

TE KARAKA



6AM - 10AM WEEKDAYS

TE ATATŪ WITH JAS

Jason Phillips has his ear to the ground and his finger on the pulse. His knowledge of music spans decades, with countless artists and genres, bringing you insights, goss, and interesting facts that'll keep you hooked.



10AM - 3PM WEEKDAYS

TE KOHA WITH HINE

Hinepounamu Rongonui-Porter is a gentle soul. Her strength is to 'whakamana i te tangata.' She scours the motu, bringing you the best interviews from the creative arts. Her wairua and energetic waiata will brighten your day.



3PM - 7PM WEEKDAYS

TE IHI WITH POU

Waipounamu Te Karu is no stranger to Māori Broadcasting, she covers a wide range of topics including mana wahine, hauora, mental health, well-being and she will bring the IHI every weekday!





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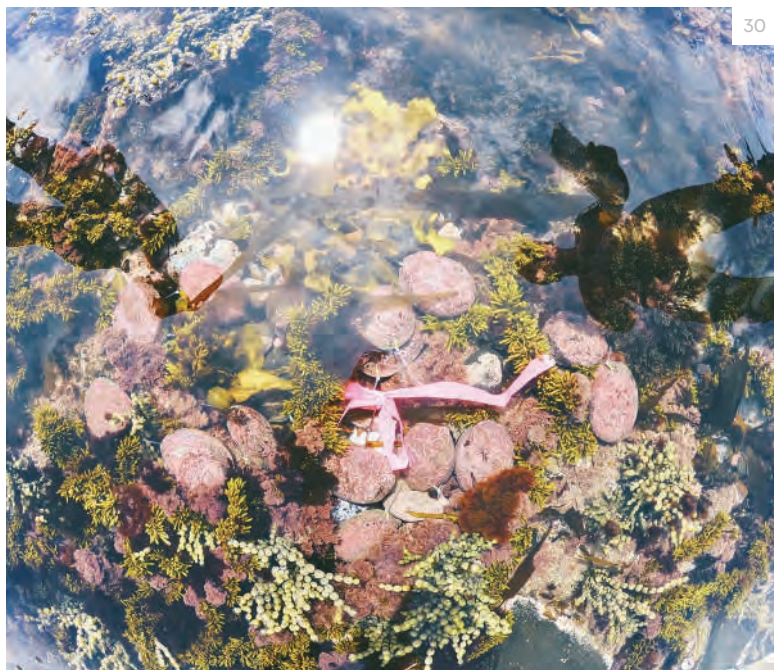
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- 8 TĀTAI ARORAKI** Kaituhi Arielle Kauaeroa meets with Kāi Tahu astronomer, Victoria Campbell, in the heartland of Te Waipounamu stargazing, Tākapō, for a kōrero just before the setting of Matariki earlier this year.
- 12 A TAKE WITHOUT END** Kaituhi Justine Inns takes a look at the legacy of the Māori Fisheries Settlement, 30 years on from signing.
- 16 TE KERĒME ALWAYS SPEAKS** In 2022, a group of Kaikōura landowners challenged the 2018 decision to establish three mātaimai. The High Court, however, dismissed the claims, going as far as to award substantial court costs to the Ngāi Tahu parties, over the objections of the landowners' group.
- 20 A FORWARD PASS ON UNDERSTANDING** From professional rugby to parenthood, author of children's books to the owner of a wellness centre franchise, if there is anything former Māori All Black and Crusader Tim Bateman has taken from his diverse career to date, it's the power of understanding.
- 24 TŪTEHUAREWA: A WĀHINE TO UNITE, 100 YEARS ON** Flashback to Easter 2023, Koukourarata was teeming with whanaungatanga, intelligence, kotahitanga, pride, talent, laughter, potential, waiata and hope. Kaituhi Pirimia Burger retells the story of the 100-year celebration of Tūtehuarewa, the tipuna wahine of Koukourarata.
- 30 PĀUA TO THE PEOPLE, TODAY AND TOMORROW** Thirty years and counting; how Kāti Huirapa ki Puketeraki are reasserting their rakatirataka through a long-term approach in protecting pāua.



**NGĀ HAU
E WHĀ
FROM THE
EDITOR**

In this issue we celebrate two special wahine centenarians: Tūtehuarewa, the whare at Koukourarata; and Pamela Jungersen, a kuia who has lived a very full and rich life.

Easter weekend saw whānau and the community come together to celebrate 100 years of Tūtehuarewa. Appropriately themed *He Rau Tau, He Tini Mahara | 100 years, 1000 memories*, the three-day event saw more than 1300 pay their respects to this grand old dame who has been, and continues to be, at the heart of her community. You can read all about the celebrations on page 24.

And turning to Pamela Jungersen, what a privilege it was to meet this wonderful wahine who has lived an extraordinary life, and at the ripe old age of 100, still has an incredible zest for life and an infectious sense of humour. On page 38 we share a little of her life and her journey of discovery, coming home and finding her large Ngāi Tahu whānau she knew nothing about for the first 40 years of her life.

Thirty years on from the Māori Fisheries Settlement Act, an amendment bill is now before parliament. It's a long time coming and, if successful, the bill will change the governance arrangements of Te Ohu Kaimoana to give iwi more direct control over its composition and future direction. On page 12 Justine Inns takes a look at the Māori Fisheries Settlement, the journey so far and what has changed for the better over the past three decades to protect the interests of iwi.

The customary fisheries regulations is a mechanism by which whānau can protect taonga species and places. While often challenged by those in the wider community, mātaimai, taiāpure and rahui are tools that aim to ensure an abundance of healthy kai moana for all. In Puketeraki, a taiāpure has been in place for the past 30 years in an attempt to regenerate the sadly depleted pāua stocks to ensure they remain for the next generations to enjoy.

Nāhaku noa, nā

Nā ADRIENNE ANDERSON WAAKA

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- 38 ONE HUNDRED YEARS YOUNG** Centuarian Pam Jungersen shares many tales about her adventurous life, from London, Egypt and back home again, and how she's still got the same zest for life, 100 years on.
- 42 A CAREER GOAL FULFILLED** James Bowden's path to the police force was one he was always going to walk, but the journey towards his new career was paralleled by a hīkoi towards his Māoritanga. Kaituhi Maxine Jacobs reports.
- 44 REREKA KI TE TOKA** Last summer, three Ngāi Tahu expeditions followed the path of the birds and whales to the Great South, re-igniting a long-standing interest in one of the most enigmatic regions of the world's ocean.



- 52 TAKARAHA - AN ENDANGERED TAONGA** The Takaraha or Hoiho (yellow-eyed penguin) calls our Ngāi Tahu takiwā home. Kaituhi Puawai Swindells-Wallace reports on this endangered taonga species and what we are doing to protect it.

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Correction from previous issue (TK91, page 54) Breyah Takitimu's parents names were recorded incorrectly. They are Deon and Carrie.



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

LOOKING TO THE NEXT 25 YEARS AND BEYOND

Lately, I have been preoccupied with my own progression and proactive planning into the “third age”. Once I would have considered this something to think about in the distant future, but now it’s a reality because it’s on my doorstep.

I am reminded of this every day with the bombardment of advertising from beauty “magic”, health reminders and offers to sign up to aged care amongst the many that mysteriously find their way into my social media feeds.

A stark reminder recently, was when my nine-year-old niece asked: “What are all those lines on your neck, Aunty?”

Later this year, Te Rūnanga will be 25 years as we celebrate the Deed of Settlement signing back in September 1998. In 2001, we landed Ngāi Tahu 2025, a tribal map centred on aspirations towards tino rangatiratanga across whānau, hapū, Papatipu Rūnanga and iwi.

At the time of its creation, it seemed like 2025 was also in the distant future, but now here we are only 18 months away.

Reflecting on the last 20-plus years, it’s suffice to say we haven’t been asleep at the wheel, but rather, moving swiftly as a tribe. We have strengthened our Ngāi Tahu cultural presence, built a tribal economy, and are now focused on growing our regions while change is going on all around us. We are living in a time of rapidly developing digital technology, new green energy sustainable power solutions, impacts of climate change, from paddock-to-laboratory grown kai, natural catastrophic events, geo-politics, space travel, wars – the list goes on.

How do we prepare for the next 25 years, heading towards 2050 and beyond, so we can continue to carve our presence into the landscape of Aotearoa while keeping up with the rapid pace of change?

The one anchor we have is: *Mō Tātou, ā, mō kā uri ā muri ake nei - for us and our children after us.*

Our tūpuna had great foresight, having made the bold journey to Aotearoa, and then migrating to Te Waipounamu. We owe it to these early pioneering navigators not to fall into the melting pot, but keep growing our Ngāi Tahu presence so it is everlasting.

Mō Kā Uri: Ngāi Tahu 2050 is our tribal vision initiative that puts whānau aspirations at the heart of its process to ensure the ideas and solutions are grounded in our experiences, relevant to our culture, and reflect our unique dreams for the future. It is gaining momentum with whānau of all generations engaging and having a say on what matters most.

If you are interested in keeping up with all things Mō Kā Uri: Ngāi Tahu 2050, please email: ngaitahu2050@ngaitahu.iwi.nz.

For me, I’m trusting I can stay alive to see us achieve that milestone; if I’m lucky to be around in 2050, I may have new super bionic body parts while hoping I haven’t lost my marbles!

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FRONT COVER

**Kaikaranga Kelly
Tikao and Elizabeth
Cunningham
at Tūtehuarewa
100 years
celebrations.**

PHOTOGRAPH:
RICHIE MILLS

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WHENUA

KAIKARAE, now mistakenly known as Kaikorai, is a well-known freshwater stream and lagoon located in Dunedin. A significant source of mahika kai for local Kāi Tahu, particularly tuna (eel) and pātiki (flounder), the name Kaikarae is associated with the Waitaha explorer Rākaihautū. Upon arriving at Whakatū (Nelson) in the Uruao waka, Rākaihautū divided his people into two groups. His son, Rakihoiua, took one party to explore the coastline, and Rākaihautū led the other party through the interior of Te Waipounamu and down to Murihiku (Southland), using his kō (Polynesian digging stick) to dig out most of the freshwater lakes of Te Waipounamu. While travelling back up the island, Rākaihautū and his party stopped at the mouth of a stream to eat, and their food was a recently-killed seabird known as karae. This particular location and stream was named Kaikarae.

2017-0118-002, TE RŪNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE / PHOTOGRAPH: TONY BRIDGE





Kā Huru Manu
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Nā SAM WIXON



Riding the AI Wave: Will We Catch the Swell or Be Left Behind?

SAM:

“ChatGPT, Could you help me draft an article introduction exploring the potential development of an AI platform that incorporates Kāi Tahu reo, mātauraka, whakapapa, and kōrero?”

ChatGPT:

“Sure, here’s a possible introduction for your article:

As the world becomes increasingly reliant on technology, there is growing concern about the impact of artificial intelligence (AI) on indigenous cultures and communities. Many fear that AI systems developed by non-indigenous people may perpetuate bias, silence indigenous perspectives, and erode traditional knowledge and values.

In response, some indigenous groups are exploring the possibility of creating their own AI systems, using their own data and language to ensure their unique perspectives and experiences are represented in the technology.

This article will explore the potential of developing an AI platform based on Kāi Tahu reo, mātauraka, whakapapa and kōrero, and consider whether such a platform is safe and ethical to pursue.”

AI language learning models and search engines are quickly sweeping the globe. Everyone, but particularly our rakatahi, are adopting this new game-changing technology. Like the arrival of household computers, the internet, Facebook, and the iPhone, the AI wave is building, and whether we like it or not, we have to decide: Will we catch the swell or be left behind?

To give a brief overview AI, or artificial intelligence, comes in many forms, but the current AI sweeping the globe is language learning models and search engines.

AI language learning models, like ChatGPT, are trained on massive amounts of text data to learn the patterns and relationships between letters, words and phrases. When given a prompt or question,

they use this knowledge to generate a response that is contextually relevant and linguistically appropriate but not always factually accurate.

AI search engines, like Bing, use algorithms to crawl and index web pages, analysing their content and metadata to determine their relevance to a particular query. The search engine then uses these results to write an answer, using referenced materials.

AI systems rely on data to learn and make decisions, and if the data is biased or unrepresentative, the resulting AI system may perpetuate these biases and reinforce existing power structures.

However, it is important to note that the influence of AI on culture and worldview is not necessarily deterministic or inevitable. Rather, it depends on how the technology is developed, deployed and used.

Instead of accepting or rejecting AI systems created by someone else, we can create our own. By developing AI systems that are trained on our own data, our mātauraka, reo, whakapapa and kōrero, we can ensure unique perspectives and experiences are represented in the technology.

This is something already being done by Te Hiku Media up north.

“[Using] its massive archive of more than 20 years of broadcasts, representing a vast range of idioms, colloquialisms and unique phrases, many of them no longer spoken by anyone living, was being digitised, but needed to be transcribed to be of use to language researchers and the Māori community. In response, the radio station decided to train its own speech recognition model, so that it would be able to ‘listen’ to its archive and produce transcriptions ... using open-source technologies as well as systems it developed in house, [Te Hiku Media] achieved the almost impossible: a highly accurate speech recognition system for the Māori language, which was built and owned by its own language community.”

We could take this so much further than transcription though. We could create a powerful force for cultural revitalisation and self-determination – a Kāi Tahu AI system.

Imagine starting your day with the sounds of taonga puoro awakening you. Following this, the assistant guides you through karakia, grounding and focusing you for the day.

Once you’re up and ready, the assistant provides you with some practical information from the maramataka, offering guidance to your hauora, indicating favourable periods for rest, rejuvenation, or engaging in specific healing practices, aligning with the rhythms of nature for enhanced well-being. Additionally informing you of the best times for gathering kai based on lunar and celestial observations and offering relevant recipes to inspire your meals. And so much more.

Used effectively this tool has endless potential, most importantly to actively resist the erasure and marginalisation that have been the hallmarks of colonialism and to build a better, culturally rich future for our mokopuna. We have always been a people of innovation, finding new ways to survive and thrive in the face of adversity.

So let’s not just catch the wave – let’s ride it with intention and purpose. Let’s use the power of AI to strengthen our language, our culture and our communities. Let’s reclaim our rakatirataka over our own data and knowledge, and protect and enrich our Kāi Tahutaka for generations to come, knowing that our culture is not something to be left behind, but a force to be reckoned with. 🇵🇵

Written by Sam Wixon, with the assistance of ChatGPT and Microsoft Bing.

Sam Wixon (Kāi Tahu – Awarua) is a rakatahi working at Tokona te Raki. He is also studying for a Bachelor of Design Innovation, majoring in social innovation, and minoring in Māori resource management at Te Herenga Waka (Victoria University).

HE WHAKAARO

Nā HANNAH KERR



No place for hate speech

*Ko Kāi Tahu, ko Kāti Mamoe,
ko Waitaha ōku iwi.*

I am Kāi Tahu.

I am Kāi Tahu because my tipuna were Kāi Tahu, Kāti Mamoe and Waitaha.

I am not a percentage; my nose is not Scottish; my hair is not Māori.

I am Kāi Tahu because of my pāpā, my tāua and her great-tāua and great-pōua – 1848 kaumātua, Ana Pateke and Horopapera Momo.

I have pale skin with freckles and blond hair – so what? I live in the south and it doesn't get very sunny here!

This didn't stop the questioning, the jokes and the disbelief when I told people while I was growing up that I was Kāi Tahu. "You're the whitest Māori I know", "Yeah but you're only like what, 10 percent Māori?" or simply "You're not Māori, you're lying! You're not brown enough."

Yes, these are literal quotes; some I heard multiple times, even from those I considered my closest friends.

There was also the racist jokes or the intentional butchering of te reo, especially place names. I grew up near Waikouaiti and when I would say where I was from, people looked at me like I was insane and would promptly tell me: "You're pronouncing it wrong: it's Whacka-why-iti" or even worse I'd get the saying 'Oh you're from Whack-a-white, Smack-a-black.'"

While seemingly insignificant and always brushed under the carpet as a joke, these types of comments are anything but. Sadly, these types of racist remarks have become so embedded in the fabric of our society they are deemed acceptable – but they are not.

Racism and hate speech have always been present, but in the last 18 months or so, there seems to have been a resurgence (especially on social media) of people increasingly feeling comfortable saying derogatory comments. They hide behind a mask of "freedom of speech", which they believe entitles them to say anything without consequence.

It's not just radical Facebook trolls either; prominent politicians and well-known New Zealanders have begun to voice opinions about Māori and aspects

of our culture. Recently, we have had council members opposing the use of karakia to open meetings. Kaipara Mayor, Craig Jepson, tried to ban karakia at council meetings; and Otago regional councillor, Kevin Malcolm, had a "showdown" with a karakia at the start of a meeting and found it "just too much", so walked out.

There's also the more subtle racism – the aunt who posts her agreement on Facebook that Māori are trying to steal the water. The old lady who tells you you're less Māori than anything else, or the friend who laughs at a Six60 waiata, proclaiming: "Who turned this woke s..t on?"

Then there's the anti-co-governance movement being fronted by Auckland Julian Batchelor with his slogan, 'Preserve Democracy, Stop Co-governance'. He and his supporters were filmed yelling in the faces of Māori protestors with Batchelor saying, "This is my meeting not yours!" He also spoke to Newshub saying co-governance "is illegal and based on a fraudulent interpretation of the Treaty."

In a similar vein, Nelson-based Amy Brooke wrote an article for *The Spectator* stating that speaking te reo Māori "has become a form of cultural bullying ... is not only unintelligent: it is basically discourteous. It is also inauthentic."

These types of vitriol are not harmless, nor are they genuine expressions of free speech. At their core they are overtly racist and intentionally designed to rally people to support their extremist ideologies. Free speech should never make another person feel less free.

In my view, this current rise in racism stems from a basis of fear of losing what they perceive as rightfully theirs. There is also an unwillingness by many to learn. If everyone took time to listen, learn and absorb the knowledge Māori so graciously share, these people who so fiercely demand that Māori are "prioritised and privileged" would realise the so-called "privilege" Māori are given today, is actually a need that has arisen out of an almost 200-year breach of rights.

A quote that I often recall and one that I find increasingly relevant, is from Moana Jackson who was, at the time, addressing

RACISM AND HATE SPEECH HAVE ALWAYS BEEN PRESENT, BUT IN THE LAST 18 MONTHS OR SO THERE SEEMS TO HAVE BEEN A RESURGENCE (ESPECIALLY ON SOCIAL MEDIA) OF PEOPLE INCREASINGLY FEELING COMFORTABLE SAYING DEROGATORY COMMENTS. THEY HIDE BEHIND A MASK OF "FREEDOM OF SPEECH", WHICH THEY BELIEVE ENTITLES THEM TO SAY ANYTHING WITHOUT CONSEQUENCE.

Minister Gerry Brownlee about so-called "Māori privilege" in the context of the Foreshore and Seabed debate.

"The need that Māori now have often arose out of the breach of those rights. So, to address Māori need you're actually recognising that certain rights have been breached and it seems to me to be quite wrong to therefore call the addressing of need, based on a breach of rights, a special privilege.

"It's also wrong because it misinterprets our history where the taking of power, the taking of land from Māori, actually resulted in the privileging of Pākehā – the establishment of Pākehā institutions of power and Pākehā wealth was a privileging done at the expense of Māori. So perhaps we need a Minister of Race Relations to consider Pākehā privilege rather than misinterpret the gross breach of rights that our people have endured for over 160 years."

