

# TE KARAKA

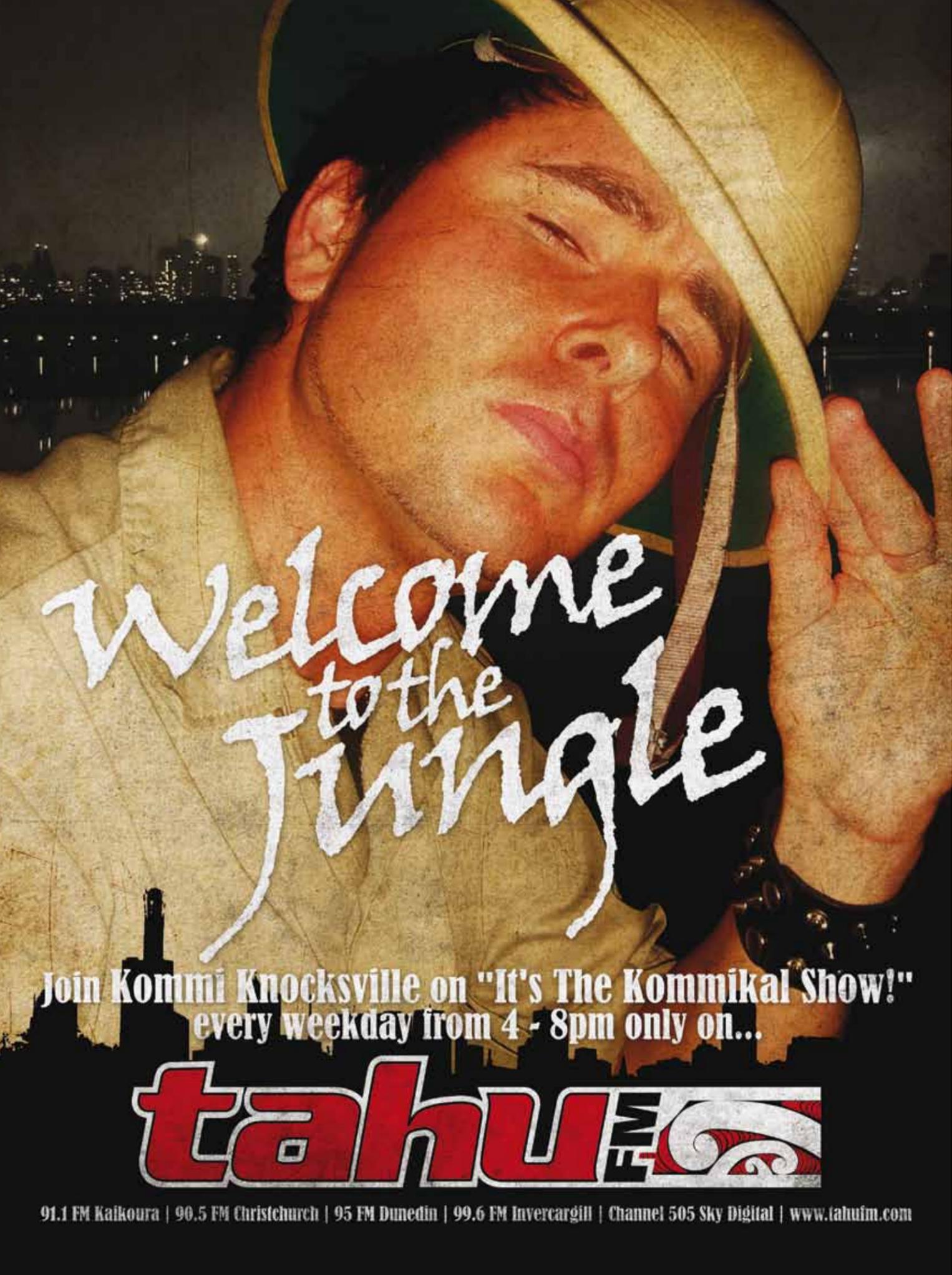


## ATONEMENT CALIFORNIAN TRIBE DANCES FOR SALMON IN AOTEAROA

### FORESHORE & SEABED CELEBRATIONS AND CONCERNS

KERI HULME'S WINTER FIRES  
TAEKWON-DO CHAMP SONYA  
ALI'S HOME HEALTHCARE TURNS 10  
KAI MĀORI BENEFITS





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



In a petition to Governor Gore Browne in 1860, Hoani Paratene entreated: "Please listen carefully to our words, to our grievances and illnesses as you are the doctor that must remedy them. We have no houses, no land, no market to sell our wares." He then described in the following words the corrosive consequences of the growing landlessness of Ngāi Tahu Whānui that was to leave our whānau impoverished, dislocated from our ancestral landscape and in some cases starving:

**He rite ana mātou ki te kawau i runga i te toka;  
ka pari te tai, ka ngaro te kōhatu, ka rere te manu**

We are the same as a shag perched upon an ocean rock;  
the tide encroaches, the stone disappears and the bird must fly away

Under the eloquence is the simple message that without our land, without our place in the landscape, we too will disappear like the shag.

In 2004, Te Rūnanga recalled this whakatauaiki in our submissions on the Foreshore and Seabed Bill (as it was then). Our message was equally simple: the removal of Iwi Māori rights to access the courts and the extinguishment of only Iwi Māori property rights in the takutai moana was a blatant repetition of history, of raupatu at the end of a blunt and cynical statutory pen.

Now that the Government and the Māori Party have reached an agreement on the replacement to the 2004 Act, it is time for Ngāi Tahu Whānui to assess whether this is the remedy we sought from our petitions to the United Nations and hiko on Parliament. Or, alternatively, is this just a further marginalisation of our relationships with our traditional landscape?

The Attorney General is very clear that only 10 per cent of New Zealand's coastline will come under customary title because the tests he has created are built for Iwi that have retained large tracts of dry land next to the beach and can straddle the high hurdles imposed by the new scheme. Histories of pervasive land acquisition by the colonial government and, ironically, our own communities' generosity toward the settler population will likely result in the Ngāi Tahu coastline, with rare exceptions, being amongst the 90 per cent of New Zealand that will not change in the slightest from the agreed replacement framework.

So, if Ngāi Tahu's constitutional rights are restored in theory but are cast in such a way that we cannot realise any practical outcomes from this new arrangement, are we not still like the shag facing the incoming tide?

# TE KARAKA

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Front cover: Winnemem Wintu warrior Jesse Sisk, 19, dances for his salmon kin, seeking their forgiveness and celebrating their reunion.

Photo by Marc Dadigan.



## Our degree Tauira take pride of place

*"I'm a mother of two, and had never planned on studying toward a degree programme. But when I completed my certificate course it really boosted my confidence - I thought this is massive, I'm going to carry on to the degree programme."*

*"It is a change studying toward a degree from a certificate, but the certificate course is bridging you toward the degree. It's like a tease, it's giving you a taste."*

*"I could have studied for my degree somewhere else, but at Te Wānanga o Aotearoa it's more whanau orientated, and the kaiako treat you like you're in amongst the staff. That's really cool and that's the kind of feeling it is, all that whakawhanaungatanga, all that tiaki tāngata. It enhances your self esteem and builds your confidence. They also help me out heaps, especially with not having a babysitter for my kids. They understand and that's really cool."*

*"My dad is really proud of me for going up a step, because I'm the only one in my family that's studying for a degree. I say my journey is for him. I want this to benefit my whānau, and when I go back home and take that knowledge with me I can teach them."*

*"When I graduate I'm hoping to carry on with a Masters in Civil Engineering, because I'm looking at my future generation and I want my children to grow up knowing kaupapa Māori. I want my family to benefit from what I'm doing now. And I want my kids to grow up knowing where they come from, and to treasure all that is Māori, the land manawhenua, tangata whenua, everything like that."*

*"Anybody can do this degree, it's an awesome programme to do - it's just getting off your butt and doing it!"*

**Delise Puhī**, currently studying toward a Bachelor of Iwi Environmental Management



### KIWI CAPERS

Stewart Island tour guide Phillip Smith.

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### ATONEMENT

Winnemem Wintu travelled 17,000km from their tribal grounds in California, United States of America to the Rakaia River in Canterbury to dance for their native chinook salmon. This is an extraordinary story of struggle and connection, and of a people seeking atonement.

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### PUTTING TE REO TO WORK

Te reo Māori is a skill that is opening doors out in the workforce. From museum curators to doctors, speaking Māori can give you the edge you need to win the job.

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### THE SHORE DEAL

The Māori Party is celebrating. National is pleased with its offering. Iwi leaders are optimistic but cautious about the final form of the legislation that will repeal and replace the 2004 Foreshore and Seabed Act. TE KARAKA examines the celebrations and the concerns.

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Tū Kahika – an initiative that should see more Māori professionals in the health sector has the industry and the community feeling better already.

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She's a gold medal-winning martial artist with aspirations, children and a busy job. Meet world Taekwon-Do champion Sonya Robinson.

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### NGĀ HAU E WHĀ FROM THE EDITOR



The Winnemem Wintu travelled from California to Rakaia to dance for their salmon. To understand this gesture, we had to step out of our own cultural shoes, walk among their people and hear their story. Once this was done, not only understanding took place but also the need to provide as much manaaki, whanaungatanga and space to our First Nation brothers and sisters.

Meanwhile, the Māori Party and the National-led Government have agreed on a proposal for the replacement and repeal of the 2004 Foreshore and Seabed Act. The reaction from iwi has been mixed. Some are in support, while others are taking a cautionary line because the tests iwi face may prove to be more like unassailable chasms rather than legal hurdles. For Ngāi Tahu, there are issues to be resolved to ensure the iwi is not disadvantaged by Treaty of Waitangi breaches of the past. A Bill is expected by August with a new Act by December so kia hiwa rā, be alert.

In our last issue we profiled Angela Wanhalla and her book *In/visible Sight*. Congratulations to our competition winners who will each receive a copy: Derek Goodwin, Jackie Howell, Robyn White, Vivienne Goodwin, and C Campbell.

Finally, we had good news here for team TE KARAKA. Keri Hulme was named as a finalist for Columnist of the Year, and I as a finalist for Editor of the Year (custom publishing) for the national Magazine Awards.

Mauri ora whānau,

nā FAUMUINĀ F. M. TAFUNA'I

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

## Tū Kahika at University of Otago

A pilot transition programme called Tū Kahika supports up to 25 Māori students to fulfil their ambition to become health professionals.

Tū Kahika, a reference to the Kahika (Kahikatea) tree, which grows strong when surrounded by others, aims to increase the number of Māori health professionals. Tū Kahika is funded by the Ministry of Health, the Tertiary Education Commission and the University of Otago, and has been developed in association with Te Tapuae o Rehua Ltd (a joint venture between Te Rūnanga o Ngāi Tahu, Otago Polytechnic, University of Canterbury, Lincoln University, Christchurch Polytechnic Institute of Technology and the University of Otago).

The programme's aim is to contribute to Māori health workforce development by increasing the likelihood of Māori participating and succeeding in their chosen health field. The professions include pharmacy, nursing, mid-wifery, occupational therapy, physiotherapy, medical sciences, medicine and dentistry.

Recruitment of students for Tū Kahika is underway. The students will enrol in the University's Foundation Year programme to prepare for entry to Health Sciences First Year or other health studies in the following year.

During their Foundation Year students will be provided with mentoring support and receive assistance with fees and accommodation.

Last year University of Otago Vice-Chancellor Professor David Skegg welcomed the launch of Tū Kahika.

"The future prosperity of New Zealand depends on ensuring that Māori young people can reach their full potential through higher education. It is also essential that Māori are well represented in the health professions. The University of Otago wants to work in partnership with Iwi to assist in achieving these goals," says Professor Skegg.

For further information on the programme, Tū Kahika, please visit [www.otago.ac.nz/tukahika](http://www.otago.ac.nz/tukahika)

**Tū Kahika** Careers in Health  
A learning pathway for Māori



UNIVERSITY OF OTAGO STUDENT DARNELL KENNEDY (NGĀTI MANIAPOTO, NGĀTI MARU) IS DEVELOPING AND EVALUATING A METHOD THAT COMPARES DNA PROFILES OF THE STREPTOCOCCUS BACTERIA FOUND ON TEETH AND IN BITE MARKS ON HUMAN SKIN.

**Green thumbs win bronze**

Te Waipounamu Garden recently showed the world that a garden themed from Te Ao Māori and created by Māori could and did win honours at the Ellerslie Flower Show. Awarded a bronze, the garden displays a cross section of Te Waipounamu from Ngā Pākihi Whakatekata o Waitaha (Canterbury Plains), over Kā Tiritiri o te Moana (Southern Alps) and arriving at Te Tai o Poutini (West Coast). The project was managed by Tutehounuku Korako, whose team included leading environmental designers Boffa Miskell, MAP Architecture, Armitage Williams Construction, The Plant People and leading Ngāi Tahu visual artist Nathan Pohio. The garden also received support from rūnanga from Ngāi Tūāhuriri, Ngāti Wheke and Wairewa.



**Let's talk kai**

The focus for this year's Māori Language Week is food. Te Taura Whiri i Te Reo Māori hopes "Te Mahi Kai – The Language of Food" will encourage the use of te reo Māori in communities throughout New Zealand. Māori Language Week runs from July 26 to August 1.

**He Kupu Kāi Tahu  
He Whakatauki Kāi Tahu**

**Auahī, au ora; aumoana, au tonu atu.**  
Smoke from the fire is a sign of life; a current at sea signifies nothing in particular. Do not react to a sign that is meaningless; wait until there is some substance. This whakatauki exhorts restraint, today we might say, "look before you leap".

**Ehara i te takata kotahi anō i oho ai i neherā.**  
There was not just one person alive in the old days.

There can be more than one version of a story and each has its own mana.

**He Kiwaha Kāi Tahu**  
**E aha tāhau?** What's up? What's the matter?  
**E aha te kata?** What are you laughing at?

**He Kupu Kāi Tahu**  
**Mahetau (rīwai)** potato  
**Mahiti (pau)** be consumed/used up  
**mātere (matira)** fishing rod  
**murumuru (tunu)** roast/grill  
**puru (kai kinaki)** choicest bit of meat

**Kā Marama o te Tau – Months of the year**

There are at least three different Māori names you can use for the months of the year including names specific to Kāi Tahu.

English	Kāi Tahu	Te Taura Whiri	Transliteration
June	Maruaroa	Pipiri	Hune
July	Toru	Hōngongoi	Hūrae
August	Whā	Here-turi-kōkā	Ākuhata

**Waihao stories revealed**

The people of Waihao are telling their stories in what will be Waimate Museum's longest running exhibition. Entitled Kā Takata Whenua o Waihao, the exhibition will look at the journey of Māori living in the district. It was developed by Te Rūnanga of Waihao and the Waimate Historical Society. It runs from May 11 until early November.

**New home for school**

After 21 years of lobbying the Ministry of Education for a permanent home, the full immersion Māori School, Te Kura Kaupapa Māori O Te Kotuku at Te Atatu in West Auckland, has finally taken up residence in a new building. The official opening took place in April and was attended by Māori Affairs Minister Pita Sharples, National MP Tau Henare and representatives of the Māori King, Tuheitia Pahi. The school has 30 pupils.

**Pateke release**

Forty rare pateke (brown teal) were recently released into Fiordland. This follows the release of 20 of the endangered birds in 2009 – all of this made possible by the nationwide effort of private breeders, conservation trusts, Ngāti Wai, Ngāi Tahu and businesses supporting the project. If survival rates were good, more than 200 pateke could be released into Fiordland over the next five years.



**Did you know?**

Māori are the largest natural grouping of pastoral farmers in New Zealand. They farm an effective area of 720,000 hectares and are worth an estimated \$7.5 billion. The Māori dairy sector also owns more than \$100 million Fonterra dairy shares and Māori represent more than 15 per cent of all sheep and beef interests in New Zealand.



**Retail therapy**

The origins of Auckland-based Māori design company Native Agent go back to 1902 when Mary Alice Dearle married George William Mace in Te Aroha. Mary's father was employed as a Native Agent – one of a group of men fluent in te reo Māori, employed by the Crown to assist Māori in matters of law. His Māori wife, Alice, was from Te Aroha. Several generations on, their descendants started Native Agent in 2004 and now produce a wide range of clothing, giftware, design and homeware. Among the range are stunning bedcovers and beautiful cushions made from old blankets. Symbols of early currency and trade between Māori and Pakeha are all integrated into their products, which are available at a number of national retailers (see website for details). Cushions retail for \$190 (standard size) and \$238 (large). Visit www.nativeagent.co.nz for more details.

**Archaeological find**

The recent discovery of moa bones and a Māori adze head on an historic building site on Auckland's North Shore has been described by historians as "rare, exciting and significant".

# KIWI CAPERS



There are almost 25,000 kiwi on Stewart Island. Kaitiuhituhi **Adrienne Rewi** joins Ngāi Tahu tour guide Phillip Smith in search of our national manu.

Ocean Beach in Rakiura/Stewart Island is the only place in New Zealand where people can walk one kilometre of sandy beach at night to watch kiwi feeding on sand-hoppers in the seaweed. Tour guide Phillip Smith makes no

guarantees that kiwi will be seen but it's a rare night when that doesn't happen.

"We usually spot between one and three birds and the most we've spotted in one night is eight."

The night I join Phillip's group, it was a 'three kiwi night' – two on the beach and one in the bush. I had seen kiwi before but there is something quite magical about stepping quietly through dense Rakiura bush in the middle of the night and wandering a lonely beach in the dark with waves thundering ashore. And there are always surprises – a kiwi stretching back and pulling a bush worm out of the soil; the footprints of white-tail deer in the sand; a lone rock-hopper penguin hiding behind a clump of sand tussock; a seal or even an elephant seal sleeping on the beach.

Through his Bravo Adventure Cruises, a fishing and hunting charter boat operation and kiwi spotting tours, Phillip (Ngāti Māmoē, Waitaha, Ngāi Tahu) goes out of his way to enlighten his visitors.

