

TE KARAKA



THE
**CONSERVATION
CONUNDRUM**

E TŪ AND BE COUNTED | TE MATATINI | COAST WATCHER

PLAN YOUR PATHWAY WITH TE WĀNANGA O AOTEAROA

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THE CONSERVATION CONUNDRUM

Over the past four years, the Department of Conservation has had \$54 million slashed from its budget. What will these cuts mean for Te Waipounamu and Ngāi Tahu?

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COAST WATCHER

Uncle Hori Briggs has been policing the Canterbury coastline for the past 14 years.

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E TŪ AND BE COUNTED

Māori roll of general roll? The Māori electoral option is a vital part of New Zealand's democratic process.

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NGĀ HAU
E WHĀ
FROM THE
EDITOR

Calling all Ngāi Tahu creative writers. Yes, that's you. We're looking for submissions to be published in TE KARAKA. Poems, short stories, you choose the form and TE KARAKA will provide the waka.

This idea has been slowly building after discussions during the Christchurch Writers Festival last year when we put together a panel including Keri Hulme, Gerry Coates and Hinemoana Baker, chaired by John Huria who was a long-time senior editor at Huia Publishers.

We want to encourage Ngāi Tahu creative writing as a valuable form of expression for the tribe. Send me your submissions or give me a call to discuss them and let's get this happening. We don't promise to publish everything that comes our way – in case we get flooded with copy – but John and I will go through submissions and decide what will be published.

In other news, the environment and sustainability are two themes bubbling up all over the Ngāi Tahu takiwā, with sometimes more questions than answers. What is happening to the relationship between Ngāi Tahu and the Department of Conservation for example? Kim Triegaardt has marshalled some conflicting opinions in the cover story, issues that also were discussed at a hui at Te Rau Aroha Marae in Bluff in early March. And I went to a hui at Takahanga Marae in Kaikōura where representatives from the oil exploration company Anadarko fronted to answer questions about the company's two exploration permits offshore from the Kaikōura Peninsula. Also there was Energy Minister Simon Bridges and managers from New Zealand Petroleum and Minerals, the Crown body that grants exploration permits. Again, there were more questions than answers but at least the suits from Anadarko faced the rūnanga and local community.

nā MARK REVINGTON

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

The other day my five-year-old nephew pointed out to me that I have “crazy hair”. Was I just trying to embrace the freedom of my naturally frizzy locks, or was it the result of three months into the leadership role having experienced a 360-degree view of everything that matters to Ngāi Tahu whānui? For a brief moment, I was jealous of all those separate government departments with their resources, before I headed back to my reality and expectations that are on the shoulders of our team.

This whirlwind tour of iwi, kāinga, whānau and individual-led tribal activities showed me that we are far from being a passive bunch. It emphasised that we are a vibrant, passionate and determined lot who want the best for our whānau in every which way you could imagine – phew! It's an aspirational way of being and I see my role as enabling opportunities to bring this to tangible fruition. I am also a realist and note that if I want to better myself at something then I need to focus rather than skim the surface. It is an approach I bring to my new role.

Speaking of learning, someone said to me the other day that I was the first person in the tribe they had spoken to who did not know much about mahinga kai. Given I was at the Ngāi Tahu Seafood board meeting, I was embarrassed for a minute, but later I recalled childhood days. Dad bringing home his beloved kina, and promptly being told to prepare it out in the garage. Mum and her magnificent ways of presenting crayfish. The muttonbird tins that would arrive at a certain time of the year. Whitebaiting adventures starting at absurdly early hours. The neighbours always had eels hanging in their garage before they popped them into their homemade smokehouse. So as a child maybe I knew how to benefit from mahinga kai, but my appreciation of the cultural and social values that lay beneath was somewhat lacking.

Recent opportunities to meet with spirited and enthusiastic water-baby whānau of all generations across Ngāi Tahu has catapulted me into their world of mahinga kai, and more specifically the worry of polluted waterways, eroding ecological habitats and land use intensification. I now have my eyes wide open when I travel up and down Te Waipounamu watching the kilometres of irrigation and wondering about all that water. I am a believer in finding a balance to drive the economy, but not at the expense of the environment.

After all, we are supposed to be ki uta, ki tai (from the mountains to the sea) guardians and if we cannot sustain and regenerate healthy waterways, what is the point of having a healthy economy in an unhealthy surrounding? For me, the blinkers are off. I now take notice of what is happening, and will continue to be guided by our whānau to ensure I strategically advocate in our best interests to bring about the restoration and preservation of our precious environment.

TE KARAKA

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HE KÖRERORERO
nā KERI HULME

Haere rā e Jude

I came back home.

There is the chitter of sparrows and the annoying activities of starlings, and the occasional squark from a gull or two and a bit of a tune from blackbirds in the morning.

I wonder where the tūi and bellbirds have gone...

The cicadas are getting coolweather-drowsy.

There are few people to be seen.

My house is – as it was when I left it, a fortnight or so ago.

Spider-riddled, overgrown with books, and no longer “home”.

I did not expect sobbing crowds or a choir of kōtuku – waua! That would’ve been – weird! I just didn’t realise how the silence – and the dark – would hit me.

Judith Maloney wasn’t always my naybore: she, and her mate, Bill Minehan, arrived some years after I did. But – from the beginning when Bill, with his wonderful Irish horsey face, leaned over the nonfence and said, “This is your neighbour. You’ll love one another and fight and make mayhem and be strong for each other. That’s what neighbours do.”

I sure as shit didn’t believe him.

Bill – a farmer from Harihari – who’d runaway with Jude, knew a thing or three more than I did.

Over the next three decades plus, we learned to know one another – as friends, as neighbours – and, especially when Jude and I worked in the Franz Josef Post (FJP), as naybores.

We invented fitch recipes (don’t ask). We invented the Ōkarito Free Republic (you can gather we weren’t exactly right-wing people). Jude relocated a spare Post Office flag and turned it into our first OFR flag. I turned into the Flag Warden of the Ōkarito Free Republic (a post I am really proud to still hold. Vexillologist from way back, I so loved Judith’s flags, made for the community.) Later on, when the FJG PO closed, she and her wonderful bracketed mate, Bill, relocated the PO flag pole too... we hoisted flags on it on her rā haerenga roa – and actually, all round the place. Because, Judith was a wonderful

weaver, maker of fabrics, creator.

We loved food (one of my proudest achievements is that I taught her kids how to put down a hāngī) and we loved drink – our whisky (single malt) parties are remembered by all who partook – especially those we heaved out of ditches or shovelled off home ...

And so, and sob –

Jude knew she was dying. She bought her own coffin, and her son-in-law assembled it during that time. As a weaver, creatrix, fabric-oriented person, she had collected striking colourful pieces to make her shroud – and when a call went round the village for additional bits, most of us offered other stuff.

My offering was strikingly grey. It was part of the hood-lining of my first Swannie, the one I wore while building the foundations of my home. The moths had got all the rest ...

So: as is often the case in small rural communities – and especially in Māori communities (which Ōkarito is not), the locals got together when Jude was comatose, and unlikely to survive too much longer.

We’d had practice. When her mate, Bill Minehan died, he was lying on the sofa in their main room (Jude had made the cover for the sofa.)

He had his phone in hand – he’d just finished welding on a new bull bar for his Holden ute. One of my nurse sisters (who’d come to Big O for r and r!) diagnosed Bill dead.

And – the community swung into action.

We knew about erecting marquees: we knew about getting various people to cook, make savouries and sandwiches: we knew how to “organise stuff”, which is what people in wee places have to get to know. We’d had experience with deaths in the settlement before.

And so, Bill embalmed, came back to here, and a local bloke made his coffin (out of Bill’s tōtara, stacked in the shed, and another local, a merchant seaman, overnight wove immaculate rope work handles, and all of us visiting brought candles, and whisky, and wee things to pop in the coffin. A copy of his 4-inch adjustable spanner. Lollies. Cigarettes. And –



the first time I saw this done on the Coast (tho’ I’ve seen it many times since) people threw in \$2 coins. A nice cross-over between Māori and Pākehā beliefs-

I haven’t seen a kōtuku around yet.

It is weirdly quiet.

Even the sea seems a bit subdued.

Is it because my Naybore was cremated?

Nah, I think not.

People choose their own exits.

For me, it would be, I owe Earth a body, and others have their own choices and options.*

Jude left so many wonderful works – wool-panels, floor cushions, hangings, my most loved swannie and jerkin – and will be remembered by those as well as all who knew her. Most of all, she encouraged a thriving tradition of hospitality here, among her kids and grandkids, among her work with mental health services, and among all others whom she met.

Haere rā e Jude – ki te tini i te raki – taku aroha nui, nā – Keri – te Naybore. ■■

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.

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



The official Ngāi Tahu commemoration of Waitangi Day at Ōnuku Marae was made more special this year with the launch of an Ōnuku songbook and a citizenship ceremony – the first time this ceremony has been held at a marae on Waitangi Day. Both events added special meaning to the Ngāi Tahu commemoration marking our unique partnership with the Crown under the Treaty of Waitangi.



Twenty two people publicly declared their allegiance to their new country in a ceremony led by Christchurch Mayor Bob Parker.

“It was a great honour for the whānau of Ōnuku and Ngāi Tahu to welcome new citizens to our land and our marae,” said Ōnuku kaumātua Waitai Tikao.



In time for Waitangi Day, the rūnanga produced *The Ōnuku Song Book*, featuring a selection of around 80 tunes from the 1920s through to the 1950s. The songs were drawn from the original songbook hand written by Tāua Bernice Tainui (Te Whakatōhea) for the opening of the Ōnuku whareniui Karaweko in 1997.

Ngāi Tahu songbirds gathered in the wharekai in the afternoon to sing and share Tāua Bernice’s favourite songs.

The book and the sing-a-long were a fitting way to end a day at Ōnuku. Sadly, Tāua Bernice passed away, surrounded by her whānau, on February 21.

Nō reira e te manu tioriori, e te tāua rangatira, kua mū tō reo i tēnei ao hurihuri. Hanatu rā ki te kāinga wairua i te rangi, ki ngā mātua tipuna. Kia au te moe, kia au te moe. Haere, haere, e oki atu rā e...



Seattle bound

Rāpaki carver Caine Tauwhare is heading to Seattle in September after he carried out a carving project for the city's Washington Park Arboretum. The project at the New Zealand glade is part of a Pacific garden at the arboretum. Caine (Ngāi Tahu – Ngāti Waewae/Ngāti Wheke/Ngāti Tūāhuriri, Tainui) says he decided on a kaupapa of kaitiakitanga (guardianship) in carving the garden seat. "I wanted to identify something representing Māori in general and kaitiakitanga seemed to fit." And his reaction to the news that he will be flown to Seattle for an official opening of the garden in September? "It's really cool, so unexpected."

Mais oui

A garden being prepared in Laquenexy, France, is a collaboration between Ngāi Tahu, the Ellerslie Flower Show and a French designer as part of a series of 'First Nation Gardens'. The garden, called Te Pūtaka, is intended to showcase Ngāi Tahu culture and build relationships. It will feature in the 2013 Laquenexy Fruit Gardens Event that opens in June. After that it will become a permanent fixture within the gardens.

Whānau Matters

*Whāia te iti kahurangi
Ki te tūohu koe, me he maunga teitei
Pursue excellence
Should you stumble, let it be to a lofty mountain*

- Are you struggling to pay the bills? ✓
- Is the increased cost of living crippling you? ✓
- Do you have problems managing your debt? ✓
- Do you desire financial freedom? ✓
- Do you have long-term goals but just can't seem to get there? ✓
- Do you have dreams for you and your whānau? ✓

If this is you, visit the Whānau Matters website for some useful tips.



www.whanau.org.nz

The Comeback Kid

The kapa haka kid 'from way back' recovers from a mystery illness to take the stage at Te Matatini 2013. Kaituhituhi Adrienne Rewi reports.

August 2012: Manawanui Parata is struck with a mystery illness that paralyses and almost kills him. February 2013: The same Manawanui powers onto the stage at Te Matatini 2013 in Rotorua to lead his kapa haka Te Ahikōmau a Hamoterangi.

The resolve to perform at the national kapa haka competitions proved the medicinal inspiration needed for the 40-year-old from Rāpaki to recover from what was eventually diagnosed as Guillain-Barré Syndrome, a rare disorder in which the body's immune system attacks part of the nervous system.

"I was determined I was going to get better," says Manawanui, known to most as Mana. "I aimed for individual goals every day – physically and mentally. I had to relearn everything, from tying my shoelaces to feeding and dressing myself again. I needed to build my strength for kapa haka. By the time I left Burwood [Hospital] six weeks later, I had left the wheelchair behind and I was walking again."

Mana's sister, Puamiria Parata-Goodall, says it was amazing to watch his vital signs respond when a kapa haka practice was played to him in hospital.

"He's a kapa haka kid from way back. His absolute determination to perform at Te Matatini was what drove him to get better.

"He's been an inspiration to the team. They've seen him come back from full paralysis, and now we all need to work hard to keep up with him. It's been a phenomenal journey," Puamiria says.

Mana (Ngāi Tahu, Waitaha, Ngāti Māmoa, Ngāti Kahungunu) suddenly became ill in late August 2012. His doctor diagnosed flu but within hours he went downhill and was rushed to hospital suffering from a high fever, numbness and paralysis.

It took almost two days before a neurologist finally diagnosed the rare condition, Guillain-Barré Syndrome (GBS), which occurs in only one in 100,000 people. It is usually triggered by an infection and can cause life-threatening complications.

Mana, who is business applications manager for the New Zealand Blood Service in Riccarton, Christchurch, says he had been working hard before his illness, and had felt tired, run-down and weak.

A lumbar puncture confirmed GBS. Mana believes a mild viral infection triggered the illness. The disease attacks the immune system and soon after diagnosis, Mana was given Intragam P, a blood product that neutralises antibodies and revitalises the white blood cell count to fight off the virus. When that didn't work, he was admitted to Intensive Care with collapsed lungs, liver failure, and pneumonia. There he was put on life support, where he remained for three weeks. It was only after a second course of Intragam P that he started to progress.

It was a stressful time for his wife, Kiriana, their children and their extended families; but Puamiria says getting as much information as possible early on made things easier.

"Within a very short time I knew three people who had either had GBS, or had family members who had suffered from it. You can read all you want, but talking to someone who can tell you their real-life experience is much more empowering. It gave us a much better idea of what to expect and what we could do to help."

The Parata and Te Hau whānau gathered at the hospital, taking turns to spend time with Mana.

"The staff were absolutely amazing," says Puamiria "They respected our cultural beliefs and they allowed us to arrange a



Manawanui Parata and his sister Puamiria Parata-Goodall.

schedule of visits, and to have close whānau sleeping on a sofa and blow-up beds."

It is ironic, Mana says, that the blood products available through his workplace, the NZ Blood Service, saved Mana's life. He is grateful to his colleagues, who turned up at the hospital in person to deliver the vital Intragam P needed for his recovery.

By October, Mana was well enough to be transferred to Burwood Hospital. He sped through his physical recovery.

"I'm very fortunate and it's made me appreciate the important things in life – family, friends and kapa haka. I'm very loyal to the NZ Blood Service too, of course. I'm a very good example of how their work saves lives, and I'm a strong advocate for Māori putting themselves forward for blood and bone marrow donations.

"It's important to remember that the blood you donate could save the life of someone within your own whānau."

The need for donors is constant, with over 2,700 donations needed every week.

Only 4% of New Zealanders currently donate blood.

Of these donors, only 6.5% are Māori.

New blood donors are always welcome.

To make an appointment, call 0800 GIVEBLOOD (0800 448 325), or go to nzblood.co.nz.



PHOTOGRAPH COURTESY FONTERRA

Cool as ice cream

Business appears to be in the bones of 10-year-old Jay Verry who moved with his family from Christchurch to Auckland last year. He had always wanted to start a business but his best idea came while riding in the car with his mum along Auckland's southern motorway, past the large Tip Top sign that stands outside the company's Mt Wellington office. That was it, Jay (Ngāi Tahu – Ngāi Tūāhuriri) decided, he would sell ice-creams at the beach. It's not a new idea but timing is everything in business. Tip Top's market research had identified a market for mobile ice cream vendors. When Jay got on the phone to Tip Top's marketing manager Craig Griffin, a deal was struck and the company agreed to supply him with his own ice cream bike. With the support of Belmont Primary School principal Bruce Cunningham, Jay embarked on a pilot scheme selling ice creams once a week at school. On his first day in business he sold more than 220 ice creams with the Popsicle Blasta selling out in the first 10 minutes. He has since appeared on television and radio, talking about his business.

"Jay has driven this project from when he first came up with the idea," says his mum, Lee-Ann Ryan-Verry. "It took a few months from thinking of the idea through to selling the ice creams and he has never lost focus on what he wants to achieve." – Nā Mark Revington

Did you know?

'Te Heke Hau Kai Titi', or the muttonbird season, begins in April?