Even though this conversation happened nearly 20 years ago, it is more relevant than ever. Aotearoa needs change; it needs us all to make a difference. We need to stand up and ensure we call out all forms of racism. We need everyone to learn our real history and start working towards creating a better place for our future generations, so they don't have to continue to fight what our tipuna fought for. 🇩🇪

Hannah Kerr (Ngāti Wheke, Moeraki, Kāti Huirapa ki Puketeraki) lives in Karitāne, Otago and is a Writer and Editor for *Te Pānui Rūnaka* and *TE KARAKA*. Hannah has a passion for writing, photography, rugby league, netball and our pūrākau.



Tātai Aroraki

Kaituhituhi ARIELLE KAUAEROA met Kāi Tahu astronomer Victoria Campbell in the heartland of Te Waipounamu stargazing – Takapō – for a kōrero just before the setting of Matariki earlier this year. He aha kā hua o tē kōrero nei? The emerging fruits of this conversation? The whakaaro that our people are empowered through the collective revival of our ancestral knowledge.

WE SPOKE OF MANY THINGS, MEANDERING OUTWARDS FROM THE

axis of our primary kaupapa: Tātai Aroraki, or Māori celestial knowledge. We talked about parenting; with aroha, with financial ease our forebears never had post-urbanisation. About the pride of raising tamariki as “whānau whai rawa”, without losing the understanding that this ease is a privilege.

We talked about how intergenerational wealth is a gateway to unlocking more space for mātauraka Māori in our day-to-day lives, and that re-indigenising is a path of whai rawa because, additional to the incredible career opportunities and niches this path can create, “mātauraka Māori enriches our lives ten-fold”.

And make no mistake, Victoria (Tori) says, learning about and being in a relationship with Matariki and kā whetū is indeed a practice of re-indigenisation.

“When we learn about the stars, we don’t learn about them in isolation. We begin to delve into and deepen our understandings of the concept of time and timekeeping, of seasons, of our tikaka and the reo surrounding these. We can start to connect the dots about our place in te ao Mārama.”

During all this whakawhiti kōrero, Tori sips a Coke Zero against a backdrop of the fading Takapō twilight – a resplendent sight of lake, land, mountains and, of course, the boundless sky. The first whetū reveal themselves over her shoulder, pointers to the kōrero unfolding with generosity across the coffee table in front of us.

Despite being one of the most celebrated contemporary Kāi Tahu astronomers – and indeed, the nation – there’s no trace of airs, elitism or withholding of the taoka tuku iho she possesses.

There’s an earthy humility and accessibility to her sharing, making vast ideas and the specific science of astronomy easier to grasp.

It’s vitally important, Tori says, for iwi Māori katoa to reclaim our ancestral knowledge of Tātai Aroraki, and that “this isn’t just about the stars and cosmos above,” it can be integral to our sense of wellbeing. Yet she also knows that’s a hard whakaaro to sell, when so many whānau Māori are focused on the basics. A necessity of survival is that it takes up all the space, all the air in the room, so to speak.

As a staunch wahine born and bred from “the hood”, Tori has closely observed many of the challenges colonisation still disproportionately entraps Māori in. With this proximity to hardship, she is also aware of the privilege of being born in a loving home with a mother who taught manaakitaka in action, and a father who valued education.

“I appreciate the balance of being both Māori and Pākehā (my dad is fresh off the boat English). On reflection, I realise that a semi-decent, middle-class education is what set me apart and gave me a lot of opportunities so that I can be here now, in my lane, sharing this mātauraka with our people.

“Growing up, we were rich in love, but not financially. Rather than holding me back, that enabled me to be able to feed myself, to know what kai is, what seasons we’re in and when to harvest what. When we travelled – and we were often travelling between Dunedin to whānau in Christchurch and Oaro – I would always add rubbish bags and knives as the designated driver. That meant we could harvest kai along the way with my mum, aunties, and uncles.”



“WHEN WE CAN INTERPRET THE TOHU WITHIN OUR TAI AO, AND HOW THEY PLAY SUCH A SIGNIFICANT ROLE IN OUR EVERYDAY LIVES, AND IN OUR MAHIKA KAI PRACTICES, IN OUR NAVIGATION, OUR TIMEKEEPING – THEN WE CAN START TO UNDERSTAND HOW DEEPLY OUR ENVIRONMENT IS CONNECTED TO OUR HEALTH AND WELLBEING.”

VICTORIA (TORI) CAMPBELL

But how does this translate to the sophisticated oral transmission of astronomy, Tātai Aroraki? Tori explains the significance of linking the mātauraka between kauae ruka – the upper jaw to the universe and our celestial understandings; and kauae raro – the lower jaw of earthly knowledge.

“When we can interpret the tohu within our taiao, and how they play such a significant role in our everyday lives, and in our mahika kai practices, in our navigation, our timekeeping – then we can start to understand how deeply our environment is connected to our health and wellbeing.”

Tori offers one example to aid the understanding that observations of Matariki do not occur in isolation.

“When Puaka is in the West and the waka of Taramainuku is setting below the horizon to collect our loved ones who’ve passed on, Puaka should be really bright. This is the tohu for our Kāi Tahu muttongbirders to head to the Tītī Islands. Then the birders come back around the end of May, following Puaka as it rises back up in the East.”

Matariki has by then set, officially recognised as descending on the Takaroa moon, a time of potent power and energy. Te Waka o Rangi is the constellation “captained” by star body Taramainuku and is closely associated with Matariki due to the daily task of casting a net to collect the souls of the day’s deceased.

In July, the rising of Matariki – which is embedded in Te Waka o Rangi as te pītau whakareī or the carved figure head – and the waka are observed on the Takaroa moon again, at which time the souls of those passed in the preceding solar cycle are strewn into the night sky. This gives us the well-known saying, kua whetūrangihia koe (you have now become a star).

“So, we have the whetū, mahika kai practices, the people and the moon (our maramataka) all moving in relationship with one another.”

All these signs tie in with the descent into winter and the rising of Matariki, which Tori has been instrumental in increasing awareness of in Aotearoa, alongside the celebrated fellow Māori astronomer, Dr Rangiānehu Mātāmua (Ngāi Tūhoe).

Although it was through her friend and mentor the celestial world opened to Tori, it was her youthful fascination with the stars – paired with a long and dedicated reclamation of te reo Kāi Tahu – that paved the way, years prior to meeting Mātāmua.

After taking up te reo in high school, she found herself majoring in Māori at the University of Otago, eventually gaining a Master of Indigenous Studies. Her command of te reo raketira landed her “dream job” with Kōtahi Mano Kāika (KMK) and this, she says, is where her obsession with kauae ruka dialed in.

“I was supporting Dean Whaanga with a wānaka he was having in Te Anau over a decade ago. His brother, Hemi, worked with Rangi and they were coming down to do research, so we timed it with a wānaka for Murihiku whānau.



“I’d met Rangi a couple of times, as we were both in Māori academic circles. He wanted to meet different whānau from the South to hear our kōrero about kā whetū. And that wānaka was so amazing, life-changing really; I couldn’t see much, couldn’t see any patterns, but I just connected to the beauty of the night sky and realised there was so much I wasn’t seeing in the city.”

Somehow the interconnection of pūrākau, history and whakapapa in Tori’s kete started to become clearer and deepened. After that first “light bulb” moment, she was determined to share what she’d learned by creating resources about Matariki and other navigational stars for KMK.

“I did all the reading, listening and heading across the motu to as many wānaka as I could after that,” she says.

“Our tīpuna were clever enough to code all this knowledge into whakatauki, tāniko, pūrākau ... and what made it so much easier for me when I came to the stars was, I had the code. My reo journey was a huge key to unlocking kā whetū for me.”

This turning of the “key” has brought Tori and her whānau to a place in time where the stars continue to line up. Through her own business, Tūmai Communications, she consults as a Māori astronomer on all sorts of projects, including her mahi as one of seven Mātauraka Māori practitioners on the Matariki Advisory Group in 2021.

This piece of work saw the signing of Te Pire mō te Hararei Tūmatanui o Te Kāhui o Matariki-Te Kāhui o Matariki Public Holiday Bill, enacted last year, and extended to distribution of funding for Matariki celebrations via Te Arawhiti, the Office for Māori Crown Relations.

As collective awareness of Matariki continues to grow, Tori is pragmatic about the demands on her time during the Māori New Year period, often encouraged as a time for rest.

“From April through July it’s hectic,” and she reels off the schedule, impressively held in her head.

“This year I’m supporting a Matariki rauemi launch here in Takapō, then supporting Irakehu and Poutini whānau at Arahura for the setting of Matariki ... got a kōrero with Rāpaki whānau, then my Wairewa whānau,



Tori at the launch of Dr Rangī Mātāmua's Matariki karakia booklet and online resources with kaiako from Te Kura Kaupapa Māori o Ōtepoti. Far left: Tori with sons Tūmai (16) and Tāwera (13). Left, from left: Jack Thatcher, Tori, Rangī Mātāmua.
 PHOTOGRAPHS: RICHIE MILLS.

both on their marae in July; I've got an offering for the education sector in Ōtautahi, followed by a kōrero with the museum community in Pōneke, supporting the Matariki Mackenzie Festival and Wairewa to bring a busload down for that.

"There's an initiative with Eat NZ and some Papatipu Rūnanga being involved in that, including Moeraki, Arowhenua, Waihao, Puketeraki and Awarua. The southern Papatipu have an annual kaumātua Matariki breakfast, so I'll go down there for that too ... and it's all whakapapa, right? These are my southern links that I love to connect with.

"And my kids might not have enjoyed all the tipi haere, but when they grow up they'll know their landscape, they'll know their people, and they'll always be alright with that knowing, no matter what."

Tori is also general manager for Te Rūnanga o Moeraki and will begin a research scholarship in July alongside Otago Museum.

Although her mahi may seem all-encompassing, it's not the top of the list. Her whānau of four with hoa rakatira Brett and rakatahi Tūmai and Tāwera takes precedence, followed by the whenua Tori and Brett purchased in Twizel at the tail end of Te Manahuna, the South Island's "dark sky" region.

"Over the summer we're on our whenua, until I've got to go back to mahi and then every weekend until the season turns. Now that we've got a cabin - built as a mini-observatory - and wharepaku, we can go there in the winter too.

"And that time on whenua, in te taiao, gives us a lot of time for kōrero. Me, my husband, our boys - and we have great friends whose values and desires for the future align with ours. It's really scary to transition

from the current models of lifestyle, and so doing it together just feels better."


Tori and Brett have found relatively few people who are genuinely all-in for collective living, and yet are open about their desire for the whenua to stand as papakāika - for their tamariki, their eventual whānau and friends who also align with the kaupapa.

"This is a formidable place to live and that keeps you onto it. And honest.

"I want to use this privilege I've amassed, that no mistake has come with struggle, and I truly understand that it will result in a major power shift, even if just one whānau is engaged with the knowledge in practice. When we look at all the isms that are working against us as indigenous people - you know, racism, colonialism, sexism - if we can feed ourselves with mātauraka mahika kai and are empowering an indigenous system and way of being, then there becomes less demand and reliance on other systems.

"We don't want to live like this anymore and we never did - our tipuna were forced and we're still being forced. But I believe we're gonna make a comeback."

Tori's eyes crinkle upwards as she adds with her trademark hard-case attitude: "And I've been literally s..... in buckets trying to go the next level on our whenua!

"The big tool is that knowledge is power and I'm going to use all the mātauraka that I hold now to empower as many friends, whānau and allies as possible." 

"AND MY KIDS MIGHT NOT HAVE ENJOYED ALL THE TIPI HAERE, BUT WHEN THEY GROW UP THEY'LL KNOW THEIR LANDSCAPE, THEY'LL KNOW THEIR PEOPLE, AND THEY'LL ALWAYS BE ALRIGHT WITH THAT KNOWING, NO MATTER WHAT."

A take without end

Nā JUSTINE INNS.

23 SEPTEMBER IS A PRETTY SIGNIFICANT DATE ON THE NGĀI TAHU

calendar. A small number of us recall it was on 23 September 1997 that Crown and Ngāi Tahu negotiators, led by Tā Tipene O'Regan, initialled the Ngāi Tahu Deed of Settlement, approving it as the final form of the Settlement, which would be recommended to Ngāi Tahu Whānui for ratification.

The Settlement would go on to be ratified by well in excess of 90 percent of those who participated in the vote and to be formally signed, with great fanfare and emotion, at Takahanga Marae on 21 November of the same year.

Many more will be aware that the Māori Fisheries Settlement was signed by Crown and Māori negotiators, including Tā Tipene, on 23 September 1992.

23 September 1992 was also Tā Tipene's 53rd birthday.

When the 30th anniversary of the Fisheries Settlement signing was celebrated at Parliament last September, Tā Tipene was unfortunately absent due to his attendance at the funeral of the Queen as part of the Aotearoa/New Zealand contingent.

So, 30 years on, what is the legacy of the Fisheries Settlement?

First, a bit of history: after many years of litigation in the courts and the Waitangi Tribunal – in which Ngāi Tahu took a lead role, including through the landmark recognition of Māori fishing rights in the 1986 case of *Te Weehi v Regional Fisheries Officer* – an interim settlement with respect to those rights was reached in 1989. The interim settlement allowed implementation of the Quota Management System (QMS) to proceed, with the creation of the Māori Fisheries Commission, which received 10 percent of quota for all fish species then in the QMS to hold and manage on behalf of Māori.

This was built on by the 1992 Fisheries Settlement, under which the Crown reconstituted the Māori Fisheries Commission as the Treaty of Waitangi Fisheries Commission, funded the purchase of a 50 percent stake in the Sealord Group, committed to provide Māori with 20 percent of quota for all new species entering the QMS, and undertook to make regulations to empower self-management of non-commercial customary fishing.

Such regulations would not materialise until 1998 and – for *Te Wai Pounamu* – would require the additional nudge of a second Crown commitment to promulgate them as part of the Ngāi Tahu Settlement.

Importantly, the commission, chaired by Tā Tipene, was charged with developing, in consultation with Māori, a scheme for the allocation and distribution of its assets to iwi.

My involvement with the Fisheries Settlement began some time after Ngāi Tahu celebrated the passage of the Ngāi Tahu Claims Settlement Act in September 1998 (not on 23 September that year, but just a few



IMPORTANTLY, THE (TREATY OF WAITANGI FISHERIES) COMMISSION, CHAIRED BY TĀ TIPENE, WAS CHARGED WITH DEVELOPING, IN CONSULTATION WITH MĀORI, A SCHEME FOR THE ALLOCATION AND DISTRIBUTION OF ITS ASSETS TO IWI.



Above: Iwi leaders come together to argue the case for iwi fishing rights in the Kermadecs 2016. Left: Government Ministers and Māori Negotiators sign the 1992 Deed of Settlement. Below, from left: Passionate Fisheries advocates, Tā Tipene O'Regan, Gail Thompson and Craig Ellison.

PHOTOGRAPHS - ABOVE: DAVID WHITE FOR STUFF; BELOW: SAMPSON KARST; LEFT: FAIRFAX MEDIA.



days later on the 29th). I had supported the Ngāi Tahu negotiators on the Mahinga Kai chapter of the Settlement, which included several opportunities for greater iwi involvement in the management of natural resources, through the Resource Management Act 1991 (RMA), Conservation Act 1986 and the Fisheries Act 1996.

With the Ngāi Tahu Settlement moving into implementation phase, Te Rūnanga o Ngāi Tahu turned its attention back to the Fisheries Settlement. While the value of Fisheries Settlement assets had continued to increase over those years, the commission was thwarted in the job of devising an allocation scheme by deeply entrenched and apparently irreconcilable positions held by iwi. Ngāi Tahu and other iwi, including Ngāti Kahungunu, Ngāi Tamanuhiri and the Hauraki Iwi – in a grouping that came to be known as the Treaty Tribes Coalition – maintained that fisheries assets belong to those iwi off whose coasts they are caught: mana whenua, mana moana.

Other iwi, most prominently Ngāpuhi, argued that traditional

dependence on fishing, and thus iwi population, should drive allocation of the assets.

To further complicate things, organisations serving urban Māori joined the fray to argue that those in the cities should be able to share in the benefits of settlement, independent of the iwi or hapū they had whakapapa to.

In the late 1990s and early 2000s, I worked with the Treaty Tribes Coalition and supported Ngāi Tahu representatives (initially Charles Crofts, David Higgins and, later, Maria Pera) in efforts to see a resolution of the allocation debate. The 12 years from 1992 to 2004 saw innumerable (sometimes interminable) hui, many consultation rounds by the commission and several waves of litigation. Sitting in the back of the Privy Council Chambers at No.9 Downing Street in London, watching English Law Lords deliberate on the question of “what is an iwi?” must go down as one of my most surreal experiences.

The fight was ugly. Old enmities between some iwi were given a new lease of life and new ones began. Insults and even threats to iwi leaders became personal and nasty. The mistrust and suspicions of those days taint some relationships still.

For better or worse, the matter was resolved by the Māori Fisheries Act 2004. The commission became Te Ohu Kaimoana and was directed to allocate inshore quota to iwi on the basis of their coastlines (necessitating iwi agreement on their coastal boundaries)

NGĀI TAHU AND OTHER IWI INCLUDING NGĀTI KAHUNGNU, NGĀI TAMANUHIRI AND THE HAURAKI IWI – IN A GROUPING THAT CAME TO BE KNOWN AS THE TREATY TRIBES COALITION – MAINTAINED THAT FISHERIES ASSETS BELONG TO THOSE IWI OFF WHOSE COASTS THEY ARE CAUGHT: MANA WHENUA, MANA MOANA.



Above, from left: Craig Ellison, David Higgins, Tā Tipene O'Regan and Dr Michael Stevens at the Fisheries Settlement wānanga held earlier this year. PHOTOGRAPH: SAMPSON KARST.

and deepwater quota predominantly (75 percent) on the basis of iwi population. Voting/control shares in Aotearoa Fisheries Ltd (trading now as Moana New Zealand), which holds the 50 percent interest in Sealord and other assets, would be retained by Te Ohu Kaimoana with only shares in any dividends from those companies allocated between iwi on the basis of their population.

And so the second phase of the Fisheries Settlement began, with iwi progressively acquiring control over fishing quota and receiving income from Moana and Sealord, but in a largely passive role.

Also in 2004, the Māori Fisheries Settlement acquired a teina, with the passage of the Māori Commercial Aquaculture Claims Settlement Act creating an entitlement for iwi to receive assets equivalent to 20 percent of all waterspace licences or consents for marine farming issued after 21 September 1992. The Aquaculture Settlement was described by ministers at the time as the “unfinished business” of the Fisheries Settlement – a surprising description given that Māori fisheries negotiators claimed that marine farming had never been discussed in their negotiations. A cynic might suggest that the aquaculture settlement had more to do with an attempt to soften the blow of the infamous Foreshore and Seabed Act passed the same month.

Nonetheless, the Aquaculture Settlement has delivered significant benefits to iwi, particularly in the traditional marine farming regions of Marlborough and the Hauraki Gulf.

It was in this phase that we began to realise that “protecting the Settlement is a *take* without end” (with thanks to Dr Michael Stevens, who made this observation at a fisheries wānanga held recently at Te Whare o Te Wai Pounamu). Every marine reserve established around the coastline nibbles away at the ability to catch settlement quota and to exercise customary non-commercial rights. Every push back to the implementation of customary management tools, such as mātaimai (see the article on a recent court case over freshwater mātaimai in Kaikōura elsewhere in this issue) necessitates another rolling up of the sleeves and rolling into battle.

Increasingly, regional councils are looking to impose restrictions on some fishing through their plans made under the Resource Management Act. Confusingly, the RMA gives them the power to do so as long as it is not for the purpose of managing fishing or fisheries resources, as that is the purview of the Fisheries Act; but for another purpose, such as maintaining indigenous biological diversity.

Unsurprisingly, negative effects on commercial and non-commercial fishers and on the value of settlement quota are not high on the priorities of most regional councils.