"It's important for people to know that kiwi are not endangered here because there are no pigs, no wild dogs, stoats, weasels or ferrets. We currently have a kiwi population of around 25,000 on Stewart Island and in the area I visit, there are around three to four breeding pairs plus their chicks. Kiwi are quite territorial and here each pair covers around six hectares."

The Rakiura/Stewart Island brown kiwi – the tokoeka – is the largest of the New Zealand brown kiwi. Its nearest relative is the Haast tokoeka in South Westland; and unlike most other kiwi species, it is diurnal, the male and female of the species share egg-sitting duties (something only the male does on the mainland). They also keep their chicks for two years, unlike mainland birds that turn the chicks out after six weeks.

From day one Phillip has carried out his own self-funded pest eradication scheme to protect the kiwi. He traps rats, cats and possums and has taken out over 109 wild cats from the area he visits.

As a requirement of his concession, he also furnishes annual returns to the Department of Conservation detailing how many kiwi are spotted, where they are seen, at what time of year and in what weather conditions. It's something Phillip does willingly because he is passionate about the island. It's that passion that drives him to trudge through dense bush night after night with parties of quietly excited tourists.

"The kiwi never get used to people but I can lead people to them and they never run away. I do get a thrill out of that and if the rest of New Zealand was as pest-free as we are here, none of the kiwi species

would have a problem," he says as he clicks on his torch and leads us back to *MV Wildfire* for the midnight cruise home.

Phillip has lived on the island for 66 years and as he sits in his Half Moon Bay home overlooking the harbour and the village of Oban, he reflects on the high points of his 21-year career in tourism.

Taking world-renowned naturalist David Attenborough and a BBC film crew on one of his kiwi spotting tours in 1996 is definitely 'up there' but you get the feeling that living on Rakiura is a highlight in itself for Phillip. He's passionate about the place and he speaks with pride about tiny Bravo Island and Te Whaka a Te Wera (Paterson Inlet), which he considers his spiritual home.

"That's where my great-grandfather settled and my grandfather was born there. We still have a couple of cabins there; but really, the whole of Stewart Island is special to me. I know it all intimately," he says.

Phillip established his kiwi spotting tours when his charter boat customers started asking to see kiwi.



"They were being told to go to Masons Bay then, which is a good place to see kiwi but getting there is much more involved and you have to take your chances on getting a bed in the DOC huts. I used to volunteer to take them into Paterson Inlet and we never missed seeing a kiwi, even in broad daylight. I recognised a demand so I applied for a DOC concession so I could take people on night tours into Little Glory Bay and Ocean Beach. Kiwi are very easy to find there after dark," he says.

In accordance with his DOC concession, tour numbers are strictly limited and are booked well ahead.

"We've never been able to take everyone [at once] out for an evening tour in our 16 years of operation but nonetheless, even taking 15 people each evening, I've taken over 20,000 people and we have a 98 per cent success rate."

Above: Stewart Island kiwi; for more information about kiwi and how you can help protect them visit [www.savethekiwi.org.nz](http://www.savethekiwi.org.nz)

KIWI PHOTOGRAPH DEPARTMENT OF CONSERVATION PHILLIP SMITH PHOTOGRAPH ADRIENNE REWI

## For Tuari Potiki ALAC's latest campaign line 'Ease up on the drink' is an opportunity for whānau to have the courageous conversation with their loved one about their excessive drinking.

One in three Māori will experience a mental health and addiction issue in their lifetime. Excessive alcohol consumption leads to a range of issues that can have a devastating effect on Māori communities.

"If someone in your whānau is drinking too much it's up to each one of us to tell them in a loving way to ease up on the drink," says Potiki.

As Strategic Operations Manager for ALAC, Potiki has been instrumental in planning ALAC's latest campaign, that aims at creating an environment where people feel confident and competent to take action about drinking too much. Potiki's own personal story is a classic one of a youth spent trapped in addiction to alcohol and drugs. Potiki's own sense of a need to change combined with the support of some key caring people helped him enormously to throw the addictions away and be able to look at life with a clear perspective.

These days it is a very different story – Tuari does not drink alcohol or use any drugs.

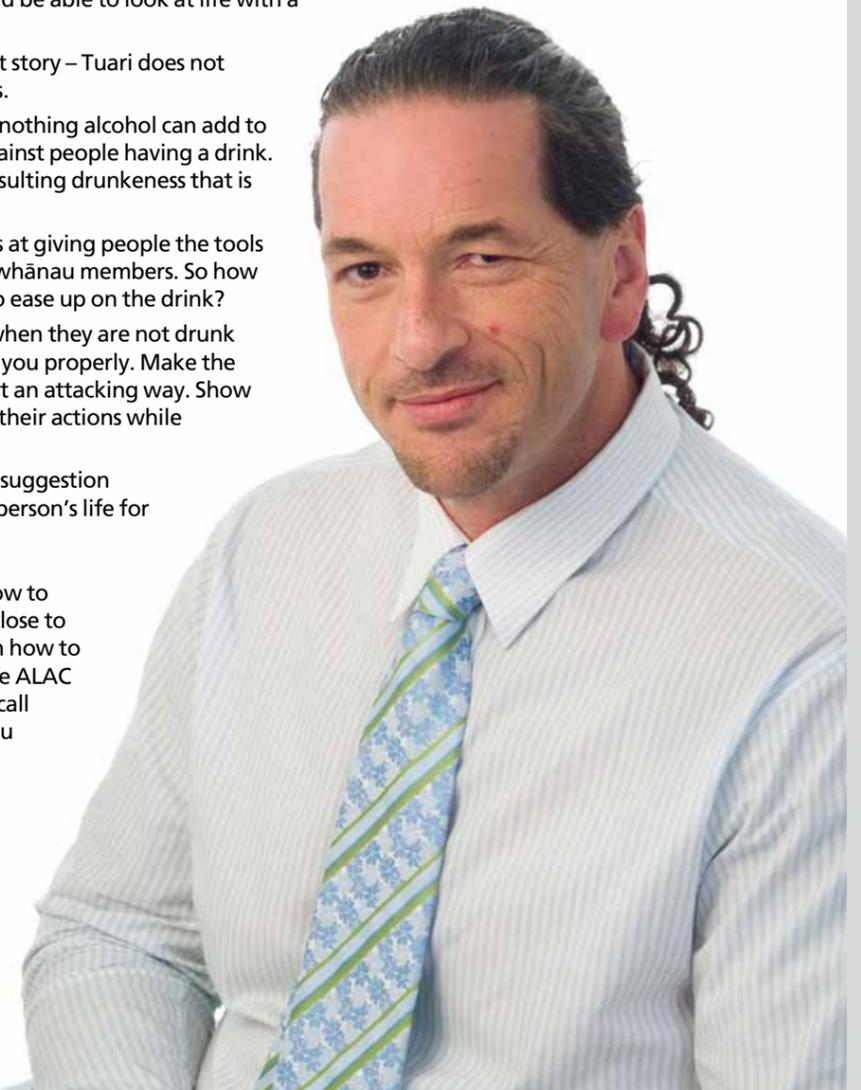
"I don't drink because there is nothing alcohol can add to my life. However, I am not against people having a drink. It is the binge drinking and resulting drunkenness that is destroying us," he says.

The current ad campaign aims at giving people the tools and confidence to help their whānau members. So how do you suggest to someone to ease up on the drink?

"Make sure you talk to them when they are not drunk or hungover and can listen to you properly. Make the suggestion in a caring way not an attacking way. Show some of the consequences of their actions while they were drunk," Potiki says.

"A well placed and well timed suggestion could change the course of a person's life for the better."

For further information on how to recognise if you or someone close to you has a problem and tips on how to manage your drinking visit the ALAC website: [www.alac.org.nz](http://www.alac.org.nz) or call freephone: 0800 787 797 if you wish to speak to the Alcohol Drug Helpline.



ADVERTORIAL



## Do it for you and your whānau Haere hei painga mōu, mō tō whānau hoki

Being around for the whānau is so important. You owe it to them and to yourself to stay well. That's why you should have regular smear tests every three years.

A smear test will tell you if there are any changes to the cells on your cervix. These changes are caused by a common sexually transmitted virus called Human Papillomavirus (HPV), that most women have at some stage in their lives. Usually the virus just goes away by itself but in a few cases it can lead to cervical cancer.

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New Zealand Government

HE KÖRERORERO  
nā KERI HULME

## Pipiri te whetū

So: winter it is.

The fuchsia has dropped its leaves. Tūi, freed from nesting urges, are prodigal with song. Smaller birds huddle – life may not be long as the cold increases.

I put out nectar feeders for the tūi and korimako, but nothing for the tauhou and sparrows. What they eat, rats eat, and we no longer eat rats. Especially not ship rats –

You know, some winters ago, I saw a long, foot long, thong (I thought) hanging down against my concrete foundation. My main room is built of shiplap rimu: there are spaces between that cladding and the studs. So: I tugged on the thong and the trapped starved corpse of a rat slid out... long long dried and dead.

They don't always win.

Winter, here, has anciently been – relax, cuddle up, enjoy. The hard employ is spring and autumn, and not much slacking about in summer either – except the weather mainly makes it easy, easier living while still working. But, come Pipiri, come Matariki, and the hard earned joys begin. The family and friend gatherings first and foremost: the feasting which accompanies that, not the least of the partying. O! Do we have so much to enjoy in the South? Of course – I won't go on about oysters: I won't even mention our winterfat rāwaru. But I cannot avoid strong-singing that special food pleasure, tīti –

I revere, and hymn, the bird –

*“chick, nearly-fledged, dragged out flapping valiantly but strangled, whacked with a spanner or headbitten, never to make that far ocean flight where other predators or wind-wreck could blight you just the same dead – I relish your fat, sleek on your dark meat, suck on your bones: I bow my head: thank you”*

and I look forward to tīti feasts (which never mean very much if they are held alone...)

The other aspect about Matariki that fascinates a person like me is story-telling:

it used to be a time of passing on family histories, tribal records (and general gossip) – and then it got on to the serious stuff: by this I mean – people used to grow up knowing who, where, when, and why as a matter of course. More esoteric matters were dealt with in wānaka for especially selected people. But – serious stuff – making sense of the world that surrounded you – was dealt with by telling tales.

O, I would give so much to have been listening to a kaupūrakau even 3 centuries ago!

But – maybe I don't have to wish that: I have friends who can recreate the sounds that ancient instruments made, some of them truly surprising – a pounemu weka call, dating from the English Captain Cook's first voyage? Yes! A flutey sound from a fossil snail shell? You bet! (Which isn't denying the Far North belief that certain snails whistle – they do, alive alive O.) And, I have come to – at least, entertain – the idea that certain species of birds might have a memory of extinct bird sounds, and reproduce them –

The natural culprits would be the songsters: kōkako, piopio, huia, korimako and tūi. All of them are known to imitate, and all of them would/will do so (why, is another question altogether ...)

When I woke up the other morning to a birdsong I'd never heard before (I've lived in this evocative place, Ōkārīto, for over 35 years – which is quite a while for a human) I immediately thought, That bird is saying its name

pio pio pio

which is probably, sadly, impossible.

But it was so distinct, so different – and I know my home-tree tūi –

...

The other part of Matariki/Pipiri is remembering the dead: we are not alone, among humans, for this set of conjunc-



tions: gathering together, feasting on winter foods, sharing especial familial knowledge, telling stories (often, ghostie stories), and laughing singing being together.

The last part of winter festivals for me – and I rather think – for a lot of us, is fire.

That also ties in with acknowledging the end of life.

My family – and most of my friends – cheerfully build bonfires whenever we feel like it.

We generally feel like it when we feel like celebrating. Or, hoot! let's burn this stuff because it's here (and the place would be enhanced by the ash. Ahem. As you were.)

Or, when somebody has died.

My final act of acknowledgment, when any of my family dies, or a friend – someone I love and respect dies, is to go out on the beach and light a light, light a fire – sit by it while it flares, sing and cry and send my thoughts out into the night –

star might know  
a bird might catch flight

TA WA WAIRUA E

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



# Atonement

*Winnemem Wintu travelled 17,000km from their tribal grounds in California to the Rakaia River in Canterbury to dance for their native chinook salmon. To understand this extraordinary act, you need to start at the very beginning. Kaituhituhi **Ila Couch** explains.*

*Winnemem Wintu warrior Jesse Sisk, 19, yells and cries out to encroaching enemies who might otherwise stumble upon the ceremony. He is wearing a flicker's band across his face to limit his vision so he focuses on the spirits and ancestors he is dancing for.*



Top: Jamie Ward, 22, (facing sideways) and Jesse Sisk, 19, dance after four days of fasting; above: Hinerangi Ferralt Heath (Ngāi Tahu) and David Martinez of Winnemem Wintu greet each other at the Rehua Marae, Christchurch.

*We come from a mountain. The creator Oelbes created the earth. On Mount Shasta, there is a spring that is our genesis place. That little breaking of the bubble is just as it is for a human being when you leave your mother. You leave the womb, the water that's there and breathe your first breath of life.*

*We start from there. We go all the way down to the Winnemem watershed, which runs all the way to the ocean.*

*When we came from that spring, we were the last of the creation. Bear came out, eagle came out, elk came out, deer came out, squirrels came out, bats came out, gnats, fish of all kinds. Every one of them had a purpose; knew what it was doing when it exited out of there.*

*The creator sat there and was happy about it – watched all of these little spirits fly out of there and take their place and walk among each other. The four-legged and the winged ones and the ones who swam all spoke to each other and could talk to each other.*

*The last one that came was a two-legged. It came out of that and didn't know what he was going to do, was confused and wandered around.*

*The creator said: "What are you going to be?"*

*"Well, I guess I'll be a human being."*

*The creator looked at it and said, "You're going to need help."*

*And the creator called back the bear spirit, called back the eagle, called back the water spirit, the fire spirit too.*

*The salmon volunteered to come back.*

*The salmon said, "This one is going to need to have someone help them because we can't understand what they're talking about, so we will give them our voice so that all the relations can hear them and understand them."*

*So salmon gave human beings their voice. Before the transaction was completed they said, "But you will always have to speak for us because now we won't be able to."*

*That was the first agreement Winnemem made with salmon.*

This is the genesis story relayed by Winnemem Wintu headman Mark Franco to Ngāi Tahu members gathered at Rehua Marae in April.

Mark was accompanied by Chief Caleen Sisk-Franco and more than 20 Winnemem Wintu members, who had come to Te Waipounamu to dance for their relative, the salmon.

For centuries the Winnemem Wintu lived in the shadow of Mount Shasta by the McCloud River in California, enjoying a close relationship with the salmon. In the mid 1800s, gold was discovered in Shasta County, and settlers and prospectors flooded the newly formed state. In 1850, California made the enslaving of Native American people legal, and later paid a bounty for their scalps.

By the early 1900s depredations and disease had reduced Winnemem numbers once estimated at between 14,000 and 20,000 to a mere 395.

The surviving tribal members were relegated to small allotments of land but continued to carry out their traditions on the banks of the McCloud River.

Today the Winnemem Wintu have yet to be compensated for the loss of their land, and are battling to have overturned a 1985 ruling by the Bureau of Indian Affairs that dropped them from the list of officially recognised Native American tribes.

While the Winnemem were fighting to survive, a parallel situa-

*Salmon gave human beings their voice. Before the transaction was completed they said, "But you will always have to speak for us because now we won't be able to." That was the first agreement Winnemem made with salmon.*  
MARK FRANCO (Winnemem Wintu)



Above: Winnemem Wintu chief Caleen Sisk-Franco, daughter Marine Sisk-Franco and Winnemem Wintu members at the Rakaia River.

tion was happening to their relative, the salmon.

In the 1870s a fish hatchery was built on the McCloud River. The Winnemem held a war dance in protest. "We danced and said you can't have these fish," says Mark. "We need these fish because they are our relatives and we are responsible for them."

"It wasn't until we sat down and discussed the fact that Pacific salmon don't spawn and go back to the sea like Atlantic salmon, that our fish spawn and die, that they agreed to give us the dead bodies. That's what we wanted."

The Winnemem held ceremonies for the salmon to clear the way for them to return to their spiritual home.

Then in the 1940s the Shasta Dam was completed, blocking the Sacramento River and cutting off the lower McCloud River.

Built to irrigate farmland, generate hydro-electric power and deliver fresh drinking water to San Francisco, the dam further displaced the Winnemem, flooded 90 percent of their sacred sites and cut off the salmon from their traditional spawning grounds.

Caleen says salmon that are blocked in a river "become compromised and eventually they don't know the rivers they should go to anymore".

She says there is more disease because of the way they're forced to live and the salmon is now listed as an endangered species in its native waters.

When the federal government wanted to raise the Shasta Dam in 2004, the tribe danced the Hu'p Chonas (war dance). The tribe

danced non-stop for four days and in the end, the dam was not raised.

Caleen says after the war dance, the tribe received a message from a professor in New Zealand.

Roy Montgomery, Senior Lecturer of Environmental Management and Planning at the University of Canterbury, was carrying out research on the origins of the chinook or quinalt salmon, introduced to South Island rivers in the late 1800s.

When he traced the salmon to a United States hatchery on the McCloud River he was able to identify the tribal area and reached out to the Winnemem Wintu via their website.

"I was interested in who did or didn't give permission for these eggs to be harvested and shipped," says Roy. "What I know about the Treaty of Waitangi and New Zealand is that we would always ask the question who owned the fish or the river they came from, and I was wondering why no-one was asking where the fish came from in the United States."

Some time passed before Roy heard from Caleen and Mark but far from his correspondence being ignored, it had set the clock ticking on a mission to get the fish back.

Mark says he was excited when he received Roy's email saying "we have your fish here". It was a confirmation of everything they had talked and prayed for.

"We were praying for our fish to come back, a way for the waters to open up and for them to come home. It validated all the hard work and opened a way for us to talk to people at the United Nations."

