lake. A waka was sent over to carry her back.

Hakitekura became famous as a result of her bravery and endurance. Her feat has been immortalised in local place names.

Maybe Hakitekura's adventurous nature never left her, as a well-remembered waiata (song) composed by her lover, Korokiwiti, shows she may have disappeared on various other missions. The remembered and documented waiata goes like this:

Rua pō a te tatarai au (Two nights have I waited)
Kāore i hoki mai (And you have not returned)
Kai whea koe i te maru awatea? (Where are you in the soft daylight?)
E tata te hoki mai! (O! That you may soon return.)

*Story of Hakitekura referenced from *The Journal of Polynesian Society* by Herries Beattie, and *Māori Place Names* by J. Anderson.

NGĀI TAHU NAMES

TE TAUMATA (pictured below) – for the old courthouse, now the Guilty Bar, that opened in December 2007. Te Taumata-o-Hakitekura is the Māori place name for the spur on Ben Lomond.

TAHUNA – for the new courthouse, officially opened in September 2006. Tahuna is the Ngāti Māmoe pā on the Queenstown flat where Hakitekura and her father Tūwiriroa were born.

TE NUKU – for the precinct's central commercial building. Te Nuku-o-Hakitekura is the Māori name for the Kawarau Peninsula.

KĀ KAMU – for the building housing the 'Pig and Whistle' pub plus offices completed in December 2006. Kā Kamu-a-Hakitekura is the Māori place name for Cecil and Walter Peaks.

TE AHI – for the precinct's final commercial building which includes lawyers and accountants offices, fashion retailer, café, NZ Post and banks. Te-Ahi-a-Hakitekura is the Māori place name for Refuge Point.

“The ways in which we express ourselves while referencing the past is actually a treasure we need to continue to develop, and to go on expressing in current ways.”

ROSS HEMERA a key creator of Ngāi Tahu elements for the Tahuna precinct

went a little way off, fishing. I can honestly say I've learned as much from these rock drawings as I have from my years of tertiary study of fine art.”

Craig says the essence of pouwhenua, the notion of placing design-based markers on Ngāi Tahu properties, has been in the pipeline for only the past couple of years. “The idea's essence is that iwi will be able to visit a site and see an obvious connection with their own heritage.”

A blessing of the precinct took place on September 25, which Craig describes as a “momentous occasion for a significant site”. An external piazza storyboard to explain the precinct's artworks as part of the Hakitekura story should be finished by October.

The Tahuna project has been in the works for the past decade, so the placing of pouwhenua here has “been a case of playing catch-up,” says Craig. “In future property projects, we'll have our iwi concepts, designs and story-boards worked out from the outset.”

Hemera says the project is “a good model of how to logically take our collective aspirations forward; to sustain our culture for our future generations. The ways in which we express ourselves while referencing the past is actually a treasure we need to continue to develop, and to go on expressing in current ways.”

Regarded by many as an iwi visionary and luminary on early Aotearoa rock art, Hemera, the associate professor in the College of Creative Arts at Massey University has rūnanga affiliations stretching across much of Te Waipounamu. He says his work on this has been a valuable way of learning more about his tīpuna and whaka-papa.

Working group spokesperson Eruera Tarena (Ngāi Tūāhuriri) sees the merging of pouwhenua and commercial property as an exciting precursor to many more property endeavours.

Tarena stresses the importance of remembering Ngāi Tahu's past occupation and activities in Whakatipu-wai-māori, which is the original name of the lake.

Aside from the artworks that will adorn the precinct, each of the buildings will take on a Māori name associated with Hakitekura.

Hemera believes the act of naming is synonymous with consecrating a place and will hold meaning for generations.

Tarena's vision for this and future projects is to install iwi-specific artwork within the permanent materials and structures “as a touch-point for telling our stories.

“We've got a wealth of wonderful stories and legends handed down to us, and it's important that we don't tell them all in one precinct. In this spot we're telling one of them – that of our famous ancestor, Hakitekura.”

Hemera and a group of Ngāi Tahu artists presented plans to Ngāi Tahu Property. As part of the process, the artists' group met with local rūnaka to identify appropriate themes to be explored. Included in the group was Tuahiwi-based master carver Fayne Robinson (Makaawhio), along with digital artist Rachael Rakena (Kāti Wheke, Kāti Waewae), who currently lectures in Māori visual arts at Te Pūtahi a Toi, the school of Māori studies at Massey University. Rakena, along with fellow artist Brett Graham, were chosen to exhibit at the 2007 Venice Biennale. Additional group members are Rānui Ngarimu (Waikouaiti), Tui Falwaaser



Above: Finishing work continues on the post office precinct in Tahuna.

(Ngāi Tūāhuriri), and Tā Tipene O'Regan (Awarua) who is the iwi historian for the group.

Robinson and Rakena take a philosophical, guiding role on the precinct's design team. Both are firmly in favour of promoting a benchmark of excellence for Ngāi Tahu artists, as well as lifting iwi presence.

To Robinson, pouwhenua is about learning the whakapapa of the region; about identifying ourselves. “We've got a beautiful history, so it's time Ngāi Tahu was seen as well as heard.”

The form that pouwhenua might or should take is the key challenge seen by Rakena. “The question to ask now is whether we want to be out there with our art such as placing neon Ngāi Tahu rock art onto the skyline or whether we use very understated markers like a texture on a hand-rail, or plants with iwi significance such as cabbage trees. Obviously we have to do what's in keeping with each environment, but there are choices to make nevertheless.”

Meanwhile, the Post Office Precinct is already attracting attention. Recently Ngāi Tahu Property won an excellence award for the re-fit of the old courthouse, which was designed by F W Burwell from Invercargill and built in 1875, making it the oldest building of the precinct.

Now home to the Guilty Bar, the Property Council of New Zealand said it won the award for “propelling the past into the present”. Listed by the Pouhere Taonga (NZ Historic Places Trust) as category 1, the judges also commented on the exceptional degree of co-operation between all parties, including Ngāi Tahu Property with Pouhere Taonga, Mike Marshall-Harrington Architects, Jackie Gillies Architects and engineering professionals. The Guilty Bar also sits adjacent to another award winner, the Pig and Whistle pub, which received a merit award from the same council.

According to Tahuna conservation architect Jackie Gillies, both Ngāi Tahu Property and the new tenants were keen to embrace the building's heritage and, to a large extent retain its original character. Many parts of the courthouse's internal partitions were permitted to stay. Also, the original judge's podium, witness box and dock dating from the 1870s are still there, even if bits of these now house sound gear needed by the resident DJ.

“There are probably a few judges turning in their graves,” Gillies admits, but adds that the space is now “quite superior to all other bars and restaurants in Queenstown”.

MŌ TĀTOU RETURNS



On August 9, following a weekend of events dedicated to Ngāi Tahutanga, the Mō Tātou exhibition closed. Representatives from each of the 18 papatipu rūnanga joined a few hundred other tribal members to farewell their beloved exhibition. However, **Sandi Hinerangi Barr** found out it's not exactly the end of Mō Tātou, just the end of its stay at Te Papa.

Above left: Te Rūnanga o Ngāi Tahu Kaiwhakahaere Mark Solomon with Te Papa Director Michelle Hippolite; above right: the Ngāi Tahu paepae, from left – Charles Crofts, Mark Solomon, Piri Sciascia and Kūkupa Tirikatene.



The Mō Tātou exhibition at the country's national museum put the face of Ngāi Tahu in front of New Zealand. That's the sentiment from Charles Crofts, who heads the Ngāi Tahu Iwi Steering Group. In fact, over the past three years it was a face that was seen daily by 750 people. In total, that's more than 800,000 visitors.

The exhibition at the Museum of New Zealand Te Papa Tongarewa is the first major survey of Ngāi Tahu taonga and art. Pieces included some of the earliest taonga found anywhere in New Zealand, such as the rock art.

TE KARAKA caught up with exhibition curator Megan Tamati-Quennell (Ngāi Tahu, Te Āti Awa) a few days before Mō Tātou was due to close. On reflection, she described the experience of working on her own tribe's display as being one of the most important exhibitions she feels she will curate.

"The opportunity has also allowed me to grow as a curator and learn a lot about our history, culture and artistic practice. It has been amazing.

"I think the exhibition at Te Papa made people outside of Ngāi Tahu realise that the tribe is not just an economic force, which is what we are often seen as through the settlement and investments, but that we are also a cultural force, which has existed for a long time that has a history attached to it," says Tamati-Quennell.

She and the Iwi Steering Group (ISG) are preparing Mō Tātou for

its second life as a touring exhibition to Te Waipounamu, starting in early 2010.

Crofts says the exhibition tour "gives Ngāi Tahu residents in South Island the opportunity to reaffirm their identity. We want as many of our people as possible to see it".

The exhibition uses a thematic approach, with the selection of taonga and artworks including audio-visuals based on four themes that the ISG and Tamati-Quennell positioned as cultural characteristics of the tribe.

The four themes were toitū te iwi (culture), toitū te rangatira-tanga (tenacity), toitū te ao tūroa (sustainability) and toitū te pae tawhiti (innovation).

Tamati-Quennell says the themes allowed the iwi to represent themselves both historically and in modernity and to include both contemporary artworks and ancient taonga.

She believes Mō Tātou has set a benchmark for iwi exhibitions at Te Papa.

"The show was a good show but did not try to be the definitive story of Ngāi Tahu. It couldn't be. It is an aspect of who we are and is limited in the fact that it can only show who we are and where we are in particular point in time ... If the show was done again in 10 years, the taonga might be the same but our response might be different."

PHOTOGRAPHS: PHIL TUMATAROA



Top of page: The Mō Tātou exhibition in its final days at Te Papa in Wellington.

"I think the exhibition at Te Papa made people outside of Ngāi Tahu realise that the tribe is not just an economic force ... but that we are also a cultural force ..."