Larger threats are on the horizon. When the government announced its intention to establish the Rangitāhua/Kermadec Ocean Sanctuary in 2016, Ngāi Tahu joined with Te Ohu Kaimoana and other iwi to oppose the proposal, which would have effectively negated the value of settlement quota caught in the 620,000 square kilometres of the sanctuary. While the Kermadecs are about as far from the Ngāi Tahu takiwā as it is possible to get without leaving Aotearoa, the principle that the integrity of the Fisheries Settlement must be protected was brought to the fore. When a new iteration of the proposal was presented to iwi in early June this year, it was strongly rejected by them. Instead, iwi called for an indigenous-led approach to future marine management arrangements for that area. Whether that call will be heeded remains to be seen.

It used to be said that the QMS is one of the most successful fisheries management regimes in the world, and some of us still believe it holds that promise, though implementation has not always been perfect. Nowadays, it is more common to hear the QMS criticised for a range of reasons and there are calls for it to be scrapped and replaced. When you hear such calls, remember that the Fisheries Settlement and the QMS are effectively “joined at the hip”. Preserving the integrity of the Settlement in a transition to some fundamentally new fisheries management regime may be one of the challenges of the next decade.

Finally, as I write, the Fisheries Settlement is about to enter its


THE FISHERIES SETTLEMENT IS ABOUT TO ENTER ITS THIRD PHASE. THE MĀORI FISHERIES AMENDMENT BILL CURRENTLY BEFORE PARLIAMENT WOULD CHANGE THE GOVERNANCE ARRANGEMENTS OF TE OHU KAIMOANA TO GIVE IWI MORE DIRECT CONTROL OVER ITS COMPOSITION AND FUTURE DIRECTION.

third phase. The Māori Fisheries Amendment Bill currently before Parliament would change the governance arrangements of Te Ohu Kaimoana to give iwi more direct control over its composition and future direction. Full shareholdings in Moana New Zealand (and through it, Sealord Group) will also transfer to iwi. These developments follow a review of the current structures undertaken in 2015 – given the history of the Settlement, it seems sadly appropriate that this latest development should have such a long gestation.

To end on an optimistic note: there can be no question that the Fisheries Settlement has delivered. Iwi are said to control around 40 percent of the fishing industry – an industry responsible for annual exports worth \$1.5 billion. Around 21 percent of those employed in the sector are said to identify as Māori, and that representation is increasingly seen in the boardroom – not just on the factory floor – through Moana and Sealord Group, at least.

Closer to home, Ngāi Tahu Seafood Limited has been an essential part of the tribe's commercial endeavours for many years, and Ngāi Tahu Holdings Group is now the largest single shareholder in the Sanford Group Limited, which (along with Sealord and the Talleys Group) is one of New Zealand's three corporate fishing giants.

More than 700 appointed tāngata tiaki/kaitiaki manage customary non-commercial fisheries nationwide, and Ngāi Tahu has been more successful than most iwi in implementing this framework, with more than 150 tāngata tiaki/kaitiaki in place over 99.9 percent of the Ngāi Tahu Claims Area, a network of 35 mātaimai (many with bylaws) and four taiāpure across the takiwā.

So the Fisheries Settlement's first 30 years can be described as slow and sometimes painful progress, but progress nonetheless. Will the next 30 years hold more of the same? 



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Te Kerēme always speaks

Nā JUSTINE INNS rātou ko NIGEL SCOTT, kō DANIEL JACKSON.

IT WAS COMMONLY SAID IN THE 1980S AND 1990S, AS COURT DECISIONS began to give real effect to legal references to the principles of the Treaty, that “the Treaty always speaks.” That is to say, the Treaty is always relevant in contemporary Aotearoa/New Zealand, and how it is to be applied must be determined by the circumstances of the time.

For Ngāi Tahu, it can equally be said that Te Kerēme always speaks; the historic injustices the iwi proved before the Waitangi Tribunal, and the findings of the tribunal on them, continue to play out in the life of the tribe to this day. We saw this in a High Court decision issued in October 2022 endorsing a network of mātaimai covering the lower parts of the Kahutara, Oaro and the Tutaeputuputa (Conway) River catchments in Kaikōura.

The three mātaimai were established by the Minister of Fisheries in 2018 following applications by Te Rūnanga o Kaikōura. In 2022, the decision to establish the mātaimai was challenged by a group of landowners in the catchments. Te Rūnanga o Ngāi Tahu and Te Rūnanga o Kaikōura joined the Crown in defending the mātaimai, and focused on providing evidence and arguments about Ngāi Tahu rights and the significance of the mātaimai for the iwi.

In October 2022, the High Court dismissed the landowners’ challenge, finding that the decision to establish the mātaimai was lawful. In December 2022 it went on to award substantial court costs to the Ngāi Tahu parties, over the objections of the landowners’ group.

Ngāi Tahu evidence to the court drew from evidence and findings of the Waitangi Tribunal in Wai 27: the three mātaimai cover a very similar area to the reserves sought by Ngāti Kuri in negotiations over the Kaikōura Deed in 1859. The Crown failed to honour that, providing only a small fraction of the area as reserves. This resulted in Ngāti Kuri losing access to inland mahinga kai. Of course, similar things happened across the Ngāi Tahu takiwā.

Rights to mahinga kai were an important part of Te Kerēme. As Tā Tipene O’Regan said in an essay quoted in the October 2022 decision:

... the communal exploitation and use of natural resources both for tribal consumption and trade was basic to the Māori economy and hence to the whole social fabric of tribal and inter-tribal life. For generations, Ngāi Tahu has petitioned Parliament over deprivation of their traditional mahinga kai. The tribe claims that the Crown guaranteed our people all our fisheries and other natural food resources under Article 2 of the Treaty and, in terms of the Kemp Purchase Deed, absolutely ...

The Ngāi Tahu Deed of Settlement contained various provisions about mahinga kai. One required the Crown to make customary fishing regulations for the South Island. These regulations are what the mātaimai were created under. They are among the 35 mātaimai that have been created across the Ngāi Tahu takiwā, along with four taiāpure and 44 sets of special commercial and recreational fishing regulations that form the core of the Ngāi Tahu Customary Protection Areas (CPA) network.

In the first paragraph of his judgment, Justice Gendall recognised the significance of mātaimai in terms of Te Tiriti and historical Crown breaches:

Mātaimai ... are customary fisheries management arrangements that allow tangata whenua, in recognition of their tino rangatiratanga and kaitiakitanga, to exercise customary management practices within parts of the customary food gathering area/rohe moana for which they are tangata whenua. Mātaimai are an important mechanism by which the Crown provides redress for historic breaches of Te Tiriti o Waitangi (Te Tiriti) and by which the Crown complies with Te Tiriti obligations on an ongoing basis.

The judge noted that the customary fishing regulations under which the mātaimai were established reflected commitments made by the Crown in the Ngāi Tahu Deed of Settlement and the Fisheries Settlement. He said, drawing on legal submissions made by the Ngāi Tahu parties, those regulations “must be interpreted in light of Te Tiriti and tikanga Māori” and observed:

The Supreme Court has made it clear that statutory terms describing the interests of tangata whenua must “not only be viewed through a Pākehā lens” but also understood (or perhaps sometimes solely understood) through the lens of tikanga. That was in reference to terms expressed in English. It can only be more so the case for kupu Māori. Indeed, as the Environment Court stated as far back as 2002, “[w]e start with the proposition that the meaning and sense of a Māori value should primarily be given by Māori.”

Justice Gendall emphasised “the importance, when considering the meaning of the criteria in the regulations, of what meaning the tangata whenua, in whose interests the regulations are made, ascribe to them” and said that “the views of tangata whenua may be determinative in





THE JUDGE NOTED THAT THE CUSTOMARY FISHING REGULATIONS UNDER WHICH THE MĀTAITAI WERE ESTABLISHED REFLECTED COMMITMENTS MADE BY THE CROWN IN THE NGĀI TAHU DEED OF SETTLEMENT AND THE FISHERIES SETTLEMENT. HE SAID, DRAWING ON LEGAL SUBMISSIONS MADE BY THE NGĀI TAHU PARTIES, THOSE REGULATIONS “MUST BE INTERPRETED IN LIGHT OF TE TIRITI AND TIKANGA MĀORI.”

some contexts.” He acknowledged the centrality of mahinga kai to Ngāi Tahu identity and the Ngāi Tahu evidence that:

... the mātaimai reserves lie wholly ... or largely within land which Ngāi Tahu requested to have reserved to it when it sold its land to the Crown under the 1859 Kaikōura Deed of Purchase. That request had been denied at that time by the Crown.

The judge accepted Ngāi Tahu evidence that mātaimai were traditional fishing grounds, which he found to be equivalent in meaning to mahinga kai. He did not accept that mātaimai had to be “confined to specified and pinpointed fishing areas.”

A NIWA freshwater ecologist, Dr Jellyman, gave evidence that the mātaimai were not traditional fishing grounds and “that there was little evidence of customary fishing above State Highway 1.” This was said

to be based on “interviews with the local iwi” in a study that NIWA had been commissioned to undertake by Te Rūnanga o Kaikōura as part of the proposal for mātaimai.

However, Justice Gendall rejected Dr Jellyman’s evidence preferring the Ngāi Tahu evidence. He said:

... notwithstanding Dr Jellyman’s experience and qualifications as a fisheries scientist, he is not qualified as a social scientist, historian or person with expertise in mātauranga in this area or in the nature and extent of Māori traditional fishing customs or practices. By contrast, in the context of the mātaimai applications and the wider legislative scheme, again the evidence of the tangata whenua themselves was of predominant importance, if not determinative of these matters in itself.

THE JUDGE STATED THAT THE ABILITY TO EFFECTIVELY MANAGE THE MĀTAITAI DID NOT NECESSARILY DEPEND ON HAVING PHYSICAL ACCESS TO ALL OF IT. RATHER, IT DEPENDS ON THE KNOWLEDGE THAT NGĀI TAHU HAD OF THE AREA AND ITS FISHERIES RESOURCES, AS WELL AS THE RESOURCES AND SUPPORT AVAILABLE TO THEM.

This is an important statement that the courts will respect and prioritise mātauranga and evidence from those who hold mana whenua when assessing customary fishing practice, rather than the supposed expertise of Pākehā scientists.

The judge also rejected an argument that the size of the mātaimai and the lack of public access to much of the area meant they weren't of a size appropriate to effective management by Ngāi Tahu. The judge concluded that the size of a mātaimai was irrelevant and should be disregarded by the minister. He stated that the ability to effectively manage the mātaimai did not necessarily depend on having physical access to all of it. Rather, it depended on the knowledge that Ngāi Tahu had of the area and its fisheries resources, as well as the resources and support available to them.

Ngāi Tahu knowledge and expertise was acknowledged by the minister and the court. The minister said in his evidence: "I am well aware of the knowledge, experience, skill and resources which Te Rūnanga o Ngāi Tahu brings in its involvement in the fisheries space." The judge said:

In terms of knowledge, as was noted in the briefing paper to the minister, it seems the Ngāi Tahu parties have a good knowledge of the areas and considerable experience and resources in the fisheries space. Given the involvement of Ngāi Tahu here, it is said there is also no concern as to a lack of resources or support ... Tangata Tiaki/Kaitiaki, as I understand the position, have also been managing customary fishing in the broader rohe moana, including the areas of the mātaimai, under the regulations since October 2000, without any suggestion that a lack of access has compromised their ability to do so.

The judge accepted that tangata tiaki/kaitiaki appointed by Ngāi Tahu "can readily manage the mātaimai and fisheries resources within them without having access to every part of the applicable fisheries waters," and endorsed the Ngāi Tahu argument that:

The fact that private ownership of land adjoining the waterways that comprise the mātaimai has limited the ability of Ngāi Tahu to access parts of those waterways has not diminished their significance as mahinga kai.

The landowners argued that the notices creating the mātaimai were too uncertain because they defined them by reference to the phrase "South Island fisheries waters" (which is also used in the Fisheries Act and the customary fishing regulations). Part of the definition of this term in the Fisheries Act is "fresh or estuarine waters within New Zealand where fish, aquatic life, or seaweed ... are found." The landowners claimed that this could apply to water in dams, tanks, swimming pools and even toilets.


The judge was unimpressed by this argument. He made the obvious point that commercial fishers, the only people affected by the establishment of the mātaimai, were unlikely to be fishing in a toilet or a swimming pool. There was no evidence that they were actually confused by the definition. In fact, many of them had supported establishment of the mātaimai.

The landowners also challenged the adequacy of the consultation undertaken before the minister made a decision on the application. The judge found that the consultation process required by the regulations had been followed and, emphasised that the mātaimai applications had emerged from Te Korowai o Te Tai o Marokura, a lengthy, collaborative, community-based process that had included some of the landowners involved in the court challenge.

In fact the judge seemed puzzled about why the landowners had brought the matter to court at all. He noted that the creation of the mātaimai did not have any effect on them. Its only immediate consequence was the prohibition on commercial fishing, but they were not commercial fishers.

If bylaws restricting recreational fishing were subsequently proposed there would be consultation on them, in which the landowners could raise any concerns they might have. But "mātaimai do not diminish the rights and interests of owners of private property adjoining or surrounding waterways within a mātaimai."

The long struggle for recognition of rights to mahinga kai bore fruit with Te Kerēme and the Ngāi Tahu Settlement. It resulted in the creation of customary fishing regulations and mātaimai.

This judgment has reaffirmed the importance of these rights to mahinga kai and the mātaimai that protect them, as well as the expertise and mātauranga of Ngāti Kuri and Ngāi Tahu in this area. And, importantly, it has said that they must be understood from the Ngāi Tahu point of view and through the lens of tikanga, not by imposing Pākehā legal concepts or the views of outside scientific experts on them. 

THE LONG STRUGGLE FOR RECOGNITION OF RIGHTS TO MAHINGA KAI BORE FRUIT WITH TE KERĒME AND THE NGĀI TAHU SETTLEMENT. IT RESULTED IN THE CREATION OF CUSTOMARY FISHING REGULATIONS AND MĀTAITAI.

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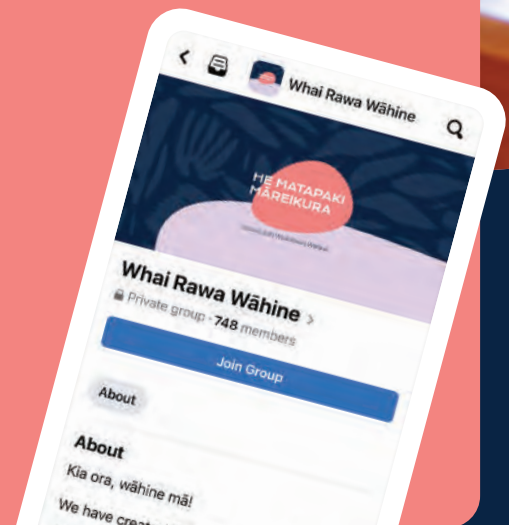
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NGĀI TAHU



A Forward Pass on Understanding

From professional rugby to parenthood, author of children's books to the owner of a wellness centre franchise, if there is anything former Māori All Black and Crusader Tim Bateman has taken from his diverse career to date it's the power of understanding. Catching up for a cuppa, Kaituhi **MAISIE GRAY** was quick to gain a sense of just how powerful Tim's understanding is.

TIM GREW UP IN THE HEART OF AHAURA SURROUNDED BY THE UNTAMED wilderness of Te Tai Poutini ... the loud crash of waves and the whistle of the relentless West Coast wind played as the soundtrack for Tim's childhood.

His early days were spent exploring the coast's dense bush for the best local treasures and engaging in healthy competition with his siblings. Tim is proud to say his upbringing was "as good as they come."

Life on the coast was quiet and as Tim and his siblings entered their teens, the Bateman family decided to move to Ōtautahi in search of new opportunities.

Tim quickly settled into Christchurch Boys' High School, recalling it was here he received the support he knew he needed to fuel his desire for success. Whether it was time spent on the field alongside the likes of Colin Slade, Matt Todd and Owen Franks, or in his role as head boy, Tim found it hard to fault his experience.

Life really took off the year after leaving school as he studied law, accepted a full-time position with the Crusaders, moved in with his partner Laura and became a dad to his first daughter, Shyla.

To help sum up the chaos of that year Tim recalls trading a test match celebration with his teammates in South Africa for a late night of last-minute study in his hotel room and, a phone call to his family back home.

It was in this year that Tim's trainer said to him, "Pressure makes diamonds."

When asked what helped him manage the intensity of professional rugby with the chaos of raising a family, he says "Honestly, what got me through those years was the belief that no matter the situation, the worst-case scenario is that you are always going to learn from it."

When it comes to worst-case scenarios, Tim is no stranger. In 2013, Laura was diagnosed with Multiple Sclerosis.

"Hearing the news was both terrifying and confusing. For both Laura and I, the prospect of us raising our two beautiful girls while she was battling this horrible illness nearly broke us."

After a tough few months the couple and young daughters Shylah



Playing for the Māori All Blacks in 2016. PHOTOGRAPHS: SUPPLIED.

and Mylia moved to Japan to access treatment not available here.

There were more bad days than good ones. Referring to high-performance sport as a mirror glass on life, as a parent and Laura's central source of emotional and in-house medical support, the cracks in Tim's performance as a player began to show.

However, in talking about this time, Tim highlights that although it was the hardest time of his life to date, he walked away with key lessons. The most important of these is that our health is our most important weapon; the second is that there is nothing more powerful than a clear mind.

Eager to do whatever they could to halt the progression, the couple travelled to Singapore so Laura could undergo a stem-cell transplant. While there, flotation therapy was recommended as the perfect way



to prepare and recover from chemotherapy. Desperate for a solution to ease her pain, Laura took this advice. Eight years on with not one relapse to report, Tim and Laura have never looked back.

“Until jumping in that floatation tank for the first time I never understood the true meaning of relaxation. Among the chaos of my every day, floating offered me a chance to cancel out the outside noise and truly switch off. It is very much part of who I am now.”

Tim says floatation therapy allows him to achieve a sense of clarity and mental understanding he has previously been unable to reach, and it is this understanding that has changed his life for the better.

Following significant improvements in Laura’s health the pair moved back to New Zealand to turn their new-found passion for floatation therapy into what is now known as Cloud 9 and the “home of floatation therapy in Christchurch”.

Now in its eighth year of business, Cloud 9 has helped many in and around Ōtautahi find that sense of clarity.

Back in the early days of the business, Tim was visited by Crusaders coach Scott Robertson. At first thinking the visit was to give his ex-coach a float tank experience, by the time he left he had signed Tim up for another season.

“With the new sense of mental clarity that investing in mindfulness gave me, I knew that my return to rugby was going to be different. It was not until then that I truly understood myself as a player. This understanding helped my overall performance hugely.”

When he officially retired from rugby in 2022, Tim knew the transition was going to be hard. In competitive sport, there is much provided physically with the intensity of training; mentally with psychologists on hand; socially with an array of teammates by your side; and structurally through strict routines.

“Rugby gave me a core purpose, so I knew when transitioning out of the game forever I would have to learn how to focus my energy elsewhere.”

The world of business is Tim’s new vice. Using the lessons of owning Cloud 9, Tim has spent the last few years focusing this energy on the development of his newest baby, O-Studio.

“O-Studio is the training ground for mental performance and physical recovery. It’s a community of people who come together each day, each week, each month, to take one step closer to becoming their best.”

With six franchises currently operating, Tim has his eyes set on expanding O-Studio. However, his bigger goal is to help instigate an education journey around the importance of understanding yourself mentally, physically and emotionally.

This purpose intertwines with Tim’s most recent career exploit as a children’s author. Aware of the toll a mindset can have on performance as an athlete and an individual, Tim hopes to help children combat this by sharing some of the ways he has learned to manage feelings of sadness and anxiety.