More than 200,000 birds are harvested annually by those with whakapapa rights to the Titi Islands?

He Kupu Kāi Tahu

Kahuru-kai-paeka (Poutū-te-raki) **March**

Kai-te-haere (Paeka-whāwhā) **April**

Mātahi-a-te-tau (Haratua) **May**

He Whakatauki mō te tīti.

Some proverbs relating to muttonbirds.

"He tīti huatahi."

Metaphor for an only child. Could be used to express uniqueness or all the eggs in one basket.

"He tīti rere ao ka kitea, he tīti rere pō e kore e kitea."

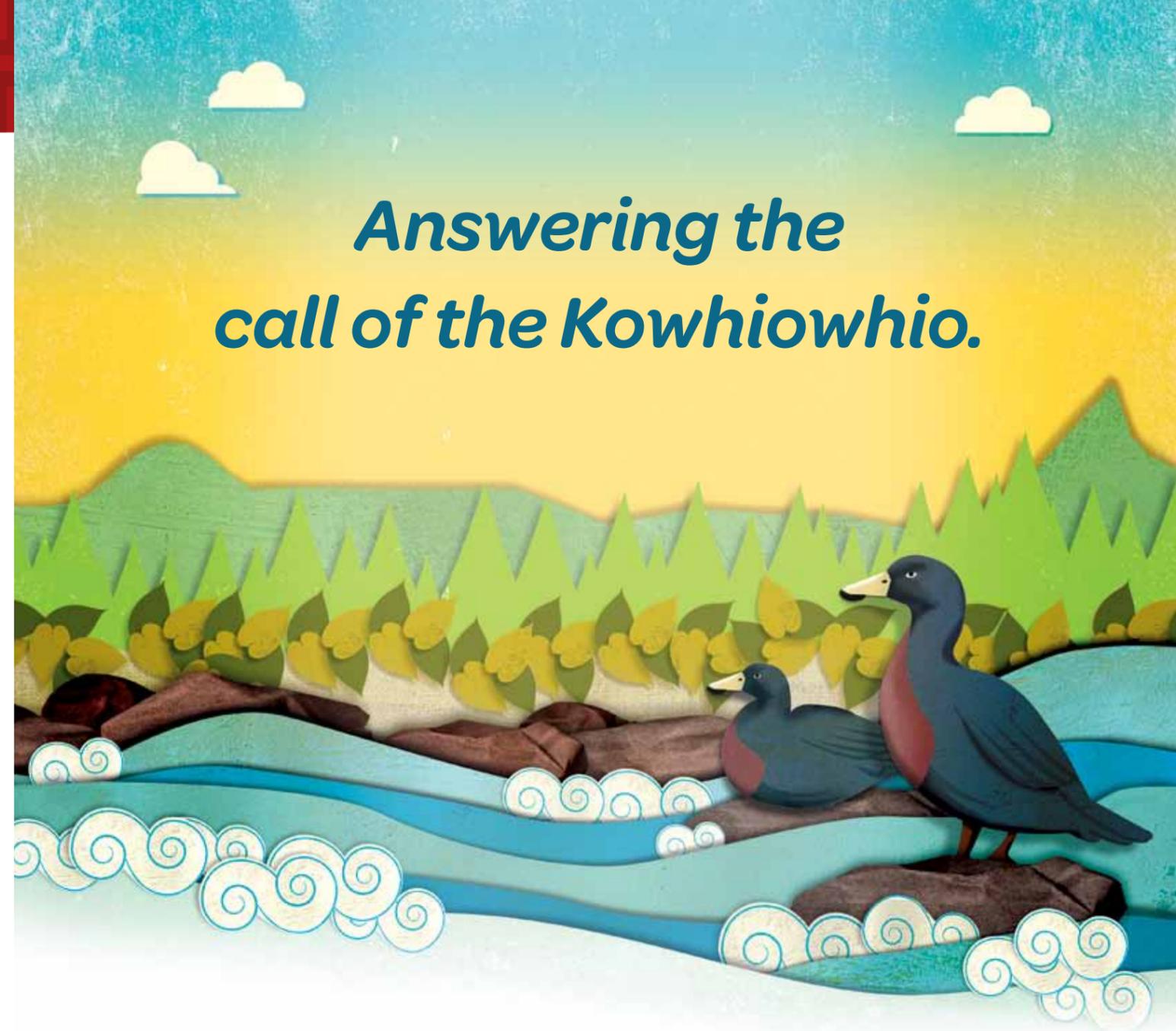
Muttonbirds which fly by day can be seen, those that fly by night cannot.

"Do not chase shadows' or 'don't be shy'."

"He manawa tīti."

A muttonbird's heart. A metaphor for a person of great endurance or strength.

Answering the call of the Kowhiowhio.



While there might be a kowhiowhio in every pocket in New Zealand – it's the native duck featured on the \$10 note – the reality is there are just under 3000 left nationwide.

In order to secure and grow the population of the kowhiowhio, Genesis Energy and the Department of Conservation are working together to create a national recovery plan. The aim is to double the number of fully operational secure kowhiowhio sites throughout the country and boost pest control efforts.

From Genesis Energy's point of view, it's about balancing good business with sound environmental practice.

From the Department of Conservation's perspective, it's about supporting a business to work sustainably in order to protect the environment for future generations.

For more information on the Whio Forever partnership, visit whioforever.co.nz.



THE CONSERVATION CONUNDRUM

**OVER THE PAST FOUR YEARS, THE DEPARTMENT
OF CONSERVATION HAS HAD \$54 MILLION SLASHED
FROM ITS BUDGET. WHAT WILL THESE CUTS MEAN
FOR TE WAIPOUNAMU AND NGĀI TAHU?**

KAITUHITUHI KIM TRIEGAARDT INVESTIGATES.



KI UTA KI TAI – FROM THE MOUNTAINS TO THE SEA

This term reflects the Ngāi Tahu view of environmental and resource management. It is a traditional concept representing kaitiakitanga (guardianship) from the mountains and great inland lakes, down the rivers to the hāpua (estuaries), and to the sea. Kaitiakitanga reflects the special relationship Ngāi Tahu has with its environmental heritage and fundamental to the tribe's culture and identity.

Consequently, the heritage relationship Ngāi Tahu has with the natural world was at the heart of Te Kerēme – the Ngāi Tahu claim to its customary rights. The partial restoration of these rights has been a feature of Ngāi Tahu settlements with the Crown regarding both commercial and customary rights in land and sea fisheries resources.

IT WAS A SMALL FAREWELL AT TE RAU AROHA MARAE IN BLUFF, LATE last year – an end to a relationship that had spanned several decades.

Matapura Ellison, David Higgins and Stephen Bragg had been Pou Kura Taiao – environmental ethics advisors – for the Department of Conservation (DOC) Otago Conservancy. They had worked hard to develop relationships between hapū and rūnaka and DOC. Now they were being cut loose, made redundant. Their disestablished role as a result of a budget cutback left southern Ngāi Tahu wondering about DOC's commitment to working with the tribe.

For Ellison, redundancy closed the door on a chapter of his life that began 21 years ago when the Pou Kura Taiao began facilitating relationships between hapū and their rūnaka and TRoNT Te Rūnanga and DOC.

"I worked with the guiding principles that I was brought up with, that iwi place quite an emphasis on sustainable use within the framework of kaitiakitanga – sustainability as a key to using resources. It is a philosophy we grew up with on the marae.

"It was always a tightrope trying to find ways to overcome the chasm which existed between this philosophy and the tenets underpinning DOC's legislation," he says.

Currently DOC is going through a "delivery project" in an attempt to shave nearly \$7.5 million off its budget. Ninety-six jobs have already been lost. Despite the cutbacks over the last four years, DOC says it intends to grow the number of partnerships with tangata whenua. In this year's output plan, they've indicated 174 partnerships, compared to last year's 147. It's set a target date of 2014 for increased engagement with councils, iwi and communities to achieve conservation outcomes.

So what will it mean for Te Waipounamu?

The Crown owns nearly 30 percent of New Zealand's land mass in the form of 14 national parks that cover around five million hectares. Spectacular mountain ranges, beautiful rivers, lakes, and coastlines are all managed by the Department of Conservation under a mandate derived from the Conservation Act 1987.

By far the largest proportion of DOC's so-called "Conservation Estate" lies within the Ngāi Tahu Te Waipounamu rohe. It is land Ngāi Tahu has been anxious to reclaim ever since 1849, when rangatira Matiaha Tiramorehu pointed out that Ngāi Tahu wanted to keep areas that had unscrupulously been absorbed into the land purchases of the time.

This grievance sowed the seeds for a discordant relationship that ebbs and flows with time and the leadership of the day. While the Conservation Act gave with one hand, directing DOC to adhere to the principles of the Treaty under Section 4, it took away with the other by providing for the preservation and protection of flora and fauna. This made it impossible in conservation areas for Māori to hunt and gather as they had done traditionally for centuries. The Wildlife Act 1953 and the Native Plants Protection Act 1934 restricted traditional food foraging activities through a permit system.

The struggle became focused on how to align Pākehā conservation values of preserving and protecting something for its intrinsic beauty or uniqueness, with the Māori view that an area is special because it has deep spiritual or cultural significance.

Conservation became a key platform in the Ngāi Tahu Claims Settlement Act 1998, says Tā Tipene O'Regan, principal negotiator of the Ngāi Tahu Settlement.

"It started with the Fiordland National Park, because while the Waitangi Tribunal was asked for co-management, what was more important for us was to have control over the interpretation of the park. We sought control of what was said about us; our histories in the land, our stories, our names for places, plants and species. For us Fiordland is the cradle of creation, and the place is full of great stories and the names that originate from that. It's a region of enormous cultural and spiritual significance."

The Ngāi Tahu settlement ensured the Crown was obliged to actively protect the Māori right to rangatiratanga or stewardship, and there was greater recognition of the special cultural value of certain mountaintops, lakes and valleys that were declared tōpuni. Some native birds, plants, animals and fish were declared taonga.

Tā Tipene says the relationship has grown since settlement, but cautions that there is still some way to go. "There's been incremental change but not when it comes to defining customary rights. I still would like to see a clear and dynamic articulation of customary rights and I think until we get that, we are probably stalled."

DOC Director-General/Tumuaki-Ahurei Al Morrison agrees that the relationship between Ngāi Tahu and DOC is not being managed as it should be, but says it is not DOC's role to define those rights.

"Our role is to understand and respect those rights, and where issues arise out of that, to work through them with Ngāi Tahu. This involves implementing the relevant provisions and protocols under the Ngāi Tahu settlement, but it also means acknowledging that the relationship is a dynamic one that continues to evolve."

"There's been incremental change but not when it comes to defining customary rights. I still would like to see a clear and dynamic articulation of customary rights and I think until we get that, we are probably stalled."

TĀ TIPENE O'REGAN Principal negotiator of the Ngāi Tahu Settlement

Morrison says these partnerships reflect the strategic direction of DOC. "It's an approach with others, including iwi, business, local government, private landowners and community groups that will allow DOC to provide support for others to lead in conservation.

"That was provoked by a realisation that we were not achieving enough for conservation, that the resources to halt the decline of species and restore ecosystem health were always going to be beyond us alone, and that we needed to work better and to a greater extent in partnership with others to achieve success," Morrison says.

He acknowledges that the time and energy that has gone into developing and implementing this change programme has in all likelihood distracted DOC from managing and developing its relationship with Ngāi Tahu. But he is quick to add that the new partnership approach has nothing to do with the budget cuts.

"The department is currently looking at new ways of engaging with iwi, within and beyond the Treaty Settlement process, to grow the conservation effort in Aotearoa."

Former Pou Kura Taiao David Higgins, who chaired the Ngāi Tahu Conservation Wānanga held in March at Te Rau Aroha Marae, says the DOC reshuffle is still in its early days, but it feels like the business-focused model is still in the honeymoon phase.

"They (DOC) have done reasonably well getting a large number of corporations involved at this stage. Although you can put that down to the business manager and his contacts, but he's going to run out of contacts sooner or later and then life will be a wee bit more difficult."

Higgins says that it is worrying how many competent and profes-

PHOTOGRAPH: RAOUIL BUTLER; OPENING SPREAD: TONY BRIDGE



PHOTOGRAPH KAHU TE WHAITI

Gina Solomon and DOC community relations officer Brett Cowan (Ngāti Kuri) at a release of great-spotted kiwi in the Nina Valley.

sional departmental staff have “disappeared right off the radar”.

“There is a fair bit of angst about what is going to happen next,” he says.

It’s the work that needs to be done at iwi level that is at the heart of Matapura Ellison’s concerns.

While the Pou Kura Taiao positions have gone, they’ve been replaced by a newly-created position of Pou Tairangahau (cultural advisor). However, Ellison fears that the changes will affect Ngāi Tahu input into conservation plans.

“My biggest worry is what’s going to happen (in terms of robust iwi input) to high level statutory policy documents like the Conservation Management Strategy that should be underway already. These are plans that are signed off at high level and provide a mandate for DOC’s work on Crown lands for the next ten years.”

His concerns are echoed by Gail Thompson, a Ngāi Tahu representative on the Southland Conservation Board. Of the 96 jobs that DOC cut nationally, 10 of these went from the Southland conservancy.

She says despite Southland being such a large and important conservation area, the iwi is beginning to feel “left out”.

“We used to have the best Treaty relationship with DOC of any other government department anywhere. But in the last five years they’ve watered it down, pushed us away so that we are insignificant and we don’t even get consulted anymore. And that is coming from the top.”

Her biggest fear is that DOC won’t be taken to task for what she believes is its neglect of its Section 4 obligations. She is also concerned that there will be no action against moves that she says have seen Ngāi Tahu in Southland go from being a partner to just a stakeholder. “We are sometimes the last to hear about things.”

Andy Roberts is DOC’s Area Manager for Murihiku and the Southern Islands, in the Southland Conservancy. He says he believes the changes and subsequent focus on relationships will make them “more valuable, rather than less”.

“The Titi/Muttonbird Islands are extremely important to us in terms of threatened species work. The eradication of rats off those islands has been very strong and that’s meant that DOC and iwi have been in conversation about those islands for as long as our relation-

ship has been there, which is well over 30 years. This has been a starting point for the relationship and it’s created a foundation for other projects to grow from.”

Roberts does acknowledge that the flow of people in and out of the conservation authority jeopardises the institutional knowledge in the organisation, although they do try and pass it on to new recruits.

“I guess it’s changing how we go about the work. One person doesn’t make a relationship between Crown and iwi, so all our department employees have to work on those connections, whether they are rangers, maintaining tracks, restoration or species work. It’s probably moving to a healthier relationship rather than it all falling on the shoulders of one person.”

A programme Roberts says epitomises DOC’s approach to Section 4

“We’ve proven what we can achieve, and more and more [DOC] is coming to ask us what we need. The conservators realise that we seem to be agreeing on a good many things and it makes sense to take the community along with them as allies.”

GINA SOLOMON Rūnanga representative on the coastal guardian group Te Korowai o Te Tai o Marokura

is the Awarua Wetlands/Waituna Lagoon restoration. “We have struggled to make the progress we should have, so we’ve gone back to the start point and looked at the governance of that project. We’ve set up a structure that has the Crown and iwi as the start point, and are going to move forward from here.”

Up the rohe in Kaikōura, Gina Solomon (Ngāi Tahu, Ngāti Kuri) is a rūnanga representative on the coastal guardian group Te Korowai o Te Tai o Marokura. Her father was a cray fisherman who fished at Ōaro with his father, a hunter and gatherer. Solomon says that when her mother, who was active at Takahanga Marae, first joined the conservation board, it was Gina’s father who helped her understand her role.

“He used to say to her, ‘just tell them how we do things’, and that’s

really what it’s all about. We are just sharing how we were brought up, our values and how we did things, the way we did things to ensure that our kai would be harvested sustainably, and would always be there for us all for the future.”

In both the National Parks Act 1980 and Conservation Act 1987, it was the unique beauty of the mountains that underscored the need for preservation. However, neither Act makes reference to the spiritual and cultural connections of Ngāi Tahu with the environment.

It’s this gap that a new generation of conservationists is trying to bridge. Straddling the divide between DOC and Ngāi Tahu, Strategic Iwi Relationship Manager Kara Edwards says that while she works for DOC, fundamentally she brings the knowledge of Ngāi Tahu aspirations with her to the role.

“It’s definitely a balancing act, and it’s critical that if you have people in roles who are contributing towards decision making, that they have their finger on the pulse in terms of what is important to the tribe.”

Edwards believes the Ngāi Tahu relationship with DOC overall is in a good place at the moment, but says it is largely dependent upon individual relationships on the ground.

She also hints that there needs to be a higher level of engagement to bring the tribe’s aspirations into a new framework of conservation management. “That would allow DOC to focus on iwi aspirations in their decision-making and that is what will make the difference.”

She says this is exactly the time for Ngāi Tahu to articulate what they want to achieve and what is important for the tribe.