*“I was sitting on the banks overlooking the Rakaia River, praying I would see a fish and a salmon jumped out of the river. That was a major turning point, a mark when I knew the Winnemem would benefit from being there.”*  
CHIEF CALEEN SISK-FRANCO (Winnemem Wintu)



Above: Ngāi Tahu host John Wilkie and Winnemem Wintu chief Caleen Sisk-Franco at the Rakaia River.

During a conference in 2007 for the signing of the Declaration on the Rights of Indigenous Peoples at the United Nations Headquarters in New York City, Caleen met New Zealand Human Rights Commissioner Karen Johansen (Rongowhakaata, Te Aitanga-a-Māhaki, Ngāi Tamanuhiri) and began discussing the possibility of re-introducing the fish to their native waters.

Upon her return, Johansen cast the net, consulting with fellow Commissioner Richard Tankersley (Ngāi Tahu), who contacted the late Bevan Wilkie, a former commercial fisherman and chairman of an organisation called the Ngāi Tahu-Māmoë Fisher People, who enlisted the help of brothers John and Al Wilkie.

Al says the Wintu story immediately struck a note with them. “Our family has always been involved in kaitiaki, that’s our main passion. We sympathise with the Winnemem Wintu hīkoi (journey).”

In some ways the long-finned eel’s plight mirrors that of the chinook salmon in its home waters. The salmon spend their life in the sea then come into the river, spawn and die. The eel lives in the river and spawns in the sea.

Al says the two pass each other on the way. “What they are is indicators of the conditions of the river and sea. If they’re dying out the rivers are in a poor condition. They have a message to tell us. It’s whether you hear it.”

John’s involvement with the trap and transfer of long-finned eel endangered by dams on the Waitaki River meant he easily identified

with the goals of the Winnemem Wintu.

“I put a call in to North Canterbury Fish and Game and MAF about procuring the genetic stock. Everybody was in full agreement it was a great idea.”

When John called the tribe to deliver the good news they had something to tell him too. They were coming to New Zealand.

Caleen says Winnemem Wintu believe if something is gone for seven generations, it is almost impossible to get it back. She says because the tribe was coming up to the seventh generation of the salmon being gone, they knew they had to do something.

“It was not until November 2009 when the prayers came off the mountain that we knew we had to go,” says Caleen.

Each year around 14 ceremonies are held with the possibility that a new message, song or instruction will occur.

Mark explains: “The message from the mountain was we needed to go where the salmon are, do a ceremony to let them know we have not forgotten them, atone for our failure and protect the rivers so they could come home. It was the last opportunity.”

Since the ceremony needed to take place during the spawning season, the tribe had to move fast. When Bevan Wilkie passed away at the beginning of last year, John picked up the mantle and Al began organising the logistics of hosting the ten-day visit.

“Suddenly the tickets were bought and they were coming. It was pretty frantic actually,” says Al. “The government gave logistical support through MAF. The Winnemem Wintu had raised a lot of

money themselves so it was just setting an agenda and figuring out how we were going to feed everyone.”

On 21 March, less than five months after declaring their intentions to travel to Aotearoa, just over two dozen Winnemem Wintu arrived after a three-hour delay in customs. The group arrived at Rehua Marae in Christchurch to a pōwhiri – an experience Caleen described as powerful.

“Things happened during that time that changed everything. There was this little butterfly that caught my eye, swirled around and as the men came and sat down in front of us that little butterfly came down. The spirits were watching. Everything was going to be okay.”

Meanwhile, beyond Rehua’s gates, New Zealand media were keen to interview and film Winnemem Wintu. However, after discussions in the wharenui, it was made clear that general media were not welcome.

Mark was adamant that their journey was for the salmon. “We have come here, to your place, to your river, to see those fish and to atone for our failure to them. This is not a ceremony for you. It is not a ceremony for the government of New Zealand.

“When we dance for these fish, we will tell them once again that we did not forget you. It took a long time to find you but we made the journey to talk to you now. We are praying that you will go home in some small number to re-establish a relationship in your own place.”

In the days leading up to the ceremony, the Winnemem visited significant Ngāi Tahu sites and met many tribal members. The tribe’s tight schedule included a trip to view Waitaha rock art, Aoraki, and lakes Pūkaki and Tekapō.

Caleen says when people come to the Winnemem asking for help they are taken to the tribe’s sacred sites so they can see them, and also so the sites and spirits can see their visitors.

“The introduction of our people was important for the successful completion of our ceremony and for the acceptance by the spirits of the Māori lands, and humans, and the spirit beings who traveled with us.”

The group also stopped to see wild salmon spawning grounds on the upper Rakaia River, where to the amazement of those present they were greeted by the appearance of a long-finned eel.

They then went on to hatcheries where many of the younger Wintu members saw and held McCloud River Salmon for the first time.

John Wilkie recalls Mark catching a salmon. “It was the first time he’d caught one in 20 years and he was cuddling it and kissing it and it was brilliant.”

Caleen says that meeting was significant for the young people, especially for the dancers and singers.

“When we got to the ceremony they knew exactly what they were doing. They danced hard. You can’t buy a programme that will do that for young people. One of our warriors said, “I know what my life is about now. I know what I should be doing.”

The Winnemem chief also felt pleased with the help Ngāi Tahu gave them. “They were loving people and so caring and protective of us. We didn’t have to work hard to prove we were Indians. They could see it. They could feel it.”



Top: Te Mairiki Williams, James Brennan and Rakihiia Tau on the paepae at the pōwhiri to welcome the Winnemem Wintu at Rehua Marae, Christchurch; above, left to right: Michael Preston, Jesse Sisk, Mark Franco and David Martinez learn a haka in the wharenui at Rehua Marae, Christchurch.

By 26 March, a four-day fasting ceremony known as the nur chonas winyupus (salmon dance ceremonial gathering) began.

Dances that were dreamt by members of the tribe in California were performed on the banks of the Rakaia River.

Mark says the male part of the dance was dreamt by the male dance captain, Rick Wilson, and Caleen dreamt the female part. These were then combined as a way of bringing the male and female together, much like when the salmon spawn.

For Caleen, one of the highlights of the ceremony came between dances.

“I was sitting on the banks overlooking the Rakaia River, praying I would see a fish and a salmon jumped out of the river,” she says. “That was a major turning point, a mark when I knew the Winnemem would benefit from being there.”

Though the Winnemem Wintu did not take any ova on this visit, talks are ongoing to make this happen in the future. In the meantime, there is Facebook, web blogs, email and video of the Wintu trip on Youtube to keep everyone connected, in addition to providing moral support as the tribe continues its fight to be officially re-instated as a tribe.

Back home in California, Caleen and Mark will be finishing up a documentary the tribe filmed about its journey. Caleen says they will also try to return to New Zealand this year to continue talks about bringing chinook salmon ova back to the McCloud River.

She says the tribe would like a small hatchery like the one they saw on the Rakaia River.

“We may be speaking at the University of Canterbury, trying to put that together, answer the questions the US will ask and get a full proposal together that is pretty solid, and move forward from there.”

# PUTTING TE REO TO WORK



*Faced with a competitive labour market, job applicants need to demonstrate unique skill sets to ensure success. Kaituhituhi **Adrienne Rewi** investigates the opportunities for te reo Māori speakers.*

Many Māori consider work that helps their whānau, community or iwi and jobs that allow them to maintain strong links to their Māori identity. It will be those with a competent knowledge of both te reo and tikanga Māori, and an ability to translate that into the mainstream employment sector, who will most likely be shortlisted for the best jobs.

Career Services Rapuara General Manager Māori Linnae Pōhatu (Ngāi Tahu, Ngāti Māmoē, Ngāti Porou) says Māori with a strong grounding in te reo and tikanga Māori in partnership with an ability to “embrace the general stuff” are already at a distinct advantage.

Pōhatu always recommends Māori add te reo to their curriculum vitae.

“As a Māori New Zealander, that’s what makes you unique.

You can see that in the growing numbers of Pākehā New Zealanders wanting to learn te reo Māori. That says something about how they see being a unique New Zealander in a global workforce; and for Māori, a proven ability in general skills, strongly underpinned by te reo and tikanga Māori, is an important addition to your kete of tricks – one that will make you more attractive in the job market.”

She says the nature of the job market is changing and most people will now work in at least three or four different organisations throughout their lives.

“Those with te reo capabilities might choose to work in a more strongly Māori-oriented environment so they can impact on Māori development more directly – and sometimes because they perhaps need to ‘refill their spiritual cup’ after, say, working in a mainstream organisation.”

Pōhatu sees many Māori with te reo capabilities having more of a portfolio career – working for different organisations, for the public and private sector and for iwi.

“I think this is the way of the future, especially for skilled workers. It’s increasingly evident, for example, for those people with a mix of governance and management experience and te reo/tikanga skills. They won’t be stuck behind one desk and they will be able to apply their language and cultural skill set across a broad range of workplaces and projects, optimising many different opportunities.”

She says while growth in the public sector is slowing, the health sector will continue to grow due to New Zealand’s ageing population and the increased demand for health services.

This means people with te reo and tikanga Māori skills will

add considerable value to the health workforce. Nurses, doctors, dentists and even pharmacists with te reo and tikanga knowledge will be sought out for their ability to work confidently within Māori communities, particularly with whānau and pakeke. “You can’t separate te reo from tikanga Māori; they’re both critical skills when it comes to navigating and communicating within Māori communities,” she says.

Broadcasting is one area that has seen an explosion of young Māori talent and Pōhatu credits Māori Television with “unearthing an enormous amount of talented, te reo-speaking Māori”, who are confident young New Zealanders at ease in two languages. Many have moved seamlessly into allied employment fields as hosts at major events, or as presenters, producers and directors in mainstream television.

The creative sector too presents increasing te reo-speaking opportunities.

“Take tā moko artists like Derek Lardelli and Nick Tupara for instance, they’re now doing workshops all over the world. They couldn’t have done that without strong te reo and tikanga Māori skills.”

She says there are also te reo Māori speaking curators, artists, architects, designers and editors.

“I know of increasing numbers of young Māori graphic designers, who are gaining work in the technology sector because they are bilingual and bicultural; and we know that the language in the movie *Avatar* was influenced by te reo Māori. Film of course is another emerging area.”

*“People who can identify with their doctor are more likely to understand the information given to them and are more likely to continue seeing that doctor. It’s about whanaungatanga.”*

**LILY FRASER** (Kai Tahu – Kāti Ruahikihiki, Kāti Māmoē, Waitaha) GP

Pōhatu says there will always be demand for quality te-reo speaking teachers in the education sector, from pre-school to tertiary; but she is equally excited by the potential offered by iwi employment.

“As iwi become economically independent, they’re looking for specific skills for their workforce and will become an important employer in New Zealand in years to come,” she says.

“They want good managers – people with good technical skills in various forms of people and natural resource management strongly underscored by te reo and tikanga Māori.”

Pōhatu herself concedes she’s “pretty young” to be a general manager within the state sector and would not have achieved that without her in-depth knowledge of te reo and tikanga Māori. Now 39, she has held her position as General Manager Māori at Career Services for the last six years.

She was brought up on the East Coast in the 1970s and 80s among native te reo-speaking Ngāti Porou relatives and a Ngāi Tahu mother, who was a strong and active advocate of kōhanga reo. After studying te reo Māori at high school, she went on to gain a BA Honours in Māori from Massey University. She then chose a career in the public service because she wanted to be involved in decisions affecting Māori communities.

“I come from a long line of people who have been of service to their community and for me the public service is a natural extension of that. I’ve worked as an assistant clerk for the Māori Affairs Select Committee during the first MMP Parliament, where there was a significant increase in te reo Māori-speaking MPs, as well as at Te Papa as a policy analyst and for the Office of Treaty Settlements.

“My ability to interact with iwi and to provide a bicultural perspective at policy development level were critical skills that I could offer those organisations – skills that gave me a distinct advantage,” she says.

In Auckland, 29-old Lily Fraser (Kāi Tahu – Kāti Ruahikihiki, Kāti Māmoē, Waitaha), became a doctor specifically because she wanted to work with Māori. Being a GP she can choose the type of practice she works in and seek one where she can “work with the whole whānau, potentially becoming part of their lives for many years.

“That’s the part of my job I love the most and people who can identify with their doctor are more likely to understand the information given to them and are more likely to continue seeing that doctor. It’s about whanaungatanga,” she says.

Fraser started at Te Kōhanga Reo o Waikaranga in Auckland when she was two. That was followed by a total language immersion class at Grey Lynn Primary School and Kowhai Intermediate and high school at Te Wharekura o Hoani Waititi Marae. Since leaving school she has attended at least one week-long kura reo annually and the Te Ohu Rata o Aotearoa (Te ORA). Māori Medical Practitioners Association of Aotearoa/New Zealand also holds annual reo wānanga.

Fraser is finishing her medical training while she works as a locum GP in a mainstream Auckland practice, so she changes clinics frequently. She is also a board member of Te Ora and once she has completed her training, she wants to settle in to a Māori health clinic.

“At a very simple level, being a fluent te reo speaker has helped me by being able to pronounce patients names correctly. That’s important because I think people are greatly affected by their name being repeatedly mispronounced. It can affect their self-esteem and make them feel frustrated before the consultation has even started.

“I don’t like to assume that Māori patients can speak Māori, or even want their doctor to speak Māori to them but if I hear them speaking Māori with each other, especially with their tamariki, I will speak to them in Māori. I have spent a lot of time working in Ngāti Porou and Te Whānau-a-Apanui clinics and the nurses there would often let me know which patients would prefer to speak Māori.”

Fraser says for te reo Māori to survive as a living language, it needs to be spoken in all areas of life.

“Obviously the more practitioners who can speak Māori, the easier it is to normalise this in medical practice and the more people in the community that can access a Māori-speaking doctor. Why should we stop at having total immersion in schools?”

Christchurch-based Human Rights Commissioner, Richard Tankersley (Ngāi Tahu, Ngāti Māmoe, Waitaha) believes te reo and tikanga Māori are in the best place they have been for many decades and that it is an exciting time for iwi.

“Learning te reo and tikanga Māori has opened up opportunities for me that I wouldn’t have otherwise had.

“It has enhanced my ability to work in a whole range of ways and it is a significant feature of everything I do – from my part-time work as a commissioner to my work as an independent consultant to non-profit and local government agencies, as a special projects worker with the Alcohol Drug Association of New Zealand, as a lay minister of the Anglican Church and as Deputy Chair of the Te Kakakura Trust, which is a kaupapa Māori Mental Health Services provider,” says Tankersley.

He says his career has been structured around his strengths – strengths he continues to develop.

“For example, in contract work, my selection by various organisations has often been based on my te reo and tikanga Māori abilities and my connectedness to the Māori community. The community and voluntary sector is increasingly leading the way in engaging with Māori community structures.”

Tankersley rues that learning te reo in the secondary school classroom during his 1970s Hawke’s Bay adolescence was not possible.

“I had the sounds in my head from school – lots of kids from the local pā attended our school and I joined kapa haka. Then I came to Canterbury University at 18, joined the university Māori Club, got seriously involved in kapa haka and chose to do a te reo course with Uncle Bill Nepia.

“I met Maurice Gray, Ūpoko of Ōtautahi Rūnanga, in 1989. He was very encouraging and ultimately I began learning te reo and tikanga Māori from him. I’ve had the privilege of 15 years of his knowledge and 95 percent of what I know comes from his direct teaching and the opportunities I have had to observe speakers – and especially speakers of the Kāi Tahu dialect.”

Tankersley says communication is a significant platform for all of his work but that his calling is as a facilitator.

“It’s about bringing people together and helping them achieve their visions and certainly my work within the kaupapa Māori Mental Health Services is based on the use of tikanga Māori, Māori beliefs, values and practices.

“It’s important to emphasise that I have grown up within the rūnaka structure and that I continue to learn and train within that structure; and that te reo and tikanga Māori are not just for personal enrichment. It is something to be shared and there is a responsibility



PHOTOGRAPH SHAR DEVINE

*“In contract work my selection by various organisations has often been based on my te reo and tikanga Māori abilities and my connectedness to the Māori community. The community and voluntary sector is increasingly leading the way in engaging with Māori community structures.”*

**RICHARD TANKERSLEY** (Ngāi Tahu, Ngāti Māmoe, Waitaha) Human Rights Commissioner

to pass on that knowledge.”

He says there is an appetite now for te reo and tikanga Māori and a growing understanding of how and where they can be exercised.

“I’d encourage anyone interested to embark on the lifelong te reo journey as soon as possible and to continue for as long as they can. The more people who use te reo Māori on the bus, or in the street the better. The more we use the language the more normal and accessible it becomes.”

Linnae Pōhatu at Career Services Rapuara agrees. She says bilingual and bicultural workers will make up a proportion of the job market, and are currently a significant proportion of the student population in the education sector.

“If we don’t support them in the right way, we’re in trouble; but if we do, they will be a wonderful asset to the New Zealand labour market over the next decade and beyond. They will push te reo through – along with their Pākehā peers. They’ll choose their own destiny and they’ll build their work lives around enhancing their te reo and tikanga Māori capabilities,” says Pōhatu.

“Many will also become citizens of the world, reaching out to other indigenous cultures, making connections through language and culture, forming lifelong friendships and working relationships. That’s a very exciting outcome.”



# THE SHORE DEAL

*Celebration for some, tempered caution for others. It’s been a mixed reception for the agreed National-Māori Party replacement proposal for the 2004 Foreshore and Seabed Act. The proposal is an important milestone for the Māori Party, which surged to Parliament on a wave of discontent over the despised legislation. Kaitiaki Kiwi reports.*

There is cause for the Māori Party to celebrate. It has taken an important step forward to deliver on its promise to have the much hated 2004 Foreshore and Seabed Act repealed. The move has been on the cards ever since the National-led Government announced an official review of the legislation last year, but following the release of a consultation document and hui around the country earlier this year, it’s now official.