MEGAN TAMATI-QUENNELL
Te Papa Curator,
Mō Tātou

Aspects of the touring show have been reworked. Some new contemporary works have been added and other taonga and artworks have been taken out of the show because they needed to be returned to the owners and lenders or were not available to travel.

The popular papatipu rūnanga wall will instead be represented more minimally by the three Waitaha, Kāti Māmoe and Ngāi Tahu pepehā that speak of Ngāi Tahu Whānui's connection to the whenua of the south along with Mark Adams' photographs of different aspects of the takiwā. Some taonga that did feature on the rūnanga wall in the Te Papa show will be absorbed into different sections of the exhibition.

The rūnanga wall has been disassembled to give space to the local hapū to display their taonga and showcase what they want to alongside the exhibition. It is also an opportunity for local Ngāi Tahu to engage with local museums "that hold much of our taonga, to strengthen those relationships and reconnect with our taonga held there," says Tamati-Quennell.

Koa Mantell from Moeraki is a member of the ISG and has always been keen on Ngāi Tahu engaging with Mō Tātou.

Moeraki rūnanga members have travelled twice to Wellington to enjoy Mō Tātou, each time discovering something new – and they've had the privilege of viewing taonga that are not on public display.

"We see all these beautiful woven garments which were made by



Above, left to right: Maruhaeremuri Stirling, Kūkupa Tirikatene, Te Whe Phillips, Whetu Moataane and Māori Party MP Rahui Katene, model in the Pikihiua fashion show, which was one of the Mō Tātou closing events at Te Papa.

“We went to all the conferences at Te Papa for the Police, NIWA and all the parties. We opened and closed the Monet exhibition, mixed with royalty and parliamentarians. We travelled to America for the opening ceremony of the whale exhibition. It’s been an absolute honour.”

TĀUA TE WHE PHILLIPS, Ngāi Tahu kaumātua resident at Te Papa for Mō Tātou

our tūpuna from Moeraki, all from home,” say Mantell. “We’ve got to be excited. By taking it down south it gives us the chance to learn more about ourselves.”

Tamati-Quennell, based at Te Papa, is sad to see the exhibition dismantled, but says she’ll miss the contact with the Ngāi Tahu kaumātua resident at Te Papa much more. Both tāua, Maruhaeremuri Stirling and Te Whe Phillips, lived next door to her in a central Wellington flat.

“The taonga always move me but it’s the people that kept them warm ... we love them. They’re extraordinary! My mother rang to see if my son and I will be all right when they go,” she says with a laugh.

“To me, they (kaumātua) carried the mauri of the show once it was opened and for the three years it has been here. It has been a huge privilege to have them around.”

Pōua Kūkupa Tirikatene, Tāua Maru and Tāua Te Whe were given the onerous responsibility of being the Māori kaumātua for Te Papa while Mō Tātou was on display.

Tāua Te Whe replaced Tāua Maru as the female kaumātua when Tāua Maru returned home for health reasons. She was a reluctant starter but the Rāpaki tāua says she ended up loving every minute of it.

“We went to all the conferences at Te Papa for the Police, NIWA and all the parties,” says Tāua Te Whe. “We opened and closed

the Monet exhibition, mixed with royalty and parliamentarians. We travelled to America for the opening ceremony of the whale exhibition. It’s been an absolute honour.”

Tāua Te Whe and Tāua Maru were Te Papa’s kaikaranga and Pōua Kūkupa was expected to recite karakia and deliver speeches for a wide range of events. They were also an integral part of Te Papa’s leadership team.

Pōua Kūkupa found the experience “challenging and scary”.

“I had about 20 karakia I used to recite before I got to Te Papa but this role has added another dimension. Every pōwhiri is special for those people involved so I did screeds of research for each opening and closing so I could include specific references in my karakia and whaikōrero.”

At the closing, Pōua Kūkupa reminded everyone that he had been working at Te Papa for exactly three years, two months and three days. It was an extended period during which he sold his house in Auckland. Tāua Te Whe has since returned to her much-loved garden at Rāpaki and Pōua Kūkupa has gone to live in a new home in Auckland and continues to act as a part-time kaumātua for the Manukau Institute of Technology.

Mō Tātou is expected to open at Canterbury Museum in February next year. It will then travel to the Southland Museum in June and will have its final stop, it is hoped, in Otago.



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New Zealand Government

Recover the man

How to keep Māori men living longer and healthier lives is the focus of a pioneering national coalition. **Adrienne Rewi** talks to some of the people at the forefront of that movement.

Stress, alcohol, poverty, cigarette smoking, racism and role confusion are just some of the factors that feed into Māori men having an average life expectancy of less than 69 years old.

On top of that, Māori men experience a high burden of disease compared to other ethnicities in Aotearoa.

However a new era is being heralded with Tāne Ora: the first National Māori Men's Health Conference, which was staged in Blenheim in June.

Conference chair Joe Puketapu (Te Āti Awa) has spent the past 23 years working in Māori health. He says the conference more than achieved its goal of providing a forum for Māori men to express their views.

As he leans back in his chair at the Blenheim offices of Te Hauora o Ngāti Rarua Ltd, where he is co-general manager, Puketapu talks about an exciting future for Māori men.

"The conference was designed to be thought-provoking and to provide opportunities for us to discuss priorities and issues. We wanted it to challenge Māori men to expand their thinking, to think more widely about how we can work towards achieving Tāne Ora.

"Our aim is to raise the profile of Māori men's health and wellbeing and to develop strategies that will lead to a significant improvement of the whānau ora o ngā tāne Māori.

"The forming and mandating of the National Māori Men's Health Coalition at the conference is a terrific first step towards that."

As head of the newly-formed coalition, Puketapu is keen to see Māori men becoming part of the solution rather than being continually criticised as being the problem.

"I think the main issue has been a lack of recognition of the needs of Māori men," he says. "While there have been numerous initiatives to ensure the health of women and children, there is now an



imbalance in terms of resources available to men.

"Now it's time for our men to stand up and develop solutions to their health problems. We want to take more control of the health of our future.

Puketapu says the role of the national health coalition is to advance the development of Māori men's health at a political level and to ensure it is high on the health agenda.

The Tāne Ora Conference had guest speakers including Ngāti Tahu's Tā Tipene O'Regan and former rugby league star Tawera Nikau (Tainui).

The conference was born out of a 2007 survey of Māori men's health needs in Te Tau Ihu (Nelson, Marlborough, Tasman), commissioned by Te Hauora o Ngāti Rarua and undertaken by Melissa Cragg of Karake Consultancy, Blenheim. Research included a sample population of 41, a questionnaire, a literature review, a series of consultation hui held across the region and a focus group to oversee the survey.

Cragg says it was the first time a regional approach had been taken to this type of study.

"While there were some unique characteristics particular to this region, the overall survey validated much of a previous national health survey. Figures for the top of the south were better than the national figures, but the disparity between Māori and non-Māori was still very evident.

"For example, the life expectancy for Māori males in the Nelson-Marlborough region is 73.5 years compared to the national figure of 68.6 years, but the figure for non-Māori is 76.1 years regionally and nationally."

She says the main causes of death among Māori men are cardiovascular disease, diabetes/obesity and cancer.

In terms of cancer, non-Māori go to their doctors earlier, can be treated and often survive, according to Cragg. But the trend for Māori is they are reluctant to go to the doctors and by the time they do, it is often too late for life-saving treatment, and they receive palliative care instead.

Cragg says Māori men often don't feel comfortable going to the doctor and generally don't form strong relationships with a single doctor.



Above: Tiri Manahi (Ngāti Tahu/ Ngāti Tūāhuriri) and Joe Puketapu (Te Āti Awa). Left: Rugby league legend Tawera Nikau gets his blood pressure checked at the Tāne Ora Māori men's health hui by Stewart Eadie from the National Heart Foundation.

"A lot of Māori men also felt that doctors didn't understand them and what it means to be Māori."

That observation is supported by Tahu Potiki Stirling (Ngāti Tahu/Te Whānau-a-Apanui/Ngāti Porou/Ngāti Whātua), who is the Pouārahi Rōpū (team leader) for Ngā Ratonga Hauora Māori, Canterbury District Health Board.

"If you look at all the deaths we've had from 2000-2004, you can see that Māori men are the highest in all age categories, but I don't believe that's because Māori men are sitting at home and not wanting to see a doctor or attend clinics. It's more about what we are doing to provide a service suited to Māori men and how we are encouraging them to come to us.

"Accessing medical services is an ongoing issue for Māori across the board and that comes down to a complex set of cultural issues – housing, unemployment, justice and education," says Stirling. "The mere fact that the median salary for Māori is \$20,000 is a contributing factor; that's often not enough to include visits to doctors or specialists."

He points to a 2006 national study into racial discrimination that found 34 per cent of the Māori respondents had experienced some type of racial discrimination.