“This is the time when there is a real opportunity for new co-operative models with mutual benefits.”

The cultural heritage mapping programme underway by the Ngāi Tahu Cultural Mapping Team is the perfect vehicle to uplift communities and strengthen Māori heritage, says Edwards. The team is collecting vast amounts of information on Ngāi Tahu lands, histories, traditions and place names.

“We need to be able to grow our youth and bring our communities along with us so we all become involved in, and responsible for the management of our takiwā.”

Solomon says that awareness of a tangata whenua perspective in conservation is slowly improving.

“We’ve proven what we can achieve, and more and more the Department is coming to ask us what we need. The conservators realise that we seem to be agreeing on a good many things and it makes sense to take the community along with them as allies.”

She cites Te Korowai o Te Tai o Marokura as an example of how DOC worked with the rūnanga to start a process of engagement with the community to develop a coastal management plan. “Back in the early days, DOC was keen to fix our seas by putting in marine reserves. But there were other tools to be considered such as the use of mātaītai, taiāpure, rāhui.” She adds that the process gave her insight into how DOC was perceived at ground level.

“I hadn’t quite realised that a lot of our community didn’t like or trust DOC as much as I thought they did. But through this process, most of which was held on the marae, we helped the community see that we all had the same interests and that we could work together. I think we’ve really taken the relationship to the next level and have brought the community closer.”

Solomon says the partnership approach to conservation land management is achieving great things; including reintroducing great-spotted kiwi/roora of the Nina Valley in Lewis Pass thanks to the Nina Valley Restoration Group involving a group of students, parents, and teachers from Hurunui College. Other successes included the Ōaro River restoration project, Peninsula Walkway and repopulating the Kaikōura Peninsula with tīti/Hutton’s shearwater.

An example of partnerships with the Department of Conservation that are working include the Kiwi Forever project – a youth leadership programme that is a joint venture between the Untouched World Charitable Trust, the Department of Conservation, Te Rūnanga o Ngāi Tahu, the BNZ Save the Kiwi Trust and the University of Canterbury College of Education. The project includes a week-long field trip to Okarito for secondary school students to do pest control, monitor plant life, and gather data. The project also promotes cultural awareness, with students discussing the Māori view of the environment and the importance of the kiwi.

Other examples include Te Pūkenga Atawhai, a programme to build cultural awareness among DOC employees; and Te Ara Poutama, a Māori Conservation cadetship and trainee ranger programme.

Nelson-born Mike Robb (Kāi Tahu/Tūāhuriri and Ngāti Kūia) recently completed a trainee ranger course and works for DOC’s Black Stilt/Kakī recovery programme in Twizel. The kakī are one of the world’s rarest and most endangered birds. Robb says the ranger course has given him more opportunities to travel and build his confidence than he ever thought possible.

“I would like to move back home sometime and help make others aware of how important conservation is. Friends and family ignore a lot of things, so I really want to work with iwi and share my knowledge with them.”

Solomon says the patronising, old school days of “we know how to do this better than you” have slowly been chipped away by years of kōrero by people like her uncle Bill Solomon, and her mother.

Solomon is the Ngāi Tahu representative on the Nelson/Marlborough Conservation Board, and supports her rūnanga by also working with the DOC Areas within Ngāti Kuri’s takiwā – Mahaanui and Waimakariri, in the Canterbury Conservancy.

Solomon says it is the Nelson/Marlborough Conservancy that is the strongest, by virtue of the time people have spent on developing the relationship. “But we don’t take that relationship for granted, and we are always reminding ourselves of it and also questioning things, because I think you can always do things better,” she says.

The key to making the relationship work is to realise that it’s an enduring one, says Kara Edwards. “Government departments go through cycles as a matter of course, so it means always trying to lift our game and not let the connections go flat. After all, Ngāi Tahu isn’t going anywhere.”

ENVIRONMENTAL KAITIAKITANGA

\$15m invested in environmental protection and enhancement

Seventy nine customary fishery protection areas established including 19 Mātaītai and two Taiāpure; nine special fishery protection areas established through the Ngāi Tahu Claims Settlement Act; and 49 customary protection areas using general fisheries regulations

Planted more than 20,000 native plants at Te Waihora (Lake Ellesmere) since 2008

Buff weka population re-established in Te Waipounamu

Coast watcher

Uncle Hori Briggs has been policing the Canterbury coastline in an honorary capacity for the past 14 years. Kaituhituhi Mark Revington reports.

Fishery officers make sure that all fishers understand and stick to the New Zealand fishing rules. They monitor commercial, customary, and recreational fishing and investigate illegal activities, such as people taking more fish than they're allowed.

Honorary fishery officers act in a similar capacity but are volunteers.

The roles of a fishery officer:

They patrol the coast, checking what fishers have caught.

They investigate suspicious behaviour, gathering evidence for court cases against people who have broken the rules.

They look at how well people are sticking to the rules and if a rule needs to be changed.

They work with tangata whenua to develop plans around managing fishing in the local fisheries.

They educate people on the rules for fishing in New Zealand.



PHOTOGRAPHS ANDY LUKEY

UNCLE HORI BRIGGS OPENS THE DOOR OF HIS RĀPAKI KAUMĀTUA flat on a hot summer afternoon. Come in, he says with a big smile. Once he had an imposing figure to go with that smile. Now he's a slim wee thing. Throat cancer, he says, without a trace of regret. He turns 80 in September this year and hopes he will beat his dad, Frederick George Briggs, a former mayor of Lyttleton who passed away at the age of 81.

It's hard to imagine him facing down seafood poachers but as an honorary fishery officer, that is what Uncle Hori has been doing for the past 14 years or so. It can be a rough role. Plenty of officers have had knives pulled on them, he says. He's got a bullet proof, stab proof vest, and he wears it on the job. But the role isn't about confrontation, says Uncle Hori. It is about promoting sustainability and he prefers to rely on reasoned discussion, as much as the circumstances will permit.

"I've never been threatened, well not much, but I've had some pretty strong arguments.

"In the early days it was really heavy. People just took seafood because it was there. People would get knocked out. Our own people were the worst. They would always come up with an argument about it being their right.

"I had one guy – I don't know whether he had whakapapa connections to the North Island or the South Island – but he and a mate had a hundred pāua and 99 of them were undersize. Jeez did he throw a wobbly when I stopped them. He said he had just come out of prison and he wasn't going back.

"I backed up to the car and said, 'let's talk reasonably. You said you have a permit but you don't have it on you. The rules say you have to

carry a permit. Who signed it?' He said Rik Tau and Jimmy Brennan signed his permit. I said, 'did you know they're my first cousins and furthermore I'm a kaumātua of Rāpaki?' He quietened down real good. He had his car confiscated and got a large fine."

You hear all the reasons and excuses as an honorary fishery officer, he says. Sum up, suss out is his philosophy. "You just let them rave on. You can't be dogmatic. You learn to stay quiet and let people have their say. I never want to do it the hard way, just do it as easily as I can. I just say to them, 'let's talk sensibly'"

Brian Giles describes Uncle Hori as one of life's wonderful gentlemen. Giles trained Uncle Hori as an honorary fishery officer and was his co-ordinator for 13 years.

"Hori came to me through the marae at Rāpaki to get trained as an honorary fishery officer. He was enthusiastic and loved what he did and he is one of those people who you always feel comfortable talking to even though he might be explaining the rules to you. He was always polite and I never saw him get in a situation that got out of control."

Uncle Hori has patrolled the coastline from Kaikōura to Timaru, with a vehicle and an inflatable boat, checking catch sizes. It's all about sustainability, he says. Is that enough to be out there in the weekends, sometimes confronting angry people? It seems so. He's definitely not in it for the money. Uncle Hori pulls down \$1000 a year as an honorary fishery officer and drove the school bus from Rāpaki to Christchurch during the week.

He loves the water, and the coastline, and he believes in providing for future generations.

"I remember when I was a kid, there were mussels and pāua everywhere. That's all changed."

But he reckons people's attitudes are changing, and fewer people try to rot the system these days. It is partly a result of education, he says. There are still poachers who rile him, especially those who try to hide excess catch. There's enough to go round for everyone if people are sensible, Uncle Hori says.

If people are genuinely unaware they have taken too much of something or taken undersize shellfish, he will let them off with a warning.

It takes eight pages of paperwork to back up a fine so he's not going to hand them out willy nilly.

Hori Maureamai Briggs (Ngāi Tahu – Ngāi Tūāhuriri), known as Uncle Hori, was born in Lyttleton in September 1933. A life at sea seemed almost inevitable after he ran away to sea when he was 15. It was 1948 and he joined a ship which took him first to Dunedin, then up to Auckland and through the Pacific to Vancouver. He spent the next three decades on or around the sea.

During that time he married Mekura Tuatine at Taumutu and they had one daughter, Pani. Mekura passed away four years ago and is buried at Taumutu.

Uncle Hori married Areta Paea in 1970. They have three children – two girls who have come from Australia, he says, and a son who lives in Townsville and has an Australian partner.

Uncle Hori spent the first decades of his life on ships operating through the Pacific Ocean and carrying timber to San Francisco and

Vancouver. When he was 35, he bumped into a mate from Tauranga who offered him a job stevedoring or loading and unloading on the Auckland wharves.

"The wife had been nagging me to come ashore," he says. So he did and they spent the next decade in Auckland. He left the wharves to become caretaker at Tāmaki College in Glen Innes. But Hori, it seemed, just couldn't keep still. The family's next move was to Australia, to the Gold Coast where he worked for a while operating road machinery, skippered cruise boats and spent a couple of years managing a houseboat company.

It was his love of rugby that brought him back. That and a tangi. He's always played rugby – on the wing in Lyttleton, then for the Hokianga Rugby Club, which was a social team in Auckland

"I came home for a golden oldie rugby tournament in 1995 and stayed with my daughter in Lyttleton. The next thing I got a call that my oldest sister had passed away so I flew home for that and stayed."

He's had plenty of reminders that life is temporary, he says. "Jeez, I've been to plenty of tangi, left, right and centre. But I've got this far. I've got a year to go to beat my dad who died when he was 81."

Just before Christmas Uncle Hori was chuffed to be honoured with a silver award for his service as an honorary fishery officer. "I've been doing it for 14 years," he says. "I loved it."

Toitū te Whenua wants more tribal members to become Honorary Fishery Officers. Interested? Contact Joseph.Wakefield@ngaitahu.iwi.nz

Nō hea koe?

Ōtākou Rūnanga set up A3 Kaitiaki six years ago to work with prisoners at the newly-built Otago Corrections Facility in South Otago.

It approaches rehabilitation by helping Māori men reconnect with their culture and identity. Now the A3 Kaitiaki team is looking to take this programme further. Kaituhituhi Rob Tipa reports.



A3 Kaitiaki staff (from left) Anaru Phillips, Anne Robertson, Michelle McDonald and Roera Apiata Komene.

PHOTOGRAPH ALAN DOVE

IN THE MĀORI WORLD, A PERSON'S IDENTITY STARTS WITH THE question: 'Where do you come from?'

For Roera Komene, a frontline A3 Kaitiaki caseworker with prisoners at the Otago Corrections Facility at Milburn in South Otago, the work he does is all about identity.

He says many of the Māori prisoners he works with are lost, stuck in a world of drug and alcohol abuse from a young age and a cycle of offending and reoffending that brings them back to prison.

"Being locked up in a place with gangsters is not conducive to one's well-being," says Komene.

Most have only a minimal knowledge of their cultural background, little understanding of who they are and struggle to express themselves on an emotional level.

The only part of the Māori world many relate to is the legendary Tūmataunga, the God of War, because they see themselves as warriors. Often their prison record reinforces that belief.

With few constants in their lives, many prisoners don't see a future for themselves outside prison. Some are terrified of being released because of all the responsibilities that go with that – finding a job, maintaining relationships and staying out of trouble.

But the pilot Kaitiaki scheme that has been tried and tested at the Otago Prison for the past five years is working to break down that pattern of reoffending by helping Māori men discover who they are and where they have come from.

That approach has won A3 Kaitiaki's pilot Tikanga Māori programme a Māori Business Excellence Award from the Otago Chamber of Commerce for its success in reducing reoffending rates.

A3 Kaitiaki's kaihautū (operations manager) Michelle Taiaroa-McDonald was asked to set up the company by her Ōtākou Rūnanga before the Otago Corrections Facility opened its doors in 2007.

Taiaroa-McDonald was just 16 when she started her public service career, one of the last Māori and Pacific Island cadets to be recruited by the Prison Service under a Department of Māori Affairs scheme running at that time.

She served 18 years at Dunedin Prison, then decided to take time out to start a family. However, the ideal of life as a stay-at-home mother only lasted a couple of months.

The Department of Corrections approached Ōtākou, as manawhenua, to sound out whether it was interested in working in partnership to reduce Māori reoffending rates.

Because of Taiaroa-McDonald's experience and understanding of a prison's primary custodial and public security role, the rūnanga approached her to deliver that programme.

She saw it as the perfect opportunity to work alongside the Department of Corrections to embed a Māori cultural perspective into the new prison before it even opened its doors.

"When this opportunity arose we thought this is our chance to jump in and partner them in building the jail, but we then wanted to get in and work with Māori men on our terms, and that's pretty much what happened," she says.

Taiaroa-McDonald knew Māori men were falling through the gaps in the system. For many, she says a prison sentence often multiplied the issues that put them there in the first place.

"I know this isn't the place to fix the problems, particularly for Māori men," she says. "This is the place to introduce them to the fix – it's outside prison and that's the key."

"All my 25 years of experience working in prisons tells me there's a huge gap that starts at the front door (of the prison) when offenders are released back into the community.

"That first three months after their release is absolutely critical," she says. "That's where things go chronically wrong."

The pilot scheme is now in its sixth year of operation, an evolution of a relationship built up between the Department of Corrections and Ngāi Tahu that goes back much longer.

Taiaroa-McDonald says both parties see their relationship as a



Otago Corrections Facility at Milburn.

PHOTOGRAPH COURTESY OF THE OTAGO DAILY TIMES

"marriage" built on trust that has evolved over the last nine years.

"We had to be tight," she says. "We had to guard each other's backs, trust each other and make sure there were no surprises."

Otago Corrections Facility prison manager Jack Harrison says A3 Kaitiaki is part of a special relationship developed from day one between the prison and Ōtākou Rūnanga, which was involved in some aspects of the prison's design.

"It's a comfortable relationship but one you can't be complacent about," Harrison says. "In the initial five years I'm comfortable we've achieved a site that is safe in cultural terms."

"I'm certainly confident that prisoners Kaitiaki have dealt with on a one-to-one case manager type role or in the wider delivery of tikanga programmes have had a positive impact."

After the completion of the first five-year contract term, the focus of the relationship has changed and the scope of the Kaitiaki programme has narrowed to take a more holistic approach with its Tiaki Tangata programme, working on a one-on-one basis with 12 Māori men in its first year.

Harrison says it is still early days to gauge the success of this programme, but he is encouraged by the comprehensive package A3 Kaitiaki had developed under the new contract.

“We have an overall target of reducing reoffending by 25 percent by 2017, which is pretty much driving everything we do now.”

JACK HARRISON
Otago Corrections Facility
prison manager



PHOTOGRAPH: ROB TIPPA

Otago Corrections Facility staff welcome new A3Kaitiaki case worker Anaru Phillips with a haka.

“One of the real positives for this is it will be easier to gauge success or otherwise of this approach than was available to us under the previous approach,” he says.

“We have an overall target of reducing reoffending by 25 percent by 2017, which is pretty much driving everything we do now. This very much complements that.

“The numbers aren’t high but for everyone that doesn’t come back, there are multiple victims that don’t exist. I think it will be a lot easier to measure that.”

The A3 Kaitiaki team’s work has gradually evolved from the initial aim of dealing with all Māori offenders, a task that was well beyond the capabilities of two staff working on site.

Its Tikanga programme is open to all sentenced Māori prisoners and involves a three-day wānaka held in the purpose-built on-site whare, Te Whare a Roko Ma Tane. The group runs four wānaka annually inside the prison and two at Ōtākou marae for offenders on a community-based sentence or on parole from prison.

This programme gives offenders an introduction to the foundations of Māori tikanga and is aimed at igniting a spark that leads to cultural well-being and a crime-free lifestyle.

When prisoners are released they are encouraged to attend another wānaka at Ōtākou marae, where they are presented with a symbolic pounamu pendant engraved with an ancient image of Māori rock art. It is an inspired symbolic gift to remind them of who they are and their responsibilities to themselves, their whānau, hapū and iwi.

The new Tiaki Tangata programme is designed to be more intensive, emotionally challenging and mind shifting for 12 Māori prisoners who are motivated to make some real changes in their lives.

The goal is to work intensively one-to-one with these prisoners and support them after their release, particularly in that critical first three months.

This programme consists of one-on-one weekly therapeutic sessions, weekly men’s groups, education and employment readiness courses, tikaka and whānau hui. Prisoners accepted into this programme are expected to complete nine months’ work in custody and another three months post-release.

