

TE KARAKA

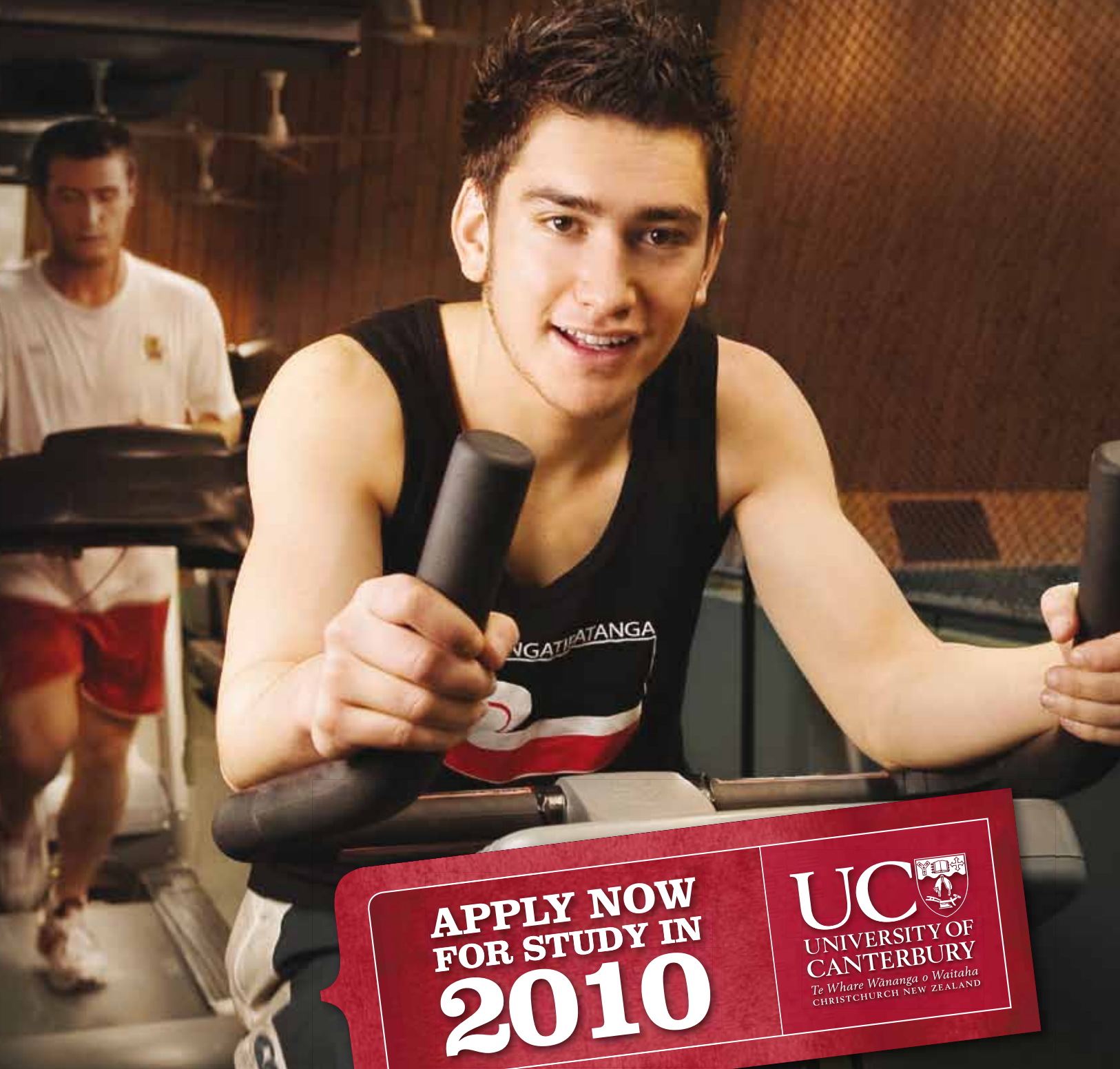
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FROM THE CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU,
ANAKE GOODALL



Climate change is not only inevitable, it is already here with an urgency that demands honest and earnest responsibility be taken for the last two centuries of human activity so that future generations do not inherit environmental collapse. This is no light ask and the stakes have never been higher as environmental disasters ravage communities and entire nations face being covered by rising seas.

For rich nations, climate change is not easy to see or feel. Floods, droughts and storms are literally a world away, concentrated, with a sense of geographical double jeopardy, in developing nations portrayed by remote satellite footage that can never convey the depth and extent of human tragedy. For us, climate change is the subtle, unobservable phantom that over time will creep up on us. We cannot escape. The mahinga kai values that have defined Ngāi Tahu over generations could face their greatest threat in a landscape so altered that we cannot do what we have always done.

New Zealand has recently taken our second attempt at creating law to respond to climate change; the Emissions Trading Scheme, that despite the media frenzy remains incomprehensible to most. The scheme is supposed to help stop climate change by making polluters pay for the carbon they emit into the environment, on the basis that carbon released into the atmosphere has contributed to global warming. Use petrol, own cows, chop down trees or do a series of other things that spurt out carbon, and face a liability. Paying for carbon emissions is not only supposed to make industry more responsible by giving them an incentive to limit and reduce their bad emitting ways, it is also supposed to create conditions that change the way we live, such as making renewable energy more competitive.

The scheme is the product of a bloody political process, as the debate turned more to who will pay and how much, rather than the actual issue of collective responsibility for the environmental effects of our lifestyles. As this issue went to print, the same debate was occurring in the international arena. This perhaps points to the real question being not whether the scheme will work, because law is only one small part of the solution, but how we can each be honest enough about our actions to be responsible for the greatest global challenge of this century.

**Ngā mea i hangaia e te tangata
Mā te tangata anō e whakaaro atu**

What man creates,
Man must also resolve

Rakiihia Tau (snr)

TE KARAKA

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Manuhaea Mamaru-O'Regan, Te Rautawhiri
Mamaru-O'Regan, and Hana O'Regan.

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ARM STRONG

Cyclist Rob Martin is off to complete another New York Marathon – just another goal to cross off on his to do list.

10

THROUGH THE TREES

World leaders gathered at Copenhagen to set new targets regarding emissions to counter the massive amount of carbon dioxide emitted into our atmosphere. In New Zealand, iwi including Ngāi Tahu have had an interesting role in shaping the finer details of the nation's second attempt at an Emissions Trading Scheme.

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ULVA'S ISLAND

Bird enthusiast, environmentalist and natural historian, Ulva Goodwillie is at home on Ulva Island.

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MEETING TŪTOKO

Winds, sun, rain, snow – it's all there to greet whānau from Te Rūnanga o Makaawhio as they journey to picturesque yet changeable Whakatipu Waitai (Martins Bay). It's a place rich in resources and significant for Ngāi Tahu descendants of Tūtoko and Hinepare.

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SEARCH FOR CALM WATERS

Labour's knee-jerk Foreshore and Seabed Act resulted in a 20,000-strong protest hikoī to the steps of Parliament. It led to Ngāi Tahu, as a Treaty Tribes coalition representative, taking the issue to the United Nations. It also led to the forming of the Māori Party, which brokered its confidence-in-supply agreement with the National Government based on a review of the Act. The review is complete and now the National Government has said it will repeal it so government, coastal hapū, and iwi leaders seek a better way forward.

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COUNTRY EXPEDITION

Dene Cole talks about his trek from the Cape to the Bluff.

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HAVE YIKE, WILL TRAVEL

Beep. Beep. The Yike Bike is coming. Ngāi Tahu's Grant Ryan and company are surprising the world with Kiwi can-do and a modern-day Penny Farthing.

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NGĀ HAU
E WHĀ
FROM THE
EDITOR



This year has been tough. People have lost jobs, homes and sometimes their way. The global recession began to pull the mat from under our feet, causing us to shift and to bind to each other for comfort.

However, here we are again nearing Christmas, which always seems to brighten our lives with good cheer and the prospect of spending time with family and friends – hopefully on a beach but often times just in our own backyards.

This year has also been good. We have heard the announcement that the government will repeal the Foreshore and Seabed Act, and that coastal iwi and hapū will become part of the process that will look at how to express mana over these areas. The signal to repeal has come about after massive disillusionment with Labour's populist and anti-Māori treatment of the foreshore and seabed issue. This disillusionment was far from passive – it resulted in a 20,000-strong hikoī to the nation's capital, the formation of the Māori party, and Ngāi Tahu making a presentation to the United Nations. Collective and focused power was revealed and, in the end, won out. Kai runga noa atu koutou katoa.

This year too Ngāi Tahu witnessed a blustery Hui-ā-Tau within the welcoming embrace of Ōraka Aparima in Colac Bay. The high winds and driving rain proved no match for those gathered to share in the whanaungatanga and hear Te Rūnanga o Ngāi Tahu report back on a hard year's work.

Finally, from all of us here at Te Karaka, we wish you and your whānau Meri Kirihimete.

nā FAUMUINĀ F. M. TAFUNA'I



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He reta

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

EDUCATION INVESTMENT

I just wanted to write to thank Te Rūnanga o Ngāi Tahu for the recent grant I received of \$500 towards my postgraduate studies this year. I am awaiting my results for my postgraduate diploma in education and intend to study further in the future to achieve a masters degree. I have a kaupapa in mind and look forward to developing my skills further at postgraduate level.

I am very grateful Ngāi Tahu recognises the commitment that students and uri

make towards their studies and also for the practical support in investing pūtea to help us achieve our goals.

Although I live in the North Island, if the rūnanga recognises any way that I can make a contribution back to the iwi through my skills, particularly in knowledge of Māori education, then please feel free to contact me.

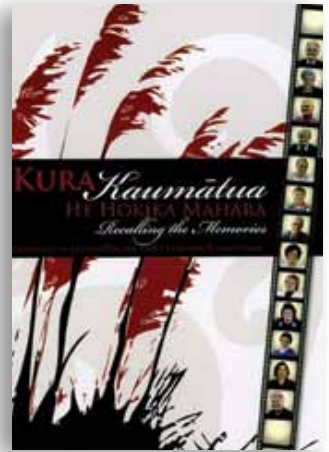
Once again, thank you for the pūtea. Kā mihi ki a koutou katoa.

Tania Cliff
Rotorua

PRIZE WINNERS

Ngā mihi to all our prizewinners. The winner of a copy of Witi Ihimaera's *Trowenna Sea* is Jaime Murray. The winner of the Smokefree giveaway pack is Fiona Musson from Taumutu.

Finally, the three winners of the *Kura Kaumātua: He Hokika Mahara – Recalling the Memories* books compiled by Hana O'Regan and Charisma Rangipunga are Bren George of Ohaupo, Kitty Brown of Dunedin, and Maree White of Bluff.



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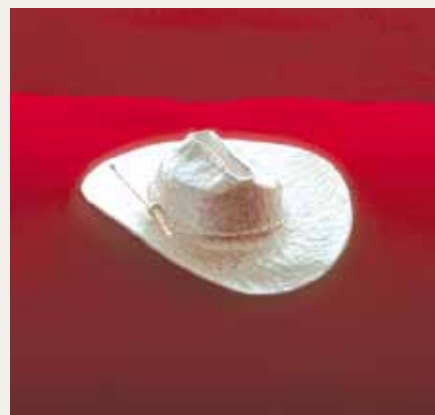
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TE KARAKA is published quarterly in March, June, September and December, so your first subscription magazine will be the next published issue.



▲ **Waka Huia**

Waka Huia is a treasure trove of precious jewellery, objects and stories created by leading New Zealand jeweller, Areta Wilkinson (Kāi Tahu, Kāti Māmoe/Waitaha, Pākehā), showing at Hawke's Bay Museum & Art Gallery until March 2010. The touring exhibition takes viewers on a journey through Wilkinson's life, connecting each object to kōrero (stories) that reflect her delight in the extraordinary nature of ordinary moments. In May 2009 Wilkinson received one of New Zealand's most prestigious awards for contemporary jewellery – The New Dowse Gold Award. (Photos courtesy Studio La Gonda).



▲ **First Professor**

The University of Canterbury has appointed Professor Angus Hikairo Macfarlane (Te Arawa) as its first Professor of Māori Research. Along with encouraging and facilitating Māori research and scholarship throughout the university, one of Professor Macfarlane's priorities in his new role will be to encourage Māori staff to complete higher education qualifications and to publish their work. Professor Macfarlane took up his Canterbury position after 13 years at the University of Waikato. Photo courtesy University of Canterbury.



◀ **Retail Therapy**

Art Tiles by Riki Manuel (Ngāti Porou)

Ceramic tiles (each 15cm x 15cm) are available in a range of colours and designs and ideal for wall or bench-top decorations, or as tabletop 'coasters' for hot plates or cups. The tiles are available from Te Toi Mana Māori Art Gallery in the Christchurch Arts Centre and sell for \$34 each

Did you know?

That the bays, inlets, estuaries and fiords which stud the coast are all the creations of Tū Te Rakiwhānoa, who took on the job of making the island suitable for human habitation.

Heaphy's video ripples

To coincide with a new exhibition celebrating the colour blue, Te Puna o Waiwhetu Christchurch Art Gallery will be screening *Untitled (bleu)* – a video work from the collection by Ngāi Tahu artist Chris Heaphy. Heaphy has captured video footage of the waters of Lake Taupo, near the mouth of the Hinemaia River, and then turned the rich blue waterscape on its side to create a haunting and enigmatic image. Accompanying the rippling waters is a soundtrack of Gregorian chanting and sacred music by sixteenth-century Italian composer Claudio Monteverdi. It will be on show until 14 February.

▣ **Whale Watch**

Whale Watch Kaikōura beat out 2000 international competitors to win the prestigious Virgin Holidays Supreme Responsible Tourism Award in November. Launched in 1987 by the people of Kāti Kuri, the company now has a fleet of six large boats and an annual turnover of more than \$10million. The award caps off a remarkable year that included Whale Watch's expansion into Australia as a joint-venture partner with Sea World on the Gold Coast. Whale Watch Australia offers sightings of the blue whale, the largest animal in existence. www.whalewatch.co.nz



Did you know?

The formation of the coastline of Te Waipounamu relates to the tradition of Te Waka o Aoraki (another name for the South Island), which hit on a reef, overturning Aoraki and his brothers who turned to stone. They are manifested in the highest peaks in Kā Tiritiri o Te Moana (the Southern Alps).

He Kupu Kāi Tahu **He Whakatauākī Kāi Tahu**

He mahi kai hōaka, he mahi kai tākata. (Hastings Tipa)

Just as work consumes sandstone, so it consumes people (and each will be replaced, several times, before the job is completed.) Everything worthwhile requires considerable effort.

Kei waiho koe hei tāwai i kā rā o tō oraka. (Tū te Urutira)

Lest you be like an incomplete canoe (without rarāua, or side pieces) all the days of your life.

If you do not do what needs to be done you will always regret it.

He Kīwaha Kāi Tahu

Karawhiua! – Go for it/give it heaps!
Kātia! – Check that out!

He Kupu Kāi Tahu

Kauaronui (kau āpuru) – breaststroke
kaupou – doggy paddle
kautuarā – backstroke
kautītaha – swimming freestyle
paparewa – surfboard

New laureates

Of the five New Zealand Arts Foundation Laureates for 2009, three have strong links to Māoridom. Whale Rider Author Witi Ihimaera (Te Aitanga-a-Mahaki) is one recipient, along with Master Carver Lyonel Grant (Te Arawa, Ngāti Pikiao) and Dr Richard Nunns (Pākehā), a recognised authority on ngā taonga puoro (Māori traditional instruments). Each of the recipients receives \$50,000 to celebrate their past achievements and to invest in their future. Other winners were photographer Anne Noble and musician Chris Knox.

Did you know?

That the magnificent Waitangi-based waka, Ngā Toki Matawhaorua was not the only giant waka by that name built for the 100 year celebrations at Waitangi in 1940. The second Ngātoki is usually housed and cared for at Otua.

Talks on new park

Northland iwi are in discussion with the Conservation Authority over a government proposal to create a new national park at Waipoua Forest. Conservation Minister Tim Groser has asked the authority to consult with iwi, local authorities and the public about establishing New Zealand's 15th national park in an area that is home to several threatened species including the North Island brown kiwi, kūkupa (wood pigeon), pekapeka (bats) and kauri snails – not to mention the largest remaining expanse of kauri trees in the country

More trees

Nearly a decade after Auckland's One Tree Hill lost its lone pine tree in a land protest; a \$180.5 million Treaty Settlement deal will see a small forest being planted on its peak. The deal ends years of dispute between Ngāti Whātua o Ōrakei and six other iwi and hapū, over the ownership of Auckland City; and it is likely to also herald One Tree Hill's name change to Maungakiekie - the mountain of the kiekie shrub.

Sir Howard Morrison Fund

The late Sir Howard Morrison will be honoured by an annual tertiary scholarship funded by his close friend, billionaire businessman, Owen Glenn. Announced at the Aotearoa New Zealand Māori Business Leaders Awards in November, the \$90,000 three-year scholarship is to assist Māori PhD business students.