National and the Māori Party say they have agreed to a common position on the foreshore and seabed issue.

Māori Party co-leader Pita Sharples highlighted parts of the repeal agreement at a press conference at Parliament on June 14.

“It’s a good day for the Māori Party. We came into

Parliament saying we would seek repeal of the Foreshore and Seabed Act. We have done that now. We have also repealed Section 13, Crown ownership.”

Sharples says the party has also restored the right of iwi to go to court, and set up a separate regime where iwi, hapū and whānau can test a number of awards for a different scale of rights on the foreshore and seabed.

“We are very happy that there is ... mana tuku iho recognised in this [proposed replacement] Act of iwi and hapū and whānau mana over the foreshore and seabed.”

Some iwi such as Ngāti Porou have embraced the proposed replacement, while others including Ngāti Tahu are reserving judgment until the details are revealed.

PHOTOGRAPH ANDY LUIKEY

*To establish customary title, iwi will need to meet a number of tests and these remain the same as those set down in the proposals ... "These tests will disadvantage iwi for historical wrongs that in some cases, like Ngāi Tahu, the Government has already apologised for. We want to know that the tests won't bring the injustices of the past into the present."*

MARK SOLOMON Te Rūnanga o Ngāi Tahu kaiwhakahaere

Labour's 2004 Act removed the jurisdiction of the Māori Land court to investigate Māori customary title over such areas.

In one legislative fell swoop, the 2004 Act vested all foreshore and seabed that was not in private ownership in the Crown, and ushered in a new era in New Zealand politics. It gave the Māori electorate its own voice and spelt the end for the Labour Government's reign.

Under the new agreement, there will be a non-ownership model for the foreshore and seabed that guarantees public access. Māori will be able to seek customary rights and title through the courts or by negotiation with the Government.

The announcement is promising on a number of levels and the big question now is what form the new legislation will take.

While identifying the zone in question is clear cut, the detail and definitions around customary rights and titles and the tests to achieve them remain uncertain, and there is some cause for circumspection. The tests will determine whether this agreement is merely a symbolic victory in constitutional terms, or whether there is actual benefit for coastal hapū and iwi.

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

The Government says the area that was vested in the Crown under the 2004 Act (apart from the 12,000 titles that are already in private ownership) will now become public space incapable of being owned in a fee simple sense. No-one will or can ever own it, including the Crown. Public access and existing navigation and fishing rights will continue unchanged.

During the consultation process, Attorney General and Minister for Treaty of Waitangi Negotiations Chris Finlayson said the Government was taking a new approach by declaring that no-one would own this area.

While the Crown and local Government would continue to have regulatory responsibility for the area, Finlayson said the public space or domain would be a "staging post" from which customary interests could be investigated.

Iwi expressed caution and a degree of cynicism about the notion of the public domain in the consultation hui.

Some commentators referred to the public domain as the 21st century version of terra nullius, the doctrine that indigenous peoples were not civilised enough to hold property rights.

Others questioned whether the public domain was Crown ownership in the emperor's new clothes.

There is also a real feeling that perhaps it is for the next generation to achieve any real alternative to this contested compromise position.

It is fair to acknowledge that the Government has started by righting the 2004 wrong. Customary title and rights can now be recognised through access to justice in the new legislation. This can be either through a High Court process or direct negotiations with the Crown.

While the details still have to be ironed out, the new legislative

framework is similar to the Government's preferred model, outlined in its consultation document earlier this year.

To establish customary title, iwi will need to meet a number of tests and these remain the same as those set down in the proposals.

Iwi must prove they have had exclusive use and occupation of an area unbroken since 1840. Continuous title to contiguous, or adjoining, land will also be considered a relevant factor. Interruption of use would include selling the land or having a port built on it.

The Government says new legislation must represent how the law would have evolved and the position the Courts would have taken had Labour not imposed the 2004 Act. It believes these tests reflect this. Minister Finlayson has widely promoted 10 per cent as the amount of coastline that will meet these tests.

However, the questions that need to be asked are whether these are the tests a New Zealand court would have produced in the 21st century, and in any case, whether Parliament would have been a more enlightened lawmaker.

The answers are buried among legal obscurities.

In 2003, if the Te Tau Ihu case had gone back to the Māori Land Court, the test that would have been applied for customary title is a simple one under the relevant statute. If the coastline isn't under private ownership, is it held under tikanga Māori and if so, by whom? This test would result in the vast majority of the coastline being held under customary title.

However, if Te Tau Ihu wanted to have that customary title turned into freehold title, then perhaps the Māori Land Court would have created a further threshold, and it may be that would have looked like the one the Government has dreamed up today.

Equally, the Māori Land Court might have relied more on our Treaty of Waitangi law than Australian and Canadian aboriginal title which has, as Minister Finlayson acknowledges, never really been applied in New Zealand.

The Ministerial Review Panel, following in the footsteps of the Waitangi Tribunal, urged the Government in 2009 to develop a uniquely New Zealand approach to the tests, and if compelled to look internationally, to rely more on international human rights law than common law dating from the 16th century.

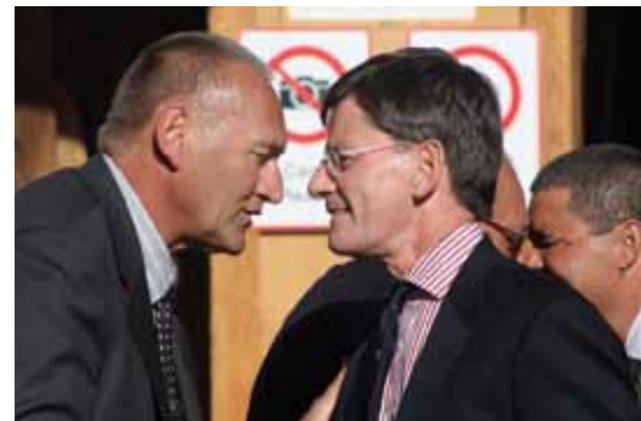
The Iwi Leadership Group took up the mantle of New Zealand-grown tests, and some of its members remain concerned by the tests that are now being proposed.

Initially, the group convened at the request of the Government to engage iwi leaders ahead of the consultation process. The group was chaired by Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon and included Sonny Tau (Ngāpuhi), Naida Glavish (Ngāti Whatua), Harry Mikaere (Hauraki), Tukoroirangi Morgan (Waikato-Tainui), Rikirangi Gage (Te Whānau a Apanui), Ngahiwi Tomoana (Ngāti Kahungunu), Sir Archie Taiaroa (Whanganui) and Matiu Rei (Ngāti Toa Rangatira).

"The real issue with the tests is whether history is revisited upon us," says Solomon. "If use or occupation has been broken, title is regarded as extinguished and for the majority of New Zealand's coastline, Treaty breaches are the reason that customary title will fail."

*"We are establishing a new type of property right within the context of reform ... a new and unique form of title which comprises many of the incidents of freehold title, but which is imbued also with the principles of mana, tikanga and kaitiakitanga."*

CHRIS FINALYSON Attorney General and Minister in charge of Treaty Negotiations



Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon greets Attorney General and Minister for Treaty of Waitangi Negotiations Chris Finlayson at Onuku Marae in April.

The concern for Solomon is the danger of a double jeopardy.

"These tests will disadvantage iwi for historical wrongs that in some cases, like Ngāi Tahu, the Government has already apologised for. We want to know that the tests won't bring the injustices of the past into the present."

Dean of Law and Professor of Law at the University of Waikato, and Professor of Law at the University of Ottawa, Bradford Morse recognises that the language of the tests may create the potential for iwi to be disadvantaged.

"If the language of the Bill parallels some of the language that's used across the Tasman about traditional use and occupancy that's exclusive and continues to the present day, then it will make it exceedingly difficult to meet the definitional requirements needed to have customary title confirmed," says Morse.

Morse, who has served as legal adviser to many First Nations, says Ngāi Tahu might feel this particularly badly because of the huge coastline within its rohe moana.

"If exclusive occupation means that Ngāi Tahu has to have occupied the beach and let no-one onto it, created a kind of virtual fence and treated everyone as trespassers and had them expelled from the beach then they will be hard pressed to show evidence to demonstrate sustained continuous exclusive use on much of the South Island."

Solomon says his own hapū Kāti Kurī at Kaikōura is an example of this. Kāti Kurī would find it difficult to prove continuous title to contiguous land because the Crown had already leased the land to European settlers in 1859 prior to the Kaikōura Purchase from Ngāi Tahu; and therefore refused to allow Kāti Kurī to retain ownership. Both actions were later found to be in breach of the Treaty.

In another example, Ngāi Tahu's former deputy kaiwhakahaere Edward Ellison says what happened at Ōtākou in the past personifies Māori mana, yet their pre-Treaty actions now jeopardise their right to title.

"Ngāi Tahu looked kindly on stranded whalers and settlers who arrived on the southern peninsula. Iwi shared what they had with these visitors," says Ellison.

He says Ngāi Tahu continued to work and gather food, although with an ever-increasing population of settlers and whalers, some of whom even married into Ngāi Tahu families, that food was no longer exclusively used by Māori.

"At the time exclusivity was irrelevant to us. What mattered was that we were sharing on the basis of our authority, our mana."

Ngāti Toa negotiator Matiu Rei is part of Te Tau Ihu group who went to court in 2003 when they were prevented from trying to farm mussels in their traditional fishing grounds. Rei is also puzzled about the use of an aboriginal rights framework model to establish entitlements by drawing on Canadian and Australian experience.

"It is alien here in that we already have the Treaty of Waitangi and have developed a whole body of work emanating from judicial process," says Rei.

"We've settlements of rights to fisheries and aquaculture based on the Treaty, rather than the 19th century colonial concept of aboriginal title. It is most appropriate for other Māori rights in coastal and marine environments, including the foreshore and seabed, to also be dealt with within the Treaty framework."

Some iwi leaders feel the tests are an area where the proposed new Act is inconsistent with the Treaty of Waitangi and the United Nation's Declaration on the Rights of Indigenous Peoples, of which New Zealand recently became a signatory.

The tests will also be the test for the new scheme.

If, as Finlayson says, 90 per cent of the coastline will not be changed, meaning that 90 per cent or more of iwi will experience little, if any, benefit from this scheme, will there really be peace on the beaches?

This agreement is based on iwi compromising, and much of that may be pragmatic and constructive.

Compromising on the point of principle that iwi shouldn't have to prove the existence of rights that pre-date Crown sovereignty is a compromise iwi have made time and again. Compromising on the total coastline being under tipuna title is perhaps less of a concession and more a holding bay for whenever constitutional reform happens.

However, compromising on the tests is the point where the rubber meets the road. The tests will ultimately determine what the scheme delivers for iwi and hapū. And perhaps the question needs to be asked: how much reverse engineering has gone into Finlayson's tidy 10 per cent figure?

If an applicant can survive the gruelling test, Finlayson has also revealed nuances that apply to the nature of customary title, which he describes as a constrained form of property rights – one that can't be sold and doesn't stop public access.

"We are establishing a new type of property right within the context of reform," says Finlayson. "It is a new and unique form of title which comprises many of the incidents of freehold title, but which is imbued also with the principles of mana, tikanga and kaitiakitanga."

*“I don’t think it should just be the government coming up with what they think and āmine to that. But there does need to be two-way discussions that look for a more comprehensive and sustainable solution to the foreshore and seabed. There are problems under the current approach, and there is more work to do.”*

NGĀHIWI TOMOANA Ngāti Kahungunu kaiwhakahaere

“Land claimed under these property rights won’t be able to be sold and will have defined usage but if someone has customary title, certain rights will flow from that.”

This does allow property development rights and the ability to exploit non-nationalised minerals, but any development would be subject to the Resource Management Act and other general legislation.

Finlayson says coastal hapū or iwi will have the right to decide whether an activity requiring a coastal permit could go ahead. This gives them rights of veto over what happens on the foreshore “provided they can establish ownership”.

Whether a fair balance has been reached between the rights that flow from customary title and real world constraints is another contestable point.

There are some who will consider that customary title has been rendered a poor second cousin to the private title that remains, unaffected by the new scheme, in the foreshore and seabed.

There are others who will consider the constraints a reasonable compromise with a certain degree of resonance with tikanga Māori.

Bradford Morse says there is still potential insecurity around the nature of customary title and whether it is as legally or practically significant as having recognisable ownership.

Morse says the downside of customary title’s inalienability is that where it is upheld, the land does not have the same market value because it is not readily saleable.

“By losing marketability you lose the financial benefit of the land. Your ability to borrow money will be diminished because the land will be valued at a much lower dollar value and it may mean the ability to do joint venture partnerships is restricted.”

However, Morse says that for many indigenous people the benefit of having inalienable property rights is that the land is there in perpetuity.

“There is a history of Māori dispossession from traditional territories particularly in the 1800s, to the huge detriment of iwi.

“The result is that many indigenous people have expressly wanted to ensure that lands confirmed for their exclusive use are kept as taonga for future generations so their mokopuna will benefit.

“It’s a trade off that people welcome because of their experience of losing land.”

It is yet to be seen whether the other trade-offs in the agreement will be as gracefully welcomed.

Mark Solomon believes it is important the new legislation recognises this kaitiaki (guardianship) role of whānau, hapū and iwi and is pleased that the new legislation talks of mana tuku iho, which in this context refers to universal award.

“It’s always been important for us to have a framework that recognises our mana, enables us to exercise our mana, maintains our relationships with the foreshore and seabed on our terms, and in ways that reflect our histories and traditions.”

The proposed universal award does not require proof to the courts or the Crown. It recognises tangata whenua status and

acknowledges the conservation work iwi have been doing in coastal regions.

The question with this award is whether it recognises or redefines mana. The award is reported to be based on the Hauraki Gulf Marine Park Act 2000.

If so, it will have much in common with the Deeds of Recognition and statutory acknowledgements first developed in the Ngāi Tahu settlement 15 years ago, providing for some modest enhancements in the ability of the iwi to have input into the Resource Management Act and other management processes.

Notably, this precedent has never been activated because Pare Hauraki is not yet convinced of its utility.

Hauraki Māori Trust Board Deputy Chair, Harry Mikaere explains: “While we are participants in the Hauraki Forum, established by the Act, the iwi voices still don’t carry much weight.

“So far, we can’t see how asking for a Deed of Recognition would do anything substantive to improve that. The mechanism needs far more work before we would consider it a true reflection of our mana.”

The Iwi Leaders Group said following the announcement of the repeal of the Act it had delivered to the Government a wish list for an enduring solution to the foreshore and seabed issue.

While satisfied with the progress, especially the moves to rectify the human rights breaches through the repeal of the 2004 Act and acknowledgment of mana within the universal orders, the group is waiting to see the final detail before making any final determination on the proposal.

Solomon says the iwi representatives worked hard to keep the dialogue with the Government open and would continue to do so. He concurred with Waikato-Tainui kaiwhakahaere Tukoroirangi Morgan that agreement had been reached on “important matters of principle” that provided a strong foundation for further work.

The proposal now heads to the drafting table to be turned into legislation. Prime Minister John Key says he expects a Bill to be introduced in August with a new Act by December.

Ngāti Kahungunu kaiwhakahaere Ngāhiwi Tomoana believes expediency should not win out over getting it right, even if it does take another three years.

“I don’t think it should just be the Government coming up with what they think and āmine to that. But there does need to be two-way discussions that look for a more comprehensive and sustainable solution to the foreshore and seabed. There are problems under the current approach, and there is more work to do.”

Morse says it will be interesting to see if the Government involves iwi leaders in the next step of the process.

“One of the questions I would raise would be if the Government is prepared to participate in a joint drafting of the Bill, or will it proceed to draft it in-house on a confidential basis?”

“The time to be asking that question is now, because once the bill is presented it’s too late.”

TK

PHOTOGRAPHS – OUNUKU: PHIL TUMATAROA; PAGE FOOTERS: ADRIENNE REWI



## CROWN RETURNS TO ŌNUKU

It’s a perfect autumn day. A karanga rides the warm breeze from Ōnuku Marae, echoing off the rocky weathered peak of Ōteauheke.

The marae, five kilometres from Akaroa, is a fitting venue for the hui where Ngāi Tahu will deliver its response to the Crown’s draft proposals for new foreshore and seabed legislation. It was at Ōnuku in 1840 where the Treaty of Waitangi was first signed within the Ngāi Tahu takiwā and where in 1998 the Crown gave its apology for historical breaches of the Treaty in its dealings with Ngāi Tahu.

Now Attorney General and Minister for Treaty of Waitangi Negotiations Chris Finlayson tells those gathered at Ōnuku that in 2004 the Crown got it wrong.

“The 2004 Foreshore and Seabed Act was a loss of justice to Māori,” he said to those gathered at the Crown/Ngāi Tahu consultation hui.

In response to Finlayson’s draft proposal, Iaeen Cranwell (Kāi Tahu - Kāti Irakehu/Kāti Kuri) was given the task of presenting six resolutions from Ngāi Tahu Whānui. He was flanked by pōua George Waitai Tikao (Kāi Tahu - Kāti Tārewa/ Kāti Irakehu) tāua Naomi Bunker (Kāi Tahu - Kāti Kuri) in a show of intergenerational solidarity.

The six resolutions were:

- That the Attorney General be acknowledged for his commitment to a principled resolution for the grave injuries to Ngāi Tahu by the Foreshore and Seabed Act 2004 by repealing the 2004 Act;
- That Ngāi Tahu Whānui consider the fundamental objective of the replacement framework should be to recognise and provide the expression of mana over the foreshore and seabed, and that this should be reflected in clear statutory terms, such as the statement that “mana endures into perpetuity”;
- That Ngāi Tahu Whānui are disappointed by the tests included in the Crown proposal because the Ngāi Tahu Whānui entitlements

are determined by historical injustices that the Crown has already acknowledged were unconscionable;

- That Ngāi Tahu Whānui urge the Government to properly reflect the exercise of our inherent mana in designing any tests of whānau/hapū/iwi rights and awards to give effect to those rights;
- That Ngāi Tahu Whānui are convinced that the Crown should not be entitled to rely on Acts in breach of the Treaty of Waitangi as evidence of extinguishing rights;
- That so as to reflect the Treaty partnership, the concept of public domain should be replaced with a construct that vests the foreshore and seabed in the Crown and Iwi to hold in the public interest.



