

TE KARAKA



**KEEPING MAHINGA KAI
ON THE MENU**



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**NGĀ HAU
E WHĀ
FROM THE
EDITOR**

The challenges of living with and caring for a whānau member with a disability can at times be overwhelming – the lack of understanding and support, the marginalisation, the ignorance – the list is long! It was inspiring to read of Colleen Brown's recent accolade (page 18) for her lifetime of advocating for equality and inclusion for those living with a disability. Having grown up with a sister with an intellectual disability and witnessed these often painful challenges first hand, I am aware of just how much courage and determination it takes to make a difference – and to never give up. The world needs more people like Colleen Brown.

Equally inspiring is the story of Pere Tainui (page 22), a humble man with a huge heart and a passion for ensuring the mahinga kai practices and knowledge he learnt from his elders remain strong in his papakāinga. For the past few months Pere has been running wānanga for tamariki and rangatahi to excite and engage them in all things mahinga kai, and in doing so, growing the next generation of leaders in this important cultural tradition. This mahi truly does pay homage to our tribal vision: Mō tātou, ā, mō kā uri ā muri ake nei.

On page 30 we feature a story on Takiwā Tourism, a collective of whānau-owned tourism enterprises providing unique indigenous visitor experiences to travellers from around the globe. As the appetite for these types of experience continues to grow, so too will the opportunities for our whānau and communities in the future.

Thank-you to all those who continue to allow us to share their stories within the pages of TE KARAKA – it is truly a privilege. Just a reminder that we encourage our readers to share their thoughts on content we feature by submitting a letter to the editor. You can write to us by email: tekaraka@ngaitahu.iwi.nz or post: TE KARAKA, PO Box 13046, Christchurch 8141.

Nā ADRIENNE ANDERSON WAAKA

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Earlier this year a delegation of whānau members of mountaineer Tenzing Norgay visited Aotearoa to learn more about our maunga and were hosted in Te Waipounamu by Te Ngāi Tūhuriri and Arowhenua. Nā James Harding.



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

HEALTH IS WEALTH

Another year has rolled around and it seems like it happened quicker than ever – maybe it’s just what happens to your perception as you get older, noting that the clock is ticking. Or perhaps it is a reflection of the number of activities I am trying to cram into my life. We are surrounded by so many cautions to take care of our wellbeing: watch what we eat, watch our blood pressure, become vegetarian, become vegan, get plenty of sleep, exercise, walk, yoga, meditate, mindfulness – the list goes on. I’ve even monitored how many steps I take around my vast front lawn, noting that even my 85-year-old father is beating me in those stakes.

So what’s my point here? As an iwi, we are focused on intergenerational outcomes that will grow our tribal footprint into the future. We strive to continue building our economic wealth, while strengthening Ngāi Tahu communities across our tribal takiwā and beyond. These lofty goals are set to take us beyond the horizon, so we ourselves need to be match fit. This means taking stock of our own personal wellbeing so that we don’t become a liability or a health risk to our own whānau.

A regular physical check-up is a must, it’s proactive and in some cases it can be a lifesaver. It also sends positive, responsible messages to our whānau so that they too will build this into a regular practice.

If we are being truly responsible, we also need to check our emotional and mental wellbeing. Unfortunately, in the past and even today, there are social stigmas. But with community champions like 2019 New Zealander of the Year Mike King, and others including Sir John Kirwan, helping our communities by bringing these conversations into the open, this is changing. From my experience you don’t have to go far to lift the cover on this one, and it takes courage to outgrow your personal prejudices and learn how to make yourself useful to those needing this support. The benefits can be rewarding for all.

The government has recently jumped on board to measure our nation’s success by setting a wellbeing budget. This makes sense, and it fits with the Ngāi Tahu aspirations of regenerating our people, our land, and our culture. This means health must always come first, and as a leader, this is the “wealthy” meaningful side that motivates me most.

EDITORIAL TEAM

Adrienne Anderson Waaka EDITOR
Anna Brankin ASSISTANT EDITOR
Diana Leufkens SUB EDITOR
Belinda Leslie WEB EDITOR

CONTRIBUTORS

Tremane Barr Arihia Bennett
Gerry Te Kapa Coates Michael Deacon
Alice Dimond Ranui Ellison
James Harding Ward Kamo
Sampson Karst Dean MacKenzie
Trevor McGlinchey Takerei Norton
Megan Tamati-Quennell Nuku Tau
Rob Tipa Phil Tumataroa
Kim Victoria Robyn Wallace
Fern Whitau Te Hau White

DESIGN

La Fábrica Design Studio

PRINTING

Spectrum Print – Blue Star Business

PUBLISHER

Te Rūnanga o Ngāi Tahu
PO Box 13 046
Christchurch 8141
Phone 03 974 0177
Fax 03 365 4424

Send contributions and letters to the editor to:

The Editor
TE KARAKA
PO Box 13 046
Christchurch 8141
tekaraka@ngaitahu.iwi.nz

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FRONT COVER

Pere Tainui keeping mahinga kai practices alive for the next generations. Photograph nā Dean MacKenzie.

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WHENUA

KĀ ROIMATA-A-HINEHUKATERE Kā Roimata-a-Hinehukaterē is the traditional Māori name for the Franz Josef Glacier. Hinehukaterē was a woman who in ancient times had a passion for mountaineering, but her sweetheart Wawe was not as agile as her. When traversing the region, Wawe lost his footing and fell to his death. Hinehukaterē witnessed the fatality and became stricken with grief. Her tears were so excessive that the gods froze them as a perpetual memorial to her sorrow. Even today her tears remain frozen as Kā Roimata-a-Hinehukaterē – “The tears of Hinehukaterē”. The Waiau River, which is now incorrectly known as the Waiho River, is fed by the meltwater from the glacier.

PHOTOGRAPH: TONY BRIDGE / TE RŪNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE, 2018-0304



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Never make assumptions

Mental health awareness was huge in 2018, which was fantastic. It's no secret the classic New Zealand culture of hypermasculinity and keeping a stiff upper lip is a fertile breeding ground for all sorts of mental health woes. Publicity campaigns and heightened general awareness of the issue can only be a good thing.

I've been lucky enough not to have any major issues. I've been raised all my life with occasional words from friends and family (Tāua Meri was the last one to say) that it's OK to talk when I need to. John Kirwan's heartfelt campaign has always stuck with me. My friends and I always check in on each other when it looks like something might be up. Both my high schools had decent education programmes on the topic. With all this in mind, I felt like I was pretty well sorted for dealing with any issues should they arise with myself or my friends.

However, there's always more to learn in life, and that's what I found out on my trip to Gisborne for Rhythm and Vines. The roadie up and the festival itself were great – everything my mates and I could ask for. We got on the rark, chilled on the beach, and worried about nothing in the sun and grapevines for four days. It was the last place I expected to encounter mental health issues – but I did. A friend of mine had become out of sorts on the last few days. He wasn't very chatty and became indifferent to everything, unless he was extremely wasted. Everyone dug into him for being moody or a sulk but I decided to hit him up. After a talk on New Year's, he explained he had been having regular, random dips into depression for about a year. It had worsened at university and was seriously affecting his quality of living – his study, work, and social life. He had been to the university GP and received help, but still struggled with his mind from time-to-time.

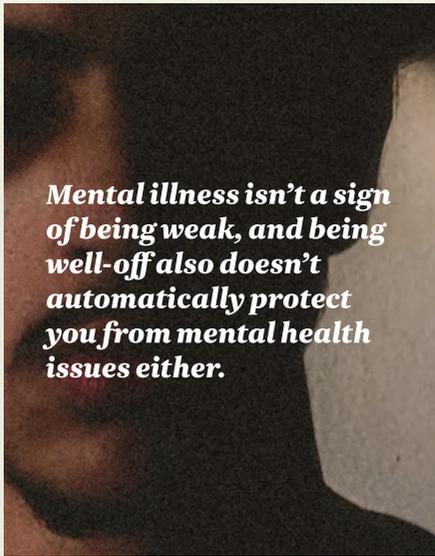
I remembered how he was ripped on at school for being moody or for bringing down the atmosphere. Although I don't think I'd ever personally teased him for it, I still felt shame. He was one of my closest friends and I'd never even thought to ask him about it. Because of a bunch of assumptions I'd almost unconsciously

made, it had never even occurred to me that there might be something wrong. In my mind, him being mentally ill didn't seem possible. He comes from a great family and is financially comfortable. So, I just assumed he would be fine in his head too. These are obviously bullshit assumptions to make, and I'm embarrassed to admit I did – cultural narratives I've picked up along the way that are obviously detrimental to mental health solutions. Mental illness isn't a sign of being weak, and being well-off also doesn't automatically protect you from mental health issues either.

New Zealand has made progress in its dialogue regarding mental illness, but there is still a long way to go. It is constantly in the news, and most young people I know are sympathetic to the topic. People are good at making Facebook statuses about being there for anyone who needs to talk, and that's great; but how good are we at seeing little everyday things that tell of something bigger? I'd like to think I am, but here I obviously failed. Poor mental health doesn't just mean someone who's immediately suicidal or obviously suffering. There are lesser extents that we need to be mindful of and which deserve attention from people close to you.

Issues such as anxiety, stress, and depression are all around us every single day, whether we see them or not. In New Zealand, 11.8 per cent of 15–24 year-olds report mental health issues – a 5 percent increase from five years ago. One in six adults have been diagnosed with a mental health disorder at some time in their lives. Our suicide statistics are appalling, with the annual rate increasing since stats were first taken in 2008. In the last count, we increased from 606 to 668 over a year¹. Mid Central District Health Board clinical executive for mental health and addictions, Marcel Westerlund, commented in a recent interview that in the last 10 years New Zealand has lost a small town the size of Pahiatua to suicide.²

The fact is that despite all the dialogue, it's actually getting worse, and I'm not entirely sure why. My friend wasn't suicidal, but it's all part of the same wider issue of this



Mental illness isn't a sign of being weak, and being well-off also doesn't automatically protect you from mental health issues either.

nation's generally poor mental health situation. I know plenty of people my age who have had some sort of mental illness or harrowing experience through it, and I'm sure you do too. There are obviously far worse cases and stories than my friend's. But what I feel I've learnt is that any little sign or hint of something wrong should at least be met with a small but sincere inquiry. For 2019, one of my resolutions is to better look out for my mates, and I hope it's something you'd consider too. 

¹ Kirwan, John. (2019, January 13). "I look after my mental health every single day": John Kirwan on living his best life. Retrieved from <https://thespinoff.co.nz/partner/barkers-1972/13-01-2019/sir-john-kirwan-on-squeezing-the-best-out-of-life/>

² Rankin, Janet. (2018, September 4). *Mental health crises increase fivefold in three years*. Retrieved from <https://www.stuff.co.nz>

Nineteen-year-old **Nuku Tau** (Ngāi Tahu, Te Ngāi Tūāhuriri) recently completed his first year of a law degree at the University of Canterbury.

Māori parliamentary seats – is their time up?



So – are we approaching time up on the Māori seats? I ask this question in light of the efforts of our whanaunga Rino Tirikatene to enshrine in law something precious to us for over 150 years – the Māori seats. His proposal, through the Electoral (Entrenchment of Māori Seats) Amendment Bill, is to protect the Māori seats by requiring a supermajority of politicians (75%) to agree to any proposed dis-establishment of them. I would suggest the passing of such a law would be highly unlikely.

But the significance of this proposal cannot be overlooked. And perhaps it's timely that we Māori think about the future of the seats as we consider the proposed bill.

These seats stood as a beacon of hope for Māori during the darkest days of our existence post the settlement of Aotearoa by Pākehā. The seats came to represent the last avenue left for Māori to have their voice heard in parliament.

For the first 27 years post-1840, Māori virtually had no vote at all. There were only around 100 Māori who voted in the 1853 election. From the late 1850s the alienation of Māori land by fair means or foul began, and then accelerated not a decade later. The lack of Māori representation in parliament, and the inability for Māori to successfully pursue means to halt the loss of land, left our tūpuna little choice but to reluctantly take up arms to try to force the authorities at the time to listen to our people. It didn't work.

And yet it wasn't one-way traffic against Māori in the early part of New Zealand's history. It was New Zealand's third premier, Sir Edward Stafford, who fought for and achieved the creation of the Māori seats. It has to be said though that to be truly representative, the number of seats at the time would have been 14 rather than four; given the size of the Māori population and the proportionality of seats that were awarded to Pākehā land owners.

The seats remained the one mechanism by which Māori could try to influence governments that were deaf to Māori pleas for equity. Our tūpuna came to view the seats not just as a means of representation, but as a symbol of hope that Māori would eventually take our place as equal members of parliament.

When the seats were first established,

most people thought they would be required for no more than five years, as Māori would have all land title individualised and so be able to vote in general seats. History shows that prediction was quite wrong.

The first calls for abolition came in 1902. And a number of Māori supported abolition, as they felt the seats ghettoised their voice, and stopped Pākehā having to take Māori issues seriously. Tā James Carroll (known to Māori as Timi Kara) publicly supported abolition in 1905. He had previously won the general seat of Waiapu in 1893, and felt this proved that Māori could compete in an open market (so to speak).

Look, I could give a detailed history of the seats, but let's cut to the chase – the Electoral (Entrenchment of Māori Seats) Amendment Bill to entrench the seats is in front of the country, and it is a noble and principled effort on the part of Rino Tirikatene.

But what is the problem that the bill addresses? That hasn't been clearly articulated. Is it that without the Māori seats, Māori political tenure might be put at risk? Or that we don't have enough Māori in the house? The bill itself merely states the purpose is to correct constitutional imbalance.

So let's head back to the original intent of the seats. They were an imperfect solution to Māori political representation, designed as a short-term response until Māori could sit equally with Pākehā as land owning voters.

And the Māori seats performed that function. But they have never allowed for greater Māori participation in politics – MMP achieved that. The Māori electorates are viewed amongst many politicians (yes, even some in Labour) as an easily ignored "ghetto", because they tend to vote Labour. If you're National you might be saying, "Why should we bother – they'll never vote for us." And if you are Labour, "Those votes are in the bag so no need to bother." It could be argued that the very existence of the seats is a cynical nod to Māori representation.

Besides, times have changed. Look around parliament today. Seven of the nine party leaders and deputies are Māori. There are 29 Māori in parliament. They represent nearly a quarter of all MPs, which is well in excess of the Māori population (around 15 per cent). Even if we take out the seven Māori electorate seats, the remaining Māori

MPs still comprise more than 18 per cent of all MPs.

These numbers did not require entrenched Māori seats. But that's not to say having the Māori seats didn't contribute to those numbers – they most certainly did. Are those Māori seats the anchor for Māori representation, or the conduit that has done its job? I tend to think the latter.

In 1893, Tā James Carroll was elected into the general electorate seat of Waiapu (Gisborne area) and many Māori politicians have subsequently proved that Māori can win general electorate seats; including Ben Couch, Winston Peters, Paula Bennett, te mea te mea.

We also need to address the other elephant in the room – Māori voters. During the last Māori Electoral Option in 2018, more than 4000 Māori left the Māori seats for the general roll. The percentage split is now 52.4% of Māori on the Māori roll, and 47.2% on the general roll and increasing. Are Māori already questioning the purpose of the Māori seats?

Look – the seats have been an important and necessary part of Māori political involvement – but that has changed. Even without the Māori seats, we will never allow ourselves to be under-represented in parliament. And no major political party will ever dare exclude Māori representation. Māori finally have both the political and economic weight to be heard – and sometimes we do need to challenge and be heard. The foreshore and seabed fiasco is just one example of Māori challenging back and (largely) winning when the country chose to ignore our voice.