▣ **Iwi of Origin contest**

In 1888 a New Zealand Native (Māori) rugby team travelled for more than a year, playing over 100 games of rugby around the world. That team has inspired the Tribal Rugby Festival in Rotorua in October 2011, which will see a final match determining the Iwi of Origin Champions. The brainchild of Jim and Jeanna Love of the NZ Sports Academy and John Panoho (Ngāpuhi) of Auckland's Navigator Tours, Iwi of Origin kicks off in 2010, with Māori teams from around New Zealand competing. Along with rugby, the festival will present indigenous foodies, Māori beer brewers and winemakers, cultural entertainers and entertainment; along with big screens, film clips, storytellers and descendants who will bring the Native 1888 story to life. Further details check www.tribalrugby2011.com

ARM STRONG

*Guinness Record, New York Marathons – just another line crossed off on cyclist Rob Martin's to do list. Reporter **Adrienne Rewi** talks to a man mad about cycling.*



Offer Rob Martin a challenge and he'll take it. And if that comes with a competition factor, even better.

Rob (Ngāi Tahu, Kāti Māhaki), lost his lower right leg after a motorcycle accident in 1985 and from there has carved out a highly successful sports career. Fresh from his third New York Marathon, raced on a hand cycle in November, Rob, 43, takes time out from cycle repairs at his Halswell home to talk about his successes and his ambitions.

"I'm very competitive and getting fifth this year was just the best feeling ever. I was second in the 2008 marathon but I finished in a better time this year so I was happy.

"Being part of the New York marathon is amazing. There are over two million spectators and they all go mad. It's a real party atmosphere for the whole 42 kilometres," says Rob.

Rob and success are good friends. In 2007 he raced in two demonstration stages of the famous Tour de France; he is the only hand cyclist to have completed Le Race between Christchurch and Akaroa; and he is both the 2009 Canterbury and National Hand Cycling Road Race and Time Trial Champion.

Dianne Locke, Rob's fiancée, says the keen cyclist is always up for a challenge and he agrees.

"There's nothing I like more than being out on my bike. I had just started cycling before my accident and I can still remember the frustration of waiting for my leg to be built after I came out of hospital. I needed to know what I could do as an amputee. I wanted to know my limitations."

Rob came to hand cycling through trial and error. He returned to the gym after his accident and starting lifting weights. He then ventured into track and field events, conventional cycling, kayaking, swimming and wheelchair racing but none of them felt comfortable.

"While I was swimming someone asked me if I'd be interested in playing wheelchair basketball. I went along for a look and I ended up becoming very involved in that and I never looked back. I played in the first New Zealand wheelchair basketball team in Australia in

the late 80s; but when someone lent me a hand cycle I was hooked," he says.

From there, Rob immediately decided to ride the hand cycle from Hokitika to Christchurch with his mother, Win Martin, as support crew.

"That took me 15.5 hours over two and a half days and I was the first person to cross the new Otira Viaduct. Afterwards Mum checked with the Guinness Book of Records and they awarded me the Guinness Record for the longest journey (247km) by a hand-cranked cycle. That record no longer stands but it was pretty special getting it back in 1999," Rob says.

Among his many achievements since are his participation in the Gold Coast Half-Marathon on elbow crutches in 2000; his crossing of Cook Strait in a kayak with former Olympian Ian Ferguson in 2002; his first New York marathon on a hand cycle in 2001; and his sixth placing in the European Hand Cycle Circuit in 2007.

Now he has his eye on the big prize – participation in the 2012 Paralympics in London and he's prepared to continue his punishing weekly training schedule of boxing workouts and training rides with able-bodied road cyclists to make sure he's fit and ready.

"Riding is everything to me, I love it and I'd go mad if I didn't train. I'm totally dedicated and I never back away from a challenge. I particularly love the freedom that hand cycling gives me and although I still ride a motorbike, it's always the hand cycle that I'm keen to get out on. I don't want to let any of it go until I've pushed it and myself as far as I can."



Rob Martin with his New York Marathon medal.

PHOTOGRAPHS ADRIENNE REWI

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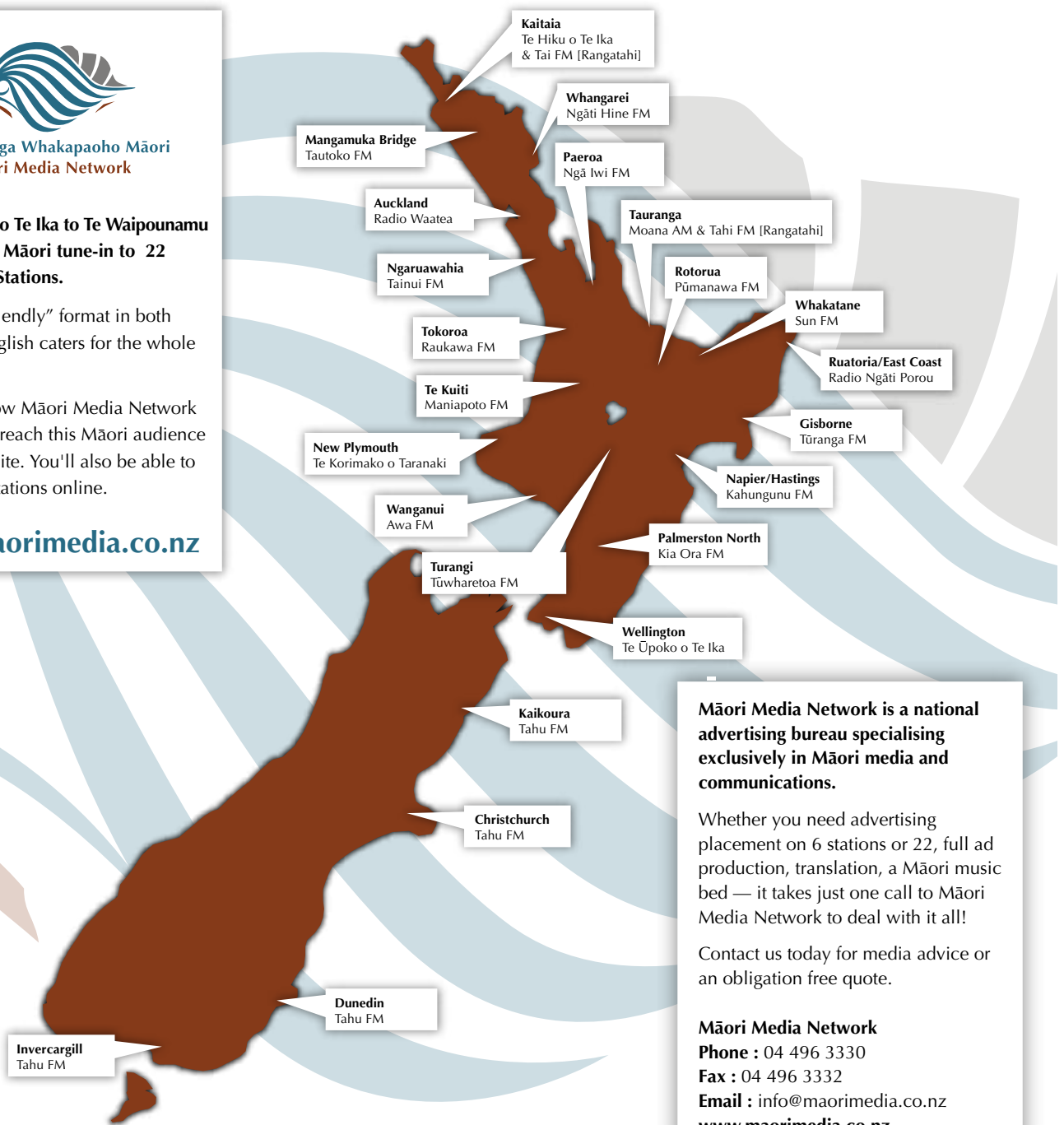
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Living past

In an island in the country now known as Vanuatu, there is a very exciting archaeological site.

It was discovered by accident but its importance was recognised as soon as the first pot turned up and the age of the koiwi was proven.

It is, quite simply, the oldest collection of the remains of humans we label “Lapita” (because of the distinctive pottery) yet discovered.

There have been 71 sets of koiwi so far exhumed: the bodies are disarticulated (it is speculated that they were left to de-flesh, before burial in small graves excavated in ancient coral). Many are missing their heads.

People have treated dead bodies very differently over the millennia. There are Neanderthal burials with red ochre, or shells, or remains of vegetation in them. There have been koiwi excavated from rubbish heaps. In one of the oldest towns of all – parts of it date to Neolithic times – people buried rellies in the (earthen) floor or under the hearth. Catalhuyuk is a town with no roads: living rooms – they were work-room and kitchen and bedroom at once – adjoined the neighbours’ places, and access was through the ceiling. Auntie would be buried pretty close to other people...

Some people kept entire modified corpses with them – the Chinchorro of Peru and Chile were probably the first humans to deliberately practise a kind of mummification, and they started doing so nearly 7000 years ago. They removed the soft organs and tissues and the skin of adults, strengthened bones with wood, stuffed cavities and made a semblance of muscles under the replaced skin with vegetable fibre or animal hair and – touchingly – recreated the dead faces with black clay or white plaster coloured red ... some mummies recovered show damage that almost certainly came from being handled quite often. “Just prop Grandpa

over there sweetheart, so he can enjoy the feast too.”

Archaeologists speculate that the living relatives of the Vanuatu people kept the heads with them, both as mementoes and so the dead could still be part of life.

Some folk have a distaste for archaeology: it attracts epithets like “grave robbers”, “treasure hunters”, “despoilers of the dead” – and while some of that did occur among archaeologists when the profession was beginning, the major driver has been always knowledge. (I won’t go on about the real grave-robbers and treasure-hunters who are still very active. They’re in it just for the money.)

The new knowledge that is being gained from the excavated koiwi is really exciting: a considerable proportion of the adults so far found (there is very little identifiable as children or infants) shows signs of gout and tooth decay. The gout is a genetic propensity, a founder effect, and activated by a diet very rich in kaimoana (some mollusc populations came under pressure early on – eg mussel-shell size plummeted.) The tooth decay is – almost certainly – from eating a lot of food rich in starch and sugar, foods that the founding population weren’t accustomed to.

That founding population? From Taiwan, and possibly the Philippines, as best we know.

And they arrived in Vanuatu nearly 3000 years ago.

They were proto-Polynesians. Our remote ancestors. Much, much closer to us than Neanderthals or the Chinchorro or the people of Catalhuyuk.

The wind roaring into Colac Bay this November was bitterly cold, almost overwhelmingly strong. It did overwhelm several of the tents at the Hui-ā-Tau, but did nothing to quench the hospitality of Ōraka Aparima. Meats and breads and cheeses, fruit and salads and pastas galore.



And kūmara and potatoes, blue cod and crayfish, ika ota and kina. And mussels – I get easily annoyed by pseudo-archaeologists – the kind who create wild scenarios of settlement here by Phoenicians! Celts! Egyptians! South Americans, who really came from the Pleiades!

Based on? Well, their imaginations and absolutely no evidence whatsoever. Archaeology is a science that is painstaking and slow, and that builds on past evidence. Today’s tentative conclusions may be challenged by future discoveries, new evidence – and, as in any science, facts trump interpretations any time.

...
One of my family is a GP. At Med. School, they were taught the classic patient presenting with gout was a Māori with a relish for kaimoana, especially someone who’d just had a feed of crayfish. Gout occurs in the whānau, and good teeth are rare as people age. These things have been noted in ancestral koiwi here (alho’ bad teeth sometimes were due to other factors.)

I joined in the happy feasting at the lunch in Te Takutai o Te Tītī marae with pleasure ... but somehow the little graves in the ancient coral in Vanuatu kept surfacing in my mind.

A long time ago, longer than we thought, hardy fisher folk from Taiwan ventured out to sea. They mingled with other peoples, certainly from Melanesia, maybe also from the Philippines. They spread throughout the South Pacific, and finally, to here.

And their genes live on in us. The past lives.

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



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love of their grandmother.
If breast screening had
been around in her day,
she might still be with us."*

Jack Thatcher

Ngāti Porou, Ngāti Awa,
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Ngāti Pukenga.

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THROUGH THE TREES



*With the acceptance that the massive amount of carbon dioxide emitted into our atmosphere is causing worldwide climate change, governments around the world have had to develop plans to reduce their carbon emissions. Iwi including Ngāi Tahu have had an interesting role in shaping the finer details of New Zealand's second attempt at an Emissions Trading Scheme. Kaituhituhi **Karen Arnold** reports.*

After almost two years of urging the Government to consider the impact an Emissions Trading Scheme would have on Ngāi Tahu's historic 1997 settlement, an agreement has been struck to make 35,000ha of Crown land available for forestry to the iwi and four other similarly affected iwi, for 70 years. It was deemed enough time for those iwi to recoup their losses.

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says the planting of permanent forests will literally breathe new life into the environment. That will have a flow-on affect to the people and species that share it. "We will pay for these forests and future generations of Ngāi Tahu and all New Zealanders will benefit."

Solomon says a decade ago when Ngāi Tahu agreed to buy pre-1990 Crown forestry land as part of its Treaty settlement, the Crown knew emissions trading would be introduced in the future. He says that meant the Crown was in breach of its disclosure obligations as set out in the Deed of Settlement. Had the iwi known about plans for an ETS, it might have made different choices.

New Zealand has obligations under the Kyoto Protocol, which sets targets for the greenhouse gas emissions of developed countries for the period 2008 to 2012. It has undertaken to ensure its aver-

age annual emissions during this five-year period are the same as 1990 emissions, after allowing for any international transfers of Kyoto-compliant carbon credits. The next commitment period, rules and targets are currently being discussed by world leaders at Copenhagen.

Currently, Kyoto Protocol rules allow New Zealand to use increases in forestry to offset its growth in gross emissions.

Forests planted after 1990, on land that was not previously forested (such as marginal agricultural land), can earn credits because carbon dioxide has been taken out of the atmosphere by the growing trees (also known as forest sinks). At the same time, forests that existed before 1990 and are felled and not replanted create a debit, because it is assumed that all carbon stored in these trees is released back into the atmosphere. That placed Ngāi Tahu in a bad position given its extensive investment in pre-1990 forestry as part of its Settlement. It had intended to convert much of those forests into dairy farms.

Back in February last year, Ngāi Tahu began talks with the Labour-led government concerning its unique position. Labour agreed if the Climate Change Bill proceeded, Ngāi Tahu would suffer between \$70 and \$120 million in direct losses as a result of deforestation liabilities on its pre-1990 forest land. After a valuation was completed, the scheme was redesigned to grant pre-1990 forest owners carbon credits to compensate for the loss of land value. As a result, the ultimate loss Ngāi Tahu would experience was \$40 to \$50 million.

Initially, Treaty Negotiations Minister Dr Michael Cullen signalled he would seek a Cabinet mandate to negotiate with Ngāi Tahu. Instead, the government changed tack in July last year, cancelled all meetings and ordered an assessment, which would become known as the Aikman Report.

The iwi received a copy of the report in December 2008 – three months after the Climate Change Response (Emissions Trading) Amendment Act had been passed. Te Rūnanga, which had no input into the terms of reference, or in appointing the reviewer, says the report was not an independent assessment.

The official response from Te Rūnanga o Ngāi Tahu to government noted Helen Aikman QC, while esteemed, could not “fairly be described as independent”. Among other factors, Aikman previously held a role within Crown Law’s Treaty team at the time of the Ngāi Tahu Settlement and the position of Deputy Solicitor General (Constitutional) during the disclosure period.

It said the report used inappropriate methodology because it relied upon “insufficient, unsuitable for purpose and non-verified evidence”.

But by December last year, there was a new National-led government in charge, which unexpectedly brokered a deal with New Zealand’s newest political force, the Māori Party.

The party had already signalled it would be reviewing Labour’s controversial Foreshore and Seabed Act, which was the reason why it was first formed. However, the ETS was also under scrutiny.

Co-leader Dr Pita Sharples said the scheme did not respect the rights of Māori and iwi, leading to the party’s willingness to talk with National. “Labour did not provide for whānau, whenua, the Treaty of Waitangi and the Māori economy. These are four outcomes we have pursued vigorously throughout our negotiations,” says Sharples.

At the same time, tribes nationwide were keen to follow Ngāi Tahu’s lead and its desire for an afforestation (the planting of



“We will pay for these forests and future generations of Ngāi Tahu and all New Zealanders will benefit.”

MARK SOLOMON

Kaiwhakahaere, Te Rūnanga o Ngāi Tahu

forests) agreement. A series of hui were held and support garnered for an all-iwi deal, over and above the one being pursued by Ngāi Tahu.

In May this year a group of high-level ministers – Finance Minister, Bill English; Climate Change Issues Minister, Dr Nick Smith; Agriculture and Forestry Minister, David Carter and Climate Change Issues (International Negotiations) Associate Minister, Tim Groser – met with the Climate Change Iwi Leadership Group (ILG), the Māori Reference Group Executive (MRGE) and other iwi representatives.

The Climate Change Iwi Leadership Group (ILG) is a collective of Iwi and Maori economic entities that have come together to respond to common issues relating to Climate Change. The representatives of the ILG are Dr Apirana Mahuika (Te Rūnanga o Ngāti Porou chairman), Timi Te Heuheu (Tūwharetoa Māori Trust Board deputy chairman), Paul Morgan (Federation of Māori Authorities chief executive) and Mark Solomon.

At this meeting the government acknowledged the constructive role Māori had played in the design and development of the Emissions Trading Scheme (ETS) throughout 2008 and committed to engaging with Māori as possible changes to the ETS are developed and considered.

That commitment was re-stated in a letter from Smith to Iwi Leaders Group (Climate Change) chaired by Mahuika.

The group had regular scheduled talks with Smith in the lead-up to the crucial first reading of the Climate Change Response Amendment Bill on November 24. Central to getting the numbers to pass the Bill was an agreement brokered with the Māori Party, confirming the government’s willingness to address Māori concerns, including those of Ngāi Tahu.