These messages are displayed within a series of four books following fun-loving fruit who are finding their way through big feelings.

The Sad Banana was written in a Japanese hotel during lockdown,

HIS BIGGER GOAL IS TO HELP INSTIGATE AN EDUCATION JOURNEY AROUND THE IMPORTANCE OF UNDERSTANDING YOURSELF MENTALLY, PHYSICALLY AND EMOTIONALLY.

and is the first of the series. The reader helps Bowie the Banana learn to turn his frown upside down. The ability Bowie discovers to get through the tough times by finding the positives, is something that helped Tim get through his lows on the rugby pitch and, his time spent next to Laura’s hospital bed.

“I have always loved writing and for me I wanted to write fun stories that parents can read with their children, then close the book and have an important conversation.”

Tim now spends his spare moments visiting local schools alongside fellow Crusader teammates to share this message and show that even rugby players have to work on their mental health game.

Not having grown up on a marae, Tim says he always had a slight guilt that he wasn’t honouring his culture as much as he should. However, there was one moment when it all clicked. While playing for the Māori All Blacks, Tim has fond memories of the pepeha each player recites at the beginning of a tour while holding the team’s toki. The toki was gifted to the team by Māori All Blacks kaumātua at the time, Luke Crawford, and it was ingrained into each player that the toki was a way that each player could go back to their maunga.

The toki was originally from Tim’s home in Te Tai Poutini. In 2013, while captaining the team against the United States in Philadelphia, seeking a sense of connection back home Tim asked if he could have the toki with him during the haka.

“It was in that moment that I truly felt what it is to be Ngāi Tahu, it was a ‘far out moment’ and a feeling words cannot explain.”

That moment was essential in recognising his power of understanding. Whether it is through books or floatation, it’s what Tim is passionate about growing within others. So, when asked what is next for Tim Bateman his answer is as simple as that: “To help those around me understand who they are, what they want and what they need to do to get this.”



Top left, from left: Ben Bateman (older brother), Will Heinz (Sophie’s husband), Sophie Heinz (sister), Sam Bateman (younger brother), Tim Bateman. Above: Tim in O-Studio. Left: On the back of Dad’s ute with the cousins at the family home in Ahaura, West Coast in 1991.

MŌ IKĀ URII

NGĀI TAHU 2050



"I want my mokopuna to be the very best version of themselves that they can possibly be. Be kind, to be caring, and to take care of the environment."

(Helen Rasmussen)

If you are interested in receiving updates on
Ngāi Tahu 2050 please email:

ngaitahu2050@ngaitahu.iwi.nz

and we will add you to our mailing list.



Tūtehuarewa: a wahine to unite, 100 years on



Above: Kaikaranga (left to right) Kelly Tikao, Elizabeth Cunningham, Mairehe Louise Tankersley and Karuna Thurlow. PHOTOGRAPHS: RICHIE MILLS AND MIHIATA RAMSDEN.

They say about 400 people lived at Koukourarata in the mid-1800s, making it the biggest settlement in Canterbury. That’s a bit of a head scratcher when you stand on the only road in and out of the bay, and a lone resident drives past with a relaxed wave. Truly, you can almost hear a line drop into the water at the end of the wharf some days.

But if you saw Koukourarata at Easter 2023 – no imagination needed. The place was teeming with whanaungatanga, intelligence, kotahitanga, pride, talent, laughter, waiata and hope. All in the name of the tipuna wahine, Tūtehuarewa and the 100th birthday of the whare named in her honour. Kaituhi **PIRIMIA BURGER** reports.



Above: Kaihoe skilfully brought Kōtukumairangi in to Koukourarata harbour, Te Ara Whānui o Makawhiu. **Above right:** Whānau of Ema (nee Tainui) and Māhuri Manawatū, mokopuna and daughter of Valerie Manawatū; (from left) Natasha, Mohi, Jimmy, Laura, Pania, Robbie (back) Kahukura.

A PĀ TRANSFORMED

“Seeing moko meet and play, whānau enjoying the moment.”

Giant water tanks and shower blocks rolled in on booming trucks. Poles clanged as enormous marquees were erected and flooring rolled out. Whenua thundered as camper vans drove on and tent pegs were hammered in. Microphones hummed with expectation. An ambulance stood sentinel. Tamariki were painted up with moko stencils, then scattered off to the beach to run gleefully wild as adults watched on. Whānau, friends, leaders, kaimahi, reporters, artists, tamariki – the place was thriving.

Tūtehuarewa, the hall and whare at the heart of the community has housed, nurtured and protected her people for a century. A dance hall, native school and site for many commiserations and celebrations. Across three days, more than 1300 people made the trip up and down the infamous winding road to be part of the centenary. This was a once-in-a-lifetime experience, and people felt that.

THE WERO BEGINS

“I loved how it facilitated our whānau reconnecting back to our hapū.”

From late 2020, a small group of women from the hapū volunteered to research and design a centenary programme. Early on, it was evident just how little was known about Tūtehuarewa – either the tipuna or the hall. It was not even clear when the whare was opened. Reclaiming these stories pushed the group over long months and late nights.

Eventually, archives showed that Easter was the time to align the 2023 centenary with the date of the hall’s first use in 1923. A three-day programme emerged: a day for Koukourarata whānau; an open day; and a games day. The theme was *He Rau Tau, He Tini Mahara | 100 years, 1000 memories.*

GOOD THINGS TAKE TIME

“Social media proved to be a fantastic way to stay connected before, during and after. I live in Western Australia.”

Over the next 18 months, giant wheels began to turn. A centenary waiata was composed, research for stories about the hall got underway, logos were designed, photos were taken, a pēpi book was written and illustrated, taonga were envisaged and commissioned, giveaways were rustled up, archives were dusted off, interviews were conducted, cooks were approached, relationships were forged, rūnanga were called on, whitebait collected, registrations loaded and media attention garnered. All of this was done, on the whole, by people of Koukourarata.

A digital community also grew. Across the country and the world, whānau learned about the centenary on Facebook. They asked questions, shared memories, introduced themselves and enjoyed kaumātua memories, and introductions to rangatahi, that were drip fed as the celebrations drew closer. Not only did the technology help to build excitement and keep whānau informed, it also let those who could not make it stay involved.

A TREASURED WELCOME HOME

“It was a beautiful way to reconnect with whānau and our whenua. My tamariki are still talking about the connections they made.”

By Easter 2023, as whānau made the journey to Koukourarata from near and as far as Australia, Tūtehuarewa herself was dressed to the nines to welcome them home.

Looking directly at each person who entered Tūtehuarewa, stood a kahu huruhuru dated to around 1890, the first taonga to karanga to her people. The kahu was made by Koukourarata weavers over 130 years before.

Behind her stood an exhibition of taonga from a century and beyond. A row of large Perspex cases lined the centre of the whare displaying, among other things, an intricately woven and lined tea cosy made from whītau (flax fibre) by Huihana Tuatini Ruru (1844-1916); a pounamu pendant from 1800; and original documents from the Crown’s 1849 “purchase” of the Port Levy Block. On either side stood banners with snapshots of local history from the era of Tūtehuarewa and her grandfather, Huikai, to today.

Hon Rino Tirikatene, whanauka and MP for Te Tai Tonga, hand delivered a copper jug, which had been kept safe in his whānau for 101 years. The engraved jug was won by his taua (Mrs E.T. Tregerthen) Ruti Matekino Solomon at the annual Port Levy Easter regatta in 1922.



Above: Paige Osborn takes a lead in the Koukourarata kapa haka as the ope is welcomed on.



Boys braving the cold and making memories together. Top: Bishop Richard Wallace. Above: Pirimia Burger, with Ann-Cherie Feary, Karuna Thurlow and Ariana Batstone, presents the original roll of the Native school that operated in the hall, Hine Te Wai.

WHĀNAU, MANY OF WHOM HAD BROUGHT PHOTOGRAPHS OF THEIR LOVED ONES HOME TO HANG ON THE WALL, WERE DEEPLY MOVED. MANY WEPT SILENTLY AS THEY WALKED AMONG THE TAONGA LEARNING ABOUT THEIR TĪPUNA AND WHENUA. THIS INCLUDED KAUMĀTUA OF THE BAY. THE EXPERIENCE HAD SOMETHING FOR ALL.



Top: Whānau and friends enter the 100-year-old whare, Tūtehuarewa; Mahara Tungia (left) and Tracy Deer; Arpo Deer and son Iwikau; Charlie Crofts, ONZM. Above, from left: Mananui Ramsden, Kaharoa Manihera, Āpotoro Wairua Michael-Francis Bennett, Hon Rino Tirikatene MP for Te Tai Tonga, Maaka Tau.

He explained to a packed whare, and those watching the live feed on screens in the marquee, that his taua won first place in the motorboat category in *Sweet One* racing up and down Te Ara Whānui a Makawhiua while the hall was being built. Her jug sat safely in a case not far from her photo on the back wall of Tūtehuarewa. Minister Tirikatene also launched a book of stories about Tūtehuarewa.

Contemporary taonga were also admired. A striking carved coffee table captivated lovers of all things tactile. A laser-cut sculpture of Te Pātaka o Rākaihautū took centre stage, surrounded by palm-sized stones from each bay in the Koukourarata takiwā and flanked by large slabs of pounamu for curious hands to touch and hold. Nearby, people rested on a carved seat gifted by Kaikōura whānau – no surprise, in the shape of a whale.

ALL THE FEELS

"Loved the Friday being dedicated to whānau. It is an event I will treasure with my whānau forever."

Whānau, many of whom had brought photographs of their loved ones home to hang on the wall, were deeply moved. Many wept silently as they walked among the taonga learning about their tīpuna and whenua. This included kaumātua of the bay. The experience had something for all. More information was shared by the Whakapapa Unit at Te Rūnanga o Ngāi Tahu.

After launching the pēpi book about Tūtehuarewa, all ages pitched in to learn the haka pōwhiri for the next day. The kai marquee soared with waiata ā ringa, reo and laughter. By the time the karanga went out the next morning, the kapa – bolstered by new members – was strong and bold.

SPECIAL REASONS FOR EVERYONE

"I am grateful that a sense of healing, whanaungatanga, manaaki and wairua was present at Tūtehuarewa."

Amidst the fun and activities there were poignant moments throughout. While hundreds of people remarked on the joy of reconnecting with whenua and whānau, there were others who had only just discovered their whakapapa Ngāi Tahu, let alone their direct link to Koukourarata. They were bravely setting foot on their whenua for the first time, sometimes in generations, bringing their children and mokopuna with them.

Others had heard of Koukourarata, maybe seen photos, but never visited or known how they connected. Some were returning as adults after childhood memories were made there decades earlier. And, of course, there were whānau who have always kept the home fires burning. They were excited to see so many people return and welcomed them back with pride. Nowhere was this more powerfully felt than the pōwhiri.



Top: Ringawera making the magic happen. From left: Meri and Pauline Crofts with Moana Gemmell. Above: Mairehe Louise Tankersley; right: Hilda Rhodes and James Caygill enjoying the taonga on display. Far right: Ann-Cherie Feary (Chair of Centenary Committee) holds the pēpi book Tūtehuarewa, which was created for the centenary.



HAKA PŌWHIRI

"It was exhausting but I was really happy."

The waka *Kōtukumairangi* took everyone's breath away as she glided into Te Ara Whanui a Makawhiua with grace and power. The day before, kaihoe had left Whakaraupō (Lyttelton) in the pitch black of pre-dawn to paddle the waka to its destination. Cold, wet and dedicated, they arrived three hours later bringing the morning sun with them. The waka was there for the pōwhiri, and as a reminder that the most common access route to Koukourarata for centuries, has been by water.

Four kaikaranga upheld their role with mana, calling to the ope and backed with presence from the kapa behind them; the young faces among them giving promise for the future. The paepae was eloquent and thoughtful, populated by men who embodied the dreams of those no longer there to see them.

It was all the fruition of development and investment that has gone into the human potential of Koukourarata, so that its people can stand with confidence on their whenua to recognise their milestones in their way, in their reo and in their rangatiratanga.


Activities went on throughout the weekend; commemorative tree planting, hāngī, housie, karaoke, a time capsule, an Easter egg hunt, walking tours, rangatahi panel – nothing was untouched. A photo of the Tūtehuarewa Concert Party from c.1925 celebrated the kapa who performed around Canterbury to raise money to build the hall. The members' names were the same names carried by people at the celebration, generations on.

Equally, the original roll of pupils who attended the Native School in Tūtehuarewa was captivating. Hine Te Wai was open from 1924 to 1936. All of the tamariki named on the roll were the taua and poua of people in Tūtehuarewa listening to the kōrero in 2023. As the list of pupils was read out, gasps whipped around the whare as that person's descendant heard their ancestor's name.

WHAT WHĀNAU SAID

"Grateful for it all. I got books and hoodies for whānau, even in Aussie."

"Thank you so much for welcoming us. The experience was first time visit to a marae. That was wonderful."

Every person at the centenary has their own version of what happened. As many stones as there are on the beach, so are the number of experiences. 





WHAT WAS ONE HIGHLIGHT OF THE CENTENARY FOR YOU?

- Being on the marae with my whānau.
- The waka and the pōwhiri.
- Watching Facebook updates, video clips and new stories.
- Learning more about the history, presentations like the book and exhibition.
- Meeting whānau and reconnecting with our hapū.
- Spending time with my Dad.
- Staying at poua and taua's old homestead.
- Our taonga coming home.
- Seeing old videos of the hall and people.
- Seeing all the family and learning the history of my home.
- Me bringing our whānau to our marae for the first time.
- The whānau atmosphere.
- Learning the waiata for the pōwhiri.



Top: Koukourarata whānau. Above: The next generation turned out for the celebration of their tipuna.

Pāua to the people, today and tomorrow



Above: A bird's eye view of Huriawa Peninsula in Karitāne. PHOTOGRAPH: LOUISE BENNETT-JONES

Thirty years and counting – a long-term approach to protecting and regenerating pāua.
Nā **HANNAH KERR** with support from Nigel Scott, Brendan Flack, Suzi Flack, Prof. Khyla Russell, Prof. Chris Hepburn, Dr. Gaya Gnanalingam, Patti Vanderburg and Greg Kerr.



Above left: Ki uta ki tai pou that stands on Huriawa, with Hikaroroa, Kāti Huirapa ki Puketeraki mauka, in the background.
 Above right: Takaroa pou at Warrington Beach. PHOTOGRAPHS: SUZI FLACK.



THREE POU STAND GUARD ALONG THE COASTLINE BETWEEN PŪRĀKAUNUI and Waikouaiti. The pou represent Takaroa, the guardian of the ocean who made laws to protect the moana and all the life that resides within it.

*Tiaki mai i ahau, māku anō koe e tiaki –
 If you look after me, then I will look after you.*

If you have travelled the scenic route north from Ōtepoti then you have passed or perhaps even stopped at the Puketeraki lookout. As a visitor to this rohe, you may be blissfully unaware of the decades-long battle and tireless mahi that has occurred to protect this coastline, from Ohineamio (Cornish Head) past Te Awa Koiea (Brinns Point) near Seacliff to Waiweke (Potato Point).

The area encompasses Mataīnaka, Huriawa Peninsula, Blueskin Bay, Warrington Spit, Pūrākaunui Inlet and the Waikouaiti River Estuary.

This place is home to Kāti Huirapa ki Puketeraki hapū. Our awa, Waikouaiti, flows from beyond our mauka, Hikaroroa, across the land, to Karitāne, where it meets the moana at Huriawa Peninsula. Located in abundant mahika kai, Huriawa was also home to Te Puna-Wai a Te Wera, a permanent spring inside the gateway of Te Pā a Te Wera, that is still flowing to this day.

It is not only a special habitat for the native plants and animals, but also provided a secure refuge from attacks for takata whenua. Te Puna-Wai a Te Wera was vital for Kāi te Ruahikihiki chief, Te Wera, and his pā in surviving the famous siege from his cousin, Taoka. These wāhi tapu

that you look out at from Puketeraki are the embodiment of Kāti Huirapa tūpuna and help define our personal and collective identity.

On 9 March 1992 kaumātua from Kāti Huirapa Rūnaka ki Puketeraki applied for a taiāpure (a statutory fisheries area management tool, derived from the 1989 interim fisheries settlement) on the east Otago coastline. Taiāpure are designed to “make better provision for the recognition of rangatiratanga and of the right secured in relation to fisheries by Article II of the Treaty of Waitangi” (Fisheries Act 1996, s174).

The application was in response to concerns regarding the depletion of pāua stocks in the area and the need to restore this piece of moana for present and future generations.

The application resulted in a backlash from several sectors in the East Otago community and angry locals expressed their displeasure through letters to the editor of the *Otago Daily Times*. The letters reflected a view that Māori were attempting to lock people out of the fishery and that decisions were being made along “racial lines” that pitted people “Iwi versus Kiwi”.

The East Otago Taiāpure (EOT) was formally gazetted in 1999, and today, Kāti Huirapa ki Puketeraki (EOTMC) exercises their rakaṭirataka through the East Otago Taiāpure Management Committee (EOTMC) which is comprised of 50 percent representation from the rūnaka and 50 percent representation from commercial, and recreational fishers, local environmental groups and the University of Otago.

Current members are: Brendan Flack, Khyla Russell, Kathy Coombes, Ron McLachlan, Georgia-Rae Flack (Kāti Huirapa ki Puketeraki reps);

THE ESTABLISHMENT OF THE EOT AND THE CLOSURE OF THE PĀUA FISHERY HAS PROVIDED TAKATA TIAKI WITH THE OPPORTUNITY TO EXERCISE KAITIAKITAKA OVER THEIR WAHI TAPU. "IT IS HUGE IMPORTANT THAT OUR KĀI TAHU WHĀNAU AND THE WIDER COMMUNITY ARE AWARE OF THE SACRIFICES THAT HAVE BEEN MADE TO PROTECT OUR TAKATA MOANA."



Prof Chris Hepburn (University of Otago); Patti Vanderburg; and P.J. Clarke (community). They are supported by takata tiaki, the Strategy and Environment team from Te Rūnanga o Ngāi Tahu, researchers, Karitāne locals, the Ministry of Primary Industries (MPI) and other Kāti Huirapa ki Puketeraki whānau members.

The University of Otago Marine Science Department in partnership with Te Tiaki Mahinga Kai, have been consistent in their support for the EOT for many years. Scientific surveys of pāua were first conducted in 2008, led by Professor Chris Hepburn with the support of takata tiaki.

The aim of the surveys was to track the size and density of pāua within and outside the established closures in the EOT, in areas where depletion of pāua was occurring. The survey also helped to establish a baseline against which management initiatives (the closures, reduced bag limits, reseeded) could be assessed. Researchers at this time observed that under one percent of pāua at Huriawa were of legal size. This finding had already been reported by takata tiaki, but they needed independent scientific information to support change.

Huriawa was closed under a voluntary rāhui in 2009, followed by an official closure of the site and reduced bag limits throughout the remainder of the taiāpure under regulations, in 2010.

Monitoring is still occurring at 28 sites, including a site at Warrington and 14 sites on Huriawa Peninsula. Marine biologists survey pāua in three depths (0 m, 0.5 m and 1-3 m) of the 30 m-long sites, probably making this the most studied and surveyed pāua fishery in the country.

This research provides an estimate on the density and size of pāua – both ordinary and yellowfoot species. Habitats are also assessed, an approach that goes beyond the species of interest with important data provided for each reef. This data supports takata tiaki and EOTMC to manage the fishery appropriately.

Surveys in 2008, 2012 and 2016 at sites in the broader EOT,

excluding the 14 sites on Huriawa Peninsula, revealed a decline in the pāua population. In 2008, on average, 14.1 percent of pāua in the taiāpure were of legal size. In 2016, only 4.8 percent were legal.

