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8 ENOUGH IS ENOUGH

Kaiwhakahaere Lisa Tumahai explains why Ngāi Tahu is suing the Crown over its waterways.

10 DAME AROHA

A much-loved Ngāi Tahu taua, Aroha Reriti-Crofts, was recognised in this year's Queen's Birthday honours for her lifetime contribution to Māori and the community.

18 THE THRILL OF THE GAME

Ngāi Tahu has celebrated more than its share of rugby legends, so it seems only fitting that Ngāi Tahu Tourism has partnered with New Zealand Rugby to establish the recently opened All Blacks Experience in Tāmaki Makaurau.



18

22 NĀIA TE TOA

Paulette Tamati-Elliffe shares a moving tribute to the late Tahu Potiki one year on from his passing.

26 FOLLOWING IN THE FOOTSTEPS OF THEIR KUIA

The Blenheim branch of the Māori Women's Welfare League is looking to the future and its next generation of membership.



26



NGĀ HAU
E WHĀ
FROM THE
EDITOR

'What separates an ordinary woman from an extraordinary one? The belief that she is ordinary.' Jody Williams, Nobel Laureate.

Humble, selfless, courageous and humanitarian are just some of the words that spring to mind when reflecting on the subject of our cover story for this issue of TE KARAKA (page 10). Therefore, it came as no surprise to learn that Aroha Reriti-Crofts was made a Dame in the Queen's Birthday honours earlier this year for her lifetime of service to Māori and the community. It is no exaggeration to say Dame Aroha is an extraordinary wāhine whose work has always been dedicated to her iwi, hapū and whānau, with a particular focus on the wellbeing of wāhine and tamariki.

Dame Aroha's diverse mahi spans all aspects of Māori life, and has notably included more than 50 years as a member of the Māori Women's Welfare League (MWWL), a number of those as the national president. Over its lifetime, the MWWL has become highly regarded at the grassroots level and nationally as a powerful advocate for wāhine and tamariki, using its collective powers to lobby government and always operating with aroha and care for wāhine katoa. Today's league members will tell you that, like many voluntary organisations, the number of active members is dwindling and ageing. It would be a travesty to think that one day the MWWL may cease to exist if membership cannot be sustained by new generations.

As you will read on page 26, the Blenheim branch is working hard on a succession plan to connect and grow future membership, with a lively group of rangatahi actively engaged in league activities within their community. As with Dame Aroha and her whānau (daughter Amiria, current MWWL national vice-president, and mokopuna Reriti), the Blenheim branch is three generations strong for some whānau. Long may we continue to celebrate this collective of extraordinary wāhine.

Moving forward, there will be only two print versions of TE KARAKA each year. Over time we aim to have more of an online presence that will expand the scope for sharing our whānau stories.

Meri Kirihimete.

Nā ADRIENNE ANDERSON WAAKA

30 A JOURNEY OF AMBITION

Kaituhi Anna Brankin speaks to successful Ngāi Tahu businessman Ryan Davis about what drives his ambition for global business domination, and his recent partnership with Ngāi Tahu Holdings.

34 TALENT RUNS DEEP

The Malcolm whānau of Rangiora are making waves on the international music scene.

38 HE ŌHĀKĪ A TE RAKATIRA

A final piece of writing from rakatira, the late Tahu Potiki challenging New Zealand's constitution and the fair representation of Māori.

42 REVIVING AN ANCIENT SCENT

Traditionally highly prized for its scent, taramea is making its mark on the perfume market under the recently established Mea brand.

46 EXPANDING WHĀNAU HORIZONS

Amiria Coe is turning the tide on four generations of missed opportunities for her whānau with a series of wānanga to prepare rangatahi in her whānau to transition into the workforce and raise their gaze.



46

50 NUTRIENT-RICH SUPERFOOD

Ngāi Tahu pharmacist Brendon McIntosh has set up a superfood business utilising the health benefits of hemp.

- 4 **WHENUA** Te Awa Whakatipu
- 7 **HE WHAKAARO** Media Revolution
- 52 **TE AO O TE MĀORI** Johnny Chambers
- 56 **HEI MAHI MĀRA** The power of summer fruits
- 58 **REVIEWS** *A Long Time Coming* and more
- 60 **AUKAHA** Photography by Mihiata Ramsden
- 64 **HE TANGATA** Hana Royal



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

THE NEW NORMAL

As we race towards the end of 2020, this past decade has been marked by several devastating events right on our doorstep, and our vulnerability is once again being tested as we navigate the ongoing impacts of a global pandemic.

We are so used to watching CNN thinking that what makes world news is often far from home, and now the long-term lingering presence of COVID-19 everywhere has shown us just how small this world is and that we are very much a part of it.

In our new normal we are constantly reminded to move about with caution and at a distance from one another. We all started out in a regimented fashion, carefully spaced at a two-metre distance from each other, then to one metre (depending on where you were in the country), and now what a muddle. As we carefully moved back into physical meetings, hui and group gatherings, we started with the health and safety messages and nodded in agreement, and once that was over we somehow forgot the boundaries and started moving into hug, hongi or touch one another in a tentative way while secretly wishing we could run off and dip ourselves in hand sanitiser. This is the new normal, so we better get used to it.

On the home front, I've found new hobbies such as becoming a clean freak and thinking I'm a special agent on *NCIS*. Instead of dusting for prints with my gloves on, however, I'm hunting for any trace of finger marks and using the "Mr Miyagi wax on - wax off" exercise with spotless surroundings the ultimate daily goal. Just quietly, I'm hoping it will rub off on other whānau members in the household.

At work we bravely continue to march towards self-determination, and our tribal outcomes remain big and bold. We must now put the brakes on and focus on what really matters - whānau, health, affordable accommodation, ensuring we have a decent household incomes, and taking care of our environment. The economic forecast is indeed gloomy and making proactive calls to stay match fit is the leadership task for now. Implementing change is not easy and it is also no popularity contest, but it is a time to pull out all the cards on artful and strategic agility.

So, what does that look like? As the economy spirals down, we must remain inter-generational - dipping into future savings is not an answer to keep the whānau business alive. We are a creative bunch and now is the time to look at other ways of scaling up in relevant new businesses, investments, innovations and, most importantly, the talent that lies within. Among these challenging times will be an uprising of home-grown ideas and harnessing these is a no-brainer.

Recently our whānau sat around the kitchen table and came up with an idea for a small start-up company. After the karakia, we decided that our tamariki would become shareholders with their ages, in total, adding to 35 years. Anyone over 16 made it into the coaching category. While it's early days, we are all thrilled at pulling this together, and the myriad of talent that will go into this is a fabulous learning opportunity and an income generator. The Nike strapline - "Just Do It" comes to mind. So, what are you waiting for? It is the new normal - have a go and you may surprise yourself!

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Dame Aroha Reriti Crofts, the first Ngāi Tahu wahine to be made a DNZM pictured at her recent investiture at Government House in Wellington. Photo: Supplied by Government House.

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WHENUA

TE AWA WHAKATIPU (the Dart River) flows from its headwaters in Kā Tiritiri-o-te-Moana (the Southern Alps) and the Dart Glacier, into the northern end of Whakatipu Waimāori (Lake Whakatipu). Along with Te Komama (Routeburn), Te Awa Whakatipu was part of the well-known travel route connecting Whakatipu Waimāori with Whakatipu Waitai (Martins Bay), where one of the largest Ngāi Tahu kāinga (settlements) in South Westland was situated. With the famed pounamu source, Te Koroka, located nearby, numerous pounamu artefacts and the remains of several kāinga nohoanga (seasonal settlements) have been discovered at the head of Whakatipu Waimāori.

PHOTOGRAPH: TONY BRIDGE / 2014-129, TE RŪNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE



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Media Revolution

The rumblings of a potential revolution in our media landscape have occurred with Stuff – the publisher of *The Dominion Post*, *Taranaki Daily News*, *The Press*, and a number of other regional newspapers – opening its online news coverage today (November 30 2020) with the headline: “Our Truth, Tā Mātou Pono: Over three centuries we’ve failed to represent Māori fairly.”

Stuff then issued a formal apology to Māori titled: “Nō mātou te hē: We are sorry.”

And promised to rebuild trust by saying it was adopting: “... a multicultural lens to better represent Māori and all people of Aotearoa, supported by Treaty of Waitangi principles.”

The website was then filled with articles highlighting areas where Stuff publications had fallen short reporting Māori issues since they were first established (in the 1860s for many).

Great stuff, Stuff! So what does it actually mean?

The New Zealand Media Council has 12 “principles” it believes media should adhere to. These include perhaps the most important ones of accuracy, fairness and balance. This includes the need for a fair voice given to opposition views.

Accuracy, fairness and balance. I cannot over-emphasise their importance. My rather short journalistic foray included being taught by one of the legendary newsmen of yesteryear, the craggy Colin McCrae. Not only did he demand accuracy, fairness and balance in how I undertook my media activities, he also said: “Mr Kamo, you are not the news. Be impartial and trust your audience to make their own mind up.”

And therein lies the issue for Stuff and our media in general – impartiality.

Today’s media environment is an ever growing need for ‘clicks’ on media headlines. The old adage in the media ‘if it bleeds it leads’, is an ever truer ‘truism’. And crikey do Māori ‘bleed’.

We are continuously reminded we are perpetual prisoners; we bash our kids and wives; our women smoke too much; our kids are being relentlessly removed from their homes by Darth Vader and his Oranga Tamariki stormtroopers and, of course, Ihumātao.

But how about these headlines? Māori are great parents; Māori are not really criminals; the rate of smoking is dropping among Māori populations or not all Māori

support the Ihumātao occupation. Not quite so sexy – and that’s the rub. The negative portrayal gets the clicks, not the good news headline.

And then there’s the issue of who speaks for Māori. Even in Māori media the sentiment is often: “We need more Māori voices, writers, journalists ... but not those Māori voices (generally to the Right of the political Centre).”

My foray into media began because “we need someone who is perhaps more right-wing in their view.” Given my views sit comfortably on the ‘damned moderate by anyone’s fair measure’ scale, that doesn’t say much does it.

You see the real issue with our media landscape isn’t that we bleed so therefore we lead. Rather it’s that we are presented as a monolith – that Māori have a (singular) Māori world view. And that world view is as follows:

Ngāi Tahu is making all that money, why can’t all the other iwi be as successful as Ngāi Tahu?; Māori are all about activism – Ihumātao is a good thing; Māori vote Labour or left-wing; the Treaty has not been honoured (nonsense, it’s being increasingly honoured – but still some way to go).

And to back up these views, there is a very small group of Māori commentators lined up to do their best to confirm this unbalanced, skewed and inaccurate portrayal of the Māori community.

Any Māori who doesn’t align with the perceived ‘world view’ is therefore a member of the alt-Right, right, contrary, ‘oh that stirrer’, group of Māori. They are often titled ‘controversial commentator *add name*’ (commentators to the Left of Centre are never called ‘*left-wing commentator*’ or ‘*controversial commentator*’). Alan Duff and David Rankin are two recipients of unfair, unbalanced, and inaccurate treatment by mainstream AND Māori media. I’ve sat in newsrooms and been told ‘we’re not getting that *bleep bleep on*’. It happens all too frequently.

If Stuff is determined to report Māori accurately then it has to ensure the following:

1. It has a reasonable number of Māori journalists
2. It has a reasonable number of Māori opinion writers
3. It understands there is no singular ‘Māori world view’

4. It doesn’t treat some Māori views as ‘alternative’ or ‘controversial’

5. It is careful to ensure that the Māori views expressed, in the absence of polling to support an opinion or position, are those of the writer, commentator or person quoted only.

Most importantly Stuff needs to avoid the growing trend towards wokeism and curbing non-populist views. This insidious philosophy has no real concern for those it deems a ‘minority’ but rather a preference for the self-perpetuation of views it deems correct.

It is heartening, therefore, to hear the current editor of *The Press*, Kamala Hayman, say: “No matter how conservative or defamatory, opinions would have to be pretty extreme for us not to publish, like inciting others to hatred or violence. Hurt feelings is not enough.”

Therein is captured the essence of what free media is all about – an environment where all views can be challenged, including our various Māori views. Freedom of expression isn’t just a Pākehā concept!

Our iwi hui are all about free expression. And we all know there is no tempering some of our whānau members. They will get up and say what they ‘damn well please’ and that’s OK. Our marae are bastions of free speech and expression and this aligns beautifully with Kamala Hayman’s statement.

And within Ngāi Tahu we hear similar sentiments being expressed. Tuahiwi Upoko Te Maire Tau is quoted as saying in relation to the Stuff apology: “What Māori want to see is an appreciation of their views.”

Tā Tipene O’Regan has stated there is a tendency to fail to recognise the diversity of Māori opinion and expect all Māori to have similar perspectives. Never a truer word spoken as this article attests to.

But in all this, the true significance of what Stuff has done must be acknowledged. The acceptance of their complicity in presenting Māori in such a negative light in preceding decades, their mea culpa, mea maxima culpa, is frankly, wonderful. Stuff needs to take a bow and be offered our profound (OK, ‘my’ profound – after all I don’t speak for all Māoridom) thanks for this acknowledgment. It is a significant step forward for Māoridom. I look forward to seeing the impacts of this bold and positive shift on the portrayal of our people. 

Enough is enough

Why Ngāi Tahu is suing the Crown over its waterways

In a legal first, Ngāi Tahu has lodged a statement of claim in the High Court seeking recognition of rangatiratanga over its awa and moana, to address the ongoing degradation caused by the environmental mismanagement.

Kaiwhakahaere **LISA TUMAHAI**, explains why it's long overdue.

WE ALL KNOW THAT SOMETHING NEEDS TO BE DONE ABOUT THE WATER quality in our rivers and lakes in the South Island. Our natural environment is in a bad state and despite promises from elected officials for many years, action is long overdue. That is why Ngāi Tahu has notified the Government that we are going to court to force these matters to be addressed.

Te Rūnanga o Ngāi Tahu as the representative body of Ngāi Tahu, and 15 tribal leaders, are asking the courts to make declarations that we have rangatiratanga over the wai māori (freshwater) of our takiwā, and that the Crown should engage with us to jointly design a better system to manage and care for our precious waterways.

Rangatiratanga is not ownership. Owning something means using it however you like. Rangatiratanga as a concept and a practice

encompasses rights, responsibilities and obligations. And that includes the obligation to do what we can to stop the continued degradation of our freshwater systems.

Our rangatiratanga in the Ngāi Tahu takiwā was recognised in our 1997 settlement with the Crown and in the act passed by Parliament in 1998 to make the settlement law. However, the source of rangatiratanga does not come from the Government, Parliament or, for that matter, the courts.

Rangatiratanga, as traditionally exercised by Ngāi Tahu since long before the signing of the Treaty of Waitangi, included managing the allocation and use of water in Te Waipounamu for food, for development and for sustainability. It was a sophisticated system. In Te Waihora (Lake Ellesmere), for example, our people regulated



the level of the lake by digging trenches to the sea, and managed the allocation of different areas of water between different hapū, often in exchange for other resources, using traditional knowledge and wisdom gained over centuries.

Most importantly, rangatiratanga came with responsibilities to do this for the benefit of present and future generations, and to ensure that waterways were protected for the health of people and the natural environment. Compare that with the “first come, first served” system of the present day, which is based on an extractive right and allows people to take far more than they need, leading to severe over-allocations of water in the whole of the South Island.

Successive governments and legislation, like the Resource Management Act, have failed to allow Ngāi Tahu the full exercise of our rangatiratanga. The results speak for themselves. Canterbury is the hardest hit, with filthy rivers and severely over-allocated water supplies. Otago and Southland are not much better. Now, our rangatiratanga obliges us to take action to stop the degradation of our rivers, streams and lakes. The Crown has consistently acknowledged that Māori have rights and interests in freshwater. Just as consistently, however, it has failed to meaningfully engage in partnership with Ngāi Tahu over the present and future of freshwater management in the South Island, despite our numerous attempts to find a solution. What progress has been made is piecemeal and inadequate.