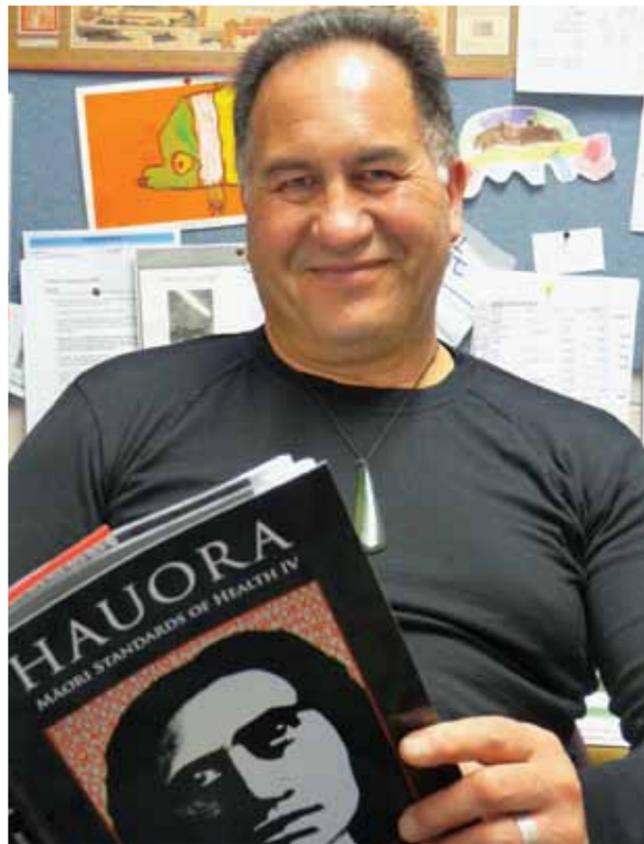
The *Self-reported racial discrimination and deprivation: effects on Māori health* study concluded that interpersonal and institutional racism contributes to health inequalities between Māori and European New Zealanders, and that future interventions and policies should address the health effects of racism. The groundbreaking study was led by Dr Ricci Harris (Ngāti Kahungunu, Raukawa, Kāi Tahu), who was subsequently nominated for the Lilly Medal for health research.

"Māori currently make up only about two per cent of the health workforce [at CDHB]," says Stirling. That's an improvement over even 10 years ago when there were very few Māori working in health, but ideally we would like to increase that to seven per cent wherever possible. We need to make contact with our Māori patients, converse with them and find out what's going on for them if we are to connect them to health services in a meaningful way."

Creating a model of togetherness for Māori men will be the key

“If we look back there’s always been a lot of talk about Māori men being a warrior race, but we were also hunters and gatherers. We knew where all the food was and we knew the right time to collect it. We knew our role. Modern society and the urbanisation of Māori have confused and undermined that role for many men.”

TAHU POTIKI STIRLING (Ngāi Tahu/Te Whānau-a-Apanui/ Ngāti Porou/Ngāti Whātua)



to getting more involvement and participation in addressing their health issues, he says. He would like to see the Māori Women’s Welfare League referenced as a model.

“The Māori Women’s Welfare League has created an excellent environment for women to come together and discuss issues and develop ideas and strategies to meet the needs of Māori women. Men need to look at that model as a way of developing and determining our own health future. It’s all about raising and promoting our profile.

“We’ve only had a few lonely voices in the past, but the numbers are becoming bigger and stronger every year. Tāne Ora was evidence of that.”

Since the conference, Stirling has organised meetings with Christchurch Māori men with the aim of establishing a regional group. He says the response has been “fantastic” and that many of the men are excited by the idea and keen to participate.

“If we look back there’s always been a lot of talk about Māori men being a warrior race, but we were also hunters and gatherers. We knew where all the food was and we knew the right time to collect it. We knew our role.

“Modern society and the urbanisation of Māori have confused and undermined that role for many men. Many are now in a situation where they are unemployed and because their wife is working, they are doing the cooking and child minding. That has created a number of issues around wellness and mental health in our men.

“Stress is a huge silent killer for Māori men. The responsibility for providing for whānau is a huge expectation and equally, if that ability to provide is taken away, it creates personal and family stress.

“I’m a great believer in the fact that our emotional health can affect our physical health. A significant part of that is our spiritual health, our wairua. Through my observations in working with Māori men, I have noted that some are able to rise above insurmountable odds to live quality lives while others give up and die in a short amount of time.

Spiritual health is about self-confidence and self-awareness, he says. “The body has ways of showing us when something is amiss and some men are not picking up on these. Others are, but they’re choosing to ignore the signs in the hope that whatever it is will go away.

“Women are far more aware of their bodies than men,” says Stirling.

Aroha Reriti-Crofts (Ngāi Tahu/Ngāi Tūāhuriri) is general manager of the kaupapa Māori health and education provider Te Puawaitanga ki Ōtautahi Charitable Trust. She also has a long association with the Māori Women’s Welfare League (she joined in 1968, served as Ōtautahi branch secretary in the 1970s and was elected national president in 1990).

Three years ago she established Healthy Day at the Pā at Tuahiwi Marae. “We have a nurse who comes to check our blood pressure,

blood sugar levels and respiratory levels, and we have a wide variety of others who come along for a kōrero with the kaumātua on some health issue. It’s become a monthly social event. Everyone brings along enough kai for two, not 22, and it’s having a very positive effect on people monitoring their health.

The day includes tai chi, kapa haka, and painting. Reriti-Crofts says there have been all sorts of positive spinoffs. “There is such a lot of camaraderie between us. It’s like one big whānau, and there’s no reason why Māori men can’t create the same sort of thing.”

At the Tāne Ora Conference, Reriti-Crofts presented a paper entitled The Men in My Life. It was a personal account of the illnesses and health tragedies that have affected five generations of men in her family.

“I was a sickly child, and I’ve seen a lot of illness among the men in my whānau, so I’m keen to work towards Māori being healthier. I don’t need Māori to live to a hundred, but I’d rather we be healthy and fit while we are alive.”

Puketapu says if Māori men better understand themselves as men in relation to the bigger scheme of things, they will have better relationships with their women and whānau.

“We need to recognise that there are two parts to man – our taha tāne or hunter, gatherer, protector side, which we have spent all our time developing our behaviour around, and our taha wahine part, which is our caring and nurturing side.

“Historically, Māori men were always the caregivers, the nurses, the midwives but as time has gone by, that role has been taken away from us and given to Pākehā. We’ve experienced years of imbalance around our understanding of who we are as men. This is an opportunity for us to say there is a better way and that some of the traditional things in our culture are valid and important to us as men and to our health and wellbeing.”

Cragg says the Te Tau Ihu survey results substantiate that. “One of the recommendations of the survey was the notion of holding consultation hui or regional wānanga more regularly so that Māori

“I’ve seen a lot of illness among the men in my whānau, so I’m keen to work towards Māori being healthier. I don’t need Māori to live to a hundred, but I’d rather we be healthy and fit while we are alive.”

AROHA RERITI-CROFTS (Ngāi Tahu/Ngāi Tūāhuriri)

men can get together to discuss issues and ideas and provide positive role models for youth.

“There’s a real need for mentoring programmes and good Māori male role models. Being a good man and a good father is strongly connected to that sense of self-identity and being Māori,” says Cragg.

“Unfortunately many Māori men have become dislocated from their tribal base, so it is important that any health initiatives for Māori men take a holistic approach to wellbeing.”

Puketapu adds that Māori men need to be challenged about some of the things that have occurred.

“We do need to come together to encourage each other and raise issues ... but it is important not to generalise. We have single Māori men, married and divorced. We have gay Māori men and Māori men in gangs and in prisons.

“One size does not fit all. We need to look at developing a range of ways of tackling the health issues and not assume everyone fits into one category.”

Puketapu says one thing Tāne Ora highlighted was the lack of available forums for Māori men to get together – “places where men can be men without having the interruptions of women and day-to-day life – places beyond the pub where the sole aim is to get pissed before rolling home”.

He cites the example of The Men’s Shed in Picton.

Tiri Manahi (Ngāi Tahu/Ngāi Tūāhuriri), now living in Picton, is a member of The Men’s Shed. Organised by REAP in Blenheim, it now has around 20 members aged 60 and over, and Manahi says everyone enjoys going along.

“We have an excellent workshop and members can participate in building or crafts. We’re also restoring a clinker boat at present. It’s the sort of group that gives people choice and it can become a vehicle for delivering health messages.

“I was a commercial pilot for 30 years, and health checks were an integral part of my working life, so that hasn’t been an issue for me. But I do know that many men won’t go to the doctor unless they’re almost dying.

“The good thing about men’s groups is their ability to break down barriers, says Manahi. “I keep reasonable health but I do have my own health issues and I’d be keen to join a men’s health group. It’s in a non-threatening situation like that, that you soon discover you’re not the only person with problems.”

In Christchurch, Stirling is keen to act on early momentum in the move to right Māori men’s health issues.

“We need a broad approach to reviving Māori men’s health – everything from developing men’s self-esteem and wairua to re-teaching them how to grow vegetables and look after chickens in the back yard.

“We need to look at diet, exercise and general well-being from a holistic point of view. The good news is Māori men are adept at networking. And we Māori have some very good communication



systems in our radio and television networks and our publications, and that will be vital in setting up good regional groups that our men will be interested in and passionate about being involved in.

“Tāne Ora was a fantastic hui and the Mokowhiti Consultancy (whose owners are of Ngāi Tahu and Ngāti Rarua descent) did a marvellous job of the conference organisation. I’m very pleased that I was part of it and that I had the opportunity to put ideas to the group.

Puketapu says the National Māori Men’s Health Coalition has earmarked the setting up of local groups as a key priority.

He adds that at these early stages it is important to develop a robust structure to carry the organisation and its members into the future.

“We also need to look at how we will develop our membership, and we’re looking at how we can encourage the Ministry of Health to get behind the establishment of a national health programme for Māori men which can be executed at a local and regional level.”

The coalition has also established a website, www.taneora.co.nz. An important step now is finding the money to fund the coalition and its work, says Puketapu.

“On a formal level we hope to have the coalition fully underway within the next two years so it can be launched at the next Māori Men’s Health Conference in 2011 (at a venue yet to be decided).

“What is most important is that we begin the dialogue, that at every level we begin taking responsibility as men for the future of our own health. Things like alcohol and smoking have caused havoc with our health, and once you start losing your health, you lose your mana.”

Te Reo Māori objections

How readily is te reo or, more specifically, tikanga Māori, accepted in the courts of New Zealand? The approach of the courts to this issue may surprise you.

Māori has been an official language of New Zealand since 1987, following a Waitangi Tribunal report recommending that it be given that status. Te reo may be used in New Zealand courts, however advance notice must be given so that translation can be rearranged.