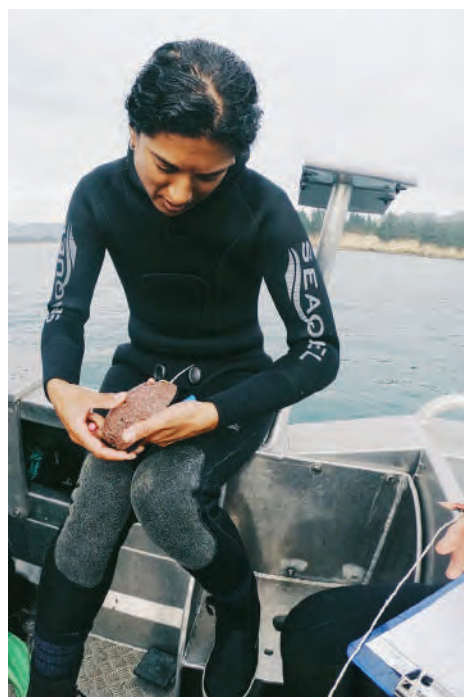
In 2013, Dr Gaya Gnanalingam focused on the reproductive biology and management of pāua within the EOT as part of her master's degree. Observing the pāua within the EOT over two years, she discovered they were not reproducing, despite there being no commercial or recreational take.

The surveys were repeated in 2016 led by the Te Tiaki Mahinga Kai team, with guidance from takata tiaki and funding from Te Rūnanga o Ngāi Tahu. Data collected contributed to closure of Māpoutahi and, combined with research from 2008-2016, led to the EOTMC lodging an official recommendation with Fisheries Minister Stuart Nash in 2019 to prohibit recreational and commercial pāua gathering. This closure remains in place, prohibiting any take of pāua from the entire taiāpure.

These extreme measures are about local takata tiaki exercising their kaitiakitaka in a bid to rebuild the pāua fishery, so future generations can have access to pāua and learn traditional mahika kai gathering skills – something that has been denied to current generations over several decades.

The decisions are being made for the benefit of all people and the generations to come. "If we didn't do anything, in six years we wouldn't have had to do anything because we wouldn't have had a pāua fishery to manage. They would all be gone," says Brendan Flack.

The past 30 years of mahi wouldn't have been possible without ongoing funding and support from Te Rūnanga o Ngāi Tahu. Mahinga kai principal adviser, Nigel Scott, has guided information and suggested management interventions. Without this support, the monitoring, closures and connections of the hapū to significant mahika kai locations wouldn't have been possible.



Above: Dr Gaya Gnanalingam with a pāua during research. Left: Looking towards Waiputai (Blueskin Bay) with Doctor's Point on the left and Warrington Beach on the right. Above right: Know the rules and pāua prohibition area. Check out www.fisheries.govt.nz/rules for more information.

PHOTOGRAPHS: LOUISE BENNETT-JONES

Pāua prohibition



Check the rules

Check the rules using our FREE services:

- **Download** our free NZ Fishing Rules app by texting the word 'app' to 9889. The app works even when you have no coverage.
- **Free text** the name of the species you are fishing for (e.g. rock lobster) to **9889** and receive legal size and bag limit via return text.
- Visit www.fisheries.govt.nz/rules
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Brendan is also key to the success of the EOT. His leadership, guidance and patience has been invaluable throughout the years, supporting researchers in their mahi and teaching local rakatahi about the importance of our mahika kai and takata moana.

"It all comes down to the hard work of the committee, Brendan's leadership and patience, and our engagement in fisheries law through Nigel's able support and guidance," says Chris Hepburn. "The key thing is the leadership of tangata tiaki supported by the community."

The establishment of the EOT and the closure of the pāua fishery has provided takata tiaki with the opportunity to exercise kaitiakitaka over their wahi tapu. "It is hugely important that our Kāi Tahu whānau and the wider community are aware of the sacrifices that have been made to protect our takata moana," says local takata tiaki, Greg Kerr.

For past and present members of the EOTMC, it is essential that they share the underlying philosophies of the taiāpure in the hope of highlighting the realities of customary fisheries management from the coal face. Takata tiaki Suzi Flack says, "I'm trying to save and bring back a fishery so my mokopuna and generations that follow, will be able to know the taste of a pāua."

FOR PAST AND PRESENT MEMBERS OF THE EOTMC, IT IS ESSENTIAL THAT THEY SHARE THE UNDERLYING PHILOSOPHIES OF THE TAIĀPURE IN THE HOPE OF HIGHLIGHTING THE REALITIES OF CUSTOMARY FISHERIES MANAGEMENT FROM THE COAL FACE.

When we open our fishery can't we kōrero or wānaka, so the people who front up know that it takes eight years for a pāua to get to this size ... Flourishing wellness doesn't happen just because you get a feed – it's not about instant gratification. We need to restore our fisheries and mahika kai back to flourishing, so we can flourish through rakatirataka and kaitiakitaka."

The fight here in Puketeraki isn't about "Iwi vs Kiwi". It isn't about controlling the fishery. It's about restoration and rebuilding the mauri of this area so pāua can flourish, and it's about ensuring that our mokopuna, and their mokopuna can have access to pāua and learn about mahika kai. It's about *Mō tātou, ā, mō kā uri ā muri ake nei – for us and our children after us.* 🌱

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Indigenising the Landscape

Te Ari Prendergast started his career as a Toi Waihanga working on the biggest urban design project in the history of Aotearoa: reimagining and rebuilding the city of Ōtautahi after the 2011 earthquake.

Te Ari talks to kaituhi **ILA COUCH** about his mahi, his mentors, and why he wants us to imagine a marae on Mars.

TE ARI PRENDERGAST (NGĀI TAHU, NGĀTI POROU, TE WHĀNAU-Ā-APANUI) lives in Tāmaki Makaurau where he is a senior associate at architectural firm Warren & Mahoney. Founded in Ōtautahi in the 1950s, Warren & Mahoney hired the first registered Māori architect in New Zealand and Te Ari's earliest mentor, Wiremu (Bill) Tuarau Royal (Ngāti Raukawa). "I did my formal architectural education, but working with Bill and his son Perry was a master-class in Māori architecture education," says Te Ari.

The middle child of educators, Tarlin and Piripi Prendergast (Pākehā, Yorkshire), Te Ari was born in Kawerau and grew up in Ōtautahi. Both parents were heavily involved in the local Kura Kaupapa and dedicated to language reclamation for themselves, and their tamariki. "My parents worked hard to learn in later life and now both Dad and Mum speak Māori. My brother and sister speak Māori to their kids and my daughter's first language is Māori. We've all been committed to it."

Te Ari considered a career as a kaiako reo Māori but was encouraged by Dr Hana O'Regan and Dr Te Maire Tau to pursue science and ecology at Lincoln University, following in the footsteps of his poua, Dr Ropata Wahawaha Stirling. His poua received an honorary doctorate in Resource Management in acknowledgement of his contribution to the understanding of natural resources management within Aotearoa, and the protection of taonga and mahinga kai species through traditional knowledge.

"Some of the key values I bring to my mahi around mauri and respect for nature come from time spent with my poua," says Te Ari.

A career in architecture came when Te Ari realised the biggest personal impact he could have on climate change was through the building industry. The built environment generates 50 percent of the world's annual CO₂ emissions. In Aotearoa, 20 percent of the carbon footprint is building-related. He was in the final year of his Master of Architecture at Victoria University when Ōtautahi was devastated by the 2011 earthquake.

After completing his studies, Te Ari joined Bill and Perry at Royal and Associates Architects to work alongside iwi and mana whenua in a partnership with central government to rebuild the city. It was an opportunity he says was personally and historically significant.

"Ngāi Tahu were the first indigenous people in the world to be incorporated into the restoration plan for a city," says Te Ari. "For some of the younger generation, this was our 'Te Kereme'. Our elders had been the battlers to the claims process and we were the benefactors of the settlement. This was our chance to prove ourselves to our elders, to see our city reborn with their stories."

Working alongside pioneers, Bill, Perry and internationally-renowned indigenous architect Rewi Thompson (Ngāti Porou, Ngāti Raukawa), Te Ari says he experienced the unique way Māori architects bring storytelling and ritual to the design process.

"They found stories and wove them into the building, and they weren't always stories from the past," says Te Ari. "There were things occurring on the project while they were designing. They would notice the way kaumātua interacted and incorporate that into their design in a way I thought was very clever, authentic, and honest."

Te Ari felt attuned to the whenua when working on certain projects involving land that had been covered over for so long. "The initial experience for me was that the landscape was trying to tell us something. How do we start to retell the stories of the land – beginning with the geological and biological, and including early occupation and migrations that were happening throughout our history, including those early interactions with European settlers."

During the redesign, the recommendation was made that every building should serve to welcome and tell the stories of the local area in ways that accommodated Māori rituals and values. The processes that evolved with mana whenua and the steering group, Matapopore, have become the blueprint for the industry.

"We couldn't just rebuild Gothic buildings and feel okay. That would have been the equivalent of creating Disneyland. To create authentic design, you need an authentic and genuine process. Often we get caught up with how you make something look Māori.

"It's got to look like a waka, or it's got to have a pitched roof like a whare. This constant second-guessing ourselves and trying to validate what we do to others is colonising. What is Māori design? In the words





OFTEN WE GET CAUGHT UP WITH HOW YOU MAKE SOMETHING LOOK MĀORI.

“IT’S GOT TO LOOK LIKE A WAKA, OR IT’S GOT TO HAVE A PITCHED ROOF LIKE A WHARE. THIS CONSTANT SECOND-GUESSING OURSELVES AND TRYING TO VALIDATE WHAT WE DO TO OTHERS IS COLONISING. WHAT IS MĀORI DESIGN? IN THE WORDS OF PERRY ROYAL, ‘MĀORI ARCHITECTURE IS WHATEVER IT NEEDS TO BE, TO ACHIEVE FOR MĀORI.’”

TE ARI PRENDERGAST

Left: Kōtukutuku Papakāinga.

PHOTOGRAPHS: ILA COUCH, EXCEPT LEFT: SUPPLIED.

of Perry Royal, ‘Māori architecture is whatever it needs to be, to achieve for Māori.’”

Every new project begins with research, and over the past two years Te Ari has been looking into hauora hinengaro (mental health) spaces where there is a huge vacuum in indigenous designers. “Hospitals are especially complex buildings so you have to understand how they work. I’ve had to do my own education into Māori health, as well as learn how to design a hospital.”

In reference to the research of leaders in Māori health like Sir Mason Durie and Professor Suzanne Pitama, and reviewing the findings of Pūao-te-Ata-tū, the 1986 commentary and inquiry into racism within New Zealand society (in particular the Department of Social Welfare), Te Ari says the great thinking has already been done.

“Holding on to some of our tikanga, our values around health, our atua and bringing those stories and narratives into these spaces, helps the spiritual side of our health. Statistics show that when we bring Māori health concepts into general health it benefits everyone.”

While at TOA Architects, Te Ari was part of the team working with the Mahitahi Trust to design Kōtukutuku Papakāinga, a social housing project in Ōtara, South Auckland. Mahitahi Trust, a Kaupapa Māori hauora hinengaro and addictions provider, supports people and community in wellbeing journeys and rangatiratanga.

Looking to provide a safety net for people facing homelessness while accessing care, the trust purchased property with a vision of creating a contemporary marae. The end result has seen the building of 40 single-bedroom apartments, a whānau apartment, a whare manaaki (community and group therapy space), and central courtyard.


“Working with Te Mahitahi Trust was a real learning curve,” says Te Ari. “Mahitahi know their constituents well and knew exactly how the spaces would work for their values, as well as the wellbeing of their tangata whaiora.”

He has since applied these learnings to numerous housing and health projects with whare manaaki (community and group therapy space) being a key component. “The model provided by Mahitahi is applicable to hospitals, schools, Papakāinga and anywhere you want to improve the connection of people to the whenua and to community.”

As far as designing for the future, Te Ari prompts students of architecture to consider designing a marae for Mars. “Free yourself from

convention and create scenarios to explore what Māori design could be,” says Te Ari. “What is a marae? How do you create that connection? How do you bring mauri to a place? Settling Mars is all about engineers, but what does it look like when people are trying to live there and connect to a new land? Exploration and the settling of new lands and planets while maintaining connection is in our nature as Māori.”

Whether exploring the idea of architecture in space or on Earth, Te Ari is energised by what he calls a new era of indigenising the landscape. “We are such a strict culture around process but then our greatest hero, Maui, walks all over that. I ask myself ‘What is the tikanga and then what would Maui do?’ As long as there is the community and purpose involved, he’s our get-out-of-jail-free card to do what we want.

“Now is the time for us. We’re seeing ourselves. We need to keep pushing.” 



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PHOTOGRAPH: ADRIENNE ANDERSON-WAANA.

One Hundred Years Young

Nā ADRIENNE ANDERSON WAAKA

IT ISN'T OFTEN THAT ONE GETS TO SPEND TIME with a centurarian, especially one with as much zest for life as Pamela Jungersen (née Hislop). Her sense of humour, positive attitude and ability to tell a great yarn are infectious and I found myself so absorbed in her stories that several hours just vapourised. To say her life has been one well lived is an understatement.

Born in Wellington on 5 January 1923, Pamela Jungersen is the only child of Irish mother, Florence Spears; and Scottish, Ngāi Tahu, Kāti Māmoe, Waitaha father, Frederick Hislop. Her parents' marriage was short-lived, and as a one-year-old she and her mother made the long journey by ship to London. And so began a life filled with travel, adventure, a world war, a love of sailing and a return home.

Pam's childhood was in many ways idyllic despite the era, spending time with family and friends and holidaying in Scotland and the South of France. Finishing high school in 1938, the day before World War II was declared, Pam and her mother headed to Egypt to live with her Aunt Eve and Uncle Edgar. Her uncle was the Minister for Shipping for the Suez Canal area during the war, and Pam says they "lived in a very flash house." Her family enrolled her in a local school to improve her French and to learn shorthand and typing but, because she wasn't interested and didn't put in any effort, they let her leave.

It was with time on her hands she discovered parties and having fun, and developed her great love of socialising while beginning her wartime career in cyphering with a position at Navy House. Eventually, Pam headed to South Africa where she worked as a part of the war effort.

In 1942, she and her mother travelled back to the UK, disembarking in Liverpool with 45 pieces of luggage in tow, and had to get a



Left: Pam relaxing at daughter Kaja's home in Blenheim. Above: A photo montage of Pam's life put together for her 100 year birthday celebrations. PHOTOGRAPHS: LEFT, ADRIENNE ANDERSON WAAKA; ABOVE, SUPPLIED.

lorry to cart their belongings back to London. "I had to sit on top of the luggage wearing a smuggled mink coat," she says with a wry smile.

On their return to the capital, Pam describes arriving home to their "very sooty" flat - they had left the windows open to mitigate damage from bomb blasts. Desperate to join the Wrens (Women's Royal Naval Service) from the time she was 16, Pam was finally called up and drafted to St Helen's in Lancashire to learn how to be a coder.

Codes came by radio or teleprinter and had to be turned into code or deciphered via the manipulation of letters and numbers "a bit like a complicated crossword puzzle." In these early days, before the war "really" started, Pam says they had a "jolly good time."

Back home in London, on her last night before being "sent to war", she was having dinner with her mother and her good friend, Barb, when a massive bomb went off just around the corner, killing many people. Her mother, who was in the Red Cross, and Barb,



Above: Pam adorned with wartime medals; Pam with daughters Susanne (left) and Kaja (right). PHOTOGRAPH: ADRIENNE ANDERSON WAAKA.

PAM SAYS THAT BECAUSE LIFE WAS BUSY JUGGLING FAMILY AND WORK SHE DIDN'T REALLY HAVE MUCH TIME TO CONTEMPLATE HER NEW WHAKAPAPA, ALTHOUGH SHE AND JORGEN DID GET INVOLVED IN SOME MĀORI ACTIVITIES IN THE COMMUNITY IN WHANGAREI. IT WAS REALLY THROUGH HER DAUGHTERS KAJA AND SUSANNE THAT THEIR WORLD WAS OPENED TO THINGS MĀORI.

a nurse, went off to see what they could do to help, and that was the last Pam saw of either of them until the war was over.

Hoping to get sent to New York, Pam was rather disappointed when posted to Egypt on board one of the Queen's liners. They had to dodge German and Italian bombs near Malta, sitting in the ship's lounge singing and hoping they were being brave.

Pam says the war was a time when people partied hard because the next day you could be shot. "We grew up fast. We lived fully, we worked and played hard. We always had a good time when we weren't working."

There were times when she was afraid for her life. "You didn't quite know what was going to happen, so you just put up with it. Work had to be kept secret. If you started querying it, you soon got into trouble with somebody, so you could only express fears with immediate fellow workers."

In 1943, after several weeks at transit camp Fayyid, Pam was drafted to a submarine base in Beirut. Her memory of this time was

somewhat idyllic, skiing all day and then coming back down to swim in the warm Mediterranean. She was then sent to Port Said and finally Alexandria. Pam had volunteered to go to Japan, but then the war was over and along with everyone else, she waited for a boat home.

Back in London and still only 23, Pam went on to train as a radiographer. She doesn't think it was the job she really desired but says there weren't many career options open to women after the war.

After completing her training, she took an exchange to Denmark where she met future husband, Jorgen Jungersen. Pam says she was "potty about sailing" and desperately wanted to move from central Copenhagen to the coast, which took some time to get the right job. She moved in as a boarder at Jorgen's mother's home and the rest, as they say, is history. They were married in 1950 in Putney among friends and had their first daughter Kaja in 1951 before moving back to Denmark where their second daughter,



Susanne, was born in 1953.

She describes their life in Copenhagen as co-operative living where all the houses were built around a central courtyard with shared laundries and lots of children. "I would bike everywhere with a baby on the front and another on the back."

Returning to the UK in 1957, Pam continued with her career as a radiographer and Jorgen worked as a printer. It was during this time, in her early 40s, that Pam was reunited with her birth father, Fred.

"I was gobsmacked," she says in reference to a telegram she received saying, "Expect your father tomorrow. Love Liz and Graham."

"I knew nothing about him, and had no idea who Liz and Graham were."

However, Pam met Fred and they stayed in touch. When, in 1966, a major economic recession hit the UK, Fred encouraged them to emigrate to New Zealand where he had got a job for Jorgen with the Northern Advocate in Whangarei. "We had lost everything and couldn't get work, so came to New Zealand."

Arriving in New Zealand in the late 1960s after eight weeks at sea was something of a culture shock, says Pam. "Women didn't do much when we first got to New Zealand. It was quite a shock seeing the place of women – ladies a plate, so to speak." Fred had told them they were moving to a city, but after London, Whangarei was just a very small town for the Jungersen family. "We lived down a dirt road. We had never been on a dirt road before,"



says Pam. "But it was a good move. Jorgen loved it."

It was the delight of discovering a big family she never knew she had that brought a "rich fullness" to their lives. They had very few biological family in the UK and while Pam is Fred's only child, he was one of five children, so there was a whole lot of cousins scattered throughout the country to connect with.

"To go to a place where you had extended family, and to go to Puketeraki and see ancestral graves, it was quite strange really."


Once Fred found his daughter and granddaughters, he was very quick to register them with the Ngāi Tahu Māori Trust Board.

"WOMEN DIDN'T DO MUCH WHEN WE FIRST GOT TO NEW ZEALAND. IT WAS QUITE A SHOCK SEEING THE PLACE OF WOMEN – LADIES A PLATE SO TO SPEAK."

PAM JUNGERSEN

Pam is the great-great-granddaughter of Motoitoi who married Richard Driver, and great-granddaughter of Maria Catherine.