Top: Ngāi Tahu welcome the Crown delegation as part of the Foreshore and Seabed consultation; above: Mamae Warnes, Rena Fowler, Maruhaeremuri Stirling, Naomi Bunker and Amiria Robinson on the porch at Ōnuku Marae.

# PATHWAYS TO HEALTH

Physios, pharmacists, dentists and doctors are just some of the career pathways in health. They are also occupations where there is a severe shortage of Māori professionals. A new pilot programme at Otago University Foundation Year is providing a gateway for Māori students to prepare for tertiary study in health sciences. Kaituhituhi **Carmen Houlahan** reports.



PHOTOGRAPH SINEAD JENKINS

Above: Tū Kahika Kaiārahi Māori Student Coordinator Zoe Bristowe (Ngā Puhī, Ngāti Porou), Office of Māori Development Director Darryn Russell (Ngāi Tahu), and Project Manager Claire Porima (Tainui, Ngāti Hikairo) are part of the Tū Kahika team, which is promoting a new Otago University Foundation Year course that aims to steer Māori towards careers in health sciences.

Right, top: Student Anastasia Rickard (Ngāti Porou, Te Arawa, Ngāti Pīkiao, Ngāti Rangiwēhē, Ngāti Koata, Ngāti Hinerupe) and Foundation Year staff member Nigel Pacey; right: Danny Connoll (Ngāti Kahungunu) in the Foundation Year health sciences lab class.

Young, Māori and interested in health – they are the first intake in a new programme that hopes to develop more Māori health professionals in Te Waipounamu.

Tū Kahika is run by Otago University Foundation Year and is dedicated to directing more Māori into health science degrees. It represents a potential Māori workforce of pharmacists, doctors, dentists, nurses, medical lab technicians and medical researchers.

Otago University Director of Māori Development, Darryn Russell (Ngāi Tahu) has been instrumental in setting up the new programme, which prepares Māori students for the first year in health sciences – a prerequisite for entry into the specialised areas of pharmacy, medicine, dentistry and physiotherapy.

At present, Māori account for just two per cent of surgeons, doctors and dentists working in New Zealand. They also make up only 5.7 per cent of the overall health workforce with half of those healthcare workers being nurses and counsellors.

Russell says the under-representation of Māori in the health workforce will not change dramatically in the next 10 years but adds: “Māori will never reach the destination unless they start the journey.”

He says by being part of Tū Kahika, students have an opportunity to develop the patterns of learning that they need to succeed in the professional programmes.

“There is an academic level of achievement that a student needs to meet to enter professional health programmes. This is about making sure they are in an environment where they can meet their potential and not compromise their desires.”

Russell says the advantage of Tū Kahika is that students can do this in an environment where they have the support of their peers.

The course takes its name and philosophy from the kahikatea tree, which grows strong when it is surrounded by other trees.

“I hope we foster graduate success across all disciplines and produce graduates who will make change.”

His vision is that once the students are trained, they will return to work in their local communities.

Russell interviewed all 14 students accepted on to the course this year. He also spoke with their whānau.

For many families, it will be the first time a member of their whānau has been to university.

“We put clear parameters of what we can offer and we also wanted to hear from them and what they want for themselves,” Russell says.

“It is about collective ownership. The decision is for the rangatahi and their whānau. It is the whānau making the commit-

ment, making it a collective responsibility.”

Russell says one of the challenges of ensuring Māori success, is creating a supportive environment away from the home environment and away from whānau.

Tū Kahika Project Manager, Claire Porima, says the course will not be all theory.

Students will get a chance to engage with practitioners who are active in health professions such as pharmacists, physiotherapists and doctors.

“It is a reflection that we are engaging with our community. We are learning from our experiences and confronting the challenges we face as a nation particularly in Māori health,” says Porima.

The Tū Kahika programme establishes support networks, pays students’ fees and contributes towards their accommodation at a university college.

Tū Kahika Kaiārahi Māori Student Co-ordinator Zoe Bristowe (Ngā Puhī, Ngāti Porou) is a familiar face to many of the students. On their arrival, she greets them and helps them get settled into campus life.

Bristowe also works alongside the Foundation Year teachers to identify additional support that the students may need. Then at the end of the year, she will be there to support students as they decide which area of health science they would like to study at university level.

Tū Kahika was made possible by support from many key stakeholders including the Ministry of Health, Tertiary Education Commission, Otago Polytechnic, Te Tapuae o Rehua and Te Rūnanga o Ngāi Tahu.

Tim Rochford (Kāi Tahu, Kāti Māmoe and Waitaha) is a lecturer in Māori Health at Otago University’s Wellington School of Medicine.

While not involved in setting up Tū Kahika, Rochford is acutely aware of the need to create more Māori health professionals. Prior to being a lecturer, he was employed in Māori health policy for government departments, including Te Puni Kōkiri, Ministry of Health and the Health Funding Authority.

Rochford says there are many reasons why Māori do not train to be health professionals. Traditionally Māori have been pushed into the trades rather than being encouraged to become health professionals, but that is now changing.

“Māori who do succeed in tertiary education tend not to enter the sciences because that area of study can be culturally challenging”, he adds.

“If they do go into sciences they often major in environmental



At present, Māori account for just two percent of surgeons, doctors and dentists working in New Zealand. They also make up only 5.7 per cent of the overall health workforce with half of those healthcare workers being nurses and counsellors.

sciences because it is more consistent with their cultural heritage whereas medicine is alien.

“There are also cultural issues around studying to become a doctor, as medical students are required to work with dead bodies.”

Rochford says there is an urgent need for Māori in health because statistically Māori are more likely to die of most major diseases. And, even when Māori and Pākehā have the same level of risk, for example with cervical cancer, Māori are more likely to die of the disease.

He says it is not a matter of Māori not going to see health professionals, because they do go to the doctor. The problem is that they are not getting access to high quality health-care.

Rochford also believes that because Māori are so poorly represented on all the health statistics, many doctors just assume that it is normal for a Māori to be sick. Therefore, their poor health issues are often overlooked.

“They are being left until it is too late, whereas this could have been prevented with a bypass operation, or drug therapy but those treatments require you to have a good relationship with your GP.”

Rochford says the health system is “racist” against Māori and that Māori are more likely to die from preventable illnesses.

“If you have Māori doctors, who are controlling decision-making, that trend will diminish. They will not assume a sick Māori is normal. They are more likely to know that person and their family. That is fundamental to it. They are more likely to do more for people who they identify with,” he says.

One Ngāi Tahu student was accepted in this year’s Tū Kahika course. Rochford hopes more Ngāi Tahu students will take up the opportunity to apply for the course next year.

Otago University graduate Courtney Hore (Ngāi Tahu, Te Arawa) has just finished her training to be a doctor.

She says a course like Tū Kahika is a fantastic initiative because many students go down to Otago University to do the health science course and really struggle.

“Some make it through, some not and some being put off all together. I think part of this is due to being away from home without the same support. Part of it may also be due to the massive workload and the complexity of the information. It’s a hard year but the pay-off once it’s over is huge.”

“I think a major advantage I had when going through health sciences was having whānau around me, getting involved with the Māori Centre and being introduced to other Māori students early on.

This is where the support from Tū Kahika will be great,” she says.

“It is definitely worth it.”

Courtney says she thrived with the support she received at Otago University.

“I worked hard and I had a really good grounding from my High School education, which is one reason why I think Tū Kahika is a great approach. It may help to better prepare students for what they need to do to succeed and encourage them not to be daunted by what is required of them. Med School was tough but I’m loving life as a junior doctor.

“I have so many opportunities available to me now.”

Sarah Thompson-Lester (Ngāi Tahu – Ngāi Tūāhuriri), 23, agrees support is important.

Sarah is in her fifth year of medical training at the University of Otago’s Wellington Medical School. This year she was awarded one of the Ngārimu VC 28th Māori Battalion Scholarships, the only health sciences recipient to be acknowledged. She credits her success to hard work and support.

“That first year of health science with all the competition is really tough. It is especially hard if you have not done sciences. You and others around you create such a stressful environment. It knocks your self-esteem and you don’t think you can do it.”

“When I did hit the wall and thought I wasn’t capable there were some really good people at the Māori Centre who supported me. They provided a really good family.”

She believes a programme like Tū Kahika, which encourages students, teaches confidence and helps students prepare in their first year in health sciences, will be beneficial.

It is hoped that Tū Kahika student numbers will increase to 25 next year. Additionally, increasing the number of South Island health professionals is a strong focus for the Tū Kahika programme and applications from Ngāi Tahu whānui and Māori in the South Island are strongly encouraged.

Applications for the 2011 course are at [www.otago.ac.nz/tukahika](http://www.otago.ac.nz/tukahika) or applicants can email [tu.kahika@otago.ac.nz](mailto:tu.kahika@otago.ac.nz) or phone (03) 4795250.

Above, top: Hope Rawiri (Ngā Puhī, Te Ati-Haunui-ā-Pāpārangī, Ngāti Kūia, Ngāti Toarangatira) and Anastasia Rickard (Ngāti Porou, Te Arawa, Ngāti Pikiao, Ngāti Rangiwewehi, Ngāti Koata, Ngāti Hinerupe); above: Erena Hill (Ngāti Raukawa, Ngāti Tuwharetoa), Ashley Insley (Te Whānau-a-Apanui, Te Whakatōhea) and Turoa Gallagher (Ngāti Kahungunu, Ngāti Maniapoto).



“I think a major advantage I had when going through health sciences was having whānau around me, getting involved with the Māori Centre and being introduced to other Māori students early on. This is where the support from Tū Kahika will be great.”

COURTNEY HORE (Ngāi Tahu, Te Arawa)  
Otago University graduate

HE WHAKAARO  
OPINION nā TOM BENNION

## Crown dishonour

As everyone now knows, shortly before the government and Tūhoe were due to sign an agreement in principle to settle Ngāi Tūhoe Treaty claims, the Prime Minister John Key abruptly advised the tribe and the nation that one part of that agreement, the return of Urewera National Park to Ngāi Tūhoe ownership, would be removed from the settlement. Although we do not know for sure, press reports say that the reason for this abrupt change in direction was concern that the National-led coalition government would lose support from traditional National party voters. It would be interesting to know if those voters were aware that the most iconic area of land in the Urewera National Park has always been in Māori ownership and the Crown has been paying a rental for its use since 1971.

The arrangement came about in this way. In the 1950s a Māori trust board was established to accept cash compensation for broken promises by the Crown to build roads through Tūhoe country which were never built. The Crown accepted that Ngāi Tūhoe were justly aggrieved because they had consolidated their landholdings and swapped valuable land with the Crown on the basis that the roads would be built adjacent to the land they retained, and had collected thousands of pounds among themselves as contributions towards those roads.

Some of the land which the Crown obtained through these swaps was put towards a new national park. Some years after the establishment of the trust board, the Crown asked Ngāi Tūhoe for ownership of Lake Waikaremoana. It had tried to argue in the courts that it already owned the bed of the lake, but had been unsuccessful. The tribe did not want to sell. The result was a lease of the lake bed for 50 years, renewable for a further 50 years, at a commercial rent, with reviews every ten years. The entire agreement was negotiated by the trust board on behalf of the lake owners and is recorded in the Lake Waikaremoana Act 1971.

*The most iconic area of land in the Urewera National Park has always been in Māori ownership and the Crown has been paying a rental for its use since 1971.*



In 2009 that Māori trust board, now known as the Tūhoe-Waikaremoana Māori Trust Board, made over \$470,000 from leasing the bed of the lake to the Urewera National Park and from easements for use of the outlet to the lake for hydroelectric power stations currently owned by Genesis Energy. The board regularly makes grants to its beneficiaries of hundreds of thousands of dollars per annum.

This background has not been much reported in the press. However, it may be one reason why the government was open to Tūhoe ownership of the balance of the national park. From press reports, it appears that the Treaty settlement would have vested the ownership of the park in Ngāi Tūhoe, who would have managed it under a joint Crown/iwi park board, presumably under the National Park Act.

Whichever way one looks at it, the late decision to remove ownership of the park from the agreement was an extraordinary step. It is all the more extraordinary because Mr Key actually chairs the Cabinet committee on Treaty of Waitangi negotiations and would have been well aware of what was going into drafts of the agreement as they were developed. While it is the prerogative of any party in negotiations to pull back from a settlement before it is finally signed, such behaviour is obviously very unhelpful in such a complex deal, and particularly from the party undertaking the main drafting. The final form of the Agreement in Principle was arrived at slowly, over many

months of discussion and hammering out of details. As a preliminary to the negotiations, Tūhoe were required to obtain a mandate from their people. In July 2008, hundreds of Tūhoe people were present at Parliament when the tribe entered into what are known as Terms of Negotiation. That document exhaustively identified Tūhoe decision-making authority under its mandate, and set ground rules for the Crown and Tūhoe discussions. Tūhoe were even required by the document to acknowledge:

“that the Crown will engage in settlement negotiations to achieve the following:

- a comprehensive settlement of all Ngāi Tūhoe historical claims;
- to restore the honour of the Crown; and
- to demonstrate and record that both parties have acted honourably and reasonably in negotiating the settlement.”

It looks very much as if one party has breached the terms of negotiation and fallen well short of its own ambitions in the settlement process.

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

# HIGH KICKS

*Sonya Robinson is a world champion, mother and businesswoman who doesn't believe reaching your 40s spells the end of your sporting career. Kaituhituhi Jeff Evans talks to the Auckland athlete about her physical and mental development.*

World Taekwon-Do champion Sonya Robinson is five feet of irrepressible enthusiasm.

That and extremely focused once she sets her mind on a goal.

Despite passing her 2nd Dan Black Belt exam in 2008, Sonya (Ngāi Tahu – Kāti Mahaki, Ngāti Porou, Ngāpuhi) felt she hadn't done as well as she had hoped in the sparring.

It was then she decided to improve her sparring skills so she would be a more rounded practitioner. With the full support of her husband Craig, who had competed at an elite level in yachting (including America's cup challenges in 1987 and 1992 and Admirals Cup racing in 1990), Sonya set herself the goal of representing New Zealand in the 36-45 age group section at the 2008 ITF World Cup Tournament in Italy.

Once Sonya committed to competing in Italy, she implemented a tough training schedule. "I was training four, five and then six days a week leading up to the tournament. I had no real idea of the level of competition I would be up against and as it turned out, all my hard work was rewarded."

Sonya picked up gold medals in the patterns (a set of pre-choreographed moves done alone and judged on technical accuracy, grace and power) and in free sparring (using hands and feet to touch your opponent in specific target areas).

"To be in two finals was great; to win and get two gold medals was kind of surreal. I had no idea that I would do that well even though I had put my body, heart and soul into the preparation." If Sonya's trip and gold medals were the icing on the cake, then the New Zealand team's third place overall was the cherry on top. The small team of 37 Kiwis did exceptionally well in Italy, especially considering that first-placed Poland had a team of 150, second-placed Ireland had a team of 89 and fourth-placed Italy had 138 competitors.

For Sonya, the rewards from Taekwon-Do are much more significant than the two gold medals and the fitness that comes with the training.

"Mentally it's fantastic because of all the different facets of the sport. As you progress, you begin to realise that there is still so much



to learn. There's always a challenge in front of you."

Last year Sonya was recognised for her achievements winning the Masters Award at the Sport Auckland Sporting Excellence Awards.

Outside the do-jo, her confidence has led to the successful creation of a fitness-based business that keeps her busy visiting clients in their homes for workouts. She also leads Wriggle and Rhyme Sessions for pre-schoolers and their caregivers in libraries.

Sonya enjoys helping her clients achieve their potential. "No-one knows what they are capable of until they do it."

"I urge middle-aged adults to embrace their maturity rather than using it as an excuse. Get out there and get stuck into whatever it is that you want to achieve. I know it's a cliché, but your health really is your wealth."

"Things don't always go the way you expect them to, but just occasionally, they'll turn out even better than you could imagine. I have a picture in my home office that says, 'The world makes way for those who know where they are going'. I think that once you give yourself a goal, you owe it to yourself to do your very best to achieve it."

This year's Taekwon-Do World Cup in Las Vegas was cancelled but Sonya still has much to focus on running her personal training and group exercise business, completing her own training, holding the position of Auckland North Regional Director for International

PHOTOGRAPH | JEFF EVANS

Taekwon-Do, and of course the family.

Transitioning from an overweight stay-at-home mum to a martial art champion with a mean flying kick, Sonya says her turning point was when she joined the local Taekwon-Do club while living in Opuia in the Bay of Islands.

"I gave it a go and to be honest the early days weren't all smooth sailing." Sonya's introduction to Taekwon-Do started in a special class filled with youngsters and designed for athletes.

"I wasn't until the late '90s, when her Aunty Rose Summers (née Barr) and sister Sandi reconnected with their Kāti Mahaki relations in South Westland that it all started to fall into place."

"I eventually set myself the goal to train to the best of my ability and not compare myself to the others. I kept persevering and fortunately by the time I earned my first belt I was well and truly hooked."

Sonya's family showed the same perseverance when discovering their Ngāi Tahu affiliations. Sonya's father, Stuart Barr, had been raised by a Pākehā couple from early age and during her childhood she had no inkling of her tribal affiliations.

It wasn't until the late '90s, when her Aunty Rose Summers (née Barr) and sister Sandi reconnected with their Kāti Mahaki relations in South Westland that it all started to fall into place.

Sadly Aunty Rose died before the marae at Bruce Bay was opened.

However, it was a special occasion when the family brought her kawe mate back to the marae.

"To see other ancestors on the walls of the whareniui and to be part of the larger family was wonderful. Having a tūrangawaewae is a special feeling – I feel truly blessed to have the connection."