We have taken our place at the political table in Wellington and are active across all the major parties. There are already some political commentators noting that Māori are in fact over-represented in parliament. Frankly, there can never be too many Māori in politics – but do we need the Māori seats anymore? I'm not so sure.

Ward Kamo (Ngāi Tahu, Ngāti Mutunga Chatham Island, and Scottish decent) grew up in Poranui (Birdlings Flat) and South Brighton, Christchurch.



Commercial Fishing – differing perspectives

Ngāi Tahu inshore commercial fishers believe they are being unfairly targeted for the deaths of iconic wildlife species in coastal waters they have fished sustainably for generations. They blame broad-brush campaigns by environmental lobby groups. Nā ROB TIPA.

NEIL McDONALD AND HIS WIFE MICHELLE TAIAROA-McDONALD run an inshore fishing boat from a historic Ngāi Tahu fishing base at Ōtākou on Otago Harbour.

For Michelle, who looks after the compliance and regulations side of the business, fishing runs in her Taiaroa family's blood. Her grandfather, father, brother, and cousins were all commercial fishermen.

Generations of her tūpuna have been skilled mariners and, as leaders of the Ōtākou kāika, developed highly specialised and successful fishing techniques to maintain the sustainability of fish stocks, and avoid any harm to bird life.

Michelle says social media uses such a broad brush that a lot of the recent information being distributed by environmental groups is totally unsubstantiated. She says it unfairly blames inshore fishers for the loss of marine mammals and seabirds, and that these losses obviously occurred elsewhere and by fishing methods not supported by them.

The couple were horrified when their children at Portobello School came home with a picture of a dolphin served on a plate with chips, in a graphic “By-catch of the Day” campaign against gill net fishing launched by the Māui and Hector’s Dolphin Defenders in 2015.

Gill net fishing uses nylon nets hung vertically so that fish get trapped by their gills.

Neil and Michelle say it is frustrating to learn that their children are being fed what they call propaganda by environmentalists about barbaric fishing practices causing the wholesale slaughter of dolphins, especially when the carnage occurs on the other side of the world.

“We take it quite personally when we are being accused of killing marine animals,” Michelle says. “We know there are some methods of fishing that are worse than others, and the methods we use are at the low impact end of the industry so the results are totally controllable.”

Michelle’s husband Neil has been in the fishing industry for 40 years. He has a great love of the sea, fishing, and the lifestyle he joined when he left school.

A former president of the Port Chalmers Fishermen’s Co-operative Society, he served four years in the job as a local spokesman for the industry.

Neil has witnessed many peaks and troughs in fish and crayfish prices over the years, and counts himself lucky to have survived those cycles. He believes the quota management system has helped



bring fishery catches and stocks back to stable, sustainable levels.

Ngāi Tahu Seafood started a crayfish pool in the Otago area when the iwi secured rock lobster quota. Neil qualifies to supply that pool through his marriage to Michelle and through their children, and has been catching crayfish for the iwi for the last 12 years.

“That has been our saviour, because we don’t have a winter fishery here,” he says.

“Personally I think the best thing that has happened to crayfish is that we can fish it all year now. So we’ve gone from a winter fishery where we’ve tried to catch 80–90 tonnes locally, to that total spread over the whole year.

“It’s less effort, and fishermen can work when prices are at their best.”

Neil says criticism by environmental groups that commercial fisheries are exploiting limited resources, are unaccountable for their actions, and are causing the decline of endangered species like the Hector’s dolphin is “crushing”.

He says responding to unsubstantiated claims is exhausting, and so is dealing with people who have a preconceived idea that fishers are breaking the law every day.

“Some of the propaganda that was coming out was just unbelievable,” he says. “It’s mentally draining at times.”

Neil also says that environmental groups are not interested in the huge pool of knowledge of fishers, and never ask them for their opinions of fishery stocks or wildlife observations.

“If we had an opportunity to sit down and talk to these people, I’m sure they would have a better understanding of what we do.

“It’s not an industry where you can hide a lot any more. We’re regulated right up to the eyeballs and everything we do is documented.

“I can honestly say there are still areas of the industry that need to be tidied up, but they are things that we all know about. Now that we have quotas, there is a problem with what we call dumping, discarding and grading at sea.”

Grading, also known as high grading, means discarding low-value fish in favour of high-value fish, to maximise profit whilst staying within the quota. This is wasteful and damaging, as many fish that are returned to the water die.

Above: Ngāi Tahu fisher Michelle Taiaroa-McDonald and her husband Neil McDonald.



“The world has changed. Everyone is interested in the sustainability of where they are getting their food, and that it is done in a humane way. They’re all positives and we shouldn’t be looking at them as negatives. We should be changing the way we work so our ethics align with society, and if we don’t do that we’re bugged.”

ANT SMITH Ngāi Tahu fisherman

“No-one is hiding from that, but what we’re saying is not everyone is doing that,” Neil says.

Ngāi Tahu fisherman Ant Smith grew up close enough to Careys Bay on Otago Harbour to hear marine radio weather forecasts echoing up the valley from the Port Chalmers fishing fleet tied up below his family’s home.

He started fishing just after the quota management system was introduced in 1986, qualified as a skipper, and eventually bought the fishing boat he first went to sea on over 30 years ago.

Today his business relies on 400 tonnes of quota to fish for 23 species, and takes him anywhere along the southern coastline between Timaru and Puysegur Point in Fiordland, depending on the weather and fish species targeted.

Half his quota belongs to Ngāi Tahu Seafood, and the other half to Talley’s, with whom he has had a long-standing working relationship. With the mutually beneficial support of both these companies, his business has grown steadily.

Ant has a strong family affiliation to Kāti Huirapa Rūnaka ki Puketeraki at Karitāne. He is the current president of the Port Chalmers Fishermen’s Co-operative, and says its long history, spanning 110 years, “is something to be proud of.”

The co-operative deals with a lot of negative publicity from the environmental lobby, much of it generated from overseas; which he says makes it difficult to find anyone to talk to.

The fishing industry has been open and transparent in reporting incidents of protected species captured in nets, he says. They are posted and updated regularly by the industry on the Department of Conservation website.

For example, a recent incident where Hector’s dolphins were caught in trawl nets was self-reported by the fisherman, who was distressed by the accidental by-catch.

“We probably don’t broadcast what we do enough, and we don’t actively lobby,” Ant says.

A case in point is the long-standing experience Otago fishermen have dealing with iconic seabird species such as albatrosses and penguins.

Port Chalmers Fishermen’s Co-operative members recently worked closely with the Yellow-eyed Penguin Trust to count penguins and to gain a better understanding of the trust’s point of view, “a really positive experience for both parties”, says Ant.

“There are a lot of seabird interactions, especially in this area [the Otago coast]. We’ve done a lot of mitigation with a few simple changes in our practices, so we don’t interact with seabirds much at all.”

Ant’s crew have a code of ethics on their boat to avoid attracting

seabirds. They don’t dump waste at sea, and have made other minor changes in operational practices.

“The world has changed,” he says. “Everyone is interested in the sustainability of where they are getting their food, and that it is done in a humane way.

“They’re all positives and we shouldn’t be looking at them as negatives. We should be changing the way we work so our ethics align with society, and if we don’t do that we’re bugged.”

The Port Chalmers Fishermen’s Co-operative relies on Seafood New Zealand to lobby on its behalf, “but you can’t just keep rebutting what you read in the paper,” Ant says.

“The biggest issue is that we feel we are doing the right thing, and we are being persecuted falsely. That gets our backs up, and that means we don’t have a healthy relationship with some of the lobby groups.”

TE KARAKA approached a number of environmental groups who are actively campaigning against what they regard as unsustainable fishing practices that are threatening endangered wildlife in New Zealand waters.

Sea Shepherd launched its first New Zealand campaign, Operation Pahu, in September 2017 to reduce the deaths of Hector’s dolphins on southern coastlines between the Canterbury Bight and Te Waewae Bay on the Foveaux Strait coast.

The organisation believes numbers of Hector’s dolphins have declined 80 per cent in the last 50 years, and estimates that 150 dolphins are caught as by-catch in set nets and trawl nets in this area every year.

Operation Pahu campaign leader Grant Meikle (Ngāi Tahu) believes the laws are a “toothless tiger” and need to be changed to stop trawlers working in a marine mammal sanctuary in Te Waewae Bay, which is also a breeding ground for southern right whales.

Grant says until they started their patrols, no-one was policing a set net ban up to four nautical miles offshore (excluding estuaries), and a loophole in the legislation that allows trawlers with a low headline of less than a metre to operate within two nautical miles of the coast in Te Waewae Bay.

“It’s not illegal to catch a dolphin, but it is illegal not to report it,” he says.

Operation Pahu approached Ōraka-Aparima Rūnaka at Colac Bay and Kāti Huirapa Rūnaka ki Puketeraki at Karitāne, and the latter endorsed the campaign in a video that appears on the Sea Shepherd website.

A spokesman for the Puketeraki rūnaka, Brendan Flack, acknowledged the leadership shown by Ngāi Tahu fishers, and their awareness of the issues within the industry.

Brendan says the goal for the rūnaka is to ensure access to an

“The smallest minority of fisherman are letting us down in terms of their practice. The majority of the fishers are not catching protected species, and yet we are all tarred with that same brush.”

MICHELLE TAIAROA-McDONALD

abundant and healthy local fishery for now and the future, with the East Otago taiāpure entering its third decade of mandated customary fisheries management.

Brendan says the rūnaka has worked with researchers, commercial fishers, and recreational fishers, as well as customary, community, and terrestrial authorities, landowners, and whānau to try to balance their needs with its own goals.

In January, Greenpeace accused the government of dragging the chain on the roll-out of independent cameras on all fishing boats, which it believes are urgently needed to protect the marine environment from harmful fishing practices.

At the time, Greenpeace executive director Russel Norman said the original trials of cameras on fishing boats in 2012 showed disturbing levels of malpractice. He said leaked Ministry of Primary Industries reports showed that companies unlawfully dumped half the fish they caught, and that Hector’s dolphins that drowned in nets were not reported.

In February, Forest & Bird said the New Zealand fishing industry’s own records showed it was responsible for the death of hundreds of marine mammals and thousands of seabirds every year.

It called for more transparency by the industry, and accused a few “rotten apples” of blocking the government’s proposed introduction of electronic monitoring cameras on most fishing vessels.

In mid-February, Forest & Bird reported the death of four endangered New Zealand sea lions in commercial fishing nets. In the same week, the Ministry for Primary Industries reported that four Hector’s dolphins drowned in inshore trawl nets off the South Island’s east coast, and five Antipodean albatrosses were caught on long lines in the Bay of Plenty between December 2, 2018, and January 4, 2019.

Meanwhile, Seafood New Zealand has produced a television campaign assuring New Zealanders that the industry is a responsible guardian of the oceans, has nothing to hide, and leads the world in developing better techniques and sustainable fishing practices.

Forest & Bird seabird advocate Karen Baird acknowledges that good fishers were being disadvantaged by irresponsible fishers.

“Forest & Bird knows there are many responsible fishers and fishing companies – we work with them on sustainable fishing projects to protect birds and ocean wildlife,” she says.

“Despite the good efforts of some fishers, seabird by-catch isn’t reducing. It has been at very high levels for 10 years, with thousands of seabirds and hundreds of marine mammals dying on lines and in nets every single year.

“The public are rightly concerned by these numbers, and struggle to trust the fishing industry when its leaders actively oppose meas-



PHOTOGRAPH ALAN DOVE

ures which would help protect these animals – things like marine reserves, mandatory mitigation measures, and cameras on boats.

“If fishers are serious about winning back public support, they need to convince industry leaders to end their opposition to measures which would help stop unsustainable fishing practices like dumping, high-grading, and misreporting.”

Michelle Taiaroa-McDonald challenges environmental groups to stop blaming inshore fishermen for the actions of others, often deep sea vessels working offshore or vessels working elsewhere around the New Zealand coast.

She says their claims need to be substantiated by facts clearly stating where each incident occurred, when it occurred, and by what fishing method. If they did this, she believes the “army against unsupported fishing methods would double.”

“The smallest minority of fisherman are letting us down in terms of their practice,” Michelle says. “The majority of the fishers are not catching protected species, and yet we are all tarred with that same brush.”

Michelle says most fishers are conservationists who love the lifestyle and the environment.

“You can’t just go out there and trawl for fish without being aware of the cycles of what’s happening on land and under water, and adjusting your methods to suit, so that you are not becoming a burden on the environment.

“That’s the skill and expertise of these people out there – that they know when to fish, where to fish, and how to fish.”

Above: Ant Smith says that minor changes to his operational practices have reduced the risk of harming seabirds and marine mammals.



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A Haka-minded Whānau



PHOTOGRAPHS SUPPLIED

Te Matatini is the biggest event in the Māori calendar – a festival like no other that celebrates the fierce spirit of kapa haka with a national competition made up of teams from throughout Aotearoa. This year Te Matatini ki te Ao was held in Te Whanganui-a-Tara from 20–24 February, and one whānau was proud to see six siblings stand across three different rōpū to represent their collective passion for kapa haka. Nā **RANUI ELLISON**.

*Above: Jay (rear left) and Kalani (front centre) performing at Te Matatini with Ngā Manu a Tāne.
Right: Leo Hepi (back row, second from right) performing with Te Poutūmārō.*



SINCE TE MATATINI WAS FIRST HELD IN 1972 IT HAS TAKEN PLACE every two years, hosted by iwi across six different rohe. This year, 46 teams took the stage to compete for the title of national champion at Wellington's Westpac Stadium. To bring the sheer scale of this event into perspective, let's do the maths: 46 teams, each with a maximum of 40 members, means that around 1,840 individuals stood and showcased the highest standard of Māori performing arts throughout New Zealand and Australia. Not to mention the tens of thousands of individuals – including myself – who attended in support of those participants in sunshine, wind, and rain.

The Hepi whānau (Ngāi Tahu – Ngāti Wheke, Te Āti Haunui-a-Pāpārangī, Maniapoto) have been represented at Te Matatini since 1992 when two of the siblings took to the atamira. Since then, all seven have competed at regionals, and six have made it to the national stage – despite Jay Hepi's confession that “none of us can play the guitar.”

Jay is the elder brother to Leo, Kyall, Te Hane, Mahara, Anihera, and Kalani-James. This year at Te Matatini, six of the seven (and a couple of nephews and nieces) stood across three different rōpū representing both their Te Waipounamu and Te Ika-a-Māui whakapapa. I had the privilege of sitting down with a few of the whānau to

talk about their collective passion for kapa haka that has continued for more than 25 years.

Fittingly, we met at a local bar run by yet another of their whanauka – Lulu's Bar & Eatery, which specialises in Māori infusion kai. Here I was introduced to Jay, Kalani, and niece Paris, who are part of Ngā Manu a Tāne, and Leo and his daughter Kaelyn, from Te Poutūmārō,

They tell me that the haka life more or less began when Jay and Leo collaborated with other whānau in the south to stand for Te Kotahitanga at Te Matatini hosted in Ngāruawāhia. They drew inspiration from videos of their taua and pōua performing in 1981 with as much passion and accuracy as the contemporary teams.

The younger siblings did not have the chance to gravitate towards Māori performing arts of their own accord, as once their older brothers started competing, they were placed in front of the TV to soak it all up. Whether this was merely for distraction purposes or more strategic reasons, it seems to have worked; because today, kapa haka truly is a family affair.

Since then, this whānau has watched the world of Te Matatini evolve into the multi-day festival we see today. They have observed countless rōpū come and go, and have seen the average age of

performers get younger and younger. We are now surrounded by bright, talented, and confident rakatahi who are eager to take the stage and represent themselves, their whānau, their rōpū, and now their country – a fact that the Hepi whānau can attest to, with their nieces and nephews standing alongside them.