Smith said the arrangement struck the right balance in protecting the future of the New Zealand economy and its environment. “It will halve the cost increases for households and make the scheme

Above left: Tree planting at Ahuriri, near Te Waihora (Lake Ellesmere).



Above: Donald Brown (Ngāi Tahu) plants a tōtara seedling at Ahuriri, near Te Waihora (Lake Ellesmere).



“The [Emissions Trading Scheme] would have been delayed further had agreement with the Māori Party not been reached.”

DR NICK SMITH
Climate Change
Issues Minister

workable for business while ensuring New Zealand does its fair share to combat climate change.”

He said New Zealand had been going round in circles for a decade debating how to impose a cost on carbon pollution. “The scheme would have been delayed further had agreement with the Māori Party not been reached.”

For Ngāi Tahu, it also means a solution has been reached – a solution that was developed by the iwi and then adapted by government. It will form a commercial entity with four other iwi – Waikato Tainui, Te Uri o Hau, Ngāti Awa and Ngāti Tūwharetoa – that settled Treaty claims before the New Zealand ETS was introduced. Between them they will share 35,000ha of low conservation-value Crown land for forestry for 70 years. During that time the entity will retain 100 per cent of any carbon credits earned. At the end of the 70-year period, all rights to the land revert back to the Crown.

Solomon regards the deal as a satisfactory outcome: “The ledger is made even through the support and wisdom of the Māori Party and the actions of National to honour the Crown’s contract with Ngāi Tahu and affected iwi.

“We commend the government for doing what is right. The ability of Ngāi Tahu to make an informed choice about the purchase of its Settlement forests was always impaired and we have fought loudly and long to rectify the situation. We are very pleased to be able to reach a pragmatic solution,” he said.

Māori Party Te Tai Tonga MP Rahui Katene also applauded the deal: “(It) recognised the constructive engagement that has taken place between the iwi and the Crown, to try to address a situation in which they had been unknowingly disadvantaged. It reflected the generosity of spirit entered into between the Crown and the Treaty Partner.”

Pita Sharples is equally pleased with the result of negotiations. He told TE KARAKA the gains made by the Māori Party under the ETS agreement with the government, weren’t just for iwi forestry owners.

“As well as protecting the rights of iwi, our emphasis has been on looking after all Māori, and ensuring the principles of the Treaty of Waitangi are recognised in ETS legislation.”

Sharples said any ETS, whatever way it was structured, was going to impose costs.

“Given that we are coming out of a recession, and over 10,000 Māori are unemployed, we opted to secure immediate relief for the most vulnerable families.”

Key gains included an extra \$24 million to insulate houses lived in by Community Service Card holders. “This would lead to lower power costs and contribute to better health,” he said.

“Families living in non-insulated houses not only have higher power bills, they also have higher chances of getting sick, so we are pleased the government has heard our call on this issue.”

The Māori Party also wanted a focus on increased environmental sustainability across a number of policy areas and for iwi and Māori to get environmental, customary and economic benefit from carbon farming (carbon farming is planting trees to earn credits).

“Our people are heavily involved in fishing, farming and forestry, all of which are affected by the scheme. We are working to make sure that our people’s businesses are not the hardest hit by the scheme, so that the outcomes are fair and our economy can grow.”

A clause, recognising the Treaty of Waitangi, has also been included in the ETS, specifically setting out which matters the Crown has an obligation to consult on.

NGĀI TAHU INTEGRATED FORESTRY AND CARBON CREDIT OPPORTUNITIES PROJECT

Nā Craig Pauling

In 2007, Toitū Te Whenua, the environmental unit of Te Rūnanga o Ngāi Tahu initiated a business project to understand the different approaches to afforestation, reforestation, and forestry, which may have the potential to benefit the tribe. The opportunities offered by carbon trading that exist under the Kyoto Protocol and the Emissions Trading Scheme were a key focus.

The initial study involved assessing the suitability of tribal properties for afforestation by undertaking a desktop Geographical Information System analysis looking at factors such as the total land area soils, rainfall and other physical aspects. This analysis identified four potentially suitable sites for afforestation, including Tukutuku Iwi, Oaro, Pakoau and Maranuku.

In 2009, a further study was undertaken at Oaro, in conjunction with Te Rūnanga o Kaikōura, to develop an afforestation management plan and understand the costs, benefits and tasks involved in developing a forest that met the goals of the rūnanga. Goals for the forest were established by the rūnanga at an initial hui to discuss the principles of integrated forestry and the opportunities under the Emissions Trading Scheme.

The major goals were to:

- Increase indigenous biodiversity, cultural landscapes and mahinga kai values,**
- Control plant and animal pests,**
- Control soil and stream-bank erosion,**
- Increase indigenous aquatic biodiversity,**
- Enhance riparian buffer vegetation,**
- Produce exotic trees for harvesting and timber production,**
- Provide traditional timbers for cultural purposes,**
- And provide opportunities for carbon sequestration and obtaining carbon credits.**

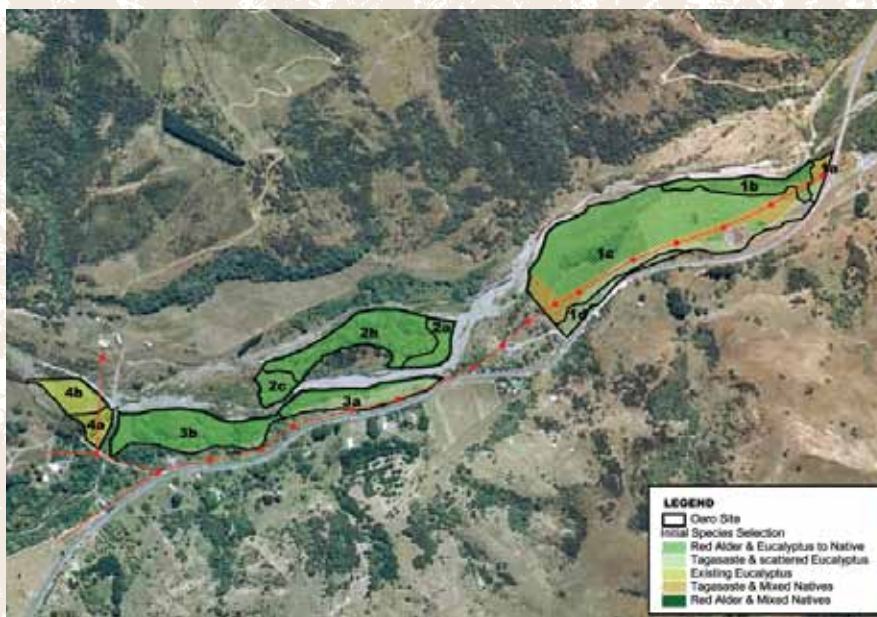
After two site visits, a draft afforestation management plan was created that identified a mix of both exotic and native tree species could be grown to meet the above objectives. This involves the planting of areas in red alder, eucalyptus, tree lucerne and mixed indigenous species and the transition of exotic species to native forest as the exotics are harvested, relying on both strategic

planting and natural regeneration by native birds.

A 50-year cost plan was produced that outlined the expected annual and total costs for establishing and managing the forest. At the end of 50 years, it is projected that the 16.34 hectare mixed forest would be capable of producing approximately \$200,000 profit as well as resulting in a mixed exotic/native forest remaining for ongoing use.

In terms of carbon credits, any earnings would be on top of this base revenue and weren't considered due to the uncertainty around the ETS at the time. Carbon has the potential to make the proposal even more beneficial, but the planning focussed on realising the goals of the local rūnanga. In 2010, a test planting programme is being planned to help understand and clarify growth rates of the selected tree species as well as the issues of planting and maintenance, including animal pest issues and allowing strategic grazing at the site.

Below: The proposed site at Oaro.



ROGER PIKIA

TE KARAKA caught up with Roger Pikia (Ngāti Tahu-Ngāti Wharoa/ Ngāti Hikairo) the day before he flew out of New Zealand to attend the international summit on climate change in Copenhagen.

He was nominated by the Iwi Leadership Group, along with Chris Karamea Insley, as an advisor to the New Zealand negotiation team regarding iwi and Māori views on the ETS.

Pikia acknowledges that issues around climate change must be addressed but he says it can't be at the expense of indigenous peoples.

Māori have the backing of other "first" nations, mainly Australia, Canada and the United States, in its push to have their unique position recognised. "We want the world to know that there are developing indigenous economies," Pikia says.

Forest offsetting was also an issue that needed to be addressed – as it stood Māori would be penalised for cutting down forest in order to convert land into more productive uses, even if it replanted the forest elsewhere. "An amendment needs to be made," Pikia says.

And finally, Māori did not believe a tree released its entire store of carbon when it was felled – that whether it was turned into furniture or timber framing, it still retained some carbon and that should be recognised when charging forest owners for cutting down trees.

Pikia planned to take as many opportunities as possible to spread the word while at Copenhagen: "We have to get a balance with our aspirations of sustaining our natural resources while enabling us to grow (economically)."



“Our people are heavily involved in fishing, farming and forestry, all of which are affected by the scheme. We are working to make sure that our people’s businesses are not the hardest hit by the scheme, so that the outcomes are fair and our economy can grow.”

DR PITA
SHARPLES
Māori Party
co-leader

Other gains include: Crown/iwi partnerships for afforestation programmes, assistance given to the fishing industry by way of increased quota allocation; the formation of a specialised agriculture advisory group on ETS – the membership to include Māori agricultural interests; and the involvement of Māori representatives in international climate change negotiations.

Since the ETS agreement was reached, Labour MPs have been highly critical of the deal and have tried to malign Te Rūnanga o Ngāi Tahu as a corporate entity rather than an organisation representing whānau and iwi. Katene refutes this distinction. “Hapū and iwi are built upon the very foundations of whānau – there can be no iwi without whānau.

“As a descendant of Kāi Tahu, the broad mission of Te Rūnanga o Ngāi Tahu is to promote and enhance the social, cultural and economic well-being of Ngāi Tahu Whānui.”

The package included a range of environmental outcomes and recognised the importance of biodiversity to all people “so that future generations inherit a country that is a better version of the clean, green Aotearoa than the one we inhabit today”.

But the work on behalf of Māori is far from done. The new Emissions Trading Scheme will require detailed and complex regulations to make it work and there is also more work to do on preparing for further negotiations on the Crown-Iwi partnership in afforestation.

Nick Smith has committed to the ILG having a key role to play in both of these pieces of work which has seen ILG secretariat Willie Te Aho spending much of December taking the Crown’s afforestation partnership offer to Iwi. The ILG has a 20-year target for afforestation that would see it amass 700,000 hectares of bare land for planting into forestry, much of it indigenous.

This partnership will see iwi and hapū generating a double dividend of enhancing national biodiversity while participating in the new carbon market.



AIKMAN REPORT AND NGĀI TAHU RESPONSE

When former Minister in Charge of Treaty Negotiations Dr Michael Cullen called for an independent review of how the proposed Emissions Trading Scheme – as it stood in 2008 – would impact on Ngāi Tahu, Te Rūnanga accepted the decision in good faith.

Helen Aikman, QC, was tasked with finding out if the Crown had information about a possible ETS at the time Ngāi Tahu was considering buying forestry assets as part of the provisions of its Treaty settlement. If that was deemed to be so, she then had to determine whether the Crown should have disclosed to Ngāi Tahu the potential effect the scheme could have on those assets.

The Aikman Report was due in August 2008 but Ngāi Tahu didn’t receive a copy until December that year, well after the ETS Bill had been passed. And Te Rūnanga rejected its findings. The report suggested Ngāi Tahu would have great difficulty proving that government negotiators acted in bad faith because, at the time, an Emissions Trading Scheme was only a possible response to the Kyoto protocol.

Because of the uncertainties about whether an international ETS would eventuate and what form it would take, the Aikman Report concluded that any information the Crown did hold could not be considered ‘material’ as set

out in the disclosure clause in the Ngāi Tahu Deed of Settlement. Therefore, because there was no ‘material’ information available, there was no failure by the Crown to meet its disclosure obligation.

In addition, the Aikman Report said it was highly unlikely the Ngāi Tahu negotiators didn’t know about the possibility of an ETS and the potential impact on pre-1990 forests.

But Ngāi Tahu argued the Aikman Report findings were fundamentally flawed.

Ngāi Tahu had not been privy to the appointment of the reviewer, the development of the terms of reference nor had it had ongoing access to information and progress updates. “Having reviewed the documents considered by Ms Aikman, we also reach the contrary conclusion that the Crown was in possession of a preferred policy direction that ought to have been disclosed to Ngāi Tahu, and that failure to do so breaches the Ngāi Tahu Deed of Settlement.”

In a letter to Kaiwhakahaere Mark Solomon, dated 19 November 2009, Climate Change Issues Minister, Dr Nick Smith acknowledges Ngāi Tahu was considering legal action against the Crown and it was in that context that he sought to resolve any issues by way of the afforestation agreement.

ULVA'S ISLAND

Named after the island that she runs tours on, Ulva Goodwillie is more of a natural historian than a tour guide. Words and photographs nā kaituhituhi **Adrienne Rewi**.



Ulva Goodwillie knows just where to find the birds that live on the sanctuary of Te Wharawhara, or Ulva Island. She knows them by the sound of their call alone, whether they are male, female, adults or chicks.

It's a gift born of her intimate knowledge of the tiny southern island that her mother named her after. As she sits in Stewart Island's Wharf Cafe watching gulls loop and twirl above the fishing boats, she says she has found her place.

It's a long way from her former life as a music teacher, a Department of Conservation guide and working in accountancy, but Ulva (Waitaha, Kāti Māmoe), couldn't be happier.

"I was away from Rakiura for 14 years, but I was drawn back. It's intrinsic in your bones," she says with a wide smile and a flourish of her hands.

When she returned to the island 15 years ago, she wanted a job that would enable her to stay. While she was doing market research for DOC, she identified a need for guided walks on Te Wharawhara.

Given her passion for natural history, it seemed a perfect fit. She started Ulva's Guided Walks in 2000. She has given thousands of visitors an insight into some of our rarest birds and plants.

She talks about "a cloud of muttonbirds" and that kererū (wood pigeons) mate for life and couples are never further than 500 metres apart.

She details the release of 30 tīeke (saddlebacks) released on the island eight years ago that have successfully bred to a much healthier island population of 250.

We've been ashore on Te Wharawhara for 40 minutes and have barely moved five metres, yet we've seen close to a dozen different species.

"I just love it when this happens," says Ulva. "It's so exciting."

While she watches for birds, Ulva points out trees and native plants. She draws attention to a giant 135-year-old Monterey Cypress planted by the island's first postman, and ancient crown ferns – the first plant in the evolutionary cycle – that kiwi like to hide under.



She points out the burrow home of a little blue penguin that waddles 300 metres into the forest from the beach each night.

Ulva revels in the natural history of Ulva Island and Rakiura. "That's something I'm passionate about. That love has always been there – it's what I grew up with. As a child I spent hours and hours exploring when I was here on holiday. We had the freedom to roam the island and we learned basic sea sense and survival skills.

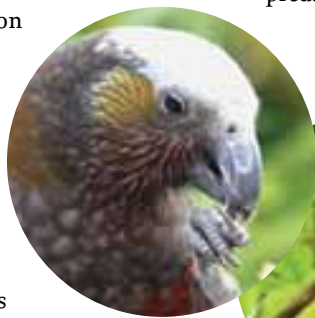
"I see the islands from a Māori perspective, but my tours are about the lifestyles of a bird not the lifestyles of a Māori. I explain what that berry is, how it got there and what eats it. Most people coming on my tours want to know about the wildlife, not me. But of course if anyone asks, I'm only too happy to tell them Māori stories and the indigenous names of things.

"On one of my tours I always point out The Neck (Te Wehi a Te Wera). That's where my ancestors came from. It was one of the first areas settled by Europeans apart from Whenua Hou (Cod Fish Island), so I have strong ties to that stretch of land."

Ulva also plays an active role in the Stewart Island Restoration Programme, which aims to make Half Moon Bay predator-free.

"I always make a point of telling visitors about the miro tree (*Prumnopitys ferruginea*) because the kereū is the only bird in all of New Zealand with a gape (throat) big enough to swallow the miro berry.

"If there are no miro in your forest there are no kererū, and vice versa." ■■



Birds, clockwise from centre: tīeke (saddleback), robin, kākāriki and kākā.

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MEETING TŪTOKO

*In September this year, whānau from Te Rūnanga o Makaawhio journeyed to Whakatipu Waitai (Martins Bay). It's a place that is particularly significant for Ngāi Tahu descendants of Tūtoko and Hinepare such as **Sandi Hinerangi Barr**, who gives her account of this magical area of Te Waipounamu.*



After only three days in Whakatipu Waitai (Martins Bay), whānau from Te Rūnanga o Makaawhio start to feel strangely at home in this primal landscape. She is a moody temptress casting up spells of icy chills and gale-force winds to baking heat and soft rainfall. However, in this short time we can see why our ancestors put up with this erratic climate. It is a wondrous place rich in resources and it sits at the crossroads to the old pounamu trails.

Day One

Two van-loads, one from Christchurch and the other from Hokitika travel inland to the spectacular southern lakes and meet nine hours

later beside Lake Whakatipu Waimāori (Wakatipu). After a quick fish-and-chip stop we drive on to the Te Anau Youth Hostel.