The Waitangi Tribunal in 2019 said in the report on Stage 2 of its Inquiry into Freshwater and Geothermal Resources that its hands were tied, and it could do no more to advance the matter of Māori rights and interests in freshwater until a test case was brought before the courts.

That just underscores why it is the right time for us to seek declarations in the High Court recognising our rangatiratanga over the wai, and also declaring what the Crown ought to do as a result of that recognition. We are seeking to have the Government work and co-operate with us to design a better system for water management, one that protects our environment, while still ensuring wai māori for food production and development.

We have already built on our traditional knowledge by investing in scientific research into the hydrology of our waterways. We now want to work alongside all parts of the community to help find the best way forward, using the latest science and hydrology, and our ancient knowledge of our rivers, lakes and streams. Ngāi Tahu is in this fight for the future of our rivers along with all South Islanders, and indeed the rest of New Zealand. 

This article first appeared in *The Spinoff* on 4 November 2020.

Below: Te Awa Whakatipu (Dart River). PHOTOGRAPH: NGĀI TAHU TOURISM



Dame Aroha

One would be hard pressed not to know Dame Aroha Hohipera Reriti-Crofts CBE – especially around Waitaha. Decades of service to ngā iwi katoa through her mahi with the Māori Women's Welfare League, as a teacher, as a guide, in kapa haka – her signature purple easily recognisable in so many realms within te ao Māori. Kaituhi **ARIELLE KAUAEROA** sat down with Dame Aroha recently to discuss her Queen's Birthday Honour for services to Māori and community.

Left to right: Brady Crofts, Tim Reriti, Huia Reriti, Sir David Gascoigne, Governor General, Dame Patsy Reddy, Dame Aroha Reriti-Crofts, Marriann Hammond, Kelly Reriti, Amiria Reriti, and Nikau Reriti at Government House.





BUT WHO IS THIS KUIA? DAME AROHA (NGĀI TŪĀHURIRI, NGĀI TAHU)

is a kaumātua of Tuahiwi Marae and her community and has represented her hapū at an iwi level. She has been active with the Māori Women's Welfare League (MWWL) for 52 years and was president from 1990-1993. In her role at Māori Women's Development Inc, Dame Aroha supports wāhine Māori in business start-up and development. As chairperson of Matapopore she ensures Ngāi Tahu and Ngāi Tūāhuriri values are embedded in the redevelopment of post-quake Ōtautahi. Among her other accolades, Dame Aroha was once named 'Young Māori Woman of the Year', was awarded the Queen Elizabeth II Silver Jubilee Medal in 1977, and in 1993 was named a Commander of the Order of the British Empire.

And yet, all these achievements do not adequately capture this kuia and her lifetime of service.

Entering the world in 1938, Aroha Hōhipera was born to Metapere Ngawini Crofts (née Barrett) and Edward Teoreohua Crofts. She and her whānau lived a simple, full life at the pā in Tuahiwi.

"Loved it, absolutely loved it," Dame Aroha says of her upbringing, surrounded by their old people, entrenched in their hapū, living on their land. It was here, at the knees of those older people, that she learned the art of listening that in turn developed an insatiable thirst for learning – a passion that was to be cut short during her schooling at Te Waipounamu College due to the tuberculosis rampant in Aotearoa at the time.

"Under arrest from the chest clinic, so to speak. They plucked me out of the college and stuck me up in Cashmere, in the sanatorium.



Above: Devene Tipa, Metapere Ngawini Crofts, Michael Crofts, Dame Aroha Reriti-Crofts, Tokomaru Hammond, Ila Howse and Charles Crofts; above right: Dame Aroha among the tītī installation at Hui-ā-Iwi 2019; right: Ōtautahi Branch, Māori Women's Welfare League; far right: Ōtautahi Branch, Māori Women's Welfare League National Conference 2019, Masterton. PHOTOGRAPHS: SUPPLIED



The pounamu, the mauri of that (Te Māori) exhibition, was going back to Southland Museum ... “When we got into the where everyone stood in one movement, it was incredible. The waiata was going ‘karanga te rurū’, the karanga was going right up my spine and the hairs on the back of my neck were standing up. I was crying deeply inside. I was looking around and hearing everything, thinking ‘this is my world’.”

“So by the time my kids were at high school, I was thinking: ‘I haven’t done School Cert myself – yet.’ I wasn’t sure about that, my kids going to school while I was stuck at home doing nothing.”

At the time Dame Aroha and her tamariki were Housing New Zealand clients living in Aranui, just across the park from the high school.

Her kids’ thoughts on the matter? “No way Mum, don’t come to our school, get over to Hagley High!”

“I said ‘I’m not going to Hagley when I can just walk over the park to your school, don’t be silly!’ I didn’t have a car in those days. And that was that. I went over and spoke to the headmaster the next day.” It was 1977.

Not satisfied with School Certificate, she went on to gain University Entrance, adding accounting to her English, te reo Māori and home economics classes.

“After my two years at Aranui High School, I felt good. I was qualified and ready to do something out in the world, [like] go to work! Yeah, nah – no one was interested in giving me a job. It seemed that because I had been a mother for years, people thought ‘what the hell would she know?’

“But then I was talking to another cobbler of mine, Bill Hohepa, asking for a favour for the League. At that time he was at Teachers College himself and he said ‘why don’t you come over here and train? Yeah, you’d be a good teacher’ he reckoned.”

Dame Aroha’s laughter is frequent and generous – “got to have a good laugh, darling.”

In the end she applied with just months to spare before she reached the student age cap of 45.

Dame Aroha taught until 1989, a time of much change for her when she experienced health challenges and her husband, Peter Reriti, passed away. She took up new mahi and put down some old mahi. That year of personal evolution prepared her to step more deeply into her life’s work.

After a few years working as a teacher, Dame Aroha had developed rheumatoid arthritis, a painful condition that attacked her entire body at times. She suspects she also had gout in her hands. Some days it was difficult to get out of bed, let alone manage a class of children and play recorder for them. Teaching primary school kids was becoming physically untenable.

“I’d wake up in the morning and my fingers would look like sausages, they were so swollen. It was getting harder and harder.

“But I know what really did it, leaving teaching. It was *Te Māori*.”

Te Māori the exhibition toured the United States to widespread acclaim, waking New Zealand up to Māori art and taonga also being significant on a global scale.

“No one wanted to know about it before it went,” Dame Aroha says.

The exhibition marked a culmination of significant renaissance for Māori and was the first of its kind to be curated with and by Māori. After opening at the Metropolitan Museum of Art (the Met) in New York, it was shown across the US from 1984-1986.

The New York Times summarised the exhibition as the works of “a race of master builders who gave to what we now call New Zealand a dignity that has certainly not been surpassed by anything the white man brought to the area.”

The following year it came home – *Te Māori: Hokinga Mai*.

Dame Aroha reflects on a similar return within herself. Although she was raised as te rito, a new shoot in the pā harakeke that is Tuahiwi, her career as a teacher had kept her in te ao Pākehā for more hours than she cared to count.





As part of the 1987 showings in Auckland, Wellington, Christchurch and Dunedin, the organising committee ensured Māori were the face of everything related to the exhibition – including kaiārahi (guides), a role that Dame Aroha applied for and secured immediately. It was through this stint that her life took yet another turn in a serendipitous chain of events.

“Following the mauri,” she calls it.

“There were some beautiful times there at *Te Māori*. Now why was I telling you about that?” The context of the lesson escapes Dame Aroha for the smallest of moments. “Oh yes! So the exhibition was all over. I was still teaching. Then the pounamu, the mauri of that exhibition, was going back to Southland Museum. My cousin in Invercargill said ‘Oh, are you coming?’ and I say ‘Yeah, I’m gonna come.’”

She talks in excited bursts, bringing one along with the story, retelling the heights of each moment as if it were almost happening to you.

“So my niece took me out to the airport, she was living with me because my husband had died. Anyway, we got out to the airport and there was no luggage in the boot! She’d forgotten to put the luggage in the boot. I blame her of course.”

She rang the southern cousins to explain and let them know her new flight times. It turned out she would be on the same flight as the kohatu mauri.

“Tohu number one,” absolute knowing in her voice. “So we got down there, I’m one of the kaikaranga and there are four guys carrying this pounamu on to the marae down at Waihopai.

“When we got into the whare everyone stood in one movement, it was incredible. The waiata was going ‘karanga te ruru’, the karanga was going right up my spine and the hairs on the back of my neck were standing up. I was crying deeply inside. I was looking around and hearing everything, thinking ‘this is my world – now what am I doing in that classroom?’

I told the headmaster I was leaving the following Monday.

“The headmaster said ‘What? What the hell brought that on?’ And I replied: ‘I’m going back to my world. This isn’t my world.’”



Above left: Peter Reriti, Dame Aroha Reriti-Crofts, Joan and Michael Crofts; top: Pōhiri to Queen Elizabeth on her Royal Tour, Gisborne 1970 – left: Marina Hughes, right: Dame Aroha Reriti-Crofts; above: Dame Aroha with her children Amiria, Tim and Huia Reriti.

The following year she was made president of the Māori Women’s Welfare League.

“I wasn’t recognising the signs, but it was all being laid out in front of me. They were saying ‘this is what you’re going to be doing’.

“If you don’t sit and listen, you won’t hear what’s being said. And leading up to all that, I wasn’t listening. It’s been like that all these years, I’ll be going, going, going, never stopping. All of a sudden I’ll have a chest infection and I’m in bed for two weeks. I am guided by my tūpuna all the time. And Ihōa.”

As a member of the MWWL Ōtautahi branch since 1968, those 22 years of previous service had laid the groundwork for Dame Aroha to step up as president. She says her work as a delegate with the League really has been her life’s work.

“I loved being a delegate. I learned how to do it by listening to other delegates.”

Her learning in the old way, verbally, allowed her to absorb the kōrero of many others before her, weaving them into her own.

“That was a great honour for my branch to choose me to be their delegate and represent them. Even if I got shot down – which you always did, because it’s easy to get shot down at the council meetings – I still felt good about that.”



"I'm the lucky recipient of this honour. All of us were involved in the work that went towards it though. All of the League. All my hāhi, my whānau, my hapū, my iwi – all of them. Not just me. What's the point otherwise?"

Listening to Dame Whina Cooper, learning from her, working alongside her – "the ultimate mentor, what a gift". For Dame Aroha there has been no greater honour. Perhaps not even her own Companionship to the New Zealand Order of Merit, the kaupapa for our interview, which we had neglected to get onto for almost two hours.

"Oh yes, the email came during lockdown, out of the blue. And the thing I noticed most was I had to keep it confidential until it was announced. I couldn't talk to anyone about it, not even my kids! So anyway, I talked a lot with Ihua at that time.

"After I read it through a couple times I left the room and kept myself busy. I was almost afraid to go back in case the email was still sitting on the computer, I was thinking 'is this really for me?'"

There was already the CBE after all, what did she need with more fuss? But the day before a response was due, Dame Aroha had a thought: "Someone has nominated me. I cannot turn it down and refuse what they have offered me. So, come hell or high water, we'll run with it."

The night before the announcement was horrific, she says. The main thing on her mind? "I couldn't let my kids find out from someone else. I felt so disloyal not telling them."



Top: Morehu Day 2019, Tuahiwi Marae; above: Dame Aroha with her sister Toko enjoying a soak at Hanmer Springs Thermal Pools.



Above: Aroha with her Great Mokopuna Nikau Poki.

“I remember someone once asked me ‘what or who would you come back as, if you could?’ And I said ‘a woman’. Because women can do anything. We can love, we can hurt, we can fight. We are mothers. We are beautiful creations. So just be who you are.”

So she drafted up an email to her two sons and daughter, ready to go as soon as she knew it had been announced in the media. About 5.45am on Queen’s Birthday 2020 she received a congratulatory text from Prue Kapua, the current MWWL president – it had been on the radio, and thus Dame Aroha had permission to let her tamariki know.

“Little did I know, my daughter Amiria had already seen it on her phone, so she was ringing her bro in my house going ‘wake up bro, go see Mum!’ He jumps up wondering what’s happened to his mother, screams down the passage to my room and Amiria’s got me on the FaceTime already. We were all laughing and carrying on.”

Her pōtiki replied just one thing to the email: “holy s**t!”

A mokopuna from down south phoned with an accusatory tone.

“Taua, I’ve been ringing you every day since lockdown and you didn’t mention a peep to me!”

“All those thoughts about ‘what if, what will it mean’, kind of went away.”

And what does it mean to Dame Aroha a few months in?

“Well, it certainly does mean a lot to me. Because it is not that

I did this – it’s we. If all these other people hadn’t been there along the way, I wouldn’t be here.

“I’m the lucky recipient of this honour. All of us were involved in the work that went towards it though. All of the League. All my hāhi, my whānau, my hapū, my iwi – all of them. Not just me. What’s the point otherwise?”

Dame Aroha says being a dame won’t really change much for her, “I was already born with mana. That came from my tīpuna.”

We finished up on her words of wisdom for young wāhine Ngāi Tahu:

“I remember someone once asked me ‘what or who would you come back as, if you could?’ And I said ‘a woman’. Because women can do anything. We can love, we can hurt, we can fight. We are mothers. We are beautiful creations. So just be who you are.

“Don’t ever give up an opportunity. Never turn down an offer – if it is pono. There’s so much living to do, and I’m going to live it to the fullest until the day I die.” 

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The thrill of the game

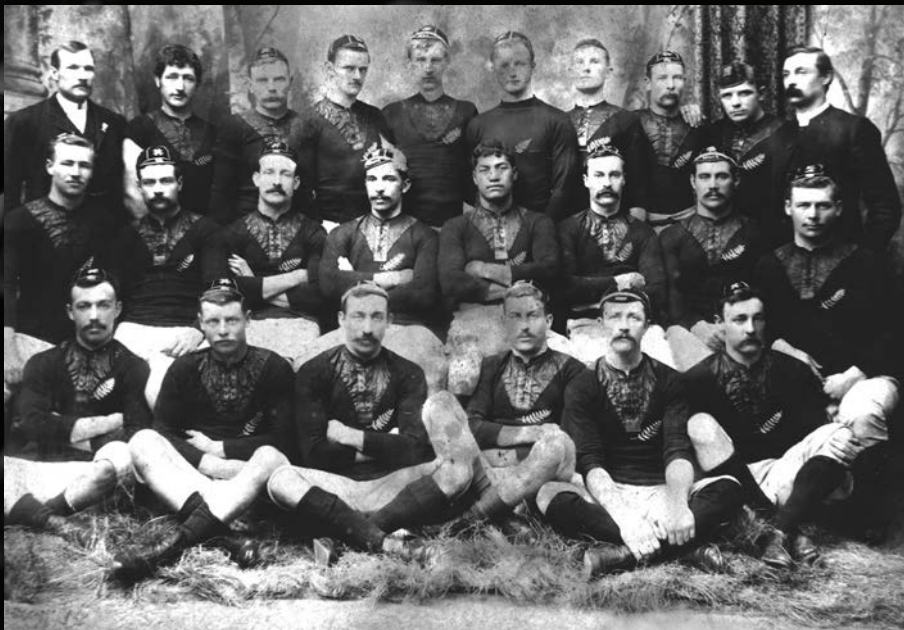
There's nothing that stirs the blood more than seeing the black jersey and silver fern excelling on the international stage – something about it just spells home. Nā JACKIE CURTIS.