Pam says that because life was busy juggling family and work, she didn't have much time to contemplate her new whakapapa – although she and Jorgen did get involved in some Māori activities in the community in Whangarei. It was really through her daughters that their world was opened to things Māori: Kaja who was engaged in running Treaty workshops in a range of government organisations over 30 years and who later went on to work for Ngāi Tahu Development Corporation; and Susanne as a teacher who was principal of Porirua College for 22 years.

Pam and Jorgen made Whangarei their home for several years before moving south to Blenheim in the 1980s, where Pam still lives. Now in a rest home, she continues to make the most of life. Daughter Kaja lives on a lifestyle block on the outskirts of Blenheim. Her daughter Justine and grandchildren Rudy and Salma live in Wellington as does Susanne. The bond between these wāhine was a privilege to observe – not just mother and daughters but, without a doubt, best friends. 



Above: A young Pam in wartime London, and Pam and Jorgen on their wedding day in 1950. Left: Pam's great-grandmother Maria Catherine (centre) with her sisters Emma (left) and Polly (right) – the daughters of Motoitoi and Richard Driver.

A Career Goal Fulfilled

The journey to the blue uniform can take many paths and be motivated by many different reasons. For Constable James Bowden, his path to the police was one he says he was always going to walk, but his journey towards his new career was paralleled by his hiko towards his Māoritanga. Kaituhi **MAXINE JACOBS** reports.

JAMES, 28, IDENTIFIES AS BOTH MĀORI AND FIJIAN. HE GREW UP WITH his grandparents in Kaikōura and it was there that he met a police officer who inspired him to take to the uniform. It would be at least a decade, however, before he reached his dream.

His road to the service had a few forks as he moved through high school and then on to university to study Film & Media and Communications at the University of Otago. During his studies he worked in retail, where his experience in sales kick-started an interest in real estate. And after a time working as a real estate agent, he moved into real estate compliance.

James says he enjoyed his various job experiences but knew at his core he still wanted to pursue a career with the New Zealand Police. He got closer to his dream when he became a youth worker at Te Puna Wai ō Tuhinapo, a youth justice residence based in Rolleston, Ōtautahi.

Through his experiences at Te Puna Wai, James strengthened his skills of dealing with high pressure situations, issues of conflict, and taking the role as a youth mentor, through developing strong relationships with the tamariki. For James, one of the most rewarding aspects of his time here was the connections he was able to build with rangatahi, and the impact he felt he could have on them.

Another positive aspect of his role at Te Puna Wai was the kaimahi surrounding him.

Many of the staff were Māori or Pasifika, and being with them felt like he was reconnecting with a part of himself he'd been missing. "They really encouraged you to be authentic to who you are. You don't have to shy away from your culture. Instead, it's embraced and embodied through the work that you do."

He began to think seriously about reconnecting to his whakapapa. This was kick-started when he finally began his journey at The Royal New Zealand Police College after a lot of hard mahi.

"I enjoyed learning about New Zealand history in lectures and found it very interesting. Another aspect of my time at college that I enjoyed was visiting Horouta Marae. Here we learned about the marae itself, New Zealand history and its links to Ngāi Tahu and te ao Māori."

Through his time at Police College, James has emerged with a greater understanding of who he is, as both Māori and Fijian. "Having a front-line job, I know how important it is that all people are represented fairly. I am so proud to put on my uniform each day and know I am both a face of the New Zealand Police while also representing my culture."

James' whakapapa to Ngāi Tahu is through his mother. She grew up hearing the stories of her tīpuna from her grandfather. His whānau has connections with Awarua, Ngāi Tūāhuriri, Ōnuku and Wairewa.

James' understanding of where he was from and how he was connected was initially limited.

So much so that he identified as Pākehā when he was growing up. "When I was younger, I simply said I was New Zealand Pākehā because I didn't really know my Māoritanga. It wasn't until I got to high school that I started to realise my true identity.

"I realised that actually I am not Pākehā. I am Māori. I am Fijian and I am proud of who I am. I believe that many others have had a similar experience to me, in which their lack of understanding of their own culture can result in a loss of identity. I think it is so important that, as a nation, we are raised, and continue to raise our tamariki with an understanding of who they are, on a cultural level."



PHOTOGRAPH: SUPPLIED.

Now that James has reached his goal of joining the New Zealand Police, he is excited about the impact he can have within his role. He is looking forward, not only to connecting further with his own hapū, but also to make a difference to communities and whānau.

"I am trying to learn as much as I can about my own culture so that I can educate others and best represent Ngāi Tahu and both Māori and Pasifika voices.

"One of the proudest moments of my life was standing in front of my loved ones, wrapped in a korowai and a salusalu, taking my oath into the New Zealand Police. I am very proud of my journey and hope to inspire other Māori and Pasifika to delve into this exciting and rewarding career."



"I REALISED THAT ACTUALLY I AM NOT PĀKEHĀ. I AM MĀORI. I AM FIJIAN AND I AM PROUD OF WHO I AM. I BELIEVE THAT MANY OTHERS HAVE HAD A SIMILAR EXPERIENCE TO ME, IN WHICH THEIR LACK OF UNDERSTANDING OF THEIR OWN CULTURE CAN RESULT IN A LOSS OF IDENTITY. I THINK IT IS SO IMPORTANT THAT, AS A NATION, WE ARE RAISED, AND CONTINUE TO RAISE OUR TAMARIKI WITH AN UNDERSTANDING OF WHO THEY ARE, ON A CULTURAL LEVEL."



Rereka ki te Toka

Nā **DR REGINA EISERT**
rātou ko **DR MATIU PREBBLE**,
ko **DR GERARD O'REGAN**.

FOLLOW THE BIRDS

THIS PAST SUMMER, THREE NGĀI TAHU EXPEDITIONS FOLLOWED THE path of the birds and whales to the Southern Ocean, reigniting a long-standing interest in one of the most enigmatic regions of the world's oceans.

Gazing south, a vast expanse of water links Bluff to the great ice barriers guarding Te Tiri o Te Moana, the Antarctic Continent. On the way lie the Subantarctic Islands, cool and damp, sparse on top but with rich animal and plant life about the coastal edges and recognised as World Heritage Sites by UNESCO. These remote islands recall what Te Waipounamu might have looked like before humans first arrived.

Pressing on, we arrive in the Ross Sea region. Seabirds and whales

come here all the way from New Zealand, Australia, and as far as Tonga to feed under the midnight sun during the short polar summer, when the Southern Ocean teems with prey.

EXPLORERS, HUNTERS AND SCHOLARS

The teams who travelled south followed the steps of early explorers. Ground-breaking work led by Ngāi Tahu archaeologist Atholl Anderson and Gerard O'Regan, in the late 1990s established Maukahuka – the Auckland Islands as the southern point of the Polynesian Triangle. About 700 years ago, Māori established camps on Enderby Island. Atholl found that they hunted seals and nesting seabirds and collected shellfish, but from his initial findings suggested that they did not stay long.



GAZING SOUTH, A VAST EXPANSE OF WATER LINKS BLUFF TO THE GREAT ICE BARRIERS GUARDING TE TIRI O TE MOANA, THE ANTARCTIC CONTINENT. ON THE WAY LIE THE SUBANTARCTIC ISLANDS ... THESE REMOTE ISLANDS RECALL WHAT TE WAIPOUNAMU MIGHT HAVE LOOKED LIKE BEFORE HUMANS FIRST ARRIVED.

Left: The *Heritage Adventurer* in front of Ross Island in McMurdo Sound, Antarctica. PHOTOGRAPH: COLIN AITCHESON.

A few hundred years later, the promise of profit brought whaling ships from the Northern Hemisphere to hunt parāoa (sperm whales) and tohorā (baleen whales) all the way to Antarctica. When first visited by Pākehā, the sub-Antarctic Islands or in the Southern Ocean revealed no traces of Polynesian presence. On 24 January 1895, a Kāi Tahu man from Rakiura, William Timaru Joss, visited the Antarctic continent at Cape Adare as crew on the Norwegian Whaler Antarctic. This was one of the very first landings on the great southern continent and is considered the beginning of the “Heroic Era” of Antarctic exploration. One of their shipmates was world-famous explorer Carsten Borchgrevink, who four years later became the first human to overwinter in the Antarctic.

In April 2023, Kāi Tahu scholars Dr Matiu Prebble from the University

of Canterbury (Kāi Tahu – Wairewa) and Dr Gerard O’Regan from Tūhura Otago Museum (Kāi Tahu – Moeraki) travelled to Enderby Island on board the yacht *Evohe* on a two-day crossing from Invercargill, leading a team to investigate how early Māori engaged in shaping the natural environment.

Using the latest precision surveying equipment, they were able to map important archaeological sites in 3D. Excavations revealed more extensive occupation that was previously recognised and recovered the entirety of a large umu. “Normally archaeologists just count hāngī or umu rocks and then put them to the side,” says Gerard. “But this is the southern-most umu – earth oven – excavated in the whole of Polynesia so we decided to bring back every stone. Otherwise, they would have

“FROM THIS PROJECT WE’LL GET SOME IMPORTANT INSIGHTS INTO HOW OUR TIPUNA INTERACTED WITH LOCAL WILDLIFE AND MADE LARGE SCALE AS WELL AS SUBTLE ENVIRONMENTAL INTERVENTIONS THAT ENABLED THEM TO POSSIBLY MAINTAIN AN EXTENDED OCCUPATION, GREATER THAN PREVIOUSLY THOUGHT. THE EVIDENCE FOR RE-USE OF STONE AND BONE ARTEFACTS AND CLOTHING MANUFACTURE IS CRITICAL TO THIS PICTURE.”

DR MATIU PREBBLE (KĀI TAHU - WAIREWA) UNIVERSITY OF CANTERBURY

eventually rolled down the beach due to coastal erosion and sea lion ‘trampling’. We had to decide what to do on the spot and, so, it was important have Murihiku rūnaka representatives Anthony Fowler and Rewi Davis there giving confidence to our thinking.”

Based in part from the expedition yacht *Evohe*, and in part from the DOC huts on Enderby Island, this two-week project has been the most extensive archaeological excavation undertaken so far on Maukahuka. Marie Dunn, currently an archaeology intern through Te Rūnanga o Ngāi Tahu, got to work with archaeologists, Professors Thegn Ladefoged and Simon Holdaway from the University of Auckland, world leaders in their fields, experiencing their approach to excavating and recording absolutely everything bigger than 2cm. Kāi Tahu project volunteer Teige Sherwood-O’Regan helped Matiu with collecting core samples to study the wider landscape. “It is special to be doing this work down there, but it’s even more special when you see our next generation of kaimahi building their experience of the motu,” says Matiu.

The laboratory analyses on the recovered samples are continuing, with the help of Kāi Tahu intern, George Young, but already the results suggest that more extensive excavation is warranted. Matiu says, “From this project we’ll get some important insights into how our tipuna interacted with local wildlife and made large scale as well as subtle environmental interventions that enabled them to possibly maintain an extended occupation, greater than previously thought. The evidence for re-use of stone and bone artefacts and clothing manufacture is critical to this picture.”

From our findings we can already work towards developing better strategies with DOC for protecting sites and artefacts from erosion and the encroachment of endangered rāpoka (New Zealand sea lions) that



Top: Te Umu Tawhito salvage excavation at Sandy Bay showing the marker points used for the 3D mapping of the positions of the hangi stones. Above: A red chert flake excavated from Sandy Bay, possibly from a source from Te Wai Pounamu. PHOTOGRAPHS: T. LADEFOGED.

have found a refuge on the islands. “More importantly, we need to find ways of regularly returning to the island, allowing more Kāi Tahu to not only experience the wildlife, but also to understand the global importance of our cultural heritage.”

Te Rūnaka o Awarua whānau member, Bob Bowen, and his team, Vanessa Horwell (Te Anau) and Margaret Christiansen (Bluff), travelled south on a much larger ship. Together with scientists, conservation staff, and 11 young people and five teachers sponsored by the Blake Foundation, he boarded the HMNZS *Canterbury* in Bluff to visit Moutere Ihupuku-Campbell Island that lies another 300km south-east of Maukahuka. Having joined the Navy straight out of school, Bob felt right at home onboard the ship.

The priorities for the Kāi Tahu team included supporting DOC and researchers visiting the island, as well as represent mana moana and mana whenua for Kāi Tahu.

They helped unload gear and remove exotic weeds and completed preliminary monitoring of rāpoka, toroa (albatross), and penguins, of which there were at least six species on the island.

But almost as soon as they arrived, disaster struck in the form of Cyclone Gabrielle, urgently calling the Navy away to help in the North Island and cutting short what was originally a 10-day trip. All the gear that had just been unloaded was loaded straight back onto the ship. Nevertheless, having seen the beauty of the region, Bob and his team are keen to find a way to return south.

Access to the Subantarctic Islands and the Ross Dependency has historically been difficult. While the New Zealand Defence Force is keen to partner with Kāi Tahu, their core duties override support of research and conservation.



Top left: Emperor Penguins. Top centre: One of a number of bird bone needles providing robust evidence that people were manufacturing clothing, probably from seal skins. This not only shows that people were staying on the island more than a short time, but were also adapting to the very cold and wet conditions by manufacturing suitable clothing. Top right: The *Heritage Adventurer* heading south into the Ross Sea. Above: Dr Gerard O'Regan and Dr Matiu Prebble on board the *Evohe* before departure at Bluff. PHOTOGRAPHS TOP ROW, FROM LEFT: DR REGINA EISERT, M. PREBBLE, COLIN AITCHESON; ABOVE: A. DIJKS.



The voyage to the Subantarctic Islands is a non-trivial undertaking in terms of cost and risk, and going to the Ross Sea, another 2,000 km south from Maukahuka across some of the roughest seas on the planet, is another challenge altogether. However, a new initiative led by Murihiku Regeneration aims to establish access for Ngāi Tahu and support kaitiakitaka and rangatiratata of the region.

MURIHIKU KI TE TONGA – A NEW RESEARCH AND MONITORING PROGRAMME

Murihiku Regeneration was established in 2020 by kā southern rūnaka of Kāi Tahu as a long-term inter-generational programme supporting social, economic, cultural, and environmental well-being. Recognising the close connection between Murihiku and Te Moana-tāpokopoko-a-Tāwhaki, it became clear that Murihiku Regeneration needed its own research and monitoring capability, including reliable access to the entire Ross Sea sector from Fiordland to Antarctica.

To this end, Murihiku Regeneration approached Christchurch-based company Heritage Expeditions, who have been running nature cruises in this part of the world for several decades. Both partners quickly realised the synergies created by combining scientific research and sustainable tourism, and the inaugural Murihiku ki Te Tonga research expedition to the Subantarctic and the Ross Sea left Bluff on board the stately MS *Heritage Adventurer* on 3 February this year.

The journey south had particular significance for the leader of the Murihiku team, Riki Nicholas (Ngāi Tahu, Tainui, Cook Island Māori), who comes from a long line of seafarers. On this expedition, he is retracing voyages made by his relatives from Rakiura, William Timaru Joss and his brother Walter Douglas Joss, who helped rescue the survivors of the *General Grant* wrecked at Maukahuka in 1866.

From Bluff, the team made their way south, calling at Tini Heke/ Snares Islands, Maukahuka, Macquarie Island, and towards the Balleny Islands south of the Antarctic Circle. This forbidding archipelago just off the coast of Antarctica is one of the great hot spots for marine life in the Southern Ocean and part of the Ross Sea region Marine Protected Area (MPA). Right on cue, over a seamount just north of the Balleny Islands, the ship encountered paikea (humpback whales) that surrounded the ship, splashing and diving and showing their great black backs covered in barnacles. Two parāoa remained aloof and carried on feeding without paying heed to the ship. The big bull males may have come from the coasts of southern New Zealand to hunt in the Ross Sea.

The Murihiku team of Riki Nicholas, Regina Eisert and Colin Aitchinson, first landed on the coast of Antarctica proper at Cape Adare, the same place the first Kāi Tahu in Antarctica visited in 1895 and where Carsten Borchgrevink's hut still stands. A desolate sandy spit dominated by steep cliffs, Cape Adare is home to Adélie penguins and the skuas and popoiangore (leopard seals) that hunt them. The wildlife, curious but undisturbed, watched their human manuhiri without fear.

Carrying on into the Ross Sea, the ship passes numerous icebergs. At this latitude, the sun no longer sets, and the team stays awake to admire the beauty of ocean, ice, and sky. At the furthest point south, just around the corner from Scott Base and its Pouwhenua, the ship parks up overnight at a sea ice berth surrounded by emperor penguins and killer whales that have come to inspect our strange object.



Left: Colin Aitchison from the Murihiku team deploys a drone at Cape Adare. Right, from top: Paikea (humpback whale); titi in the northern Ross Sea; Margaret Christiansen, Bob Bowen and Lt Commander Kerry Driver on Moutere Ihupuku-Campbell Island. PHOTOGRAPHS: DR REGINA EISERT / SUPPLIED.



AS HIGH-LEVEL PREDATORS AND MEGA CONSUMERS, MARINE MAMMALS ARE POWERFUL INDICATORS OF ECOSYSTEM STATUS AND MONITORING THEM PROVIDES ESSENTIAL INFORMATION ABOUT NATURAL VARIATIONS AND POTENTIAL CHANGE OR DISRUPTION IN THINGS SUCH AS CLIMATE.



At Hut Point, the team picks up their fourth member, veteran filmmaker Anthony “Antz” Powell.

As one of the scientific objectives of this expedition, the team deployed underwater and aerial drones to observe and record keystone species, including whales and seals. As high-level predators and mega consumers, marine mammals are powerful indicators of ecosystem status and monitoring them provides essential information about natural variations and potential change or disruption in things such as climate. The data and information collected on this first expedition provides the basis for developing effective research and monitoring of the region, and better understanding of the effects of fishing and climate change.

The team also kept an eye out for tītī, true to the motto, “Murihiku Tītī a Kāi, Tītī a Mānawa”. Tītī nesting in Murihiku takes long trips to sea to provision their young (up to two weeks) and fly as far as the



Above: Killer whale in the sea ice. Left: King penguins and juvenile ihi koropuku (elephant seals) at Macquarie Island. Far left: Loading up to return back to HMNZS Canterbury.

PHOTOGRAPHS, ABOVE: COLIN AITCHESON; LEFT: DR REGINA EISERT; FAR LEFT: SUPPLIED.



IT'S CLEAR THAT WHAT HAPPENS IN THE ROSS SEA SECTOR SOUTH OF AOTEAROA HAS IMPORTANT CONSEQUENCES FOR THE CLIMATE, PRODUCTIVITY, MARINE RESOURCES, AND WELLBEING OF TE WAIPOUNAMU.

EFFECTIVE STEWARDSHIP OF THE ENVIRONMENT, CULTURAL HERITAGE, INCLUDING HISTORIC SITES, IS ONLY POSSIBLE BASED ON KNOWLEDGE AND RELIABLE INFORMATION.

Southern Ocean. The team spotted large flocks of tītī in the Ross Sea region south of 60 deg S, emphasising the connection of Murihiku to the Southern Ocean and the Ross Sea region's MPA.


KOTAHITAKA - PARTNERSHIP FOR CULTURAL HERITAGE AND BIOLOGICAL CONSERVATION

It's clear that what happens in the Ross Sea Sector south of Aotearoa has important consequences for the climate, productivity, marine resources, and wellbeing of Te Waipounamu.

Effective stewardship of the environment, cultural heritage, including historic sites, is only possible based on knowledge and reliable information. The growing Kāi Tahu interest in the Ross Sea Sector sets an important precedent for joint management of the region together with DOC. Key to these efforts are reliable access and logistics support

for Kāi Tahu researchers, conservationists, students, and collaborators in the Ross Sea Sector.