Eruera Tarena from Ngāi Tahu Tourism opens our late night briefing with a karakia and mihi. This wānaka (learning forum) is the first of its kind and he's excited by the possibilities.

"It's important that you have the opportunity to see where your ancestors lived and that you takahi i te whenua (walk the land)," he says.

Makaawhio office tumuaki Susan Wallace reminds us this journey is more than a walk.

She has been responsible for organising the group, while Eruera secured sponsorship from Te Rūnanga o Ngāi Tahu. The operators of the Hollyford Track, which is wholly Ngāi Tahu-owned, are providing their facilities and staff.

Our waterproof booklets are packed with cultural information and a run-down of our programme, which includes nightly history and waiata sessions. As Caleb Robinson, 24, remarks "This is pretty intense."

Guide Bard Crawford introduces himself. He's been walking into the Hollyford Valley for the last nine years, but he still likens the evening before each journey to "the night before Christmas".

Pictured at top the full party together before the hiko in to Whakatipu Waitai standing in front of Kā Mauka Whakatipu (Ailsa Mountain Range): back row, left to right: Bard Crawford, Nathaniel Scott, Caleb Robinson, Kahurangi Mahuika-Wilson, Tom Ives, Eva Scott-Keen, Tūtoko Wallace-Jones; middle row, left to right: Karen Mikaera, Kershla Mikaera, Mike Rochford, James Tawa; front row, left to right, Eruera Tarena, Stuart Barr, Sandi Hinerangi Barr, Michelle Te Koeti, Susan Wallace, Ranui Ngarimu and Sam Briggs.

Above, left to right: Snow on the Milford Road, Sign at the beginning of the track, Swamp Creek along the Whakatipu Waitai track, Bard sharing his knowledge with the group, Wāwāhi Waka (Lake Alabaster).

Only one Makaawhio person from this group has visited Whakatipu Waitai in Fiordland National Park, so there's nervous excitement as the 17 participants introduce themselves.

The group includes eight rangatahi chosen for their leadership potential.

Finally Bard reminds us about "packing light" and wearing thermals. A cold front is expected to hit Piopiotahi (Fiordland) so rain jackets and polypropylenes are essential.

Day Two

In the morning we load gear and food into the vans for the two-hour drive to the start of the track.

We travel past the Ailsa and Humboldt Mountain Ranges originally named Kā Mauka Whakatipu. It is another marker in a series of place names that trace the old pounamu trails from Lake Whakatipu Waimāori to Martins Bay (Whakatipu Waitai).

Other significant landmarks in this area with the word whakatipu are Te Awawhakatipu (Dart River), Tarahaka Whakatipu (Harris Pass) and Whakatipu Kā Tuka (Hollyford Valley and River).

These ancient names date back to our Waitaha ancestors, who arrived in Te Waipounamu more than 800 years ago. Rākaihautū, the captain of the Uruao canoe is credited with digging up the great southern lakes including Whakatipu Waimāori and Whakatipu Waitai (Lake McKerrow).

At the beginning of our pēpeha we recite these lines:

*Ko Uruao te waka
Ko Rākaihautū te takata*

*Uruao is our canoe
Rākaihautū is our illustrious ancestor*

Reciting the old names reminds us that we are in an environment rich with history, our history.

When we arrive at the track, the air is crisp with clear blue skies above. Everyone is keen to get moving.

Ranui Ngarimu and guide Tom Ives are flying to Martins Bay Lodge via helicopter with food supplies and our sleeping bags. The rest of us trek through the lowland beech forest. Before we head in to the valley, one last karakia is said. The long forest walk is relatively easy and we amble along at a relaxed pace.

Bard identifies edible plants for us to sample including tender koru (fern fronds) and kareao (supple jack). He points out miniature



"It's important that you have the opportunity to see where your ancestors lived and that you takahi i te whenua" (walk the land). ERUERA TARENA Ngāi Tahu Tourism

native orchids, which protrude from the forest floor. These are a hit with the rangatahi, who are fascinated by the spider orchids.

Soon after lunch we spot the highest peak in Fiordland, Mount Tūtoko, which bears our ancestor's name and is cloaked with a coat of fresh snow.

In our pēpeha we acknowledge Mount Tūtoko but very few of us have ever seen the mountain with our own eyes.

*Ko Aoraki te mauka ariki
Ko Tūtoko te mauka tipuna*

*Aoraki is our chiefly mountain
Tūtoko is our ancestral mountain*

Bard says we're lucky to get a clear view of the summit at this time of the year. It is a poignant moment and a powerful link between us and this place.

Tūtoko, his wife, Hinepare, and children lived at Whakatipu Waitai before shifting north to Makaawhio. As a younger man, he fought alongside other Ngāi Tahu and Ngāti Māmoë chiefs for control of the West Coast and its precious pounamu. One of his daughters Kawaipatiere married chief Te Koeti Tūrangā at Makaawhio and most of us on the hīkoi are direct descendants from this union.

We hike through the lowland forest until we reach the point where the Hollyford and Pyke Rivers meet. The sky darkens and the temperature drops a few degrees. We're relieved to swap our packs for lifejackets and a seat in the jet boat.

The chilly wind makes it a brisk ride but it's thrilling to glide along Whakatipu Waitai at high speed.

We take in the majestic scenery, the mountain range carved out by glaciers millions of years ago and the ancient vegetation that lines the lakeside. A kōwhai grove laden with fat kōkō (tūi) reminds us of the old Makaawhio pā site. We get another glimpse of Mount Tūtoko before he's hidden from view.

My mind wanders to the epic swim undertaken by Tūtoko's daughters, Kawaipatiere and Te Ruaakeake, who swam the width of ice cold Whakatipu Waitai – a distance of two to three kilometres.

After a brief stop at the abandoned Jamestown site, we arrive at Martins Bay Lodge.

The lodge exceeds our expectations. The communal building, with a dining room and lounge, faces out to the glassy lakefront and the peaks beyond. There are hot showers, a drying room and twin cabins with comfortable beds. This is not tramping as we know it. In rangatahi-speak, "It's flash as!"

Our hosts impress us further by serving fresh inaka (whitebait)



patties just ten minutes out of the net; and after a roast meal and hot pudding, everybody is in high spirits.

After kai, we discuss the first day and learn a waiata. Everybody is expected to recite their pēpeha at the beginning of their kōrero. It's a nightly ritual and an opportunity to practise te reo Māori.

Whānau talk about feeling deeply affected by the sight of Mount Tūtoko and at being able to walk into the southern-most part of our takiwā.

Susan says she never imagined she would have the chance to come and "walk in the footsteps of our tīpuna". She adds that for most whānau, the cost of coming on the commercially guided tour would be too high so she's very grateful for the support of the Hollyford Track company.

Bard's extensive knowledge of the area was another highlight.

For others like Tūtoko Wallace-Jones, 16, it's as simple as people pronouncing his name correctly. "I was buzzing out on that!" he says.

The first wānaka ends with learning the words and rangi (tune) to *Mana Pounamu*. This waiata celebrates the many pounamu-bearing rivers on Te Tai o Poutini. There is also a verse about the precious takiwai (bowenite) resource in Piopiotahi. It's a fitting finish to a memorable day.

Day Three

Our morning task is to make pāraerae (sandals) from harakeke, just as our tīpuna would have done before walking the coastal tracks and mountain passes of Te Waipounamu. As we gather in front of the lodge beside a pā harakeke, the notorious namunamu (sandflies) start to swarm.

Tāua Ranui Ngarimu explains how harakeke has multiple uses and how its fibres are exceptionally durable.

She shows us how to cut it correctly and tells us how the gooey gel oozing out of the leaves (pia), is good for healing cuts and burns.

Left: Mount Tūtoko.

Above, top row: The prebriefing session at Te Anau YHA before we head off on the hikoī, Ranui Ngarimu demonstrating the making of pāraerae, Susan Wallace collecting kiekeie in the podocarp forest, Sam Briggs and Kahurangi Mahuika-Wilson, Eva Scott-Keen, Whakatipu Kā Tuka (Hollyford River), James Tawa and Tom Ives preparing kina and pāua for kai, the nanata (seal) colony at Atua Rea (Long Reef Bay).

We're pleased to discover it also seems to repel the pesky sandflies.

Tāua Ranui lays out the leaves ready for weaving and then deftly produces a single sandal. She says our tīpuna usually made several pairs of pāraerae for long journeys and would sometimes pack them with moss to cushion the insoles.

"They used whatever resources they had around them," she says. "And because of the rugged environment, they had to work quickly."

Most of us have never tried weaving before but we're all keen. Stuart Barr, 62, remarks "This is certainly out of my comfort zone."

We spread across the lawn, working the harakeke and chatting as we go. Kershla Mikaera, 31, has completed a course in weaving and she and her aunty, Karen Mikaera, 52, look very content in their work.

Those who finish their two pāraerae are justifiably proud of their "Ngāi Tahu Nike". Others aim to complete their creations later.

After lunch, we jet boat back to the entrance of the old Jamestown site. Bard takes us to the beginning of an ancient podocarp forest and we enter one of Tāne Mahuta's finest cathedrals.

Rimu, kahikatea and tōtara tower above and the only sounds are the melodious makomako (bellbirds).

Fat rata vines wind up to the treetops and Bard informs us that up to 130 species live off these trees. "They (the vines) don't choke the trees," Bard says. "It's an entire eco-system on its own and the vines actually add to the tree's strength."

He shows us his favourite tree, a splendid female rimu with flowing tendril-like hair, estimated to be between 800-1000 years old. This stand of native forest is abundant with natural resources. Tāua Ranui marvels at the giant kiekie and we take some kareao to make a hīnaki tuna (eel trap).

The mediative mood is broken by the excited voices of the rangatahi. "You could build some mean-as tree huts in here," says Kahurangi Wilson-Mahuika, 14.

Sam Briggs, 15, busily snaps photos of orchids and ferns; and Tūtoko runs ahead on the forest track calling out, "This place is mean as!"

Later, we jet boat to the coastal end of Whakatipu Waitai, where the lake meets the sea. There's a sand bar on the spit, which is notoriously difficult to cross. Bard tells us that during the summer, dolphins bathe in the lake thanks to its high salt content.

We disembark at the northern side of Whakatipu Waitai and take the DOC track down to the pounding surf of Atua Rere (Long Reef Bay), where we encounter rare tawaki (Fiordland Crested Penguins) and hundreds of fur seals.

Caleb and Nathaniel Scott, 22, who are both keen pounamu fossickers, scan the gigantic boulders for signs of jade. There's certainly pounamu at Kā Umu o Hapopo (Big Bay), which is the next bay north but today's search yields nothing. The next day Nathaniel finds a nice piece of serpentine at Martins Bay.

On cue, the rain falls as we return to the jet boat. When we return to base, Eru persuades a few people to help start the hīnaki tuna, while everyone else finds work in the kitchen or helps prepare kaimoana outside. Tonight's menu is inaka patties, stir-fried pāua, raw kina and smoked tuna as well as the planned meal of spaghetti bolognese, garlic bread and salad.

After dinner we reflect on the day. Mick Holzmann, who manages the guiding business, says it's been "pretty special" watching the way we've connected with the place.

"It's great to get this off the ground. It's like this place has been the lost corner for you because of its difficult access," he says.

"We want you to feel like Martins Bay Lodge is your second home," says Mick.

Day Four

We travel to the site where our tīpuna lived. It's a short boat ride to the southern end of Whakatipu Waitai and then a 40-minute walk through pīngao-covered sand dunes before we enter the bush.

We walk past the remains of old umu pits, which have been kept relatively intact by the dunes. The southerly picks up and we get blasted with sand. We come to a curious pathway running from the beach to the bush, which Bard says he believes is a track to the

tuatua beds and that Kawaipatiere and Te Ruakeake may have cut the track to give them easy access.

Before going on to the site of Tūtoko's whare, we assemble at the start of the bushline. The wind whips up and it starts to rain. Mike Rochford, who has spent years researching Kāti Māhaki whakapapa and history, shares his knowledge of our tīpuna and this area.

Whakatipu Waitai was once a key juncture in the southern pounamu trails, linking the Murihiku and Ōtākou sources with the West Coast. It was the southern-most settlement claimed by our ancestors after the conquest of Te Tai o Poutini. In 1852, 17 people were recorded as living in the area including Tūtoko, his wife Hinepare and at least three of their children.

Tūtoko was the great-grandson of Kaipo (which is also the name of a bay to the south), through his father Paoa. Through his mother Te Apaupoko, he was descended from Te Rapuwai, Haweia and Waitaha. His maternal grandmother, Wānaka, lived by the lake of the same name.

By 1863, only Tūtoko, Hinepare and their two daughters remained at the settlement. Several early European explorers visited that year including Dr James Hector, who named the highest peak in the area after his guide and friend.

Our 16-year-old Tūtoko scampers ahead and finds the whare site of the ancestor he's named after. He's feels strongly drawn to the location. Tāua Ranui lets out a soft karanga as we walk through the bush and arrive at a calm, sheltered clearing. We honour our tīpuna with karanga, tears and waiata. Heavy rain falls and then eases.

Pictured below, from left to right: Enjoying the view from the jet boat, waterfall along the side of the Whakatipu Kā Tuka (Hollyford Track), Nathaniel Scott, Eel Creek, Stuart and Sandi Hinerangi Barr.



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“It’s paradise really. I can see why our tīpuna lived here. Everything is so abundant and the beauty – you can’t describe it.” CALEB ROBINSON Whakairo apprentice

Some of the group who have brought their unfinished pāraerae sit on the ground and start weaving,

From this kāika tāwhito we can hear the sea roar. The site is also near a lagoon, which provides another rich food source and plentiful resources including harakeke, mānuka, māhoe, paru, freshwater species and fat kukupa.

When it’s time for us to go, Susan leaves her finished pāraerae at the site and Michelle Te Koeti leaves a piece of aotea (a type of pounamu) from the Makaawhio River.

On the last night, a storm strikes and an avalanche on the Milford Road means we may end up staying another night. We watch lightning flash across the night sky and we hear the occasional crack of thunder.

Top: Caleb Robinson.

Above left to right: Michelle Te Koeti and Eru Tarena work on the hīnaki tuna, Mike Rochford.

Day Five – Poroporoaki

In the morning, I lay snuggled up in my sleeping bag listening to the rain pelting down when a deep-bellied boom echoes through the valley. I swear a mountain top has come crashing down. The window frames in the main lodge shake and the glass clatters. There is no damage done. The thunder that rumbles through the valley was just a final climactic point in our journey.

We’ve been away from our ordinary lives for five days and it really does feel, as Caleb says, as if we have entered a “lost world”.

Our rangatahi hiking mates haven’t missed their cell phones or the internet. They’ve been enjoying the natural environment, the food, the stories and the company. There’s been lots of learning and plenty of laughs, magic tricks and bad jokes.

Fifteen-year-old Eva Scott-Keen says she’ll definitely be coming back and that she’d like to bring her whānau. She loves the outdoors and is interested in becoming a DOC ranger.

“I reckon it would be a mean job. You’d learn heaps. I didn’t think I was going to learn so much on this trip. I thought it was going to be boring stories but it was really interesting.”

Sam’s keen on taking over Bard’s job when he’s older. “Bard’s the man. I reckon I could do what he’s doing but I might have to grow some dreads!”

Kahurangi says its been “awesome to feel the wairua out here.” After helping with some digs around Bruce Bay and Hunt’s Beach in South Westland, he has decided he’d like to be an archaeologist.

Caleb, who’s on a whakairo apprenticeship with uncle and master carver Fayne Robinson, says he’s been hugely inspired. “It’s paradise really. I can see why our tīpuna lived here. Everything is so abundant and the beauty – you can’t describe it.”

We eventually leave that afternoon via helicopter, snatching an aerial view of Whakatipu Waitai, Mount Tūtoko and the kaika tawhito before we swoop around to the spectacular Milford Sounds. It’s the last breath-taking moment in an extraordinary trip. ■■

Ki ngā kaiwhakahaere o tēnei hīkoi, ki a Eru koutou ko Susan, ko Bard me ngā kaimahi o te whare o Whakatipu waitai, e kore e mutu te mihi uruhau ki a koutou. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

IWI-OWNED

Ngāi Tahu Tourism bought the Hollyford Track in 2003 to complement its other iconic companies in the region including Shotover Jet, Dart River Jet Safaris and Franz Josef Glacier Guides.

The price for the three-day experience is \$1680. The package includes coach transport from Queenstown, accommodation, meals, jet boat rides and a scenic flight to Milford Sound.

SEARCH FOR CALM

*The foreshore and seabed debate, which began with the simple desire of Te Tau Ihu iwi to farm mussels in their traditional fishing grounds, has reached a major turn-around in its tumultuous six year journey. It's now up to the National Government, coastal hapū, iwi leaders and the Māori Party to find a new way forward. Kaitiaki **Kim Triegaardt** reports.*



WATERS

Five months on from the Attorney-General receiving the three volumes of findings from the Ministerial Review Panel, Prime Minister John Key has finally indicated the 2004 Foreshore and Seabed Act will be repealed. The intent is there, but fulfilling the promise hangs on replacing it with a better regime.

The review panel comprised chairperson Justice Eddie Taihakurei Durie (Ngāti Raukawa), who was former High Court judge and Waitangi Tribunal chair, specialist Māori legal issues barrister Professor Richard Boast and Kāi Tahu educationalist and te reo proponent Hana O'Regan. The review and panel was part of the confidence-and-supply agreement the National Party brokered with the Māori Party when it became government in late 2008.

