

# TE KARAKA



## AHIKĀKAI

FROM THE HOME FIRES TO THE NATION'S TABLE

POSTCARD FROM ANTARCTICA | ROAD TO RECOVERY  
LAST STAND | POTS OF GOLD | TUNA TACTICS | KERI HULME



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TE RŪNANGA O NGĀI TAHU,  
MIKE SANG

## A new year, a new beginning

**Kōkihi ake te huri i te one**  
A new shoot sprouts from the ground

Welcome everyone to the first edition of TE KARAKA for 2012. I hope the year has started well for you.

For Te Rūnanga it feels like we are in good shape to discuss the significant issues confronting the iwi and the nation. Our governance initiatives of the past year mean we are ready for some robust good high-level strategic debates. And there are plenty of debates to be had. The central government has placed some significant issues on the table, including a discussion with iwi about the protection of Treaty of Waitangi rights, particularly in terms of sections 9 and 27A-D of the State Owned Enterprises Act 1986. This issue, which surrounds the government’s proposal to sell down its shareholding in four energy companies, has led to a linked debate about freshwater and iwi rights. Te Rūnanga is in the fortunate position to be able to engage effectively with the Crown on these matters.

Freshwater reform has been on the Ngāi Tahu agenda for decades and in 2012 we see real opportunity for better water use and management. Te Waihora co-governance and restoration efforts will gather speed, and further south in the takiwā, ngā rūnanga are working closely with all stakeholders to address the poor health of threatened water bodies such as Waituna Lagoon.

Another significant item for the iwi is the relativity mechanism, which is expected to be triggered this year or next year at the latest. The mechanism will preserve the relative value of the Ngāi Tahu settlement as a percentage of overall settlements. While this is a simple contractual matter and calculation, it is important that its effect takes place in an environment reflective of our Treaty relationship with the Crown, and the steady and continuous dialogue that has been a hallmark of the relationship over recent times.

With such important issues on the table, we are growing our office capability within a capped budget. The extra capability will allow exciting new initiatives and increased support to Papatipu Rūnanga. Among a range of initiatives, a marae fund of \$1m annually will be launched. In the education sphere, the Ministry of Education has signed Te Mahere Mātauraka, an excellent agreement that places the iwi on an equal footing with the Ministry. In practical terms it funds significant activity for Papatipu Rūnanga. So 2012 is shaping to be a positive and busy year, with a collaborative work environment, plenty of important issues to work through and new initiatives to develop and implement.

Finally, a very warm welcome to our new TE KARAKA editor Mark Revington. It was very sad to say goodbye to Faumuina Tafuna’i but I feel assured that with Mark’s steady hand on the steering paddle of TE KARAKA the magazine will continue to chart a successful path through Ngāi Tahu currents.

# TE KARAKA

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**POSTCARD FROM ANTARCTICA**

The journey for many Ngāi Tahu has involved tracing the steps of their tipuna. Irene Schroder documents the journey of three Ngāi Tahu women on a ship to Antarctica.

8

**AHIKĀ KAI – FOOD FROM THE HOME FIRES**

Wild, Māori food – it's what Ngāi Tahu tipuna ate and traded. Now iwi pilot programme Ahikā Kai is set to revolutionise the way small whānau and iwi-based food businesses operate and market their products.

14



14

**TUNA TACTICS**

Habitat loss and decades of commercial overfishing of eels are causing a worldwide trend in declining eel stocks. The issue is of great concern for Moeraki, Arowhenua and Waihao rūnanga, as they seek to turn back the environmental clock for tuna in Te Waipounamu.

19



19

**ROAD TO RECOVERY**

From living in a house to inhabiting sleep-outs and a shed, the Shelford/Kimura whānau is one of many Canterbury families trying to rebuild their lives after devastating earthquakes. What lies ahead on the long, winding road to regional recovery?

22

**LAST STAND**

Ngāi Tahu has joined a last-ditch stand to save Te Hāpua Waituna (Waituna Lagoon) from an ecological disaster with a ban on further dairy development in the catchment.

26

**POTS OF GOLD**

From the remote seas of Fiordland to the restaurants of China, kōura are at the heart of Ngāi Tahu Seafood's operations. The thriving trade is also attracting a new generation of Ngāi Tahu fishers to the industry.