But what about karakia and mihi before proceedings commence? Anyone who has ever been to Māori Land Court or Waitangi Tribunal hearings will know that karakia and mihi are invariably used as a means to formally commence proceedings. However, other courts approach the matter quite differently.

In 2008, a company with Māori shareholders appealed a decision of the Tasman District Council to the Environment Court. There was consternation when, at a prehearing conference on the appeal, the chairman of the company rose to deliver a karakia and mihi. It was pointed out that he should have sought leave from the court, in writing, beforehand. This would have allowed other parties to comment on such a request (Tiakina Te Taiao Ltd v Tasman District Council).

In the Tiakina case there were some practical issues about karakia and mihi and timing in relation to the prehearing conferences where numerous cases are dealt with in a short space of time (as opposed to full hearings). But the key reason the court sought prior notice was because, although it was specifically required by the RMA to “recognise tikanga Māori where appropriate”, “(1) The Environment Court is a secular Court. The Environment judges and commissioners are not required to make an affirmation to any deities. It is not a religious Court, like a Consistory Court or a Sharia Court”; and “(2) The court’s overriding obligations are fairness and rationality especially when there are conflicts between cultural values.”

That reasoning strikes me as odd because it appears to give little or no recognition of Māori protocol and values as a part of the

The Environment Court’s reasoning strikes me as odd because it appears to give little or no recognition of Māori protocol and values as a part of the usages of the country.



usages of the country. The oath which judges take is as follows: “I, ..., swear that I will well and truly serve her Majesty, her heirs and successors, according to law, ... and I will do right to all manner of people after the laws and usages of New Zealand without fear or favour, affection or ill will. So help me God.”



If te reo is one of the usages of New Zealand then it seems odd to treat it as alien and to consider that the free and fair conduct of the court would be affected by its casual use, without prior written request, and without other parties in court proceedings being able to comment on its use or not.

The Environment Court also raised a further complication. It pointed out that the court itself could choose to be present or not during karakia, and since it had three members at most sittings, some might choose to sit in and some might not.

That issue landed Ken Mair of Whanganui in jail in 1995 for contempt of court when he insisted on saying a karakia in front of a judge who had insisted that if a karakia were to be given he (the judge) must not be present (Mair v District Court at Wanganui). Mr Mair insisted that the karakia would serve little purpose to the proceedings if the main player were not present.

Again, it seems to me that the suggestion that judges can insist on being present or not treats these aspects of Māori protocol as something other than ordinary usages of the land. It also misunderstands their basic intent, which is to provide the setting

for what follows and a cloak of safety or affirmation around the proceedings.

As for the claim that the courts are not religious, that is true, but only to an extent. To any reasonably observant person, our courts are places in which Christian symbolism

maintains a strong presence. Oaths are used in the taking of all evidence, most of them sworn to “Almighty God” on a Bible. The judges sit under a coat of arms dominated by a crown worn by the head of the Church of England, who is still believed to be the “source and fountain” of all justice in New Zealand. So an argument about who is being more or less religious or secular is not going to take us very far. Hence the wise reference to “usages” in the judicial oath.

You might think that, since the coat of arms also shows a Māori chief, a newcomer to the court would not be at all surprised if proceedings opened in a mixture of Māori and English without comment or leave being sought. And, of course, the karakia used almost invariably invokes the Christian God – just as the protocols of the court do.

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



Te Ngāi Tūāhuriri Ūpoko John Crofts stands for the karakia, and in that quiet moment there is time to reflect on the importance of the traditional hāngi in Māori culture.

The main table is piled high with a banquet of hāngi-cooked mutton, chicken, salmon, vegetables and platters that overflow with kōura, mussels, oysters and salads.

Meanwhile, Aroha Reriti-Crofts is busy organising her people – showing them to the tables that line the whare kai at Tuahiwi Marae. The steaming hot hāngi has

been two days in the making and everyone is keen to taste the feast chef Jason Dell (Ngāti Wheke) has prepared for the last of TE KARAKA’s traditional kai features.

In pre-European times, cooking food in an earthen pit was the norm. Pits were filled with heated stones and food wrapped in harakeke was lowered in, covered in earth and left to steam. Many generations on, some of the equipment may have changed but the methods are much the same. Uncle John is proud Tuahiwi Marae is well known for its hāngi-making skills.

Above: Campbell Pitama, Graeme (Grubb), Frank Williams, Grenville Pitama and Arapata Reuben bring up the hāngi feast at Tuahiwi.



“When you’ve got a big crowd of people to feed, sometimes 200 or more, the hāngi is the way,” says John. It’s our traditional meal. And while every marae has its own way of doing things, it’s a custom in some of our Tuahiwi families. It’s something that goes back generations through one family and they’re always the ones we call upon. We have a very good hāngi team here at Tuahiwi, and I’d back them against anybody.

“It reminds me of when we had the Commonwealth Games here in Christchurch in 1974. The Tuahiwi team put down 22 hāngi for the visitors. I remember the Canadians were reluctant to try food that had been cooked underground. They were used to food cooked on a spit. But once they’d tried it they kept coming back for more, and in the end, they wanted Tuahiwi to go to Calgary to lay down hāngi there.

“You certainly need to know what you’re doing to be able to lay down 22 hāngi at once.”

Outside, Grenville Pitama (Ngāi Tūāhuriri) is proving the point. He and Arapata Reuben are stoking the hāngi fire, peeling and chopping vegetables and organising watercress to put on the hot rocks. Like his father (Tasman Pitama) before him, Grenville is the man who drives the laying down of hāngi at Tuahiwi. He’s been making hāngi for 40 years.

“I was probably eight or nine when I made my first hāngi. I put down a lamb chop, a carrot and a potato. My dad taught me all I needed to know. Our family have always been the cooks here at Tuahiwi, and we do a lot of hāngi as a family – my three brothers, Ross, Toni and Campbell, all help and my two sisters, Paula Daniels and Mary Jane Moody, do the desserts and the tables. It’s very much a family affair,” says Grenville.

“If there was ever a tangi or a big celebration, Dad would get the call and we’d drop everything and spend three days preparing and cooking. It’s always been men’s work but there’s much more to it than just cooking. It’s something that makes me think of the whānau who are no longer with us. It brings people together. Everyone contributes and you don’t have to say anything because everyone knows each other and everyone knows what needs to be done.

“And every hāngi brings back memories of past hāngi. I can still remember the tin shack we had that we used to shelter in if it rained when Dad was preparing a hāngi.



Above, left to right: Cherie Williams, Clare Williams, Joan Burgman, Michelle Phillpott, Jason Dell, Tania Piripi, Jasmine Burgman, Hoana Williams, Patricia Silk-Anglem and Tokomaru Hammond.

I can still hear him laughing there – and that was 30 years ago. A hāngi brings people and families closer together. I like that.”

On this day, the team is catering for “around 80 people”. Pumpkin, kūmara, carrots and potato are all chopped and placed in muslin bags. Jason has prepared and spiced 10 chickens, three joints of lamb, wild pork and two huge salmon. Kōura, mussels and oysters are being laid out in the cookhouse.

The hāngi pit (around 2ft deep) has been fired up and river stones and bits of old railway iron are heating in the flames. Grenville usually uses willow wood because it burns cleanly, leaving little ash and grey-wacke stones from the nearby Rakahuri (Ashley River), which don’t crack in the intense heat. The team has gathered watercress from nearby streams and this is kept wet in buckets before being thrown onto the heated rocks to create steam. It also lines the hāngi baskets to act as a barrier between the food and the stones to prevent the food burning. In the absence of watercress, wet cabbage leaves are a common substitute.

“We usually let the fire burn for about two hours,” says Grenville. “Then we take out the big wood, the large rocks and the iron, and we remove as many embers from the pit as possible. You don’t want ash and embers in the bottom because it makes the food too smoky.”

Once the food has been loaded into wire baskets lined with watercress, the rocks and irons are put back into the pit and covered with watercress. Huge clouds of steam rise and the men work fast, stacking the wire baskets on top, draping them with wet cloths and sacks and then quickly burying the pit in dirt.

Grenville stands back. He looks pleased that everything has gone to plan.

“We’ll leave that for about four hours now. By then everything should be cooked beautifully. In the meantime, I’ll make the boys a snack. We’ve got some excellent tuna from Little River that I’m going to smoke over the embers we removed from the pit. It’s always good to relax a little after all the hard work. We’ve been going since seven this morning so everyone is a bit peckish.”

Inside, Aroha Reriti-Crofts is also remembering a history of hāngi. Her first experience of hāngi was a profound one that has stayed with her over the ensuing decades.

“When I was seven I was in the Tuahiwi kapa haka group that was part of the inter-tribal pōwhiri formed to welcome home the 28th Māori Battalion from World War II on Wellington wharf in 1946. Then we came back to Tuahiwi and the Ngāi Tahu Battalion members came out to our marae for a big inter-rūnanga pōwhiri and hāngi. I can still remember the smells and the tastes from that day. There’s nothing like the hāngi. There’s no other flavour like it.

“It’s probably the most efficient and most hygienic way there is of cooking for hundreds of people and everyone knows their part. Everyone slots in. We’re good cooks here at Tuahiwi and that goes back generations. Noel Kemp is one name I remember; and Tasman Pitama, Rex Anglem, Tim Reriti. Our men are noted for their hāngi. And now we have Grenville and Arapata and Joseph Hullen. They’re all very good hāngi makers.”

“Hāngi is about celebration. You don’t have a hāngi for no reason. It is a celebration of our tikanga and our whānaungatanga. From a cultural point of view, ‘hāngi is us’. I don’t think we could come up with an improvement on the hāngi – it encapsulates the whole concept of bringing our whānau together.”