The panel's final report found the Act not only wrong but "the single biggest land nationalisation statute enacted in New Zealand history". In conclusion it said the Act was discriminatory and should be repealed.

The foreshore in question is the inter-tidal lands between mean high water spring and mean low water spring tides. The seabed is that land permanently covered by sea stretching from the foreshore to the 12-nautical-mile outer limits of New Zealand's territorial seas.

Two general approaches were suggested. The first was a National Policy Proposal focussed on a national resolution put into effect through a bicultural body and the second was a Regional Iwi Proposal focussed on direct negotiations between Crown and iwi. The panel said it believed either of these, or a combination of the two would achieve an acceptable result.

Matanuku Mahuika (Ngāti Porou) is the principal legal advisor for the East Coast iwi in relation to the foreshore and seabed negotiations with the Crown. While he says it is inevitable that the Act would be repealed, what replaces it is still "quite an open question".

Mahuika favours the regional negotiation response. "The difficulty," he says, "of negotiating with a national body is you are a long way removed from where those rights are held. Interests are often very specific to specific groups. You need a negotiation structure to produce acceptable outcomes to these groups and that recognises regional differences."

Māori Party co-leader Dr Pita Sharples agrees and says any new legislation has to secure recognition and protection of tikanga Māori. "I'd like the law to set up a protective framework, with room for local solutions to suit local circumstances. So the law might set up a process whereby local communities would engage with tangata whenua and work out their own arrangements to suit themselves, which might be reflected in local bylaws."

Attorney-General Chris Finlayson declined to comment on future talks about what is next for the Foreshore and Seabed Act. Word from his office is that a work stream is underway but it is too early to make any announcements except the Prime Minister has said public access is the bottom line. The non-official comment is "we are not at the stage where it's possible to present something in a coherent fashion."

Either way, any new regime has to accommodate customary use and customary authority, and an inalienable right to public access.

O'Regan says the most important commitment for the review panel was to present a report so comprehensive, it could never be challenged.

"No government will ever be able to turn around now and say



"I'd like the law to set up a protective framework ... a process whereby local communities would engage with tangata whenua and work out their own arrangements to suit themselves, which might be reflected in local bylaws."

DR PITA SHARPLES Māori Party co-leader

"we didn't know the effects of what we did."

The panel also knew at the end, the government might not go with what they recommended.

"So we came up with nine core principles that need to underpin any future legislation," says O'Regan.

"Any new legislation has to be based on a Treaty of Waitangi framework and it has to reflect that kindred spirit of Te Tiriti – international human rights. It also has to respect the principle of due process and good faith, as well as that of compensation and the right to development."

O'Regan admits the panel didn't shy away from confronting the issues and there was vigorous debate until the early hours of the morning; not against each other but to make sure each and every point was debated through to its logical end.

"We needed to make sure we didn't fall into the same trap as the fisheries deal. For instance we were adamant that the rights that were being discussed were those of the coastal hapū with traditional interests and rights in those areas and resources – it wasn't about rights for all Māori, we wanted coastal hapū."

As a result, one of the nine core principles states customary rights are attached to coastal hapū and iwi and not to Māori in general.

The foreshore and seabed debate had its origins in the top of the South Island. Treaty of Waitangi and constitutional issue specialist lawyer Moana Jackson summed up the events in his address to the Human Rights Commission a week after a 20,000-strong protest hiko descended upon Parliament in 2004.

Left: Te Rautawhiri and Manuhaea Mamaru-O'Regan, mother Hana and pōua Tā Tipene O'Regan search for pūpū at Christchurch estuary.

In the 1980s Te Tau Ihu iwi wanted to establish mussel farms, said Jackson. They were told by the Blenheim District Council that if they wanted to do that, they would have to apply for a licence from the council. The iwi saw no need to apply for a licence because it was their whenua, and for them as for most iwi, the seabed is simply whenua with water on top of it. But to avoid conflict, they applied for a licence. Their application was declined. So they applied again, and it was declined again, and again, and again.

In the five years that those iwi were denied applications for mussel farm licences, four Pākehā organisations were granted licences by the same council.

Through research, an aggrieved Te Tau Ihu discovered that under the common law, which the colonisers claimed to have brought here, their rights to that tiny piece of foreshore and seabed had not been extinguished and therefore they had an absolute right to estab-

lish mussel farms if they wished. "They took that argument to court. And the court process ground on as court processes tend to do," says Jackson.

"Until last year (2003) in June the Court of Appeal issued its decision which said in fact that the rights had not been extinguished, were not covered by the Validation of Invalid Land Sales Act or any of the various pieces of port legislation. And that Māori therefore had a right to go to the Māori Land Court in a sense, to test the extent of those un-extinguished rights."

Jackson says he received the judgment of the Court of Appeal on a Thursday afternoon. "I finished reading it at about lunch time the next day. I turned on the radio and (then Attorney-General) Margaret Wilson was making the first government announcement that they would overturn the Court of Appeal decision."

The Foreshore and Seabed Bill was designed to permanently and



HĪKOI TO PARLIAMENT



Tā Tipene O'Regan and Mark Solomon at the hīkoi.

Gale-force winds marked the change blowing through New Zealand politics when they ushered a 20,000 strong crowd into Parliament grounds to protest the government's legislation on the foreshore and seabed in May 2004.

Initiated by Ngāti Kahungunu, the hīkoi became the largest Māori rights gathering in decades as marchers swept down the country from Cape Reinga, northwards from Te Waipounamu, and from the east and west of the North Island.

By the time the hīkoi reached Wellington the crowd overflowed the grounds around parliament reflecting just how deeply Māori felt about this 21st Century denial of rights.

It may have started out as a protest against government legislation to block Māori customary management rights over the foreshore and seabed but the hīkoi turned into a statement of Māori pride – young and old brought together in solidarity against a law seen as contemptuous to Māori.

Organiser of the Far North march Hone Harawira was quoted as saying that he was acting to protect future generations. "To do less would be to surrender."

retrospectively vest ownership of the foreshore and seabed in the Crown. Māori were no longer able to lodge claims for title and were only allowed customary usage rights.

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon remembers iwi reaction. “Before we knew it: pow – it was like a bomb had exploded over New Zealand.”

There was a tsunami of public outrage which Hana O’Regan says brought out the “absolutely worst aspects of red-neckery in New Zealand”.

Ultimately it was a move that cost the Labour Government dearly. As Tariana Turia crossed the floor (see sidebar) in Parliament to vote against the implementation of the Act, she couldn’t have foreseen the groundswell of Māori pride that would culminate in a protest hīkoi through the capital and the establishment of the Māori Party.

Matanuku Mahuika says the issue was divisive and it has had an ongoing impact on the perception of Labour among the Māori electorate. He thinks the outcomes should serve as a warning to the National Party.

“This is certainly not something you would want to be having to debate in the house during an election year,” he says.

There’s unanimous consensus the foreshore and seabed issue needs a speedy resolution. But there’s still concern and a strong sense of apprehension about how the process will play out and a fear race will again become an issue.

MP for Te Tai Tonga Rahui Katene was the Māori Party’s project leader for the Ministerial Review of the 2004 Act. She fears “the quiet voice of reason” might go unheard, again.

“(Phil) Goff is trying to play that card again and it’s a real pity. He was there when the situation exploded and the Don Brash government played the iwi-kiwi card.”

“The tragedy of five years ago,” says Sharples, “was that so much of the argument was based on misinformation and confusion. Tangata whenua have consistently said they have no intention of preventing access to beaches – except to protect wāhi tapu or sensitive ecosystems, or to enact a temporary rāhui when someone has drowned nearby.”

O’Regan says the review provided irrefutable evidence of this position.

“They all promoted the position of open access to the public but the protection of the environment had to be paramount. What people want respected is their right of kaitiakitaka to protect the environment.”

Mahuika expects the next round of the consultation process will see some strong lobbying from interested groups, port companies and marina developments, but he doesn’t believe the different sides are insurmountable – although there may be a few dissenting voices.

“The groups that have enjoyed use of the foreshore and seabed without having to pay a high level of regard to Māori interest are worried they will lose what’s been an advantaged position,” he says.

O’Regan agrees: “Since when was it a right to be able to drive your four-wheel drive over pipi-seeding beds?”

She says the review highlighted governance of the foreshore was “a mess” and that people were often misinformed about their rights.

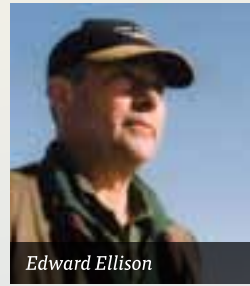
“There is a huge dearth of knowledge and a high level of ignorance in coastal communities over what their rights are. We found huge tracts of land that were inaccessible because they are in private land ownership, and it wasn’t Māori ownership.”

GOING GLOBAL

Determined to broadcast the confiscation of its rights to the highest possible forum, Māori took their grievance about the proposed foreshore and seabed legislation to the United Nations.

The Treaty Tribes Coalition, represented by Ngāi Tahu’s former deputy kaiwhakahaere Edward Ellison and Legal and Risk Services Unit manager Peter Doolin, delivered four interventions (submissions) to the Permanent Forum on Indigenous Issues in 2004.

The team spent two weeks in New York and Ellison said at the time he hoped this intervention to the UN would send a clear message to the government about the enormity of the action they had taken and the contempt they had shown for Māori rights.



Edward Ellison

Writing in TE KARAKA (Kōanga 2004), Howard Keene said while at the UN, Ellison and Doolin were “adopted” by the Pacific Caucus, who regularly raised issues of concern about indigenous people in Pacific nations.

The resolution sought from the forum was to recommend the New Zealand government abandon the Foreshore and Seabed Act.

The New York experience enabled the team to draw on the expertise of people in similar positions and be part of a growing international trend towards governments wiping out rights that give certainty to some at the expense of indigenous people.

In 2005 UN Special Rapporteur Rodolfo Stavenhagen visited New Zealand to check on the human rights status of Māori.

During his eight days in the country he spoke to government ministers, departments, and agencies, and to Māori communities.

Stavenhagen’s report was released in April 2006. In his report to NZ’s government, he recommended the Foreshore and Seabed Act be repealed or amended, and the government should engage in Treaty settlement negotiations with Māori to recognise inherent Māori rights in the foreshore and seabed area. He also recommended the government establish regulatory mechanisms to allow full and free access for the general public to beaches and coastal areas.



FOR THE LOVE OF PEOPLE



“Who me? Why would you want me? I don’t know anything about fish.” This was the stunned response of Hana O’Regan when she was asked to sit on the Foreshore and Seabed Panel. The Māori education and culture specialist says it was an instinctive response. “I thought they must have the wrong O’Regan.”

Her father, Tā Tipene O’Regan was the Chair of the Māori Fisheries Commission when it supported Ngāti Apa through its Court of Appeal hearing. Hana says while she grew up in a Treaty environment and

had followed the Foreshore and Seabed furore, she thought she didn’t have enough specialist knowledge to be involved in a review of the Act.

However, Hana’s deep interest in the complex issues around Māori identity and belonging provided a depth and perspective that made her an attractive candidate across multi-party views and ultimately won her Cabinet approval.

Rather than excitement at being named on the panel alongside two eminent legal minds, Justice Edward Taihakurei Durie and Associate Law Professor Richard Boast, Hana said she felt the weight of history on her shoulders.

“The Foreshore and Seabed Act was the single most significant move by government that mobilised Māori in my memory. Besides I was dealing with thinking about how to introduce my child to school and other motherhood issues.” She says being on the panel has been defining for her in terms of her career. “It was something I didn’t think I could do, but I gave it my all. But nothing prepared me for the extent of the pain and anguish people were feeling,” she says.

The review acknowledged there was unfinished business and the current legislation doesn’t allow for the resolution of underlying issues. The challenge now is finding a solution that resolves everyone’s concerns and at the same time preserves the rights of all New Zealanders.

Rahui Katene says everyone has been given the opportunity to pause and reflect on the ongoing issues around the foreshore and seabed.

“Coming on top of the negotiations over the Emissions Trading Scheme and the great relationship between Māori and Crown that has come about as a result of that, this is a really positive time. We need to feed into that.”

She says she hopes the next round of consultation is not just a chance for Māori to talk among themselves but also hopes Pākehā take the chance to listen and learn.

“The foreshore and seabed issue is fundamental to the Māori Party and it’s not going to go away. At the moment the law is failing Māori. The Act took away our rights to go to court to get property rights sorted out.”

There is also general consensus the repeal and new legislation will need to transform the way mana is expressed in Aotearoa – and that a transformative approach will be a critical part of healing from

O’Regan knew that poetry and song were the only way she could capture the overwhelming emotion that had emerged during months of consultations and public hearings. The following words are part of a song she wrote on a flight home from Whanganui after an emotionally draining hui to discuss the Foreshore and Seabed Act:

*Tērā tētahi whare i haka
I te marae ātea o Hine Tuaneone
There was a house built
Upon the swept dunes of Hine Tuaneone*

*Aurere ana te moana
Kurukuru ana te whenua
I te auētaka o te motu
Pākia ki uta, pākia ki tai
The sea groaned
The land growled
As the lament of the nation
Slapped upon shore and tide*

*Tērā tētahi whare i haka
I te marae ātea o Hine Tuaneone e
There was a house that fell
On the swept dunes of Hine Tuaneone*

She says the personal cost of being a member on the review panel has been huge. Her baby son started having nightmares and anxiety issues.

But she continued the work with a great belief in mind. “I don’t think our children should have to carry the weight of the things we don’t have the guts to fix in our lifetime. If we don’t do something in our generation, all we do is pass the problems onto the next.”

the Foreshore and Seabed Act.

As Edward Ellison, on behalf of Te Rūnanga o Ōtākou, said in his submission before the review panel: “our mana, our rangatiratanga, needs to be recognised in the way we deal with those things that were never included, have never been ceded by our people in the past – it’s about mana or rangatiratanga rather than ownership or title.”

Mark Solomon believes if Māori are to achieve these goals they need to have more genuine input into the management of the foreshore and seabed.

“I think we are treated just like any other stakeholder but there should be more recognition about Te Tiriti. We should be involved at a policy formation level, not just as a stakeholder after the fact and once policy is a done deal.

“All this ever needed was a reasoned discussion and a solution would have sorted it out.

“However we have never been at a place of reasoned discussion on the foreshore and seabed and I still don’t think we are there. It was nonsense perpetuated by political parties and driven by hysteria.”

In that hysteria, Māori were accused of wanting to charge people for putting a boat on the water, wanting to sell any rights they got to

the seabed and even worse, prohibit access and force Pākehā to pay for picnics on the beach. Beneath the noise, hype, fury and madness, Solomon says the true issue was lost and that was simply that the Act denied Māori due process under the law.

Matanuku Mahuika says regardless of what changes are made, the most important thing to correct is this “fundamental mischief” of the Act.

“The declaration of blanket Crown ownership and the implications of that upset the balance of any regime that you subsequently establish. The problem with just having title is that you either satisfy the test for obtaining title or you don’t so there is always a clear winner or loser. It doesn’t allow for the situation that applies to a vast number of iwi who probably won’t be able to satisfy the request for common law for title.”

One option mooted was to change the Māori Land Act and allow customary title to become private title. It’s something Pita Sharples says the government and iwi and hapū have considered as part of the repeal of the Foreshore and Seabed Act.

“Customary rights are based in tikanga Māori, and are held by a whānau or tribal community. By definition they cannot be sold according to law, until after the customary rights are converted to a legal title. The Ture Whenua Māori Act could be changed to prevent customary rights in foreshore and seabed being converted to a freehold title.”

Another option is to recognise what some iwi are calling “tūpuna title”. Tūpuna title is about recognising iwi and hapū have inherited their mana and kaitiakitanga over the foreshore and seabed, and that inheritance comes with rights and responsibilities created by tikanga Māori quite independent of the English law.

While Solomon would like to see the government meet the November 2010 deadline for new legislation, he doesn’t think expediency should win out over getting the legislation right. “I think it would be desirable to have it done before an election year but it does need to be done properly and fairly so if that takes up to next year or the year after so be it.”



“The foreshore and seabed issue is fundamental to the Māori Party and it’s not going to go away. At the moment the law is failing Māori. The Act took away our rights to go to court to get property rights sorted out.”

RAHUI KATENE
MP for Te Tai Tonga

“All this ever needed was a reasoned discussion and a solution would have sorted it out. However we have never been at a place of reasoned discussion on the foreshore and seabed and I still don’t think we are there.”

MARK SOLOMON
Kaiwhakahaere,
Te Rūnanga o
Ngāi Tahu



MĀORI PARTY EVOLUTION

The Māori Party was born in 2004 on a wave of fierce pride and fury amid claims that the Labour Government was riding roughshod over Māori rights and cultural traditions when it passed the Foreshore and Seabed Act.

Almost six years later to the day, Māori Party Co-Leader Tariana Turia delivered an address at the National Iwi Māori Kaumātua Service Providers hui in Nelson, telling them she still remembered what drove her to defy then-Prime Minister Helen Clark, by crossing the floor in opposition to the bill.

“I stood at the third reading of the Foreshore and Seabed bill and asked, “Does anyone in this House honestly think tangata whenua will



be fooled into thinking they can trust a government which has sacrificed, extinguished, confiscated the last piece of customary land that we held by default?”

Two months later Turia was back in Parliament when she won the by-election for her Te Tai Hauāuru seat – this time at the helm of the fledgling party alongside co-leader and academic, Dr Pita Sharples. Māori rights campaigner Professor Whatarangi Winiata was voted in as party president.