30



30

<b>HE KÖRERORERO NĀ KERI HULME:</b> Surviving vs living vs thriving	5
<b>AHAKOA HE ITI, HE POUNAMU:</b> Buried waka rises from the sand	6
<b>MANAWA KAI TAHU:</b> Stories of Kāi Tahu tipuna	34
<b>HE WHAKAARO:</b> Tom Bennion has constitutional reform on his mind	37
<b>KAI:</b> Bevan Kaan	38
<b>TOI IHO:</b> Honouring Te Aue Davis	40
<b>HEI MAHI MĀRA:</b> Return of the worms	44
<b>HE AITAKA A TĀNE:</b> Silence of the beech	46
<b>TE AO O TE MĀORI:</b> Waitangi Day	48
<b>REVIEWS:</b> Ngā Tini Whetu - Navigating Māori futures and more	50
<b>NGĀ TAKE PŪTEA:</b> Where there's a will, there's a way	52
<b>HE TANGATA:</b> Hayden Wilson	53



NGĀ HAU  
E WHĀ  
FROM THE  
EDITOR

This is my first issue as editor of TE KARAKA. Am I a little nervous? Of course. The phrase 'big boots to fill' doesn't seem quite the right metaphor to describe the challenge set by my predecessor, Faumuina Tafuna'i, but as editor of TE KARAKA, she set a high standard.

As I write, it seems only weeks ago I sat with my father-in-law, Justo Diaz, looking out over the mangroves of the upper Waitematā from our home in west Auckland. And now here I am in Ōtautahi with my wife Deborah and son Tom, renting a house, learning the ropes of a new job and a new life, and waiting for the ground to move. Thankfully there hasn't been too much of the latter.

I believe new challenges are what help us grow as people, and in that regard my father-in-law inspires me. Actually he's more like my dad in some ways, since my father passed away a good few years ago. Justo is originally from Cuba, and moved to the United States when he was 16 to get better schooling. He stayed, got married, got a degree, raised three daughters and then packed up the family and 18 suitcases and moved from Kansas to New Zealand. After retiring from his role at the University of Auckland seven years ago, he has spent six months a year, every year, teaching in Kuching in Borneo. Packing up the family and moving from Auckland to Ōtautahi seems tame in comparison.

I come from a family of publishers and publicans. One ancestor started the *Hawkes Bay Tribune*. Another established Revingtons Hotel in Greymouth. I am a North Island boy, brought up at Ohope Beach in the eastern Bay of Plenty. We dearly miss our whānau up north but we are here because we wanted to start a new journey in our lives. And to me, the role as editor of TE KARAKA and all that entails, is a privilege. I look forward to meeting you and hearing and sharing your stories.

nā MARK REVINGTON

Murihiku 99.6

Ōtautahi 90.5

SKY 505

# The Unshakeable **tahu**

Kaikōura 90.7

Ōtākou 95

HE KÖRERORERO  
nā KERI HULME

## Surviving vs Living vs Thriving

I am a locavore, an eater of fresh food from my regions.

Of course I eat other things – I’ve got freeze chook and vegetables in the deep freeze because there aren’t any local producers of chook or peas or carrots or corn let alone the more exotic vege mixes in Big O. And I do have at least a bucket (sometimes a pōhā) of birds around for winter.

After the season ends, I normally have frozen ‘bait’: I also keep frozen blue cod (mainly from Moeraki, or at least, south) and both farmed and fresh-caught salmon steaks. And venison.

I don’t eat anything that has been through an abattoir – it’s just a personal thing (it goes back to the time I was a television director, working on *Country Calendar*. We did an episode covering the effects of new legislation on freezing works, which, naturally, involved filming inside them. I had never encountered mass animal fear before (and yes, I had seen animals slaughtered for food before then).

But nothing can compare with a venison backsteak given by one of the neighbours – shot round the settlement, and carefully hung for a couple of days after beheading and gralloching – or some stewing cuts (I was taught to make venison brown stews by my Nana, with the prime ingredient being shot by one of her sons). Or an Ōkarito flounder, caught half an hour before. Or freshies eaten at Bluff. Or pipi and cockles/tuaki (never called clams, thank you) from the lagoon, and the large tender mussels from rocks off the Bluff beach.

We were partly brought up on Moeraki blue cod and all the other lovelies – green-bone, groper, tarakihi, crayfish, mussels, pāua, and fresh, fresh Bluff oysters. I early associated tītī with winter, and the aroma with warm welcoming homes because my Granddad was sent containers from Kai Mohu. My mother is the family beneficiary for the island now, but none of us have birded it. He also loved eels, and as soon as I tried silver-bellies from the Ōkarito lagoon, I had an epiphany and knew just why he did. Fresh, smoked, or dried – they are such excellent food.

It took me longer to appreciate the virtues of kareko: I came to it sideways after sampling nori in Hawai’i in the late 1970s – and learning that we had a *Porphrya* species just like nori – only even better. I still collect mine in August on friendly southern sea rocks and wash it and dry it in a friendly southern sun.