HĀNGI HEAVEN AT TUAHIWI

Reflecting on the final segment in a mammoth series of kai features, our road trips have taken me to 18 precious whare across Te Waipounamu. I remain grateful for the aroha and hospitality extended to our small team of Phil, Adrienne, myself – and on occasion my own tamariki – as we foraged about in the most humble of marae kitchens, gathering up an ensemble of delectable local foodstuffs to ensure a delicious feed for our esteemed kaumātua.

To the many aunties and uncles, cuzzies and extended rūnanga extras who joyfully and unselfishly jumped in to help, many thanks.

Today’s final cook-up at Tuahiwi was another great success. Our banquet of hāngi-cooked rosemary mutton, horopito and oregano rubbed pork, cinnamon, ginger and orange stuffed chickens, succulent lemon-scented whole salmon and the traditional vegetables like pumpkin, carrots, potatoes and kumara were enjoyed and supplemented with platters full to the brim of kai moana, reminding us all of the special bond that exists among whānau on the marae.

I was most fortunate to have more than a generation of experienced “old hands” to cook up this magnificent feast at Tuahiwi. Thanks Grenville and Arapata.

Rather than try to tell those more senior than me how to prepare such a feast, I have elected with these final recipes to simply share the subtle but delicious little additions I contributed to the main delicacies enjoyed by all on the day.

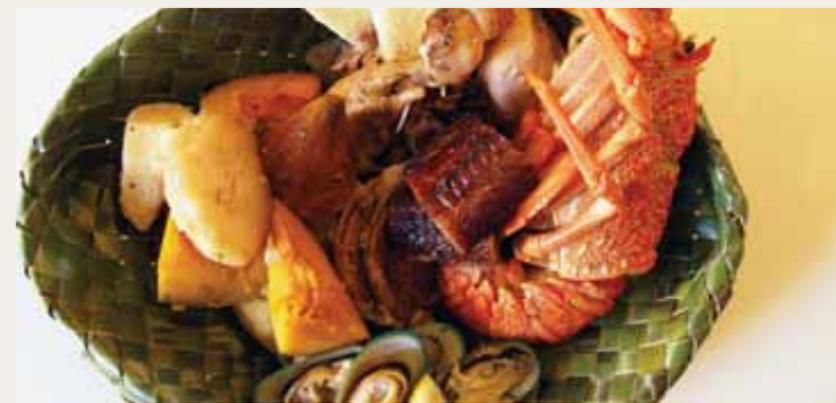
I trust you’ve enjoyed following our tiki tour of kai stories. Kia wakea mai, kia kaha!

Jason Dell

Jason Dell (Ngāi Tahu/Ngāti Wheke)
Chef and culinary adventurer
(now based in Singapore)



Above: Carving time with (left to right) Campbell Pitama, Jason Dell, Arthur Flutey and Frank Williams.



TWO WHOLE SALMON FILLED WITH LEMON, FENNEL AND LAVENDER HONEY

- 2 whole salmon (approx 1.5-2kg each)
- 2 tbsps lavender honey (or substitute with a floral honey of your choice)
- 4 lemons, cut in half, then sliced thickly
- 2 bunches of fresh fennel or dill roughly chopped
- 2 white onions, chopped small

Brush the honey all over inside the belly of the cleaned salmon. The sweetness from the honey helps counteract any smokiness absorbed from the hāngi. Combine the chopped lemon, fennel and white onion. Season well with salt and pepper, and then pocket the fish. Carefully lay the salmon flat and wrap well in tinfoil. Reserve for placing near the top of the hāngi.

FOUR BONELESS LAMB SHOULDERS

- 1 cup of fresh rosemary, leaves only, chopped roughly
- 1/2 cup of fresh chopped/minced garlic
- 4 tsp of crushed black pepper
- 2 tbsps salt
- 4 tbsps olive oil to moisten

It’s important to salt the meat and baste with a little of the olive oil, then rub all the seasonings into the lamb. It is also important to let the flavours develop in the fridge a day ahead. Roll the butterflied lamb shoulder up like a swiss roll after adding the seasoning, then carefully tie with butcher’s twine, or cover with netting as I did.

SIX WHOLE CHICKENS WITH CINNAMON, MINT, GINGER AND ORANGE

- zest of 10 oranges, zest of four lemons
- 3 tsp cinnamon powder
- 2 tbsps vegetable oil
- 6 white onions chopped
- 1 cup fresh mint leaves
- 3 knobs fresh root ginger minced
- 10 oranges skinned, cut into quarters
- 2 bunches spring onions
- 6 tbsps red chilli jam or similar

Rinse the inside of the birds out well, then sprinkle some salt into the cavity of the birds. Next, combine the zests and the cinnamon and moisten with a little orange juice and a splash of vegetable oil. Rub this all over the outside of the birds. Next, combine the chopped onions, the mint, ginger, the orange segments, spring onions and the chilli jam. Divide evenly between the six chickens, and pocket each bird well. Sprinkle the outside of each bird with a little more salt, then wrap the chickens in foil ready for the pit.

TWO WILD PORK SHOULDER RUBBED WITH HOROPITO, GARLIC AND OREGANO

Horopito is a native bush pepper that was used by Māori for medicinal properties, often stomach ache and toothache. Horopito pepper is commercially available in New Zealand from specialty stores. It has an unusually smoky flavour.

I cut little pockets in these giant cuts of pork and heavily rubbed a mixture of horopito pepper blended with salt, fresh chopped oregano and a little garlic into the joint.

Spring Garden

Spring is also the time when the hard slog needs to happen in the garden because it sets up your garden for the rest of the year. There is some debate about whether a no-dig approach is best with gardens or not, but I find with my soil that it needs to be dug over in the spring to at least about half a spade's depth to avoid compaction.

If you are starting your garden for the first time, you will definitely need to dig the soil over and loosen it up with a digging fork. After this, apply dolomite lime and organic compost and gently rake it into the surface of the soil.

It is generally always best to have the compost on the surface of the soil because this is where the most biological activity takes place that will make the nutrients available to the plant roots.

Spring can be a precarious time of year for new plants. The weather can be so changeable, and here in Ōtautahi (Christchurch) you always need to be careful of a late frost until early November. However, a wide variety of vegetables can

Spring is my favourite time of year with the retreat of winter and the start of the warmer weather, which means I can get into the garden and look forward to the bounty of summer.



be planted outside at this time of year – from September onwards; for example, lettuce, silverbeet, broccoli, cauliflower, cabbage, celery, broad beans, onions (spring, red and white), spinach, peas, carrots, parsnip, radish and beetroot. The last four of these are root crops and are best grown by seed.

A general rule of thumb for planting seeds is that they need to be covered in soil to a depth equal to their height. Once in the ground, it pays to give the seeds a quick watering to help germination.

For the rest, you are best to plant them as seedlings if you are planting in early spring. From late spring they can be sown directly into the soil as seeds. A beginner may want to buy seedlings from a garden shop rather than trying to grow them from seed at home.

If possible, plan your garden so that you have multiple plantings of the same vegetable over the spring so you have a steady supply of vegetables rather than a glut of one vege and then nothing at all. For example, plant lettuce every few weeks so you have a constant supply (see web link for a growing calendar).

Potatoes can be put in the soil before the threat of the last frost has passed as they take some time to appear above the surface and can tolerate a light frost. However, it can be a risky business. My early potatoes got killed off by frost last year, but the later main varieties survived. After the threat of frost has passed, varieties like french

beans, pumpkin, sweet corn, cucumbers and tomatoes can be planted out either by seed or as seedlings.

I normally buy tomato seedlings to speed things along and have found that you can't beat the Money Maker variety for a plentiful supply of disease-resistant tomatoes. Tomatoes grown outside need to be staked securely and require close attention with watering, pruning of lateral tips and liquid fertiliser, but are well worth the effort.

Soil in a new garden can take a few years to become healthy enough to support plants that are naturally free of pests and diseases. With my home garden, it took a few years before I eliminated pest problems. But these days I hardly ever have to use organic sprays to control pests. For the first-time organic gardener you can now buy certified organic sprays at most garden centres (see web links).

Pests that are harder to control are of the two and four-legged variety. When establishing a garden it is of paramount importance to decide who is in charge of what. The setting of healthy boundaries is of particular importance in relation to your partner. In our household, I take care of the fruit and vegetables and my lovely Danish wife takes care of the flower gardens and the chickens. Unfortunately, she does have a tendency to want more and more land, hence the need for a picket fence!

She was kind enough to inform me that the garlic I had planted was growing, but



Left, top: green and red lettuce; left: dolomite lime spread on the ground. Above left: garden pests chicken and dog; above: garlic.

BOOK COMPETITION

For the next issue, TE KARAKA has one copy of Yates Young Gardener by Janice Marriott and The NZ Vegetable Gardener by Sally Cameron. Simply answer what four root crops are best grown by seed and email the answer to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to: Te Karaka, PO Box 13-046 Christchurch 8141.



The winner of the Yates Garden Guide is Dave Duncan of Invercargill. Congratulations Dave.

upon inquiring as to how she knew this I found it was because she was stealing soil for her pot plants and was digging them up.

A good sense of humour and hard work (gardening and therapy) can go a long way in establishing a thriving garden and a healthy relationship with your loved ones.

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

USEFUL WEBSITES

The Biological Husbandry Unit based at Lincoln University has vegetable planting guides at:

www.bhu.co.nz/calendar.htm

Lincoln University also runs organic gardening courses. Further information can be found at:

www.bhu.co.nz/college.html

Yates Organic Pest Protection Products:

www.yates.co.nz/products/organic-gardening

NZ Organic Gardening Guide An excellent introduction to the principles and practice of organic gardening:

www.organicnz.org/60/organic-gardening

Grow Beds – Tui new product:

www.tuigarden.co.nz/show.php?pageid=108

Container Gardening – Kiwi Back Yard Garden Beds:

www.kiwibackyard.co.nz/pages/gardbld.html

The Great Organics Debate

A recent report by the Food Standards Authority (FSA) in the UK claims organic food contains no more nutrients than conventional food. If you want to follow some of the debate on the benefits of organic produce check out the web version of this column on www.ngaitahu.iwi.nz



Whakapapa



“Art is a whakapapa. It is continuously evolving from one generation to the next. Art is an expression on one’s identity.