The party made its presence felt in the 2005 election, winning four seats but chose not to join Labour in a coalition government. Unsure of Labour’s commitment to meeting the Māori Party’s interests, Turia and Sharples chose to stay in opposition and vote on an issue-by-issue basis.

After the 2008 election the party supported the National-led government, and Turia and Sharples became ministers outside of cabinet.

Babes in the wood

The Māori Party decision to support the Emissions Trading Scheme (ETS) is arguably the most significant decision it will ever make, on arguably the most significant legislation in the history of this country. Significant because, as John Holdren, President Obama's chief science adviser recently said, "it is already too late for the world to stop 'dangerous' climate change and we can now only hope to avoid 'catastrophic, unmanageable change' where global warming runs out of control."

As this magazine was going to print, New Zealand was set to attend Copenhagen, along with two Māori delegates, hoping to get the rules relaxed for forestry. Frankly, it's a very small-minded approach to the issue and may get us in to trouble. I suspect people at Copenhagen are interested in big gestures, not what may be seen as self-serving attempts by a small country to game the international cap and trade scheme

Hopefully, Māori party and iwi advisers are already well aware of the suspicions over forestry offsets in Europe. But are they aware of how far the tone of the debate has changed? Consider the UK. The British government has just spent £6 million running this advertisement on prime time television:

Dad: There was once a land where the weather was very, very strong. There were awful heat-waves in some parts and in others, terrible storms and floods...

Scientists said it was being caused by too much CO₂, which went up into the sky when the grown-ups used energy. They said the CO₂ was getting dangerous, its effects were being seen faster than they thought.

Some places could even disappear under the sea. And it was the children of the land who'd have to live with the horrible consequences...

The grown-ups realised they had to do something. They discovered that over 40 per cent of the 'CO₂' was coming from ordinary everyday things like keeping houses warm and driving cars, which meant, if they made less CO₂, maybe they could save the land for the children...

The Father pauses.

Dad: ...no more tonight darling.

Girl: ...is there a happy ending?

The advertisement then points to the UK

In such a volatile political and natural environment ... any group should be cautious about trading away customary interests for arrangements involving forests or quota systems on natural resources – for example, fish, and possibly water.



government website "Act on CO₂", which urges citizens to take immediate steps to reduce their carbon footprints.

The UK has committed itself in its Climate Change Act 2008 to a net reduction of 60 per cent in carbon emissions by 2050 compared to 1990 levels, a very tough target.

On weekends in NZ, you can watch the BBC production "Outrageous Wasters" in which UK couples are castigated for having two cars, eating fast food, and leaving heaters on. In other words, acting like middle class New Zealanders. They are taught to drastically change their lifestyles and strictly avoid any food from overseas.

In November, the UK experienced a one in 1000 year flood. In Ireland, the city of Cork experienced a one in 800 year flood, and 50,000 residents were left without drinking water for a week. In 2003, there were 2,139 deaths in England from an unprecedented heat wave that led to over 37,000 deaths throughout Europe.

The worsening situation will lead to finger-pointing and scapegoating.

The erosion (if not implosion) of NZ's green credentials is being noticed overseas, most recently in articles in the *Guardian* newspaper concerned about our use of forestry to cover our excessive emissions as a nation.

In such a volatile political and natural environment, I think that any group should be cautious about trading away customary interests for arrangements involving forests or quota systems on natural resources – for example, fish, and possibly water.

It also seems to me that a unique opportunity is being missed. Indigenous peoples are already bearing the brunt of the effects

of climate change. In NZ, there is an opportunity for an indigenous people to show the world what needs to be done. For example, quite apart from forestry and the creation of carbon sinks, Māori groups are in a prime position to invest in major renewable energy projects on their land, such as wind farms and geothermal power stations in the Central North Island. A number of schemes are being discussed, but discussions to date have focussed on regional adaptation, rather than asserting a NZ-wide and even global leadership. Some indigenous nations are literally in danger of drowning. Global leadership is urgently required. A bold national and international approach might also have more long-term political benefits than a few million dollars in forest credits squeezed out in a political accommodation today.

At the very least, iwi organisations should be readying Māori communities and marae for what is to come. As one scientist recently put it, what we are currently experiencing is 'tropical disturbance'. What is certainly coming, such as two degrees of warming, is 'hurricane force'. He could have added, we now have a rapidly narrowing window to avoid something worse than hurricane force. ■■

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

COUNTRY EXPEDITION

*In February a 60-year old Ngāi Tahu man walked the length of Aotearoa in 115 days.
Karen Arnold talks to Dene Cole about his journey down the long pathway.*



When Riverton man Dene Cole set out to live his life-long dream of walking the length of the country, he wanted no fuss. There was no fanfare, no media, no sponsor-printed T-shirts – just a man on a mission, doing his own thing.

Dene (Ngāi Tahu), was driven by several motivating factors. He wanted to walk in the footsteps of his Ngāi Tahu ancestors, and make a protest on behalf of those who suffered health problems after service in the Vietnam war. He dedicated his walk to the memory of two brothers who were ex-servicemen: George Cole, who served in Malaya; and Peta, who served in Borneo and Vietnam, later suffering and dying from Agent Orange-related illnesses. More importantly Dene wanted to be an example to his children and grandchildren.

“I like to have a few beers and a good party but you can also get your highs in the mountains. If I have shown just one person there’s an alternative to substance abuse ... There’s lots of awesome stuff out there.”

Dene took a different route to the normal walk from Cape Reinga to Bluff, ditching the tarmac of State Highway 1 in favour of the yet-to-be completed Te Araroa trail.

Opening in late 2010, Te Araroa – the Long Pathway Home – links existing tracks into one, encompassing coastline, forest, farmland, mountain passes, river valleys and green pathways.

“It follows many of the old greenstone trails. They were important for Ngāi Tahu – slaves and war parties would have walked through there.”

Dene marvels at the resilience of his ancestors. He was thoroughly equipped with the best tramping gear, food, GPS, maps and a locator beacon – none of which they would have had.

“How on earth did they do it?”

Dene was 60 when he set out on his tramp on 8 February. He was accompanied by his mate from Ōraka Aparima (Riverton), Lloyd Blakie.

The first harsh reality of the walk was the huge blisters they endured during the first few days. “The whole of my heels were covered. I was in agony for a week,” says Dene. “We put meths on our feet every morning and night to harden them up – we never got them again.”

The pair completed the North Island leg in 50 days, staying at camping grounds, Department of Conservation camps, and with friends Dene had served with in the infantry in Vietnam during 1970 and 1971. Lloyd’s wife travelled in support, meeting up with them at the end of each day. “We had a glass of red wine every night,” says Dene.

After five days rest in Picton, Dene set off on the South Island leg from Cook’s Cove on 5 April. Lloyd was unable to complete the second part of the journey, so Dene’s wife Sally stepped in as his support person. However, because much of that part of the walk was so far off the beaten track, it was sometimes several days before they could meet up.

For some of the journey, Dene was joined by two buddies from Vietnam, Pete Peters and Mac Mackenzie. The trio spent eight days together tramping through the Lewis Pass, spending Anzac Day in the mountains at Lake Guyon near St James.

By the time he arrived at his final destination on 8 June, Dene estimates he had covered 3,300kms, averaging 30 to 40kms a day. He was also 16kgs lighter.

This summer, he plans to complete parts of the trail that were inaccessible when he first undertook the journey because of snow. He’s also looking ahead to walking the track again when he’s 70.

In the meantime he’s happy spending his retirement with friends and family, fishing, walking and having a good time.

“I’m at peace with myself. It was very satisfying.”



Top: Dene showing off two of the three pairs of boots he wore during his walk; above: Dene’s neighbor James Bell (left) who served in Vietnam with Dene’s brother Peta and visiting friend John Bluett (right), from Bay of Plenty, who served with both Dene and James in Vietnam.

PHOTOGRAPHS KAREN ARNOLD

HAVE YIKE, WILL TRAVEL

You whizz past the traffic on your Yike Bike, jump off, fold it into a bag that you tuck under your arm and walk into your office. That vision is fast becoming a reality for one Christchurch-based business that has captured international attention. Nā Adrienne Rewi.

When Grant Ryan wrote 'inventor' in his high school leaving book, his teacher told him he had to "put something serious." Now he has had the last laugh as his Yike Bike, a modern twist on a Penny Farthing bicycle, has been acclaimed the 15th best invention of the year in the *Time Magazine* Top 50 Inventions of 2009.

For Grant (Ngāi Tahu), who was born in Ōtautau and grew up in Invercargill, it is a pleasing and unexpected accolade.

"We only launched the Yike Bike in September so when you consider we were beaten by people at NASA, you'd have to say this is a huge boost to our credibility," Grant says from his modest Christchurch office base.

"It's pretty cool for sure but right now we're very focussed on our business and making sure we can deliver to our first customers early next year."

The Yike Bike is the smallest, lightest electric folding bicycle available in the world. Weighing less than 10 kilograms, it folds down to the size of a large laptop bag and can be carried onto buses, trains and cars and stored easily under a desk, or in a cupboard. Not surprisingly, it is expected to revolutionise urban commuting internationally.

"We've already had huge interest from European media. We had a full-page in the *Daily Mail*, the largest newspaper in the United Kingdom, and we've been on leading television channels like CNN. We're seriously thrilled at the response. I didn't expect to get any interest until people could actually ride the bike but we've had people everywhere putting money down without ever having ridden one. That's surprised us," he says.

Grant, 40, is the first to admit he is a big thinker and right from



the start he very astutely armed himself with a degree in mechanical engineering and a doctorate in ecological economics from Canterbury University. "That was as close as I could get to inventing and that path gave me a good background in problem solving."

He initially worked for Industrial Research in Christchurch for two years and then, thinking "that was long enough in a proper job," he set to work making his first big idea a reality. The result was the Internet search company, Global Brain.net, which later sold to NBCi in the United States. Grant and his older brother Sean bought the company back in 2002 and it is now run by Sean as SLI-Systems and is based in Christchurch with offices in Silicon Valley, Florida and London.

"It's now New Zealand's largest software-as-a-service exporter (also known as a cloud company) and it services over one billion search queries a year," says Grant.

He then started the social networking company, RealContacts, which was followed by Eurekster, a social search company that was named in the North America Red Herring 100 in 2006. Some ventures, says Grant, have been more successful than others.

"When you do innovative things you either hit it or you bomb; that's the reality of start-ups. I love the uncertainty of that; I love the highs and lows. I'm an ideas person and I get a real adrenalin buzz out of big, bold thinking. Sometimes you win, sometimes you don't and I've been lucky to have had some reasonable successes."

Grant is also keen to stress that he doesn't work alone. He co-founded Yike Bike with Peter Higgins of Christchurch (originally as Project Garlic) and Grant's cousin, Caleb Smith (Ngāi Tahu), is the company's lead designer.

Yike Bike has been acclaimed the 15th best invention of the year in the Time Magazine Top 50 Inventions of 2009.



world living in urban environments than in rural areas; and more people living in tiny apartments and using public transport. The Yike Bike can be stored in a small cupboard and it links to all other transport systems. In a city environment you can get around much faster on a Yike Bike than you can in a Ferrari,” Grant says.

With an estimated selling price of around 3,500 Euros in Europe (about NZ\$7000), the Yike Bike sits firmly at the Porsche end of the bike market. That hasn’t deterred early interest and Grant says a good number of New Zealanders have also signed up for one of the first models due off the production line in 2010.

“It’s made of carbon fibre and it costs virtually nothing to run – a few cents a day – and in this age of sustainability and environmental



PHOTOGRAPH ADRIENNE NEWI

“I have a huge list of ideas that I’d like to work on and it’s always growing.” GRANT RYAN (Ngāi Tahu)

Caleb, 27, also has a degree in mechanical engineering from Canterbury University and like Grant, was urged not to follow an engineering path.

“For some reason my career advisor at high school in Nelson told me not to do it; but I’d always been practical and I loved problem solving, so ever since I was sixteen, I knew this was the career for me,” says Caleb.

Born in Darfield and raised in Māpua, near Nelson, Caleb joined the Yike Bike team five years ago and he’s never looked back.

“My first job out of university was working for another local company on a motorcycle project. I then started doing some contract design work for Grant, before joining the team fulltime as a design engineer. It’s been a very cool project to be involved in – everything from concept to computer modelling and making the prototypes. Now we’re working on the final stages, refining all the details to ensure the bike can be successfully and easily made in large numbers.”

The company has also had significant investment from TechNZ, the Foundation for Research, Science and Technology’s business investment arm, to undertake research and development and to test a prototype.

Initially inspired by the Segway, which was produced in USA, Grant was keen to produce “a much-less complicated bike” – something lighter that had the potential to be the most commonly owned transport device in the world.

“After years of discussion and experimenting, we found a new wheel rider position that is as stable as the current 120-year-old bicycle configuration. The Yike Bike is simple, small, light and we’ve replaced the chain, gears, pedals, brake pads, cables and levers with smart electronics and a powerful light, 1.2kW electric motor capable of a maximum speed of 20-25kmph.

“For the first time in history there are now more people in the

concern, that is attractive to a lot of people. And naturally, with a PhD in environmental economics, I was never going to design anything that wasn’t environmentally-friendly.”

Grant now uses a Yike Bike himself and says he can travel across the city on it much faster than he can in a car.

“It generates a lot of interest. People seem to be fascinated and I often have motorists winding down their windows at traffic lights to ask about it; and it’s quite thrilling to cruise up beside a Lycra-clad cyclist and then just accelerate away,” he adds with a laugh.

“I can’t go anywhere without someone stopping me for a chat about the bike.”

The bike has been designed with excellent uphill acceleration and it is the first bike in the world to come equipped with anti-skid brakes.

As he leans back in his Sydenham office chair, Grant talks quietly about the future.

“I’m always thinking, always observing. There is a huge amount of luck involved in the invention business but you don’t get lucky sitting on your arse. Like a good cricketer, you have to be out in the field batting the ball around. I have a huge list of ideas that I’d like to work on and it’s always growing.

“I don’t specialise in any one industry. It’s the start-up phase that I’m interested in and in that role you have to devote a good four or five years of focus to any one project to get it up and running; then I’m onto thinking about the next idea.

“I have a couch at home that is my thinking spot and I have a process. I’m always thinking of how much impact an idea could have on the world. That’s the biggest thrill for an inventor and I’m very lucky to be able to do what I love best.”



TOI IHO

Ceramics that take on the appearance of the earth's crust fused by heat and time with glacial pools cooling in their centres; sharp digital montages that channel lives with lives – these artworks combine to create



The Fishermen's Daughters.



LEFT: **TKW-7** by Irene Schroder / ABOVE: **JANICE SHED 6X4 AND A HALF INCHES** by Ramonda Te Maiharoa.

The exhibition is a re-introduction for two Ngāi Tahu artists who were born and raised in the deep south but have spent much of their adulthood in the warmer climes of Australia.

Ten years ago, ceramist Irene Schroder re-ignited a childhood friendship when she saw Ramonda Te Maiharoa stroll past her gallery, Mura, in Sydney.

The parallels of their separate lives formed a bond that has resulted in deeper friendship and artistic collaboration.

Both women are fishermen's daughters from Invercargill, both had moved across the Tasman, and both had bought holiday baches in their respective hapū areas: Te Maiharoa in Moeraki and Schroder in Omaui, where she currently resides.

Schroder says the exhibition pays respect to their ancestors and honours their families. It is about them re-asserting themselves back into the New Zealand landscape.

Te Maiharoa, who still lives in Sydney, has transitioned from stone sculptor to photographer. Her works play on personalities and their environment.

The montages usually show an indoor environment with altered window views.

Among the images in this exhibition, audiences step into the bedroom of deceased author Janet Frame, who lived in Oamaru.

"The montages are like detective stories," says Te Maiharoa. You can stand in front of it and you see everything. It is today. It's not Home and Garden (magazine). This is the real world. You get a sense of who lives here."

The Fishermen's Daughters was first exhibited at Southland Museum and Art Gallery in 2008 and was opened by then Associate Minister of Arts, Culture and Heritage, Mahara Okeroa. In 2009 it was shown at Leftbank in Greymouth and then later at COCA in Christchurch. It has its fourth incarnation at Forrester Gallery on 6 February 2010 and runs until 21 March.

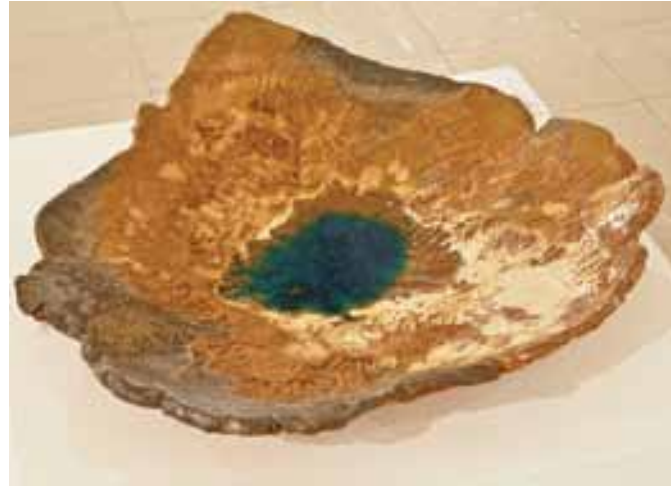
This is not a normal touring show with a set series of artworks because these artworks are for sale so audiences essentially see a new show at each venue.