BUT MANY SPORTS FANS MAY NOT BE AWARE THAT NGĀI TAHU HAS PARTICULAR REASON TO FEEL pride in the All Blacks jersey – the design has direct whakapapa to whānau via Thomas Rangiwahia Ellison.

Also known as Tom or Tamati Erihana, he toured Great Britain and Australia in 1888/89 as a member of the New Zealand Natives football team, playing 107 matches in 54 weeks, 16 of which were spent travelling. Thomas finished the tour as the team's second-highest point scorer with 113 points, including 43 tries.

Thomas was born at Ōtākou on 11 November 1867.

His mother, Nani Weller (Hana Wera), was the only child of whaler Edward Weller and Nikuru, daughter of Taiaroa. His father, Raniera Taheke Ellison, was the son of Thomas Ellison and Te Ikairaua (Te Ikaraia) of Ngāti Moehau, a hapū of Te Āti Awa. His father, it turns out, had ventured south in 1862 searching for gold.



His rugby career began in 1882 when he won a scholarship to Te Aute College in Hawke's Bay, and he started as a forward before moving to the wing. When he shifted to Wellington he played half-back for the Pōneke Football Club, and in 1902 he published *The Art of Rugby Football*, one of the game's first coaching manuals.

Following his success with the New Zealand Natives team, Thomas was selected in 1893 not only as a team member, but as captain of New Zealand's first official rugby team to tour Australia.

But before the 1893 tour he proposed to the first AGM of the New Zealand Rugby Football Union that the team's uniform be a black jersey with a silver fern monogram, matched with a black cap and stockings and white shorts. With a switch to black shorts in 1901, this became the now famous All Blacks playing kit.

Off the field Thomas Ellison became an interpreter in the Native Land Court in 1886. He had a particular interest in Ngāi Tahu land claims, but failed three times to get elected to Parliament as the member for Southern Māori. In 1902, while working for the Wellington law firm Brandon, Hislop and Johnston, he became one of the first Māori to be admitted to the Bar.

Whakapapa runs strong in sporting prowess with Thomas's whanaunga Riki Morgan Ellison carving a place in New Zealand history as the first Kiwi-born American footballer. Riki played 10 seasons in the National Football League; and won three in Super Bowls.

Melodie Robinson is better known today as a sports journalist and presenter, but she has also donned the black jersey as an international rugby union player for the Black Ferns. Melodie played 18 tests as blindside or openside flanker from 1996 to 2002, with the team winning two Rugby World Cups in her time. She also represented the Black Ferns Sevens in Hong Kong and Japan. Like Thomas Rangiwahia Ellison, Melodie has strong whakapapa ties to the game, with her great-great grandad and great-great uncle playing for the national side.

Her great-great grandfather, Toby Robinson, from Little River on Banks Peninsula, was selected to play in the All Blacks twice against New South Wales in 1928 and Melodie's great-great uncle, Tom Robinson, gained selection as a 20-year-old for the Māori All Blacks tour of 1926-27. This tour was a collection of rugby union games by the Māori All Blacks against invitational and national teams from Australia, France, Great Britain and Canada. The team won all but five of their European games and all the Canadian games, but more importantly they are credited with the French team adopting the New Zealand style of play.

Melodie remembers watching the Rugby World Cup with her dad and clearly thinking that she wanted to be an All Black without realising girls were not allowed to play in the national team. So when she started university at Otago, she joined the women's rugby team and her dad became her most loyal fan.

"As a child I spent my weekends at Little River, in a community that is obsessed with rugby. At the clubrooms there was so much All Blacks memorabilia and I really didn't understand the strength and significance of that until I started playing myself.



Above: Melodie Robinson playing for the Black Ferns; Left: The first official rugby team to tour Australia, 1893 captained by Thomas Ellison (middle row, 4th from left). PHOTOGRAPHS: SUPPLIED



Above and right: Ben Couch in action on the field during the 1949 All Black tour to Australia;
far right: Newspaper clipping courtesy of the New Zealand Rugby Museum archives.

“Perhaps my proudest playing moment was winning the World Cup. The women’s team used to call the cup Nancy Wakefield and unlike the men’s trophy we got to take turns at taking it home. I had Nancy in my bedroom for six weeks after winning. I was so proud of that.”

She says her pōua Francis also loved rugby and continued to play as a 62-year-old front rower for the Little River team.

A story of the All Blacks wouldn’t be complete without mention of competition against one of our more controversial opponents – South Africa. While the history of the 1981 Springbok tour of New Zealand that contributed to the downfall of apartheid is well known, the controversy in relation to our All Blacks goes back much further.

Ngāi Tahu first five-eighth Manuera (Ben) Couch represented Wairarapa at a provincial level, and was an All Black from 1947 to 1949.

He toured Australia with the 1947 All Blacks, playing one test, and in 1948 he toured Fiji and Australia with the Māori All Blacks. In 1949, he played two tests with the All Blacks in the losing home series against Australia.

However, it was 1949 that was to prove to be the year of controversy when Ben and other Māori were ruled ineligible for selection for the All Blacks tour of South Africa because of its apartheid policies. There is a certain irony in this as Ben’s great grandson, Brigham Riwai-Couch, travelled to South Africa to play a game of rugby while at Christchurch Boys’ High School, 69 years after his great grandad was denied entry.

Brigham was selected to lead the haka as a tribute to Manuera Couch saying, “I’ve heard a lot about my grandpop – I know that he could kick off both feet. He was a very skilled man. And he was well known for his honesty and integrity as a human.”

According to Brigham’s dad and Manuera’s grandson, Jared Riwai-Couch, Manuera was hugely disappointed to miss the tour.

“At a very young age Manuera was sent from Rāpaki to Kohunui Marae in the South Wairarapa to milk cows for his uncle, Jack Riwai. This new lifestyle prevented Grandad from dipping his finger into the tops of whānau milk bottles around Rāpaki. Apparently he liked to sample the cream and then replace the lids without the homeowners knowing.

“After the morning milk, Uncle Jack would send Grandad, who was only a lad, down to the bottom paddock with a rugby ball. Uncle Jack had a stock whip. When he cracked the whip to the left or the right of him it was the signal for which foot Grandad had to use to punt the ball and run to catch it on the full. This is how Grandad maintained his fitness as well as speed.

It was 1949 that was to prove to be the year of controversy when Ben [Couch] and other Māori were ruled ineligible for selection for the All Blacks tour of South Africa because of its apartheid policies. There is a certain irony in this as Ben's great grandson, Brigham Rīwai-Couch, travelled to South Africa to play a game of rugby while at Christchurch Boys High School, 69 years after his great grandad was denied entry.



Ben Couch career gets top billing

THE New Zealand Rugby Museum's Personality of the Month for March in 1946-49 is All Black Ben Couch of Wairarapa, whose career will be highlighted in a month-long display at the museum's headquarters in Cuba street, Palmerston North.

Though he was always identified with Wairarapa, both in rugby and his distinguished life outside the game, Ben Couch hailed from Canterbury's Bank Peninsula and attended Christchurch Technical School where he was in the first XV from 1940-42. He moved to Wairarapa as a young man in the mid-1940's.

Couch had his first match for Wairarapa as a 20-year-old in 1945. He played on the wing then but for most of his career he was a free-kick specialist.

Although not tall at about 1.73m Couch was sturdily built and won renown for his strong, physical presence and his excellent handling skills.

Between 1945 and 1954 Couch played 53 matches for Wairarapa, the highlight of his provincial career coming in 1950 when Wairarapa beat Canterbury 3-0 in a Randwick Shield challenge.

He captained the combined Wairarapa-Bush team which played the 1949 Wallabies and was in the combined side against the Lions a year later, scoring a try in the 13-27 loss. He also appeared for the same combination in 1946 at centre against the NZEP "Kiwis" on their short homecoming tour.

Couch played for the North Island in 1947 and in two All Blacks trials before being selected in the national side to tour Australia. There he played in five matches including the first test.

Because of his Maori ancestry Couch was one of several fine backs ruled out of the tour of South Africa in 1949, others including the Smith brothers, Johnny and Peter, and Vince Bevan.

Instead he stayed behind



BEN COUCH ... Wairarapa rugby legend.

to appear in the two Bledisloe Cup matches against the touring Wallabies, which were given official test status despite the South African tour going on at the same time.

Couch appeared in 20 matches for New Zealand Maori between 1948 and 1950, making tours of Fiji (1949) and Australia (1949).

He was a reserve for their game against the Lions in 1950. After stepping down from a rugby career which saw him play 92 first-class matches Couch maintained a close contact with the game as a coach and administrator. He was selector and coach of Wairarapa rep sides (1954 and

1962-64) and both chairman and president of their union.

Couch served as Maori board nominee on the NZRFU from 1972 to 1979 and in 1973 he was manager of the New Zealand Maori side which toured the Pacific Islands.

A shearing contractor and farmer, Ben Couch took a keen interest in church and political affairs. He became MP for Wairarapa in 1975 and served the electorate until 1984.

In the National government of Rob Muldoon, Couch held several cabinet posts, including Maori Affairs, Postmaster-General and Minister of Police.

It also enabled him to develop an educated boot off either foot with accuracy at a time when it was relatively uncommon.

"Grandad returned to Rāpaki several times in his younger years and although he settled in the Wairarapa after meeting his sweetheart, Nana Bessie, he made sure at every opportunity to visit his whānau in Te Waipounamu.

"Grandad rarely spoke of his disappointment in not being selected to play in South Africa. However, he did make long and lasting relationships with players and administrators that continued over many years as Grandad served in our own national rugby administrations and as a Member of Parliament.

"I know he would have been proud to see his great grandson Brigham lead the school haka and take the field in the Republic," said Jared.

In acknowledgement of the strong following of the black jersey in New Zealand, Ngāi Tahu Tourism has partnered with New Zealand Rugby to create the All Blacks Experience in Tāmaki Makaurau. The All Blacks Experience, which opened earlier this month, guides visitors through a state-of-the-art showcase of the All Blacks, the Black Ferns, and our other national rugby teams in black. The centrepiece of the guided tour gives visitors the chance to stand in the middle of the field in a stadium packed with fans, and literally come face-to-face with a 4-metre-high haka. The journey also includes first-hand stories from legends of the game, and a chance to try kicking, catching and lineout skills against today's All Blacks and Black Ferns, in the hands-on interactive zone. It is located within the SkyCity entertainment precinct. 

Te Karaka has four All Blacks Experience whānau passes (two adults, three tamariki) to give away! To be in with a chance to win, email reservations@experienceallblacks.com with your name and postal address. The competition closes on 17 January 2021. Winners will be contacted via email.



Above: Tahu at Elephant Rocks in Takapō. He took each child on a trip after he got his liver transplant and this trip was with Tūkitaharaki. The photo was taken by Tūkitaharaki who got to see the stars with his pāpā after he had a star named after him for a birthday present. PHOTOGRAPH SUPPLIED



He Apakura

Titiro kau nei ki waho
Ki te rae o Pūrehurehu rā
Ko Te Tuhimāreikura o Oho
Ko whakapao i a karu

Rā pea koe kai ruka i te kareta moana
Te toroa awe nui e topa ana
E topa ana kē koe ki hea?
E topa ana ki te ara moana?

Tikapa noa ana te kūrae o mahara
i te paiao pūkatokato kai Pukekura
Auraki ana a Piopiotahi
i te āwhā tūmatateka
He au waikamo e horoi i te mata
Me he roimata huatau ka rere ki Ōtākou

Ko Kupu, ko noho mū
Ko Takata, ko nehua
Kia hahua ai rāua e Tahu Pākiki

Kai te waha o te āpōpō
a Kupu e karawhiua e
Kai te huatau o te ākekekeko
a Takata e hōrapa ana
Nāu rāua i whakahoki
i te pepa
ki te arero

Ko te kaha uia te kaha
Arā te Tūtemakohu o ēnei rā
Arā te iti o Nukutauraro
Arā te rahi o Te Pahi
Ko te whare o Te Ruahikihiki
E wehi nei, e wehi nei

Ko tū koe te tū o te ikoa ko kawea
I whitikia koe e te whetū
I naua kē koe e te marama
Ka huri ki a wai ināiane?

E taku tahu, e taku Tahu
Ko haea te kahu o taku raki
Ka pēhea e tuia anōtia?
Ko tōia koe e Tahu Kumea,
e Tahu Whakaero
ki te tara o Poutūteraki,
ki te whare o Pōhutukawa

Unutai e, unutai e
Ko te wai anake, nā ko Ōtākou

Look out beyond Pūrehurehu. It is he, who
caused the sky to turn red in the evening.
It is he, who caused us to stare
into the nothingness

Perhaps it is you who glides over the choppy
seas. The majestic albatross who there soars
To where do you soar oh gallant one?
Do you soar over the pathway to the sea?

The headland of memories lies mourning
Under the cloud of heartache at Pukekura
Piopiotahi is buffeted
by wild storms of anguish
The tears that fall from my eyes are like
the current that flows at Ōtākou

Words once sat in silence
Ancestors had been long dead and buried
Until inquisitive Tahu resurrected you both

Now those words fall freely from the mouths
of our tomorrow. Those ancestors ensconced
in the minds of our future leaders and spread
further still. It was you who rejuvenated
the stories of old and returned them
to the mouths of the storytellers from
the lost pages of history.

When they ask who you are, we will answer
There is the Tūtemakohu of today
There is the heir of Nukutauraro
There is the successor of Te Pahi
Revered by the great house
of Te Ruahikihiki

You carried the name in the manner that
befits the mana. The stars shone down upon
you and so you were devoured by the moon
Who do we turn to now?

My love, my Tahu.
My world has been ripped asunder.
How will it ever be repaired?
You have been taken from us by Tahu Kumea,
by Tahu Whakaero,
taken to the cavern of Poutūteraki,
to the mansion of Pōhutukawa

What has transpired? Only the waters
of Ōtākou can now be heard

Nāia te Toa

Nā PAULETTE TAMATI-ELLIFFE

Tahu Potiki: 1966–2019

The evening Tahu passed, the sky had turned blood-red. I slumped down on the couch in disbelief, not wanting it to be true – the realisation in that moment of what Tahu had meant to us, not only as a whanauka and close friend, but to us all as an iwi. Traditional narratives speak of our eponymous ancestor, Tahu Pōtiki, first named Te Tuhi-Mareikura-o-Oho after the fact that he was born in the evening at Whāngārā when the western sky was flushed red with the rays of the setting sun. He tohu rakatira tēnei, we took this as a sign that even the gods knew this was no ordinary loss.

Inā te mahi, he rakatira. Just over a year since his passing, beautiful tributes have flowed and have been widely broadcast and published reflecting on the colourful and well-lived life he led: a visionary whose legacies include so many pivotal iwi programmes and initiatives, a leader who never forgot his roots and kept his focus on serving the needs of our people and the generations to come. One of his closest friends, Upoko Rūnanga o Ngāi Tūāhuriri, Dr Te Maire Tau, summed it up when he stated that a leader like Tahu only comes by once in a generation.

He ika ā-whiro. A tried, seasoned warrior akin to his tīpuna Karetai and Taiaroa, Tahu bore many scars from the numerous battles he faced over his lifetime. A strategist who could enter into any robust debate as thick-skinned as a tuna; fearless, courageous, not afraid to make big calls when the going got tough – but many of us behind the scenes also understood the toll that sometimes took on him and his immediate whānau. He was a big man, he took some big hits, and he counteracted it all with his humongous heart. There are countless stories of his compassion and unconditional generosity shown to many who were in a time of need or less fortunate than himself.