“Through my work I express the anguish, the conflict, the confrontations, the movements and the development of our culture and people.”

Ko Kai Tahu te iwi
Ko Kati Huirapa ki Puketeraki te hapu.

Ko Te Aitanga a Mahaki te iwi
Ko Ngati Wahia te hapu.

Ko Nga Puhi te iwi
Ko Ngai Tawake te hapu.



Artist **Tai Kerekere** is inspired by his heritage and influenced by the many Māori leaders who have shaped the nation over the past century.

Currently, Tai is part at the Preview exhibition at CoCA in Christchurch, which will tour to Webb’s Gallery in Auckland and Temple Gallery in Dunedin. He will also show several new works at Māori Art Market, which will be followed by a joint exhibition with Tai’s wife, Kaaterina, at Iwi Gallery in Wellington.

The couple recently supported the Te Māori 25-year celebrations, by installing a photographic installation with Toi Māori Aotearoa at the Te Māori Gallery in Waiwhetu, Lower Hutt.

Tai and Kaaterina have their own design business called kedesign. One of their most current and controversial design campaigns created is the ‘Māori Killers’ campaign with Te Reo Mārama. Their support for Māori health has led them to work alongside Auahi Kore, designing resources for Auahi Kore, supporting whānau, hapū and iwi.

Tai began his career more than 15 years ago through carving and restoring marae. He graduated in Art and Design Māori (Toihoukura 1998) and was a founding member and manager of Ukaipo art gallery in Gisborne (1999). Tai developed strategies, programmes and wānanga (workshops) for Māori to further their awareness, knowledge and skills within the arts of Tā moko, raranga whatu (weaving) and kaihanga uku (ceramic sculpture).

His experience from those programmes developed into a lead teaching and mentoring position in the youth programme Te Ao Māori at Turanga Ararau Training Facility in Gisborne (2000-2003).

ABOVE: **KIWI HOME LOAN** / LEFT: **KIWI IWI**.



TOP: REPARATION / ABOVE LEFT: MADE IN ??? / ABOVE RIGHT: TIC TAC TATOU.



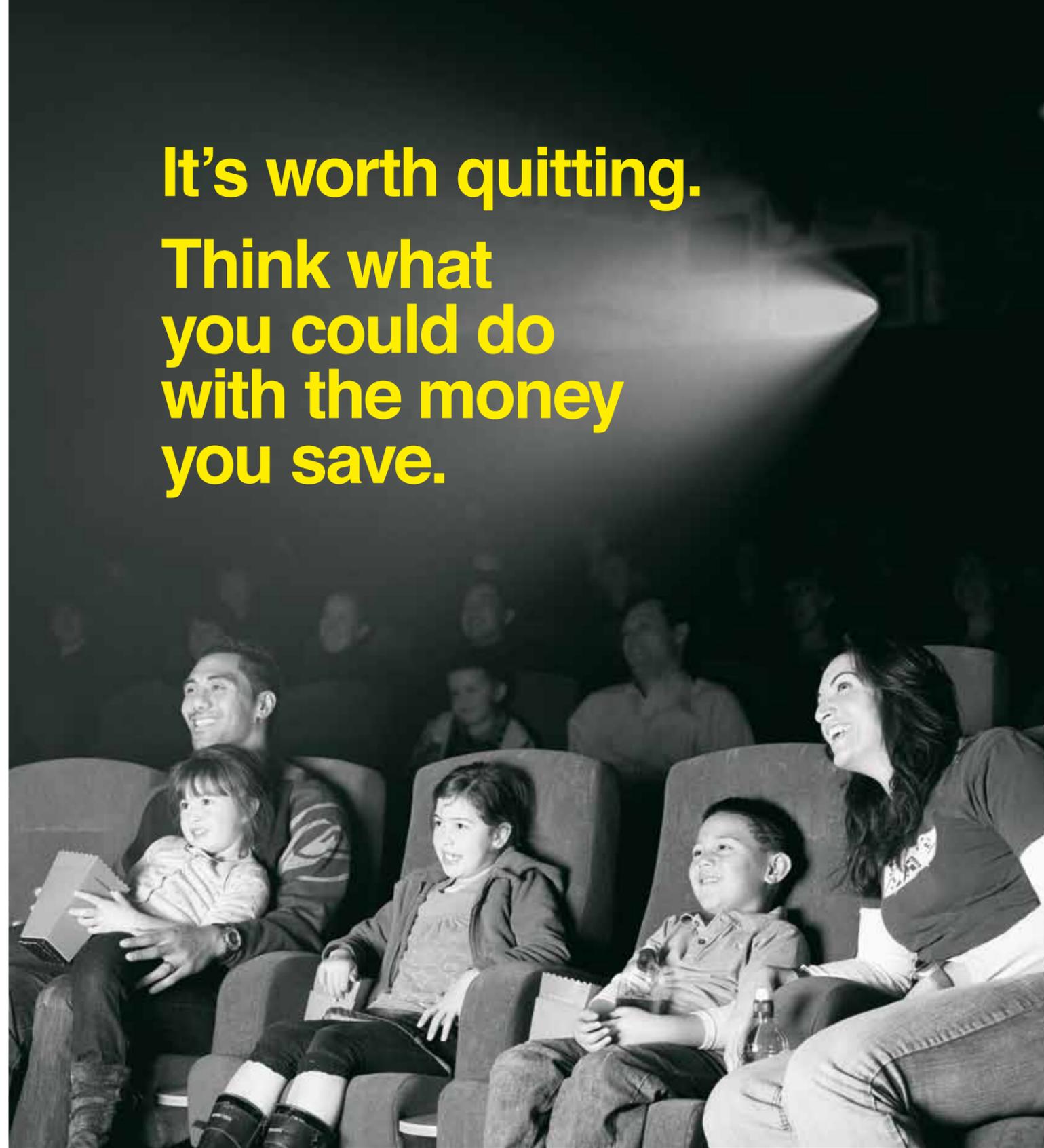
ABOVE: WHO STOLE THE COOKIE?

Major art projects Tai has managed are installation artwork for Rotorua Centra Hotel, whakairo restoration for Rotorua Museum (1999) and Gisborne Museum (2000), First Light Festival, Gisborne (2000, 2001). Artwork for Archives New Zealand, Wellington and Auckland Buildings (2007 and 2009).

In 2003 Tai managed the installation for the taonga exhibition for Te Aitanga a Hauiti Iwi Arts Event, Te Pou o Te Kani.

Tai is a member of the New Zealand Academy of Fine Arts. Over the past few years, he has curated exhibitions including: **Pulse - Indigenous Art** (2007, Academy Galleries, Wellington), and **Bloodlines - Contemporary Māori Art** (2008, Academy Galleries, Wellington) - exhibition and workshop in partnership with Auahi Kore. 

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Shades of Kōtukutuku

Gnarly old Kōtukutuku trees with flaky bark and polished, satin-smooth trunks are often found in wet shady gullies in the depths of the bush, although some seem to grow just as vigorously on sunny, fertile faces.

Kōtukutuku is one of the most easily recognised plants of our native bush.

Our tree fuschia (*Fuschia excorticata*) is the world's largest fuschia at up to 12 metres tall. It is distinctive for its sprawling growth habit, light tan papery bark and pendulous flowers that hang like Christmas decorations in variable shades of green, purple and red.

The tree is common in lowland forests from sea level to an altitude of more than 1000 metres throughout Te Ika a Māui and Te Waipounamu. It is also found on Rakiura and as far south as the Auckland Islands.

Kōtukutuku is one of few native deciduous trees, shedding its papery bark and leaves in winter in cooler districts. It flowers from July to December, and the flowers are particularly attractive to bees and nectar feeding birds, while the whole plant is top of the menu for our wretched Aussie possum imports.

For many young Kiwis, their first introduction to smoking started in the dark recesses of the local bush by rolling up the flaky bark of kōtukutuku into a rustic roll-your-own cigar.

For those of us unlucky enough to

achieve combustion, the lungful of acrid smoke, nausea and gag reflex that resulted was enough to put us off smoking for life. If nothing else, it did instil one important lesson from our native bush – don't burn kōtukutuku!

In fact, *Fuschia excorticata* is extremely fire resistant, even when the timber has been cut and dried. The timber is reputedly very strong and durable, but bushmen know trying to burn it is like throwing a bucket of water on the fire.

According to pre-European Māori, kōtukutuku was protected by tapu and our tīpuna never used the timber for firewood because it caused illness. They warned that food cooked over kōtukutuku could cause temporary paralysis of the legs, gout and skin diseases.

The part of the plant they did value above all else was the large 10-15mm elongated black or purple berries. Known as kōnini, these berries were sweet and delicious to eat, ripe from December through to March.

Traditionally, kōnini were collected by men, who climbed the larger trees with a basket on their backs or shook the ripe fruit on to mats spread below.

Early settlers made jam from the berries or ate them stewed with fruit or in a kōnini pudding. In Westland the kōtukutuku tree is actually known by the name "kōnini".

According to one reluctant European diner, the berries were "rather insipid, but not an unpleasant flavour". Kiwi author Andrew Crowe is much more generous in his description of kōnini as "easily one of the best tasting fruits of the New Zealand bush".

In his ethnobotanical reference book *Māori Healing and Herbal*, Murdoch Riley records that one traveller and his companion "ate so many raw berries on one occasion that they both got a heavy sensation in the head, accompanied with slight fever, which they blamed on the berries".