Aside from **The Fishermen's Daughters**, the two friends have been exhibiting members of Artists for Save Our Water – an artists' collective committed to raising public awareness on the devastating environmental effects of the proposed Central Plains Water project.

As well as trips around the Ngāi Tahu takiwā, Schroder and Te Maiharoa are also planning ambitious trips to Tangiers and the Antarctic within the next couple of years. Both are confident the locations will inspire new artworks as well as provide some amazing experiences for two life-long friends.



TOP: JANET FRAME 6X4 AND A HALF INCHES /
ABOVE: KITCHEN 6X4 AND A HALF INCHES
by Ramonda Te Maiharoa.



ABOVE LEFT: **TKW-2**, ABOVE RIGHT: **TKW-5**,
LEFT: **TKW-3** by Irene Schroder.



Singapore postcard

As you and your loved ones enjoy this season's festivities, spare a thought for those of us in the hospitality trade who are pumping some fresh air into our Reeboks so we can skate about our stovetops.

The past year has been a memorable one for this Kāi Tahu blade. Settling into new digs in Asia, getting acquainted with air conditioning, adjusting to the intense sub-tropical sunshine, soaking up the warm waves at our condominium swimming pool and sampling the delicious melting pot of global cuisines on offer in Singapore, has made it a tremendous year.

I thought I would share with you what's on the menu at The Nautilus Project this Christmas. The good news is, New Zealand companies are seeing an increased demand for their fresh seafood exports in Singapore.

New Zealand Pacific oysters (*Crassostrea gigas*) are grown in water so pure you are able to enjoy them straight out of the shell. Each oyster promises generous servings of succulent plump meat nestled within a deeply cupped shell and a taste unique to New Zealand.

New Zealand greenshell mussels are a delicious source of protein. Matching them with a crisp New Zealand Sauvignon Blanc creates one of the world's great natural food and wine pairings.

Crayfish is another decadent choice from New Zealand. There are a couple of superb ways to devour these giant specimens. Simply steam them whole, then pick the meat out and devour with crusty French stick and zesty garlic aioli; or split the whole crayfish in half, spread liberally with garlic butter and grill until cooked. Edible bliss!

New Zealand king salmon is also another love of mine. King salmon is delicious in its raw state (as seen here in one of our plated appetisers at the restaurant) and it's incredibly good for you.




Above: New Zealand crayfish and greenshell mussels; above right: New Zealand Pacific oysters.



This Christmas is our first outside of New Zealand. In previous years, we have often enjoyed a lazy Christmas brunch with our children savouring homemade waffles, giant pancakes, smoked salmon eggs benedict and the like.

This year my family and I will be chowing down with our patriotic cuddies from the Singapore-based New Zealand kapa haka group. I'm bringing the pavlova!

If you haven't already stocked up, be sure to enjoy a lightly chilled New Zealand Sauvignon Blanc for Christmas. Don't forget to "slip on a shirt, slop on sunscreen and slap on a hat" when you go to the beach this summer.

Wishing everyone a safe Christmas and Happy New Year, kia wakea mai! 



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



RECIPE PHOTOGRAPHS COURTESY HARBOUR KITCHENS

This recipe brings back memories of my Nana Rakena and her wonderful raspberry jam steamed pudding, which was a regular feature on the Christmas dining table and at special Sunday lunches.

As kids, we used to gather wild raspberries from the nearby bushes just up the hill behind Nana's house in Rāpaki. Nana Rakena was a fantastic preserver and there were always plenty of homemade jams and poached fruits in her pantry, which were often included in the terrific trifle she also made.

RASPBERRY AND CREAM CHEESE SOUFFLÉ

- 180g cream cheese
- 70g icing sugar
- 20g cornflour
- 2 eggs separated
- 2tsp raspberry jam
- 10 fresh raspberries

Preheat oven to 160°C.

Line your soufflé ramekin moulds evenly with softened butter, using either a pastry brush, or a small piece of scrunched-up baking paper. Dust the ramekins with caster sugar, tipping out any excess.

Using a wooden spoon, cream the cream cheese with half (35g) of the icing sugar, cornflour and two egg yolks. Beat until smooth. Stir through the raspberry jam. In a separate stainless steel bowl, whisk the egg whites with a pinch of salt until stiff and firm. Add the remaining 35g of icing sugar and beat again until glossy. Gently fold the meringue into the soft cream cheese mixture. Do this in two stages, to allow the mixture to amalgamate – and be sure not to knock all the air out of the

meringue. Carefully fold through the fresh raspberries.

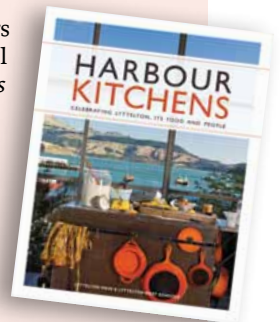
Spoon the mixture into your prepared ramekins to 3/4 full. Wipe all the edges clean, so that as the soufflé rises, it does not stick to the ramekin. Place into the middle shelf of oven and cook for 20 mins. Carefully remove



from oven, dust with icing sugar, place on plate and serve. Accompany with warm raspberry sauce and your favourite ice-cream.

This recipe appears courtesy of Jason Dell and *Harbour Kitchens* (RRP\$35), which was produced as a school fundraiser for Lyttelton West and Lyttelton Main Primary schools by The Combined Lyttelton Schools' Charitable Trust. For a list of retailers or to make an order, go to www.harbourkitchens.org.nz.

To win a copy simply tell us the name of one of the fundraising schools and email the answer to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to: Te Karaka, PO Box 13-046 Christchurch 8141.



Savouring summer

After a very cold winter and a cool spring here in Ōtautahi, where we had occasional warm periods punctuated by cold southerlies and the risk of frost, the warmth of the summer season is a welcome relief (I hope). My eternal optimism for planting potatoes early backfired and the crop suffered mild frost damage. I decided not to take any further risks with my early potatoes and covered them with a tarpaulin every night when the temperature threatened to go below two degrees.

The cold weather finally wore me down and I decided to purchase a new tunnel house. After investigating my options, I chose a tunnel house design from Real Steel Building (www.realsteelbuilding.co.nz). They were helpful in discussing what I needed and coming up with a solution and size that would be most sustainable for my garden in the long term. I decided upon a 6.3m by 2.2m design with a double-skinned polycarbonate cladding which fits into my garden nicely.



The promise of summer is one of fresh delicious organic vegetables picked straight from your own garden. It's the season to reap the rewards of the hard work you put in over spring. It makes it all worthwhile, as does the knowledge that you are providing nutritious low cost food for yourself and whānau.



In the short time that I have been growing vegetables in it, the growth has been phenomenal (see photos). If these vegetables had been grown outside they would have struggled to grow and would have probably been killed off by the late frosts. The size of the tunnel house is big enough to divide it up into four zones: one for tomatoes and basil; the second for capsicums and chillies; the third for cucum-

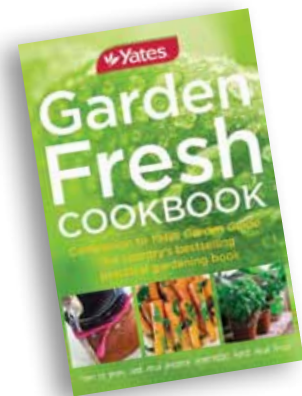
bers and aubergines; and the fourth for early vegetables like beans and zucchini. I decided to space the tomato, capsicum and chilli plants so that I can grow other crops around them. For the early season I have planted lettuces and carrots in among them. They will be followed by rock melons that grow along the ground. Arranging the plants in different zones avoids the hassle of having to replace the soil every year, which I had to do with my old, much smaller glasshouse. My wife has also managed to sneak a few plants in there as well, like a lime tree, lemongrass and some herbs, which I guess is a small price to pay for a happy marriage! I used the left-over polycarbonate from my new tunnel house to repair my old glasshouse, which will now be used to grow water melons.

A gardener's key jobs in the summer months revolve around succession planting, weeding and watering. It is important to leave space for planting new lots of vegetables over the summer months so that they do not all come on at once. This avoids a glut that goes to waste or ends up as fodder for the chickens or the compost heap. This is particularly the case with fast-growing vegetables like lettuce, spring onions, radishes, beans, beetroot and carrots. With lettuce I normally buy five or six varieties and mix all the seeds into a bowl and sow a new line every two weeks. This way I have a variety of lettuce coming up at the same time and as they grow,



BOOK COMPETITION

For the next issue, TE KARAKA has one copy of Yates Garden Fresh Cookbook, companion to Yates Garden Guide. Simply answer how many zones are in Tremane Barr's tunnel house and email the answer to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to: Te Karaka, PO Box 13-046 Christchurch 8141.



The winner of the Yates Young Gardener by Janice Marriott and The NZ Vegetable Gardener by Sally Cameron is Tara Ginsberg. Congratulations.



Far left: The tunnel house, outside and inside; left: beefsteak tomatoes; above: zucchini; and right: beans.

I thin them out and leave behind the ones I want to grow to maturity. In this way I also have a supply of lettuce from those that I thin out and do not have to wait until all the plants become big enough to harvest.

Keeping on top of the weeds is crucial at this time of the year and I usually find it is easiest to do this either in the early morning or evening out of the full blaze of the sun. The trick with watering is deciding how often to water and how much is needed for good growth. Water is a precious resource that should not be wasted. Organic gardening methods help by building up the water-holding capacity of soil through compost, mulches and green crops that add carbon and humus to the soil. The best times to water are in the early morning or late evening. This needs to be done to the extent that it allows the water to totally soak the soil, but you don't end up with a pool of water sitting on top of the soil. Depending on the type of soil an average garden should have a good soak once a week, but may need more depending on the weather. Too much watering

can lead to crop damage while too little water stunts growth and makes the plants susceptible to pests and disease.

January and February are also the months to start planting winter crops. The main varieties to plant now if you want them ready for a feast at Matariki are broccoli, cabbage, cauliflower, brussel sprouts, silverbeet, leeks and spinach (and swedes if you are in Murihiku and want to hold onto the Ranfurly Shield!).

Another bonus of having a tunnel house is salad material can still be grown during the colder seasons and provide tasty treats during winter. In my view, they are a worthwhile investment. ■■

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



Karaka

Karaka is one of few native New Zealand trees cultivated by Māori for its fruit. But there is a significant catch. Ripe berries exude a powerful mix of volatile chemical compounds and the kernels contain a lethal alkaloid poison called karakin.

Its bright orange berries were known to Māori who harvested them as kopi, or kopia, in some references.

The kernels of this forest fruit stored well and, in the days before fast food outlets, were a nutritious and important food supplement to the diet, second only to kūmara in some regions.

The fruit had to be meticulously prepared to remove the poison before the kernels were eaten or victims suffered violent convulsions and severe muscle spasms that could leave limbs permanently disfigured and often ended in death.

Most sources suggest the ripe berries were baked in an umu (earth oven) and then placed in harakeke baskets, trampled to remove the flesh and soaked in a freshwater stream or pool to leach out the toxins over a period of days or even weeks, according to some experts.

The kernels, or nuts, were then sun-dried and stored for future use – usually ground into a flour to make nut-flavoured bread. Due to the work involved in preparing it, this bread was usually reserved for chiefs and other important people.

Some sources say the raw flesh of the ripe berry is edible but is bitter and unpalatable in its fresh state. One reference suggested it tasted like an over-ripe powdery apricot.

Andrew Crowe, author of *A Field Guide to the Native Edible Plants of New Zealand*, says no two authorities agree on how long karaka kernels should be steamed and soaked to remove the toxins. Some recommended days for each process and others suggested the process took weeks.

Crowe strongly warns against experimenting with this fruit. He said the few kernels of karaka he had eaten tasted rather like acidic chestnuts. They were certainly palatable and did him no harm.

But the consequences of poor preparation were horrific, according to Murdoch Riley's ethnobotanical reference book, *Māori Healing and Herbal*. Small children were the most common victims of poisoning, attracted by the bright orange berries.

Victims were forced to vomit, often hung upside down over a smoky fire or held under water until they almost drowned. Less drastic remedies were to drink the juice of boiled pūhā leaves or to chew on the leaves of kohekohe.

Riley said it was important to stop the patient going into convulsions. The poison relaxes the joints so bones may bend the wrong way, permanently disfiguring the victim. Unless the head was kept straight, the person could dislocate their neck.

An old technique to keep the victim's limbs straight was to bury them in sand up to the chin and gag them to stop them biting their lips or tongue. Water was then forced down the throat to make the person perspire, sweating out the toxin.

Another extreme method to save a life was to trample the limbs to prevent permanent atrophy of the flexor muscles of the arms and legs. It sounds brutal but survivors probably eventually forgave their torturers if it meant saving their lives.

If and when the convulsions stopped, the patient was given a steam bath and fed porridge made from dried kūmara, a meal of hākekakeha or harore (both edible fungi), or the roots of pōhue (a creeping plant like convovulus) or tātarakeke (a type of bramble known as bush lawyer).

Considering the lethal alkaloid poison karakin in fresh kernels and the drastic repercussions of not preparing karaka berries properly, it is hardly surprising that no part of the plant or fruit is commonly eaten today.

However, scientists are currently exploring karaka as an alternative nut crop. They are intrigued by its chemical compounds and why the plant appears to be disease and pest free. They are also interested in kohekohe, the traditional Māori plant antidote for karakin poisoning.

In other traditional medicinal uses, Riley notes the leaves were used to help heal wounds and draw the poison out of boils, but users were careful only to place the shiny side of the leaf on the wound.

A decoction of ngaio and karaka leaves was used as a wash to relieve pain and karaka oil was used to bathe small burns. The glossy leaves were also used to make head wreaths when visiting graves of tipuna or to attend a tangi.

The timber is white, very brittle and makes good firewood when properly dry. Some reports suggest it was once used to build canoes in Rekohu (the Chatham Islands).

In Māori legend, karaka was thought to have been brought to New Zealand by early Māori from Hawaiki, but the distribution of *Corynocarpus laevigatus* tends to contradict this. It is not found anywhere in eastern Polynesia, although similar plants are.

In Ngāi Tahu tradition, the tree was brought south from Te Ika a Māui (North Island) to Kaikōura, where groves of karaka are still visible from the road along the Kaikōura coast.

Scientists believe Māori selected high performing karaka cultivars and propagated them at chosen sites throughout New Zealand. Remnant karaka groves have been found scattered from Northland to Otago, in the Kermadec and Chatham Islands.

Apart from isolated groves of trees that have survived on old marae and pā sites, this tree is not naturally found south of Akaroa in the east and Ōkārīto in the west of Te Waipounamu.

In *Traditional Lifeways of the Southern Māori*, James Herries Beattie recorded Rāpaki and Tuahiwi contacts he interviewed in the 1920s were familiar with the repercussions of poorly prepared karaka berries, but they did not like the bitter taste of the fruit anyway.

For gardeners, karaka is a handsome specimen tree up to about 15 metres that would grace any garden with its shapely form and its evergreen glossy leaves. It is easy to cultivate, with seedlings commonly sprouting under its parent, but is slow-growing. Early settlers christened it the New Zealand laurel because its large glossy leaves reminded them of the English laurel.

For all its benign looks, karaka's bright orange berries are well worth leaving alone. There are plenty of tasty traditional foods to try without dicing with death.

TK

For more information on this plant, try the following sources used to research this article: *Māori Healing and Herbal*, Murdoch Riley; *A Field Guide to the Native Edible Plants of New Zealand*, Andrew Crowe; *Traditional Lifeways of the Southern Māori*, James Herries Beattie; *The Native Trees of New Zealand*, J.T Salmon; *The Cultivation of New Zealand Trees and Shrubs*, L. J. Metcalf.

a killer berry

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



They say you can take the boy out of the bay, but you can't take the bay out of the boy – Colac Bay, south of Riverton, that is.

One half of the Tahu FM breakfast crew Rāniera “Rā” Dallas – the larger than life DJ – has been a regular voice on the airwaves keeping us company in the kitchen every weekday morning for the past six years.

Born and raised in Invercargill, Rā (Ōraka Aparima, Awarua, Waihōpai) is the quintessential kapa haka kid starting as a pēpi with Te Arohanui, a community group mother Wendy Dallas-Katoa performed with. He has also performed with a number of other groups over the years, but today he is a mainstay in the successful Te Ahikaaroa group in Christchurch.

“I’ve always loved haka, it keeps you grounded and keeps you connected,” he says.

Rā and partner Manu Paringatai (Te Araroa) have three children, Kalyne (17), Zariah (16), and two-year-old Rangitohiora with a fourth due in May next year.

Rā never dreamed he would one day work in radio, but the natural extrovert and self-confessed joker says when the opportunity came his way, the transition from performing on-stage to the airwaves was a relatively easy one.

“And people often tell me I have a great face for radio!”

Rā started on the drive-time show and then moved to Brekky with co-host Lisa Reedy. “We have a lot of fun on air, early starts wouldn’t be my choice but getting to go out in the community to MC and interact with the whānau makes up for that. The people you get to meet is the best part of the job – from the rich and the famous to the cuzzies down the road – I love it all.”





REVIEWS

BOOK REVIEWS

APHRODITE'S ISLAND

by Anne Salmond

Published by Penguin

RRP \$65

Review nā Donald Couch

Tahiti. The images we associate with that island!

Anne Salmond, one of New Zealand's leading historians and writers, especially regarding the early contacts between the indigenous Polynesian peoples of the Pacific and Europeans, has in this her latest book, narrowed her focus to the European discoveries of Tahiti.