He takata kī whare. At his tangihanga, his spheres of influence were so evident; from the raucous symphony of a hundred Mangu Kaha Harley Davidsons roaring in reverence as we carried Tahu to the urupā on his final journey, to the eloquent oratory of reknowned iwi leaders, mayors, CEOs and politicians, such as his old mate Willie Jackson. When then New Zealand First list MP Shane Jones arrived, we all knew how Tahu would have relished the opportunity to debate head-to-head over regional economic development opportunities with his adversary, right there, at home, in the bosom of Tamatea!

He manukura. A true cultural champion for our iwi, Tahu was presented with the 'Aoraki Matatū Lifetime Commitment to te reo Māori' award in 2013, recognising the decades of extensive research and significant contribution made towards the revitalisation of our Kāi Tahu language. For those Māori language enthusiasts among us, Tahu was a code-breaker with his unique ability to unlock and decipher the deeper meanings hidden within the archaic treasure chest of 19th century manuscripts left to us by previous generations



of leaders. So many of our rich Kāi Tahu turns of phrase and proverbs that have not been heard for many generations now resound on the lips of our young leaders today, thanks to his invaluable work.

He pātaka kōrero. Tahu inspired in us all a deep sense of pride in our unique Kāi Tahu identity. He had an incredible talent for bringing the tales of our ancestors of Waitaha, Kāti Māmoe and Kāi Tahu to life. As an uncle, he loved that his young nephews and nieces were growing the same kind of passion and fervour for these stories that he had. He thrived on opportunities to examine these narratives, debating the meanings of kupu or sentences that he'd found ambiguous. Although this only happened sporadically, he was looking forward to that kind of debate with the next generation, to see what their inquisitiveness might uncover, what new eyes and new perspectives might reveal. Unfortunately the opportunities for this were few due to his failing health.

He puna wānaka. So often I would ring the cuzzie Megan to have a good old girly gossip, only to have Tahu intercepting at some point, putting us all on speaker phone. Before long I had spent a good hour deliberating and debating issues or being introduced to new ideas regarding self-conscious traditionalism, social housing, te reo Māori revitalisation, whānau ora, tribal leadership, parenting, or whatever issues were relevant to us at that time. There are so many of us who deeply miss having Tahu on speed dial, who regularly sought counsel from him. He was always approachable and available despite being



Above, left to right: Edward Ellison, Tīmoti Potiki, Tahu Potiki, Megan Potiki, Tūkitaharaki Potiki, Rīpeka Potiki, Alison Ellison. PHOTOGRAPH ALAN DOVE
Left: Tahu with sons Tīmo and Tūki. PHOTOGRAPH SUPPLIED

one of the most over-committed, busiest people I knew.

He kaiwhakairo o te kupu. Tahu, as a master orator, had the ability to capture any audience with each carefully crafted public address that saw him highly sought after as a keynote speaker at a myriad of conferences and events, locally and internationally. Without fail he always offered an insightful perspective that drew in and engaged others into meaningful discussion. But it was his colourful and innovative use of expletives with which he regaled his close friends and family that have left a lasting impression in our hearts and memories.

He nanakia! One of the last exhilarating rides that Suzanne Ellison and I had the pleasure to take with Tahu was during an inland trip to Tāhuna/Queenstown on rūnaka business. Almost out of nowhere, an oversized vehicle appeared on the road ahead, hurtling towards us. Without warning it became a battle of the brave as Tahu ploughed down on the accelerator. Both vehicles continued full steam ahead, and before Suzanne and I had time to gasp, we were playing chicken with a titanic truck carrying an enormously huge house. With only seconds before an almighty collision Tahu swung us up on to a steep bank on the left-hand side. Suzanne and I sat there stunned while Tahu shook his head, laughed and proclaimed the other driver mentally deranged!

He Hākoro. Family was everything to Tahu. A loving, caring and patient father to his children, he recognised each of their special qualities, eccentricities and attributes, always encouraging them to become the best versions of themselves. He doted on his wife Megan, and was proud of the life they had built together at their homestead on the kāik.

Ko tāpuketia koe ki Kaiwhare kia mārama ai tō titiro. Hai aha? Hai whakatūmou tō noho me tō tiroiro, tau atu, tau atu, mō ake tou.

Nō reira e Tahu, e moe. E moe koe i te moe tē oho. E moe koe i te māramataka e ora tou ana āu kupu. E moe koe i te whakaaro hāneanea e kore e noho huna anō ērā kōrero nāu i hura, ka pāorooro kē i kā pari kārakaraka o ia whakatipuraka, o ia reaka. E moe koe i te uruka whakamānawa kua whakatakahia mōu e tō iwi, e ō hoa, e mātou nei hoki.

Ki a koutou Megan, Rīpeka, Tīmoti, Tūkitaharaki, ā, ki kā mokopuna kai te heke mai nei; e noho tārewa tonu ana tā mātou utu ki tō tangata i te huhua o ngā hua ko puta mai ki a mātou i a ia. He puna aroha e kore rawa e waimeha, he puna roimata e kore rawa e pakoko, he puna mihi e kore rawa e mimiti. 

Following in the footsteps of their kuia

Growing up with generations of extended whānau in the Blenheim Māori Women's Welfare League, Sue Parish and Jazmine MacDonald didn't give much thought to its future – that is until they became mothers. Seeing an urgent need to bridge the gap between senior members and rangatahi, they launched a succession plan for this important kaupapa. Kaituhi **ILA COUCH** met the multi-generational rōpū on a recent hīkoi to Kaikōura.

THERE'S NO DOUBT EVERYONE ON BOARD THE WHALE WATCH KAIKŌURA boat is excited, but right now the rōpū is dealing with a bit of seasickness. While the rangatahi look a little pale, the kuia seem to be coping quite well with the undulating waves. Their only complaint – not getting matching hoodies like the rest of the group.

"Honestly, I didn't think they would wear them," says Sue Parish (Ngāi Tahu, Rāngitane ki Wairau, Ngāti Kuia and Ngāti Apa ki te Rā Tō), who along with Jazmine MacDonald (Ngāi Tahu, Rāngitane, Ngāti Apa and Ngāti Kuia), has organised the weekend's whale-watching and local history wānanga. Sue could be forgiven for thinking hoodies might be too casual for these matriarchs. Old habits die hard and even at sea these kaikōkiri mana wāhine have dressed up for their Māori Women's Welfare League outing.

The Blenheim branch of the League has a couple of whānau with three generations of living members and Sue, her mum Liz McElhinney, and aunt, Gemma McKinney (Ngāi Tahu, Rāngitane ki Wairau, Ngāti Kuia and Ngāti Apa ki te Rā Tō), president of the Blenheim League, is one of them. As an only child, Sue remembers attending League meetings on the hip of her grandmother, Queenie MacDonald. "My nana joined the League just after it was founded and I went to some of those old meetings and met all the aunties. It has always been around me."

Gemma, Liz and the next generation of league members, Sue's youngest daughter Marlie (7), and twins Sophie and Ella (13), are all on board for the weekend along with 17 other League mums, their daughters, and kuia.

Co-organiser Jazmine, mum to Lina (19) and Malia (12), also followed in the footsteps of women in her whānau and joined the league as a junior member. "The MWWL used to run Māori netball to promote healthy living and healthy lifestyles. I played for Te Waipounamu and got to try out for NZ Māori Netball. There were lots of opportunities then."

Jazmine remembers the extra activities the League used to run for the rangatahi and it was when she shared those memories with her

oldest daughter Lina that she realised things had changed.

Knowing rangatahi were missing out, Jazmine talked to Sue. "My girls start college next year so, like Jazmine, I wanted to empower our rangatahi and put in place some support."

A big issue that also needed addressing was the widening age gap between generations in their Blenheim League. "Our branch has a high number of seniors, mostly over the age of 65," says Jazmine.

Increasing members aged in their 20s to 40s, and bringing together generations through a series of wānanga, seemed like the solution.

Coming up with ideas for wānanga has been linked with the work Sue, Jazmine and other League members do at Oranga Tamariki (OT) in Blenheim. "Even in our workspace, the one constant is the League," says Jazmine. That workspace is also a whānau affair.

"Lina, my daughter, works for OT as a mentor and resource worker in the holidays when she's not in uni. She was asked to create something for our local rangatahi coming into the college system, so together we had a mosh-pit of ideas and came up with a holiday programme."

Seeing how successful the rangatahi programme was for OT, Sue and Jazmine applied for funding to replicate that process for the League. The first wānanga was all about whakawhanaungatanga, bringing together senior and rangatahi members. "It was just them getting to know each other and for our rangatahi to listen to the history and the story of the League for our Blenheim branch," says Sue, whose Aunt Gemma was one of the kuia who brought along old League scrapbooks.

"Some were quite excited to see their grandmothers in there," says Gemma, who has been a League member since the 1980s. "It was quite a good spark for them going forward to know they are part of something already."

The second wānanga at Titi Raukawa was around connecting to the whenua since many of the rangatahi whakapapa to Ngāti Kuia. "I became a trustee for Ngā Pakiaka Mōrehu o te Whenua and we got funding from Te Pūtahitanga o Te Waipounamu to run ahi kā wānanga," says Sue. "I suppose my passion for learning about local



Back row: Malia Pale, Belle Sweeney, Niki Waitai-Smith, Shona Crafar, Tamairangi Norton, Jazmine MacDonald, Liz McElhinney;
 third row: Lily Gapper, Aysha Hadfield, Megan Hadfield, Sue Parish, Sophie Hinkley, Sophie Parish, Ella Parish, Carla Sinclair;
 second row: Manaia Ieremia, Laura Waitai, Kaiya Waitai, Kayleigh MacDonald;
 front row: Marlie Parish, Charlie Walker, Rayne Sinclair. PHOTOGRAPHS: JILA COUCH

“It is a tuakana/teina relationship but our rangatahi are so creative and passionate and energetic, it’s revitalising senior members to be involved in doing things with us.”

SUE PARISH Ngāi Tahu, Rāngitane ki Wairau, Ngāti Kuia and Ngāti Apa ki te Rā Tō



significant sites in history started there. Teaching our tamariki so those stories aren’t lost and they can tell them one day is so important, especially since everything is so digital these days.”

When COVID-19 hit and the country went into lockdown, Jazmine and Sue had to abandon taking the rōpū to the National League offices in Wellington. Fortunately, Lina rallied other League members in her age group and stepped up with a solution. “They are way more tech savvy than us and got together on Zoom to plan out what we could do,” says Jazmine. They asked the girls to talk to their whānau about kai they like and then create recipes to make and share.

With the help of funding, meals were made, packaged and distributed once a week throughout the community, along with a keepsake recipe card. “Through OT we were classed as essential workers and could collect and distribute the kai,” says Jazmine.

Packages went to the local kohanga, caregivers for OT and senior League members who were not connected by technology.

Jazmine says it was a time everyone learned from each other. “It gave the mums and rangatahi things to do together where they could bond. What it has taught me is I’m not good with technology,” Jazmine says with a laugh.

Having gone through lockdown and the resulting lack of physical contact, it is obvious the rōpū are happy to be back together for today’s wānanga. The captain announces the weather will keep us from deeper water where the whales are, which is disappointing but doesn’t seem to dampen spirits. Up on deck, rangatahi run from one side of the boat to the other to catch a glimpse of Hector’s dolphins.

Since the wānanga began earlier this year, membership has nearly doubled with a boost in mothers joining to support their rangatahi. There are clearly benefits for each generation. Sue says the wānanga have re-energised older members. “It is a tuakana/teina relationship but our rangatahi are so creative and passionate and energetic,



Above: Gwen Reynish, Shona Crafar, Gemma McKinney, Erana Maxwell;
above right: Sophie Parish, Lily Gapper, Aysa Hadfield; below: Tamairangi
Norton, Lily Gapper, Sophie Hinkley, Belle Sweeney; top left: Niki Waitai, Megan
Hadfield, Riana Walker, Nikki Hinkley, Nola Tanner, Jenny Hodson, Soraya Walker,
Gemma McKinney (Blenheim Branch President), Sue Parish, Shona Crafar, Jazmine
MacDonald, Gwen Reynish, Carla Sinclair, Liz McElhinney; centre left: Malia Pale,
Lina Pale; bottom left: League scrapbook.



it's revitalising senior members to be involved in doing things with us."

Jazmine sees the League as a welcoming and safe space for mums. "Some might not have te reo, or know their place on the marae or whatever, but through the League they can be a part of something without massive expectations."

Kuia Gemma believes it is vital rangatahi have confidence to go out and do things, and be comfortable in their own space. "Doing these things as a group strengthens them and brings them out of themselves. It is also making sure we are talking to each other. We have lost that with too much technology."

On the hunt for more funding, the Blenheim MWWL has other wānanga planned for the end of the year. It is always looking at ways to continue supporting girls, mothers and kuia.

"It reminds me of when my nana was in the League," says Sue. "All those aunties are just like us; mums at the same time, their kids are getting bigger and they had that group and those friendships that lasted for 40 years."

Jazmine agrees: "In 20, 30 or 50 years down the track, it will probably be our great-great-granddaughters that will be carrying on the League." 



A journey of ambition

Earlier this year, Ngāi Tahu Holdings announced its investment in GreenMount Advisory, a firm specialising in the complex field of private equity, family office, and corporate mergers and acquisitions. GreenMount founder and executive chairman Ryan Davis says the partnership seems like a natural fit as he had always known his career would ultimately lead him to work for his iwi. He speaks to kaituhi **ANNA BRANKIN** about the upbringing and mentorship that led to his successful accounting career and in turn the establishment of GreenMount.

“BURNING AMBITION” AND “FAMILY-FOCUSED” ARE TWO CHARACTERISTICS that might seem diametrically opposed, but Ryan Davis (Kāi Tahu, Kāti Māmoe, Waitaha, Ngāti Kahungunu, Rongomaiwahine, Ngāpuhi) not only uses both terms to describe himself, he attributes his remarkable success to the way these two traits work together.

When asked to describe himself, the first thing Ryan mentions is his four children: Olivia-James (21), Ngaru (15), Joe (6) and Zeta-Jane (3). The second thing is the incredibly strong whānau ties that have played a significant role throughout his life.

“My family focus came to me particularly through being brought up in part by my grandparents Wiremu and Jane Davis,” Ryan says. Born in Murihiku, Ryan spent his early years in Dunedin with his mother Huhana Mete and stepfather Graham Carse, and later lived in Queenstown with his father Rewi Davis and stepmother Annalise Davis. “I also have a very big family of siblings, Lisa Carse, the late Danny Carse, Richard Christie, Charlotte Christie, Waimarie Mete, Jana Davis and Ariana Davis,” Ryan says.

“I used to catch the *Southerner* down to Invercargill and visit Nana and Grandad a lot,” Ryan recalls. “I went to the Titi Islands pretty much year on year with them, as well as my Auntie Karina and Dad. I also spent a lot of time with my Grandad on fishing boats, and I remember going to the early [Ngāi Tahu Māori] Trust Board meetings with Nana and Grandad.”

Wiremu (Bill) and Auntie Jane Davis are well-known throughout the iwi for their tireless efforts on behalf of Ngāi Tahu, and it is no surprise that under their influence Ryan developed a strong work ethic and an unwavering dedication to his immediate whānau. In fact, he was spoilt for choice when it came to role models, acknowledging that his aunties Karina and Leanda and uncles Tane and the late Patu also played an important role in his development. These relationships have endured, and Tane in particular has been a strong presence in Ryan’s life since his Nana Jane passed away in 2019.

“My father Rewi and my mother Huhana have both been a massive influence in my professional life, in terms of working hard and being

a self-starter,” Ryan says. “Dad started out on fishing boats in Bluff and went on to have a global career and was very successful in his field. I always admired that, and I moulded myself on him and my grandmother, Janie.”