As Roera Komene explains, it helps offenders peel back the layers of their past, unload some of the baggage they are carrying, and drop their masks.

“I’ve seen some incredible transformations starting from sowing that seed of wonder, but they are few and far between,” he says. “It’s great to see people set off on that journey.”

Case workers discuss personal development plans with offenders

before their release and follow up on these outside the prison walls. They also meet with prisoners’ wives and family to resolve any underlying issues.

Michelle Taiaroa-McDonald says no other programme follows prisoners right through the system and supports them this intensively through the vulnerable period immediately after their release.

It is still early days for the Tiaki Tangata programme, but there are some promising signs.

“To date we have three men in the community who to be fair would normally have come to the attention of the police by now historically, if not already back behind the wire,” Taiaroa-McDonald says.

The main focus post-release is to encourage offenders, where appropriate, to undertake a two-year residential drug and alcohol programme run by Moana House, a programme regarded as one of the best in New Zealand, if not Australasia.

A3 Kaitiaki also works closely with all divisions of the Department of Corrections, the New Zealand Police, Child, Youth and Family, Work and Income, Inland Revenue, and nine contractors that run its programmes.

A3 Kaitiaki has just hired another staff member, former corrections officer Anaru Phillips, to work on site as a caseworker with prisoners. His role will free up Roera Komene to support prisoners after they are released back into the community.

The third member of the team is Anne Robertson, a highly skilled public service administrator who Taiaroa-McDonald asked to come south when the company was formed.

Measuring the success of the A3 Kaitiaki Tikanga Maori programme isn’t easy because the Department of Corrections doesn’t keep track of prisoners who have been released. It only has the ability to recognise those who come back into the system, in other words, if they offend and return to prison.

The rewards for A3 Kaitiaki staff are the random occasions when they are stopped in the street or in the supermarket and told by a graduate of their Tikanga programme that they have not offended or touched drugs since they left prison.

In five years’ time Taiaroa-McDonald would like to see the group double the numbers of offenders it puts through its pilot Tiaki Tangata programme, from 12 to 24.

She believes that aim is achievable, and she would like to see the same model replicated by other rūnanga in Te Waipounamu and throughout the country.

“We can raise the bar a lot higher,” she says. “We’re riding ponies at the moment.”



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Te Kaitiaki Take Kōwhiri

E tū and be counted

MĀORI ROLL OR GENERAL ROLL? UNDERWAY FROM MARCH TO JULY THIS YEAR, THE MĀORI ELECTORAL OPTION IS BEING OFFERED TO MĀORI VOTERS. IT'S A VITAL PART OF NEW ZEALAND'S DEMOCRATIC PROCESS. THE NUMBER OF REGISTERED MĀORI VOTERS CURRENTLY SITS AT AROUND 426,000. THESE PEOPLE WILL RECEIVE A PACK COURTESY OF THE ELECTORAL COMMISSION AND CAN CHECK WHICH ROLL THEY'RE CURRENTLY REGISTERED TO VOTE ON – MĀORI OR GENERAL. IF THEY CHOOSE, THEY CAN CHANGE FROM ONE ROLL TO THE OTHER. NĀ STEVEN SHAW.

IT'S THE FIRST TIME THE MĀORI ELECTORAL OPTION HAS BEEN offered since 2006. It traditionally follows the New Zealand Census, but the Census planned for 2011 was not held due to the 22 February Christchurch earthquake. This year the Census was on 5 March, and the Option runs from 25 March until 24 July.

An awareness campaign kicked off in February, with local outreach teams working across the country to get the word to the people.

One of the outreach teams is headed by Tracey Wright-Tawha (Kāi Tahu, Kāti Māmoē, Te Āti Awa), CEO at Ngā Kete Mātauranga Pounamu Charitable Trust in Invercargill. With six field workers and a goal of reaching a minimum of 2,500 Māori, her team is working from the south right up into the Whakatipu area.

"It's a process of face-to-face engagement," she says. "We can

raise awareness on the Options, give out information or profile what the Māori Electoral Option is by putting up displays, giving presentations and being in environments where our whānau comfortably engage so questions can flow freely. We work collaboratively with the Electoral Registrars.

"We're tagging along on key events that are happening; whether they're shearing competitions, waka ama on the Ōreti River for Waitangi Day, or tīti/muttonbirding permit days. We were up in Queenstown in the gardens where they held the big Waitangi Day celebration, just to put a friendly face to it and raise awareness."

Enrolment Services national manager Murray Wick says the disciplines and preparation for the Māori Electoral Option are no different than for a general election.

"What we want to achieve is a well-informed Māori population.

We want them to know when it's on, what it's about, what their choice is, what's the impact of that choice, and how to exercise that choice.

"Yes, it does help inform how many electorates there will be – both General and Māori – and where those electorates will be positioned. But the important thing is for each person to make the decision based on what is good for them and how they believe they should be represented. I believe the boundaries and things like that are a secondary outcome."

Māori Party co-leader Tariana Turia says the number of Māori seats could rise or fall depending on the outcome, and sees the Option as a great opportunity. "Our people have to realise that these seats have been hard fought for," she says. "The Māori seats guarantee representation."

The notion of the seats being disestablished is never too far from memory. In 2008, John Key stated that once all historic Waitangi Tribunal claims were settled – at that stage he was aiming for 2014 – the seats would go. However, the Māori Party moved fast to put that fire out, negotiating successfully to retain them until such time as Māori believe they're no longer valid in terms of representation.

"The electorates are even more significant these days," says Turia. "Since the Electoral Amendment Law changed in 1993, the number of Māori seats is actually now calculated in proportion to the Māori population."

When the seats were first constituted under the Māori Representation Act 1867, they were devised to restrict Māori representation. Only those who owned land could vote, and some Pākehā were worried that Māori who still owned land could outnumber them. So they lobbied for the Māori seats, not necessarily to ensure Māori had representation, but to restrict the Māori vote to just the four electorates.

Four Māori seats were established in 1867 – three in the North Island and one in the South – in time for the first elections for Māori members in 1868. The seats were supposed to be on trial for five years, but in 1876 they were made permanent. It wasn't until the MMP era arrived that the number increased, first to five in 1996, and up to seven in 2002.

The Māori Roll, however, wasn't introduced until 1948–1949, and the Electoral Option was first introduced in 1975 by the Labour Government.

At the last general election, close to 10,000 new enrolments came through on the Māori Roll, 80 percent of all new Māori enrolments. "That did not result in a new seat, but we know that this time, it's highly likely there will be a new seat," says Turia. "We think it will be in the Auckland area, possibly in South Auckland. And we need to be well prepared for that."

Enrolment statistics as at 31 January 2013 show a total of 234,493 voters on the Māori Roll.

The Māori Party believes the most effective way for Māori to be represented in Parliament is for all young Māori to automatically go on the Māori Roll. "We could have between 13 and 15 seats in Parliament," says Turia, "and that would mean for the first time ever in this country that the Treaty of Waitangi would be able to be given expression to. No-one would be able to govern without those Māori votes."

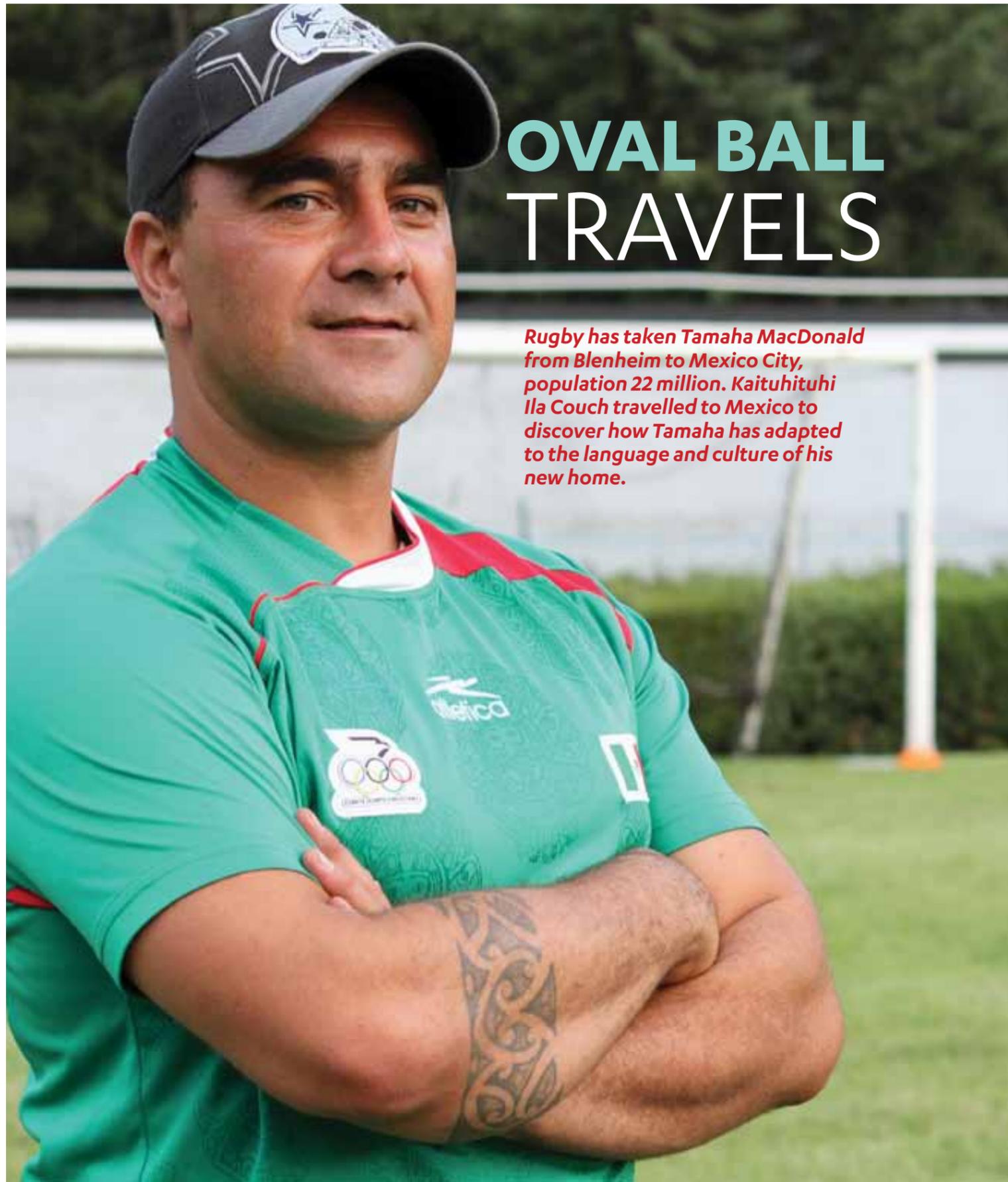
But it's not as simple as just enrolling to make a difference to representation in Parliament. Voters must still get out and vote on election day. In 2011, only 58.2 percent of Māori exercised their right to vote, down from 62.4 percent in 2008. It was also the lowest general voter turnout for 100 years, with only an estimated 73.83 percent of the voting population turning up, a decrease of more than five percent over 2008.

"It's really tragic, less than 60 percent of our people getting out to vote," says Turia. "In a way it does send really significant messages to the government of the day, that if Māori people don't believe that their voices are being heard, they then think to themselves, 'Well why would I bother?'"

Wright-Tawha says she has been encouraged by the discussion among whānau. "We can't advise or tell people how to make their choices, but it's been interesting when we've said talk it over with your whānau – watching young people saying, 'Well, what do I do?' Invariably the question comes up, 'Who should I vote for?' and it's great hearing the whānau say, 'Well, it's got to be your choice,' with all the debate that comes around that."

Turia says there is widespread support, particularly from the young, for retaining the Māori seats. "Too frequently our voices are marginalised from the mainstream political debate," she says, "And without special attention, the impact of kaupapa Māori, tikanga Māori, it'll be reduced to a minor role in the state of our nation. We need to urge all Māori of voting age to get your name on the Māori Roll ready for the 2014 elections, because our survival as a people depends on it."

More information on the Māori Electoral Option is available online at www.elections.org.nz. Māori electors can check their enrolment, enrol, or update details through the website. Enrolment forms can also be requested by free texting 3676, including your request, your name, and your address in the body of the text. Alternatively, call 0800 367 656, or enquire about the Māori Electoral Option at a post shop.



OVAL BALL TRAVELS

Rugby has taken Tamaha MacDonald from Blenheim to Mexico City, population 22 million. Kaituhituhi Ila Couch travelled to Mexico to discover how Tamaha has adapted to the language and culture of his new home.

TAMAHA MACDONALD WEAVES THROUGH FIVE LANES OF traffic on his way to train Mexico's national rugby team. "I refused to drive when I first got here, but my wife's advice was drive flat out and give way to nobody," he says.

"It's a bit of a free-for-all but you've got to get yourself in there. If you hesitate you'll get stuck 'cause no-one will let you in."

Security is tight at the Committee Olimpico Mexicano in Mexico City. It was built for the 1968 Summer Olympics and there is no official rugby field inside the complex. In a country where soccer rules and rugby is barely on the national radar, just finding a place to practise is an accomplishment.

More than one guard asks us what we are doing and in Español (Spanish), Tamaha explains he is the national assistant rugby coach and that I am a periodista (journalist). Satisfied, the officials let us on to the velodrome where Tamaha sets up training equipment in the centre field.

Groups of young men arrive, laughing and throwing a rugby ball between them. Tamaha is greeted with hugs and kisses, as is customary in Mexico.

"All my life what I always wanted to do was play rugby, but I never in my wildest dreams thought I would be coaching here in Mexico."

The highways he traverses now are a world away from the quiet country road to Awarua Park near Blenheim, where he played his first rugby game at the age of five.

The only son of Kaye (Ngāi Tahu - Ngāi Tūāhuriri, Ngāti Apa) and Tangi MacDonald (Rangitāne), Tamaha was the older brother to three sisters and spent his formative years at the Moutere Rugby Club in Spring Creek, north of Blenheim. Established in 1906, "the family club", as Tamaha calls it, is the most successful rugby club in Marlborough.

Tamaha showed early promise and was selected for Marlborough primary school representative teams. Later, he played second-five for Marlborough Boys' College 1st XV and was picked for the Marlborough under-18 development squad. Then, at 16, Tamaha became an exchange student.

"Mum and Dad would tell you I've got ants in my pants. Part of the reason I wanted to go to the USA was to experience life in a big city. I had pictured somewhere like LA or Chicago."

Instead he landed in the small town of Beloit, Kansas (population 4,000). "That year away is when I started appreciating living in another country and experiencing another culture." On a return trip to America, 18-year-old Tamaha looked for ways to combine his two interests. "I went for a holiday to visit friends and made a call to the Shreveport Rugby Club in Louisiana. I got hold of the coach there and said, 'I've never been down to this part of the country and I'd like to come and play rugby.'" Not only did the club pick him, it also organised his accommodation.

At the end of the season, Tamaha headed back to New Zealand to complete a Bachelor of Arts majoring in Community and Family Studies at the University of Otago. Then, for the next few years, it was back to rugby with the Counties Manukau and second division team. There was further opportunity for travel when Tamaha was invited to play for Plymouth Albion RFC in the United Kingdom, and then Marlborough's NPC team and a career high point - winning a Moutere club final during its centenary year. "That is one of my favourite-all-time rugby memories."



After a string of injuries, including a broken leg and arm, Tamaha reached out to the Sunshine Coast Club in Queensland. "I had been there the year before on holiday, and thought I'd love to go and play my last year of competitive rugby there."

At the end of the season, he met Jennifer, a striking Mexican woman working in Sydney as a brand manager for a major UK company.

"We hit it off straight away. I moved to Sydney to be with her and invited her to come home with me to New Zealand.

We got married in Blenheim, and after we finished our three-month holiday we went to Mexico."

Mexico was meant to be a stopover to meet the family before travelling on to London, where Jennifer had been offered a job. But as they waited to hear word of a start date, it became obvious the position was not going to come through.

"She asked me how I felt about being here in Mexico and living here. I told her I loved it. I loved the culture, the people, the food."

Jennifer encouraged him to get in touch with a contact she had in the Wallabies Rugby Club but, unable to stomach the idea of playing for a club with obvious Australian connections, Tamaha began his own search on the Mexican Rugby Federation website.

The first club he came across was Black Thunder Rugby Club. As it turned out, not only did Black Thunder not have a coach for their under-19 team, but two of the team members had fathers who were on the Mexican Rugby Federation committee. "The two guys I met with were connected to coaches at the Mexico national level. They introduced me to the team and said, 'You're it, you're the coach!'"

Tamaha is now head coach for Black Thunder Rugby Club and assistant coach for Mexico's senior team and under-19 team.

At the end of last year he was also invited to coach three sessions with the Guatemala under-19 team and senior team.