Kaitakitanga (guardianship) of the land resonates strongly with Sonya, and she sees a parallel with Taekwon-Do philosophy.

"The founder of Taekwon-Do researched and developed our martial art with the dream of spreading and teaching it with no regard to considerations of religion, ideology, national boundaries or race. I do find some kinship in his thinking."

"He expressed his wish to leave a good spiritual legacy for coming generations as he was trying to leave behind something for the welfare of mankind. This is very similar to the way we see our guardianship of the land. The land will be here long after we have gone but we owe it to future generations to protect and defend it."

The connections don't stop there for Sonya. "To a certain extent being part of our close-knit Taekwon-Do group relates to Māori communities, with mutual support and a set of tenets or protocols that we are expected to follow."

In Taekwon-Do the tenets are courtesy, integrity, perseverance, self control and an indomitable spirit. They are a constant guide for Sonya and have been incorporated into the family dynamic.

As her children progress through Taekwon-Do, Sonya has seen them gain confidence. Her daughter, Courtney, has warded off school bullies. Her son, Joshua, who has had a few good tournament results, has learned to apply himself and is starting to excel both within and outside Taekwon-Do.

The other positive is that it's a sport that a family can do together. Instead of watching her children from the sideline, Sonya trains alongside them.

"At this stage my goal is to keep striving for excellence in all areas of my life. I feel that is important to do as an example to my children."

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Top: Sonya Robinson unleashes a flying kick as she practises Taekwon-Do with son Joshua; above: Sonya's gold medals for patterns and sparring from the 2008 ITF World Cup Tournament.



## TAKING CARE OF BUSINESS

When Phillip and Ali Williams started their business, Ali's Home Healthcare, they worked out of their Christchurch home. Within the first three years, the company grew by 1000 percent and they were recognised in the Deloitte Fast 50 list as the fastest-growing business in the South Island. Kaituhituhi **Ana Mulipola Siataga** talks to them as they celebrate 10 years in business.

On entering the Ali's Home Healthcare office building, it is evident that Ali's caring nature extends to her staff and their environment. The former Dominion Breweries office in Opawa, Christchurch has been transformed into a sophisticated, comfortable work space. A large piece of pounamu named after her Arahura tipuna, Hinetewai and gifted to the business by Ali's whānau greets visitors in the reception area.

Ali (Ngāi Tahu – Ngāti Waewae) and Phillip Williams have come a long way from the days when they operated out of their Linwood home with the help of one support worker, performing core home help services.

"It was hard yakka," says Ali. "Someone called us a fly-by-night operation and that really hurt. But we saw the need and we were determined to meet it. We never thought we would be where we are now."

Back in 1999, Ali started her business after more than 20 years experience as a home-carer. She was frustrated that some clients' needs were not being taken care of. She believes Māori, and clients from other ethnic minorities, were often considered "too hard" to deal with by the healthcare system. Ali felt



Top: Phillip and Ali (Ngāi Tahu – Ngāti Waewae) Williams in Ali's Home Healthcare offices; above: The boardroom at business headquarters in Opawa, Christchurch.

compelled to do something about it and Phillip stood by her.

Six months later, the combination of Ali's knowledge and Phillip's business expertise – gained through years of senior management experience in the electrical engineering industry – gave rise to Ali's Home Healthcare (formerly Ali's Home Help).

The couple opened their business on 28 February 2000. Phillip set up the business infrastructure and Ali did all the market research and advertising in the form of a 3000 leaflet drop. Within the first three years, Ali's Home Help grew by 1000 percent. This earned them a place on the Deloitte Fast 50 list for the fastest-growing business in the South Island, and the eleventh fastest nationwide. Their phenomenal success led to Ali receiving the Māori South Island Business Woman of the Year Award and the Trade and Enterprise, Her Business, Most Inspirational Role Model of the Year Award in 2004.

Ali's Home Healthcare now services 2500 clients in the Canterbury region and employs more than 400 staff, including 25 nurses and 20 office staff while the rest are support workers.

Ali's is the only home healthcare service in the South Island operated by Māori that offers a suite of personal care,



"Above all else I love the companionship of my caregivers." BERNICE TAINUI (Whakatōhea), a client of Ali's Home Healthcare since 2005

home help and district nursing services. It generates an annual turnover of more than \$5 million and there are plans to extend their services to Te Tai o Poutini (the West Coast).

Ali is quick to point out that the rapid growth in the early years was due to both Phillip's contribution and support, and some critical business introductions.

To maintain a robust, legally-compliant business framework, Phillip enlisted appropriate experts – an accountant, a human resource consultant, commercial lawyers and business mentors. More recently, Ali and Phillip have helped support their staff to gain relevant qualifications to bolster their professional standards of practice.

Also, Fiona Pimm, then CEO of He Oranga Pounamu, initiated meetings which resulted in contracts with ACC and the Health Funding Authority, Christchurch (now the Ministry of Health).

But at the heart of Ali's Home Healthcare is Ali herself. It is her compassion for people and her dedication to Māori that drives this business. Her aim is to ensure clients get "what they need so they can stay in their own homes safely".

Bernice Tainui (Whakatōhea) has been a client of Ali's Home Healthcare since 2005. At 84 years of age, she's got a sharp mind and strong body but suffers from breathing difficulties.

Bernice's caregiver, Pat Smith, visits her on Tuesdays and Thursdays. She washes Bernice's hair, helps her dress, runs errands to the nearby shopping mall and library, and drives Bernice to doctors' and other appointments. Bernice says "Above all else I love the companionship of my caregivers."

Ali says the special relationships formed by these home healthcare arrangements are also valued by her staff.

Matariki Tumahai (Ngāi Tahu – Ngāti Waewae), has been a support worker for Ali's Home Healthcare for two and a half years and loves listening and talking to the elderly. "And I'm not just saying it," Matariki insists. "For some people work is work but it is very special to me to be with [the elderly] when they need someone to be with them."

Back at the office boardroom, Ali and Phillip are talking about future plans for the business and for themselves.

The boardroom resembles a chapel, with solid rimu doors and green, blue and white leadlight stained glass panels. Overhead, a window allows soft light into the room and to the side sits a sandstone plinth with a koru carved into it. There is an overwhelming sense of reverence.

The setting is fitting for a couple who also celebrate their 10th wedding anniversary this year.

When asked to name the key highlights of a decade in business, Ali William's unequivocal response is "Phillip". His sentiment is mutual. It is their solidarity in marriage and business that underpins the success of their award-winning healthcare service, and both unions are set to endure.

## SUPPORT WORKER

Jeffrey Mahuika (Kāi Tahu/Kāti Mahaki, Kāti Waewae) went from being a client of Ali's Home Healthcare to recently becoming a support worker for the business.

"I know what it's like to care for people who might die. I know what it's like for the person and their family," says Jeffrey.

"Ali's staff were amazing and I wanted to give something back." A self-employed pounamu carver, Jeffrey was initially the sole caregiver of his partner, Vivien Wright, who was wheelchair-bound with a muscle-wasting disease.

He lifted, washed, dressed and fed her. He also ran the household and raised the youngest two of seven children, then aged five and seven.

Jeffrey and Vivien were unaware government-funded home help services were available until a chance meeting at Riccarton Market with a physiotherapist, who saw Jeffrey incorrectly lifting Vivien into their car. The physiotherapist quickly intervened and instructed him on the proper technique.

She referred them to Burwood Hospital for help, and hospital staff put him in contact with Ali's Home Healthcare.

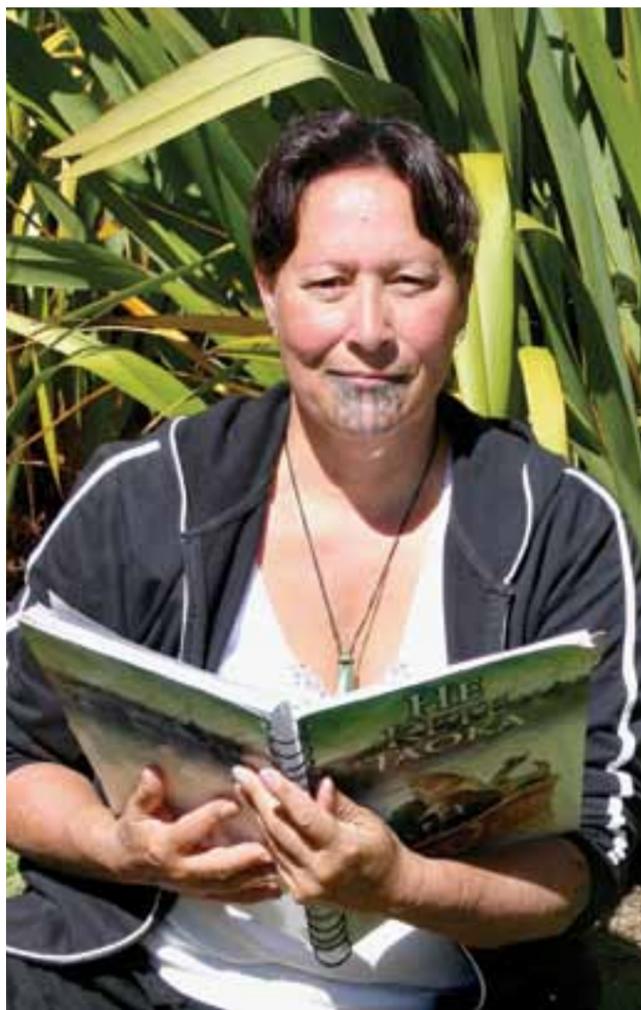
For four years, Ali's staff visited two hours a day, five days a week to do their housework while Jeffrey continued to take care of Vivien's personal needs. Jeffrey says the staff became part of their family.

It has been two years since Vivien passed away. Inspired by her memory, Jeffrey decided to join the team at Ali's Home Healthcare.



Above: Art by Jeffrey Mahuika (Ngāi Tahu – Kāti Mahaki, Kāti Waewae); and Ali's Home Healthcare office premises.

# Treasure basket



Above: Rua McCallum (Ngāi Tahu, Ngāti Hateatea) with *He Kete Taoka*; above right: Phyllis Smith and David Mules (Kāi Tahu), Department of Conservation community relations manager for Coastal Otago.

*A compilation of southern Ngāi Tahu art and craft traditions that captures specialised tribal knowledge was recently launched. Kaituhituhi Rob Tipa speaks to some of the people behind the project.*

*He Kete Taoka*, a southern cultural materials resource kit, was an ambitious project from start to finish.

Kōmiti Taoka Tuku Iho – with representatives from Moeraki, Puketeraki and Ōtākou rūnaka, the Department of Conservation, the Dunedin City Council and the Otago Museum – and researcher and writer Rua McCallum have produced a comprehensive resource that draws together mātauraka Māori (traditional knowledge) for the cultural use of bone, stone, shell, feather, dye and plant materials in southern Māori arts and crafts.

The stunning 246-page, spiral-bound reference guide (including one CD and two DVDs) is designed as an interactive field guide with space reserved for users' field notes.

It was a challenging project that required a huge commitment in time and energy for everyone involved, says Phyllis Smith, a Careys Bay ceramic artist, who chaired the committee.

It was both frustrating and rewarding, but Phyllis is very proud of the end product.

The project was funded by Ngā Whenua Rāhui, through the Department of Conservation (DOC).

DOC's community relations manager for Coastal Otago, David Mules (Kāi Tahu), who was involved with the project from the outset, explains its significance.

"We're all delighted with *He Kete Taoka* in that it brings forward into a single source, the mātauraka that was available," he says. "In terms of DOC's partnership with Ngāi Tahu, we see this project as being highly relevant and we are very pleased to have been able to work with the papatipu rūnaka to produce this resource."

Much of the mātauraka recorded in old manuscripts, or by ethnographers, or information passed down orally from one generation to the next, was not readily accessible to artists working with traditional materials.

"A lot of that information was also filtered through the lens of ethnographers like Herries Beattie," David says.

*He Kete Taoka* gives artists, academics and whānau access to materials and a chance to reconnect with their mātauraka, he says. It also offers them the integrity of specific cultural and environmental knowledge relevant to a distinct geographical region south of the Waitaki River.

"None of us were in a position to predict what might happen with the project," he says. "There was a sense of what was out there, but until Rua invested the time and effort on it, she wasn't sure what she was going to uncover."

Rua McCallum (Ngāi Tahu, Ngāti Hateatea), a playwright and student currently completing her masters in Māori Studies at the University of Otago, says the project opened doors into the world of her tīpuna.

Rua's father was a fisherman who grew up in Moeraki, where

the principles of mahika kai were ingrained in him from birth. Similarly, Rua had an early introduction to mahika kai practices from a young age when she joined her father birding on the Titi Islands.

"The things that I learnt while I was there are things that I carry with me today," she says.

Rua took a holistic view of the *He Kete Taoka* project and became totally absorbed by her work, sometimes to the detriment of everything else, she says.

"I'm a very strong personality and I have my own ideas about how things should be. I had a strong vision but it was very hard to share that vision with the others until it was finished.

"The biggest problem was, I knew what I was doing but the committee couldn't see results until almost the end and that put a lot of stress on people because they had to put a lot of trust in me."

The content of the resource kit was limited to cultural uses of common materials for arts and crafts, rather than the broader use of plants for mahika kai (food) and rokoā (medicines).

"We decided to focus on a uniquely southern resource rather than the wider Ngāi Tahu rohe, so that it didn't blow out of proportion and get so big we couldn't manage it."

Today people regard mahika kai simply as food gathering but Rua says the term to her meant something much more holistic. The traditional crafts of making tools or kete to harvest or collect food, making rain capes, shoes and clothing were very much a part of mahika kai.

"On hikoi, it was mostly about food gathering or making tools to gather food because that was our primary survival mechanism, that was the heart of the people and the economy," she says.

"To me the practice of making a korowai or a pākē (rain cape) to cross the mountains to collect food was all part and parcel of the same thing."

Some of the difficulties Rua encountered in her research were conflicting information from different sources and confusion over plant names and species.

One of the principal collectors of Ngāi Tahu cultural information was Herries Beattie, an amateur ethnographer, who interviewed kaumātua still living in the 1920s, as part of an Otago Museum ethnological initiative.

The beauty of Beattie's work was the "rawness" of the data that he simply recorded directly from the mouths of his sources, Rua says.

"Even Beattie contradicted himself, but in his defence, all he was doing was repeating what his informants had told him."

The variation in the names of plants or preparation of them may have been related to the geographical spread of Beattie's informants, from Murihiku to the drier parts of North Otago, the wetter West Coast or warmer parts of Nelson and Marlborough.



*"None of us were in a position to predict what might happen with the project. There was a sense of what was out there, but until Rua invested the time and effort on it, she wasn't sure what she was going to uncover."*

DAVID MULES (Kāi Tahu) Department of Conservation community relations manager for Coastal Otago

For Rua, two years of research have opened other doors for her.

"I learnt a hell of a lot," she says. "I've forgotten a lot of it because there was so much to take in in one hit, but what I have retained has held me in good stead."

Her research has given her the privilege of some specialised knowledge that many Ngāi Tahu people were not aware of.

"But I can't actually put it into practice," she says. "That makes me feel sad because I wish I could share it. I wish we could live it again in some ways."

For example, Rua explains the challenges of preparing a celebrated Māori perfume from taramea, the spiny speargrass or wild Spaniard collected from the high country of Te Waipounamu.

She managed to extract gum from taramea leaves but did not have access to shark liver oil or weka oil traditionally used to blend it, so she used grapeseed oil and bees wax to bind it instead. The scent lasted a while but when it started growing mould, she realised it was still a living culture.

"Our tīpuna must have used it immediately or had a process whereby they could preserve it; some method that I didn't know about," she says.

That experiment and others like it raised questions for Rua about the potential for Ngāi Tahu to investigate some of the techniques documented by Beattie and other ethnographers for harvesting and preserving cultural materials.

Other projects have evolved from the *He Kete Taoka* resource kit, including a very successful collaboration between the University of Otago's Department of Clothing and Textile Sciences, the Dunedin Botanic Garden and Ngāi Tahu to research different varieties of harakeke and wharariki in the Dunedin Botanic Garden.

While Rua has a practical interest in Māori arts and crafts, she says it is not her passion.

"I weave but I personally wouldn't call myself a weaver," she says. "As a playwright, I am a weaver of narrative."

Since the resource kit was completed, she has moved on to the task of finishing her masters, which investigates southern Māori creation narratives, to find evidence of Māori as natural scientists.

"Māori are natural scientists," she says. "We have a very close symbiotic relationship with the natural world and that relationship comes to us through genealogy or whakapapa."

# Standing strong

Known as a vivacious Kiwi painter who enjoys using colour, Shona Moller has found that exploring colonisation through her artwork has struck a chord with many.

A sell-out solo exhibition in Central London 18 months ago was a pivotal moment in her career. In just three days, the Ngāi Tahu/English painter sold 19 artworks valued between £2000 and £3000. This lifted her international profile and provided an inroad to the lucrative British market. A dozen more works were commissioned from this exhibition alone.

Her signature work at the London show was the **tu be** series. Shona took an iconic British landmark (the London Underground, which is commonly known as the Tube) and replaced the names of the destinations with Māori place names. Waterloo has become Tirau, Leicester Square has become Taupō, Bond St has become Taihape and Canary Wharf is now Paeroa.

The name of her series **tu be** is also a play on the Shakespearian quote from Hamlet “to be or not to be” and the Māori phrase “e tū”, which means stand up, and it also spells tube. The title is a combination of two cultures and the artist herself.

The fragmented woman symbol across the painting represents Shona balancing her Māori and English ancestry and also symbolises tensions between European and Māori within Aotearoa. The **tu be** series has been described as ‘Polynisation’ of England.

Shona said she wanted to expose the imperfections created by cultural substitution in this work. The **tu be** series challenges the relevance of these names and other British symbols such as the Union Jack in New Zealand today.