My Nanna, coming from a different heritage (Orkney Scots), knew about other seaweeds: she used to collect what she called ‘jelly weed’ or carrageen, a *Gigartina* species known as rehia to the olds and also used for making jelly (with tutu juice.) I’ve tried it, very gingerly ... hāngi-steamed rehia is delicious. So are fried kelp chips.

Ōkarito has limited supplies of edible fungi – puffballs (including the giant ones), field mushrooms, ear fungus, and pine boletes is the total, but they’re always welcomed. The first time I slept at Ōkarito (in a brother-in-law’s borrowed Landrover) I awoke to tūi song, sea-roar and sea-mist – and a large field mushroom growing a foot away from the Landrover’s backdoor.

Breakfast! Better than the bread and butter I had readied in the evening before, along with a couple of hardboiled eggs.

I don’t have a vegetable garden (a tub of silverbeet doesn’t count as a garden), but I grow quite a few different herbs in containers – nothing like freshly cut parsley or tarragon or sage, eh?

Regrettably other things like my coriander as much as I do, but the mints and thymes and chives seem to thrive, and there are a couple of good seasonings that grow in the local bush. I have a lemon shrub that produces a small but appreciated crop (there are several other lemon trees around the settlement, with kind owners who share.) And I encourage my pūhā plants to flourish, and pick pikopiko curls and occasionally harvest a rito from my cabbage trees and the odd one or three from local ti kōuka.

I was – provoked is the right word I think – to write about this locavore joy after over-nighting with an acquaintance. He kindly provided dinner and breakfast, and I truly appreciated his hospitality.



The snacks with the wine were mixed nuts, and a camembert from the fridge, and little crackers. Dinner was stir-fry rice with peas and eggs. “Still got your chooks, then?” “Nope, gave them to my son a year ago. Can’t be bothered with ‘em now.” And dessert was tinned Black Doris plums and cream. It was a good meal.

We got to talking about the Christchurch ‘quakes and how we might cope with that kind of disaster. I joked about my van being a survivor capsule, with almost everything I’d need for a couple of weeks in it – only, I’d run out of whisky. And mentioned the house had enough food and fuel for me to survive for a couple of months without power or reticulated water. He said, “Come’n look at this.”

“This” was his survival cupboard. He had a huge range of packet foods, and tins of vegetables and fruit and meat, and airtight containers of biscuits and grain wafers. There were a dozen 4-litre containers of water, and all the toiletries and tissue he could use in couple of months. “Got a grab bag by the bed, torch, meds, radio, cell-phone, everything.”

“Very impressive.”  
“And you know what? Got a tip from a mate that people stock up and then just forget about stuff and it all goes off ... I replace what I eat, once a week. Without fail. I keep a pound of butter and half a dozen eggs in the fridge, and that’s it.”

“No spuds or milk?”  
“Nah, I got the packet stuff.”  
Breakfast was muesli and made-up milk. But there was a banana with it ...

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



Master carver restarts business

After losing his house to the Christchurch earthquakes and with his carving/moko studio in the now-closed Arts Centre complex, Christchurch master carver and tā moko artist, Riki Manuel (Ngāti Porou) is re-establishing himself in his new home-based studio at Medway Moko. The new mobile studio was purchased from Auckland with the help of a Creative New Zealand grant. Riki's son, Wairoa, 25, is his new apprentice.



Historic waka discovered

A historic waka has been found lodged in the wet sands of Ōmaui, 20 km south-west of Invercargill. The partly-buried waka was discovered by Invercargill historian and city councillor Lloyd Esler in December when he was out beachcombing. A small group including the Southland Museum & Art Gallery's resident archaeologist, Ngāi Tahu and history buffs excavated the waka. Awarua Rūnanga member Bubba Thompson was excited to see marks of adze carving on the hull of the retrieved waka. Thompson thought the waka could have originated in the early 1800s, and was most likely a waka tiwai – a small waka used by local Māori to paddle the bay fishing. The waka is now undergoing conservation processes at the museum.

Photo courtesy of Southland Museum & Art Gallery



Piri edges Mark – but they're both winners

Congratulations to Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon who was recognised for his contribution to treaty settlements and iwi leadership when he won the Treaty Issues section of *Marae Investigates* Ngā Toa Whakaihuwaka (Māori of the Year 2011) awards. All Black halfback Piri Weepu (Ngāi Tahu – Kāti Waewae, Te Whakatōhea) took the big prize when he was named Ngā Toa Whakaihuwaka. Weepu earlier claimed Māori Rugby Player of the Year and Māori Sports Person of the Year for 2011 at the Māori Sports Awards.

Did you know?