Riley records that Māori women used the green leaves of three shrubs – tātarāmoa (bush lawyer), mangeao and kōtukutuku – which they threw with water on to hot stones to create vapour baths to induce the discharge of the afterbirth after childbirth.

The juice of the kōtukutuku is an astringent that was used to treat skin diseases, and the bark of the matoutou shrub (another regional name for a particular type of

kōtukutuku) was boiled in a pint of water for an hour and the liquid was used to treat rheumatic pains.

Before European contact, Māori had few natural sources of the colour blue, so girls used the brilliant blue pollen from kōtukutuku flowers to colour their lips. In fact, youth of both sexes used the light blue pollen to decorate their faces.

Riley also records preparations made from a variety of plants, including kōtukutuku, to treat fevers and bruising.

Crowe notes in his *Field Guide to the Native Edible Plants of New Zealand* that kōnini berries also produce a purple dye that is said to make good ink.

Kōtukutuku is one of the easiest of our native plants to grow from cuttings. It is a fine specimen of our native bush on properties with enough room for it to grow, but it needs to be pruned hard every year on smaller sections to keep it under control.

The reward for its unruly behaviour is the attraction its flowers offer the humble bumblebee, hard-working honey bees and nectar-eating birds like the tui and makomako. And if you are patient, perhaps you will get to taste kōnini for yourself. ■■



Above: Kōtukutuku in flower.
Top: Distinctive peeling bark of kōtukutuku.

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



As a boy, Donald Brown remembers his father rowing across Te Waihora under the cover of darkness to collect swan eggs.

“He used the lights of the houses on shore to guide himself,” he recalls as he picks his way through the clumps of tall fescue grass and thick clouds of buzzing “midges” that dominate the breeding grounds of the once prolific native black swans of Te Waihora (Lake Ellesmere).

“The eggs are rough when they’re first laid, so he could tell which ones to take in the dark,” explains Donald. During the three-week incubation cycle the sandpaper baby blue eggs become smooth and discoloured from the parents rolling them, making them easy to distinguish for the skilled hunter.

Donald has lived his life on and around the lake. He grew up in Lincoln and regularly spent time in Taumutu visiting his grandparents. His family also has a hut by the lake at Greenpark – where he still spends a lot of his time.

By the mid 1800s and the advent of the Acclimatisation Society it became illegal to take game bird eggs, which included black swans. The Society (now Fish and Game) utilised disused airforce towers so they could patrol the breeding grounds, which at the time was home to 70,000 black swans. According to Donald “there was no sharing”. The society collected the eggs



in their thousands and sold them mostly to the racing industry as horse feed. At times they just broke the eggs in their nests in the interests of controlling the population. Eventually it was the great Wahine storm of 1968 that permanently changed Te Waihora, destroying the lakeland ecosystem and, in doing so, reduced the swan population to a tenth of its former size.

For Donald, Te Waihora fills his past, present and future. Having the ability today to walk onto its shores under the full September sun to search for swan eggs brings him palpable satisfaction. Donald has driven the process with the North Canterbury branch of Fish and Game to allow the traditional Ngāi Tahu mahinga kai practice of egg gathering to be reinstated for the past three years.

“It’s a small step, we still have to get a permit, but we are regaining our mana and being allowed to re-engage with something before it’s lost and so carry on our traditions and connections to our tīpuna.”



REVIEWS

BOOK REVIEWS

KURA KAUMĀTUA: HE HOKIKA MAHARA/ RECALLING THE MEMORIES.

Compiled by **Hana O'Regan and Charisma Rangipuna**

Published by *Ake Associates*
RRP \$25

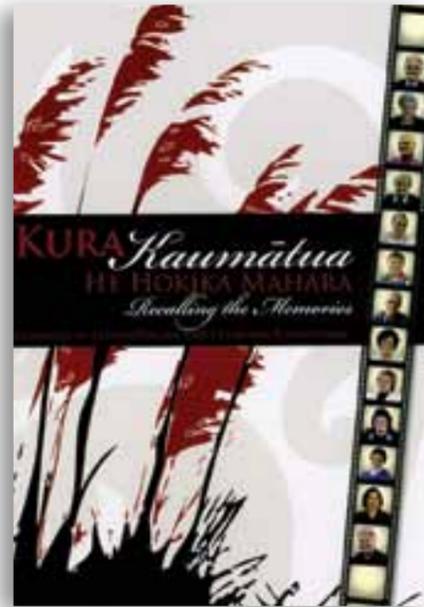
Review nā **Donald Couch**

Tikanga says kaumātua have a very special place in our whānau. They are to be respected and listened to. This book demonstrates why over many generations this has come to be so. And still should be.

Bring together a dozen tāua plus one pōua; recognise who they are, make them comfortable, encourage them, be supportive, perhaps even carefully provoke them, but above all listen, and the results are taonga indeed.

The kaumātua met regularly at Christchurch Polytechnic (CPIT), thus everyone lived in Ōtautahi. But only half were Ngāi Tahu (or married to Ngāi Tahu). This diversity of iwi backgrounds adds an extra richness to the experiences and perspectives of these kuia and koroua.

It is obvious that times have changed, but how easy it is to forget that many children of that era grew up in poverty which could mean clothes made from flour bags. Eventually they wanted out. Whether it was by way of nursing, the army, selling in a shop or waitressing, it usually meant leaving the rural marae and going to the big city.



And still the changes continue. Now their children and the mokopuna often don't live in this country any more. E-mails and cellphone texts are the norm. However, some of the kaumātua do say they would like phone calls from whānau more often.

The late Monte Ohia, Hana O'Regan, Charisma Rangipuna and Haani Hata – all of CPIT – did a wonderful job in seeing the project through to this eventual publication. Hana's wistful comment that she had no such written memories from her own tāua to the group at their first session was particularly telling, and obviously resonated with them. The educators also provided a flexible structure for the kaumātua to recall their memories.

The topics included: reflections of childhood and upbringing; 20 things to recommend to your mokopuna and, my first kiss, and the interviewees' own choice of topic. The result is a wonderful kaleidoscope for the reader.

TE KARAKA has three copies of *Kura Kaumātua* to give away. One winner will be picked from the letters page. To be put in the draw for the other two books, simply tell us the name of the authors via email tekaraka@ngaitahu.iwi.nz or post (TE KARAKA, PO Box 13 046, Christchurch 8041).

MĀORI ARCHITECTURE: FROM FALE TO WHARENUI AND BEYOND

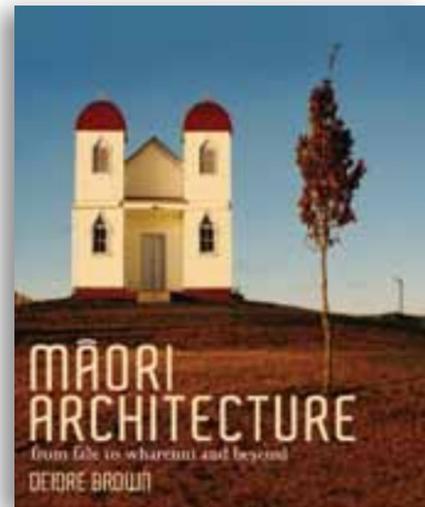
By **Deidre Brown**

Published by *Raupō*
RRP \$70

Review nā **Huia Reriti**

It is very probable that my upbringing and life to date has me feeling not as captivated by the story inside this book as the dust cover suggested I might be. Nor did I feel the book was a landmark achievement... So here I am writing a review. It must be noted that I have visited only a few marae and may have the chance to visit more but probably won't.

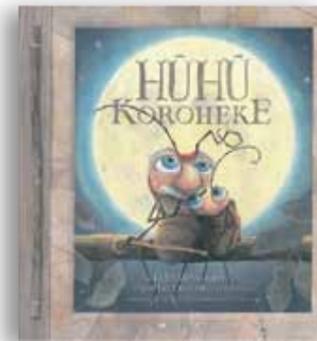
I am Māori; I practice architecture and was born on the Mainland. There is no ultimate definition of Māori Architecture interrogated here. The content of the book relates more to Māori Architectural history, which is way cool if you dig that sort of thing. Unfortunately, for me at least, the content is mostly of North Island origin; there's not much written regarding the South Island but having seen the incredible Willetts collection at the North Otago



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

Museum there must have been more architecture to research.

The text itself is rhythmically easy to read. The book is more suited to coffee table than the office architectural library.



HŪHŪ KOROHEKE

Nā **Kyle Mewburn i tuhi, nā Rachel Driscoll ngā whakaahua. Nā Katerina Te Heikōkō Mataira ngā kupu Māori.**

Published by *Scholastic*
RRP \$30

He whakaaro nō **Fern Whitau**

He pakiwaitara pōuri, he pakiwaitara aroha hoki hai haumiri i te ngākau. Ka pātaitia taua tino urupounamu, arā, kia hemo tātou ka haere tātou ki hea?

Ka tangi a Hūhūtū, tētahi huhu paku, mō tana koro kua hemo. He rite tonu tōna pātai haere, "Hūhū Koroheke! Kei whea koe?" Ahakoa ngā urupare rerekē i te mutunga iho mā Hūhūtū tana ake urupare e whakatau.

I a au e pānui ana i tangi tōku ngākau ki a Hūhūtū. Kua noho tātou katoa i raro i aua paiao pōuri, kua pāngia tātou katoa e te ringa o aituā. Ka mōhio hoki tātou ki ngā tāngata pērā ki a Hūhū Koroheke. Nō reira he ngāwari noa tēnei pakiwaitara te mārāma, tamariki mai, pakeke mai.

Te āhume hume hoki o ngā whakaahua, te waimārima o ngā kupu nā Katerina



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

Te Heikōkō Mataira. Pānuitia! Pānui ki a koe anō, ki āu tamariki mokopuna rānei hai whakamauru, hai whakamahana i te ngākau.