"I just feel like it's the right time for me to be here and involved with Mexican rugby. I know I have rugby knowledge that I can share and pass on to these guys."

As for learning Spanish, Tamaha describes his progress as slow but steady. He lives with Jennifer, mother-in-law Marcella and nephew Chobly, who all only speak Español at home. "It was very difficult at first and a little frustrating, because I had no idea what they were talking about."

"When the family get together, they talk fast and they talk loud. It's the Mexican spirit, not just my family."

Tamaha sees similarities between Māori and Mexican culture. "Family is the most important thing here. The lifestyle though is completely different. I call it organised chaos."

Back on the field Tamaha talks the team through their drills, switching between English and Español. Most of the players were introduced to rugby through international schools, but Tamaha's dream is to introduce the sport to all children.

"Soccer is the number one sport here and that will never change, but the dream is to help grow rugby to where it is played in primary schools and colleges just like it is in New Zealand. That's a long way off, but you've got to have those sorts of goals and ambitions because if you don't, the sport won't grow."



Top: Tamaha with wife Jennifer; above: developing Mexico's rugby talent.

Next stop Ōtautahi



Crowds of up to 25,000 poured into Rotorua's International Stadium for Te Matatini 2013, the world's largest kapa haka festival. Kaituhituhi Keri Welham was there.

The five-day Te Matatini 2013 kapa haka festival opened in late February with an astonishing pōwhiri. Warriors – variously wearing feathers and buttock moko – stood poised in rows six deep, representing hapū throughout Te Arawa.

The manuhiri were led by Te Arikinui Kingi Tuheitia Paki, patron of Te Matatini, flanked by his heir, Whatumoana Paki, and Deputy Prime Minister Bill English. Other dignitaries included Māori Affairs minister Dr Pita Sharples, representatives of the indigenous Japanese Ainu, and Te Matatini chair, Selwyn Parata.

Later, Parata tells TE KARAKA he has been involved in kapa haka all his life, and language, tikanga and identity are all elements of the performing art. "They all merge at Te Matatini and you see all those elements."



AGGREGATE AWARDS

Overall winner

- 1st** Te Waka Huia
- 2nd** Te Whānau-a-Apanui
- 3rd** Tū Te Manawa Maurea,
Te Iti Kahurangi and
Whāngārā Mai Tawhiti

Kaitataki tane (male leader)

Wetini Mitai-Ngatai
(Te Mātārae i Ōrehu)

Kaitataki wahine (female leader)

Tiare Kata Teinakore
(Te Iti Kahurangi)

Whakaeke

Te Iti Kahurangi

Moteatea

Te Iti Kahurangi

Waiata-a-ringa

Te Iti Kahurangi

Poi

Ōpotiki Mai Tawhiti

Haka

Te Mātārae i Ōrehu

Whakawatea

Te Whānau-a-Apanui



FAMILIES USE TE MATATINI AS A VENUE FOR REUNIONS. GRAND-parents come to support their children and mokopuna. “This is the premiere event for all Māori,” says Parata. “This is the culmination of 13 other competitions that have been held in the last two years. This is the biggest gathering. All the kapa come here to compete, to share their taonga, to renew their whanaungatanga. There is a common bond that ties these young people ... and not so young.”

The sea of warriors parts, and several rows of black-clad wāhine inch forward, led by kuia gently waving sprigs of greenery in time; side to side, up and down. An estimated 2000 people crowd into the space between the stands and the purpose-built marae porch-style stage. Many manuhiri hold iPads and smartphones aloft, capturing the action.

Ngāi Tahu arts advisor Maani Stirling (Ngāi Tahu, Te Whānau-ā-Apanui, Te Aitanga ā Māhaki) takes photographs for the Facebook page of TE KARAKA.

Stirling is to perform as part of a duet for his group, Te Ahikomau a Hamoterangi, one of three groups from Waitaha to appear at Te Matatini 2013. The others are Te Kotahitanga and Ngā Manu a Tāne. Performers complement the group’s black uniforms with flashes of orange, reminiscent of the “internal flame” indicated in the group’s

name. After months of fundraising, 50 performers have flown north for the festival.

Stirling says his group began preparing its performance last October. He’s a fan of the poi, but says judges and competitors place more significance on the poetry and pronunciation of the reo, the authenticity of the mōteatea (traditional chant) and the power of the haka.

As the welcoming speeches commence, the crowds settle into the grandstand. Speakers wear suits and the women seated behind them wear heavy black dresses. Spectators lay out picnic blankets on the grass, flutter fans and hold sun umbrellas. It’s a cloudless 24 degrees in the still basin of the rugby stadium. Volunteers, led by Māori Party MP Te Ururoa Flavell, hand out bottles of water. While there are no kai stalls on the first day, the kaumātua tent cares for the elders with tea and fresh food.

Isaac Cotter shelters under the shade of a gazebo. He is a 53-year-old contractor living in Queanbeyan, New South Wales, 15 km from Canberra. He has brought a touring party of 47 to Rotorua for the event.

The group fundraised for a year, amassing more than \$40,000. The journey is a cultural pilgrimage for the Australian-based Māori

members of the group. They caught a coach to Sydney, flew to New Zealand and have been staying at Pikirangi marae at Rotokawa.

Cotter (Ngāti Kahungunu, Ngāti Rongomaiwahine, Ngāti Porou, Ngāi Tūhoe, Ngāti Tūwharetoa) says some Australian-based tamariki think a marae is a scout hall or a classroom because that’s where they practice kapa haka, or attend community events.

“We wanted to stay at a marae, to experience tikanga at its fullest. “Just because we move away from home doesn’t mean we move away from our culture.”

Te Matatini offers Cotter’s group, Tūmanako, and the three Australian groups in the competition (regional heat winners from Queensland, New South Wales and Victoria), a place where Māori culture is highly visible, and vibrant.

“It’s very important to come to a place where this is the norm.” Cotter has attended every Te Matatini festival since 1986. “If you want to see the best of the best, this is the place.”

The pōwhiri lasts three hours. Speakers have been elected from various rohe, and there is even a Cook Island contingent that plays ukulele. Tainui issues a lively challenge, ensuring the esteem of the event and their King. Trevor Maxwell (Te Arawa), Deputy Mayor of Rotorua, performed kapa haka at Queen Elizabeth II’s Jubilee and

the Royal Edinburgh Military Tattoo. He and his late wife Atareta led Ngāti Rangiwewehi, which won the national titles in 1983 and 1996, and he was deputy chair of Te Arawa’s host committee for the 2013 event. He says the festival is the result of four years planning, with organisers providing for an estimated 40,000 spectators. He says Te Arawa pulled out all stops for the five-day event.

“It’s important for us – we love hosting. Te Arawa is the centre of tourism; we’ve been hosting since the Pink and White Terraces.”

Maxwell doesn’t hesitate when asked to offer advice for southern iwi preparing for the 2015 event: “Start as soon as (you) take the mauri stone back.”

The stone, which embodies the spirit of the festival, was handed from Te Arawa to Ngāi Tahu at the conclusion of the 2013 event.

Maxwell says northern iwi are keen to travel to Christchurch en masse in 2015 and help with the long rebuild of the Canterbury region by injecting money into the economy through the festival. After the 2011 competition in Gisborne, Te Matatini officials quickly rustled up the top performers for a charity kapa haka concert which raised \$100,000 for Christchurch.

“I’m glad they are hosting, so they can lift their spirits.”

Kā ara tūpuna

Hokakura

Hokakura is traditionally one of the lakes discovered by the Waitaha exploring tupuna, Rākaihautū, during his southern journey throughout Te Waipounamu. Hokakura was one of the principle food sources used by travellers travelling over Nōti Taramakau, in particular for tuna and a variety of ducks. Early Pākehā explorers recorded eel weirs and canoes at Hokakura.

Kaiwharawhara

The correct spelling of the Kaiwara River is Kaiwharawhara. Wharawhara, also known as pūwharawhara or kōwharawhara - Astelia banksii, is a type of a small, sweet red currant with a small black seed in it, which grows in bunches and was traditionally an important food resource, especially for travelers. Amongst some North Island iwi the name Wharawhara is used as a variant for Tawhara – the fruit of the kiekie.

Nōti Taramakau (Harpers Pass)

Nōti Taramakau was one of the most popular trans-alpine routes in the Canterbury region used by Ngāi Tahu because it is one of the lowest and most accessible passes in Te Waipounamu. Wereta Tainui and Tarapuhi guided the first Pākehā, Leonard Harper, over the route in 1857. Harper is, of course, credited with the discovery and the pass takes its name from him.

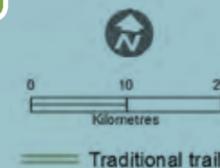
Māori Gully

The name Māori Gully was applied by early Pākehā travellers after discovering an old rope ladder made from kareao (supplejack) within the gully that was used by early Māori travellers to climb the steep walls of the gully.

Hurunui River

The Hurunui is the traditional boundary between Ngāi Tūāhuriri and Ngāti Kuri. There was major Māori occupation at the river mouth, which is evidenced by the numerous Māori archaeological sites located across the hapua area.

BEFORE THE MIGRATIONS OF Ngāi Tahu into Te Waipounamu from Te Whanganui-a-Tara and Wairarapa, the manawhenua (tribal authority) over the pounamu resources of Te Tai Poutini were in the hands of Kāti Wairaki, a people originally from Taranaki. The Wairaki trade in pounamu was along ancient routes up the Poutini coast into the Nelson area over what is now known as the Heaphy Track and then by sea north to Whanganui. The route then went up the Whanganui River to Lake Taupō and then north and east into the North Island's main trading centres. Eventually the progressive military alliance of Kāti Tūhaitara and their allied hapū of Waitaha (Canterbury) over Kāti Wairaki re-directed the flow of pounamu trade over Nōti Taramakau (Harpers Pass) and down the Hurunui River to the east coast of Te Waipounamu, and particularly to Kaiapoi Pā which became a major trading centre as a consequence.



Everyday, everywhere reo

For Jymal Morgan, the successful renaissance of the Māori language lies in its acceptance as “normal”. He talks to kaituhituhi Adrienne Rewi about integrating te reo Māori into everyday life.

HEARING HIS TWO YOUNG SONS SPEAKING TE REO MĀORI IS normal to Jymal Morgan, and that’s just the way he likes it. Kiniwai (3), and Pewhairangi (2), hear only te reo Māori from their parents, and like a growing number of Ngāi Tahu tamariki, they are growing up at ease with their ancestral language. At the same time, their exposure to English spoken outside the home means they are already bilingual, weaving their sentences with the threads of both languages.

“We don’t teach them either language,” says Jymal.

“They are picking up both of their own accord. Everyone takes a different path to bilingualism but for us, it is about normalising both English and te reo Māori.”

Jymal (Ngāi Tahu – Ngāti Irakehu/Ngāti Te Ruahikihiki, Ngāti Tāwera) and his wife, Kaycee Soutar (Ngāti Manawa, Ngāti Pīkiao, Ngāti Pūkenga), wanted to give their children the best start in life and for them, that meant raising them to be bilingual. The fact that Kaycee did not speak te reo Māori before Kiniwai was born was no hindrance.

“We both agreed on the children being brought up in a Māori-speaking home and a month before baby was born, I just stopped speaking English to Kaycee. It was a quiet house for a while,” he says with a smile.

After the birth of their first child, Kaycee began studying te reo Māori at polytechnic.

“She’s probably a more proficient speaker than me now,” says Jymal.

Brought up in Christchurch, Jymal, 27, was first exposed to te reo Māori at Aranui Primary School’s bilingual unit.

“We always had a Ngāi Tahu culture at home, but the language was absent. My mother and wider family were very supportive of us learning te reo.”

The turning point for Jymal came when he was enrolled at a Māori boys’ secondary school – Hato Pāora College, near Feilding in Manawatu.

“That was pivotal for me. I had a teacher who was a passionate te reo advocate – Irene Pewhairangi. She drove home the importance of te reo Māori. The key thing I took away from those years (1999–2002) was the sense of responsibility my generation has in ensuring the language survives.”

From there, Jymal enrolled at The University of Waikato, where he gained a Masters in Māori and Pacific Development, and a Graduate Diploma in Strategic Management. After university, he went to Wellington, where he worked for publishing house Learning Media, specialising in Māori-medium resources. In 2010, he returned to Christchurch to work in the economic development team for Te Rūnanga o Ngāi Tahu.

While he agrees te reo Māori has come a long way in recent decades, Jymal believes there are still a number of challenges facing the language.

“Since the 1970s there has been a proliferation of multiple initiatives driving the language, but research coming out now suggests there has been little improvement in the number of speakers or proficiency as a result of those initiatives. The awareness and the status of the language in the wider New Zealand psyche has grown, but that is not translating into more proficient speakers,” he says.

“A Government review of the Māori language sector carried out in 2011 found that more than \$500 million is being spent on the language, yet the language continues to struggle. I think there needs to be some critical research carried out to help us understand what helps people become active users of Māori language, and what ingredients are required to establish an ecosystem where language can thrive. We need to understand what programmes work and what don’t. We need to be more accountable to ourselves and ensure we support initiatives that work, rather than language programmes where the sole purpose is to attract funding.

“We also need to improve the overall standard of the language. I often hear the language being spoken badly – and I am a repeat offender, but it must be made clear that there is Māori slang and Māori colloquialism, and then there is incorrect use of te reo Māori. We need to encourage excellence in all areas.”

Jymal says his knowledge of te reo Māori has given him opportunities he wouldn’t otherwise have had. Through te reo, he has had the chance to meet amazing people who have helped him grow personally and professionally – and he is keen for his sons to have similar, if not better, opportunities in the future.

“We are keen for the boys to see te reo being spoken beyond the home and beyond the marae. Ultimately, the marae could be a small part of their lives, depending on the paths they choose for themselves. We would be naïve to think that the marae will be the cultural epicentre for time immemorial, for it to be the storehouse of the language.

“We need te reo Māori to be normalised to the point where it is a fully integrated, fully living language. We can’t yet go to the supermarket, or the bank and speak te reo Māori – we’re not there yet.”

For te reo Māori to endure, Jymal believes it has to have everyday relevance beyond the home, beyond the classroom and beyond the marae.

“The Māori economy is now worth around \$38 billion and growing at the rate of developing economies across the world. If that’s the case – if Māori are going to be movers and shakers in the economy – what part is te reo Māori going to play in that?”

“When I go to China, I would see it appropriate to learn basic



Jymal Morgan and Kaycee Soutar with their children Pewhairangi and Kiniwai.

Mandarin, and to have an understanding of the culture. When people come to do business with Ngāi Tahu, or Tainui, or other iwi, do they do the same? I think it’s important that we make the language relevant across all settings and until we normalise it, we can’t expect others to.”

When the Ngāi Tahu Māori language strategy, Kotahi Mano Kāika, Kotahi Mano Wawata (1000 Homes, 1000 Dreams), was launched, there were perhaps five Ngāi Tahu families speaking te reo Māori in the home. Now there are between 20 and 30 and Jymal is confident those numbers will continue to grow.

“You can be sure there is a growing pool of highly proficient, culturally adept speakers within Ngāi Tahu. Many of those people are also highly educated experts in their chosen fields, and I think

the challenge for the iwi in the future will be to harness and keep hold of those people.

“We can’t rest on our laurels and expect our people to stay just because they are of the iwi.”

He acknowledges that it takes time to build a pool of the best bilingual people but he sees a bright future ahead.

“We have to strive for normalcy. Te reo Māori is not a separate thing. It is an integral part of our culture. Therefore, it is important to remember that language doesn’t grow from policy; but good policy is a key support component and has its place. Te reo Māori rests with those who see through the revitalisation of our language, a brighter future for all New Zealanders.”

Pūharakeke Tapu

Following Maru's escape from the village of his brother-in-law, Tumapuhiaraki, both Kāti Kahukunu and Kāti Kuri prepared for battle. This included specific religious rituals that allowed some insight in to the possibility of success for either side. Following the battle, the victorious Kāti Kuri had an extremely important exchange with the defeated Kahukunu that was to become a key moment in the Kāi Tahu migration to the South Island.

Known as Pūharakeke Tapu, the close family ties among the two groups led to a decision to not engage in the ritual feasting and instead place the bodies in a flax grove. The final ritual is equally important as a kaihaukai feast is held and the leading Kāi Tahu chief of the time, Tūteāhuka, remained in the North Island for a series of feasts that served to confirm peaceful relationships were cemented and they have endured until present times.

TE HEKE O PŪRAHO II

ONCE MARU HAD RETURNED AND WARNED HIS RELATIONS THE KĀTI Kuri set about preparing for the arrival of their enemies. They went to the outskirts of Heretaunga to the west side of the Waiwhetu River mouth. The other war party were heading in this direction and had stopped on the far side.

While the war party was camped across the river Rakaitauheke gave a speech to Tuhiku, the Kāti Kuri tohuka, instructing him to raise te taha huri mauri. (From this ritual the strength of the enemy can be ascertained.) Many spirits of the Kahukunu side were seen descending within whilst on the Kāti Kuri side only two spirits were seen descending and, in the words of Tuhiku two people had descended within.