In addition, rōpū throughout Aotearoa have continued to raise the bar, with the already high standard at the national competition steadily increasing. The Hepi whānau joke that this may or may not be a result of the gradual decline in the casual post-performance drink, and the growing promotion of haka fitness.

The reality is that kapa haka is hard work. There is not only a large time commitment, but a substantial financial commitment; and that's before adding composition, choreography, and group dynamics into the mix.

“Gone are the days of haka into life – these days, it has to be life into haka,” observes Jay. And for each rōpū, this means something slightly different.

Ngā Manu a Tāne was established in 2006 by former members of local rōpū Te Kotahitanga, and Whakapūmau, Whānau Tahi, Aranui, and Hillmorton students. Since then, the Ōtautahi-based rōpū has been developing its flavour as an urban group throughout the entire country. With an estimated one third of this rōpū being Kāi Tahu, their brackets tend to draw on this collective whakapapa – but also acknowledge the influence of other iwi and whakapapa connections amongst their members.

Te Poutūmārō is a newer group established by a range of talented haka-minded people who wanted to bring the best of Aotearoa together. Their members are spread across the country, from Auckland, Nelson, Christchurch, Queenstown, and Invercargill.

The geographical reach does present challenges, but in a digital age, the group has been able to embrace modern technology to make composition and practices possible. Kalani tells me that individual members would keep the rōpū up-to-date with their progress and ongoing commitment by recording themselves performing the bracket and uploading it to their communal Facebook page.

The Hepi sisters, Mahara, and Anihera, are based in Waikato and are part of Te Pou o Mangatāwhiri. Mahara in particular has been a member for many years, and has stood with the rōpū at two successive Te Matatini festivals. This kapa was formed by Princess Te Pua Herangi in the 1920s, and has rich historical ties to the Kīngitanga. Today a fierce competitor at Te Matatini, the rōpū was originally created to travel around the North Island performing and raising funds to build the Māhinārangi whare.

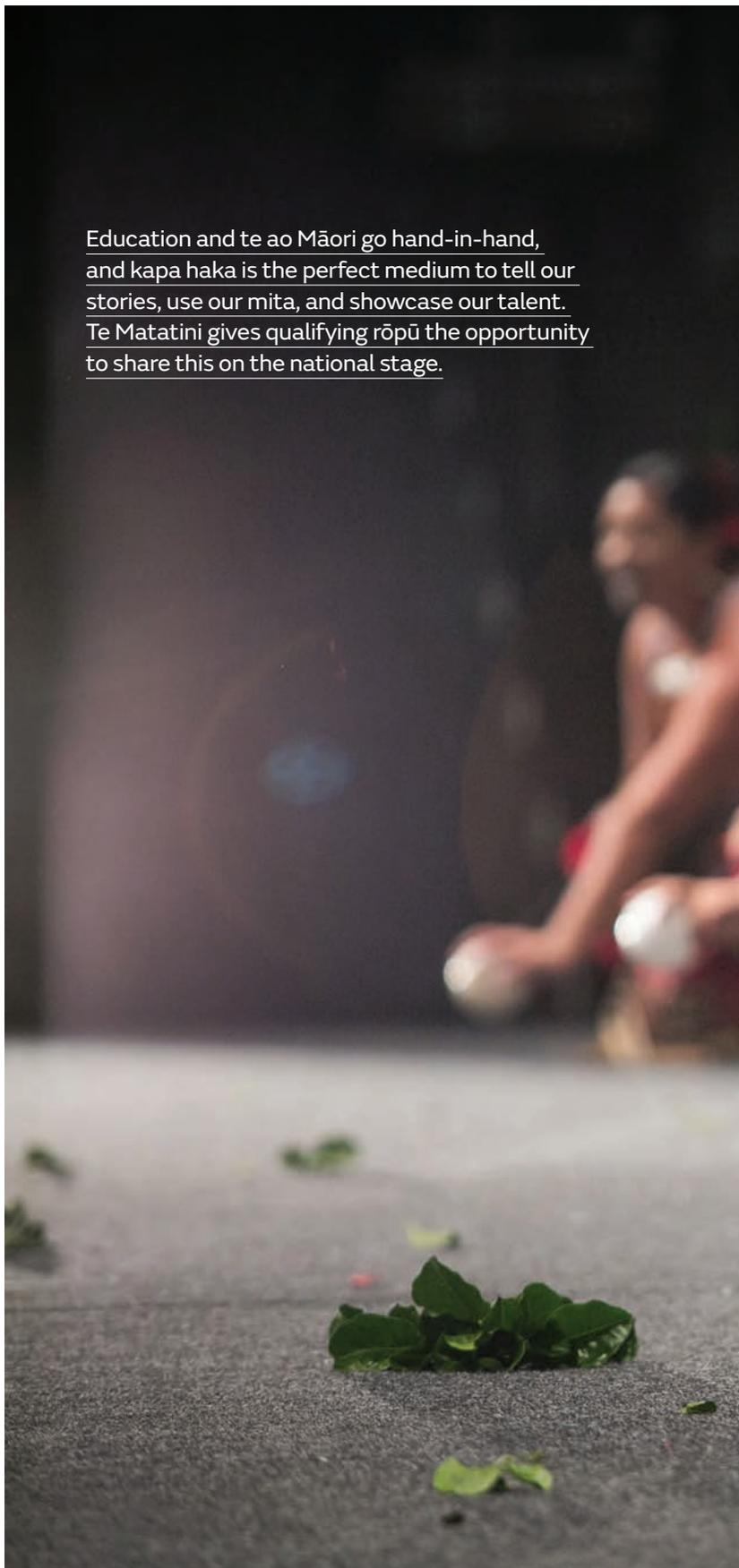
It is worth mentioning that for all rōpū, there is, as Jay puts it, “a bigger kaupapa than just performing.” Education and te ao Māori go hand-in-hand, and kapa haka is the perfect medium to tell our stories, use our mita, and showcase our talent. Te Matatini gives qualifying rōpū the opportunity to share this on the national stage – within the 20 minute time limit, of course!

Despite being in separate rōpū, the Hepi whānau remain supportive of one another, frequently expressing their pride in the success each sibling has had on stage. In the short time I spent with these haka-minded individuals, I was impressed by the strength of their shared passion and the way it has bound them together.

I would like to mihi to all those who took the stage at Te Matatini, and those who attended in support of their whanauka in what was yet another successful festival. I can attest to the ever-increasing standard of Māori performing arts that graced and shook the stage. 

Education and te ao Māori go hand-in-hand, and kapa haka is the perfect medium to tell our stories, use our mita, and showcase our talent.

Te Matatini gives qualifying rōpū the opportunity to share this on the national stage.



PHOTOGRAPH TE RAWHITI ROA BOSCH

Right: Mahara Hepi (second from right) performing with Te Pou o Mangatāwhiri at the Waikato Regional Kapa Haka Competition 2018.



Attitude matters



PHOTOGRAPH SUPPLIED

In November 2018 Colleen Brown (Ngāi Tahu – Ōraka Aparima) was inducted into the Attitude Hall of Fame at the Attitude Awards, an annual ceremony celebrating the achievements of New Zealanders living with disabilities. Colleen received this honour in recognition of her contribution to the disability sector over the last 38 years, and is determined to use the award to continue to fight for equality and inclusion – and she is calling on her iwi to support her. **Nā ANNA BRANKIN.**

“I WANT TO USE THIS WONDERFUL AWARD VERY CONSTRUCTIVELY for change,” Colleen says. “I feel very strongly about the huge challenges faced in the disability sector by whānau. It is exhausting, marginalising, and defeats even the most resilient of people.”

Colleen knows all about these challenges. She and husband Barry have four adult children and six mokopuna. Their second child, Travers, has Down syndrome – a genetic disorder that occurs when cells contain an extra chromosome number 21, causing delays in learning and development.

“When you have a disabled child, the lesson you learn very early on is that they are marginalised – that they don’t fit, even though they’re just a baby who needs nourishing and care,” Colleen says. “Nobody looked at Travers’ gifts – they looked at his deficits. You can easily marginalise people when you refuse to look at what they have to offer. But we were determined that Travers would have as good and cherished an upbringing as all our other children.”

This determination has paid off. These days, Travers is thriving. He flats with three of his friends. He goes to the gym, where he cleans the staff facilities in exchange for a discounted membership. He volunteers at a local op shop and has recently joined a tenpin bowling league.

Colleen describes it as a wonderful life, and one that she didn’t necessarily envisage when she first became aware of the challenges associated with his diagnosis. When she realised that Travers – and other children living with disabilities – were going to face prejudice and exclusion throughout their lives, her “social justice

identity” came to the fore and her voluntary career as a disability advocate began.

“I’ve always been a very positive person, and I’ve always been quite articulate,” Colleen explains. “I think if you combine those things with a campaign, or a strong sense of what is right, then you can create change.”

Over the last 38 years, Colleen has created change by helping to found and chair the New Zealand Down Syndrome Association. She also holds senior governance positions in local government, the disability sector, and health; and is currently serving her fourth term as an elected member of the Counties Manukau District Health Board. She has completed her Master of Education and has published numerous reports on disability and education, and today chairs a number of community-based boards and organisations including Disability Connect, a support service for families based in Auckland.

What drives her? A determination to make sure every child living with a disability has the same opportunities that she was able to give Travers.

“I have a background in teaching, I’m well-educated, I have support and contacts that I’ve built up over the years,” Colleen says.

Right: Colleen Brown celebrating with her son Travers after being inducted into the Attitude Hall of Fame.

Above: Colleen and her whānau. Back row L-R: Olivia Brown, Travers Brown, Julia Finlayson, Asher Finlayson. Middle row L-R: James Brown, Emma Finlayson, Colleen Brown, Barry Brown, Jordan Brown, Grace Brown, Ryan Brown. Front row L-R: Cameron Winiata-Brown, Kate Finlayson. Absent: Georgia Brown.

PHOTOGRAPH DAVID OLSEN

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Left: Kiringāua Cassidy with parents Komene Cassidy and Paulette Tamati-Elliffe at the recent Attitude awards.

Right: Kiringāua pursuing his dream of qualifying for the New Zealand ski team at the Paralympics.

“It is time we stood up collectively and put a stake in the ground. The Prime Minister says her focus is on children – well, let’s focus on those children! What are we doing about the fact that many of the children in the care of Oranga Tamariki are Māori? What are we doing about the fact that most special schools are full of Māori boys? What are we doing about the fact that many Māori families are not receiving child disability allowances?”

COLLEEN BROWN Ngāi Tahu – Ōraka Aparima

“What if you’re a single parent living in a poorer area, who doesn’t understand the system? How do you take on the might of the Ministry of Education?”

Often, the answer to that question has been “go and see Colleen.” If a disabled child is declined enrolment to school or not provided with enough funding, the parents can take a case against the Ministry of Education under Section 10 of the Education Act 1989. Over the years Colleen has worked with parents on a number of Section 10 appeals, a time-consuming and frustrating process that has opened her eyes to the shortcomings of the system – and in particular, to the negative statistics that affect Māori whānau.

A report released in 2014 by the Disability Convention Independent Monitoring Mechanism found that there was social exclusion and poverty, particularly among disabled Māori and Pasifika children. It also found that Māori children with disabilities have greater difficulty accessing some government services, including health and education services.

These findings are in keeping with what Colleen has witnessed throughout her involvement in the disability sector, and she is challenging Ngāi Tahu to create a solution to this systemic problem.

“It is time we stood up collectively and put a stake in the ground,” she says. “The Prime Minister says her focus is on children – well, let’s focus on those children! What are we doing about the fact that many of the children in the care of Oranga Tamariki are Māori? What are we doing about the fact that most special schools are full of Māori boys? What are we doing about the fact that many Māori families are not receiving child disability allowances?”

For Kiringāua Cassidy (Ngāi Tahu – Ōtākou), these statistics are

a reminder to appreciate the support and opportunities he has had. The 16-year-old has spina bifida, a structural defect in the base of his spine and has used a wheelchair since childhood.

Much like Colleen and Barry, Kiringāua’s parents – Komene Cassidy and Paulette Tamati-Elliffe – have endeavoured to give Kiringāua the same opportunities as the rest of their children.

“We never really thought about the things that Kiringāua couldn’t do,” says Komene. “It was more about making sure he was confident and independent in the things that he could do – which is really how all kids should be raised.”

Like Travers, Kiringāua is thriving. He was a finalist at last year’s Attitude awards in the Youth Spirit category. He is currently training in the hope of being part of New Zealand’s ski team at the Winter Paralympics in 2022. He is a fierce kapa haka competitor, and last year placed second in the Junior Māori category of Ngā Manu Kōrero, the national speech competition.

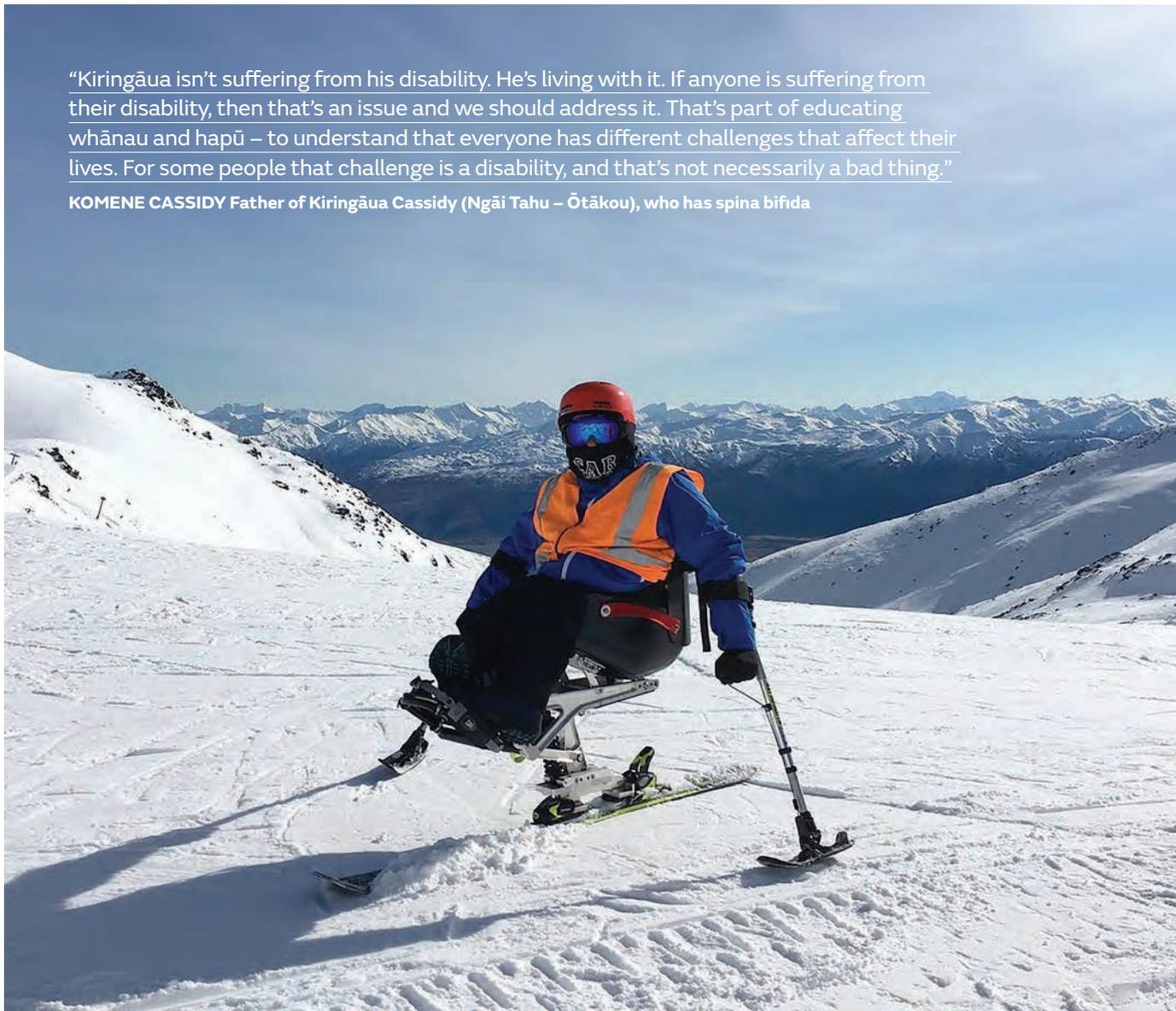
“Growing up in te ao Māori with a family that supports me means I’m pretty grounded – I know who I am and where I come from,” Kiringāua says. “I’d like to see Ngāi Tahu reach out to those whānau who aren’t as connected, to give them the same opportunities that I’ve had. But the biggest thing I’d like to see is a change in mindset – if Ngāi Tahu could change the way people think about disability I’d be very happy.”