HŪHŪ KOROHEKE

Written by **Kyle Mewburn**, illustrated by **Rachel Driscoll.**

Te reo Māori translation by **Katerina Te Heikōkō Mataira**

Published by *Scholastic*
RRP \$30

Review nā **Fern Whitau**

Hūhū Koroheke is a sad but heart-warming tale about grief that poses the question, "Where do we go, what happens to us when we die?"

Young Hūhūtū is heartbroken when old Hūhū Koroheke dies and so begins his search for understanding. The little bug is given different ideas about where his koro has gone to but in the end he reaches his own conclusion and moves on.

I shed tears reading this book as Hūhūtū sought to make sense of a sad situation. Death and grief touch everyone, so it is easy for all of us from tamaiti to kaumātua to identify with this cute character who loved his granddad.

With delightful illustrations and delicious words from the pen of Katerina Te Heikōkō Mataira, this story will not fail to delight. Read it aloud to your children and grandchildren or read it to yourself to soothe the soul.

ALBUM REVIEWS

STANDING IN THE RAIN

Opensouls

From the *Crate Records* – stocked by most outlets (*Real Groovy, Conch records*)

RRP: \$30

Review nā **Joseph Tipa**

Opensouls introduced themselves with the long player *Kaleidoscope* in 2006. Their second album *Standing in the rain* is essentially a period piece in the Motown idiom which picks up where the 70's was rudely interrupted by the following decade. Jeremy Toy aka OTA, Opensouls guitarist, took the bulk of production duties, with some outside assistance from singer/songwriter Tim Guy and string arranger Bruce Lynch. Lynch has lent his experience to realise some beautiful small ensemble orchestration. Tyra

Hammond has pulled off the difficult task of singing ballads.

However, Hammond's real strength shows in delivering the heavyweight number *Dollars* and the up-tempo Otis Redding-influenced *Blind to see*. Opensouls should be proud of *Standing in the rain* as seldom does a band produce something as true to a genre as this album does.



WHEN THE FEVER TAKES HOLD

Spartacus R

Real Groovy – Self-released
RRP \$25

Review nā **Joseph Tipa**

The lineage of Spartacus R can be traced back through Pink Floyd, Hendrix and The Doors to the Delta blues. *When the fever takes hold* sounds like it was recorded in the seventies, but it is in fact a record made more than thirty years later by the children of that generation. A loyalty to vintage gear and analogue tape helps Spartacus R to achieve their sound, one which is an appropriate soundtrack for psychedelia and science fiction. Its suitability for film led to collaboration with director Giles McNeill who contributed a 3D film for the group's *Quadraphonic* show in Wellington. The innovative use of multiple speakers to create quadraphonic (four independent sources) live sound was also explored with the guidance of audio engineer Dr Lee Prebble. Lee lent a critical ear during the recording process, to which meticulous attention has been paid; this is evident in the arrangement of the album as well – eight minute epics moving from theme to unexpected theme.



Spartacus R plays Leigh Sawmill on New Year's Eve 09/10.

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



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



Huia Reriti (Ngāi Tahu) is a partner in Modern Architect Partners in Christchurch.

Surviving redundancy

Redundancy is a word we hear on an increasingly regular basis and is a reality many of us here in New Zealand face as the recession continues to impact on our economy. Many of us live in fear of it. If and when it happens, the impact financially as well as emotionally for the individual and their whānau is huge.

Financially, redundancy is a really scary thought. Even though you get a payout that will help in the short term, there is the fear of how to pay ongoing bills if you can't get another job. A really important piece of advice – your redundancy payout may make you feel better about losing your job, but make sure you spend it wisely.

If you can, pay off debt, make a lump sum payment on your mortgage or invest the redundancy payment. If you need to live off it, budget wisely. Review your expenses and work out how long you and your whānau can live off your payout.

There are positives about redundancy. If you are able to get another job straight away, it is an opportunity to get ahead. If you have always wanted to own your own business, this may be the opportune time to do so – setting up a business from home can be a cheap option and will save on the travel costs of going to work.

Alternatively, consider working as a contractor. If you have considerable experience in an area, it may mean that you are able to earn more money as a contractor than as a full-time employee. Further, if you have been contemplating a change of career or even upskilling in your current one, some time out after redundancy may be just what you need to make it happen.

Important information about redundancy

1. You may be entitled to a redundancy tax credit

In 2007 the IRD introduced a redundancy tax credit to protect against you being overtaxed because your payout pushes you into a higher tax bracket. The tax credit is based on a flat rate of six cents in the dollar, up to \$60,000 per redundancy. If you were to receive a payout of \$20,000, you could claim a \$1200 rebate. Generally the rebate is paid on redundancy payments paid because the position is considered surplus to requirements or as compensation for loss of employment. It isn't paid out for retirement, loss of seasonal employment, fixed-term contract or employment, employment after notice of termination or a redundancy paid directly or indirectly paid by an employer who is related. For more information, visit the Inland Revenue website: www.ird.govt.nz

2. Restart Programme

In December 2008, the National Government introduced the Restart Programme – a transitional relief package for those impacted on by the economic crisis. Restart offers assistance for up to 16 weeks for those whānau with low to moderate incomes and children, and to those with high housing costs who have been made redundant. The programme has three parts:

a payment for those no longer eligible for the In-Work Tax Credit, an Accommodation Supplement boost and employment and job services. For more information visit the Department of Labour website: www.dol.govt.nz

3. Outplacement Services

Most organisations will offer redundant staff access to outplacement services. If you find yourself in this position, take advantage of everything on offer. The great thing is, it's a professional service offered for free. Outplacement will help you deal with your emotions through counselling, updating or writing a CV, setting goals, teaching skills to market yourself, and refining your skills for future career options.

4. Mortgage Holidays

If you find it really tough and feel like you don't have any other option, go to your bank and talk about your options for taking a mortgage holiday. All major banks are offering three-month mortgage holidays, but you need to be aware that they come at a significant long-term cost. Use this as a last resort. 

Congratulations to Arya Sciascia who won Catriona MacLennan's book, *Survive the Crunch*.

MARGARET FOSTER
Ngāi Tahu, Te Āti Awa

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

Breakfast in bed, kisses from the children, a walk up the hill, a spa, reading, being creative, cheese and wine in the afternoon with the husband, children home from school!

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

Jenny Shipley. She was our first female Prime Minister. She's entrepreneurial, seems down to earth and grateful. She's a very articulate speaker.

ONE THING YOU COULD NOT LIVE WITHOUT?

My children Maddie and Xavier. They make me laugh and keep me grounded.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

The south of France – I love red wine, warm weather and French culture.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

Anthony, my husband.

WHAT IS YOUR FAVOURITE SONG?

At the moment, *Boom* something or other from the Black Eyed Peas and *Shine* by David Grey.

ON WHAT OCCASION DO YOU TELL A LIE?

Anything that relates to eating more De Spa chocolates.

WHAT CONSTITUTES A BAD DAY?

When I have not been creative or haven't felt like I've had a real purpose.

WHAT IS YOUR GREATEST FEAR?

Spiders – big ones!

DO YOU HAVE A FAVOURITE SUPERHERO?

Wonder Woman.

WHAT IS YOUR WORST CHARACTER FLAW?

Impatience.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

I like to be able to play an instrument and sing in tune. Wow! Or to be able to draw!

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Riding to the dairy on my bike with a saddle bag full of bottles ready to exchange them for lolly mixtures, baching in Rapahoe and catching 100 cockabullies in Picton harbour.

DO YOU BUY LOTTO?

No, not really, but I did buy one when it got really big! Great fantasy ... I know I would make an outstanding philanthropist!!

DO YOU BELIEVE IN REINCARNATION?

Yes, sort of.

EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?

A dog, or a man. Hee, hee.

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

My husband designed a special voucher for me for services. Maddie wrote me a poem once for Mothers Day.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Overseas travel – I love it.

FAVOURITE WAY TO CHILL OUT?

Reading, wine and cheese with Ants and dinner parties.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

Positivity or enthusiasm for life.

DANCE OR WALLFLOWER?

Dance, but not that well!

WHAT IS THE LAST BOOK YOU READ?

A Piece of Cake by Cupcake Brown.

WHO IS YOUR FAVOURITE AUTHOR?

I have a variety. I love different genres particularly biographies. Two of my favourite authors are Douglas Kennedy and Marion Keyes.

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

Netball of course, then any other sports. I love watching anything that is on and is competitive.

WHAT IS YOUR GREATEST ACHIEVEMENT?

Giving birth to two amazing children – Maddie, 13, and Xavier, 5. Helping them to be the best they can be.



Margaret Foster was a deadly attacker during her time as a Silver Fern (1992-1997) and she's coached netball teams for the last 25 years, including the Canterbury Flames (2000) and the Southern Steel (2000-2007). She established her own netball academy called Motivationz in Christchurch, which runs workshops and clinics for young aspiring netballers. She's recently recovered from breast cancer and is a devoted wife to Anthony and mother of Maddie and Xavier.

Setting up my own business – Motivationz. I find it immensely rewarding helping others and I love my netball academy.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Chocolate, cognac pâté, calamari, cheese.

WHAT MEAL DO YOU COOK THE MOST?

Um that's a hard one, Ants does the cooking! Maybe scrambled eggs ...

HOW MANY PAIRS OF SHOES DO YOU OWN?

I love shoes – unsure, lost count, over 40 perhaps?

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

That I didn't play for longer when I was in the Silver Ferns. I finished in 1997 and I think I could have played for a few more years internationally.

WHAT'S YOUR FAVOURITE PLACE IN NEW ZEALAND?

Kaiteriteri during the Christmas Holidays is stunning or Queenstown during the winter with a glass of vino at Eichardt's. 



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