Residing on the Kapiti Coast, Shona has two galleries – one in Wellington city and the other at Paraparaumu Beach. Her works are in high demand, with around half now sold to overseas buyers. Her home and studio look out to Kapiti Island where her tipuna wahine, Heke Parata, was held captive after she was kidnapped by Te Rauparaha from Kaikōura in 1828.



Far right: **Warhol Queen and tu be** /  
Right: detail of **tu be**.



HE KÖRERO KAI  
nā JASON DELL

I was fortunate to visit Taiwan on my latest assignment to promote New Zealand food and beverages to Taiwanese consumers through cooking demonstrations, hotel promotions and a media event.

A highlight of my trip was without doubt visiting the bustling, congested night markets of Taipei and Taichung where collections of street stalls, sidewalk vendors and small canteens play a major part of the Taiwanese social scene. Here, the night markets are known for the specialty xiaochi food, which broadly translated means “small eats” or “snacks”. These are either bought as takeaway items or often served at petit tables and stools for eating, and more often than not you must queue for some time because the stalls are so popular.

If you visit Taiwan you must force yourself to try the famous Chou Tofu, otherwise called Stinky Tofu. Stinky Tofu is actually a form of fermented tofu, manufactured and prepared in a myriad of ways depending on the region where it is sold. It is said that rotting garbage is as close as one can come to describing the smell of Stinky Tofu and I have to admit, it is pretty odious. Typically it is served with a special chilli sauce and preserved vegetables. The vegetables are crisp and crunchy with a sour, tangy, slightly sweet taste which complements the deep fried, smelly tofu really well. I managed to stomach one mouthful, but one of my colleagues couldn't take the bait and so our local guy on the ground was left to mop up the whole plate himself!

Other exceptional delights and snacks characteristic of Taiwan typically include oyster omelet, Taiwanese fried chicken breast, pearl milk tea and countless varieties of delectable steamed buns.

For this issue of TE KARAKA I thought I'd share a signature Chinese recipe: Fish Ball Soup, which famously hails from the streets of Hong Kong. For those auntsies adventurous enough, I challenge you to try your hand at making, cooking and devouring these delicious Taiwanese pork steamed buns. You can substitute the pork filling with chicken, fish or even mushrooms if you like.

Kia wakea mai!



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

# Postcard from Taiwan



Above: Jason promoting New Zealand mussels in Taichung; right: Stinky Tofu; below: Taiwanese night market.

## FISH BALL SOUP

For the fish balls:

- 450g/1lb fresh fish fillets (such as ling, cod, perch or gurnard), boneless and flaked
- 60ml water
- 1-2 tbsp rice flour
- salt and ground black pepper

For the soup:

- 1.5 litres fish or chicken stock
- 15-30ml light soy sauce
- 4-6 mustard green leaves, chopped
- 90g mung bean thread noodles, soaked in hot water until soft (from good Asian stores)

For the garnish:

- 2 spring onions (scallions), trimmed and finely sliced
- 1 fresh red or green chilli, seeded and finely sliced
- fresh coriander (cilantro) leaves, finely chopped

Method:

To make the fish balls, grind the flaked flesh to a paste, using a mortar and pestle or food processor. Season with salt and pepper and stir in the 60ml of water. Add enough rice flour to form a paste. Take small portions of the fish paste into your hands and squeeze them to mould into balls.

Meanwhile, bring the stock to the boil in a deep pan and season to taste with soy sauce.

Drop in the fish balls and simmer for 5 minutes. Add the shredded mustard greens and cook for 1 minute. Divide the noodles among four to six bowls. Using a slotted spoon, add the fish balls and greens to the noodles, then ladle over the hot stock. Garnish with the spring onions and chilli to taste and lastly sprinkle the chopped coriander over the top.

This delicate light soup can be found in coffee shops and at night market food stalls everywhere in Taiwan and commonly the food is ordered and cooked on the spot.

Note. Mustard greens are the leaves of the mustard plant: Brassica juncea. The leaves can have either a crumpled or flat texture and may have either toothed, scalloped, or frilly edges. These are available from your local Asian food store.

Right: fish balls; top right: steamed buns.

## TAIWANESE STEAMED BUNS WITH PORK FILLING

Filling:

- 250g boneless pork loin, roasted and shredded
- 1/2 cup barbecue sauce
- 3 tbsp shallots, chopped
- 1/3 cup chicken broth/stock
- 1 tbsp dark soy sauce
- 1 tbsp vegetable oil
- 1 tbsp white sugar

Buns:

- 1 tbsp active dry yeast
- 1 tsp white sugar
- 1/4 cup all-purpose flour
- 1/4 cup warm water
- 1/2 cup warm water
- 1 1/2 cups all-purpose flour
- 1/4 tsp salt
- 2 tbsp white sugar
- 1 tbsp vegetable oil
- 1/2 tsp baking powder

Makes 24

Bun method:

Mix yeast, sugar, flour and 1/4 cup of the warm water. Allow to stand 30 minutes.

Mix in 1/2 cup warm water, flour, salt, 2 tbsp sugar, and vegetable oil. Knead until dough surface is smooth and elastic. Roll over in a greased bowl, and let stand until triple in size, about 2 1/2 to 3 hours. Punch down the dough, and spread out on a floured board. Sprinkle baking powder evenly on surface and knead for five minutes. Divide dough into two parts, and place the piece you are not working with in a covered bowl.



Divide each half into 12 parts. Shape each part into a ball with smooth surface up. Put each ball on a wax paper square. Let stand covered until double, about 30 minutes.

Filling method:

Mix together the pork, barbecue sauce, shallots, flour, chicken stock, soy sauce, oil, and sugar. Chill in refrigerator for at least 4 hours to help firm.

To prepare the dough for Chinese steamed buns:

Shape the dough into balls. Roll each out into a circle (like won-ton wrappers).

Put one tbsp of prepared meat mixture in the centre of each circle. Wrap dough around filling. Place seams down onto waxed paper squares.

Let stand until doubled in size; about 30 minutes.

Bring water to a boil in wok, reduce heat to medium; the water should still be boiling.

Place steam-plate on a small wire rack in the middle of the wok. Transfer as many buns on wax paper as will comfortably fit onto steam-plate leaving one to two inches between the buns. At least two inches space should be left between steam-plate and the wok.

Cover the wok with a lid. Steam buns over boiling water for 15 to 20 minutes.

Remove the lid before you turn off heat, or else water will drip back onto bun surface and produce yellowish “blisters” on bun surfaces. Continue steaming batches of buns until all are cooked.

# Kai Māori benefits

Every year I try to do something a bit different in the vegetable garden, whether it is introducing new varieties of plants or different organic cultivation or fertilisation methods.

I am glad to say the introduction of the old traditional rīwai (Māori potato) to the garden has been a success despite one minor hiccup. Every spring I overestimate the amount of seed potatoes that I need, and the last planting season was no exception.

I ordered two bags of all four varieties of rīwai from Kōanga Gardens. This turned out to be far too many to plant in my small garden so I then decided to only grow the kowiniwini and whataroa varieties and I passed on the karoro and urenika varieties to a friend.

Unfortunately, for me the taste sensation of the four is the karoro variety because when it is baked it tastes superb. However, the other three are all quite delicious in their own ways.

After doing some research on the nutritional advantages of rīwai, I have decided that next season I will only be growing traditional rīwai – apart from the conventional Swift that is. This is simply to guarantee new potatoes for the Christmas meal.

Nutritionally, rīwai, compared to a conventional potato variety such as nadine, have, on average, much higher levels of antioxidants and are rich in essential amino acids, minerals and anthocyanins, according to research by the Riddet Institute. Also the skin of the rīwai has higher protein, fat, minerals and dietary fibre than the flesh so it is worth not peeling it.

All four of the traditional rīwai cultivars Riddet tested showed significant nutritional advantages over the modern potato. These research results are true for many old vegetable varieties compared to the modern equivalents, which paradoxically produce more food yet are less nutritious.

It now appears that in order to get the

*Winter is a time for the gardener to have a rest and think about the past growing season and the lessons that can be learnt from what has and has not worked in the garden.*



best nutrition out of our gardens, we need to go back to older plant varieties.

While I was looking at this research, I came across another study on tuna (eels). A nutritional analysis found that they contain very high levels of the beneficial Omega 3 oil – higher even than the Omega 3 levels found in salmon.

This research further found that in a ten-year study comparing a group of Māori who ate tuna regularly and still lived a largely traditional lifestyle with a group of Māori with a more Western diet high in saturated fats, the traditional group remained free of Type 2 diabetes, lived longer and had healthier lives.

Those on the modern diet all developed Type 2 diabetes and associated health problems. This is eye-opening stuff for me and indicates that something as simple as going back to a more traditional Māori

diet could help stem the Māori diabetes epidemic.

This reminds me of the comment made by Michael Pollan, the author of *The Omnivore's Dilemma*. One of his general rules of thumb is that, when it comes to eating food, we should not “eat anything that your great-grandmother wouldn't recognise as food.”

Our tīpuna viewed the mahinga kai resources of Papatūānuku (land), Tānemahuta (forests, lakes and rivers) and Tangaroa (sea) as one big garden that they cultivated.

Te Rūnanga o Ngāi Tahu has identified the protection of these resources and the culture that supports it as a high priority in the Ngāi Tahu 2025 vision.

Perhaps we have underestimated the health value that the traditional foods from our mahinga kai systems can



Left: Winter compost spreading; above: winter brassicas; below: winter tunnel house lettuce.

provide. Maybe there needs to be a new emphasis on the beneficial health aspects of a traditional mahinga kai diet.

As such, my New Year's resolution for Matariki is to eat tuna more regularly and to source more of the traditional vegetable varieties for my garden. Being a land-lubber I am going to have to rely on the mahinga kai skills of others for the tuna, but maybe I could swap some rīwai for them.

Matariki is also a good time to start planting kāriki (garlic) and pīne nunui (broad beans). We have cleared our front lawn of 15 years of overgrowth and will be establishing new fruit trees there in midwinter, including Monty's surprise, the most nutrient-rich heirloom apple variety available.

I have decided that my soil is lacking something, so instead of just adding compost, I will also be putting a broad spectrum mineral fertiliser from Agrisentials on in late winter. The biological life of the soil also needs a boost, so I will be applying biodynamic preparations for the first time in many years – but more on this next time.

If you need help in establishing a garden, or further developing the one you have, then you could apply to Te Puni Kōkiri for assistance. They now have a Māra Kai programme to encourage Māori to develop gardens, and to cultivate and harvest food crops.

The Māra Kai programme aims to build community networks and resilience, and is particularly relevant for kōhanga reo, kura kaupapa, marae, rūnanga and whānau groups.

Up to \$2000 in funding can be sought for provision of services for establishing a garden; purchasing garden tools, composting equipment, sheds and seeds; and education on gardening practices for group members. Contact the Regional Director at your Te Puni Kōkiri local office for details.

Useful websites:

[www.koanga.co.nz/pages/vegetables.htm](http://www.koanga.co.nz/pages/vegetables.htm)  
[www.biotechlearn.org.nz/](http://www.biotechlearn.org.nz/)  
 (keyword: taewa)  
[riddet.massey.ac.nz/Riddet%20e-Newsletter.pdf](http://riddet.massey.ac.nz/Riddet%20e-Newsletter.pdf)  
[treecropsresearch.org/montys-surprise/](http://treecropsresearch.org/montys-surprise/)  
[www.agrissententials.com/](http://www.agrissententials.com/)  
[www.biodynamic.org.nz/](http://www.biodynamic.org.nz/)  
[www.tpk.govt.nz](http://www.tpk.govt.nz)

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

## BOOK COMPETITION

For the next issue, TE KARAKA has one copy of Diana Noonan and Keith Olsen's book *The Tui NZ Kids' Garden*, published by Penguin. Simply write to us with the names of the four types of Māori potatoes mentioned in this column. Email the answer to [tekaraka@ngaitahu.iwi.nz](mailto:tekaraka@ngaitahu.iwi.nz) or write it on the back of an envelope and address it to: Te Karaka, PO Box 13-046 Christchurch 8141.



As for the last competition, unfortunately *The Tui Fruit Garden* was withdrawn by the publisher, so instead we are giving away two copies of *The Yates Garden Guide* (77th edition): one to Rebecca Ryan of Ohinewai and the other to J Kent of Central Otago.



PHOTOGRAPHS: TREMANE BARR

# Wetland wonder

Wetlands have had a rough deal from developers in the last couple of centuries and wetland plants, with the possible exception of harakeke, are often regarded as poor cousins of chiefly forest giants like tōtara and kahikatea.

Wetlands are among the most productive land types on the planet, renowned for their biodiversity and their capacity to support a virtual supermarket of fish, fowl, food and fibre resources – if left in their natural state.

Wīwī is a classic example of an underrated wetland plant that is often perceived as a swamp weed, growing in land that would be far more productive if it was drained and developed into pasture – the old argument between monoculture and biodiversity.

Wīwī is the common Māori name for about 15 indigenous species of *Juncus* rushes that range in size from the tiny *Juncus pusillu* at 2cm tall, to the giant *Juncus pallidus* that grows to 1.5m to 2 metres tall. There are another 31 species of introduced rushes.

Wīwī tolerate a wide range of ground conditions and are the most common type of rush found in our wetlands, swamps, estuary margins and stream banks throughout Aotearoa.

They grow in various shades of green or grey-green clumps with wiry, leafless stems and clusters of flowers clinging to the side of the stems. The seeds remain viable in the soil for years.

That is about all the useful information the Internet and reference books will tell you about wīwī. But in the days before corrugated iron arrived on our shaky shores, wīwī may have made all the difference between a dry whare and a wet one.

Our forebears, both Māori and Pākehā, knew how to thatch a roof to stay dry. William Colenso, a well known botanist, explorer and politician, knew the difference between good roofing material and bad at least 130 years before the leaky homes fiasco.

Wīwī was “by far the best of all the rushes and sedges for thatching on account of its durability,” Colenso stated unequivocally in 1869. It was much more durable than toetoe/kākaho.

In *Māori Healing and Herbal*, Murdoch Riley explains how rushes of various species were used by Māori for the outer thatching of a whare’s walls and roof.

Commonly, bundles of raupō (bulrush) were secured to a framework of poles with harakeke (flax) ties. The side walls received a second layer of raupō and sometimes another layer of wīwī, Murdoch writes.

The roof was covered with a thick layer of wīwī to waterproof it – the same as traditional thatched roofs in Britain were created.

Based on detailed interviews with Ngāi Tahu kaumātua in the 1920s, Herries Beattie describes the construction of a whare rau in *Traditional Lifeways of the Southern Māori*.

A whare rau was built with curved whitī (poles), the crosspieces were called kaho and the whole structure was thatched with wīwī or patiti (tussock). The completed thatch was known as rau.

PHOTOGRAPH: ROB TIPĀ

Beattie said he only ever heard of whare pōtaka (round houses) built on the Tītī Islands, because the stunted growth of the timber suited the curved poles required for this type of construction.

Another temporary shelter was known as uhi and it was built with pātītī, wīwī or harakeke to protect tuna (eels) from rain and dew when they were drying on racks outdoors. The shelter was removed on fine days to allow sun and air to dry the tuna.

Beattie also describes the construction of rara (beds) made from natural materials. Poupou (posts) were driven into the ground and rauraho (battens) were tied to them with harakeke.

These were first covered with wīwī, then mania or pātītī (tussocks) on which two tiaka (mats), were laid. The first, tiakawahī, was made from unscraped harakeke and the second called tiaka haro, was made from fine, scraped harakeke, on which the sleeper rested.

Kākahu (bed coverings) were made from the softest whītau that had been steamed in an umu to make the fabric soft and pliable.

Other references to the traditional uses of wīwī are more obscure. Several historical references describe a very effective method of catching eels by using a bob made of whītau or frayed flax with large red or white worms threaded on to stems of wīwī and looped up into a bundle. Sometimes hūhū grubs were used as bait.

This was then tied to the tip of a matere (rod), preferably made from houī (ribbonwood) because it was so supple. With the tip of the rod held under water, when tuna latched on to the bob, they were expertly flicked on to the bank, their teeth entangled in the whītau.

Wīwī also had some spiritual significance for tohunga in trying to contact atua to see if an expedition would be successful.

Beattie also explains the use of wīwī as a rotarota, a practice used to identify a guilty party when a crime had been committed.

If some crime had been committed, everyone who could have been implicated was called and asked to select a length of wīwī, not too different to the Pākehā practice of drawing straws.

Wīwī was cut into varying lengths and the person who drew the longest reed, as opposed to the shortest straw, was deemed to be the guilty party.

In the old days the punishments were apparently pretty harsh, without any right of appeal. The guilty party may have been dispatched on the spot for their crime or, if they were at sea at the time, may have been thrown overboard so fate could decide their future.

Presumably, if they somehow survived that ordeal, they must have been innocent. If they drowned they must have been guilty. ■■

# Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Whakairo and the Whakaraupō Carving Centre is transforming lives and fulfilling dreams.

For Caine Tauwhare (Ngāi Tahu, Waikato), kaihautu of Te Waipounamu's new carving school, the opening of the centre in January made his own dream a reality and it fulfilled a 30-year vision of two enterprising and much-loved Ngāi Tahu tāua.

Aunty Sissy (Waikura McGregor), who passed away in 1993, and Aunty Dawn (Dawn Kottier), the centre's kaumātua and most passionate supporter, shared a dream of one day having a carving school at Whakaraupō (Lyttelton).

"They always talked of a centre like this being here and being able to teach our young ones carving," says Caine.

The centre has 12 young men, including five Ngāi Tahu carving out a new and limitless future.

"Through whakairo we are able to offer our rangatahi more than new skills, we are able to connect them to their whakapapa, their culture and help tap in to their true potential," says Caine.

"They get here early, they don't miss days and most nights I have to kick them out of the building or they wouldn't go home. The transformation in these boys has been awesome."