Komene agrees, saying that a change in attitude is critical to addressing prejudice in the disability sector. “Language is a big part of it. Kiringāua isn’t suffering from his disability. He’s living with it. If anyone is suffering from their disability, then that’s an issue and we should address it,” he says.

“Kiringāua isn’t suffering from his disability. He’s living with it. If anyone is suffering from their disability, then that’s an issue and we should address it. That’s part of educating whānau and hapū – to understand that everyone has different challenges that affect their lives. For some people that challenge is a disability, and that’s not necessarily a bad thing.”

KOMENE CASSIDY Father of Kiringāua Cassidy (Ngāi Tahu – Ōtākou), who has spina bifida

PHOTOGRAPH SUPPLIED



“That’s part of educating whānau and hapū – to understand that everyone has different challenges that affect their lives. For some people that challenge is a disability, and that’s not necessarily a bad thing.”

According to Colleen, prejudice towards the disabled community is rarely malicious, and usually comes down to a lack of awareness. Recently she has been astounded by the fact that houses are still being built in Aotearoa that don’t have toilets on the ground floor. “If we as a country wanted to be totally inclusive, that wouldn’t happen,” she says. “Think about the child with a physical disability sitting in class when the birthday party invitations are handed out. If that home doesn’t have a toilet downstairs, they may not be able to go – and that is a re-disabling of that child.”

When it comes to changing the national attitude towards disabilities, Colleen is matter-of-fact. “Yes, inclusion is a mindset. But it is also a human right. It’s time for Māori to stand up and say, “We are

absolutely and utterly claiming this human right. It is for us, it is for our whānau, and we will invest in that.”

For Colleen, that investment needs to be in addressing the key challenges of accessibility and poverty. “Ngāi Tahu has got to capture the most marginalised of our whānau – and those are our whānau who are affected by disabilities,” she says. “We need to ask these families what support they need most – whether it’s advocacy, social work, or funding. In the disability sector we have a saying: nothing about us, without us. It’s the same for Māori – we need to create a solution that is held by Māori, for Māori.

“Ngāi Tahu has to lead this discussion. The thing that Ngāi Tahu has to offer all of its parents is hope – that somebody cares, and that we’re listening,” Colleen says.

“If we can save one family heartbreak and anguish, then we’ve done a good job. But imagine if we can save ten, twenty, thirty – a hundred. Wouldn’t that be worthwhile?”







Keeping mahinga kai on the menu

Practicing mahinga kai requires intimate knowledge of our seas and waterways – which makes participation difficult for most Ngāi Tahu living in urban centres. The difficulty is compounded by decreasing water quality and increased pressure on our fisheries, denying us and our tamariki the chance to participate in one of our earliest forms of cultural expression. Kaituhi **SAMPSON KARST** travels to Ōnuku to observe a mahinga kai wānanga run by Pere Tainui, a man determined to keep kaimoana on the menu.



Previous page, above, and following pages:
floundering and eeling at Te Waihora.
Right: Pere Tainui, mahinga kai programme co-ordinator.

THE DISTINCTIVE SILHOUETTE OF KARAWEKO IS THE FIRST THING that visitors to Ōnuku Marae see as they drive towards the seaside pā. The whare tipuna has been a point of pride for the small community since it was built 21 years ago. The second building that comes into view has been a feature of the bay for much longer – the whare karakia, perched on the hillside with views stretching right across the harbour. It was opened in 1878, making it a place of pilgrimage for Akaroa and Banks Peninsula residents for more than a century.

Down on the shore there is a third building – if you could call it that. Despite its humble appearance, the whata kai is as integral a part of the marae as the wharenui and the whare karakia. It’s a place where the community can gather and partake in a rather different type of doctrine. The whata kai is like an open air kitchen where fish can be processed, dried, and smoked. The fishing nets on the exterior wall are the first sign to the uninitiated that this is a place where kaimoana is processed. Others will see the hooks that line the wooden girders overhead, and realise that the contemporary structure is implementing ancient methods of customary practice.

The whata kai is like a second home for Pere Tainui (Ngāi Tārewa, Ngāti Irakehu), who has been running a series of wānanga to teach local tamariki about mahinga kai, an idea that developed after a whānau hui at Ōnuku.

“We went fishing for flounder and as I was cooking them I asked the kids, ‘Who likes fish?’ Out of the 30 children only three put their hands up,” Pere says. “Then I asked them, ‘Who likes fish and chips?’ And of course all the hands went up. It worried me, because if this



generation grows up thinking they don't like fish, they lose any enthusiasm for fishing, diving, and spending time on the ocean."

Pere popped into the marae kitchen and asked his sister to help him create home-made fish and chips, but some of the kids still weren't keen. He ducked back into the kitchen and emerged with another tray, announcing that he had also prepared chicken. The trick confirmed his suspicion – with a bit of encouragement (and a small white lie), the kids were indeed seafood fans. This exercise gave him the affirmation he needed to run a series of wānanga, and with funding support from Te Pūtahitanga o Te Waipounamu, his vision was soon to become a reality.

"I was raised on mahinga kai – it was passed down to me from my uncles and my father. I've taught my older boys, but it was time for me to teach the rest of our tamariki," Pere says.

"We've got a boat that we use most weekends and we can set nets with a customary permit, so the time was right."

Helen Leahy, pouārahi of Te Pūtahitanga o Te Waipounamu, reveals that this quietly spoken man of humility was exactly the right person to lead the mahinga kai project.

"[Pere Tainui] epitomises the Whānau Ora approach, connecting whānau back to mahinga kai practices while at the same time inspiring them to be responsible, proactive guardians of our natural environment, and to be self-determining in action and intent. He is a passionate activist and a kind-hearted mentor, and he's ideally suited for his role as a Whānau Ora Navigator, because he models manaakitanga in everything he does."

HELEN LEAHY Pouārahi, Te Pūtahitanga o Te Waipounamu



“Whether it’s working on the Rāpaki Bridge project or dropping a flounder in to a family in need, Pere has always understood the importance of engaging with the whole whānau, including not only kaumātua, but the mokopuna as well.

“He epitomises the Whānau Ora approach, connecting whānau back to mahinga kai practices while at the same time inspiring them to be responsible, proactive guardians of our natural environment, and to be self-determining in action and intent. He is a passionate activist and a kind-hearted mentor, and he’s ideally suited for his role as a Whānau Ora Navigator, because he models manaakitanga in everything he does.”

As well as passing on traditional knowledge to the younger generation of Ōnuku whānau, Pere also wanted to put an emphasis on learning how to fish safely. As a fisherman for 15 years, he knows full well that some of the boats at Akaroa were once crewed by men who didn’t even know how to swim. He hopes that educating tamariki in safe marine practices now will ensure that they keep it front of mind as they grow up.

Another key element of the wānanga series is about taking the tamariki back onto nohoanga sites and places of cultural significance. At their second wānanga, the rōpū started the day at Te Koroha, a nohoanga site on the shores of Te Waihora. During his kōrero, the tamariki learned that the site has been occupied by their tipuna stretching back for many generations. Pere spoke about the abundant resources in and around the lake, and explained the seasons our ancestors would collect birds and the main fish species.

Some of the adults waded out to collect the nets that had been set overnight, giving the children a chance to run along the shore and explore the ecosystem. Many of the girls busied themselves by searching for the best bird feathers in the grass and tussocks, while the boys made a beeline for the nearest pools, daring each other to jump across. At first glance the lake shore seems barren, a monotone beige of sun-baked grass. The echo of laughter transformed the environment. The tamariki took the time to flip rocks and appreciate the small creatures beneath. They marvelled at the spectrum of colour that can be found on paradise duck feathers – all before they even had a chance to see what they had landed in the fishing nets.

When the nets returned, one wānanga participant was eagerly waiting to see how many flounder had been caught. Melina Allan-Griffiths had spent hours perfecting the art of net-making during the first wānanga. She was pleased to learn that her 50-metre net hauled in 53 pātiki.

“Melina only observed the net-making for about 20 minutes before having a go,” says Pere. “Don Brown [a local fisherman] saw how many flounder were in the fish bin and asked how many nets we set – he didn’t believe me when I said ‘one’! Melina spent about five hours working on it and did an excellent job.”

After lunch the group packed up and travelled back to the whata at Ōnuku. Pere has been processing fish for decades, and it shows when he joins the production line. Knowing where to make the cuts and how to remove the bones can look easy, but, as he explains, it can be dangerous work. His approach to mitigate the risk was simple: let the children observe, and teach the parents.

Pere understands that educating all whānau members – not just the tamariki – about mahinga kai will help ensure that the practice



“Knowing when the fish are migrating and observing weather patterns are all things you need to experience in the natural environment. I can taste a tuna and tell if it’s come out of Wairewa or Waihora, and eventually, I want [the tamariki] to know too.”

PERE TAINUI Ngāi Tārewa, Ngāti Irakehu



stays alive and relevant. He has big aspirations for the kaupapa, but for the meantime, he simply wants to endear the natural environment to the tamariki.

“Knowing when the fish are migrating and observing weather patterns are all things you need to experience in the natural environment,” he says. “I can taste a tuna and tell if it’s come out of Wairewa or Waihora, and eventually, I want them to know too.”

The wānanga series may change and develop as the tamariki express interest in different domains of mahinga kai. One potential avenue Pere has identified is commercial fishing.

“Some of the kids could work towards getting their inshore skipper tickets. There are only a few fishing boats operating out of Akaroa; one trawler and one cray boat. It’s something they could explore in the future, but for now I just want them to be able to come home and have the skills and knowledge to catch a feed.”

Pere remembers a time when his grandfather used to trade his groper catch for tuna with his whanaunga from Taumutu. The practice of kai hau kai may seem like a simple exchange of food on

the surface, but it was once central to the Ngāi Tahu way of life. The exchange was a type of diplomacy that would reinforce kinship, assist with correspondence, and drive commerce. Pere’s deep understanding of these customs make him a patient and attentive educator – the perfect person for the job of revitalising mahinga kai practices and passing on a body of knowledge that cuts to the heart of who we are as Ngāi Tahu. The tamariki who are lucky enough to participate in Pere’s wānanga can explore our oceans and lakes in a safe and interactive way that will ensure they always associate mahinga kai with whānau, fun, and laughter. 

The mahinga kai programme was funded by Te Pūtahitanga o Te Waipounamu and is designed to reconnect tamariki, rangatahi and whānau with ngā taonga o te taiao. A series of weekend wānanga have been held over the past few months for rangatahi who whakapapa to Ōnuku and the surrounding Horomaka rūnanga. Pere is hoping to run a second programme later this year if funding is secured.

International Relations



PHOTOGRAPHS SUPPLIED

Philip Hewitt describes himself as a “boy from Invercargill”, but a career in international relations means he is more well-travelled than most. Last year, Philip was appointed as Ambassador to Timor-Leste, his fourth international diplomatic posting. But despite his high-ranking position, Philip has maintained his humble Kiwi spirit. When I requested an interview with only a day’s notice he replied, “You know what, I can make that work.”
Nā ALICE DIMOND.

EIGHTEEN YEARS AGO PHILIP HEWITT (NGĀI TAHU – TE RŪNANGA o Otākou) applied for a job at the Ministry of Foreign Affairs and Trade, which led to his first role in Aid and Development. From there, Philip hasn’t looked back.

“I feel really privileged to be able to work for the Ministry of Foreign Affairs,” he says. “I often speculate about how I got so lucky to be able to work offshore, representing Aotearoa New Zealand in a really positive way.”

Philip first began thinking about working in international relations when he travelled overseas after university, where he completed a degree in economics. “Going overseas was a real eye-opener for me in terms of thinking about New Zealand’s place in the world,” Philip says. “Travel taught me about the disparity internationally for basic things like health, education, employment, and human rights.”

This realisation motivated Philip to pursue a career that would allow him to improve fairness and equity around the world. Thanks to New Zealand’s international policies and commitment to supporting developing nations, his work as a diplomat has been focused on just that.

Beyond the politics and policies, Philip says the crux of his work is simply generating positive change. “I really just want to ensure everyone has a good chance of having a great life,” he says.

In May, Philip will be relocating to Timor-Leste (also known as East Timor) for three years as part of his role as the New Zealand Ambassador to this small island nation.

Timor-Leste, in Maritime Southeast Asia, consists of the eastern half of the island of Timor, the nearby islands of Atauro and Jaco, and Oecusse, an enclave on the western side of the island.

Aside from Oecusse, the western half of the island is under the sovereignty of the Republic of Indonesia. In 1975, Timor-Leste was invaded by the Indonesian military. What followed was a decades-long occupation characterised by extremely violent conflict and oppression.

Indonesia relinquished control of the territory in 1999 following United Nations intervention, and Timor-Leste was recognised as a sovereign state in 2002. New Zealand made a significant defence and security contribution to the establishment of the new nation, but as the situation has improved, our military and police became less involved and the focus has turned to supporting Timor-Leste's growth into a stable, democratic, and prosperous nation. Philip's role will support these efforts, and maintain the warm relationship that New Zealand and Timor-Leste share.

Philip visited Timor-Leste last year prior to his appointment and is reassured that although he will be far from New Zealand for the next three years, there are threads of connection that will keep him from feeling homesick.

"There is an affinity in the way our cultures think about the world," Philip says, explaining that this has made it easier for New Zealanders working in Timor-Leste to perform their duties. "The New Zealand Defence Force has been really embraced for their approach, their style, and their openness."

The Kiwi influence has extended so far that at one point Philip even heard the familiar tune of *Pōkarekare Ana* being sung by locals, and would often be greeted with a "Kia ora!" after he introduced himself as a New Zealander.

These little snippets of home may help ease some of the challenges of moving offshore, but after a number of stints abroad, Philip says the real challenge is actually returning to New Zealand.

"Although it is really hard to adjust to a new culture and way of working, coming home can be difficult too," he explains. "All your family and friends have moved on from when you left, and they don't really hold a spot for you to just jump back into. I have had to become mindful of that."

But he is quick to state that the positive aspects to his international postings have always outweighed the negative. The opportunity to bring his children abroad with him has exposed them to a number of different cultures and broadened their perspective of the world.

"They are pretty international children, and have lived in Apia, Bangkok, and Jakarta," says Philip. "But they love being home, and are really Kiwi kids now."

Their global upbringing means Philip's children have spent time in developing countries with widespread poverty, and Philip says they were surprised when they returned to Aotearoa and realised that poverty exists here too. "When they came home there was a point where they were having to give other kids at school food. They were quite horrified," says Philip.