The seeds of his success may have been sown in his childhood, but as Ryan tells it, it’s something of a happy accident that he became an accountant at all. After spending a couple of years working and travelling, he followed his girlfriend at the time to the University of Otago. “I’d always been good at maths, so I took all commerce subjects, and my strategy was that I would major in the subject I got the highest marks in at the end of my first year, with no more thought than that,” he laughs. “As fate would have it, my highest marks were in accounting.”

After graduating with a Bachelor of Commerce, majoring in accounting, Ryan knew he needed to look further afield for the sort of role he wanted. He cut off his long surfer’s hair, Rewi bought him a suit, and Ryan drove the length of the country to Auckland in the Holden HZ ute he’d inherited from his father.

It wasn’t long before he secured his first position at Brown Woolley Graham (now Grant Thornton). “I worked there for two-and-a-half years – it was a great firm, with great people, great culture,” he says. “Eventually, I wanted to step up into one of the big four global accounting firms.”

Ryan sought a job with EY in 1998 and began working in its corporate tax group. His work there led to an opportunity with PwC that included relocating to Sydney for a two-year contract.

“I left Auckland for Sydney in 2001, which became a major turning point in my career,” Ryan says. “I fell on my feet by luck as much as anything, and joined a team in Sydney that at the time was the best in its field [international tax, mergers and acquisitions] across Australia and New Zealand.”

A two-year contract quickly became permanent, and Ryan’s career expanded to include private equity and investment. He remained at PwC until 2007, when he was approached by KPMG to make partner



“The overarching thing we’ve thought about as a business is providing care and attention – to our families, to our staff and to our clients. Trust, respect, loyalty, accountability, collaboration and resilience are very powerful values that have been instilled in me throughout my personal and professional life including by Nana and Grandad.”

at the relatively young age of 32. This offer included the opportunity to build a private equity tax practice from scratch. “That ticked a lot of boxes for me and my personality as a self-starter who likes a challenge.”

Four years later, EY asked Ryan to return as a partner, offering him the same blank sheet of paper. “This time, I challenged my boss at the time, Ian Scott, to think global,” he says. “I took the same strategy I’d developed at KPMG, overlaid the EY systems and broadened it across Asia-Pacific. Personally and professionally that was a very satisfying role and I stayed there until I founded GreenMount. With EY I travelled the world, spending a lot of time in Shanghai, Beijing, Hong Kong, Singapore, Seoul, New York, San Francisco and Dallas. That was where the global mindset I inherited from my dad came into play.”

When Ryan reflects on his career trajectory, he says he was driven by more than personal ambition. “Stepping back, one of the things I’ve been proudest of was being a young Māori in a predominantly Pākehā business world,” he says. “For a long time I was the only Māori professional in the firms I was working in. When I moved back to EY I came across the first Māori partner I’d met, who just so happened

to be the now famous Sir Rob McLeod, the then CEO of EY. He became a close mentor, and later we both supported the promotion of a third Māori partner. I’ve always been very proud of that.”

During his time working for PwC, KPMG and EY, Ryan realised there was a niche opportunity to create an independent firm that disrupts the current big four operating model – and in 2018 GreenMount was born. “We are an independent boutique advisory firm focused on transactions, effectively turning the big four operating model into something leaner and much more efficient,” he says. “We can be a lot faster and more agile, and our aim is to hire the best talent given our values, culture and remuneration model – i.e. our overheads are lower and therefore our shareholders and staff get a bigger piece of the pie.” Drawing on his passion for sport, Ryan uses a rugby analogy to explain how GreenMount operates. “The big four are like Super 14 Rugby teams, and GreenMount is the All Blacks,” he says. “Clients come to GreenMount to use the best talent, and where it makes sense GreenMount sources that talent inhouse or from within each of the big four firms to form a virtual team.”

From the outset Ryan knew that the organisational values and culture would be the key to GreenMount’s success. “The overarching thing we’ve thought about as a business is providing care and attention – to our families, to our staff and to our clients,” he says. “Trust, respect, loyalty, accountability, collaboration and resilience are very powerful values that have been instilled in me throughout my personal and professional life including by Nana and Grandad.”

When asked about the origins of the name GreenMount, Ryan has a ready answer. “That’s an easy one – because of this,” he says, placing a hand on the pounamu around his neck. “My mother gave me this taonga when I was 21 and I’ve pretty much never taken it off.”

When thinking about developing a global brand, Ryan’s first thought was simply: Greenstone. When he discovered the domain name was already taken, he quickly put his thinking cap on and came up with GreenMount. “Green means growth, it reminds me of my taonga, of walking in the Tītī Islands with the ferns. Mount – that reminds me of Milford. It’s power, strength, and foundation.”

GreenMount has been slowly and steadily growing its foundation over the past two years, becoming an attractive investment opportunity for Ngāi Tahu Holdings. The idea was first suggested by Ngāi Tahu Holdings chair Mark Tume after a chance meeting with Ryan during a transaction last year.

“I was keen to partner up because I’m naturally aligned to my





whānau and my iwi, and I like the idea that when I make returns, the iwi makes a return too,” Ryan says. “I didn’t necessarily want to sell my business so soon, but the timing seemed right given my growth ambitions.”

The partnership with Ngāi Tahu Holdings has fast-tracked GreenMount’s expansion into Aotearoa. “It’s a funny story actually – I came to New Zealand on 11 March this year with a carry-on suitcase and my surfboards,” says Ryan. “I was expecting to be away from Sydney for a week, for a meeting with Ngāi Tahu Holdings and then a visit to my two youngest children in Raglan.”

When the nationwide lockdown was announced, Ryan made the decision to stay in Aotearoa to support his two youngest children and their mother Anna Le Quesne – and he’s been here since. Although unplanned, and although it has meant a separation from his two older children in Sydney, this prolonged stay became particularly poignant when Ryan’s younger brother Danny passed away abruptly in July. “If I’d been in Sydney I wouldn’t have been able to go to his tangi,” Ryan reflects. “I feel very lucky to have been here to say my goodbyes.”

As well as spending time in the South Island with his friends and whānau, and in Mahia and Raglan in the North Island, Ryan has been able to open and staff the Auckland branch of GreenMount and finalise the deal with Ngāi Tahu Capital.

In the meantime, the GreenMount Sydney office has continued to hum, as Ryan’s fledgling business spreads its wings and begins to soar. 



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Previous page: GreenMount founder Ryan Davis; top left: Ryan’s Nana and Grandad, Janie and Wiremu Davis; above: Ryan with his two older children, Ngaru and Olivia-James; left: Ngaru, Zeta-Jane, Ryan and Joe. PHOTOGRAPHS SUPPLIED

He Ōhākī a te Rakatira

Tahu Potiki (1966-2019) was deeply versed in the traditional history of Ngāi Tahu and a recognised authority on our treasured manuscripts, many of which were published in translation in TE KARAKA. Tahu was Chief Executive of Te Rūnanga o Ngāi Tahu (2002-2006) and subsequently served as the Ōtākou Representative on Te Rūnanga until his death. From 2007 onwards he regularly contributed articles on Ngāi Tahu and wider Māori questions to the Christchurch newspaper, *The Press*. These were noted for their erudition, balance and well-informed insight. Early in 2019 he sent Tā Tipene O'Regan the draft of the article published here asking for comment and seeking his view on why it hadn't been published. It is with some satisfaction, then, that we are able to bring to our readers the final essay of this noted rakatira and thought leader of our people.

Right: Tahu outside his Portobello home in 2018.

PHOTOGRAPH: ALAN DOVE





IN 1853 THE NASCENT OTAGO SETTLEMENT WAS GRAPPLING WITH THE implications of the New Zealand Constitution Act which had been passed by the Parliament of Great Britain the previous year. Governor Grey introduced the Constitution by Proclamation in January 1853. It allowed for the establishment of a New Zealand General Assembly as well as creating six provincial councils with significant regional powers. It set the country on a pathway to democratic elections and provincial elections were the first to occur.

To be eligible to vote you needed to be male, over 21 years of age and to own or lease freehold land worth 50 pounds or more. The eligibility of Māori was not in question. Māori males who met the criteria were eligible to vote just as other citizens which led several Otago based Ngāi Tahu to enrol for the Otago Provincial Council elections. This registration led to quite some consternation amongst the settler leadership.

Local newspapers reported the many reactions from the new settlers with the general sentiment being that “the general enfranchisement of the Maories would be a most disastrous event for New Zealand.” Further claims were made stating that giving the Natives the vote was preposterous, dishonourable, immoral and would immediately subject Māori to the risk of bribery. Also woven into the outrage laden correspondence were suggestions that Māori were being manipulated and were not enrolling by their own free will.

These ideas were fuelled by notions of an anti-Cargill conspiracy led by Walter Mantell. Mantell, well-known to local Māori, had fallen out with Captain Cargill over the administration of Crown Lands but Mantell had the confidence of Governor Grey. Cargill believed that both Grey and Mantell were trying to undermine Settler authority and that Mantell had used his influence with Māori to register local Ngāi Tahu to vote.

In the build-up to the elections there were 78 Māori registered to vote in Otago until Cargill and Macandrew fought back. It was not once suggested that Māori may have been acting of their own free will and that their pursuit of enfranchisement was a stand for citizenship. It was only ever seen as poor, ignorant puppets being manipulated by others to “swamp the European population” and to serve Pākehā political ends. Cargill claimed that “a more unscrupulous attempt to pack an electoral roll has never been attempted.”

They ultimately sought the advice of the Attorney-General who declared that Māori were unable to vote as they owned land in-common under customary native title and that “All persons qualified to vote according to that Act must derive their qualifications from land or buildings on land held by some tenure known to the law of England.” If they lived on land with unextinguished native title then Māori could not vote.

At the forefront of this collective societal paranoid prejudice is the loathing of Māori Mana Motuhake or Tino Rangatiratanga. The idea that the displaced tangata whenua, whose power was usurped by an imperialistic notion of Western superiority, may want that power back if the current regime achieves enlightenment and offers to relinquish said power, is both abhorrent and an absurdity to the average Kiwi.

The Ngāi Tahu of Ōtākou, Purakaunui and Taiari secured legal representation and argued that they were, in fact, freeholders, basing their argument on Article Three of the Treaty of Waitangi. Their lawyer proffered that the Treaty had the force of an Act of Parliament and this entitled Māori to all the privileges of British subjects. His argument failed due to the fact that, as British subjects, they needed to live on land recognised by British law.

Although the overall response was convoluted, at the core of the Otago settlers' concerns was the possibility that Māori democratic participation would seriously disrupt the settlers' comfortable assumptions – that following the election, the Otago Scottish settlers would remain firmly in control of their New Edinburgh Colony.

The Attorney-General's decision became the foundation position nationally, determining that the comprehensive enfranchisement of Māori was unattainable, and that only those who held individual title were entitled to vote. This excluded the vast majority of Māori from the machinations of a Government that then set about making law which undid the fundamental protections inherent in the Treaty of Waitangi. The Native Land Acts of 1862 and 1865 abolished the Crown's pre-emptive right and opened the flood gates for settler acquisition of land which saw the transfer of 95 percent of all Māori land into European hands by 1900.

The establishment of the Māori seats in 1867 was seen by many as a progressive move for the time. It created a voting right that was not correlated to the Western notion of property rights which was utterly unprecedented across the British Empire. It allowed a vehicle for a Māori voice in Parliament and participation in the affairs of government. It did not, though, restore the necessary political power to Māori that would allow them to resolve the loss of land, language and sovereignty by which they had been afflicted during the previous decades and the century to come.

Every move had been made to secure settler power. Alien notions of tenure reinforced by layers of legalistic barbed wire and bureaucratic gobbledygook kept any threat from the natives well at bay. The real seats of power – a democratic majority or access to vast amounts of capital – were denied to Māori until such things no longer had the ability to swing the balance of power in their direction.

In modern New Zealand full voting rights for Māori and a minute share of the nation's wealth pose absolutely no threat to the colonial settler power which still squats upon Aotearoa.

This week's [3 April] voting down of the Canterbury Regional Council (Ngāi Tahu Representation) bill sought to extend the provision for direct Ngāi Tahu representation to the Regional Council, which was a great disappointment for the local iwi. The past 10 years have delivered a sense of promise to Ngāi Tahu that a further step towards Treaty-based partnership could actually be realised. The post-earthquake environment invited a different type of relationship with iwi that was clearly noticed by all as Ngāi Tahu took a leadership role

standing side by side with others that hold a civic mandate. They were united in their mission and the iwi committed its time, people and resources to achieve a solid community outcome for all citizens. Those of us from outside Christchurch watched with interest as a different type of dialogue emerged in the city.

But despite the change in bicultural climate the true test of the relationship seems to have failed at the first hurdle. Everything was going famously until the question of actually consolidating a power sharing opportunity was presented to those who would have to relinquish it. Environment Canterbury (ECan) was admirable in their resolve as were local politicians who recognise the value of a solid long-term partnership.

But both Gerry Brownlee and Shane Jones suggested that the strength and economic might of Ngāi Tahu should be sufficient for the iwi to be able to orchestrate a successful election campaign that would secure a seat at the table. The staggering naivete of comments like this, from two men whose intellect and capability I have generally respected, is flabbergasting.

They are very aware that any significant Ngāi Tahu lobby that campaigns with some integrity, and reflects what the iwi actually believes and would like to achieve for themselves and the community, will not appeal to the majority of voters. As High Court Justice Matthew Palmer once wrote, "However loudly Māori voices are now heard in politics, it is still the majority who rules the Sovereign Parliament."

Despite the fact that in recent weeks it is as if the entire New Zealand population has become more 'woke' to our Euro-centric society, it remains unclear that there is any ownership of the insidious prejudice and institutional racism that infiltrates every facet of New Zealand life. Even closer scrutiny will expose the myriad of culturally biased constructs that diminish opportunities for those outside of the mainstream culture and awaken fear in the form of wicked preconceptions that continue to backlash upon and disadvantage Māori throughout our public institutions. At the forefront of this collective societal paranoid prejudice is the loathing of Māori Mana Motuhake or Tino Rangatiratanga. The idea that the displaced tangata whenua, whose power was usurped by an imperialistic notion of Western superiority, may want that power back if the current regime achieves enlightenment and offers to relinquish said power, is both abhorrent and an absurdity to the average Kiwi.

Whilst Parliament has rejected to even consider the proposal for direct Ngāi Tahu appointments to council, citing some colour-blind ideology that denies the origin of their privilege, ECAN has shown that they believe things could be different. I sincerely hope that local solutions to deliver an equally effective recognition of binding Ngāi Tahu mana in the governance process are now on the table for debate. 

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Reviving an ancient scent

Nā **ROB TIPĀ**

IN NGĀI TAHU TRADITIONS, TARAMEA IS RENOWNED FOR ITS EXQUISITE fragrance, a highly prized perfume that was once presented as a prestigious gift, or traded for food, ornaments, tools and such precious resources as pounamu.

Historical references record hinu taramea as a key ingredient in the manufacture of “the grand Māori perfume”, yet in its natural alpine environment on the eastern flanks of Kā Tiritiri-o-te-Moana (the Southern Alps), few people get close enough to have a sniff.

There are plenty of clues to the formidable defences of this notoriously prickly pincushion of a plant in its many and varied names. Taramea – literally “spiny thing” – belongs to the speargrass family and is commonly known to farmers, hunters, trampers and climbers who venture into the hills as “the wild Spaniard.”

Traditionally the leaves were carefully harvested by hand and sometimes heated over the coals of a fire to speed up extraction of the aromatic resin.

In ancient scent recipes the gum was mixed with refined animal or vegetable oils to “fix” it, or blended with a range of other highly scented ferns, mosses and plants, many of which are also listed alongside taramea as Ngāi Tahu taonga plants.

Kāti Huirapa Rūnaka ki Puketeraki chairperson Matapura Ellison recalls his long-held fascination for the plant’s history.