These methods were once used to predict the weather:

- 1) If karoro/seagulls chattered excessively at night, it was going to be stormy.
- 2) The way a kōau/shag perched on an off-shore rock indicated where the strong wind would come from.
- 3) In the same vein, some tieke/saddlebacks had two perches; an easterly wind perch and a westerly wind perch.
- 4) If a koukou/morepork repeated one cry through the night, it was a sign of bad weather. If two or more of them answered each other for a certain time during the night, it was a signal of storms coming.



Northern community centre opens

After seven years of planning, Te Ahu Centre in Kaitiāia is finally open. The complex houses a new library, museum, archive, cafe, i-SITE and the far North District Council service centre. A skywalk around the 8-metre high atrium shows off more than 100 perspex kuaka (bar-tailed godwits) suspended as if in their northern migratory flight. Master carver Paul Marshall (Ngāpuhi, Ngāti Kahu), oversaw the carved pou representing Pākehā, Te Rarawa, Ngāi Takotō, Ngāti Kuri, Te Aupouri and Ngāti Kāhu. [www.teahu.org.nz](http://www.teahu.org.nz)



He Kupu Kāi Tahu

**Whakatekateka** (whakahihī) pride/to dress up in fine clothes

**Kokomo** (hāte) shirt/insert into **Tauhei tarika** (whakakāi) earring **Wharekūhā** (tarau) trousers

He Whakatauākī Kāi Tahu

**Whākana i te manuhiri ki tō kāinga**

Give your full attention to your guest. Tātene Tipene Hampsted

**Kia tika tō hoki**

May your return be direct.

This proverb is the origin of the place name Hokitika. It can be used to wish our manuhiri/visitors a safe trip or to express a wish for their return.

Manatu blessed

The sacred mauri pounamu Manatu has been placed at the centre of a revamp of the Dart River Jet Safaris Visitor Centre at Glenorchy. Waihopai Rūnanga upoko Michael Skerrett, who blessed the large mauri pounamu at a special ceremony, said it strengthened links to Ngāi Tahu Tourism-owned business and added a cultural dimension to welcoming visitors.

Māori tourism website

South Island visitors wanting to experience the best of Māori tourism can use a new website and map developed by the Southern Māori business network, Te Kūpeka Umaka Māori ki Araituru (KUMA). The website also features local Māori stories written by Te Rūnanga o Ngāi Tahu Ōtākou representative and historian Tahu Potiki. [www.tikitourmap.co.nz](http://www.tikitourmap.co.nz)

New Māori arts festival

Nelson could become home to a new Māori arts festival if a trial run attached to next year's Nelson Arts Festival is a success. Local Ngāti Tama representatives are brainstorming ideas with the Nelson City Council, and hope to grow the idea over the coming year.

Overcoming teacher shortage

Massey University has welcomed its first 27 students into a new four-year Māori immersion teaching degree. Te Aho Tataiarangi is the only course of its kind in New Zealand, and should help fill a shortage of expert te reo teachers. The university aims to supply 200 Māori immersion graduates into the teaching profession by 2020. The programme is being delivered via a partnership between Te Rūnanga Nui o Ngā Kura Kaupapa Māori and Massey University.

Nine Tree Hill

It's famous for having one tree, then no tree; but Auckland iwi Ngāti Whātua hope six pōhutukawa and three tōtara trees sourced from parent trees on One Tree Hill will soon grace the Auckland landmark. The peak has been treeless since a damaged pine was removed in 2000 after a chainsaw attack. Ngāti Whātua hope to plant the trees this year.

Homegrown kai book

Whanganui-based Te Atawhai o te Ao, the Independent Māori Institute for Environment & Health, has launched a new booklet designed to help Māori grow their own food. *Growing Your Own Kai*, written by organic soil expert Lisa Talbot, includes chapters on worm farming and planting by the moon, and information about specific Māori plants like kūmara, kamakamo and taewa.



New professor

Khyla Russell (Ngāi Tahu, Kāti Māmoe, Waitaha, Rapuwai) has been appointed as Otago Polytechnic's second full professor. Dr Russell is the organisation's kaitohutohu and a member of the senior management team. Her role includes overseeing the incorporation of the principles of Te Tiriti o Waitangi within the policy framework and daily operations of the polytechnic, along with relationship-building between the institute, the Arai-te-uru Papatipu Rūnaka and wider Māori community and tertiary sector organisations.

# POSTCARD FROM ANTARCTICA

The journey for many Ngāi Tahu has involved tracing the steps of their tīpuna. Irene Schroder (Ngāi Tahu – Kāti Māmoe) documents the journey of three Ngāi Tahu women on a ship to Antarctica.