Tuhiku was questioned if he knew who the two were. The priest said, “The men of the combs.”

It was then known that the two were Rakinukai and Marainake, the sons of Tahumata. The two spoke to the priest, “Is it us two definitely?”

The priest answered, “Yes.”

They then asked, “No mistake, it could not be this man or that man?”

He replied, “No, it is definitely you two.”

They both then began to recite a whakahīpaa chant.

Hīpā ki a Tū,

Hīpā kia Rongo

E whiti te pō,

Oho rā te Ao Tūroa

He takata mau ko ka mauka e tu nei,

He takata mau ko te moana e takoto nei,

He takata mau ko ngā pari e tū mai ra.

They completed their speech and the tohuka stood and the entire party followed (being all on one knee during the above ceremony). And then they all went to the fray.

BATTLE OF TE PŪHARAKEKE TAPU

MARU WAS IN THE FRONT, STAYING CLOSE TO THE FIGHTING AND he killed the first slain Pauroa. Tuaithehe was the second killed and Rakaitauheke was the slayer.

The Kahungunu war party was defeated and their losses were great. It was Manawa and Tumapuhia who then attempted to seal the peace. One sat at one side and the other sat on another whilst the war party set to heaping the dead of both sides on to a pile. There were only two dead on the side of Kāti Kuri and Ngāi Tūhaitara and this was Te Rakinukai and Marainaka as predicted. They were descendants of Rokomaipapa and Ruapani, Poruouraki and Rākaiatane and also Tahu Pōtiki and Iratuhoe.

Maru rose and carried these two dead bodies and lay them in front of Kāti Kahukunu. He said, “You eat of me and I eat also of you.” They were handed over so Kāti Kahukunu could eat them but they did not eat them but instead they threw the bodies into a flax bush. That is why they called this battle Pūharakeke. The reason that Kahukunu did not eat the bodies was because they were very closely related and they were senior descendants of Kahukunu. The war parties returned to their respective villages.

Afterwards there was a further battle at Makarautawhiri. Following this battle some thought it a good idea to cross to Arapaoa. It was agreed to send a messenger to Mutua, Rakitakaia, Wharetotara to see if they would come as travelling companions to Arapaoa but they would not. So Kāti Kuri set off to Arapaoa. Their pā was Kaihinu. The people of Arapaoa who, at that time had claim to the land, were Ngāti Apa, Ngāti Tumatakokiri, Ngāi Tara and other hapū. Kāti Kuri consolidated their right in that place.

Meanwhile back at Te Whakanui-a-Tara there were then peacemaking feasts, or kaihaukai, held and Tūteāhuka stayed behind to ensure that peace was achieved between the two iwi. The kaihaukai were named Te Paurikamutu, Kinikini Torearea and Pakupaku Torearea. Following the feasting Tūteāhuka also crossed over to the Arapaoa, the South Island.

I muri iho i te putaka a Maru i te kāika a tana taokete a Tumāpuhiaraki ka whakarite a Kāti Kuri raua ko Kahukunu mo te pakaka. Ko tētahi o kā whakariteka ko te karakia whākaihau kia Tu raua ko Roko kia kite ai mā wai e toa. I te mutuka o te pakaka i tu tētahi whakariteka ano kai waekanui a Kāti Kuri me Kahukunu kua maumahara toutia e te iwi. Ko te ikoa o taua āhuatanga ko Te Pūharakeke Tapu. Nā te whanaukataka kai waekanui i a rāua i tau mai te whakaaro kia kaua rātou e kai takata, a, i haipū ke kā tūpapaku kei roto i tētahi pā harakeke.

He mea nui whakarahara hoki te whakariteka whakamutuka. I noho atu a Tūteāhuka i Te Whakanui-a-Tara mo ētahi kaihaukai i tū mai kia hohou ai te roko. Kua mau rawa taua rook tae noa ki ēnei ra.

TE HEKE O PŪRAHO

I TE HOKIKA MAI A MARU NAHANA ONA WHANAUKA I WHAKATU-pato, a, ka whiriwhiri riteka a Kāti Kuri mō rātou, mō te taeka mai o te hoariri. Ka whiriwhiria ko te kupu me kawē ki waho ki Heretaunga ki tēnei taha o te kutu awa. Ka haere mai tērā taua ka noho mai i tērā taha o te awa. Te nohoaka mai a tērā taua i tawāhi ka whaikupu a Rākaiauhēke kia Tūhiku kia hapaika te taha huri mauri” (mā taua riteka hoki e mōhiotia ai te toa o rātou). Ka kitea i reira te nui o ngā wairua o tērā taha e heke ana ki roto. Kitea tokorua ngā wairua o tō rātou taha e heke ana ki roto. Te kupu o tō rātou tohuka a Tūhiku, “Tokorua ngā takata kua heke ki roto.”

Ka pātaitia mehemea ko wai mā aua tokorua? Kā ana mai te tohuka “Kā tākata i ngā titirei.”

Ka mōhio i reira Te Rakinukai rāua ko Mārainake. Ka whai kupu atu rāua ki te tohunga “Ko māua nei rawa?”

Ka ki mai te tohuka “Āe.” Ka mea atu rāua koi mea ko tērā atu takata, ko tērā atu takata. Whakahokia mai “Kāhore, ko kōrua anō.”

Kātahi anō rāua ka whakahīpā,

Hīpā ki a Tū,

Hīpā kia Rongo

E whiti te pō,

Oho rā te Ao Tūroa

He takata mau ko ka mauka e tū nei,

He takata mau ko te moana e takoto nei,

He takata mau ko ngā pari e tū mai ra.

Ka mutu a rāua kupu. I konei ka whakatika te tohuka ki ruka ka maraka te ope ki ruka i te mea kua noho ki raro te katoa i a raua e karakia ana. Kātahi ka haere ki te riri.

TE PŪHARAKEKE TAPU

KO MARU TONU I MUA, TE MEA KA PIRI KI TĒRĀ TAU. KA WHAWHAI, ko Pauroa tonu te ika i te ati nā Maru. Ko Tūaithehe te ika i te wakawaha nā Rākaiauhēke.

I a rāua anō ka mate. Ka horo te taua. Ka patua haeretia. Ka hika a Kāti Kahukunu e nui i mate. Ka hoia te roko e Manawa rāua ko Tumapuhia. Ka noho mai tērā, ka noho atu tēnei. Ka tahuri tēnei taua ki te haipū i ka takata mate o tērā taha o tēnei taha, tokorua anake ka whakautu o tēnei parekura i mate i te taha o Kāti Kuri me Ngāi Tūhaitara – ko te Rakinukai rāua ko te taina ko Marainaka.

Ko ka titirei ēnei i whakahuatia ra e te tohuka. He tino raketira nui rāua i roto i ka hapū e rua a Kāti Kuri a Kai Tūhaitara. He hua mokopuna rāua na Rokomaipapa rāua ko Ruapani; tuarua he hua mokopuna na Porouraki ara kia Rākaiatane; tuatoru i a Tahupotiki naana a Iratuhoe.

Ka whakatika atu a Maru kia mau ki aua tupapaku tokorua. Ka tuku tahuatia kia Kāti Kahukunu. Ka ki ki atu. “E kai koe ia au, kia kai hoki ahau ia koe.”

Ā i te whatutaka kia Kāti Kahukunu kia kaika e rātou. Heoi, kāhore kia kaika, ka kōkiritia ki ruka ki te pūharakeke. Koia i ki ai te ikoa o tēnei parekura ko Te Pūharakeke Tapu. Ko te take e kore ai e kaika e Kāti Kahukunu he mokopuna rāua ki a Kāti Kahukunu, ā, ko rāua hoki te mātāmua o Kahukunu. Ka hoki mai tēnei taua ki tō rātou kāika, hoki atu ana te taua ki tō rātou kāika.

I muri mai ka whawai ki Makarautawhiri. I muri iho i taua whawhai ka puta te whakaaro a Rākaia me ērā atu raketira kia whitikia mai ki Arapaoa. Ka whakaaetia ka tukua te karere ki a Mutua, ki a Rakitakaia, kia Wharetōtara, kia haere mai hei hoa mō rātou kia whiti kia Arapaoa. Kāhore i haere mai hei hoa mō rātou heoi ka rewā a Kāti Kuri ki tāwahi nei ki Arapaoa. Ko tō rātou pā ko Kaihinu. Ko ngā iwi e noho ana i Arapaoa nō rātou ake te take whenua, ko Kāti Apa, ko Kāti Tūmatokokiri, ko Kāi Tara, me ērā atu hapū. Ka tūturu te noho a Kāti Kuri ki reira.

Heoti ano i noho atu a i Te Whakanui-a-Tara ki te whakaea i te wāhi o te kai i a ia, ara ko ka kaihaukai i kia nei ko Te Paurikamutu, ko Kinikini Tōrearea, ko Pakupaku Tōrearea. Ko te take o taua kai i tūhaina ki kā raketira o Kāti Kuri he whakariteka kia hohou ai te roko kai waekanui i ka iwi e rua.

No te eanga hoki katahi ano a Tūteāhuka ka heke mai ki tēnei motu.



Medal of distinction

You may be familiar with the mixed media sculptures of Ross Hemera that reference the ancient rock art found in Te Waipounamu. Or the large public works such as the Whakamarama sculpture at the entrance to the Māori section of the Museum of New Zealand/Te Papa Tongarewa or the enormous glass mural he created for the Christchurch City Council.

A recent design is much more a pocket-sized taonga. The Mason Durie Medal will be awarded annually by the Royal Society of New Zealand for advances in the frontiers of social science. Cast in a shape that refers to a matau or fishhook to symbolise authority and leadership, the medal also features a layer of kōwhiri-based surface decoration which refers the importance of linking people, families and communities together.

The medal celebrates the achievements of Tā Mason Durie and his contributions to science and humanities through roles such as his time as a commissioner on the Royal Commission on Social Policy from 1986-88. He is currently Professor of Māori Research and Development, Deputy Vice Chancellor and Assistant Vice Chancellor (Māori and Pasifika) at Massey University.

It's not the first time Hemera (Ngāi Tahu, Ngāti Mamoe, Waitaha) has designed a medal. "I designed a couple of medals when I was working at Waiariki but don't know where they've got to," he says. But it is a field which brings its own distinctive challenges, not least, the relationship between design and the actual casting of the medal. In the past, the Royal Society used a British company to cast its medals. Hemera was determined to cast his design here in Aotearoa.

"When people talk to you about what they want, kind of briefing you as the designer, then the thing is how far do you go in interpreting that? I think I did close to a dozen iterations of how it might be done. Also, when I was looking at the process, I thought, 'goodness me, we can do it here'.

"For an artist and designer, it is really important we do these things here in New Zealand. We do it a little bit differently, more hand crafted, less mechanical looking. And we give it distinction by the fact that we are as we are here in Aotearoa and we do things a little differently to the rest of the world."

The result is a medal designed by Hemera, cast by Rotorua artist George Andrews and completely hand crafted here along with its mātai display case. – NĀ MARK REVINGTON

Kai

Cooking Out Back

Cooking for shearing gangs in the Australian Outback for two years gave Angela Timms all the training she needed to cook for big families and hui. She talks to kaituhituhi Adrienne Rewi about her passion for food and her famous plum duff.



PHOTOGRAPHS ADRIENNE REWI

“Come join our shearing run,” was the call. And for two years, Angela Timms and her family journeyed through the Australian outback to places many people never get to see.

“It was the best time of our 20 years in Australia,” says Angela (Ngāi Tahu – Ngāti Kuri).

The shearing run belonged to husband “Major” Keppa’s sister and brother-in-law, with Angela joining as the cook. “I cooked in everything from tin sheds to tiny, 100-year-old Chinese miners’ huts. I was often cooking for 30 people and it taught me how to make ingredients go a long way. I had to cook with whatever I had to hand, because sometimes the nearest shops were 250 km away.

“Whatever was in our shed usually had to last three or four weeks, and we often had no fridge. So it was powdered milk and to freshen up the bread, I’d dampen it down and put it in the oven for a bit. It was better than stale bread.”

Angela also became an expert at cooking mutton – in curries, patties, stews, roasts, boiled – and wildlife that the shearers shot along the way.

“They’d bring in rabbits and I’d have to skin, stuff and cook them; and one time they turned up with a huge king crab. I didn’t have a pot big enough, so we had to cut it in half and cook it in two pots.”

Angela’s ability to successfully modify tried-and-true recipes reflects her passion for food.

“I love cooking at the marae, and it’s all about good planning. I was brought up in that kind of environment at Tuahiwi. My mother, Whitu Cox, was a great cook and everyone at the pā loved her sponges. She had a family of nine and she cooked everything on a coal range.

“Mum was definitely my biggest influence. When I was a kid she let me make Cornish pasties and pies. She taught me how to make good pastry and big pies – and how to cook whitebait and tītī.”

With all her experience cooking, Angela became one of the cooks at Takahanga Marae in Kaikōura four years ago – usually helped by Major and daughter Vikki. She says the key to success lies in being organised.

One of Angela’s signature dishes is plum duff. She was given the traditional recipe by her late mother-in-law, Bunty Timms. She cooked her first one when she was 18 and she’s been cooking plum duff ever since.

Plum duff has endured as a Timms family favourite. Bunty cooked it every Sunday for her family of ten children, plus those she had adopted.

“She made a huge plum duff every Sunday and we ate it after the roast dinner. She’d serve it with custard and cream, and any leftovers were eaten the next day, sliced and buttered like a loaf,” says Angela.

“The recipe goes back about a hundred years. It’s been handed down through the family ever since.”

Plum duff has its origins in medieval England and was introduced to New Zealand Māori by early Pākehā settlers. It takes the name “plum” from pre-Victorian times, when the word “plum” referred to raisins. It’s become a staple in many Kiwi households over several generations, and is still an iconic marae favourite on the hui and whānau kai table.



For Angela, it’s a good easy recipe that goes a long way.

“Everyone loves a good steam pudding and this one is versatile. I often add different dried fruits or spices for a change,” she says.

The kitchen is starting to fog up as steam billows through the room. On the stove, a pot lid tinkles, and Angela announces it’s time to take out the plum duff. After donning oven gloves she lifts the plump, steaming mound out of the boiling water and lowers it onto a plate. With a snip of her scissors, the string is cut and with the cloth carefully eased back. The sweet, sweet smell of caramelised sugar, spice and fruit wafts into the room.

Always the perfectionist, Angela inspects her pudding carefully before cautiously declaring it ready. She won’t say it’s a success – she leaves that to the whānau to decide.

PLUM DUFF RECIPE

Put one cup of sugar into a pot and cook on an element until the sugar is golden brown. Add 3 cups of hot water and mix, reheating to dissolve the caramel if necessary. Leave the mixture to cool.

Sift 6 cups of self-raising flour, 2 teaspoons of mixed spice and a pinch of salt.

Add one cup of sugar and 500 grams of raisins, or dried fruit of your choice. Dried mixed fruit usually used in Christmas cakes is also good.

Make a hollow in the dry flour mix and add the cooled burnt sugar mix. Mix together to form a wet, cake-mix consistency.

Place the mixture into a pre-prepared wet calico cloth that has been dampened, dusted with flour and lowered into a bowl. When the pudding mixture is in the cloth, bring the sides of the cloth together, leaving space for the pudding to rise. Tie off with string.

Lower the pudding bag into a pot full of boiling water – it’s a good idea to sit it on a plate inside the pot, to stop it sticking. Cook for one-and-a-half to two hours.

Remove the pudding from the pot, place on a plate, and untie the calico.

Serve with custard, cream or ice cream.

Autumn 2013 – an attitude of gratitude



Recent research by the University of Otago found that eating more fruit and vegetables may make young people calmer, happier and more energetic in their daily life. This is a great start in understanding the link between nutrition and moods, and hopefully, ultimately health.



Above: bougainvillea and honeysuckle.

Time seems to have taken on a new meaning here in Christchurch, with everything measured in relation to September 4, 2010, and February 22 and June 13, 2011. This autumn season provides me with an opportunity to take time to be grateful for all the good things that have happened over the previous two-and-a-half years.

Even though these have been trying times, we are finally starting to see the first real signs of our community slowly rebuilding. This summer's hot weather would have been disastrous with last summer's limited water supply, but thanks to the hard work of council employees, the new water reticulation system has been a real blessing. Clean fresh water is the fundamental basis for all life, let alone a garden.

Every disaster is an opportunity for new things to be learnt and a new life, and so it is with the demolition of our old family home, and the rebuild of a new one due to start sometime in June. We have spent many hours discussing what we want from our quarter-acre section, because in our enthusiasm and somewhat more youthful years, we managed to turn our section into a monster with trees, climbers, roses and all other manner of interesting plants we found on special at garden centres.