Above: Bridget Giesen in Karitāne, where she grew up, with sons Oscar, Hugh and Arthur; left: Taramea in its natural habitat. PHOTOGRAPHS: SUPPLIED
Far left: Kāti Huirapa ki Puketeraki Chair, Matapura Ellison. PHOTOGRAPH: ALAN DOVE

“During the pre-settlement build up, I had read so much about this taonga plant, but no-one that I knew had successfully extracted the oil and that really intrigued me,” he says.

“The idea of it being a special fragrance for Ngāi Tahu really got hold of me, and through the involvement of our rūnaka (Kāti Huirapa Rūnaka ki Puketeraki), saw that it could become a part of our cultural story.”

At the time Matapura was convenor of the rūnaka Komiti Rapu Ara Hou – a “think tank” consisting of Bruce Ritchie, Hinerangi Ferrall-Heath, Ron McLachlan and Brendan Flack. With a desire to explore the potential of taramea further, the group committed to working with the Tribal Economies team at Te Rūnanga o Ngāi Tahu (TRONT) to investigate business development opportunities taramea may offer.

TRONT managed the project for the next eight years, the first three invested in research to understand the plant’s growing conditions, variations in chemistry and sustainability of harvesting wild plants.

In December 2013, Plant and Food Research completed an initial feasibility study into the plant’s geographical spread and oil extraction trials and provided a report on its potential commercial viability.

With support from the Ministry of Primary Industries’ Sustainable Farming Fund, the joint rūnaka/tribal economies team started more sustainable harvest trials over the 2014/15 summer ahead of sourcing taramea oil collected and processed by a Central Otago contractor with skills in distilling fragrances from plants by steam extraction.

In 2018, with the support of Tribal Economies, the rūnaka released its first natural perfume samples under the MEA brand, which were distributed through its own business channels.

In response to market feedback the formula was adjusted to make it more user friendly and it confirmed the demand for a natural taramea perfume oil.

After a longstanding process of consultation with rūnaka members, the decision was taken to raise capital and the company Taramea Fragrance Ltd was formed. Rūnaka member Bridget Giesen (Ngāi Tahu - Kāti Huirapa Rūnaka ki Puketeraki), who had developed a passion for taramea, became the chair of the new company and has been driving it since.

A Christchurch-based accountant and lawyer, Bridget grew up in Karitāne and affiliates to Kāti Huirapa Rūnaka ki Puketeraki. She previously worked for Ngāi Tahu Holdings and is currently the Investment Director Māori at New Zealand Trade and Enterprise (NZTE).

Since becoming involved, the formulations and packaging of MEA natural perfume oils have been tweaked based on customer feedback. An extra fragrance has also been added. The range includes Taramea & Water, Taramea & Herb and Taramea & Wood. A new Dark Skies floral blend has been launched.

The intensity of the fragrance was increased by using more taramea oil, which made it stronger and it also lasted longer.

"Part of the research and development was to try and find the right blend to support taramea, which is meant to be the star," Bridget says.

"The first-generation packaging did not stand out from its opposition on shop shelves and needed to be sourced offshore," she says, "and customers were not really aware that it was a traditional product made by Ngāi Tahu."

Pre COVID-19 the company established strong marketing links with Ngāi Tahu Tourism, a logical business partner considering the number of tourists visiting iwi attractions and easy retail relationships for the company to build on.

However, MEA was only on the market for one full season when sales were disrupted by the COVID lockdown in March, with most tourism outlets dependent on overseas tourists, including Ngāi Tahu Tourism, forced to close.

"Tourism businesses across the country were hit hard by the border closures and visitors are our key customers," Bridget says. "So we had to rethink how we would be able to sell a fragrance online."

"It has been a big challenge and a great learning curve how you go about that and communicate what you stand for online."

She says one of the strongest selling points for MEA is that it has the rare distinction of being an ancient fragrance with a story and "a natural fragrance of New Zealand," exclusively sourced from natural products, rather than synthetic formulations.

"We know there is an offshore market for luxury brands and the celebrity status that goes with that," Bridget says. So the company is focusing on which markets are likely to value natural indigenous New Zealand products. These are most likely to be pivotal niche areas rather than large volume and domestic markets.

Kāti Huirapa Rūnaka ki Puketeraki manager Suzanne Ellison and her team at the rūnaka office manage the inventory and order logistics, and have started a system to support the fragrance business.



The company also decided it was time to try an e-commerce strategy.

"We were really lucky to get support from the NZTE customer team and they put us through a digital workshop with Deloitte," Bridget says. "We now have a solid road map of what we need to do to develop an e-commerce presence and keep building on it."

The company started with short-term action and is working on putting some mid-term and longer-term marketing strategies in place.

"We tidied up the website to enable online sales, set up a social media presence and started working with social media influencers to help raise the profile of MEA and this has been reasonably successful," Bridget says.

Bridget [Giesen] says one of the strongest selling points for MEA is that it has the rare distinction of being an ancient fragrance with a story and “a natural fragrance of New Zealand,” exclusively sourced from natural products, rather than synthetic formulations.

“There has been an increase in sales including some offshore sales, which is great. The real challenge though is how you sell a fragrance when people can’t smell it. How do you sell it offshore?”

Market research clearly showed Chinese tourists were reluctant to buy perfumes that weren’t a recognised international brand, but they may have a different response to using natural fragrances in their home.

The next step is to look at broadening the product range to include scented candles, oil diffusers and solid perfumes.

While the potential is exciting, Bridget says the company is more cautious about launching the new range too soon after the COVID lockdowns.

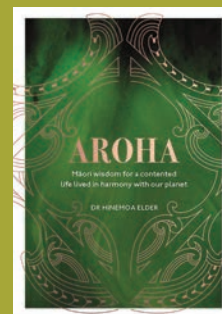
“Despite the amount of research that has gone into it, we are very much a start-up business,” she says. “If we were to take on investment to grow Taramea Ltd, we would look first close to home.”

She is a strong believer that rūnaka should work together and does not rule out the possibility of offering a shareholding in the company to other rūnaka. 



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A photograph of a woman with dark hair, wearing a black beanie and a patterned vest over a dark long-sleeved shirt, sitting on a black leather sofa. She is resting her chin on her hand and looking thoughtfully to the side. A small, fluffy white dog is lying on the sofa next to her, partially obscured by her leg. The background is a plain, light-colored wall.

Expanding Whānau Horizons

MEREANA MOKIKIWA HUTCHEN (NÉE STIRLING – NGĀI TAHU, Ngāti Māmoe, Ngāti Porou, Te Whānau-a-Apanui), or Auntie Kiwa as she is more commonly known, grew up in rural Raukokore on the East Coast of Te Ika a Māui, one of nine children to Eruera and Amiria Stirling (née O'Hara).

Auntie Kiwa's parents placed great value on learning, educating them in te reo and mātauranga Māori at home and emphasising the importance of their attendance at the local primary school.

"Mum and Dad believed that education was very important, as long as we didn't lose the Māori. They always said, 'be mindful that you're a mixture of both Māori and Pākehā,'" she says. "We were always taught to learn both languages and how to live in both worlds so we wouldn't feel out of place in either."

However, the realities of farm life were challenging – the whole whānau were up before dawn every day to milk cows before the children travelled 10 miles to school on horseback. "That's a long way to go so you had to make sure you caught your horse the night before and tied it up near the house, otherwise you'd be chasing the horse round for hours on end when it came time to go to school," she says.

After school there were more chores – acres of land to look after, water to be carried up to irrigate crops (provided there had been enough rain to fill the tanks), or tending the vegetable garden the whānau relied on with no nearby shops. With so much work, it is perhaps no surprise that Auntie Kiwa left school after completing Standard 4, with no particular aspirations. "I was too busy milking cows to have any idea of what I might do with my own life," she says.



Since 2019, a series of school holiday wānanga held in Ōtautahi has been supporting a group of rangatahi Māori as they prepare to transition from education to the workforce. Designed for the great-great-mokopuna of Eruera and Amiria Stirling, the wānanga bring together an increasingly disconnected generation of rangatahi. Programme leader Amiria Coe hopes that by removing barriers and creating enablers to success, the wānanga will turn the tide on four generations of missed opportunities. **ANNA BRANKIN** reports.

Above left: Amiria Coe, daughter of Aunty Kiwa; above: Aunty Kiwa, aka Mereana Mokikiwa Hutchen.
PHOTOGRAPHS: STUFF LIMITED

“It wasn’t until I was a teenager that I thought I would like to go into nursing.”

By the age of 14, Aunty Kiwa had moved to Ōtautahi and secured her first job as a telephone exchange operator. Eventually, she fulfilled her dream of nursing, training at Langford House in Ōtautahi and working as a nurse until she married at the age of 21.

Aunty Kiwa had seven children with her husband Peter Hutchen, including Amiria Coe – named of course after her maternal grandmother. Now a grandmother herself, Amiria came up with the idea of creating a wānanga for the rangatahi in their whānau after observing several were not living up to their full potential.

“The idea came from looking at my own grandchildren, and my great-nieces and nephews. I’ve got five sisters, and we all had our

children together,” Amiria says. “When our children hit high school, they struggled to stay in school beyond Year 11. And of course we had all left school when we were 14 or 15, so we didn’t have anything better to pass on to our children.”

Amiria says she and her sisters simply didn’t have the skills or experience to help their children navigate high school and prepare them for the transition to higher education or employment – a cycle that she realised would repeat itself indefinitely unless she found a way to intervene.

“What I saw coming through was our grandchildren starting to hit that age, and they didn’t have a clue what they wanted to do,” she says. “I noticed that some of our kids were slipping through the gaps. They were finishing school, taking a gap year and then never

Aunty Kiwa was involved in the creation of Pūao-te-ata-tū, a landmark report that highlighted institutional racism towards Māori and emphasised the importance of whānau, hapū and iwi ... Her experiences made her a source of invaluable support and encouragement when her daughters created Te Whare Hauora – Ōtautahi Māori Women's Refuge.

going back to education. Or they'd go into some course or other that achieved nothing except accumulating debt."

For Amiria, the first step to breaking the cycle was to reflect on her own journey and identify why she had turned her back on education at such a young age. Although her parents had always prioritised education for their children, Amiria believes they simply didn't realise the complexities and shortcomings of the education system. "I think their idea was that they would parent us at home, and that we would be educated at school," she says. "Mum would always tell us to stay in school, to get School Cert and UE, but when we asked her, 'what for?' she didn't actually have an answer other than that it was what you were supposed to do."

Somewhere along the way it seems Aunty Kiwa picked up the misconception that she and her children needed to be realistic about their own potential. Her decision to go into nursing was a perfect example: despite being interested in medicine, it never occurred to her to become a doctor. "I never even thought about it," she said. "I liked the idea of being a nurse, but the idea of being a doctor – that seemed too hard."

Although Aunty Kiwa's personal aspirations may have been lowered, it was her aroha and community spirit that fuelled the important work she has become known for throughout Aotearoa. In the 1980s, Aunty Kiwa and Peter became the first Ōtautahi home to operate under Mātua Whāngai, a programme that sought to help Māori children in care by placing them within traditional whanaungatanga relationships. Over the years they welcomed more than a hundred tamariki into their home.

Aunty Kiwa was also involved in the creation of Pūao-te-ata-tū, a landmark report that highlighted institutional racism towards Māori and emphasised the importance of whānau, hapū and iwi. She has been the kuia for the Christchurch Women's Prison, providing support and guidance to inmates and contributing to cultural developments within the Department of Corrections. Her experiences made her a source of invaluable support and encouragement when her daughters created Te Whare Hauora – Ōtautahi Māori Women's Refuge.

In 2008, Aunty Kiwa accepted a Queen's Service Medal (QSM) for services to Māori, women and the community. She had actually first been awarded the honour in 1992, but she turned it down because her brother, Dr Ropata Wahawaha Stirling, was awarded his QSM the same year and she didn't want to detract from his success.

While her children inherited her passion for whānau, hapū and iwi, that humble tendency also found its way into Aunty Kiwa's parenting. "As a parent, mum's encouragement into certain types of work was very narrow," Amiria says. "I remember coming home once and suggesting that I might want to be a lawyer when I grew up, and she said, 'ah no, you will be the secretary for the lawyer.'"

When Amiria considered these anecdotes side-by-side, she realised how easily an internalised misconception about one's own limitations could be passed down through generations – even in the most loving



Top: Stirling whānau wānanga at Ara Institute of Canterbury; above: Kiwa with her brother Ropata Wahawaha (Waha) Stirling; top right: Great-moko Matariki interviewing Kiwa about her life. PHOTOGRAPHS: SUPPLIED

and supportive whānau. And unfortunately it is a misconception that is perpetuated within the New Zealand school system, which has a long history of delivering poor outcomes for Māori.

"I hated school. I was probably a horrible little shit with a big attitude, but I do think we got treated badly," Amiria says. "I very clearly remember one teacher who sat me down and said, 'Amiria, if you only knew, you have great things in you.' The reason I remember it so clearly is that she was the only teacher who ever took the time to ask what we wanted to do or help us figure out what we were good at."

Unfortunately, one supportive teacher was not enough to turn the tide and Amiria's overwhelming memory of school is being grouped together with the other Māori kids and streamed out of the



subjects that would have led to better opportunities. Discouraged and disinterested, Amiria and her sisters all left school around the age of 14.

"I know that if we'd been interested and motivated, we would have had a whole different outlook," Amiria says. "I'm not stupid and neither were my mates and my cousins, but our teachers didn't seem to want to deal with us. I don't think we got a fair shake, and now we're struggling to help our mokos."

Amiria was married with two children by the age of 17, and for the next 10 years she worked in a series of low-paid, unskilled jobs with no objective other than to earn enough money to pay the bills and provide for her children.

When she was 27, Amiria was given the chance to work as a facilitator for the YMCA Support Training and Enterprise Programme (STEP), helping young people to overcome barriers to education and employment. "I freaked out in the interview because of all the personal questions, but afterwards he said that my life experience made me perfect for the job," she recalls. "He said, 'everything that young people face, you've been through it.' That was completely new to me because I'd always felt like my life experience was useless without any qualifications."

In 1990, Amiria's life changed again when her boss encouraged her to attend a three-day course on the Treaty of Waitangi. "Before that my attitude towards the Treaty was like, 'what's it got to do with me if my ancestors sold all their land for blankets?'" she says. "At this course we learned about the whole history of the Treaty and the process of colonisation and it changed my thinking forever. It put me in a position to make a commitment to my people, to my family and to the generations coming."

This commitment has supported Amiria through her role at the YMCA and later in her work with children who have experienced violence, and now it is what has driven her to create a wānanga series



for the next generation of the Stirling whānau. Her first step was to reach out to her cousin Tarlin's husband, Piripi Prendergast.

"I don't want our mokos to be left behind, and I worried that our lack of experience was preventing us from being able to support them," Amiria says. "So I hauled Piripi in. I got in his ear and said 'this is my plan, and I'm sending them to you.'"

As a former high school teacher with extensive experience in bilingual programmes and kura kaupapa, Piripi has proven his ability to get through to rangatahi Māori. These days Piripi is working for Tokona Te Raki as a convenor, supporting the vision of equity for Māori in education, employment and income. What's more, his whānau connection made him the perfect person to bring Amiria's vision to life.

"One part of the pathway to success is trying to open up opportunities for these young ones," says Piripi. "The second part is challenging the schools and the system to change their delivery, and the third part is actually working with our rangatahi to open doors in their own minds, to raise their aspirations and say 'you can actually do this.'"

Nearly two years in, and Amiria couldn't be happier with how the wānanga are going. "For the first one, I was messaging them all on Facebook and going around to their houses to pull them out of their caves," she says. "Now I have them saying to me, 'when's the next one?' because they don't want to be left out."