On a more positive note, spending recent years in Aotearoa has given the kids the opportunity to learn some te reo Māori. Philip's wife and his father have also been learning, and Philip jokes that he's struggling to keep up. "I think I am the only one who hasn't learnt any Māori," he laughs.

The early death of Philip's maternal grandmother has meant that his connection to Ngāi Tahu has been more limited than he'd have liked, although he has always been proud of his whakapapa.

"Ngāi Tahu gave me a real opportunity in education and I have never forgotten that," he says. "It is something I will always be grateful for."

"I have always felt a connection because of that, and have always maintained an interest in what Ngāi Tahu is doing."

In recent years, it has actually been Philip's Pākehā father who



Facing page: Recently appointed Ambassador to Timor-Leste Philip Hewitt, photographed on the Wellington waterfront.

Above, top: Philip with his father Richie, who has been instrumental in his reconnection to Ngāi Tahu; above: Philip with his wife Romchalee Kanongamwitroj, son Jacob and daughter Alexandra.

has reinvigorated the whānau connection, even reaching out to Puketeraki and Hokonui rūnanga and working with them over the last few years.

"He is really interested in Māori history, so his connection and interest has helped us to better understand our own relationship, particularly around how Māori existed and worked and lived on the land prior to European arrival," says Philip. "He has been a really big influence and has made me think about my connection to Ngāi Tahu and how important that part of my life is."

His paternal grandparents have also had a huge impact on his life.

"My grandfather used to show us where Māori used to live and the remnants of their ovens. At the time I never thought about the fact that he was talking about my relations. They would have been Ngāi Tahu people, but as a child I never made that connection," says Philip.

"That was a sad part of growing up. It wasn't a deliberate thing, it was just something that happened. I can look back now though and think, 'Oh, that's what Granddad was talking about.'"

Philip speaks fondly of his time spent with his grandfather as a child in Ōtākou at Te Hākapupu (Pleasant River), collecting mussels and pāua. "My grandfather taught us about sustainability and access and management of resources – things that have become so important these days. We never took more than we could eat." These experiences, although seemingly simple, have grounded Philip and formed the person he is today, amid a successful career.

"My parents and grandparents always demonstrated how to support each other, be kind, and show respect," Philip says. "I always try to treat people with kindness and respect, whether that is globally, or here in New Zealand. I think those things can go a long way." 

Takiwā Tourism

A land woven with **culture.**
A land woven with **legends.**
A land woven with **traditions.**





These are the words that greet you when you navigate to the home page of Takiwā Tourism, a collective of contemporary Māori tourism ventures, owned and operated by Ngāi Tahu whānau members. These businesses are committed to showcasing the unique landscape, waterways, and wildlife of Te Waipounamu and its southernmost islands, to an increasingly international market. Over the last few months, kaituhi ANNA BRANKIN has visited a number of these tourism ventures to learn more about the Māori tourism craze that is taking the industry by storm.



INDIGENOUS TOURISM HAS BEEN A PARTICULARLY FAST-GROWING trend in recent years, with more travellers seeking a meaningful interaction with the traditional culture of the countries they visit. Here in Aotearoa – already a popular tourist destination – more than half of international visitors are likely to take part in experiences where they learn about Māori culture. This presents an opportunity for flax roots tourism that gives travellers a genuine understanding of the history and values of Māori culture.

Takiwā Tourism provides just that, by inviting its customers to experience a range of tourism adventures within the takiwā of Ngāi Tahu, which makes up approximately 80 per cent of Te Waipounamu, as well as Rakiura and the surrounding islands of Foveaux Strait. The unique selling point of Takiwā Tourism is the connection it offers to the history and traditions of Ngāi Tahu through the whakapapa of each business owner.

The idea for Takiwā Tourism originated in the Tribal Economies unit at Te Rūnanga o Ngāi Tahu, when former staff members John

Reid (Ngāti Pikiao) and Ben Te Aika (Ngāi Tahu) visited Māori Tours Kaikōura, owned and operated by Maurice and Heather Manawatu. For several years the idea germinated until Project Lead Kelly Barry (Ngāi Tahu – Wairewa) breathed life into the plan. “Culture can be experienced in many ways, and our focus is on creating opportunities for manuhiri to experience the living, breathing culture of Ngāi Tahu,” says Kelly.

With nearly 20 years of experience in the Māori tourism industry, Maurice and Heather immediately saw the benefit of bringing their existing business into the Takiwā Tourism collective. “We got involved right from the outset, because collectively we can do things that aren’t possible for a single operator,” says Heather. “We can share advertising and website costs, we can share what works and what doesn’t, and we can make referrals – if a group is on a tour with us that they’re really enjoying, they’re going to listen when we say, ‘Hey, if you’re going to Timaru you should check out the Te Ana Māori Rock Art Centre.’”

PHOTOGRAPH SUPPLIED



Maurice (Ngāi Tahu – Ngāti Kuri) agrees, saying: “The idea is to create a network of whānau businesses within our Ngāi Tahu takiwā that make up a story-telling trail that starts in Kaikōura and makes its way down south, with each business adding something to the story so that it comes together like a puzzle.”

To date, this fledgling network consists of three well-established tourism ventures – Māori Tours Kaikōura; Te Ana Māori Rock Art Centre in Timaru; and Ulva’s Guided Walks on and around Rakiura. Also, there are three new ventures that have started up in conjunction with Takiwā Tourism – Karitāne Māori Tours, just north of Dunedin; Hīkoi Waewae in Hokitika; and Mana Charters in Bluff.

These newer businesses have greatly benefited from the connections and mentorship they receive as a part of Takiwā Tourism – something I learned first-hand when I travelled to Bluff to meet Shane and Miriona Bryan, who have been running Mana Charters since December 2017. The couple have spent most of their lives on the sea in one way or another, and leapt at the opportunity to own their own business.

“I just love going to sea. As soon as I pull out of the harbour I’m so relaxed,” says Shane. “It’s amazing to share that experience with my passengers – to show people how to catch and fillet a fish, to remote places around Rakiura, out on big seas.”

Takiwā Tourism provided Shane and Miriona with the training and mentorship they needed to get their business off the ground, but most importantly, has provided them with a unique platform to set their charter apart from others operating in the area.

“Even though my background is Ngāi Tahu, I’ve never known a lot about my ancestry,” explains Shane. “But through starting my business and joining Takiwā Tourism, I have been a lot more proactive about it. Now when I’m steaming out of Bluff past Dog Island (Motupiu), I can tell my passengers the history of the island. If we go down fishing off Ruapuke, I can tell them about the Titi Islands we pass on the way, or about the flax mill they had down there in 1824.

And people will listen – they’re interested. When I’m telling those stories, I’m learning them too. The more I share them with other people, the stronger it becomes in me.”

I was lucky enough to take part in one of Miriona and Shane’s fishing charters, and as we motored through the choppy waters of Foveaux Strait I imagined what it would be like to visit Aotearoa for the first time – to see the rugged southern coastline and craggy islands while hearing about the longstanding connection Ngāi Tahu has shared with this area. It would be an experience unlike any other.

This is perhaps one reason that the well-established company Ulva’s Guided Walks has always been so successful. The indomitable Ulva Goodwillie is from a whānau of Rakiura Māori, and she grew up immersed in the stories and landscape of her tipuna. These days, she puts that knowledge to good use in birdwatching tours on and around Rakiura.

One of her most popular tours is a half-day guided walk on Te Wharawhara, or Ulva Island, situated in Paterson Inlet (Te Whaka a Te Wera). Te Wharawhara was never milled for timber, and has been pest-free since 1997. The tour meanders through towering ancient trees full of thriving populations of native birds, and Ulva’s genuine passion for the birdlife is both endearing and infectious.

We have only been on the island mere minutes when she spots a toutouwai (Stewart Island robin), and immediately scratches up a patch of the forest floor so the diminutive bird can scrounge for bugs in the freshly turned dirt. “Hello baby,” Ulva croons as she gazes at the robin affectionately, before making sure that all members of the tour have had the opportunity to take a photo.

Ulva’s knowledge of the native flora and fauna is prodigious, and I come away from my tour having learned that the kūkupa, or kererū, our native woodpigeon, is the only native bird left in Aotearoa that can eat the fruit of some of our larger trees; and thereby harvest and distribute the seeds. I have learned the legend of how the tieke, or saddleback, acquired the distinctive red-brown mark across its back:



PHOTOGRAPHS JAMES JUBB

Above: Ulva Goodwillie of Ulva's Guided Walks pointing out the spiked leaves of a horoeka (lancewood).
 Far left: Maurice and Heather Manawatu, owner/operators of Māori Tours Kaikōura.
 Centre: Shane and Miriona Bryan, owner/operators of Mana Charters in Bluff.

when the bird ignored a request from Māui (fresh from his battle to ensnare the sun), he seized it with his fiery hand and left a scorch mark across its back.

Before I leave, Ulva tells me to make sure I call in on her friends Shane and Miriona in Bluff – a sure sign that the collective values of Takiwā Tourism are alive and well.

My final destination is one of Takiwā Tourism's newest experiences – Karitāne Māori Tours. Owned by Kāti Huirapa ki Puketeraki, with the support of Hauteruruku ki Puketeraki Waka Club, this waka adventure is as authentic as it gets.

The business is managed by Alex Whitaker and Tania Turei, a husband and wife who have been part of the waka club for a number of years. It is staffed by four local guides. The unique tour begins with a tutorial on the ancient tradition of waka, before we take to the water to paddle and sail on the Waikouaiti River, as Alex shares the history of local landmarks such as maunga Puketapu and Hikaroroa.

We land on Ōhinepouwera (the Split) and plant harakeke – our contribution to the 200-year plan the rūnaka has developed to

replace exotic species with native plants. Alex then draws our attention to the distinct outline of Huriawa Peninsula and the pā of the chief Te Wera. The meaning of place-based narrative becomes clear as he tells us the story of the legendary siege led by Taoka, who wanted to starve Te Wera and his people out – not knowing that a freshwater spring stood within the walls of the pā, and that the coastline supplied them with the kaimoana they needed to survive.

When the tour is over and we are enjoying some kai back at the office, one of the international tourists tells me what drew him to pick up the brochure for Karitāne Māori Tours: the fact that it offered an authentic cultural experience that was unlike anything he'd seen before. And at the end of the tour, he felt that he had found exactly what he was looking for.

Karitāne Māori Tours is in good company amongst their fellow businesses at Takiwā Tourism – a growing collective of Ngāi Tahu owned and operated experiences that truly embody their slogan: our stories, told by our people, in our place.

[The meaning of place-based narrative becomes clear as \[Alex Whitaker of Karitāne Māori Tours\] tells us the story of the legendary siege \[of the pā of the chief Te Wera on Huriawa Peninsula\] led by Taoka, who wanted to starve Te Wera and his people out – not knowing that a freshwater spring stood within the walls of the pā, and that the coastline supplied them with the kaimoana they needed to survive.](#)

A Master Stroke: Creating the next generation of Māori leaders



Nearly 130 years after Tā Apirana Ngata of Ngāti Porou became its first Māori graduate, the University of Canterbury is achieving success in being the first tertiary institution in the country to offer a Master of Māori and Indigenous Leadership (MMIL) degree. The two-year degree is the brainchild of senior lecturer and Head of School – Aotahi/Māui School of Māori and Indigenous Studies, Sacha McMeeking (Kāi Tahu – Waihao). It is an applied professional programme dedicated to supporting the advancement of Māori and indigenous self-determination, and more importantly, says Sacha, it is an idea whose time has come. Kaituhi KIM VICTORIA reports.

“THE TIME HAS NEVER BEEN MORE RIGHT FOR THIS PROGRAMME,” Sacha McMeeking says. “There is a huge belief within Māori communities that we have the greatest, most conducive context to realising self-determination since prior to the Treaty.”

However, she says the main barriers for realising those aspirations of self-determination are the courage and aspirations of Māori. “We need to grow the courage of heart and the perception of what is possible amongst members of our community.”

Aimed at Māori who are mid-career and working within their communities, MMIL is a broad two-year programme that seeks to understand the culture, knowledge, and philosophies of Māori and indigenous peoples and their economic, political, and social realities. “This programme is about creating a connected cohort of Māori who are going to be responsible for the next step change in Māori self-determination,” Sacha says.

“In 20 years time, the legacy of this programme will be a generation of Māori able to achieve transformative change within their own communities, being connected enough to contribute to systemic change in New Zealand, and also connected internationally to build our relationships with indigenous peoples globally.”

While the course is about inspiring leaders, it was that impression that almost turned Christchurch researcher Kari Moana Kururangi (Ngāi Tahu, Waitaha, Kāti Māmoe) off applying to study the MMIL programme. She has since graduated with Distinction. The course emphasis on leadership was one she initially found difficult to relate to, as she didn’t see herself as a leader.

“It’s a very cultural thing to be humble. We have a whakataukī – kāore te kūmara e kōrero mō tōna ake reka – the kūmara does not speak of its sweetness. I was reluctant to own that role.” Kari says all that changed as she matured through the programme and began to understand the role and responsibilities placed on the students. “It was an amazing opportunity for personal growth,” she says.

Kari, who also holds a law degree and a Bachelor of Arts (te reo Māori) from the University of Canterbury and a Bachelor of Teaching (immersion) from Te Whare Wānanga o Raukawa, says her journey onto the course actually began after a kitchen table discussion more than 10 years ago. “We were talking about the state of education in New Zealand, and began to dream about the solution – re-creating ‘education’ as we know it.”

The dream became reality with the establishment of a new Māori medium school in Linwood, Christchurch – Te Pā o Rākaihautū – a unique 21st century pā wānanga (learning village) committed to educational success for the whole whānau, from early childhood, primary, and secondary schooling, right through to tertiary education, on the one site. Kari has been working on a dual-language programme for the school.

“Our education system in New Zealand is failing our tamariki. Data shows that students engaged in Māori medium education have better achievement rates, and are more likely to stay in school longer, when compared to Māori students in mainstream schools. And yet



Above, L-R: Programme co-ordinator William Grant, graduate Kari Moana Kururangi, their host in Hawai’i Wayne Pitluck, lecturer Kate Cherrington.

Left: Master of Māori and Indigenous Leadership graduates and staff, including Programme Director Sacha McMeeking (seated, far left).

PHOTOGRAPHS SUPPLIED

the fact remains that the vast majority of Māori are still engaged in mainstream education.

“I knew that if we achieved success with our model of dual-language provision it could have the potential to be replicated elsewhere, which would provide more choice for families and grow Māori medium education in New Zealand.”

Kari incorporated her work with Te Pā o Rākaihautū into her research project as part of the MMIL. “Te Reo Māori is my passion. So this programme gave me the opportunity to merge my love of education with my love of language. It was the perfect kaupapa for me.”

The MMIL course includes an overseas component where students are paired with the programme’s international partners, the First Alaskans Institute (FAI), and Americans for Indian Opportunity (AIO), as part of the latter organisation’s Ambassadors Programme.

MMIL Programme Co-ordinator William Grant (Kāi Tahu, Ngāti Porou) says every effort is made to pair up Kiwi students with mid-career Native American professionals who are doing similar work within indigenous communities in the United States. The group visited First Alaskans in Anchorage, Alaska where Kari was able to spend time with Cordelia Qigñaaq Kellie, who was also researching language development in her community.

“This opportunity has created enduring relationships,” Kari says. “In fact, we will be hosting our FAI family when they visit New Zealand this year.

“We didn’t just visit, take, and leave. This was about reciprocal knowledge, sharing, and the chance to grow and learn together. All indigenous peoples have similarities in our narratives, despite the differences in our everyday realities.