We have had to spend most of our spare time in the weekends in the warmer months

of the year just to keep the garden areas in a somewhat civilised state, let alone keeping two large vegetable gardens operating at the back and front of the section. The arborist bill for maintaining just the larger trees, some of which were here before we bought the property, can cost thousands of dollars. If we had known what we were getting ourselves into when we first bought the property in 1995 we would never have created the jungle that we have. However, the old walnut tree we recently had cut down will provide some great wood for turning into bowls, and bonus sunlight for the veggie garden and tunnel house.

The new plan is focused on making the section as easy-care as possible by removing many of the larger plants, trees and garden beds. Some of the new space will be taken up by the house and garage as they will be larger than before, which means that the front veggie garden and flower beds will no longer exist. The remaining open spaces will be turned into grass or low-maintenance native shrub such as hebes (and, yes, a space or two for my wife's beloved roses, flowers and bougainvilleas). This will provide a grassed space for our mokopuna to (eventually) play and a more, easy-going lifestyle for us in the future, while keeping the most productive vegetable garden at the back of the section.

PHOTOGRAPHS TREMANE BARR



Above, from top: herb garden under washing line; broccoli replacing carrots as they are harvested; spinach, kale and chicory; right: the front garden.



Back in the tunnel house, my experiment using new acid-free tomato varieties this season hasn't worked very well, providing a low yield and lots of complaints from the whānau about the lack of tomatoes. I suspect that this is partly to do with me not having the time to regularly spray a liquid fertiliser. Next year I will go back to the good old Moneymaker variety. However, the outdoor tomato heirloom varieties have done well overall, and at this time of year I sow a cover crop of lupins under them before we are finished harvesting from them. We will be freezing any excess tomatoes to use through the winter months as our freezer is now devoid of all our usual organic beef and lamb, due to the new cancer-beating diet we are on.

Early autumn is a good time to sow or plant seedlings for late winter and early spring production. These include broad beans, cabbage, broccoli, cauliflower, kale, cavolo nero, leeks, winter lettuce, silver beet and spinach. The need to supply myself with a high volume of green juicing vegetables

such as spinach, kale, silver beet, broccoli and parsley will be the focus of this season's gardening efforts. I would like to include carrots on the list, but I haven't yet found a way to organically deal with carrot fly so I avoid late summer and autumn crops of carrots. Given the soil test I mentioned in my previous article, I will only use a minimal amount of organic fertiliser/compost in the direct area where I plant new seedlings.

I found that parsley grew really well in the tunnel house last winter so will be planting that for this winter's harvest, along with some spinach instead of just the usual lettuces. The need for increasing production of greens for juicing and meals means that I will be digging out my old cloches to plant out more silver beet and broccoli in late autumn, which should be able to cover any gap in production in the early spring.

Recent research by the University of Otago found that eating more fruit and vegetables may make young people calmer, happier and more energetic in their daily life. This is a great start in under-

standing the link between nutrition and moods, and hopefully, ultimately health. I can only state from my personal experience that significantly increasing my vegetable and fruit intake has been beneficial for my state of mind and physical health. Both have only got better since I was diagnosed with cancer in mid-2012. It truly is a great time to be alive.

University of Otago nutrition and mood study

<http://www.otago.ac.nz/news/news/otago041054.html>

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. He currently works for Toitū Te Kāinga as the research leader for the He Whenua Whakatipu project, which is helping to develop the Ngāi Tahu Mahinga Kai brand system.

Kāmahi appeals to the senses

Like many tall canopy trees of our native forests, it is not until kāmahi explodes into full flower in late spring, summer and autumn that it really stands out against the earthy tones of the bush.

Its profusion of white flower spikes broadcasts the fact that this is the most abundant forest tree in Aotearoa, its range extending from sea level up to 900 metres of altitude from about the middle of Te Ika a Māui (the North Island) to Rakiura (Stewart Island).

This medium-sized spreading tree grows up to 25 metres tall and is usually found in the company of other broad-leaved species, particularly southern beeches, Southern rātā, and podocarps.

It often starts life as an epiphyte growing on tree ferns, and is regarded as a colonising species after forest fires. Experts say it is always prominent in second growth forests after they have been cleared.

Kāmahi is a dominant part of the forest canopy on Te Tai Poutini (West Coast), Rakiura and in the Catlins, on the south-east corner of Te Waipounamu.

In pre-European times, the tree was so valuable to Māori it was protected by tapu. When workers were clearing ground for cultivation, legend has it they were careful not to cut down all the tree's limbs, or they or their spouse may suffer unfortunate consequences.

And yet there are very few references to the use of kāmahi by Māori in written records, which is surprising considering the range of specific uses found for other similar trees of the forest canopy.

Its most obvious value to Māori was as a dye. A pigment was extract-

ed from kāmahi bark to dye cloaks and mats made of harakeke, kiekie and tī kouka.

The best description of the process was preserved by that stalwart of Muruhiku customs Herries Beattie, writing in *Traditional Lifeways of the Southern Māori*.

Beattie says Muruhiku people soaked kāmahi bark in an ipu (a wooden dish) filled with water, into which hot stones were placed to boil the water. The liquid was left to cool naturally for two or three days and the resulting reddish dye produced a colour that lasted well. It was sometimes used as a preservative to soak fishing lines or to stain mats.

Early Pākehā settlers recognised the preservative properties of kāmahi bark, which has up to 30 percent tannin content. During the 19th century they used this natural resource to tan leather, and for a brief time the bark was exported for this purpose.

In *Māori Healing and Herbal*, Murdoch Riley lists only four recorded medicinal uses for kāmahi (*Weinmannia racemosa*) and its closely related cousin tawhero or tōwai (*Weinmannia silvicola*), a slightly smaller-leaved form found north of Auckland. Some records suggest the names tawhero and tōwai were applied to both species.

Riley records a member of a survey party near Waitōtara in the 1870s who burnt his leg stepping over a fire in front of his tent. The wound would not heal. A Māori chief by the name of Harawira took some bark from the tawhero, scraped off some of the reddish inner bark, made a poultice from it and applied it to the open sore.

"It was no time until a healthy skin covered the wound and in quite a

short time my leg was alright," the grateful patient wrote.

Similar treatments involved taking the clean inner bark from the sunny side of a tōwai. The bark was boiled and the liquid, sometimes mixed with olive oil, was applied warm to burns. The burns were reported to heal without leaving scars.

Other sources say bark taken from the west side of the kāmahi, from which the outer rind had been scraped off, was steeped in hot water and the brew imbibed to treat abdominal and thoracic pains. An infusion of the inner bark soaked in boiling water was also taken as a tonic and a laxative.

Modern science confirms the bark contains large amounts of tannin and catechin, which has astringent properties. In *Which Native Tree?* Andrew Crowe writes that chemical analysis of kāmahi leaves identified antiviral properties against influenza type A.

Naturalists Joseph Banks and Daniel Solander classified kāmahi when they collected samples from Queen Charlotte Sound during James Cook's first voyage of the *Endeavour*.

Like many native trees kāmahi is hardy and will grow in most situations. It often starts life as a dense shrub, but, given the space, can

develop into a handsome specimen tree. The bark is relatively smooth and is greyish in colour with blotchy patches of white.

The adult kāmahi has large, shiny, leathery leaves (3–10 cm long) which are oval in shape with a roughly toothed edge. From late spring to autumn the tree is festooned with flowers delicately arranged on fluffy white spikes, not unlike those found on some hebe species.

Both the flowers and the foliage make this plant popular with florists for use in formal flower arrangements.

The timber is difficult to season as it is prone to warping and cracking. The wood is light in colour and strong, but is not durable when exposed to the weather. Nonetheless, it was traditionally used for

sleepers, piles for house construction and as fence posts.

The best way to appreciate this forest tree these days is to sample the very distinctive bush honey that beekeepers specifically target, particularly from the kāmahi forests on the west side of the Southern Alps.

If you can lay your hands on a sample of kāmahi honey before it is exported, it has a strong and distinctive taste that will remain in your memory for a very long time.



MAIN PHOTO CRAIG POTTON, PHOTO NEW ZEALAND; INSET COURTESY OF STEVE TAITWOOD © 2010

No straightforward answer to Waitangi Tribunal process

Since the Waitangi Tribunal began operating in 1975, around 34 Treaty settlements have been completed, several more are in the pipeline and a recent book *Treaty of Waitangi Settlements* by Nicola R When and Janine Hayward and published by Bridget Williams Books says that there may be as many as 60 more to come. A question often asked is, when will this current round of settlements under the Waitangi Tribunal process end and what will the final cost be? The answer is not straightforward, as two recent events have shown.

The first event was the agreement of the Crown to pay at least an extra \$138.5 million to Waikato-Tainui and Ngāi Tahu under the relativity mechanisms in their settlements. These mechanisms were included in the early settlements (1995 and 1998 respectively) on the basis that these 'first out of the blocks' groups should not be disadvantaged if it subsequently turned out that later settlements were on more generous terms. The mechanism in each case provides that if the total of all Treaty settlements exceeded one billion dollars, Waikato-Tainui and Ngāi Tahu would get a 17 and 16.1 percent top-up respectively. The billion dollar cap was exceeded by mid-2012. The amount provided by the Crown will be the subject of litigation for the simple reason that the relativity mechanisms are complex (the Ngāi Tahu deed includes a mathematical formula covering several pages) and the differences in calculation are likely to run to millions of dollars.

More payments may be made as the relativity mechanisms allow a further claim to be made in five years' time. There have been suggestions that the relativity mechanisms should be bought out by the government. However, with so many settlements yet to be made, and on-going uncertainty about the role of binding recommendations in settlements, there is little incentive for Waikato-Tainui and Ngāi Tahu to do so.

The second recent event was a report of the Waitangi Tribunal about the role of



More payments may be made as the relativity mechanisms allow a further claim to be made in five years' time.

binding recommendations in settlements, the *Ngāti Kahu Remedies Report*, released in February this year. The Ngāti Kahu tribe of the Far North lost over 70 percent of their ancestral lands prior to 1865. They sought binding recommendations over properties worth between \$41-56 million and non-binding recommendations for around \$200 million in straight financial compensation. The properties over which binding recommendations were sought included 114 former state-owned-enterprise properties and some Crown forest land.

Ngāti Kahu were relying on the Supreme Court ruling in the Mangatū case in 2011, that groups seeking binding recommendations from the tribunal can insist on a hearing by the tribunal about that request before any settlement legislation is finalised. Ngāti Kahu sought to use that ruling to argue that the tribunal was virtually bound, in the right circumstances, to make binding recommendations. Ngāti Kahu also took the opportunity to argue that the tribunal should ignore any Crown offers to settle in the region. That, they said, was the business of the Crown, but not the tribunal, which should focus only on what the group before it required as redress. The Crown had offered around \$169 million to be split between five iwi in the region, including Ngāti Kahu.

In its report issued in February 2013, the tribunal rejected the Ngāti Kahu arguments. In terms of the properties over which bind-

ing recommendations were sought, it took into account that the Crown was offering some of these properties anyway, and the customary rights over others were disputed with neighbouring groups. In terms of the request for \$200 million for historical losses, it similarly said that it could take into account the Crown offer and the fact that four other groups had accepted it. The overall offer to the five tribes compared favourably to the size of settlements with Waikato-Tainui and Ngāi Tahu and to upset that would lead to inequity between the tribes. The tribunal therefore refused to make any binding recommendations and determined that the Crown should provide cash redress to Ngāti Kahu of \$45.518 million, along with the return of some properties that had high cultural values.

Given the continued pressure exerted by the relativity mechanisms, the government is probably heaving a sigh of relief. However, the Ngāti Kahu report will almost certainly not be the last word on the approach to settlement redress.

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 the editor of the Māori Law Review. He recently wrote a book titled Making Sense of the Foreshore and Seabed.

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- Christchurch Tahu FM
- Dunedin Tahu FM
- Invercargill Tahu FM
- Turangi Tūwharetoa FM

REVIEWS

BOOKS

**NEW ZEALAND TATTOO
IN THE HOME OF THE TATTOOIST'S ART**

Nā Chris Hoult rāua ko Steve Forbes
Libro International
RRP: \$75.00
Review nā Maatakiwi Wakefield

There are many 'tā moko, tatau, tattoo' books on the market that focus predominately on the finished artwork or its kaupapa, but few, if any, focus on the tattooist or kaitā who produce these works of art. It is refreshing to pick up a book solely dedicated to showcasing some of New Zealand's leading skin artists.

Well-written mini biographies by Steve Forbes and stunning photography by Chris Hoult absorb the reader into the world that is skin art. From contemporary to traditional, Māori/Pacifica to European/Asian, old to

young, the far north to the deep south, this book provides insights into not only what drew each artist to the world of ink, but also what keeps them there. It tells the life journey of each artist, providing the reader with an appreciation of the time, energy and dedication that these masters devote to their craft.

Where words end, the photos provide a pictorial narrative that captures the intensity of each artist at work. Depicting artists in their studios, the photos draw the reader into a world that many have never seen. In doing so they dispel the myths of dark, dirty backroom parlours that drunken sailors and suchlike stumble into on a night out. Rather, this book shows the true world of a skin artist – a world filled with beauty and creativity.

Hoult and Forbes are to be congratulated for this visually stimulating and at times mesmerising book. Regardless of whether or not you are into skin art, tā moko and/or tatau/ tattoos, this book is a worthwhile read. It is not a one-time read, but rather a book that you will return to over and over, finding something new to marvel at each time.

**NEW FLAGS FLYING –
PACIFIC LEADERSHIP**

Nā Ian Johnstone rāua ko Michael Powles
(Editors)
Nā Huia Publishers i tā
RRP: \$40.00
Review nā Gerry Coates

This book arose from a series of interviews with Pacific leaders by Ian Johnstone on Radio New Zealand. The book was originally stimulated by Gordon Shroff of the Ministry of Foreign Affairs in 1992. Another former diplomat, Michael Powles, offered to be co-editor.

Colonisation in the Pacific region began with the Spanish in the 17th century, followed by other European powers in the 19th and 20th centuries. With colonial masters changing after WWI and régimes further fractured by military action in WWII and then by the



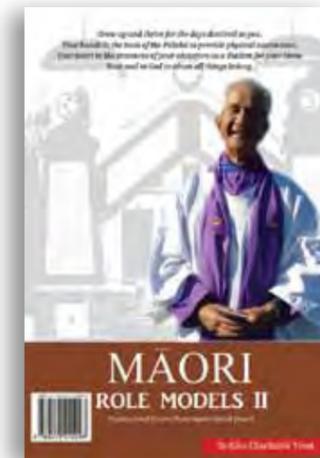
heinous nuclear testing of the US, Britain, and France, new indigenous leadership naturally arose – hence the title of the book. New Zealand and Australia had also moved in to fill, in a somewhat more benign way, the administrative roles of the former colonists as Pacific nations moved towards independence.

Initially expecting it to be a “dry read”, I was pleasantly surprised by the breadth – if not depth – of historical detail, and the candid anecdotes by some of the leaders such as Kiribati's Sir Jeremia Tabai about his time at St Andrew's College in Aotearoa, or Sandra Sumang Pierantozzi about her early life in Palau and marriage to an Italian man. The book is well illustrated and the target audience would seem to be those who need a

compact source of information about the Pacific region in a very readable form. Included is a CD featuring 19 of the original interviews, with at least one leader from each of the island states.

**NGĀ TAUIRA MĀORI II
MĀORI ROLE MODELS II**

Nā Te Kiko Charitable
Trust i tā
RRP: \$19.95
plus GST/freight
tekiko@hotmail.co.nz
Review nā Fern Whitau



This wonderful and inspiring pukapuka is aimed at rakatahi Māori but is an interesting and motivational read for all. *Māori Role Models 2* presents ten Māori men and woman who have succeeded in their various fields. In an easy-to-read question-and-answer format, presented in te reo Māori and English, we learn what drives, supports and inspires these role models. These are people that our rakatahi look up to; familiar faces who our rakatahi can relate to.

Our own Hana O'Regan tells of her sense of purpose and responsibility, her motivation and how her tamariki inspire her. This inspirational kōrero will inspire and motivate rakatahi to think about their goals, their future and perhaps encourage them to pursue their dream. I highly recommend this valuable resource.



TE ANUHE TINO HIAKAI

Nā Eric Carle kā kōrero i tuhi
Nā Eric Carle kā whakaahua
Nā Brian Morris kā kōrero i whakamāori
Nā Scholastic New Zealand Ltd i tā
Review nā Fern Whitau

Hikaka ana te manawa i te wā i tau mai te pukapuka nei ki taku tēpu! Kāore e āriarika

kā wā ko pānuitia tēnei kōrero paki (reo Pākehā) e ahau; i kā rā o mua i pānuitia ki aku tamariki, tae noa mai ki ēnei rā ka pānuitia ki aku mokopuna. Heoi anō, ka harikoa te kākau kia kitea te taoka nei ko whakamāoritia.