Of course, these wānanga wouldn't be complete without the support of their kuia Aunty Kiwa, who is delighted to see her great-mokopuna coming together for this kaupapa. "What Piripi is doing with those kids is just great. It's so important that whānau are connected together," she says. "Isolation and losing the language has had an impact, and what I'm seeing today is that there's no more talking."

During these wānanga, the rangatahi have tackled the beast head on by researching and writing a report on the challenges faced by these four generations of the Stirling whānau, conducting interviews with 10 descendants. "We all have our own stories about our journey from leaving school to getting our first real job," the report reads. "For some we knew what we wanted to do, school had prepared us well and the transition was easy. Others left school ill-prepared and what followed were some years of wandering, searching for the right career path. For others, the wandering hasn't really stopped."

The report concludes that the challenges of transitioning to work are getting more complex with each generation, and that rangatahi are not getting the support they need from school career advisers.

Although the experience of the Stirling whānau is of course unique to them, these patterns are repeated in many whānau throughout Aotearoa. These rangatahi hope to learn from the experiences of older generations and weave a new pattern for themselves and those to come, allowing them to reach for a future they might only have dreamed of before. 

Nutrient Rich Super Food



Pharmacist Brendon McIntosh has always believed wellness of the body and the environment are interconnected; that the future of medicine will be all about sustaining the tinana while simultaneously protecting the whenua. “My why, my purpose is stemming I guess from being a Māori pharmacist for the last six years.” Kaituhi **MAX TIWEKA** reports.

Above: Kōaka product range;
right: Brendon McIntosh with his Hempy bar products.
PHOTOGRAPHS: MAX TIWEKA

BRENDON RECALLS FOND MEMORIES OF FAMILY, FRIENDS AND SPORTS, growing up in Meremere (Saddle Hill), Dunedin. With both parents in the hospitality industry, he naturally grew up valuing manaakitanga. A man of few words, Brendon’s father always managed to disseminate the significance of human services through his actions.

As an Otago Boys’ High School student, Brendon dreamed of being an All Black. He possessed a love of learning, including whakapapa, sparked by his year nine te reo Māori kaiako. He grounded himself in his marae at Puketeraki and identified with his Polynesian roots. Towards the end of high school he became interested in medicine and joined his best friend at the University of Otago Library to satisfy his curiosity, remaining connected to the library until he attended university, where he studied pharmacy.

After gaining experience in the workforce, he used his pharmacy background as a foundation to explore other avenues, drawing from the mana he gained while educating whānau about medicine on the marae. He worked as a Māori pharmacist in the western medicine framework, but considered the broader definition of medicine, including “talking about the foods.”

Brendon felt this resonated with his audience far more than “just pushing pills,” and started a journey of discovery as he translated his curiosity into alternative forms of healing.

“I’d like to think I’m a pretty open-minded person, and open to all the different rongoā.”

He drew parallels between the Māori worldview and the movement towards natural medicinal alternatives with preventative measures front of mind.

As the business expanded so too did the team with Brendon channelling his Ngāi Tahu tangata into learning to manage people. He weaved tikanga into meetings through karakia, mihi, marae-based hui and incorporating kupu Māori into product names.

“Could medicine be plant-based? Could we consider our diets before we reach for mainstream medicine?”

Then, Brendon discovered the health-enhancing properties of hemp seeds and The Brothers Green was born.

He was introduced to hemp as a source of protein by a fellow student, but initially he was unsure. “I can’t get into that. I’m a health professional. I can’t be seen pushing marijuana.”

The stigma around hemp products can lower the professional status of legitimate pharmacists who endorse it.

Three years on, Brendon now understands the plants possess untapped potential for the health industry. “You’d have to smoke a telephone pole-sized joint to even get a wee bit high.”

Brendon argues that hemp contains “nature’s most nutrient dense seed.” Zinc, magnesium and potassium figure highly. Of particular interest is that hemp seed is one of only two seeds that contain all 20 essential amino acids in protein construction.

Hemp has been used for health benefits for around 50,000 years. Now, Brendon has realised the benefits of adding a sprinkle of seeds to a protein shake.

Initially, hemp seeds were only acceptable for animal consumption. But using social media, Brendon found his brother in business, Brad Lake, and together they established their first marketable product, a raw, organic protein powder called Beefy Green, just in time for hemp seeds to be deemed acceptable for human consumption in 2018.

From protein bars and powders to oils, balms, moisturisers and soaps, the opportunities for hemp health products accelerated and The Brothers Green broadened its scope. Eventually, the plants were dried to generate alternative and environmentally-friendly fibres for clothing. Brendon would also like to support the hinengaro and wairua of his customers through yoga, meditation and breathing.

As the business expanded so too did the team with Brendon channelling his Ngāi Tahu tangata into learning to manage people. He weaved tikanga into meetings through karakia, mihi, marae-based hui and incorporating kupu Māori into product names. This helped staff pursue their own aspirations through knowledge of tikanga and te reo Māori.

According to New Zealand Trade and Enterprise, incorporation of te ao Māori into brand and labels could create obstacles to understanding products in mainstream supermarkets and pharmacies.

“NZTE warned us against using it [kupu Māori], especially with an international market.”

Brendon persisted, despite the advice, in order to respect the integrity of his cultural vision alongside his business vision.

Brendon’s Ngāi Tahu connection proved beneficial in many other

ways, including access to funding for the first line of hemp products.

His successful pitch to the team at Puna Pakihi paved the way for additional Ngāi Tahu support. What Brendon found most useful, beyond financial assistance, was the networks and connections he built as part of their working relationship. He recalled one coffee catch-up with Kiri (Puna Pakihi) where he, by chance, was sitting next



to someone from Te Puni Kōkiri who overheard him and facilitated his connection with Ngāi Tahu farming. This led to a professional relationship between The Brothers Green and Ngāi Tahu Farming, a “win win” for both parties.

“We managed to convince Ngāi Tahu Farming to put some [hemp] in as well.”

Ngāi Tahu Farming has since invested in over eight hectares of harvest hemp throughout North Canterbury with a further 50 hectares being prepared for the next season. In combination with another 10 family farms, The Brothers Green co-ordinate over 100 hectares of farms.

Healthier, cleaner and greener alternatives – this was the goal that aligned with Brendon’s vision for alternative views of medicine. And, while he has accomplished many of his initial milestones in the early years of The Brothers Green, he has remained loyal to his brand’s values as he rides the waves of a business start-up.

While there has been much success to celebrate, the journey hasn’t been without its obstacles with the stigma of hemp still a social barrier to business success – advising people they cannot get high from smoking a t-shirt or eating seeds doesn’t suffice. Despite this, Brendon hopes The Brothers Green and the opening of ‘Tāpapa’ – a new physical space in the Christchurch CBD – will introduce the people of Ōtautahi to new products and plant the seeds of truth for hemp. 



PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI





Some nights Johnny Chambers would venture outside at Robinsons Bay, on Banks Peninsula, to gaze at the night sky and ask the universe what it had in store for him and his whānau; wife Gill and their three young sons.

Johnny (Ngāi Tahu) returned to Christchurch in September 2018 after six years in Brisbane. “We’d had enough – something was calling us home,” says Johnny, who spent 27 years working as a glazier.

Gill and the boys came back first; Johnny followed about 18 months later after finishing a major building project. There were no set plans, but they both knew it was time for something different.

In February 2019, while in the queue for a hāngi lunch at the Okains Bay Waitangi Day celebrations, Johnny started talking to a local farmer, which led to a live-in job on his Robinsons Bay property.

They settled into life on the peninsula and a few months later the whānau ventured to Ōnuku Marae to lend a hand at the tangihanga of respected kaumātua, Pere Tainui.

“We hadn’t been there before and we didn’t know anyone, but I’d heard about Pere and the mahinga kai work he had been doing. We just wanted to go and tautoko.”

It was there he met Pere’s sister Pip Tainui, who in partnership with Tony Lin had recently set up Pipi Journeys, a boat charter business offering scenic cruises and fishing tours.

Next minute Johnny, who is a keen fisherman, diver and hunter, was invited to help Pipi Journeys as a diver and deckhand. In a short time Gill was also working on the boat as a diver and deckhand and they had moved from Robinsons Bay to Akaroa.

“It was really ticking our boxes as an opportunity and lifestyle that we wanted. Pip took us under her wing really, she helped move us off the farm, stored some of our gear and sussed out a rental down the far end of town.”

Pipi Journeys was busy with regular groups of Chinese tourists, but in February COVID-19 intervened, and like so many other businesses that rely on tourism, work came to a standstill.





Lockdown, however, provided the perfect opportunity for Johnny and Gill to complete the theory training required for their skipper's tickets and together they each clocked up 400 hours of Zoom tutorials over six weeks. Johnny is now close to completing all his sea hours and gaining a full certificate.

"The business only had one skipper and was looking at the future for someone to help take over the reins. It was lucky for me," says Johnny.

With an eye on the future, Pipi Journeys is developing the business by setting up a function centre close to Ōnuku Marae in preparation for borders to reopen and the return of tourists.

It's the school holidays the day I visit and they are supporting an environmental wānanga for a small group of local tamariki. There's also manuhiri from University of Canterbury staying at the marae, so Pipi Journeys is on hand to take them for a cruise around the harbour and throw out longlines for fish.

Johnny's on the bridge, Gill is in the galley, and their boys are cruising around the boat and at home on the sea. Pip is on deck entertaining the guests.

Johnny searches for the words to describe the impact that Pip and Pipi Journeys have had on their lives and how much their lifestyles have changed since listening to the distant voice that called them home.

"Pip and the Ōnuku whānau have been awesome. There's a special connection there between the whole whānau and how we've all come together. It feels like we've been here all our life." 



Te Kaha o ngā Hua Raumati – The Power of Summer Fruits

It looks like the spectre of COVID-19 will continue to haunt us for a while – and I wrote about the kai with the vital nutrients necessary, such as vitamins A, D, C, zinc and selenium, to help keep the immune system strong in the last issue of TE KARAKA.

The good thing about summer is that we can look forward to berry fruits which provide a great vitamin C boost along with many other minerals, antioxidants and phytonutrients crucial for our health. These include strawberries, raspberries, blueberries, cherries and boysenberries.

Most important right now is vitamin D and the best part is that at this time of year our bodies make it free when we are out in the sun. There is no better way to get a good dose than working in the māra (or at the beach)!

Strawberries are one of the easiest super fruit berries to grow and with some care and attention can produce prolifically during the summer. There are three main factors that



The good thing about summer is that we can look forward to berry fruits which provide a great vitamin C boost along with many other minerals, antioxidants and phytonutrients crucial for our health.

contribute to keeping strawberry plants productive: they need to be well fertilised with compost and supplemented regularly with a liquid fertiliser once a week; they need watering; and regular weeding is important.

Some people use a weed mat when they plant their strawberries in winter and early spring, but I prefer not to use plastic. Straw is a good alternative as a mulch to keep moisture in the soil, the weeds away and the

berries off the soil. Strawberries are packed with antioxidants that neutralise free radicals as well as promote the body's own production of B12 and a delicious treat that always tastes best fresh from the māra.

Whether you grow them or just buy them, you can't go past fresh berries as the ultimate summer health booster.

Technically, tomatoes are also a fruit because they are seed bearing and develop from the ovary of a flowering plant just like cucumbers and zucchini.

However, from a nutritional perspective they can be categorised as vegetables due to their lower carbohydrate and sugar content. Tomatoes are the one crop I put the most effort into because they provide the best return. Compared with commercially grown tomatoes, you can't beat growing your own, particularly with heirloom varieties that can suit your taste. Grow in pots in sunny spots if you don't have a large space. I grow them in a tunnel house and outside because this gives the best balance of early and late tomatoes with plenty to go into the freezer for winter soups.

It also allows for a wide variety from productive staples like Money Maker, Sweet 100 cherry tomatoes and Beefsteak through to heirlooms like Black Krim, Brandywine and Black Cherry.

The key to growing healthy and productive tomato plants, which are heavy feeders, is to ensure the soil is well fertilised. I start with lots of organic





Left: Strawberry patch; above: Nutrient rich tomatoes; right: Flowering zucchini.
PHOTOGRAPHS: TREMANE BARR

compost, mineral fertiliser, dolomite lime and blood and bone. It needs to be regularly supplemented with liquid fertiliser to the leaves as a spray and to the roots once the fruit is visible.

I usually alternate with one every other week. I use an organic seaweed for the liquid fertiliser spray because it also helps combat fungal growth. Biofeed Compost Tea is used on the soil around the roots and I add in Epsom salt from January onwards. January is also the time when tomatoes in the tunnel house need another layer of compost to allow fruit to be harvested until late May or early June.

Another key is regular watering. During the summer heat a long soak is much better than a quick squirt, although avoid waterlogging the roots. In a tunnel house this watering is done best by only applying it via the soil to avoid water getting onto the leaves as this encourages fungal growth. For this reason, tomato plants growing

outside are best watered by sprinkler in the morning. This avoids the risk of fungus and other diseases starting on the leaves.

Plants also need to be well tied to stakes and/or string in the tunnel house, so they don't collapse once the fruit starts growing. Side laterals need to be regularly pruned to keep growth focused on main stems which produce flowers. Without lateral pruning, growth becomes uncontrolled with little fruit.

Keep an eye on pests and diseases. Aphids and whitefly can pose a problem in a tunnel house and I use an organic pyrethrum spray when necessary. Companion planting with basil can help deter whitefly and alyssum helps attract aphid predators. There are organic sprays available to combat fungus, but I stick to feeding the tomatoes what they need and pruning diseased leaves as soon as I spot them.

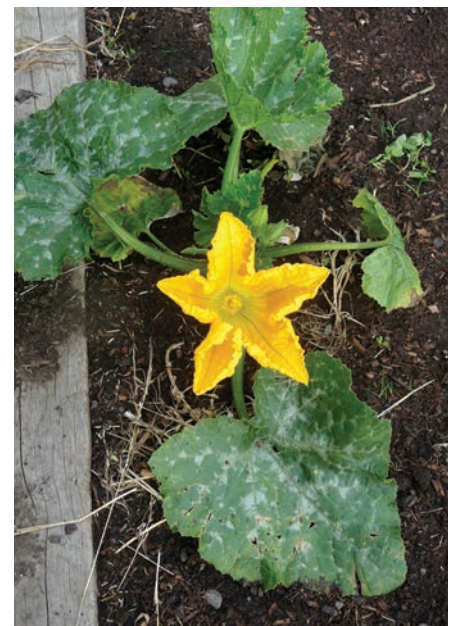
It's also important not to let the

temperature get too hot in a tunnel house. Tomatoes don't like it over 32deg for long periods of time.

Best of all tomatoes (and strawberries) from the māra are cheap and packed with nutritional vitamins, fibre and lycopene with its proven health benefits against cancer, diabetes and heart attacks. Bon appétit! 

Hei Mahi Māra – Kai to Power up the Immune System

https://ngaitahu.iwi.nz/our_stories/hei-mahi-mara-kai-to-power-up-the-immune-system-tk86/



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

REVIEWS

A LONG TIME COMING: THE STORY OF NGĀI TAHU'S TREATY SETTLEMENT NEGOTIATIONS WITH THE CROWN

Nā Martin Fisher

Canterbury University Press

RRP: \$39.99

Review nā Michael Stevens

A Long Time Coming is an important and judicious book. As the full title indicates, it covers the period, processes and personalities involved between the Waitangi Tribunal releasing the Ngāi Tahu Land Report in 1991 and Parliament passing the Ngāi Tahu Claims Settlement 1998. In retrospect, because we know a settlement package was negotiated and given effect to, and we know Te Rūnanga o Ngāi Tahu was established as part of this, these events appear inevitable, perhaps even orderly. In eleven short chapters, historian Martin Fisher shows that to be anything but true. Instead, as he notes at p.129, "it was a minor miracle that an agreement was signed when it was."