WHY WOULD THREE WOMEN WANT TO GO TO ANTARCTICA? I ASKED MYSELF THIS question as my companions and I spent the first day at sea lying on our bunks, feeling seriously unwell.

Ramonda Te Maiharoa (Waitaha – Kāti Māmoe), her sister Dian Munt (Waitaha – Kāti Māmoe) and I had been planning this momentous journey for two years. Our paramount wish was to voyage the same southern seas as our fathers. A further motivation for me was to reach the Ross Sea as my father had in the 1930s, but I was unprepared for information I found in the ship's library later in the voyage. My great-grandfather William Timaru Joss had been part of the first known landing party on the Antarctic continent in January 1895.





Left to right: Ramonda Te Maiharoa (Waitaha – Kāti Māmoe), Irene Schroder (Ngāi Tahu – Kāti Māmoe) and Dian Munt (Waitaha – Kāti Māmoe).

*“Endured the extreme privation of the Southern Ocean, the rigours of the Roaring Forties, the foaming seas of the Furious Fifties, to the ice strewn paths of the Screaming Sixties in the Antarctic Ocean”.*

EXPEDITION CERTIFICATE  
Signed by the Expedition Leader  
and the *Spirit of Enderby* Captain



Main picture: the *Spirit of Enderby* on the ice; left: landing by zodiac from the *Spirit of Enderby*; below right: elephant seals on McQuarrie Island.



Screaming Sixties in the Antarctic Ocean”. This certificate, issued at the end of the voyage, also records our southern-most latitude of 77°43’S and longitude 166°11’E; “Reached by the above mentioned, hardy and well-proven shipmate, On board the Polar Research Vessel *Spirit of Enderby* 28th January 2012 at 1200 hours”.

The next day, we navigated the first of several zigzag courses through the pack ice. Although the *Spirit of Enderby* has a double hull, it is not an icebreaker; and finding our way through this dense ice needed all the captain’s skill and experience.

We sighted Cape Adare three days later, having made slow progress through the ice surrounding the entrance to the Ross Sea, only to find that heavy pack ice made it impossible to land at Robertson Bay. My great-grandfather William Timaru Joss was part of that first known landing at Cape Adare in January 1895. He and three other Stewart Islanders, George Lonnecker, Georges Chevalier and Alexander von Tunzelman had been taken on as

We left the port of Bluff at 12.15am on 14 January, on the *Spirit of Enderby*, for a 28-day expedition to the Sub-Antarctic Islands, the Ross Sea and the continent of Antarctica. The Southern Ocean lived up to its reputation. Over the next 36 hours, our vessel punched its way through a strong southerly, so it was a relief to everyone when we finally dropped anchor in the shelter of Port Ross, Auckland Island.

It was a perfect day for our first landing in the zodiacs: fine with a few showers, no wind, gentle surf and a lovely sandy beach. Sandy Bay on Auckland Island is home to the world’s largest colony of Hooker sea lions. With newborn pups and mating adults, there was action in every direction. The boardwalk took us through low-growing vegetation including flowering rātā and exotic mega-herbs. We were delighted to see yellow-eyed penguins, petrels, prions, shags and skuas. The light-mantled sooty albatrosses were especially beautiful, flying gracefully in pairs over the cliffs.

Later that evening, one of the Heritage staff had to be evacuated for medical reasons, making us more aware of the distance from hospital facilities. Fortunately we were still in helicopter range of New Zealand, and the patient was flown to Invercargill. Events of this nature highlight the progress made in communication and transport since those heroic expeditions of Roald Amundsen, Robert Falcon Scott and Ernest Shackleton and their race to the South Pole 100 years ago.

To date, there have been no lasting successful settlements on the Auckland and Campbell Islands. That people visited part of the Auckland Islands more than 600 years ago has been proved through carbon-dating charcoal remains and middens of artefacts, fish and bird bones found at Sandy Bay. Erebus Cove was the

site of the ill-fated settlement of Hardwicke on Auckland Island in 1849. The settlement failed to thrive in the harsh climate, and closed within three years. All that remains now is a tiny cemetery.

Back on the ship, we settled into the rhythm of the expedition. Passengers were welcome on the bridge with lectures held on the second level. The bar in the lounge/library provided a quiet place to mingle with the other passengers before dinner and proved a conducive place for the *Spirit of Enderby* choir to entertain, with Dian very ably representing cabin 321.

The next port of call was another Sandy Bay, this time on Macquarie Island. Macquarie is nicknamed ‘The Sponge’ by research base staff because of its high rainfall and soggy bogs. Spectacular colonies of Royal and King penguins ignored the clusters of elephant seals lolling among them, just as they ignored 50 strange two-legged creatures landing on their beach. We also enjoyed a close-up view of the *Lusitania* colony of King penguins from our zodiacs. There were thousands packed onto a narrow strip of steeply sloping pebble beach – an amazing sight.