Mēnā he tauhou koe ki tēnei puka āhumeume, nāia. Ka kai tētahi anuhe i kā kai maha, i ia whāraki, i te pukapuka hoki! Nā wai rā ka huri te anuhe hai tūkōkou, ka puta ki waho te pūrerehua tino ātaahua.

He tohuka a Eric Carle ki te tuhituhi pukapuka tamariki, ki te peita whakaahua hoki. He muramura, he māmā hoki kā whakaahua o kā kai me te anuhe.

He pai Te Anuhe Tino Hiakai mā kā tamariki nohinohi tae atu ki te tamariki e ono kā tau. Ka ako rātou i kā rā o te wiki me te mataora o te pūrerehua; ka ako hoki rātou ki te hē o te pukukai.

Ka pai te pukapuka nei.

REMEMBER THAT NOVEMBER

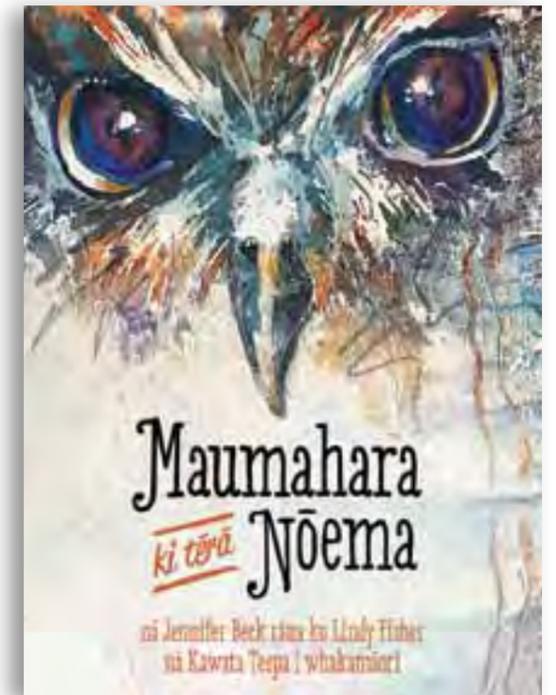
Nā Jennifer Beck
Illustrated by Lindy Fisher
Nā Huia Publishers i tā
RRP: \$20.00
Review nā Fern Whitau

Remember That November is a picture history book aimed at 2–6 year olds. It broaches a kaupapa that may touch a nerve with some adults when deciding to buy. For some it will be because of their history and connection, for others because of their discomfort around this dark event in our history, and for others, sadly, it will be new information.

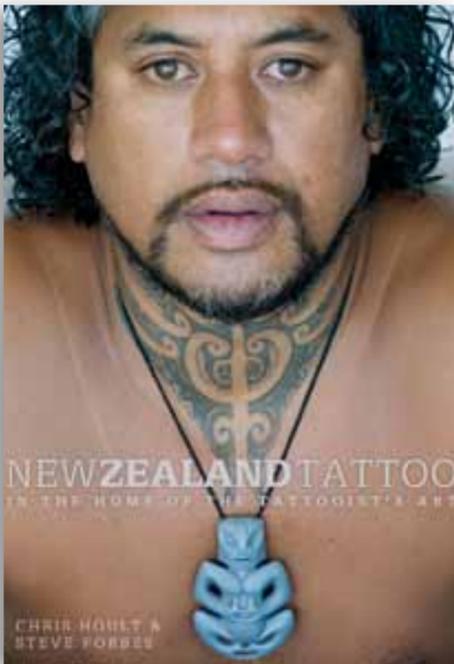
In 1881 Parihaka was the scene of one of the worst infringements of civil and human rights committed in Aotearoa. That said, this gentle and informative book tells the story in simple and non-threatening language without affecting the innocence of the young listener/reader. The connection is made between the violent protest of Guy Fawkes and the passive resistance of Te Whiti o Rongomai and Tohu Kakahi. This book is designed to educate and enlighten. As Sir Paul Reeves says in the afterword, “If we know our history we can then ask good questions about

the world we live in. This is a little book that leads us to some profound questions.”

Jennifer Beck is an award-winning author with a gift for presenting serious kaupapa in an interesting and easy-to-grasp format for children. Historic and actual events such as wartime Europe (*The Bantam and the Soldier*) and the Wildfoods Festival in Hokitika (*Sam goes Wild*) are just two brilliant examples. Lindy Fisher's beautiful 3D-like illustrations capture the mood perfectly. Together she and Jennifer have created award-winning collaborations. I highly recommend this book. It will affect the reader and expose the young listener to a defining event that is woven into the political and cultural fabric of Aotearoa. Perhaps it will change forever the way you remember November.



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



Maatakiwi Wakefield (Waitaha, Kāti Mamoe, Kāti Tahu, Ngāti Mutunga, Te Āti Awa, Ngāti Toa) is the Kaihautū for Te Rūnanga o Koukourarata.



Gerry Te Kapa Coates (Ngāi Tahu) is a Wellington consultant and writer.



Fern Whitau (Kāi Tahu, Kāti Mamoe, Waitaha) is a te reo Māori advisor at Te Rūnanga o Ngāi Tahu. Moeraki is her tūrakawaewae and she is a proud tāua who loves to read to her mokopuna.

Connected, thriving

They arrive in my inbox every so often. An invitation to indulge a colleague's self-adulation. "I'd like to add you to my professional network on LinkedIn." Oh how truly wonderful, I think, someone considers me worthy of their professional network. And then I delete. I often contemplate a reply, particularly when a networker describes his qualifications as "startegic". However, the business-centric social website passed a major milestone this year – 200 million members.

LinkedIn appears to be tracking favourably in comparison to other internet companies, including Facebook. Founded in 2003, and launched in 2005, LinkedIn is promoted as a professional networking site, and the business has a broad revenue stream. Whilst there are free accounts, LinkedIn provides a service that many users are happy to pay to use. In the past six months, revenue from premium subscriptions increased by about 80 percent.

Corporate recruitment firms increasingly use the site to find the workers they need. It is not uncommon for many firms to request a link to users LinkedIn profiles, although a quick Google search will uncover the litany of corporate hyperbole that is common in most CVs. But corporate recruitment is a high-margin business for LinkedIn, with lucrative fees to find executives and other employees.

Corporate recruitment, and a 90 percent increase in the use of a talent solutions product, underpinned annual revenue of close to US\$1 billion in 2012. Investors have subsequently bid up to US\$163/share, more than triple the initial public offering (IPO) of US\$45/share. As a product, LinkedIn is Facebook for suits. Culturally American, and advancing the corporate profile of users.

Social networking site Facebook, by comparison, may be the most efficient way to keep in touch with large groups of people.

But is it an efficient way to spend one's life? In total, all users spend 2.6 million minutes per day on Facebook "networking", or, more likely, looking through pictures, and quasi-stalking other people. Enjoyable to some.

Surveys show that Facebook usage costs companies an average of 1.5 percent in total employee productivity. Nearly 80 percent of workers who have an account admit that they use it during work hours, some for as much as two hours a day.

As an investment proposition, it largely failed to live up to the hype. Floated in May 2012, the shares of Mark Zuckerberg were worth nearly US\$19 billion. He is now US\$5 billion poorer. The market felt the valuation was overly optimistic (by 28 percent). It's still not clear to many how Facebook will generate sufficient profits to justify its hefty valuation. Perhaps its mobile applications strategy will unlock greater revenue, particularly as many millions of users are increasingly embracing smartphones and tablet computers. About 60 percent of its 1 billion members use the Facebook mobile application.

Back in Aotearoa, Trade Me has become commonplace for many households. A close friend was so preoccupied with a bid placed on rifle ammunition he wanted to check my iPhone at 30-minute intervals during a concert at a vineyard. I solved the annoyance by increasing his intake of wine. But it is common for Trade Me users to be lost in the "excitement" of bids. In one month in 2012, Dunedin City Council employees visited Trade Me over 500,000 times.

In 2006, founder Sam Morgan sold Trade Me to media group Fairfax for NZ\$700 million (with an additional \$50 million for key performance targets). However, Fairfax effectively saddled Trade Me with debt, and subsequently sold its remaining interests in 2012. Whilst they appeased the bankers, and enjoyed a capital gain, will they regret exiting

an investment with significant user demand? The auction of a Jesus Christ pita bread had nearly 280,000 views in 2009. God only knows how many views there would have been had it been a date sconce.

Most internet businesses thrive on the ethos of connectivity, and LinkedIn, Facebook, and Trade Me certainly lead much of this space. They support interconnectivity, and are incredibly innovative, with a core of extremely intelligent designers. But they are also driven by consumerism, with a dose of boredom.

But what of internet companies that enable business efficiency? Xero, an online accounting software firm, has enjoyed incredible growth in a short space of time. At present, all profits are reinvested to accelerate growth. Xero is now capturing a significant market share in the market for online, cloud-based business systems. And it is a first-rate support vehicle for small and emerging businesses. When it first listed in 2007, Xero was initially valued at NZ\$55 million. By 2012, it had climbed to more than \$500 million.

The architect of this success? Rod Drury, Ngāi Tahu.

There are a range of incredibly innovative businesses across the internet. Some fuel our ego and attention deficit disorders, whilst some drive our enterprise, and are truly exciting. Watch out for Xero in 2013, which is making small-to-medium business accounting enjoyable. And yes, Rod Drury has a LinkedIn account. And, he can spell strategic. 

Brett Ellison (Ngāi Tahu, Te Ātiawa, Ngāti Mutunga) was born and raised at Ōtākou. He currently works for Te Rūnanga o Ngāi Tahu.

Saving power

Saving is empowering. It can also be hard. That is until you know how. Even low earners can put a few dollars a week aside for emergencies or their future.

It's not impossible. Some whānau just manage to make ends meet. They have to pay rent or mortgage just like everyone else. The tamariki need new shoes and school uniforms what feels like every second week, and there's the ever-present prospect of huge dental or car repair bills.

How they do it is by budgeting. They plan for the bills, set aside money for food, and know where every cent goes. That helps them prevent leakage of money. Good budgeters also plan their time to avoid spending money. They think twice before having an extra beer at the pub or buying takeaways on Friday night when they could cook up some kai at home.

It is important to save regularly, says Lisa Kahu, budget advisor for Te Korowai o Te Tai o Marokura health and social services in Kaikōura.

"It is so important for whānau to save even a small amount regularly. To watch their pūtea grow and know that they have some savings put aside for emergencies can be very empowering. Often by working with someone and finding out where their money goes from week to week, we are able to start a savings plan immediately."

Some iwi have budget advisors who can help you get started. It costs you nothing to visit them and get advice. Or you can find a free local budget advisor on the familybudgeting.org.nz website. These advisors understand what it's like to live on a low income, and have tricks up their sleeves to help you survive financially.

Budget advisors can negotiate with your creditors to spread out payments and stop you being hit with penalties and fees. They can also advise on both local and also govern-

ment grants you might be entitled to.

Best of all, they can help you set up a budget, and show you how to manage your money and track your spending.

Step one is almost always to help you start a spending diary where you note down everything you spend for a month. This can be a real eye-opener. They may also suggest restructuring your banking, so that money for bills and saving are paid into separate accounts at the beginning of the month.

Chances are that the budget advisor will find ways for you to have a surplus at the end of each pay period, which you can use to reduce debt or begin to save.

You can also sign up for a money management course. Whai Rawa, the iwi-based savings scheme of Ngāi Tahu, aims to build the wealth of Ngāi Tahu whānau by encouraging and assisting savings for home purchase, education and retirement. Whai Rawa can run these courses for groups, or you can contact organisations such as Christians Against Poverty that may have a course running in your area. Visit capmoney.org/en_NZ/find-a-course for more information.

Once you do start to save, the money adds up quickly. Even \$5 a week saved at 3% interest adds up to \$536 over two years. Keep it up for 10 years and you'll have \$3,031. Or if you save into Whai Rawa or KiwiSaver you'll have your savings boosted with extra payments such as tax credits or annual distributions. If you want to use your savings as a deposit for a first home, you might also qualify for subsidies that boost your savings by thousands of dollars.

There are many reasons to save. They include:

Building an emergency fund. This fund can cover unexpected expenses such as the car breaking down, or taking time off work to look after the whānau.

Saving for retirement. New Zealand

Superannuation doesn't pay a king's ransom. It's currently \$348.92 a week for a single person living alone or \$536.80 for a couple. If you want more than that you're going to have to save, or keep working in retirement.

Buying a house. If you can save a deposit and buy your own home (or build on your Māori land), you'll be able to ditch your landlord and get ahead financially. The bigger the deposit, the easier it is to get a mortgage. If you don't think it's possible, read about how Ngāi Tahu wahine Ondine Grace bought her first home at age 20 using KiwiSaver and Whai Rawa. Ondine's story can be found at whairawa.com/ondine-grace.

Getting a new car. If you can save enough money to buy a car with cash, you can say goodbye to interest payments and free up money for something else.

Pay for an education. Savings give you more choices when it comes to education for your whānau. 

For more information about budgeting services and financial education programmes for your whānau contact: 0800 WHAI RAWA (0800 942 472), or visit: familybudgeting.org.nz/find-a-budgeting-service/

Diana Clement is a freelance journalist who writes on personal finance, and property investing. She has worked in the UK and New Zealand, writing for the top personal finance publications for over 20 years. In 2006 and 2007 she was the overall winner of the New Zealand Property Media Awards.

KATE SOUNESS
Ngāi Tahu – Ngāi Tūāhuriri

HE TANGATA



I'm a descendant of Rawiri Te Marie. My poppa's name is Peter Bates and mum is Ra Bates. Mum lives in Rangiora with my nan, Mina Bates. After the quake, mum moved back to Rangiora from Sumner. Although mum was born in Bluff, she went to Rangiora High School. I also went to Rangiora High School with my brother Nick. I was born in Christchurch and grew up in North Canterbury. I am Ngāi Tūāhuriri and Tuahiwi is my marae.

I recently sailed as a crew member on board Ngahiraka Mai Tawhiti alongside Te Aurere from Rapanui to Tahiti as part of the Waka Tapu voyage. I was a crew member on the second leg of the voyage and I was flown alongside other crew to meet the waka in Rapanui. We left New Zealand for Rapanui on November 26. I've been sailing with Te Aurere for 10 years now, mainly at weekend wānanga. This was my first long voyage.

Te Aurere and Ngahiraka Mai Tawhiti left Devonport in August last year to sail to Rapanui. It had been Hekenukumai Busby's dream for 20 years to have his waka make this voyage. Hekenukumai recently had his 80th birthday and the success of the voyage is a testament to his life's passion in building and sailing waka hourua. Stanley Conrad has long been the captain of Te Aurere and Jack Thatcher is the revered navigator of Te Aurere and captain and navigator of Ngahiraka Mai Tawhiti. Awhi Thatcher who also affiliates to Tuahiwi was a great support on Rapanui before the waka left on voyage to Tahiti.

It was the most amazing experience sailing across the Pacific. The friendships made on Rapanui and among crew members on the waka have certainly enriched me. I've been back at work a month now and I miss the sailing, being in the middle of the ocean and the time we spent on Rapanui.

Arohanui!

WHAT CONSTITUTES A GOOD DAY?

Sunshine, the ocean, good people.

ONE THING YOU COULD NOT LIVE WITHOUT?

My pet cats, Tama, Hini and Kiti and my waka.

WHO OR WHAT INSPIRES YOU AND WHY?

Hekenukumai Busby, Jack Thatcher and Stanley Conrad because they have shared their dreams and skills with younger generations.

HIGHLIGHT IN THE LAST YEAR AND WHY?

An amazing experience in Rapanui and a beautiful voyage from Rapanui to Tahiti.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

A Tahitian pearl.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

On the ocean on a waka.

DANCE OR WALLFLOWER?

Dance.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Fruit, apples.

WHAT MEAL DO YOU COOK THE MOST?

Fish and salad.

GREATEST ACHIEVEMENT?

Sailing from Rapanui to Tahiti.

TELL US ABOUT AN ASPIRATION YOU HAVE FOR NGĀI TAHU TO ACHIEVE BY 2025?

To have our own waka hourua and sail between Kaikōura and Titi Islands exchanging kai between hapū.

IKK

WHO IS YOUR REO HERO?



Kotahi Mano Kāika

REO AWARDS

Saturday 15 June – Ōtākou Marae

The KMK Reo awards recognise, encourage and celebrate KMK's most vital resource, our people. Those who are making an outstanding contribution to the regeneration of te reo Māori within the Kāi Tahu takiwā, Te Waipounamu. There are different categories, from Papatipu Rūnaka reo champions to kaiwhakaako.

**"He aha te mea nui o te ao?
He takata, he takata, he takata"**

Nominations for the various categories are open to all New Zealand citizens however some of the categories are restricted to Kāi Tahu tribal members.

A pānui with further details including the nomination process will be distributed to all Papatipu Rūnaka and relevant community networks in due course.



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Calling for project applications now



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SUPPORTING NGĀITAHUTANGA

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