This book begins with a brief overview of Ngāi Tahu whakapapa, history, mahinga kai traditions, entanglement with the British imperial world, the colonisation of Te Waipounamu, and the development of Te Kerēme, the Ngāi Tahu Claim. The next chapter outlines Ngāi Tahu engagement with the modern Treaty of Waitangi claims process that developed from the mid-1970s. The following eight chapters focus on events between 1991 and 1998. The final chapter and a short Afterword sketch out post-settlement Ngāi Tahu successes and failures before concluding with two pertinent observations: that the South Island's majority culture can no longer ignore Ngāi Tahu as it once did, and that the Ngāi Tahu settlement, though imperfect, "as a process of reconciliation ... changed New Zealand forever."

Drawing upon a range of primary source evidence, especially records held by the Office of Treaty Settlements and Te Rūnanga

o Ngāi Tahu, Martin illustrates the many variables and contingencies at play, and the huge ebbs and flows in negotiations. This rich material is skilfully interwoven with interviews Martin conducted with key Crown agents and Ngāi Tahu representatives, as well as a wide body of secondary literature. The upshot is a detailed picture of the enormous difficulties faced by both Ngāi Tahu and Crown negotiators.

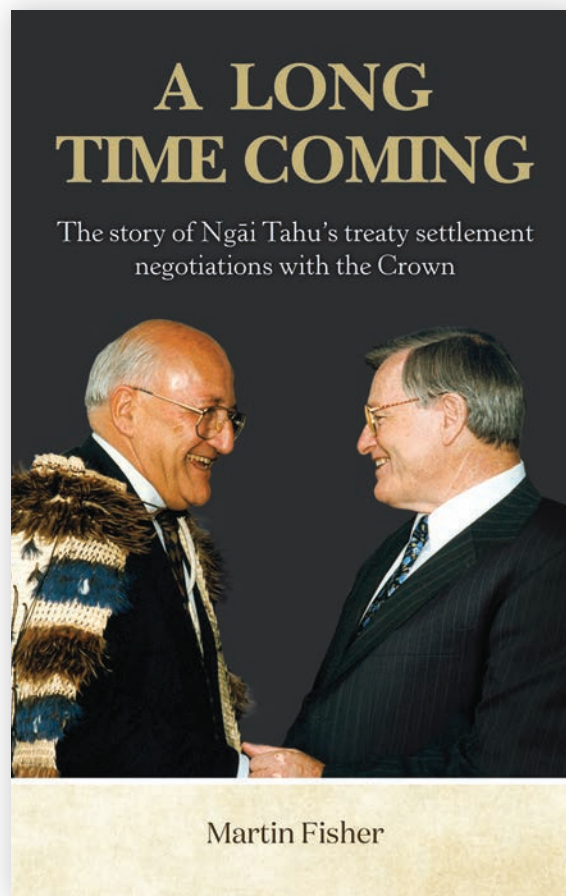
A particular difficulty was the way in which third party entities such as the Royal Forest and Bird Society worked hard to

successfully scuttle or dilute opportunities for Ngāi Tahu to acquire state-owned lands the government wished to dispose of.

Forest and Bird likewise exerted considerable pressure to limit Ngāi Tahu involvement in and on the conservation estate, which constitutes so much of Te Waipounamu. Ostensibly motivated by the modern religion of preservationist conservation, Forest and Bird's views and tactics, and those of kindred groups, reveal them to be, at root, as antagonistic towards Māori as the most intolerant nineteenth century Christian missionaries. The book's

more important point though, is the huge power imbalance at the heart of negotiations, and the way in which the Crown was simultaneously defendant, Judge and jury. In such a challenging environment, Ngāi Tahu needed, but fortunately had, an astute leadership team. By any reading, *A Long Time Coming* is an affirmation of the high levels of trust that Ngāi Tahu whānui placed in its negotiators.

Another of the book's key themes is the central importance of New Zealand's 35th Prime Minister, James Bolger, and his relationship with Tā Tipene. This was especially critical after initial negotiations with Sir Douglas Graham (as Minister of Treaty Negotiations), which began 1991, broke down in late 1994. In response, Ngāi Tahu commenced aggressive legal proceedings throughout 1995. In the midst of this acrimony, it was Bolger who brought Ngāi Tahu back to the negotiating table in early 1996. And it was Bolger who



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



Tui H L Cadigan affiliates to Kāi Tahu Iwi and Kāti Māhaki ki Makaawhio hapū. She is Kaiwhakahaere of Te Rūnanga o Te Hāhi Katorika o Aotearoa and a member of Ngā Whaea Atawhai o Aotearoa.

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

kept negotiations on track to arrive at a Heads of Agreement in October 1996, and a Deed of Settlement in November 1997, that sufficiently “enhanced the mana of Ngāi Tahu and restored the honour of the Crown.” The two biggest internal government critics of the treaty claims process, for Ngāi Tahu at least, were Treasury and the Department of Conservation (DoC). This was not just evident to Ngāi Tahu. In 1997 a high-ranking official from the Office of Treaty Settlements described DoC’s criticism towards Ngāi Tahu and its settlement as “as much attitudinal as process.” Bolger, it seems, broke through many of DoC’s and Treasury’s roadblocks at important junctures. At the same time, he made fiscal constraints and political bottom lines abundantly clear to Tā Tipene and the wider Ngāi Tahu negotiating team. On Bolger’s watch, everyone swallowed proverbial dead rats to achieve, under the circumstances, a reasonable outcome. Unsurprisingly then, it is an image of Bolger and Tipene that graces the book’s cover.

However, Martin Fisher is no born-again Thomas Carlyle. This is more than a history of Great Men. He acknowledges, for example, “the hundreds if not thousands, of people who provided helping hands, whether in the boardroom, the archives, the wharekai, on the road and at sea to arrive at the Ngāi Tahu settlement” whilst noting their names are not represented in the negotiations themselves. *A Long Time Coming* also outlines the critical positions taken by two Ngāi Tahu wāhine and members of Parliament – Whetu Tirikatene-Sullivan and Sandra Lee – and respectfully details their concerns with settlement negotiations and the eventual settlement.

I am repeatedly told that one should forgive one’s enemies, but write down their names. To some extent, Martin Fisher has done that important job for Ngāi Tahu with respect to the 1990s period. Just as importantly, he has also recorded the names and deeds of several of our allies. In doing all of these things, Martin is something of a latter-day Harry Evison: a top-notch historian, a Pākehā New Zealander committed to social justice, and a friend of Ngāi Tahu. We are lucky indeed to have him on staff at the Ngāi Tahu Research Centre, for which credit must go to its Director and Upoko o Ngāi Tūāhuriri, Dr Te Maire Tau.

A Long Time Coming is a small, perhaps even understated book, but it rests on rigorous scholarly research and analysis. As Tā Tipene O’Regan rightly notes in its Foreword, “this work will stand as the

definitive account of a significant phase in this nation’s historical journey.” However, the text is simple and its arguments concise. This book is therefore accessible to a wide readership. In other words, not only should rank and file Ngāi Tahu – indeed, all New Zealanders – read this book, they are easily able to do so. That in itself is a considerable achievement for which Martin Fisher should be thanked and praised. Placing a copy of this book in every Ngāi Tahu whānau would make us a wiser and better people. Placing a copy in every New Zealand library and school would make this a wiser and better nation.

TE HĀHI MIHINARE THE MĀORI ANGLICAN CHURCH

Nā Hirini Kaa
Bridget Williams Books
RRP: \$49.99
Review nā Tui Cadigan RSM

As a Katorika Māori I accepted an invitation to review this book although I was wondering if I was the appropriate person to undertake this work. Once I started, it gripped my mind, heart and spirit as I was drawn into a thorough exploration of the meeting between Māori and Te Hāhi Mihinare.

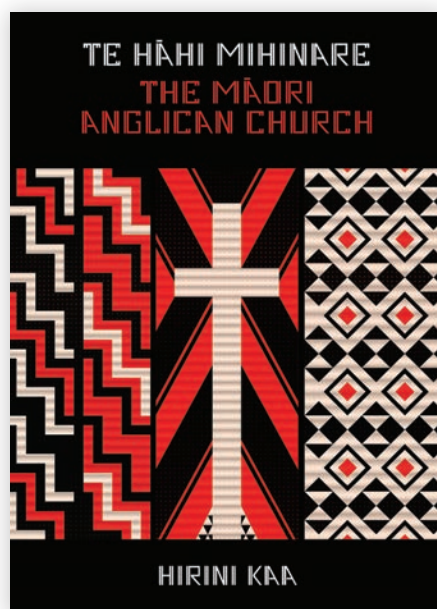
This is an historic account that encompasses not only the history of this Hāhi but shows much of the impact of colonisation on iwi and the practical engagement of missionaries with Māori from their first encounters and the reality of the racism of that time. The reader is taken

on a wonderfully articulated chronological journey beginning from 1814 written as a history yet I think a deeply personal telling of a faith journey too.

The tensions between traditional spiritual knowledge and the missionary understanding of cultural uniqueness of Māori, existing religious practices, language differences and interpretation made the journey complex indeed. What the reader is treated to in this book is a walk through the whakapapa of the brilliant minds of Māori leadership that I fear is missing today. Outstanding figures such as Apirana Ngata, Frederick Bennett, Pine Tamahori, Hoani Parata, James Henare and generations of the authors own Kaa whānau to name but a few, from a range of iwi and Hāhi who engaged with the dynamics of faith, politics, religion and societal whanaungatanga over decades. These orators left legacies that are still recalled and sited as points of reference in discussions to this day.

This work incorporates the formation and influence of significant groups such as Te Rūnanga Whakawhanuaunga i Ngā Hāhi and the Māori Women’s Welfare League in relation to Te Hāhi Mihinare and examples of the tensions that existed with the Missionary Society and the ongoing struggle for Māori autonomy within the Hāhi. The development of ecumenism, the influences of Liberation Theology and the Feminist Movement and the exertion of control by the Pākehā hierarchy makes for an enriching read from multiple perspectives. The author has produced an honest telling of the history of Te Hāhi Mihinare with real integrity.

Having studied at Te Rau Kahikatea in the late 1990s and after reading this book I wish it had been available as a resource at that time. The author notes the timidity of some Māori to say what they really meant for fear of upsetting the Pākehā Church hierarchy, which is understandable in the times but none the less sad. I would just add that this book should be compulsory reading for all studying for ministry in Aotearoa regardless of Hāhi or iwi, ethnicity or gender. It has much to teach those who read with an open mind and listening heart. 



Te Waipounamu Landscapes

Mihiata Ramsden (Ngāi Tahu, Rangitāne), proud māmā to George Moki Tānemahuta and Nina Ihira Rākaitekura, and photographic artist with a passion for capturing and sharing stories.

*Ko te Ahu Pātiki tōku maunga
Ko Koukourarata tōku awa
Ko Makawhiua tōku waka
Ko Ngāi Tahu, Rangitāne, Ngāti Māmoe me Waitaha ōku iwi
Ko Ngāti Huikai tōku hapū
Ko Peter rāua ko Annie ōku mātua
Ko Mananui tōku tungāne
Ko George raua ko Nina āku tamariki
Ko Mihiata ahau*

Creating memories is one of the most important things that anyone can do and memories are the only things that we can take with us, which is why photography is so important to me. It's pretty much a physical memory. The whole concept that a picture can tell a million words – that is totally true. But along with that it can bring back feelings and smells – all the senses that put together an experience or a memory. I also love to have fun! A photo shoot for me is the best type of fun – I find it so exciting to be around people and if I can lift their energy levels with happiness then I feel like I have done my job. It's not the end result (although obviously that's the goal) but rather the experience of telling a visual story that I love. All you need is to understand light, and how to build a relationship, and the rest will follow.





Left: Lindis Pass; above: Koukourarata.



Top: Banks Peninsula; above: Waimakariri River; right: Koukourarata.



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

BY EMAIL: tekaraka@ngaitahu.iwi.nz

BY PHONE: 03 974 0177

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

Dr HANA ROYAL
Ngāi Tahu – Ngāi Tūāhuriri, Ngāti Raukawa

He Tangata



PHOTOGRAPH: HANA ROYAL

Dr Hana Royal spent much of her childhood growing up in Tuahiwi before heading to university in Auckland where she studied medicine. After graduating she worked for a time in Auckland hospitals as a surgical registrar before deciding to become a general practitioner. Hana recently moved back to Ōtautahi to be closer to whānau and is currently working between two medical practices in the city.

WHAT CONSTITUTES A GOOD DAY?

Waking up early with good coffee and taking my dog for a quick walk. At work hopefully my patients aren't too challenging and I don't fall too far behind!

On the weekend it's a good day if I manage to spend time in my garden or visit my parents for a home cooked meal.

ONE THING YOU COULD NOT LIVE WITHOUT?

My dog Ralph.

WHO OR WHAT INSPIRES YOU AND WHY?

The wāhine in my life – my mum and aunties. I was lucky enough to grow up around really strong female role models who are leaders both in and out of te ao Māori.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Passing my GP exams because it was a huge relief and a goal I had worked really hard for.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Probably my wardrobe.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

At home in the sun reading a good book or taking Ralph to the dog park.

DANCE OR WALLFLOWER?

Definitely dance, minus any actual talent however...

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

It's a toss-up between sushi and whitebait.

WHAT MEAL DO YOU COOK THE MOST?

Boiled egg with toast soldiers or anything with salmon.

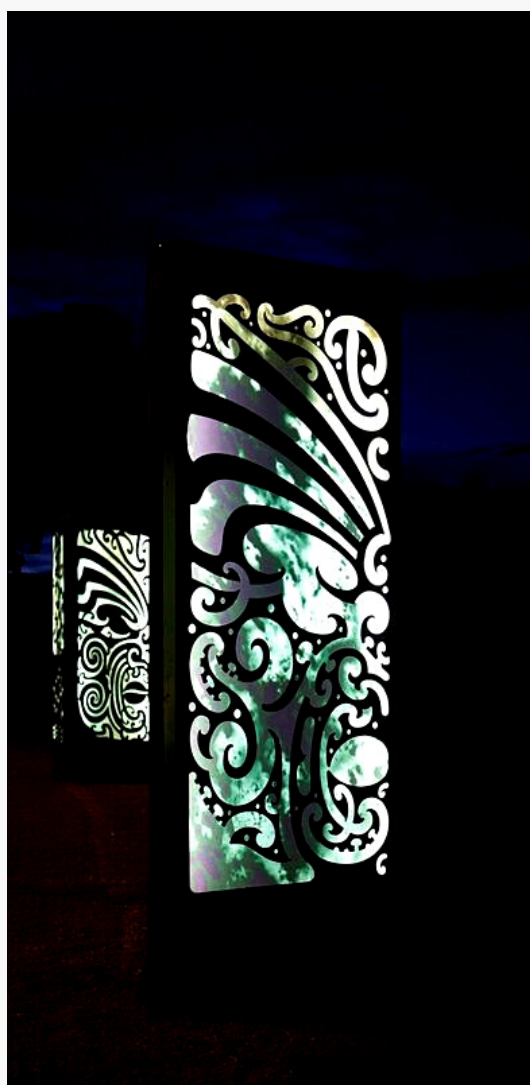
GREATEST ACHIEVEMENT?

Getting accepted into medical school way back in 2009 because it's something I had wanted since I was 13 years old.

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

Seeing more young Ngāi Tahu in medicine particularly in general practice in Christchurch. There are significant health disparities across all domains between Māori and non-Māori in this country and having more Māori representation in the health workforce is one way to combat this. The health space is an area I believe Ngāi Tahu could have a larger presence in.





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