Heading south once more brought us across the Antarctic Circle at latitude 66° 33’S and longitude 176°15’E at 2150 hours on 22 January. A ceremony was held on the forward deck, with mulled wine, the stamp of the penguin on our foreheads and two loud blasts of the ship’s horn. The softly falling snow, flat sea and lack of wind were much appreciated. This is a sharp contrast to the wording on our precious certificates, signed by the Expedition Leader and the *Spirit of Enderby* Captain: “Endured the extreme privation of the Southern Ocean, the rigours of the Roaring Forties, the foaming seas of the Furious Fifties, to the ice strewn paths of the

crew on the whaler *Antarctic* when it called at Rakiura (Stewart Island).

We were now experiencing typical Ross Sea weather with a heavy swell, wandering ice, waves frequently breaking over the bow and sheets of spray hitting the bridge. There was great excitement on board as we neared the historic bases of Scott’s Terra Nova (1910-1913) expedition, and Shackleton’s Nimrod (1907-09) expedition. We were supplied with heavy blue jackets to combat the cold. Just as penguins of the same species look very similar to us, we probably all looked the same to them in our bulky blue jackets. Only the odd scarf gave a clue to the person’s identity, as all body parts were well covered including noses, mouths, and eyes protected by sunglasses; partly because of the cold and partly because the sun does not set in summer at this latitude. There wasn’t much space left in our cabin once the three of us were dressed in our Antarctic gear. We looked and felt like Michelin Men.

*Spirit of Enderby* was the first of this summer’s tourist boats to successfully negotiate the pack ice and reach Cape Evans, at the entrance to Erebus Bay on Ross Island. Mount Erebus, with its occasional puff of steam, made a dramatic backdrop to Scott’s hut, base camp for the British Antarctic (Terra Nova) Expedition. It felt overwhelming to enter the hut, home for the 25 members of this tragic venture. The scientific research was successful, but overshadowing that were the deaths of Scott and his four-man team on their return journey from the South Pole. The hut offered a chance to acknowledge the bravery of these men and admire their tenacity. A surprise was waiting for us: we met Falcon Scott, grandson of Robert Falcon Scott. Falcon had travelled from England to be in his grandfather’s hut, 100 years after that momentous expedition.

Inside [Shackleton's Cape Royds hut, smaller than Scott's Terra Nova hut] it is as if time has stood still: the presence of Scott, Shackleton and their brave and valiant men was pervasive. I felt privileged to be there.



We landed at Shackleton's Cape Royds hut on 28 January. Erected in 1908, it is smaller than Scott's Terra Nova hut, and wired into the ground. Inside both huts it is as if time has stood still: the presence of Scott, Shackleton and their brave and valiant men was pervasive. I felt privileged to be there.

A zodiac excursion to Cape Bird and the Adélie penguin colony and a walk on the sea ice were our last experiences on the Ross Ice Shelf. The captain had nosed the prow of *Spirit of Enderby* into the ice, enabling us to step directly on to it.

Landing on the continent of Antarctica was our next adventure. First, a zodiac landing on to the rocks at Inexpressible Island, where Scott's Northern Party under Lieutenant Victor Campbell unexpectedly spent the winter in an ice cave. I had followed the journey of these men in a recent study of their diaries by Meredith Hooper, and was quite moved to be in this place. The name of the island said it all.

We sailed on, turning to the north, with the sun still not setting. The Ross Sea was so calm it was unbelievable, and the mountains of Victoria Land showed up clear, white and majestic on our port side. We made a landing at the German base and enjoyed the tranquility of our last morning in Antarctica. We made one last zodiac trip around some awesome icebergs, capturing our final images of the south. It was time to leave the Ross Sea, navigate our way through the pack ice and head for Campbell Island, our last port of call. Then, back to Bluff. I may not have uncovered details of my father's adventure, but now I know he was following in the footsteps of his grandfather, William Timaru Joss.



Top: Shackleton's Hut; above: McQuarrie Island Research Station; left: penguins on an ice flow.