“We may be in different places on the timeline of resistance, resurgence, and revitalisation; but there is still so much that we can learn from each other. After all, we are all working towards the same goal – the survival and prosperity of our people.”

But while the international relationships are important, Sacha McMeeking cautions that Māori shouldn’t aspire to replicate anyone else’s interpretation of self-determination.

“What matters is to establish our own version of self-determination and what is possible. The MMIL involves international travel so students can do some comparative study, but then they sit down and engage with First Nation leaders in North America. Being able to go on the reservation where nations have law-making power, where they have their own courts, their own police system, it is really helpful; and challenges our assumptions about what’s possible in New Zealand.”

The first cohort of the Master of Māori and Indigenous Leadership (MMIL) graduated at the end of last year. Sacha says the only real challenge the university has faced is the unexpected demand for places on the programme. In the first year there was a cohort of 15, the following year it was 30, and this year, more than 60 people have applied.

For Kari, part of the appeal of the course was the calibre of lecturers, including former chief executive of Te Wānanga o Aotearoa Bentham Ohia, the lead lecturer of the MMIL programme for the last two years. Bentham was recently appointed Chief Advisor of Māori Iwi Relations at the Ministry of Education. He echoes Sacha when he explains the purpose of the programme.

“Ultimately, we want to create the next generation of Māori leaders, from across iwi, Māori and government sectors, and to foster international indigenous relationships around a cohort of Māori leaders,” says Bentham.

Sacha says it’s really easy 20 years later to forget that before the negotiators created the Ngāi Tahu settlement, there was no template for Treaty settlements in New Zealand. “And before Dame Tariana Turia made Whānau Ora, there were no templates for Whānau Ora. So we have a really important legacy of people who have made first-of-kind innovations to serve the aspirations of our community, and now we need this generation who are just stepping into those roles where they have resources to do that.

“It’s these leaders who will create the next economic model for Māori development, the next version of Whānau Ora, the next model, the next innovation. MMIL creates a network of connected leaders who are supported to make bigger, bolder contributions to the community,” says Sacha.

Sacha believes those big, bold contributions will focus on problem-solving and solution-building within Māori communities.

“Being critical of the status quo is easy and comfortable. We fall into pathological problem definition, and that does not fix anything. To create change and build anew takes a lot of things. It takes courage, interpersonal skills, negotiating skills – solution building takes all of those things.”

Growth, leadership, personal transformation, and nurturing within a whānau-based environment heavily underline the two years study that MMIL entails. “We were given space to grow,” says Kari. “It allowed us to own our roles, as leaders in our communities.

“It’s been a humbling experience to sit back and reflect on the change that this programme has made in us, and in our communities. I will be forever grateful for this opportunity.”



Above: MMIL students in Hawai’i.



Talking Maunga

A visit by whānau members of famed mountaineer Tenzing Norgay to the Ngāi Tahu rohe has been a meeting of minds and hearts, with strong similarities between our cultures, and shared experiences in the not so fine balance between conservation with tourism. Kaituhi JAMES HARDING reports.

“THE RESPECT OF MĀORI PEOPLE FOR THEIR ANCESTORS AND FOR their land is profound. The culture is strong, and more purposeful than anywhere else in the world that I have visited.”

Norbu Tenzing Norgay is addressing a modest but engaged group at Tuahiwi Marae. It is a hot, blustery afternoon in late January, and a good old-fashioned Waitaha nor’wester has come out to greet the Tenzing whānau as they arrive at the marae to be welcomed by Te Ngāi Tūāhuriri. Inside the impressive new Tūāhuriri whare Maahunui II however, there is an air of coolness and calm.

Norbu, his daughter Olivia, brother Dhamey, and Dhamey’s wife Sonam have just landed in Te Waipounamu, after time spent in Te Ika-a-Māui. Their whistle-stop tour of Aotearoa was facilitated by NZ Māori Tourism with a kaupapa that can perhaps be distilled down to one word: kaitiakitanga.

The delegation was hosted by iwi at important maunga throughout Aotearoa. Ngāi Tahu hosted the whānau during their time in Te Waipounamu, which saw them travel from Tuahiwi to Arowhenua, before making their way to Aoraki.

Te Rūnanga o Ngāi Tahu Kaiwhakahaere Lisa Tumahai first saw Norbu speak at the 2018 World Indigenous Tourism Summit in Waitangi, and was struck by how much his perspectives and insights resonated.

“They have faced the same challenges that we are facing and

have practicable solutions to the issues that come with growth. Hosting them at Aoraki, a place of immense significance to our iwi, is an honour.”

Norbu is Vice President of the American Himalayan Foundation, a California-based not-for-profit organisation that supports education, healthcare, and cultural and environmental preservation in the Himalayas. Norbu has long worked to encourage tourism while mitigating the risks of what he refers to as “the business of Everest”.

Dhamey Tenzing Norgay is also experienced in adventure tourism and its effects. His company, The Noble Traveller, operates out of Bhutan, one of the world’s smallest countries. Bhutan has a strong focus on what local people refer to as “Gross National Happiness” rather than Gross Domestic Product, with a “value over volume” approach to their tourism.

The name Tenzing is one of mana to many New Zealanders. Norbu and Dhamey are the sons of Tenzing Norgay Sherpa, the famed mountaineer who, along with Sir Edmund Hillary, completed the first confirmed successful summit of Mount Everest in 1953.

In Western vernacular, the term “Sherpa” has become synonymous with climbing and guiding; but it refers to an entire ethnic group, who are native to the mountains of Nepal. Sherpa people also populate regions throughout the Himalayas including Bhutan, India, China, and Tibet.



The legacy of their father clearly looms large for the brothers. While some of their siblings have climbed Everest, or Cholongma as it is known in Tibetan, neither brother followed in their father's mountaineering footsteps. Norbu in particular has sought to conquer a challenge of a different kind – protecting the mountain, and the Sherpa people who inhabit the region, from the adverse effects of increasing tourism.

These days climbing is a far cry from the path forged by Tenzing and Hillary in the 1950s. Norbu suggests that ego, more than anything, is the primary motivation for the modern mountaineer's desire to conquer Everest.

“What motivates people, I think, is important. It's money that motivates people to go climb Everest; it's not in the long-term interest of anybody. Westerners are driven by how tough they are, how far they can go, how close to death they can get ... for us [Sherpas] it is a spiritual journey.”

And with a price tag of anywhere from \$40,000–140,000 NZ, it is an exploit reserved for the affluent, not just the daring.

At both the North and South Base Camps, climbers can expect functioning Wi-Fi and a menu including pizza, pasta, tea and coffee, bacon and eggs, and even sushi. While a cooked breakfast in your tent with a mountain view may sound novel, the luxury comes with a higher price tag than the cost of entry alone. All food and equipment

“The mountains and the hills and the valleys, just like in Māori culture, are sacred places. I'm learning from my experience with the Māori people how deep the sense of identity is; how much thought goes into every decision that is made.”

NORBU TENZING NORGAY

“We need the tourism, we need the business, we need to grow our people, to get them educated and employed. This is one avenue for it ... but at what cost? That’s what we’re trying to do now. We’re trying to find that balance.”

TE WERA KING Upoko Rūnanga

must be transported up the mountain and prepared by somebody. Enter the Sherpas.

“It’s not bad service, when you’re getting toast and marmalade in bed, but the Sherpas pay a big, big price for that. Loss is part of the narrative ... loss is always part of the narrative.”

Since the first attempts on the summit in 1922, 290 people have died on Everest. Roughly a third of those deaths are Sherpas.

It is now estimated that 500–600 people attempt to summit Everest every climbing season. Norbu is quick to highlight to the crowd at Tuahiwi the immense strain that is put on the environment by this influx of climbers. On the screen beside him, he brings up a confronting image of the countless discarded oxygen tanks that litter the summit; perhaps only surpassed in quantity by the estimated 10,000 kilograms of human waste left on the mountain every year.

From Tuahiwi, the delegation hit the road south to Arowhenua, where Upoko Rūnanga Te Wera King hosted the whānau on the marae, and on to the Te Ana Māori Rock Art site for a tour of the ancient Cave of the Taniwha. Te Wera sees clear parallels between Nepal and Aotearoa when it comes to growing tourism, while still being mindful of the potential damage to the environment. He suggests there are lessons to be learned from the Tenzings’ experiences.

“We need the tourism, we need the business, we need to grow our people, to get them educated and employed. This is one avenue for it ... but at what cost? That’s what we’re trying to do now. We’re trying to find that balance.”

After time spent surveying the ancient cave art etched into the rock at Te Ara, we begin the journey on to our final destination. Upoko Rūnanga, Moeraki David Higgins is guiding the delegation during its time at Aoraki. He knows the region and its history well, and is more than happy to tell its story. As we snake our way around the crystalline waters of Pūkaki, we catch a glimpse of the peak of Aoraki in the distance, cloaked in cloud. Not that David is worried.

“Our tupuna has a bit of cloud around the top, but it will clear for us as we get closer.”

And sure enough, as we wind around the roads towards the national park, the sky begins to clear, revealing the majestic crown of Aoraki. As we continue our journey towards the tallest mountain, David tells the love story behind the creation of the Aorokaehe Valley.

“Maukaatua, the range that stands on the southern boundary of Pūkaki is our ancestor. He had fallen in love and married a beautiful maiden called Aorokaehe – and she was a stunner! They lived together as man and wife. But there was a jealous challenger by the name of Kirikirikatata, he’s right up there, at the base of Aoraki. He tried to convince her to leave her husband and make her way up the valley to live with him – ‘Leave the old man and come live with me, I’m much more virile.’ Finally, she agreed, and left Maukaatua at the bottom of the valley.

“But Maukaatua had a few tricks up his sleeve, and he turned Aorokaehe into stone. She now represents the female side of the



Facing page: The Tenzing whānau with the upoko of Te Rūnanga o Moeraki David Higgins (far left) and upoko of Te Rūnanga o Arowhenua Te Wera King (centre).

Above: A presentation at Tuahiwi Marae, and the Tenzing whānau being welcomed to Arowhenua Marae.

Previous page: Dhamey, left, and Norbu Norgay on their visit to Aoraki, where Edmund Hillary trained before conquering Mt Everest with their father, Tenzing Norgay.

PHOTOGRAPHS DEAN MACKENZIE

mountain, she resides in the valley where she gazes upon her lover, Kirikirikatata, on the hill above her.”

David gestures towards the tallest mountain up ahead.

“I guess the old man here, Aoraki, must have watched all this going on...”

We arrive at Aoraki Airfield, where the Tenzing whānau board a Glacier Southern Lakes Helicopter to take them up close and personal with our tallest mountain. During a brief but action-packed flight they are taken all the way around the peaks, and even touch down on Haupapa (Tasman) glacier. They land back at the airfield about half an hour later, buzzing from their experience.

I ask Norbu about the significance mountains have for him as a Sherpa, and his respect for tikanga Māori and history is plain to see.

“The mountains and the hills and the valleys, just like in Māori culture, are sacred places. I’m learning from my experience with the Māori people how deep the sense of identity is; how much thought goes into every decision that is made.”

Norbu’s connection to Māori culture makes it clear that his bond with our country goes far deeper than the Hillary/Tenzing legacy, further highlighted by his recitation of a familiar saying.

“I found another beautiful Māori quote that is very appropriate: ‘Seek that which is most precious, if you are to bow, let it be to a lofty mountain.’”







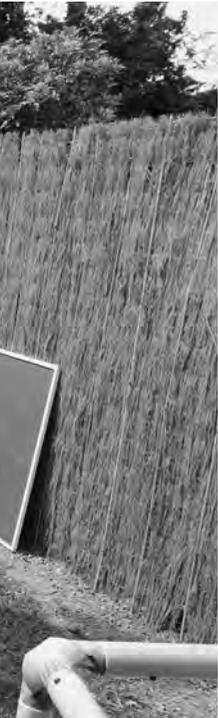
PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI







Harlem-Cruz Atarangi Ihaia surprised herself as much as anyone else when she won the title of Miss Universe New Zealand 2017. The young Ngāi Tahu woman happily admits she is most comfortable in her trackies and a hoody, so when she entered the contest she never thought she'd get past the first audition.

"I have a passion for acting and performing arts and I wanted to try something different," says the 20-year-old Kōhanga Reo teacher from Napier.

Before she knew it, Harlem-Cruz (Ngāi Tūāhuriri) was invited to attend Stiletto Camp, and from there was selected as one of the top 20 contestants in the country vying for the title in Auckland.

"It was hard – I learnt so much about myself. I gained confidence by having to put myself out there and learnt I could be myself, but I had to be my better self."

It's this attitude that Harlem-Cruz brings to her life and work at Te Kūpenga o Mātauranga Kōhanga Reo.

"I can give our mokopuna a different way of seeing the world. One day I want to open my own kōhanga with its own philosophy, that is whānau-operated and modern thinking."

During her year-long reign as Miss Universe New Zealand, Harlem-Cruz travelled to Las Vegas to represent her country in the International Miss Universe contest, as well as acting as an ambassador on trips to Manila and Thailand, before handing over her crown in August last year.

For now she is enjoying working at the kōhanga with her mother Sharon (Ngāti Kahungunu, Ngāti Porou) and studying towards her teaching degree to add to her BA in Te Reo Māori.

"I don't do kōhanga for the money," she laughs. "I do it because my heart is in it." 



HEI MAHI MĀRA

A beginner's guide to growing organic vegetables Nā TREMANE BARR

Autumn Mahi Māra – song of the tīpuna

Autumn is the time of harvest, which makes it traditionally a time of giving thanks to Papatūānuku for the bounty she provides. Early autumn is also the time for winter vegetables to be planted to ensure the māra has a bountiful supply of kai during the winter months – silver beet, kale, leeks, spinach, and brassicas like cabbage (red and green), cauliflower, broccoli, and Brussels sprouts. The trick I have found to growing vegetables in autumn is to make sure the soil has plenty of compost or other organic-type fertilisers. It is easy to fall into the trap of thinking that the summer crops grown in that space did well so the soil must be fertile enough as it is; but this usually just means that the previous crop took most of the nutrients for their own growth. Brassicas in particular are very hungry for nutrients, and need extra compost.

Planting seedlings at this time of year is the best way to guarantee a crop to harvest during winter, but planting seeds can also be a good strategy, as then you have something to harvest come late winter or early spring. The plants grown from seeds at this time generally require some frost protection in their early growth stages.

The brassica family has many positive health benefits:

Red cabbage: red phytochemicals, which help rejuvenate the liver

Green cabbage: supports joint health and can help reverse osteoporosis

Broccoli: all-purpose multi-vitamins, with bioavailable trace minerals and nutrients

Kale: anti-inflammatory compounds and bioavailable phytochemicals

Cauliflower: contains boron, which helps the endocrine system and thyroid stave off viruses

Brussels sprouts: one of the most nutritious of all vegetables, with the added benefits of helping to reduce bad cholesterol and purify the liver.

Plant exosome nanoparticles

Why do these types of foods have so much healing power? Recent research published



Findings lend powerful support to the concept that ancestral nutritional practices handed down for countless generations can be critical in maintaining one's health.

in the *Molecular Nutrition & Food Research* journal has started to uncover some of the secrets of how plants can “talk” to animal and human cells through exosome nanoparticles (incredibly tiny fluid-filled vesicles released by cells). It turns out that these exosome food components can communicate with surrounding cells by regulating gene expression. This “talk” is done at the nanoparticle level in food, which makes them capable of directly altering gene expression in plant food consumers, and reprogramming cells, for example, by activating anti-inflam-

matory genes to promote healing. As such, food can carry very specific forms of biologically meaningful information; without which our genetic and epigenetic infrastructure cannot function according to its intelligent design.