As demonstrated by the inaugural Murihiku ki Te Toka expedition, fresh approaches such as the partnership with Heritage Expeditions provide a cost-effective solution. While tourism can be antithetical to conservation, the controlled, sustainable sharing of natural taoka can turn visitors into life-long ambassadors for conservation and stewardship.

However, it is essential that Kāi Tahu play an active role in managing the Ross Sea Sector to ensure decisions are evidence-based and aligned with Kāi Tahu values. As this last summer has shown, Kāi Tahu are once again following the birds and the whales, kā tapuwae o kā tīpuna – the footsteps of the ancestors to the Great Southern Ocean. 

Takaraha – an endangered taonga

The Ngāi Tahu takiwā is home to the nationally endangered takaraha or yellow-eyed penguin, also called hoiho. This seabird is one of the rarest penguin species in the world and is a taonga species for Ngāi Tahu. Nā **PUAWAI SWINDELLS**.



Puawai and DOC Rangers head toward Boulder Beach, Ōtākou. PHOTOGRAPHS: SUPPLIED.



THE NORTHERN POPULATION INHABITS WHENUA ON THE SOUTH-EAST shores of Te Pātaka-a-Rākaihautū, Moeraki, Ōtākou, Waikawa Harbour in the rohe of Awarua, Rakiura and Whenua Hou. The southern colony lives on Motu Maha (Auckland Island) and Motu Ihupuku (Campbell Island) in the sub-Antarctic. The southern colony rarely mixes with those in the north and have their own distinct DNA.

The small northern population decreases daily with threats like predators, disease and starvation, while problems such as skewed sex ratio, difficulty finding mates and low genetic diversity hamper breeding success.

If current trends continue, the northern population will likely be extinct by 2060. The 2019-2020 season saw breeding pair numbers at their lowest since 1990. This taonga species is rapidly declining in abundance and their serious plight requires action to avoid extinction.

Ongoing participation from mana whenua in the species management not only improves survival, but also sustains a connection to the natural environment that ensures intergenerational mātauranga is kept alive.

The ability for whānau to access, use and make decisions in relation to natural resources is fundamental to the practice of rangatiratanga and retention of mana and ahi kā. The Ngāi Tahu Claims Settlement Act 1998 sets out our rights as decision-makers in the management of taonga species. One of the ways we currently practise those rights is through external representation with Ngāi Tahu whānau nominated by their Papatipu Rūnanga and appointed to external conservation roles work with taonga species.

As Matariki rises and we take time to reflect and plan alongside the maramataka, takaraha also look towards a new season after several months spent moulting. Over four weeks they sit onshore without visiting the ocean again until they've grown a new set of feathers.





I LEARNT A WEALTH OF INFORMATION ABOUT THE CUMULATIVE EFFECTS OF FISHING, TRAWLING, WARMER TEMPERATURES, FOOD CHAIN DISRUPTION AND THE DEGRADATION OF OCEAN AND MARINE ENVIRONMENTS THAT ARE HAVING SEVERE CONSEQUENCES ON MANY SPECIES.

PUAWAI SWINDELLS-WALLACE

Between now and September, they keep their feathers tidy and clean, spend time socialising, feeding and courting. Yellow-eyed penguins are loyal partners with 90 percent of breeding pairs reuniting each season, usually only needing to find a new mate if their partner dies.

I recently visited takaraha, which coincided with their moult season. Under the moon of Tamatea-āio, Tamatea-angana and Tamatea-kai-ariki, I ventured south from Ōtautahi to Ōtākou, Moeraki and Curio Bay. In Ōtākou there is a rehabilitation centre, Penguin Place, which is just for yellow-eyed penguins. There are also multiple sites along the peninsula where they reside.

Rehabilitation and intervention, while key to their survival, is very expensive, and access to quality oily fish that mimic the natural diet of takaraha is difficult to come by. Each penguin consumes several kilos of fish every day. Penguin Place has strong relationships with companies like Sanford in Timaru, who support the centre by supplying fish.

Hosted for three days by Richard Seed, Department of Conservation (DOC) senior ranger for coastal species, on day one we visited Penguin Place. The centre is a conservation project funded through guided tours, which are regular during the summer. DOC staff and Penguin Place work together to deliver penguins to rehab and then release them when they are healthy.

When we visited, five takaraha were ready to be released and were carefully lifted into vehicles. Off we went to the top of Boulder Beach, the journey down to the shoreline just shy of 3 km. To carry a 7 kg yellow-eyed penguin without a bite from a sharp beak was, to say the least, challenging.

Later that afternoon, I sat with Hoani Langsbury at the Royal Albatross centre near Pukekura Pā. This site was once occupied by Waitaha, before Kāti Mamoe and Kāi Tahu joined forces to conquer the pā. It was also where Karetai and Korako signed the Treaty of Waitangi in 1840 on a ship anchored at Pukekura.

Hoani shared his knowledge and experiences of working for hapū and iwi and his involvement with takaraha conservation.

On day two, Richard and I were joined by colleague Hendrik Schultz, a marine technical adviser. We drove north to Kātiki Point to meet the team at Penguin Rescue. I spoke to David Higgins, Te Upoko o Moeraki Rūnaka, over the phone and was reminded to keep in close contact when working with takaraha in the Moeraki takiwā. Rosalie Goldsworthy and her team at Penguin Rescue gave us a warm welcome and we were well looked after with hot drinks between traversing the point to find moulting hoiho. The work this small team accomplishes is nothing less than inspiring.


On the last day, we arrived safe in the south at Waikawa Harbour, specifically Curio Bay where we met DOC Ranger, Cheryl Puller, and DOC service manager for Murihiku, Ros Cole. More moult searches were done and we took in the views of the Mātaitai reserve, a unique yellow-eyed penguin habitat next to a petrified forest dating back to the Jurassic period.

I learnt a wealth of information about the cumulative effects of fishing, trawling, warmer temperatures, food chain disruption and the

degradation of ocean and marine environments that are having severe consequences on many species. Disease and illness are a common threat often discussed between those involved in daily takaraha operations. Their habitat continues to be diminished by human industry and this endangered species indicates the poor state of our natural resources.

A project is underway to uncover the causes of two diseases that are bringing illness and death in chicks. Sadly, the diseases have caused a decline for the northern population with the death of more than 20 percent of hatched chicks each season.

Research has uncovered a virus associated with one of the diseases called respiratory distress syndrome, or RDS. The disease was discovered in 2019 and has caused many deaths in young chicks. Another disease causing mouth sores, starvation, and death since the early 2000s, is diphtheritic stomatitis, which has led to the identification of a new virus and further research.

Janelle Wierenga, post-doctorate fellow and veterinarian at the University of Otago and Massey University, is part of the primary investigation team working with colleagues alongside the Wildlife Hospital Dunedin and DOC to uncover more about these diseases. Identification of potential causes will inform management, including vaccine production or vector management. 

Puawai Swindells-Wallace holds a current external appointment to the taonga species recovery group and is the representative for takaraha or hoiho (yellow-eyed penguin).



It was smiles all around on the return trek uphill.

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Photographs and words nā PHIL TUMATAROA

TE AO O TE MĀORI

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI





Standing on the windswept shingle of Te Mata Hapuku (Birdlings Flat), Tia Barrett feels at home.

It's a familiar place. It's where her mother, Dr Alvina Edwards, grew up and it's just an hour's drive from Ōtautahi where Tia spent her first 10 years before mum moved them up north.

Tia (Ngāi Tahu, Waitaha, Ngāti Mamoe, Ngāti Maniapoto, Ngāti Tamainupō) arrived in town the day before to start installing her exhibition, *He Pounamu Ko Au*, at the Centre of Contemporary Art (CoCA), which is reopening after a year-long hiatus.

Her partner, Zena Elliott, also an artist, and her mum have made the trip south too and along with a mini bus full of volunteers they are on the beach filling sacks with flat grey stones to be used in her installation.

He Pounamu Ko Au formed part of Tia's thesis of the same name and helped her on the way to being a recipient of the Arts Foundation Springboard 2023. The award recognises her as an emerging Māori artist, and includes a cash prize and mentoring from Ngāi Tahu 2019 Arts Foundation Te Tumu Toi Laureate, Louise Pōtiki Bryant.




The exhibition layers photographs, sounds and moving images that Tia captured at different locations around Te Waipounamu, including Ōpukutahi, Te Mata Hapuku and Aoraki. The gallery floor is laced with stones representing the whenua and the awa that cross Kā Pākihi Whakatekata o Waitaha (Canterbury Plains).

Tia also wrote her first mōteatea, drawing on the skills of her tipuna wahine, Amiria Puhirere Hokianga.

“I wanted to write and include mōteatea; I’m not fluent in the reo but I know that by starting the process of trying to compose a mōteatea it can help bring out those inter-generational talents.”

Tia describes the mōteatea as the storyteller to everything in the exhibition; and, like the exhibition, it gives voice to her journey of reconnecting with her whenua, her identity and her art practice.

“We are all still pounamu no matter how rough our journey has been or how fragmented we have been through the journey. That’s why I used pounamu as the lens to look through because it speaks to so many different layers of how we see ourselves as Māori. No matter what it looks like, what it’s been through, how smashed up it’s been, it’s still precious.” 





AUKAHA





Above: “I am Night and I am Dawn, Forever”, mural of Hine-Titama, atua of the flashing dawn floss to te ao Mārama to become Hine-nui-te-pō. Left: Xoë in the studio. Facing page: Xoë in front of a mural painted by Dream Girls Art Collective for Toi Rauwhārangī (Massey University College of Creative Arts). PHOTOGRAPHS: SUPPLIED.

Xoë Hall – artist, dreamer, powerhouse and māmā Nā HANNAH KERR

Walking into Bloodline at the Dunedin Public Art Gallery (DPAG), the Kāi Tahu creation story wraps itself around you. It feels as if you are being transported into a dream world where the stories of our tipuna live and breathe.

Kāi Tahu artist Xoë Hall has radically transformed the white gallery walls and created a beautiful, vibrant retelling of our creation story. Stunning, large-scale and brightly coloured murals of atua are floor to ceiling, as well as nods to Hine-nui-te-pō, Mahuika and Māui. Pounamu adorns the walls throughout.

Bloodline acknowledges Takaroa as the first husband of Papatūānuku. While Takaroa spent much of his time in the great expanse of the ocean, he would eventually return to find Papa intertwined with the Sky Father, Rakinui (nephew of Takaroa). Despite his efforts, their love was untouchable, and Takaroa had no choice but to let it be and stepped aside.

“My dad brought us up on stories of our tipuna Mōtoitoi; they fascinated and inspired me as a child and still do today. We were lucky dad was grounded in his whakapapa and made sure we knew where we came from,” says Xoë.

Growing up in Porirua with her mum, dad and two younger sisters, it was important to remain connected to the homes of their tipuna through stories. Xoë’s whakapapa is to Puketeraki Marae, with Kāi te Ruahikihiki and Kāti Huirapa as her hapū; its a long way from the North Island town where she was raised.

“He [dad] would take us to all gatherings and reunions, with a grand tour of the places where the stories he told us originated from.” Even when very young she could feel the magic of these places.

Sadly, at the age of 14, Xoë lost her beloved father and her connection to the



stories of her tīpuna. As disorientating as it was, she continued her quest for knowledge and understanding of her whakapapa.

“Being Kāi Tahu was the first gateway into my imagination and as I continue to grow and have my own family, it is what grounds me in this crazy world.”



Top: ‘Bloodline’ in Dunedin Public Art Gallery. Opposite: Xoë with her partner and pepi Wiremu, in front of ‘Raw Power’ the first mural she painted after becoming a māmā; ‘Kuīni of the worlds’ on a bunker outside Christchurch Art Gallery Te Puna o Waiwetū.

Xoë’s large-scale murals can be found throughout Aotearoa, in public art galleries and adorning city street walls. *Kuīni of the Worlds* sits emblazoned on a bunker outside Christchurch City Gallery and tells the story of Hinētītama, the flashing red dawn, who becomes Hine-nui-te-pō, the night queen and receiver of souls in the afterlife.

Xoë says street art is the only canvas big enough for her to express herself and it’s the reason she accidentally fell into her career. “I remember my primary school giving me a wall to paint way back when I was about 11 or 12, and I also remember drawing on the walls at home. It was a natural progression for me to paint city walls.”

In mid-2022, Xoë became a māmā for the first time. Wiremu’s birth story is harrowing to say the least and Xoë issues a warning before sharing.

“When your body literally becomes a portal between two worlds it’s going to be painful and life altering! I almost didn’t make it. After my emergency C-section,

due to a hidden tear in my uterus, it took five hours before they could stop the bleeding. I lost seven litres of blood and woke up in ICU unable to hold my pēpi for a few days or walk for over a week.”

Baby Wiremu was perfectly fine and healthy. “We are so lucky! I have been surprisingly better than ever, mentally, since the experience for many reasons ... but there’s nothing like a brush with Hine-nui-te-pō to make you appreciate being alive.”

With many projects on the go, Xoë started bringing Wiremu along to her mural sites from the very beginning. Her partner and friends also accompany her, so the pair are well-looked after. However, having Wiremu has changed her approach to work. Learning to juggle both worlds can be difficult and Wiremu comes first, of course. But just one hour at the studio walls is better than nothing.

When asked how she feels after becoming a māmā, Xoë at first struggles to find the words, but then eloquently responds in a way that makes you dream about the special connection mothers must have with their first pēpi: “I feel like a veil has been

lifted and I am more curious than ever, more amazed and intrigued than ever about life, the past and the future.”

Wiremu has had the stories of his tipuna told to him since before he was earth-side. He was in Xoë’s belly when she painted *Bloodline* on the walls of DPAG, and she will endeavour to do what her dad did for her and her siblings. “I took him to the places that we whakapapa to and I will tell him all the stories, show him all the places and give him the knowledge he needs to know who he is in this world.

“I buzz out every day when I look at Wiremu ... he is a physical amalgamation of all his ancestors, from my side and his dad’s. Wiremu is ancient, but brand new. Timeless. It’s really crazy to think about.”

Xoë’s work is inspired by the pūrākau she is beginning to pass down to Wiremu alongside atua, wāhine, music, films and the ‘80s aesthetic. Wāhine are constant throughout her work, from Papatūānuku, Hīneraumatī, to Mahūika. They are depicted as badass beings, with fiery manicures, sunglasses, beautiful moko kauae and perfect pouts. It’s the women’s constant fight for freedom and equality around the globe and throughout multiple eras that constantly inspires Xoë.

“Never backing down, constantly fighting the shackles on their voices and bodies. Here in Aotearoa, I am especially enjoying the power in the revival of te reo and moko kauae. It says colonisation hasn’t won.”

It’s with these powerful inspirations and the original spark of creativity from her dad’s storytelling that help form her impressive and large-scale works. While her art is a stunning example of our myths being retold in modern style, she also loves the perseverance and strength of traditional Māori art practices. “Cutting, tattooing, painting, carving, building through generations of whitewash and colonisation. They are a visual, physical and a real world pillar of strength and a reminder of who we are. A home for those like me who are moving into a modern contemporary era of Māori art.”

While working a lot on her own mahi, Xoë is also a part of the Dream Girls Art Collective, alongside fellow artists Gina Kiel and Miriama Grace Smith (Ngāti Hau, Ngāti Maniapoto, Te Arawa, Ngāti Toa). Their joint creations are popping up everywhere, with the team designing a stage for Wellington street festival CubaDupa, brightening up construction site walls in our cities, and



recently painting a mural at Tauranga Art Gallery for the group show, *Work Out*. “We worked with an absolute dream team at the gallery; it was amazing to have extra hands and minds helping with the process of bringing our murals off the walls, like the flaming staircase. *POP-POCOLYPSE* was intended to be an epic story of jumping onboard the waka or riding a badass taniwha into a better future.”

The group has a few things in the pipeline and Xoë says in the near future she will have an exhibition in a gallery of mural-size paintings on canvas.

For all the rakatahi Māori who wish to tell our stories like Xoë, she has some special advice: “Trust your gut, be brave.

Try to tell your story because it is unique and no-one else can tell it like you.”

Xoë currently has mural exhibitions at Dunedin Public Art Gallery and Christchurch City Gallery as well as murals on buildings in Te Whanganui-a-Tara, Porirua, Taupō and Tāmaki Makaurau.

You can follow Xoë on her website www.xoehall.com or Instagram handles @hallowfxoe and @official.dreamgirlsart for exciting announcements over the coming months.

REVIEWS

THE DEEP SOUTH

NĀ ANDRIS APSE
PENGUIN BOOKS NEW ZEALAND
RRP \$75.00

REVIEW NĀ SAMPSON KARST

The Deep South is a truly stunning exploration of Te Waipounamu, the Southern Isles and Antarctica. Andris Apse, an award-winning photographer, takes readers on a journey starting with the more familiar landscapes of Waitaha, Murihiku and Westland, showcasing alpine vistas, valleys and coastlines of the mainland.

This book offers a rare glimpse into the Sub-Antarctic Islands, but Andris has ensured readers see much more with his

marvelous eye for texture and detail, mixing intimate images with sweeping panoramas – clearly a deliberate decision that makes each page feel emotive and stimulating.

I can attest from experience that Westland and Fiordland are difficult places to photograph. Checking weather fronts and rain radars are common practice in the profession. While most people see a heavy snow forecast and head for shelter, Andris sees the opportunity for snow-covered

landscapes and grabs his camera.

This is a testament to his character and dedication – essential when venturing to the remote Sub-Antarctic Islands. The islands are inhospitable and hard to access, but support a rich and unique array of flora and fauna. Andris shares stories about the quirky and playful nature of the local wildlife, which displays a great curiosity and no fear in his presence.

While enjoying the stunning photos from this acclaimed photographer, I was almost tempted to skip past the essays from Dr Hinemoa Elder, Keri Hulme and Laurence Fernley. Please do not make this mistake. My favourite contribution was from Dr Elder, who spoke to a deep and profound connection she discovered in the frozen Antarctic landscape.

The Deep South is a celebration of our taiao, showcasing hidden corners of our ancient takiwā. Visiting these far-off places takes a special kind of commitment and patience. Sit back and enjoy from the comfort of your home, and let Andris be your guide through alpine trails and across the moody Southern Ocean to windswept isles.

There is something for everyone to marvel at in this wonderful book.



Sampson Karst

(Ngāti Irakehu, Ngāti Mako) lives in Ōtautahi with his wife and three tamariki. He is the Cultural Capability Lead at Te Rūnanga o Ngāi Tahu. Sampson is a hobby photographer, passionate about Ngāi Tahu Purākau and a long-suffering Warriors fan.



Dr Michael J. Stevens is the Alternate Representative to Te Rūnanga o Ngāi Tahu for Te Rūnaka o Awarua. He is a self-employed historian working on a number of tribal kaupapa including Te Pae Korako, the Ngāi Tahu Archive.

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

Good intentions? A treaty text in context

REVIEW NĀ MICHAEL J. STEVENS

Loved and loathed, the Treaty of Waitangi is central to New Zealand's political and constitutional debates. It frames arguments about our past and discussions about our future.

Despite this, most Kiwis continue to know little about the Treaty's origins, aims, or elements.

Those few who know something of it tend to focus on its two versions, in English and te reo Māori, and the supposed



Ned Fletcher

divergences between them. They know much less about the contexts that shaped these texts. Into this situation wades lawyer and historian Ned Fletcher, with a great big book and a great big proposition.

Published by Bridget Williams Books, *The English Text of the Treaty of Waitangi* is meticulously researched, powerfully reasoned, and beautifully written. It may well indeed shift, as Justice Sir Joe Williams asserts in the foreword, the centre of gravity of our understanding of the Treaty.