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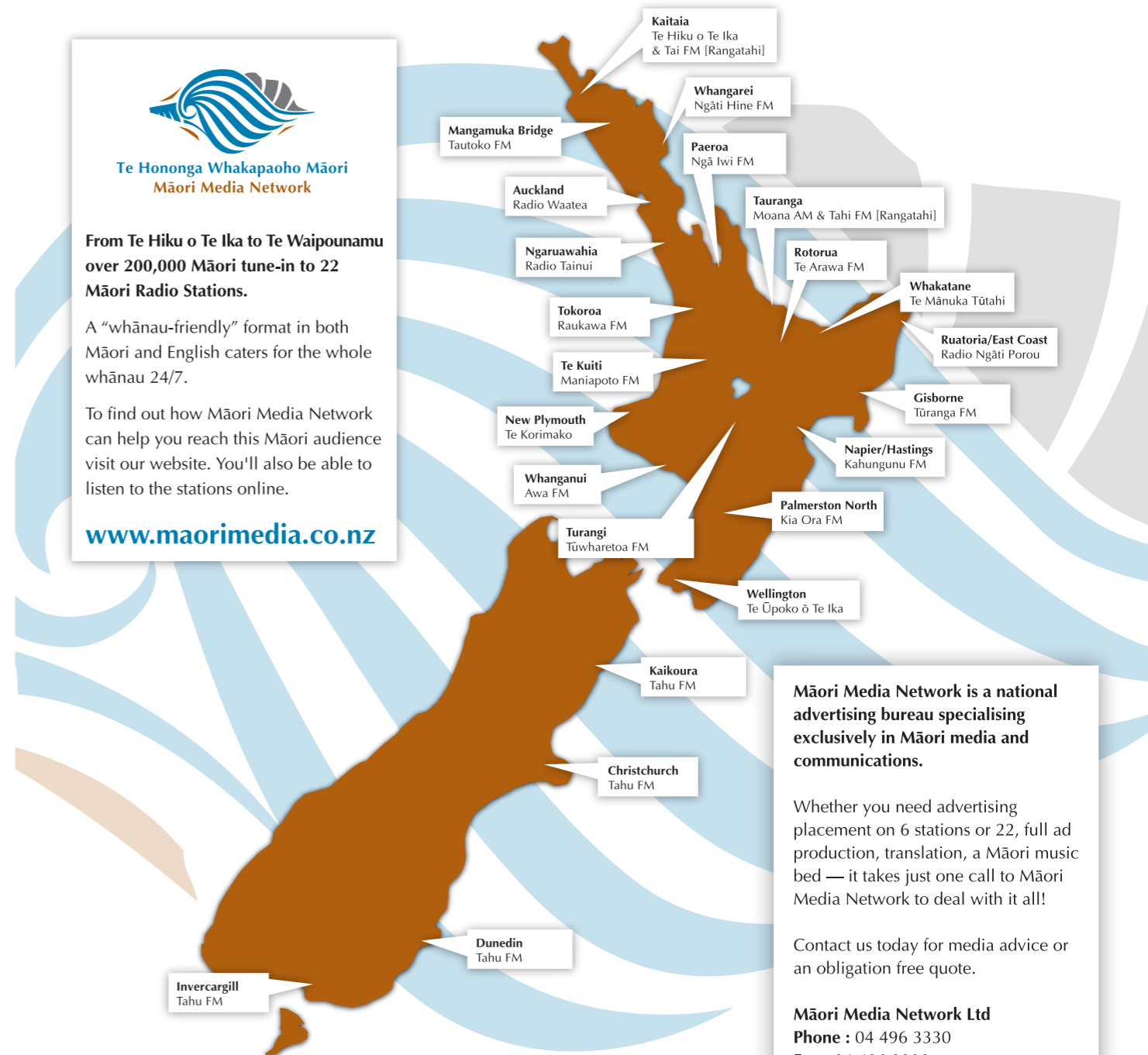
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# AHIKĀ KAI

## FOOD FROM THE HOME FIRES

**Ngāi Tahu's pilot programme, Ahikā Kai, is set to revolutionise the way small whānau and iwi-based food businesses operate and market their products. Kaituhituhi Adrienne Rewi investigates.**

WHEN ROBERT DAWSON WAS MADE REDUNDANT AFTER 45 YEARS AT the freezing works, he didn't hang about wondering what to do next. He wasn't blessed with options, not after 45 years in a job he started straight from school.

But Robert (Ngāi Tahu – Kāti Māmoe, Waitaha, Ngāpuhi) comes from a long line of hunters and gatherers and he knew how to catch eels. So, with his wife Bev, he set up Moko Tuna. Initially he sold live eels to an exporter for \$5 a kilo, but that was barely enough to pay for the gas he used getting around the countryside catching them.

Robert figured he could add value through smoking the tuna. By smoking the catch in a small food processing unit set up in his garage and selling it in branded 200 gram packs, the gross return increased to around \$50 a kilo.

Moko Tuna is actually three people – Robert, his wife Bev, and Moll Sullivan (Ngāti Whātua) – and between them they sell Moko Tuna

packs at regional farmers' markets around Christchurch every weekend, and to high-end restaurants.