These findings lend powerful support to the concept that ancestral nutritional practices handed down for countless generations can be critical in maintaining one's health. From this perspective, the innate urge of Ngāi Tahu to continue eating mahinga kai species (e.g. kūmara, tuna (eels), īnanga/whitebait, tītī, etc.) can be seen as much a biological urge to maintain health by ingesting exosomes our genomes/DNA/cells have a traditional relationship with, as it is to maintain culture. It also helps explain why industrialised, processed foods stripped of nutritional content can be so bad for one's health.



Above: left, echinacea and tomatoes, and right, kale and Brussels sprouts. Opposite: cabbage and silverbeet.

PHOTOGRAPHS TREMANE BARR



Progress with plasma

My experimentation with GANS/plasma products (TE KARAKA 80) has been yielding some useful results. In general, the plants treated using these products have been healthier and more productive. For example, an apple tree that normally loses up to 90 per cent of its fruit to disease has had that reversed to around a 10 per cent loss. My most interesting experiment (still ongoing) is my first attempt at growing kūmara, which seems to be a success. I have previously avoided it, mainly because I thought it would be too cold for kūmara here in Ōtautahi, but thought it would be a good challenge to find out if GANS/plasma can really make a difference. So far, they seem to be growing successfully, though they aren't yet ready to harvest. Given that the cool spring weather and the particularly rainy, cold December did play havoc with plant growth and health, overall, I think the GANS/plasma has made a positive contribution so far; although it is probably too soon to come to any firm conclusions.

Radical remission from pancreatic cancer

Recently I have also had some good news from my oncologists to be very thankful for. They no longer think I require annual blood tests and MRI scans, so I have effectively been discharged from their care. The primary reason for this being that my health has been stable for the past couple of years, with no signs of overt symptoms from the leftover (presumably dead) tumour mass that remains in my pancreas. To be perfectly blunt, I don't really know why I have survived. I know what I have done, and have written about the obvious things such as eating organic food, juicing, herbal tinctures, meditation, tree hugging, and dancing with the garden fairies etc. However, what I also need to say is that I did not and could not have done it by myself. In particular the help of my tipuna has been invaluable, particularly when they came to help me soon after my diagnosis, when I was mired in fear and despair as I felt the darkness close in on me in 2012. They came

to me in a vision that they were there to love and support me through this process along with my spirit guides (and a supportive appearance by Jesus Christ at that time). I only recently remembered that it's standard shamanic practice to call for the help of one's tipuna to help with healing, and am grateful that they remembered this at a time I had forgotten, yet needed their help the most. The most important angel of all though to help with my healing is my wife Jytte Glintborg, who has been very supportive, along with my whānau. My radical remission and survival from a terminal cancer diagnosis has been a roller coaster ride of downs and ups that has required a collective effort to navigate, and I am eternally grateful to all concerned. Tihei mauri ora!

The Paradox: You Can Heal Yourself, But You Can't Heal Yourself Alone

<https://lissarankin.com/you-can-heal-yourself-but-you-cant-heal-yourself-alone>

Expect a Miracle

<https://organicnz.org.nz/magazine-articles/expect-a-miracle/>

Amazing Food Science Discovery: Edible Plants 'Talk' To Animal Cells, Promote Healing

<http://www.greenmedinfo.com/blog/amazing-food-science-discovery-edible-plants-talk-animal-cells-promote-healing>

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. Tremane is currently a Research Fellow based at the Ngāi Tahu Research Centre at the University of Canterbury and is working on the Raumanga Rōnaki Mahinga Kai project.

REVIEWS

GALLERIES OF MAORILAND: ARTISTS, COLLECTORS AND THE MĀORI WORLD, 1880-1910

Nā Roger Blackley
Auckland University Press
RRP: \$75.00
Review nā Megan Tamati-Quennell

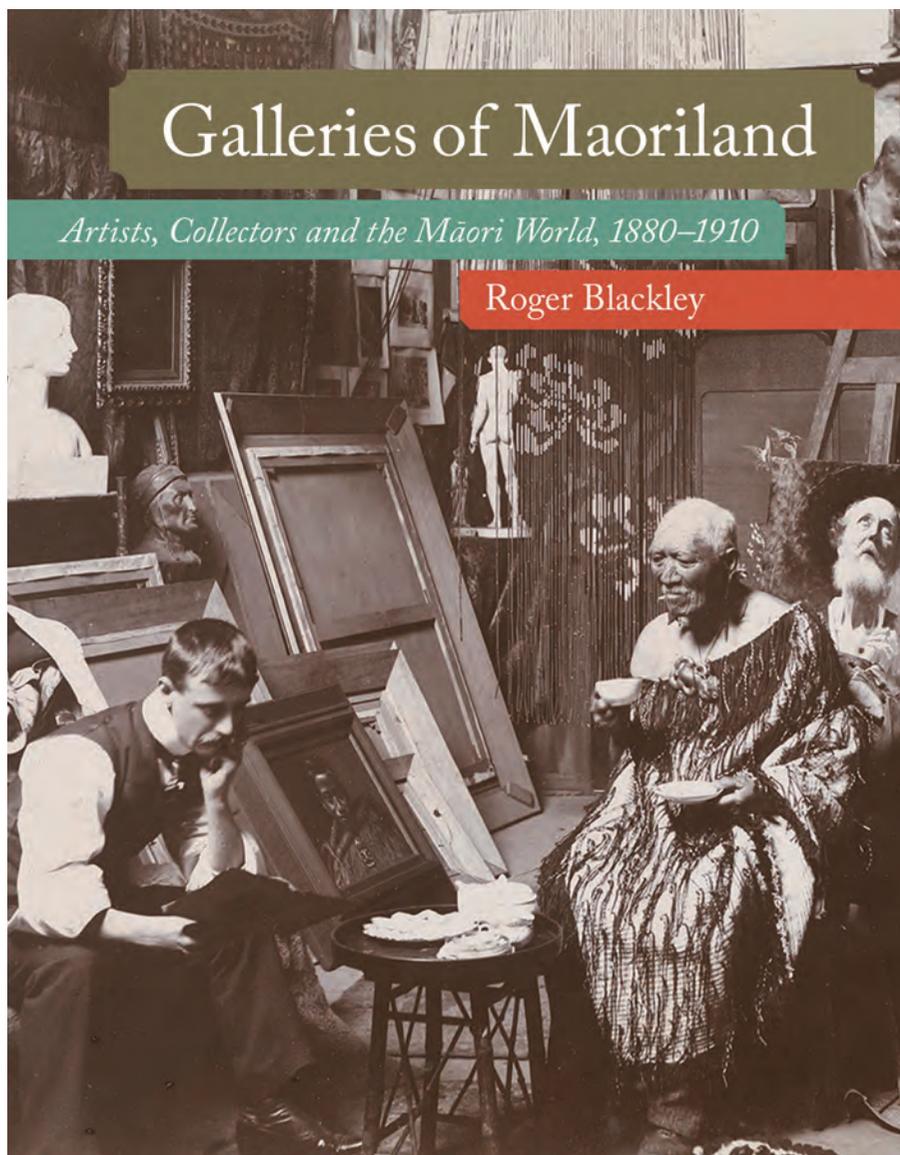
Roger Blackley's *Galleries of Maoriland* is an important new book that focuses on the art of the colonial period in New Zealand and the cultures of Maoriland. Maoriland is, Blackley says, as much a period as it is a place. It is an obsolete name for New Zealand that was coined by the Sydney-based *Bulletin*, a publication of the period, and is a code word for the colonisation of Aotearoa. It can also be understood as an idealised notion of Māori culture.

In *Galleries of Maoriland* Blackley introduces us to “the many ways in which Pākehā discovered, created, propagated, and romanticised the Māori world.

“Māori and their cultures were textualised by Pākehā, so the colonists could ‘know’ who they were displacing. It is not too much to say that colonists produced (or invented) “the Māori”, making them picturesque, quaint, largely ahistorical, and, through printed materials, manageable...”

Galleries of Maoriland explores ethnological art from the turn of the century; Māori objects, often referred to in the period as curios; and images of Māori, portrait paintings from artists such as Gottfried Lindauer and Charles F Goldie, now frequently revered by Māori as portraits of beloved tūpuna. In his writing Blackley highlights how this art – taonga Māori and images of Māori – collected by historical figures like Sir George Grey (described as the godfather of ethnological collecting in New Zealand) and trader/military man Gilbert Mair – formed the basis of many museum collections within the country.

The collections of Sir George Grey, who was a colonial soldier, explorer, scholar and



New Zealand Governor, were largely made up of taonga received as gifts from rangatira; but also included paintings he commissioned to honour key colonial events, as well as

books and manuscripts. Blackley described Grey's collections as encyclopaedic, and as an important tool of his governorship.

In *Galleries of Maoriland* Blackley surveys the collecting and exhibiting culture of the colonial period. He unpacks how Māori objects and Māori subjects were captured and presented, and critiques the ethnographic economy and history of the time. As a specialist in colonial New Zealand art, an art historian, a curator who had a 15-year career at Toi o Tāmaki Auckland Art Gallery, and a lecturer in Art History at Victoria University, Blackley was well placed to research and write this book. Drawing on his background as a curator, Blackley sets out *Galleries of Maoriland* like an exhibition



Megan Tamati-Quennell
(Ngāi Tahu) is the Curator of Modern & Contemporary Māori & Indigenous Art at Te Papa. She lives in Wellington with her son, Taniora.

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

would be realised. The first chapter focuses on curios and exhibitions, and explores how taonga Māori were used to provide an exotic pre-history to colonial modernity. His second chapter looks at colonial archaeology and the work of geologist and founder of the Canterbury Museum, Julius Von Haast.

The third chapter explores Māori portraiture, the romanticising of Māori within that tradition, and Māori agency in relationship to portraiture, which was active and strong. Māori were involved in the production, collection, and display of portrait paintings. Blackley reinforces that Māori weren't just the passive subjects of paintings by Pākehā artists. We instead were often implicit in the construction of images and how we were portrayed. Also, once Māori knew they could control their image, we commissioned artists like Lindauer to create portraits for our own purposes.

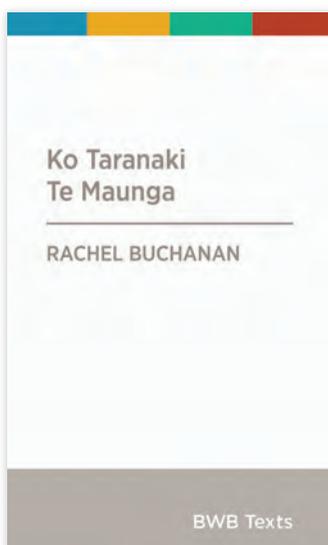
Blackley discusses Māori portraiture in a new way, viewing it as “a corrective”; art that was valued and useful for Māori, and adopted and incorporated by Māori into ceremony, including the most significant of Māori ceremonies, that of the tangihanga.

Other chapters explore the gifting of taonga as a fundamental mode of Māori behaviour, and the difference in Māori and Pākehā ideologies related to gifting. Blackley also touches on subjects such as grave robbing, a feature of many New Zealand museum collections; and the faking of taonga Māori, some of which are authenticated by Māori and used within the culture.

Galleries of Maoriland is a fascinating book, which provides a grounding in some of the beginnings of ethnology and art in New Zealand, as well as museum and art gallery collections and the history and ideologies behind their use, display, and exhibition. It reveals new information about Māori participation in colonial culture, and in the creation of notions like Maoriland. Through *Galleries of Maoriland*, Blackley looks at the complexity of our cross-cultural relation-

ships. He highlights that Māori engagement was more than just being object and subject, and that our relationship with Maoriland and the curio culture was more complicated than the ascribed position of degeneration and loss.

Galleries of Maoriland reveals that our engagement in colonial art was diverse, multifarious and significant. Blackley's research reinforces that Māori had agency and that our involvement did temper and shape our representation in this context.



KO TARANAKI TE MAUNGA

Nā Rachel Buchanan
Bridget Williams Books 2018
RRP: \$14.99
Review nā Gerry Te Kapa Coates

Ngāi Tahu have an enduring connection with Taranaki Māori through Parihaka and the imprisonment and exile of Te Whiti and the ploughmen in Te Waipounamu. In this book Rachel Buchanan tells her deeply personal story of the effects from these events on her family – and father in particular – leading

up to the colonial government's actions and subsequent denial of justice that was the Parihaka story. The book is both memoir and personal history sitting alongside factual information and analysis of the events, then and later with the Crown Treaty settlements and the many apologies to Taranaki iwi. The author had written and had published an essay called 'Beating Shame: Parihaka and the Very Long Sorry' and she refers to this as “an engine” that made many things happen for her. Living in Melbourne, a framed photograph of maunga Taranaki on her desk, and doing research while her father Leo (Te Āti Awa-Taranaki), the family archivist, was dying back in Wellington. In her dad's filing cabinet she finds “eighty years of non-violent protest against colonisation” – her family's passive resistance to the events.

Before the wars, she says “Taranaki was hollowed out by the cycle of fighting and retribution that began with the 1821 arrival of a large taua (war party)” from up North. This conflict left trails of utu debt, ripe for later revenge with muskets, although the author says that “even without guns we Taranaki people did our share of killing and mocking.” Māori fled south to Te Whanganui-a-Tara (Wellington) to escape the carnage, as exiles just at the time of the first New Zealand company ships arrived and the “land was cut up like a cake.” As the Pākehā settlement of Wellington gathered momentum, Taranaki Māori began to return to their ancestral homes, hastened by earthquakes in 1848 and 1855. Not surprisingly they found the Taranaki they returned to “greatly changed.” The pressure on Māori land was unrelenting, and despite a pledge by committed Māori who “swore no more land would be sold” some Māori went and sold anyway.

In March 1860 surveyors entered land ‘sold’ at Waitara but were turned away by the tangata whenua resulting in war between the British and the Te Āti Awa people. Conflict with settlers still arose, resulting



Gerry Te Kapa Coates (Ngāi Tahu, Waihao) was born in Ōāmaru, and has had poems, book, and theatre reviews and stories in Huia Short Stories collections 4, 5, and 7; and other publications including *Landfall*, *Mana* magazine and *Ora Nui 3*, as well as a wide variety of non-fiction espousing environmental issues, amongst other themes. His collection of poems and short stories from 1961–2011, *The View From Up There*, was published by Steele Roberts. Gerry was a panellist at the 2013 Christchurch Writers and Readers Festival. He also works as a consultant and commissioner on RMA and similar EPA hearings, as well as being an author and doing Māori and technology advisory work.

REVIEWS

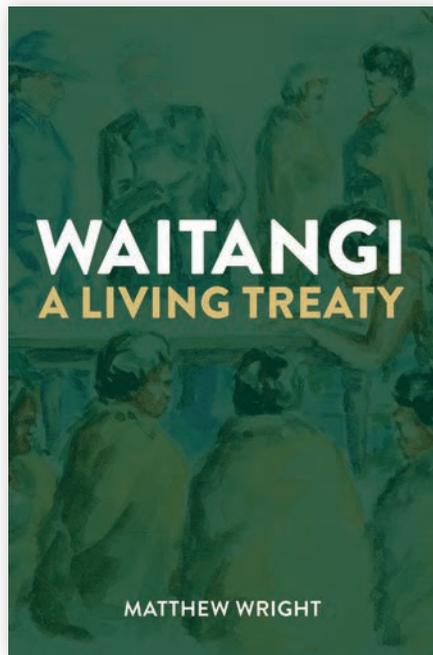
in more retribution from imperial troops who “destroyed every cultivation within 20 miles south of New Plymouth.” She reports that “the enraged colonial government wanted to be emphatic. How dare these people keep fighting back?” The New Zealand Settlements Act was used to confiscate all of what was called ‘middle Taranaki’ or 560,000 acres and a further 854,000 acres to the north and south-east. “Even the mountain (Taranaki) was taken.”