The centre has also won the hearts and minds of Lyttelton with huge support coming from the community. Andrew Stark, director of a local boatbuilding company, offered the centre the large waterfront warehouse they currently lease. He also relocated part of his business and invested his own time and money to renovate the warehouse for the centre.

According to Noeline Allan, a stalwart of the community, who now spends most



of her time administering the business and applying for funding, the centre has added a new layer to the Lyttelton community.

"There has been a real awakening to what the centre offers the community. We have already completed carvings for the local community centre and have been asked to make pou pou for Lyttelton West School, Lyttelton Main School and Manning Intermediate in Christchurch. We're also looking at carvings for the Project Lyttelton Building and the Information Centre," says Noeline.

Long hours of carving tuition go hand-in-hand with routine morning exercises, mihi mihi, mau rākau and karakia, as well as weekly walks exploring and learning about Whakaraupō and its history.

"The centre and its kaupapa is about the whole person – there is still a lot of work to do to get it to where we want it to be, but with the support we have and a strong vision of what we want to achieve I know we will get there," says Caine. ■■



BOOK REVIEWS

**BEST OF BOTH WORLDS: THE STORY OF ELSDON BEST AND TUTAKANGAHAU**

by **Jeffrey Paparoa Holman**

Published by Penguin

Books

RRP: \$40

**Review nā Gerry Te Kapa Coates**

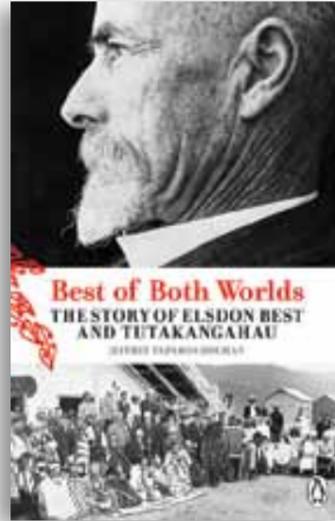
Jeffrey Holman is a poet born in London who now lives in Christchurch. His interest in te reo and Māori studies led him to a PhD, from which came this book. He acknowledges that he is carrying on the tradition of “white noise” – Pākehā writers talking about Māori – but does say that “at least Māori voices are given their place in the text.”

The book, not an easy read, focuses on the

15 years Elsdon Best spent amongst the Tuhoe people as an increasingly skilled amateur ethnographer; and in particular his relationship with a leading Tuhoe chief, Tutakangahau of Maungapōhatu. It details Best’s journey from growing up amongst Māori in Tawa, through his escape from the civil service at 17, to becoming a bush contractor, a member of the Armed Constabulary (taking part in the sacking of Parihaka in 1881), a roustabout in America, and finally a quartermaster on the Waikaremoana road project in 1895.

Best’s real work was for the Polynesian Society, uncovering kura huna – concealed treasure – of Māori knowledge from the oldest and wisest Tuhoe elders. Tutakangahau, 30 years older than Best, and with his own agenda, became his principal confidant. Best’s imperative was to record Māori society for posterity, because it would

soon vanish as a result of what Holman calls “a degraded and opportunistic view of human evolution” – noble savages soon to be assimilated. But, as he also writes, without Tutakangahau Best “would have had little to say”. Sometimes good emerges out of misguided energy and ideas.



**PLANTS THAT POISON: A NEW ZEALAND GUIDE**

by **Henry Connor and John Fountain**

Published by Manaaki Whenua Press

RRP: \$29.99

**Review nā Rob Tipa**

Readers of this colourful reference book may be surprised by how many native and introduced plants commonly found

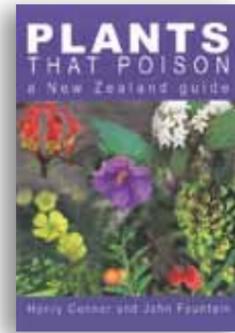
in home gardens are poisonous. We counted listed poisonous trees, shrubs and plants on our property and came up with a staggering 32 villains, more than half the plants identified by the authors.

Another surprise was how many parts of poisonous plants are commonly used in some shape or form, perhaps after being cooked, heated or processed to remove the toxins.

The aim of the authors, acknowledged experts in botany and medical toxicology, was to help readers recognise poisonous plants, and guide them in what to do if children, in particular, eat something poisonous. They explain how poisons act on the human body, give signs and symptoms of poisoning and offer advice on treatments.

The text is concise and the layout is very user friendly with vivid colour plates to help readers quickly identify flowers, berries,

seeds and seedpods, foliage and fungi. Even experienced gardeners could learn something about the potential risks of common garden plants from this guide.



**MIHIROA**

**Nā Peti Nohotima te kōrero.**

**Nā Misty kā whakaahua.**

*He pukapuka me kā kōpae whakaroko e toru,*

*ko Peti Nohotima te kaupānui.*

**He whakaaro no Fern Whitau**

E rere kau atu ana tō tātou reo raketira i kā wharaki o tēnei pukapuka pai mutuka. Nā whai anō i riro ai te tohu o Te Kura Pounamu i a Peti Nohotima. E ai ki kā kaiwhakawā, “Ko tēnei te wā tuatahi i whiwhi ai tētahi pukapuka pūrākau i tēnei tohu, ko tō mātou manarū hoki ki te kōwhiri i a ‘Mihiroa’ hai tauira o te tuhituhika reo Māori hiraka mā kā taitamariki”.

He kōrero tēnei mō kā piki me kā heke o te taiohitaka; ko te whānau me te kēmu haupoi te horopaki. He taitamāhine hūmārika a Mihiroa tae atu ki te wā ka tūtakina a Kēriana Martin, tētahi atu toa haupoi, tētahi atu tamāhine whākai, ā, ka tutū te puehu i waekani i te tokorua.

Ahakoā nō te ao hurihuri tonu tēnei kōrero, (kātahi anō kā kitea te reo o te waea pūkoro i tētahi pūrākau me te reo haupoi) he tino Māori te reo. Kai roto i tēnei kōrero pai rawa kā kiwaha o nāianei me kā whaka-tauki o mua; i roto hoki kā tikaka me kā kōrero o te ao Māori. He pārekareka te reo he pārekareka hoki kā kaiwhakatū; mai i te whakahāwea o Maria, i te mahi whakato i te tāua, i te mātātoa o Mihiroa tae atu ki te aroha o te whānau.

Kua tuhia a ‘Mihiroa’ mō kā taiohi mā kā taiohi, kāore e kore ka mōhio rātou ki a rātou anō i tēnei pukapuka, ka manawa

reka. He pai tonu tēnei pūrākau me kā kōpae ki ahau, he takata ako tonu i te reo Māori, hai whakawhānui i tōku reo hai rekareka hoki. Kōi wareware kā whakaahua nā Misty i tā, he tino rawe.

Ko tētahi atu paika, ko tētahi atu whakamahika pea o te kōhika rauemi nei, ki te haere te whānau mā ruka waka, ka whakatakīhia kā kōpae hai “whakatuwhera i te hinekaro ki kā hōhonutaka o te reo” me te whakakahau i te katoa. Pānuitia, whakaroko atu.



**MIHIROA**

**by Peti Nohotima, illustrated by Misty**

(A novel and a set of CDs with Mihiroa read by Peti Nohotima)

Published by He Kupenga Hao i te Reo

**Review nā Fern Whitau**

Our chiefly language flows eloquently through the pages of this excellent book. No wonder Peti Nohotima won the Te Kura Pounamu Award for the most distinguished contribution to literature in te reo Māori for children and young adults.

Set within the whānau and on the hockey field, the story tells the ups and downs of a teenage girl’s life. Mihiroa was a good-humoured girl until she met Kēriana Martin, also a hockey champion, and sparks

flew between them.

Although this novel is set in the present day, all the richness of te reo Māori is on display: modern idiomatic sayings, text language and hockey jargon sit alongside proverbs from long ago, woven together with Māori values, worldview and customs. The language is colourful and so are the characters: jealous Maria, cheeky Nanny, strong Mihiroa and a loving whānau.

Teenagers will be pleased to recognise their lives within the pages. This book and the excellent CDs are also for those like myself, students of te reo Māori, who will read and listen to them to extend our reo and for our enjoyment. The drawings by Misty are wonderful.

Highly recommended.

TELEVISION REVIEW

**KAITANGATA TWITCH**

Produced by

Production Shed TV

Director Yvonne McKay

Sundays 7pm on Māori Television, 13 weeks from 2 May

**Review nā Pirimia Burger**

Here’s one to plan your Sunday night with the whānau around. *Kaitangata Twitch* harks back to 80s sci-fi children’s television dramas *Under The Mountain* and *Children of the Dog Star*. Produced in New Zealand and shot in Governors Bay, *Kaitangata Twitch* is a fantasy adventure for the family to enjoy together.



It’s important to keep in mind that the series is made for children. To adults some special effects

could feel clunky, some acting variable and the storyline somewhat clichéd (ancient Māori curse, grumpy old hermit who

“knows something”), but those things are incidental to children who are given a range of other devices to lure them to a fictitious island of mystery and suspense.

Margaret Mahy’s adapted story is told at a steady pace, with just the right rise in tension before the end of each episode. It is a pleasure to see local landscapes and to hear local accents and allusions to indigenous history. It’s the kind of production that affirms our identity and could inspire whānau discussions of their own tales and kōrero tawhito. Thoroughly recommended.

ALBUM REVIEW

**LITTLE BUSHMAN: LIVE IN CONCERT WITH THE NZSO**

Produced by Little Bushman

(Real Groovy, Amplifier.co.nz)

RRP: \$25.95

**Review nā Joseph Tipa**

Little Bushman are undoubtedly one of our greatest bands, so aptly do they couple down-home hick country with beats and samples. They have a technological edge that artists like JJ Cale had, only here and now. Founded by the ever-fresh Warren Maxwell, Little Bushman advance from the zeitgeist that bore Trinity Roots and Fat Freddy’s Drop.

This live album, recorded with the New Zealand Symphony Orchestra, offers embellished versions of songs from their debut *The Onus of Sand* and second album *Pendulum*. The stand-out track for me is *Peaceful Man*, a waiata tangi for Te Whiti and Tohu of Taranaki.

If you’ve seen the Bushman live, with their complex arrangements and apparent abandon of metered rhythm (more “vibed” than “transcribed”), then you’ll appreciate the feat they and arranger John Psathas have accomplished in this recording.

Discography:  
*The Onus of Sand* 2006  
*Pendulum* 2007  
*Live in Concert with the NZSO* 2010

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



Gerry Te Kapa Coates (Ngāi Tahu) is a consultant and published writer, and also Waihao Representative.



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



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



Pirimia Burger (Ngāi Tahu me Rangitāne) works as a freelance writer, presenter, researcher and co-producer for both mainstream and Māori television productions.



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

# Money smarts

On the financial front, a little learning can go a long way. Business writer **Amanda Morrall** talks to those who have been helping Ngāi Tahu descendants wise up on their finances.

Knowledge is literally money. However, when it comes to financial literacy, the collective piggy bank is lean. Or that's what may be read into statistics.

According to Reserve Bank figures, total outstanding household debt has increased more than six times in dollar terms since 1990; and as a percentage of households' disposable income, household debt peaked at more than 160 percent early in 2008, nearing three times the December 1990 level.

"It's a topic that people don't like to talk about," says Blade Jones, project leader for a Ngāi Tahu-Te Puni Kōkiri pilot initiative, the Financial Independence Programme. The programme offered budgeting and financial planning services to Ngāi Tahu whānau.

However taboo the subject once was, money is becoming a more acceptable subject to discuss. Jones says people have been pushed into talking about it under escalating financial pressure and stress.

To what extent that programme and others – including Whai Rawa, Ngāi Tahu's dedicated savings scheme – have improved financial literacy remains unclear for the moment.

So, the results of the ANZ Ngāi Tahu Financial Knowledge Survey, conducted in March and April this year, will prove interesting reading.

A similar nationwide survey conducted last year by the Retirement Commission found that financial literacy levels, while improving, have far to go.

Te Rūnanga o Ngāi Tahu Kaiwhakahaere Mark Solomon says the Ngāi Tahu survey findings (which will be reported in the Kana/Spring edition of TE KARAKA) will help guide the development and direction of future financial education programmes.

"Our goal is financial independence for our people – the ability to manage borrowing and debt, and to have the funds to be able to make important choices in life."

Retirement Commissioner and chair of Whai Rawa Fund Limited Diana Crossan has been actively working with the iwi to help secure better financial outcomes.

Crossan says populations worldwide are struggling with the same issues, underscoring a need for greater awareness, better education and more direct support.

"The financial system has got more and more complex, the finance sector has got more opaque and all of us need more financial education and information."

While today's adults are struggling, the financial competence of future generations holds more promise.

Several years ago, the Retirement Commission and Ngāi Tahu teamed up on an initiative to incorporate financial lessons

into the core curriculum at selected Māori schools. The programme was heralded as a huge success and some schools have permanently adopted elements of it.

Arowhenua School principal Toni O'Neill (Ngāpuhi) says children learn more easily when they are shown the relevance of money in daily life.

At Arowhenua, primary school students were charged with organising a fun day. They were tasked with raising the funds, budgeting and organising the entire event themselves.

O'Neill says it was a motivating and empowering exercise that taught students that money management goes beyond "mundane things like paying bills".

"It's goal setting, it's being responsible and being innovative, all those things. Learning that hard work and planning increases choice. It's beyond just saving and spending."

Tamariki who absorb these lessons early on stand a much better chance later in life. It has been shown that financial knowledge positively impacts on health and education outcomes.

Financial literacy is another way of empowering people to make informed decisions about their future, says O'Neill. "It is part of being able to manage your life." ■■

## TE PURA O TE RANGI PARATA

Ngāi Tahu – Ngāti Huirapa, Ngāti Kahungunu and Rangitāne

## REIHANA (DOE) PARATA

Ngāi Tahu – Ngai Tūāhuriri/Ngāti Wheke

# HE TANGATA

### WHAT CONSTITUTES A GOOD DAY?

TP: When it is hot and fine.

RP: Waking up.

### WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

TP: My mother for giving me life.

RP: My Mother for having me.

### ONE THING YOU COULD NOT LIVE WITHOUT?

TP: TV.

RP: Air.

### IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

TP: New Zealand.

RP: New Zealand.

### WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

TP: My wife.

RP: My husband.

### WHAT IS YOUR FAVOURITE SONG?

TP: *Goldmine in the sky.*

RP: *Mum and Totara Tree.*

### ON WHAT OCCASION DO YOU TELL A LIE?

TP: When I want peace.

RP: When I want to buy something.

### WHAT CONSTITUTES A BAD DAY?

TP: When it snows.

RP: Anger.

### WHAT IS YOUR GREATEST FEAR?

TP: Not being allowed to drive.

RP: Losing any of my children or mokopuna.

### WHO IS YOUR FAVOURITE SUPERHERO?

TP: Superman.

RP: God.

### IF YOU COULD BE A SUPERHERO, WHO WOULD YOU BE?

TP: Superman.

RP: Superwoman.

### WHAT IS YOUR WORST CHARACTER FLAW?

TP: Writing.

RP: Character.

### WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

TP: Being able to sing.

RP: Being able to skate.

### WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

TP: Rabbiting.

RP: Meeting whānau.

### WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

TP: Nil as I love New Zealand.

RP: The Islands.

### DO YOU BUY LOTTO?

TP: No.

RP: Yes.

### WHAT WOULD YOU DO IF YOU WON LOTTO?

TP: Family.

RP: Share with family and marae.

### DO YOU BELIEVE IN REINCARNATION?

TP: No.

RP: No.

### EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?

TP: A millionaire.

RP: Living my life.

### WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

TP: Clothes.

RP: Children.

### WHAT IS YOUR GREATEST EXTRAVAGANCE?

TP: Chocolate.

RP: Spending heaps and saving heaps.

### FAVOURITE WAY TO CHILL OUT?

TP: Food, drink, and TV.

RP: Go for a holiday.

### WHAT IS YOUR MOST ADMIRABLE QUALITY?

TP: Telling the truth.

RP: Nothing.

### DANCE OR WALLFLOWER?

TP: Dance.

RP: Dance.

### WHAT IS THE LAST BOOK YOU READ?

TP: Cannot remember.

RP: *Myths and Legends.*



PHOTOGRAPH: SIMON WOOLF

Te Pura o Te Rangi Parata was this year awarded with a Queen's Service Medal for his services to Māori and the community. The award recognises Pura's outstanding 50-year public service career and wider services to the community. Pura began working in Māori Affairs at the age of 17 and has held roles with the Department of Māori Affairs, Iwi Transition Agency, Te Puni Kōkiri and the Māori Land Court. He is also a member of Ngāti Kāpō.

Pura follows in the steps of his beloved Reihana Parata, who was awarded a QSM in 1990. With over 45 years experience behind her, Reihana is considered one of Aotearoa's most accomplished weavers. Since the 1950s, she has been actively involved in a number Māori arts and culture organisations including the Māori Woman's Welfare League, Ngā Puna Waihangā, Moananui a Kiwa Weavers, Te Roopu Waiata Māori (National Māori Choir) and Te Ahikaaroa kapa haka. From 1975-89 Reihana was Principal Matron of Te Wai Pounamu Māori Girls College, Christchurch. In 2003 Reihana won a Tā Kingi Ihaka Te Waka Toi award to acknowledge a lifetime contribution to Māori arts.

Pura and Reihana reside in Rāpaki, where they regularly host their children, grandchildren and whānau members.

### WHAT FOOD COULD YOU NOT LIVE WITHOUT?

TP: Bread.

RP: Real butter.

### WHAT MEAL DO YOU COOK THE MOST?

TP: Boil up.

RP: Chicken.

### WHAT'S YOUR BIGGEST REGRET?

TP: Not having more mokopuna.

RP: Not having more mokopuna.

### WHAT IS YOUR GREATEST ACHIEVEMENT?

TP: Working over 55 years for our people.

RP: Producing my children.



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