Although that area of Polynesia has ended up under French administration, the first European discoveries there were by the Dutch (Roggeveen) out of Batavia; followed by the British (Byron, Robertson and Wallis); and then came the French (Bougainville). Not to overlook the Spanish via Peru, who even in the eighteenth century tried to assert that that part of the world was theirs under the Treaties of Tordesillas and Zaragoza.

Depending on their cultural background, the Europeans were either bewitched or shocked at what they found. Certainly they were not indifferent. The images and perceptions they took back to Europe have lasted to the present day.

Sex. With good reason Salmond entitles her book *Aphrodite's Island*. Venus the goddess of love was known to the Greeks as Aphrodite. The European naval captains knew their classics and their encounters on Tahiti had them reaching for this particular classical analogy.

Initially, they completely misread the local cultural intent when Tahitians stripped to the waist in the presence of gods, high chiefs and high ranking strangers. Such ritual presentation had no necessary implication of sexual availability.

This is where Salmond's writing is especially valuable. She has understood and

diligently describes the Polynesian culture and how the Tahitians reacted to the contacts with the Europeans.

Because Māori came from Eastern Polynesia there are many names and behaviours which we will recognise. Ta'aroa (Tangaroa) and Tāne have primary roles. The 1750s and 1760s, when most of the initial Europeans arrived, was a time of considerable inter-iwi/hapū rivalry and conflict in Tahiti. Salmond has balanced well the European accounts of all these encounters with those of the tangata mana whenua.

Of particular interest also, are the considerable descriptions of the Tahitian Ariki Tupaia, who played a major role in interpreting for James Cook in his meetings with Aotearoa Māori.

TRADITIONAL LIFEWAYS OF THE SOUTHERN MĀORI

by James Herries Beattie,
Edited by Atholl Anderson.

Second edition reissued by
Otago University Press

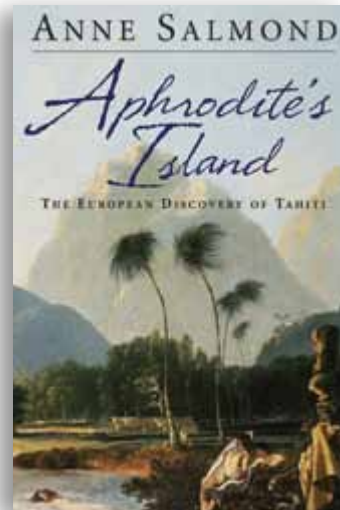
RRP \$59.95

Review nā Rob Tipa

Historian, writer and researcher James Herries Beattie never saw the culmination of his life's work published but knew one day the manuscript he left with the Hocken Library may become a classic of New Zealand anthropology.

Eventually Beattie's *Traditional Lifeways of the Southern Māori*, edited by Professor Atholl Anderson, was published by Otago University Press in 1994, 22 years after Beattie's death in 1972.

Beattie would be very proud of the



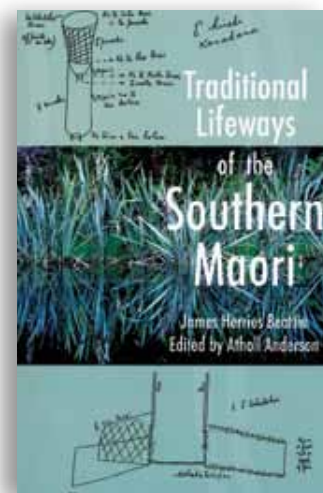
belated recognition of his life's work if he knew the book had just been reissued in a second edition and was now regarded as a valuable source of cultural information on Ngāi Tahu traditions.

Beattie was very systematic in his methods of interviewing kaumātua on a series of field trips throughout Te Waipounamu in the 1920s and collating information on behalf of the

Otago Museum.

His style does not lend itself to light reading, but he did tap into a mine of information that researchers will continue working for years to come. And every year that passes the real worth of this precious collection of taonga will appreciate in value.

TE KARAKA has a copy of *Traditional Lifeways of the Southern Māori* to give away. The winner will be chosen from contributors to He Reta page.



Donald Couch (Ngāi Tahu) is Pro-Chancellor of Lincoln University.



Rob Tipa (Ngāi Tahu) is a career journalist and a regular TE KARAKA contributor.



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

COUNTING THE STARS

By Gavin Bishop

Published by Random House

RRP \$34.99

Review nā Fern Whitau

Gavin Bishop is a master at rewriting traditional tales and *Counting the Stars* is of that genre. This is the sequel to the award-winning *Taming the Sun* and *Riding the Waves*. It is an interpretation of four tales: *Mother Earth and Father Sky*, *The Battle of the Birds*, *Kae and the Whale* and the famous love story of *Hinemoa and Tūtānekai*.

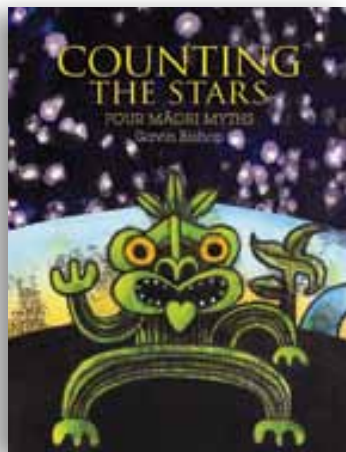
The separation of Ranginui and Papatūānuku in *Mother Earth and Father Sky* is the epic tale of the evolution of life on earth and why things are the way they are. This is a scary story and the accompanying sharp-edged illustrations capture the chaos perfectly.

The Battle of the Birds, which is the least familiar of the four tales, tells us why the tītī (mutton bird) and tāiko (black petrel) nest on land, we also learn the Māori names of many birds and some rules of engagement. What an adventure! Gentle souls may be horrified at the graphic detail, "...blood fell like hail."

The original story of *Kae and the Whale* is said to explain the origin of kapa haka however that theme takes a back seat to the trick that Tinirau plays on Kae as utu (revenge) for eating his whale. The images are dark and forbidding.

The softly illustrated, romantic tale of *Hinemoa and Tūtānekai* and her determination to be with her loved one slows the heartbeat after the previous scary and suspenseful tales.

Counting the Stars is more likely to appeal to the upper age-range of the intended three to ten year-old readers. Older children with a taste for blood and guts, fighting and adventure will be enthralled, especially if they haven't heard the stories before. My four and six year-old moko were not interested.



The stories are told in an informal uncomplicated style, "Then just like that, there was darkness. Lots of it. Everywhere." The suspense builds perfectly and the reader is captivated by the fearsome and bold adventures of the characters.

Three of the tales are well told and close to the original stories. However, *Kae and the Whale* is a watered down version of the original in which Kae is usually killed. Considering that he ate a beloved pet, they went to all that trouble to get him, and the other stories aren't coy about blood-shed and death, I don't know why Kae wasn't killed off.

I enjoyed *Counting the Stars* and look forward to reading it, with appropriate drama, to my moko when they are older.

ALBUM REVIEWS

INSPIRATION INFORMATION

Shuggie Otis

Luaka Bop (Real Groovy, Slowboat Records Wellington)

RRP \$30

Review nā Joseph Tipa

Shuggie Otis is the child prodigy of Johnny Otis, a white American rhythm and blues singer and radio host. Otis recorded his first album *Here comes Shuggie Otis* in 1970 at the age of sixteen, introducing himself as a young master of blues guitar. *Inspiration Information* not only established his ability as an instrumentalist (he plays almost every instrument on the album), but also as a composer of real depth beyond his years. However, this album almost didn't see the light of day after it slipped under the public radar in 1974 and was shelved by the record label Luaka Bop. I discovered it for myself after it was reissued in 2001 and remember distinctly the moment I first heard



Aht uh mi hed, it was everything I had been waiting for in a record: great melodies, string arrangements and the usage of early drum machines pre-dating Prince. He has been distinguished as the missing link between Sly Stone and Prince but he really went further in terms of an attention to detail, apparent in his employment of string arrangements, closer in nature to David Axelrod or Quincy Jones.

TIME IS NOT MUCH

Ladi 6

Self Release (Amplifier.co.nz, Real Groovy)

RRP \$25

Review nā Joseph Tipa

Speaking to Karoline Tamati aka Ladi 6 recently, I found out 2009 has been the hardest year of her life; she's had to deal with family losses both here and in the recent tsunami that struck Samoa. However it has also been her most productive year musically in more than ten years of constant touring, writing and recording. She released her debut solo album *Time is not much* earlier this year.

Parks, her all-in-one partner, deejay/producer/vocalist, is one of the most proficient musicians and beat makers in Aotearoa. He provides a solid foundation of contemporary soul tracks upon which Ladi rather cathartically voices her stories of Christchurch suburbia, Polynesian life, love and loss. The pair's ability to traverse soul, hip hop and reggae and Ladi's ability as both an MC and a singer are encapsulated in the first single *Walk right up*. Her cousin, Scribe, is rallied for *Call you out* in which they pull no punches, dispatching useless critics – in and out of the media. There is a real sense of loyalty and family unity in this album. Other contributors are Mu, Joe Lindsay, Julien Dyne, and Tyra Hammond.



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



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

Is insurance worth it?

When times are hard and you're struggling to pay the essential bills and feed the whānau, insurance premiums may seem like another financial burden that you can live without. But is not having insurance worth the risk?

The most important things to consider are what do you really need to insure, how much cover do you need and what you can live without? Insurance isn't 'one size fits all' – everyone's needs are different dependent on your personal situation and priorities.

Simply put, insurance is your means of protection against financial loss due to the unexpected happening such as car accidents, house fires, earthquakes, tsunami, illness, accidents or death.

When considering insurance there are usually two areas to think about: personal and property. Personal insurances include life, income, health, trauma, disability and accident. Property insurances are for things like your house, possessions and car.

The starting point for making insurance-related decisions is weighing up the risk of not having insurance cover versus the cost of being insured. For example, imagine the contents in your home are worth say \$100,000. Contents include everything from clothes, furniture and appliances to toys, CDs and sports gear. An insurance premium to cover this amount might be between \$750 and \$1000 a year. In the event of a fire or an earthquake you might lose everything you own. Without insurance cover, you would be faced with replacing everything yourself. If you are not in a position to do this then you really need to look at insurance options – consider it money well spent. If you are renting, you still need contents insurance and it's really important to make sure that your cover protects you against damage to your landlord's property just in case you find yourself liable in the event of a disaster occurring.

If you own a home or have high debt levels, you should consider getting life insurance. Dying or serious illness are

things no one really likes to think about, but the reality is, it is inevitable and for some of us, it will happen well before it should. It does pay to be prepared so that your whānau are not left with a mortgage, huge debt and funeral costs. However, you probably don't need life insurance if you have no debt and no one dependent on you who would suffer financially if you died.

Getting the types and levels of cover right for you is really important. There will be a number of things to consider and within each type of insurance there will be a variety of options. Essentially insurance is a highly specialist subject therefore it is best to seek some professional advice from an insurance or financial advisor before making any decisions about what you do and don't need cover for. The Retirement Commission's Sorted website www.sorted.org.nz provides a comprehensive overview on insurance, complete with suggestions of where to go for help, that is well worth checking out. It also has an insurance calculator that will provide you with an indication of cost and types of insurance. Sorted's eight rules of insurance are:

1. You do not need to be insured against everything – sometimes it's simply better to live with a risk than a premium. As a general rule, you should only insure things you can't afford to lose or replace yourself.
2. Think about sharing the risk between you and your insurer – if you agree to an excess (where you pay for the first, say \$500 of a claim), you can cut costs while keeping needed protection for major claims.
3. If you have a car, you should at least have third party insurance – this covers you for any damage you cause to someone

else's car or property. It's generally a really cheap option and in the event of having an accident that's your fault it will save you having a huge debt you have to pay off.

4. If you own your own home, you should have home insurance. Your home is likely to be the single biggest asset you will own and one disaster could see it lose all value – you would be left with just the land and still the mortgage to pay.
5. Re-consider your insurance regularly. As your age and circumstances change, reconsider the amount, and type of insurance you need.
6. Use reputable companies. If someone tries to sell you insurance, check out their background and that of the company issuing the policy.
7. Compare prices. Always compare any policy with at least two similar ones provided by competing insurers – premiums may be quite different. Even if they are similar, there can be big differences in the cover provided.
8. Get it in writing. If you get a quote for insurance over the phone, always ask for a written copy of the policy to be sent to you so that you can double check.

And if you own a business, or are thinking about setting one up, insurance is again an important consideration and essential to discuss with a qualified insurance advisor. Business insurance policies insure against the loss of property, human resources, business liabilities and business overheads. These include public liability, indemnity, overheads and staff losses. ■■



SATRIANI REIHANA

Ngāi Tahu te iwi, Ngāti Huirapa te hapū, te marae ko Te Hapa o Nui Tirene, te maunga ko Aoraki

Waikato te iwi, Ngāti Māhanga te hapū, te marae ko Te Kaharoa, te maunga ko Taupiri

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

A day where you get to spend time with whānau and friends.

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

There are two strong Māori women that I admire because they work really hard to keep te reo Māori alive and well here in Waitaha. They are Hana O'Regan and Haani Huata.

ONE THING YOU COULD NOT LIVE WITHOUT?

My whānau.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

If I couldn't live in Aotearoa, I'd live on Aitūtaki.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

My papa (grandfather), he and Nana raised me when I was little.

WHAT IS YOUR FAVOURITE SONG?

I have more than one; any song by Ruia Aperahama and Lauren Hill's *His Eye is On the Sparrow*.

ON WHAT OCCASION DO YOU TELL A LIE?

Not telling.

WHAT CONSTITUTES A BAD DAY?

Getting caught up in other people's dramas!

WHAT IS YOUR GREATEST FEAR?

Being sucked up by a tornado!

DO YOU HAVE A FAVOURITE SUPERHERO?

Superman, because he has an "S" for Satriani on his top!

WHAT IS YOUR WORST CHARACTER FLAW?

I'm not always the best listener – something I'm working on.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

I would like to be more artistic.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Just before Christmas day when I was

about 6 years old and still believed in Santa, I snapped my papa and nana sneaking a bike into the whare. It was funny watching them trying to explain that Santa had arrived early.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

France, I really want to see the Eiffel Tower.

DO YOU BUY LOTTO?

No, I'm too young.

DO YOU BELIEVE IN REINCARNATION? EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?

I kinda believe in it, because people are always saying that I remind them of someone, usually a tipuna. If I could come back as something else, it would be a lion because I would be king of the jungle!

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

The pounamu I received recently from my hapū, this very special to me because it was gifted to me by my iwi.

FAVOURITE WAY TO CHILL OUT?

Jamming with friends.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

Kāore te kūmara e kōrero ana mō tōna ake reka!

WHAT IS THE LAST BOOK YOU READ?

Our class at kura read *The Freedom Writer's Club*.

WHO IS YOUR FAVOURITE AUTHOR?

I don't have one.

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

Rugby league – GO THE RABBITHOHS!

WHAT IS YOUR GREATEST ACHIEVEMENT?

Placing in the National Manu Kōrero Speech Comps!

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

CHICKEN... butter, fried, roasted, Kentucky...



Nei a Satriani Reihana, te puhi māreikura i take iho mai i te karamata o Aoraki i te Wao-nui-o-Takaroa...he ihumānea he ihuoneone, he kākano nō ngā maruwēhi te manahua ake nei...

Ko te taitama-wahine nei he ākongā nō Te Kura Kaupapa Māori o Te Whānau Tahī, kei te reanga 12 e upoko pakaru ana. Ara noa atu ngā pūmanawa kua whakatōngia ki roto i tēnei; he pū ki te iere, he toki ki te hākinakina, he tino mō te mōteatea-ā-kōrero.

I eke panuku ia i roto i ngā whakataetae Manu Kōrero (wāhanga tuakana, Reo Māori), i roto hoki i ngā whakataetae Kapa Haka (Kura Tuarua) i tēnei tau. He tauira pai mā ōna tāina, e ora rawa atu nei Te Reo Rangatira me ōna tikanga i roto i a ia. Kawe ai ia i ōna mātua i ōna tūpuna i ōna maunga whakahī, ahakoa haere ki hea.

A leader-of-tomorrow, Satriani Reihana is endowed with natural abilities – from music to sport to oratory. This year Satriani attended Ngā Manu Kōrero national speech competitions where she represented Waitaha in Rotorua and achieved third place in her section. An ambassador for te reo and tikanga Māori, she attends Te Rūnanga o Ngāi Tahu's Kura Reo and is currently completing 200 level papers at the University of Canterbury while still at secondary school. He rangatira mō āpōpō anō tēnei.

HOW MANY PAIRS OF SHOES DO YOU OWN?

Shoes are a girl's best friend and I don't have enough of them.

WHAT'S YOUR FAVOURITE PLACE IN NEW ZEALAND?

Ōtautahi, more specifically... my bedroom!



Mō Tātou, ā, mō kā uri ā muri ake nei
For us and our children after us

TE HOKINGA MAI

Niho o Te Taniwha courtesy of Southland Museum and Art Gallery and Te Pūnanga o Ngāi Tahu



MŌ TĀTOU
NGĀI TAHU WHĀNUI EXHIBITION



Tukero, poukōkomanawa from the wharenui Tukerawa, Ngāi Tahuwhiri, Canterbury Museum E1226

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TAONGA FROM CANTERBURY MUSEUM

ROBERT McDOUGALL GALLERY AT CANTERBURY MUSEUM

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