By 1865 the two new leaders, Te Whiti o Rongomai and Tohu Kākahi, were consecrated at Parihaka and, assisted by Ngāti Ruanui rangatira Titokowaru, led the non-violent resistance. The kaupapa of non-violence was a pragmatic stance as by 1866 Māori were “radically outnumbered by well-armed soldiers and settlers.” The Crown used other ploys – which would be familiar to Ngāi Tahu – ignoring an understanding that no more land in the Taranaki rohe would be made available to settlers until reserves were provided for local Māori. No reserves were set aside. In May 1879 Te Whiti began ploughing land that had been occupied by settlers, with a predictable retaliation.

In its settlements with iwi, the Crown included apologies for the wrong that was perpetrated against Taranaki tribes. Between 1991 and 2018 nine apologies were made to Taranaki iwi. The author says there is a disconnect between what the Crown now says about the past and what non-Māori people say about it inside their homes, calling it “a gap between national history and domestic history” that needs closing or Parihaka will remain on the margins. She believes that it is Māori, not Pākehā who have been overwhelmingly and unfairly burdened by shame as a result of invasion, plunder and confiscation. What relevance do apologies have in any redress? Officially they redress the balance between the casual dismissals of the past, and the Crown now accepting responsibility for historical grievances.

It is also true that The Apology is only

symbolic. Australian philosopher Janna Thompson says that apologies are a poor response to the enormity of the injustices that were committed. “We took your lands; we stole your children. Sorry about that.” Attorney-General Chris Finlayson reminded an audience at Parihaka that “these things did occur. That is why they must be recorded and remembered ... Ultimately there can be no reconciliation where one party remembers and the other forgets.” According to the author forgetting is one way of avoiding suffering but it comes at great cost. She poses a question finally “will people step up now and take the time to learn now and feel the history of the places they call home?” This is a thoughtful and intimate book that will steer readers to other sources dealing more fully with the history and effects of colonisation that are still there as non-Māori fail to accept the historical reasons why Māori still suffer under the fallout from history.



WAITANGI: A LIVING TREATY

Nā Matthew Wright

David Bateman 2019

RRP: \$39.99

Review nā Te Hau White

Waitangi: A Living Treaty is a book that explores the social norms and constructs up to, during, and following the signing of the Treaty of Waitangi. This book analyses the context of the Treaty, rather than the content, and does not isolate it to the 1800s.

It is a whistle-stop tour through some of the more significant events in the history of Aotearoa, and does not limit itself to events and people directly related to the Treaty – a fact that differentiates this book from others. A lion's share of the book focuses on the period leading up to the signing of the Treaty, but also progresses through to the impacts in the modern day; which is what I found most compelling and interesting. This approach allows for an assessment of wider holistic and societal changes, and juxtaposes these against the place of the Treaty and how it was viewed by the society of the day.

The historical context is also compared to interesting international factors and the influences of trade, capitalism, and colonialism. This is an underappreciated aspect of the Treaty and New Zealand history, and the author's insights add depth to the conversation. Much has already been said about the influence of the British and other colonial powers, but this book also focuses on the motivations of individuals, such as Lieutenant Governor William Hobson, Lieutenant Thomas McDonnell, former Prime Minister Robert Muldoon, and Matiu Rata.

This book is also, by Wright's admission, a critique of the wider historical dialogue surrounding the Treaty. He strongly argues that both past and present historians have leaned too heavily on either a Pākehā or Māori perspective. Despite his acknowledgement of this point, Wright's book is still



Te Hau White (Ngāi Tahu – Ngāti Huirapa – Ngāi Tūpoto) is a Policy Adviser at Te Rūnanga o Ngāi Tahu. He was raised in Ōtautahi and Hokianga.



Robyn Wallace (Ngāi Tahu – Ngāi Tūāhuriri, Ngāti Kuri, Ngāi Te Ruahikihiki) is the Director – Earthquake Response & Recovery at Te Rūnanga o Ngāi Tahu. Before this she worked at He Oranga Pounamu and Community & Public Health. She lives in Kaiapoi with her husband Andrew, has two grown children and three delicious mokopuna.

placed squarely within a Pākehā construct. It shows a solid understanding of te ao Māori, but does reach in some occasions regarding the motivations and perspectives of te ao Māori. This does not detract from the book, but means that it should be complemented with other Māori perspectives.

Overall this book is an interesting take on the Treaty as a social construct, rather than simply an agreement made at a fixed point in time. However, I would view this as a complementary read, as it did not discuss the content of the Treaty in depth. This was most likely Wright's intent, and therefore a basic understanding of the content of the Treaty will enhance the reading experience.

This book really explores new ground through the concept of the Treaty as an evolving and ever-present influence in our society. We often hear detractors arguing ad nauseum that the Treaty only holds relevance in its own time. This book thoroughly dismisses that notion, and convincingly demonstrates how the Treaty has evolved based on the New Zealand experience. Another solid contribution to the history of the Treaty and its place in our nation's history.

**RISING FROM THE RUBBLE:
A HEALTH SYSTEM'S
EXTRAORDINARY RESPONSE TO
THE CANTERBURY EARTHQUAKES**

Nā Michael Ardagh and Joanne Deely
Canterbury University Press 2018
RRP: \$39.99

Review nā Robyn Wallace

Much has been written about the many faces of the Canterbury earthquakes. However, there is an apparent lack of information about the health sector.

Written by Michael Ardagh – Prof. Emergency Medicine University of Otago Canterbury and Joanne Deely – independent scientist and researcher for Canterbury District Health Board, this is a collection of human stories and experiences acknowledging the journey of responders and casualties following the 2010 and 2011 earthquakes.

It is common following a disaster for ordinary people to perform extraordinary acts, to go above and beyond their normal duties in order to help others, often putting themselves in danger. Clinical, non-clinical staff and those working in the community were no different. Deeds; courageous and unseen in the face of uncertainty ensured ministering to the bruised, battered, bewildered and broken continued during and after the event.

Eight years on, there is a marked increase

in mental illness and health interventions are more complicated for affected people, across a population that has grown faster than anyone predicted. It's obvious, recovery is going to take a long time.

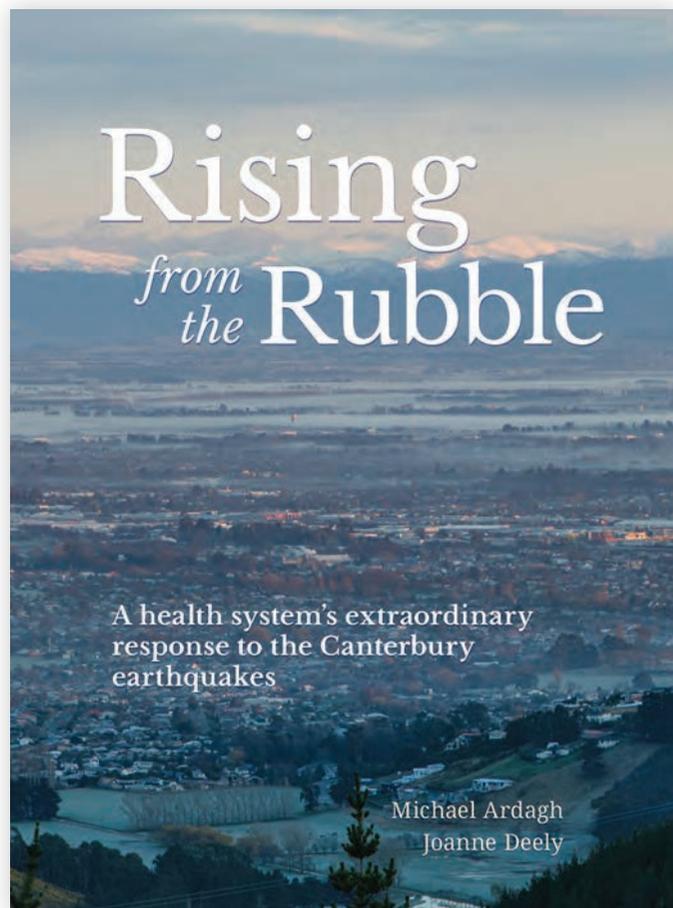
The impressive Māori community response contribution is covered in Chapter 12 with the writer recommending that greater attention should also be placed on the "response to" Māori needs and the integration of cultural responsiveness in emergency planning. Pre-earthquake the Māori population carried a disproportionate burden of poor health than non-Māori. This was exacerbated post-earthquake as higher numbers of Māori lived in the hardest hit area of east Christchurch, loss or reduced employment further affected already low incomes, creating additional barriers to access crucially needed health services. It's encouraging to hear that lessons learnt from this Canterbury experience has informed others including the United Nations, regarding disaster risk

management for indigenous people elsewhere.

Finally health funding – government bureaucrats making funding decisions in Wellington based purely on population numbers, with no understanding of the toll post-disaster effects have on people's well-being over the long term, has applied additional pressure to a straining system.

The reader is left in no doubt of the huge challenges to overcome and massive role played by those that worked in health keeping buildings and services operational following the 22nd February 2011 earthquake sequences, continuing to the present day.

This book recounts real life stories, taking the reader on a journey that swoops down and into the multi-faceted world of the health community, revealing a cornerstone piece in our community jigsaw and the players that kept the engines running. 





D'Orsay
 Taneko + patent leather
 Pointed toe; low-cut vamp
 2 1/4 inch Patent Covered Heel
 Made in Italy
 Padded leather insole; leather lining on backsty

Shoe designer Maree MacLean was born in Aotearoa and is of Ngāi Tahu and Te Whānau-a-Apanui descent. She has lived in a number of fashion hotspots overseas including Milan, Copenhagen, Singapore, and Shanghai, where she dressed Chinese superstar Fan Bing Bing, before specialising in shoe design and collection building at the Arsutoria school in Milan.

Her first shoe design was named after the legendary Muhammad Ali. The “Ali” is handmade in Italy, and inspired by indigenous tattoos from tribes in the Polynesian cultures. Having been described as “gladiator sandal meets boxer boot”, it is certainly true to both its name and birthplace. Maree is a huge fan of the famously unconventional boxer, who wrote the world’s shortest poem – “Me, We” – to express a sense of community and a support for togetherness.

A winter version of the Ali was produced in Portugal and featured in a French/Māori collaboration that walked as a collection at NZ Fashion Week (NZFW). The collection received an award, and the label was named one of the top 10 collections to watch at NZFW in 2014. Singaporean online fashion magazine, Popsoken, featured the collection’s ankle boots on *The List*, its weekly roundup of the 10 most coveted design objects worldwide.

Maree is now working on her new collection (pictured above) which draws on both Italian and Māori traditions. It is a coming together of cultures that she believes is longstanding, and features the shark’s tooth pattern she discovered in the tāniko work of her Uncle Con Te Rata Jones.

“I’d like to bring the collection out at the next America’s Cup to

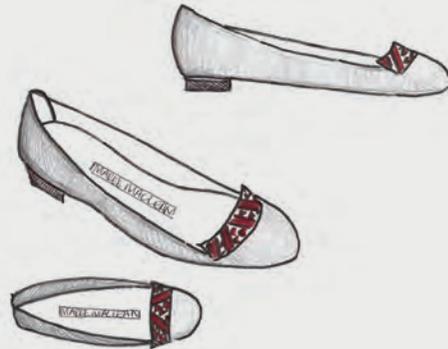


Ankle Boot



Tanako with fassel detailing
Pointed toe, ankle boot
4 1/4 inch covered heel
Padded leather insole; leather lining on backstay
Made in Italy

Loafer



Tanako + fitted leather
Almond toe
1/8 flat stacked heel
Padded leather insole; leather lining on backstay
Made in Italy

Mid Calf Boot



Tanako band with tassel detail
Pointed toe
2 1/4 inch covered heel
Made in Italy

Pump



Tanako
Pointed toe; low-cut vamp
4 1/4 inch covered heel
Padded leather insole; leather lining on backstay
Made in Italy

celebrate the great relationship between the Italians and Aotearoa in the Cup's races over the years. When we broke our mast in San Diego while racing against Larry Ellison, the Italians came to our rescue with a mast. There is also a very special relationship that has existed between the Italians and Māori since the 28th Māori Battalion served in Italy during the war – this collection recognises this and the whānau of mine who served in the Māori Battalion.”

Maree's new collection is still in the concept phase, but has already garnered interest from some of London's high-end department stores.



Please contact Maree on mareemaclean@me.com for more information about her designs.

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

BY EMAIL: tekaraka@ngaitahu.iwi.nz

BY PHONE: 03 974 0177

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

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He Tangata

Trevor McGlinchey began his career as a freezing worker and worked in a number of seasonal and other short-term industries until 1986, when he founded Te Mahi o Waitaki Trust in Ōamaru. This was a kaupapa Māori trust that developed and operated social enterprises and community initiatives. Trevor was involved with the Ōamaru Māori community, chairing both the Ōamaru Māori Komiti and Waitaki Te Kōhanga Reo. He went on to become a long-serving Chair of Te Rūnanga o Moeraki during both pre-settlement and post-settlement times.

Trevor's passion for social justice and equity has led him to his current role as Executive Officer for the New Zealand Council of Christian Social Services, and his appointment to the Welfare Expert Advisory Group Kia Piki Ake. Trevor is also the chair of Moeraki Ltd. He spends his time between Wellington, Christchurch, and Moeraki.

WHAT CONSTITUTES A GOOD DAY?

The best days are when the whole whānau are together and we are sharing kai, kōrero, and katakata.

ONE THING YOU COULD NOT LIVE WITHOUT?

Hugs from my three mokopuna.

WHO OR WHAT INSPIRES YOU AND WHY?

Matiaha Tiramōrehu for his fortitude and commitment, even in the face of personal tragedy, to achieve the best for his iwi.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Being appointed to the Welfare Expert Advisory Group to participate in the overhaul of the New Zealand benefit system so that it ensures that people have an adequate income and standard of living, are treated with and can live in dignity, and are able to participate meaningfully in their communities.

It was an honour and a privilege to visit many communities and hear from New Zealanders about their experiences with the welfare system, and their aspirations for a new and empowering social security system for the future.



PHOTOGRAPH SIMON LESLIE

WHAT IS YOUR GREATEST EXTRAVAGANCE?

I recently purchased a 1976 Morris house bus which has allowed us (mokopuna included) to travel and reconnect with many parts of our wider whānau whakapapa. It also is a quirky and unusual vehicle that requires regular maintenance to ensure its reliability, making it an ongoing extravagance.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Anywhere with a good book. I also really like it when the day ends with me reading to the moko as they lay in bed.

DANCE OR WALLFLOWER?

While I've never been hit with the rhythm stick and can't actually dance, I have been known to take over a few dance floors.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Fresh blue cod.

WHAT MEAL DO YOU COOK THE MOST?

Roast lamb and veggies.

GREATEST ACHIEVEMENT?

Marrying Rangī McGlinchey.

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

I want to see our marae as thriving centres of culture, whānau, and oranga. That our people are connected with their ūkaipō, and the ahikā are numerous and strong. 

Supporting Ngāi Tahutanga

Calling for project applications now



The Awarua weaving wānanga has reignited a passion for the traditional korowai with local wāhine coming together each month to learn the craft.



Applications close last Friday of March and September. www.ngaitahufund.com email funds@ngaitahu.iwi.nz
Call 0800 524 8248 today



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