Based on his PhD in Law completed at the University of Auckland in 2014, Ned's

interest in the Treaty might be viewed as inevitable: his mother, Dame Sian Elias, acted as counsel for the New Zealand Māori Council in 1987 during the historic Lands case, which thrust the Treaty back into jurisprudential consciousness. Later, as a judge – including a two-decade stint as Chief Justice beginning in 1999 – she presided over several important Treaty-related cases.

However, Ned's thesis topic appears to have been born out of chance and curiosity. And if there is a pivotal dame, it was the late Judith Binney. Long story short, Ned had hoped to complete an MA on some aspect of the Mexican Revolution, but his plan dissolved when Judith went on sabbatical. His lack of fluency in Spanish also constituted a significant methodological challenge!

Ned's gaze then shifted from early 20th century Central America to 1830s New Zealand and early attempts to introduce British law within and between resident Pākehā.

The development of the Treaty's English language text would be a piece of that puzzle. But as Ned poured over records generated by colonial New South Wales and Britain's Colonial Office, and debates for and against a treaty with Māori, he focused more on the path to the Treaty itself, not that the tighter focus simplified matters. Ned "upsized" his MA into a PhD. And that doctoral dissertation ran to over 1000 pages. The book is a condensed version of this but is still over 500 pages, excluding appendices, references and the bibliography, which add about another 200 pages. Presented in four parts and 27 chapters, supported with an introduction and conclusion, this is the very definition of a weighty tome. I literally had to recover from hernia surgery before I could read it!

Ned makes three key points early in his book. First, 19th century Britain had no "one imperial policy" by which it ruled its possessions. A diverse empire meant there were diverse types of imperial rule. Legal pluralism was common.

Consequently, and this is his second point, sovereignty did not have a clear,

fixed and timeless meaning. In Ned's view, lawyers and legal scholars have misled historians to assume otherwise: that sovereignty can only be absolute and indivisible. This "presentist" understanding has then been read back into the past and distorted that past.

Thirdly, in the 1830s and 1840s, high-ranking British officials and politicians, influential religious figures, and powerful merchants, all had competing visions of empire. Accordingly, they had quite different ideas about what duties, if any, Britain owed to indigenous people within the expanding British World.

What did all this mean for Māori and the New Zealand archipelago in the 1830s? In short, the British Government was torn on whether it should intervene in New Zealand's affairs. And if so, to what extent, and on what moral and legal basis. It similarly vacillated over possible protection measures for Māori people and property. This reflected the competing visions of Empire I have referred to, but also changing economic and political conditions at the imperial centre. Ditto those at New South Wales.

Perhaps more than anything, these debates reflected uncertainty over the kind of British colony New Zealand could conceivably become and, quite literally, the place of Māori within that altered state. Was British settlement likely to be limited in terms of demography and geography, or explosive and widely dispersed?

WHAT DID ALL THIS MEAN FOR MĀORI AND THE NEW ZEALAND ARCHIPELAGO IN THE 1830S? IN SHORT, THE BRITISH GOVERNMENT WAS TORN ON WHETHER IT SHOULD INTERVENE IN NEW ZEALAND'S AFFAIRS. AND IF SO, TO WHAT EXTENT, AND ON WHAT MORAL AND LEGAL BASIS. IT SIMILARLY VACILLATED OVER POSSIBLE PROTECTION MEASURES FOR MĀORI PEOPLE AND PROPERTY.

Were hapū facing a few more British bridgeheads or, pun intended, staring down the barrel of a settler colonial society as in North America and parts of the Australian continent?

In the late 1830s, the answers to these questions were unclear. However, the negative consequences of so-called “lawless colonisation” were clear.

The Ngāti Toa capture of Te Maiharanui and sacking of Takapūneke assisted by Captain Stewart and the *Elizabeth* in 1830 is a case in point. As Ned observes, the then Governor of New South Wales described this shocking event to the Colonial Office as one “in which the character of the [British] Nation was implicated.” The contemporaneous Secretary of State for the Colonies, Viscount Goderich, agreed. He described the incident, and other outrages committed by British nationals in New Zealand, as casting “shame and indignation” on Britain.

Faced with the prospect of further incidents as well as a private British company seeking to colonise New Zealand, the British Government felt compelled to formally incorporate New Zealand into its empire. Lawful colonisation, it hoped, would be the lesser of two evils.

In the first instance, this formal incorporation was entrusted to the Colonial Office which attempted to regulate settler demand for land and protect Māori from the worst excesses of British settlement. The Office’s explicit concern for Māori welfare illustrates one of the ways that the prominent humanitarian movement, especially the Aborigines’ Protection Society, sought to safeguard the interests of those who were, in Victorian British parlance, some rungs down the civilisational ladder.

Indeed, a key humanitarian was civil servant Sir James Stephen, who was the Colonial Office’s permanent under-secretary from 1836 until his retirement in 1847. Ned makes the compelling case that it was the high-minded workaholic Stephen who gave most flavour and form to what became the English text of the Treaty of Waitangi. Less so British resident James Busby and Captain William Hobson whose names are more familiar to New Zealanders.

Ned’s careful reconstruction of Sir James’ concern for Māori, and the ways he sought to preserve Māori interests, speaks directly to one of the book’s greatest virtues: the

OUR PROVERBIAL FOUNDING DOCUMENT HAS BEEN INFLUENCED BY EVENTS AND PERSONALITIES AT STEWART ISLAND AND SYDNEY, WAITANGI AND WHITEHALL, NGAURANGA GORGE AND NEWGATE PRISON, THE SOUTHERN SOUTH ISLAND TOWN OF GORE AND THE SOUTHERN US STATE OF GEORGIA.

THIS BOOK DOES THAT COMPLEX STORY JUSTICE.

way it “returns” the British to New Zealand history and historiography, as historian Chris Bayly urged in South Asian contexts. The English Text of the Treaty of Waitangi shows that New Zealand’s colonial history is more coherent when connected to its English-speaking world macrocosm. It is that wider background, combined with events and personalities in 1830s New Zealand, that led to the Treaty. It did not arrive at Waitangi fully formed, but nor did it spring, hermitically sealed, from Pēwhairangi and frontier exigencies. Sure, Hobson and Busby tweaked the Treaty’s final English form, and Busby and CMS missionary Henry Williams were pivotal in translating it into te reo Māori, which is the version most rangatira signed.

However, Sir James is the Treaty’s true parent. Whether or not “Rhodes Must Fall”, let Stephen stand.

To be clear, our proverbial founding document has been influenced by events and personalities at Stewart Island and Sydney, Waitangi and Whitehall, Ngauranga Gorge and Newgate Prison, the southern South Island town of Gore and the southern US state of Georgia.

This book does that complex story justice. It shows that the imperial centre and colonial outposts were not bounded and separate, but instead entangled and mutually constitutive. Ned has heeded the call of the New Imperial History and analysed these pasts within a unified framework, not an insular national one. That said, he also makes a significant contribution to the narrower field of New Zealand historiography. I refer here to his great big proposition, as I termed it earlier: that the English and Māori versions of the Treaty, viewed from a historicist perspective, are not contradictory.

Māori authority was not inherently inconsistent with British sovereignty; the two could co-exist.

As Stephen wrote in an 1843 memorandum, British sovereignty and English law are not synonymous. As with indigenous people in other parts of the British Empire, Māori could be subjected to the former and not the latter. The Crown could assume kāwanatanga and chiefs could retain rangatiratanga.

Now, clearly this did not happen in practice. Why? Simply put, humanitarian power declined and was replaced by a harder-edged, less pluralistic vision of Empire, all of which coincided with a “tsunami of emigration” to British colonies, including New Zealand. In other words, Ned focuses on a very tight time period, roughly 1839-1845, through which he interprets the ambitions that delivered the English treaty text, and the forces that frustrated it.

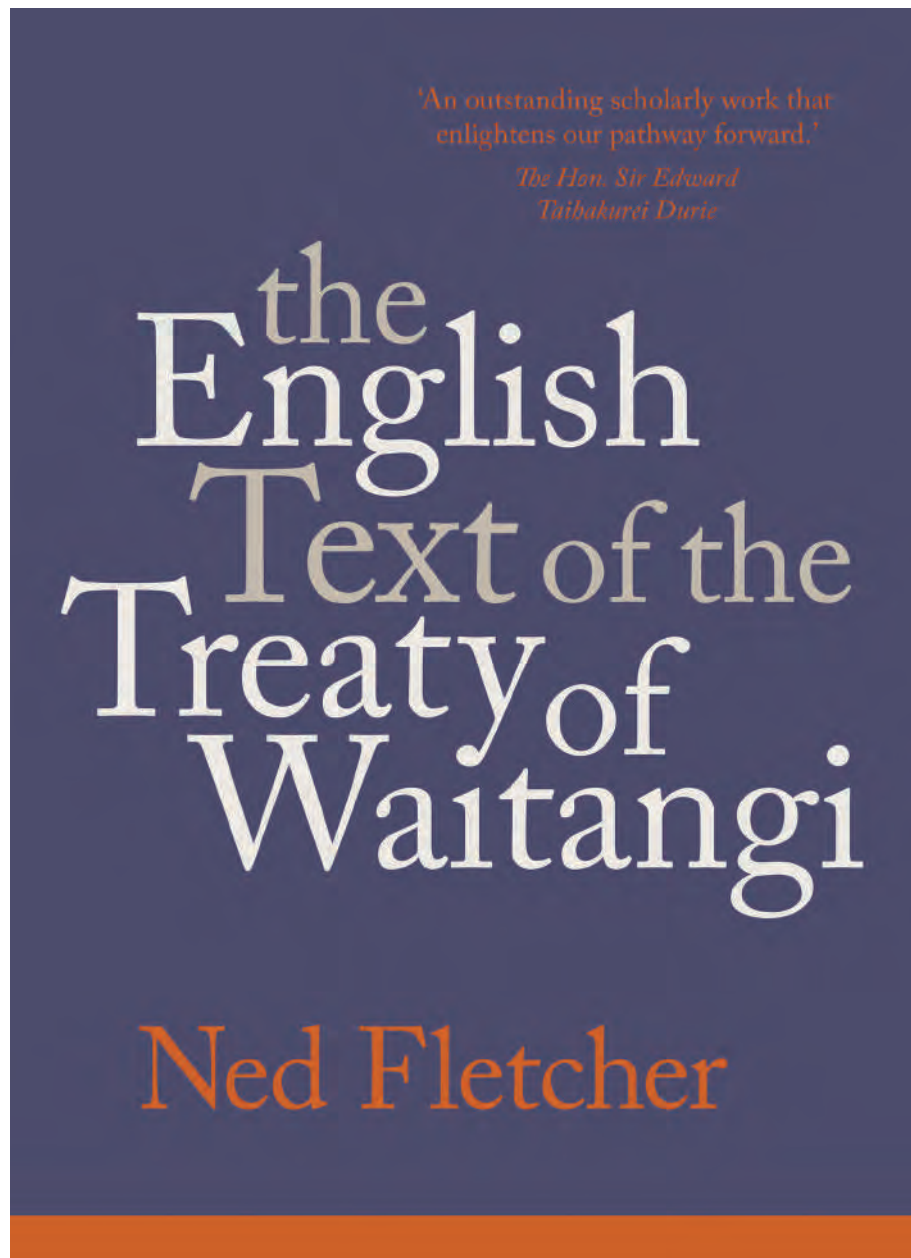
If this historical interpretation finds support – if scholars, lawmakers and rank-and-file citizens take the idea of reconcilability between the English and Māori Treaty texts seriously – Ned will have upended a long-held orthodoxy.

Established by historian Ruth Ross in the early 1970s, this emphasises the two texts’ incompatibility, around which so much consequent work has been built. Even so, Ned does not slay earlier generations of scholars to find his voice, but instead acknowledges intellectual debts. He usefully extends scholarship by the likes of Trevor Williams, Keith Sinclair, Ian Wards, Peter Adams, Alan Ward and Claudia Orange. And although Ned doesn’t refer to Damon Salesa, I think his excellent 2011 book *Racial Crossings: Race, Intermarriage, and the Victorian British Empire* can be fruitfully read alongside *The English Text of the Treaty of Waitangi*.

MANY 19TH CENTURY PĀKEHĀ SAW THE TREATY AS OFFERING MĀORI SOME PROTECTION FROM FULL ASSIMILATION

...

IN CONTRAST, OTHER 19TH CENTURY PĀKEHĀ SOUGHT TO ALIENATE LAND AND RESOURCES FROM MĀORI WHEREVER, WHENEVER, AND HOWEVER THEY COULD, REGARDLESS OF THE ECONOMIC CONSEQUENCES FOR MĀORI.



'An outstanding scholarly work that enlightens our pathway forward.'

The Hon. Sir Edward
Teihakurui Durie

the English Text of the Treaty of Waitangi

Ned Fletcher

But I think the book's most valuable aspect is the light it sheds on the origins of Pākehā New Zealand's oldest and most enduring political debate or schism. In my opinion, this is not Left vs Right, Protestant vs Catholic, capital vs labour, secular vs religious, male vs female, or North Island vs South Island – even as those sorts of tensions and their respective movements are very real.

Pākehā New Zealand instead has been – and remains – split over the nature and extent of its obligations to hapū and iwi. This is a foundational divide. There are 19th century Pākehā who sought to only acquire lands and resources that Māori did

not directly depend on. These people could accommodate a degree of ongoing Māori authority and culture. They likewise thought Māori should only be “amalgamated” into colonial society with Māori consent, and over a long period of time.

Indeed, many of these Pākehā saw the Treaty as offering Māori some protection from full assimilation. These ideas flowed from the Colonial Office and humanitarian movement. And they persist still among present-day Pākehā who are in favour of, or at least not opposed to, bilingualism, iwi corporations, Treaty settlements and environmental co-management.


In contrast, other 19th century Pākehā

MY ONLY REGRET IS THAT THIS BOOK, WHICH HAS SO MUCH TO SAY TO ABOUT OUR COLLECTIVE PAST, AND PERHAPS OUR FUTURE, WILL NOT BE READ BY MORE NEW ZEALANDERS BECAUSE OF ITS LARGE SIZE.

sought to alienate land and resources from Māori wherever, whenever, and however they could, regardless of the economic consequences for Māori. These Pākehā could not stomach, and thus actively undermined, Māori authority and culture. They thought Māori should be coercively amalgamated into colonial society, and quickly.

Indeed, if these Pākehā saw any value in the Treaty whatsoever, it was as provision for full Māori assimilation. These ideas flowed from the New Zealand Land Company, which drew heavily on North American logic and practice. And they persist still among present-day Pākehā who are uncomfortable with, or even strongly opposed to, bilingualism and what Tā Tipene O'Regan once termed Māori “collective capitalism”. Ned does not explicitly make this point but, with Louis Hartz's “fragment thesis” in mind, I found myself reaching these conclusions. That alone made this book a most edifying read.

My only regret is that this book, which has so much to say about our collective past, and perhaps our future, will not be read by more New Zealanders because of its large size. I hope that Bridget Williams Books might be able and willing to rework some of Ned's research into smaller, more accessible formats. I also agree with Joe Williams that a parallel story, in principle, remains to be told centred on contemporaneous Māori views of Te Tiriti.

The Treaty of Waitangi is clearly a source of contestation and frustration for many New Zealanders. We should therefore be grateful for books like this, which attempt to replace emotive explanations and ahistorical assertions, with dispassionate descriptions and contextual facts. We should rejoice that when the tītī harvest wrapped up for 2023, *The English Text of the Treaty of Waitangi* won the General Non-Fiction Award at the Ockham New Zealand Book Awards. 

HE TANGATA



PHOTOGRAPH: SUPPLIED

MOANA-O-HINERANGI NGĀI TAHU,
NGĀTI RONGOMAIWAHINE, NGĀTI KŌNOHI,
NGĀI TŪTEKOHI, RAKAIPAACA, NGĀTI HIKAIRO,
NGĀTI KAHUNGUNU, NGĀTI POROU

He uri ahau nō Te Wai Pounamu...

Nō Te Aotumarewa, Ngāti Hāteatea, Te Ruahikihiki,
Ngāti Huirapa, Ngāti Irakehu, Te Rakiāmoa, Ngāti Hinematua,
Ngāti Te Atawhiua, Ngāi Tūāhuriri.

He uri anō ahau nō Te Tai Rāwhiti...

Nō Rongomaiwahine, Ngāti Kōnohi, Ngāi Tūtekohi, Rakaipaaka,
Ngāti Hikairo, Ngāti Kahungunu, Ngāti Porou.

I was born in Te Tai Rāwhiti amongst my northern Taurima whānau,
but raised amongst my southern Rehu/Te Au whānau in Murihiku,
so have only known the Ngāi Tahu way.

My great-aunt Kitty McKay and her husband Joe Beaton (son
of Mereaina Pere and John Piitini-Morera) took our mother,
myself and my two brothers into their Ouetoto home and we
had a blessed life.

I was educated at Pahia Primary School and St Catherine's
College in Invercargill, while my brothers went to St Peter's
College in Gore. Eventually we moved to Gore for better
employment opportunities. I married a Gore boy and we had
two daughters and six sons. We shifted to Ōtautahi in 2000
where I worked for Ngāi Tahu Development until it folded.

I went on to set up my own consultancy, working until becoming
unwell and eventually moving into Whare Tiaki at Wesley Care:
supported shared accommodation living with other "older Māori."

Through my own self-care programme of rest, good food and
exercise, I have become well to the point where I have started
doing low-key, light work for a few hours a week. Life has taught
me many lessons, and I am convinced I have had an army of
guardian angels around me, keeping me (and others) safe.
It's been a life of miracles and divine care.

WHAT CONSTITUTES A GOOD DAY?

Being able to go to sleep at night settled,
satisfied and grateful for the day's goings on.

ONE THING YOU COULD NOT LIVE WITHOUT?

Music.

WHO OR WHAT INSPIRES YOU AND WHY?

Music; my life blood.

And Maya Angelou... "I've learned that
making a living is not the same as making
a life."

HIGHLIGHT IN THE LAST YEAR AND WHY?

Accepting the invitation to live with my
son Te Koha, daughter-in-law Casey and
my four mokopuna.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Three return trips to London to visit James,
our whānau pōtiki, when he was at ArtsEd
Performing Arts School in the West End.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Music; on the keyboard of a grand piano.

I had the pleasure of playing a grand piano
to open an exhibition at the NG Gallery a
few years back. The red carved piano was
the beautiful work of Michael Te Rakato
Parekowhai. It was an honour.

DANCE OR WALLFLOWER?

Dance.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Titi and rāwaru nō Rakiura – mutton birds
and Stewart Island blue cod.


WHAT MEAL DO YOU COOK THE MOST?

Kaimoana, pork bones, meat balls and
silver beet pie.

GREATEST ACHIEVEMENT?

Two daughters, six sons and 22 mokopuna
so far.

DO YOU HAVE AN ASPIRATION FOR NGĀI TAHU TO ACHIEVE BY 2050?

That our tribal table is ensuring our
mokopuna and their whānau have
exemplary opportunities to have bountiful
tūpuna – inspired lives. 



Te Rūnanga o NGĀI TAHU

NGĀI TAHU ROADSHOWS TE TAUKAEA TAKATA

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We invite all Ngāi Tahu whānau to come along to the Roadshows to meet our teams and leaders, learn about whānau opportunities and benefits, share your voice on our current offerings and tell us what you would like to see from us in the future.

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and join us to nurture your
Ngāi Tahutanga!**

If you're not already a registered Ngāi Tahu member, our helpful Whakapapa team can help you register at the event.

Taurahere rōpū will be attending each event strengthening the ties to Ngāi Tahu whānau. Come along and get involved with your local rōpū!

Wellington, Sunday 3 September 2023,
Lower Hutt Events Centre

Brisbane, Sunday 11 February 2024,
Brisbane Convention and Exhibition Centre South Bank

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