They are good at what they do – last year Moko Tuna was named Best Food Producer from the River or Sea in the 2011 Taste Farmers' Markets New Zealand Awards. But like any small business, finding time to market the product is tough. Just catching and processing the eels and heading to the markets every weekend eats away the hours.

Dawson hopes a pilot programme set up by Ngāi Tahu will change that.

John Reid (Te Arawa), regional economic development manager for Te Rūnanga o Ngāi Tahu, has been working with economic development leader Jymal Morgan (Ngāi Tahu – Ngāti Irakehu) on Ahikā Kai. The programme is set up provide a long-term avenue for small and medium-sized Ngāi Tahu enterprises to sell food products into an established market under the Tahu Kai brand. It is also intended to

provide an opportunity for Ngāi Tahu whānui to purchase foods that are part of their heritage.

It is a simple idea. Small and medium food producers plug into an online marketing infrastructure that leverages the Ngāi Tahu brand and gains access to wider markets. Consumers order and pay online, the order is sent to producers to fill, and producers get paid once a month. All at no cost to Ngāi Tahu producers.

"There's zero cost to whānau to be involved in this," says Reid. "We are trying to simplify the business model for whānau. We act as a conduit. Customers simply order and pay online and we forward that order to the producer. They then send the product to the customer and we pay whānau producers once a month. We're the administrative core."

Ahikā Kai is a cultural revitalisation project as much as it is an economic project, say Reid and Morgan.

Ahikā Kai relates to food that has been harvested, fished, hunted, gathered and processed by Ngāi Tahu people living in their ancestral areas, following the traditional kaupapa of kaitiakitanga (guardianship). It refers to all food produced – from the traditional wild, harvested foods (mahinga kai) through to contemporary cropped or farmed foods.

In order to supply food under the Ahikā Kai label, Ngāi Tahu food producers must be accredited and adhere to the five key principles of production: hauora (health), kaitiakitanga (sustainable management), whanaungatanga (fairness), kaikōkiritanga (care) and tikanga (cultural ecological wisdom).

Their product is then sold with an individual provenance number, via a specialised website, direct to the customer. Buyers can go online to track their purchase back to its origin and read about the people involved in its production.

The Ahikā Kai programme taps into an international trend toward sustainability, auditing, branding and authenticating identity in food products, says Professor Hugh Campbell, head researcher at the University of Otago's Centre for Sustainability, Agriculture, Food, Energy, Environment (CSAFE).

But the move toward indigenous branding is a relatively new international trend, and Campbell says it comes with the specific challenge of how food is authenticated and embedded with intangible values.

“The big question is, how do you measure tikanga? I think it can be done but we are in an experimental stage. Ngāi Tahu's approach is significant in that they have established social networks and social authority ahead of a commercial launch, and they are using a depth of culture and tikanga that is already there.

“We have seen a few individuals nationwide leveraging off Māori cooking shows but the question is, where do you get your cultural authenticity from?

Campbell says the Ngāti Kahungunu project, the Aunty's Garden website, is another brilliant idea. “The word ‘Aunty’ already has a cultural resonance but it's different – it's about connecting producers with buyers in a different way. Ahikā Kai is an exciting development, and it's great to see Ngāi Tahu investing in this kind of initiative.”

Ahikā Kai currently has two operational producers online: Moko Tuna, and Wairewa Runanga-owned Te Pūtahi Farm (see sidebar) with their farmed lamb. Reid says a number of new products will soon be coming online, including tīti (muttonbirds), Kaikōura pāua and freshwater kōura, with others in the early planning stages.

Ahikā Kai takes all the hard work of small business away from the producers, says Jymal Morgan. “Many small Māori businesses struggle because they don't have the business networks, the capacity or the marketing skills. We do all that for them. We streamline the whole process so they can focus on what they do best. It's a great opportunity and we've already been approached by several whānau.

“A lot of people have to see something in action before they can believe in it and take the ideas on board. By setting up the pilot we can show people the scheme has merit and value. It's about getting the word out there too and trying to overcome that tall poppy syndrome that sometimes pops up at a whānau level.

“The opportunity is there for everyone, and we've put good business governance structures in place; and we have specialist skills to help guide the development of the business and the processes.”

Robin Wybrow, chairman of Wairewa Rūnanga, believes the Ahikā Kai programme is a great way for Ngāi Tahu to express one of the most important elements of Te Kerēme (the Ngāi Tahu Claim) in a contemporary sense.

“This will potentially position Ngāi Tahu both nationally and globally in terms of food and who we are,” says Wybrow. “Mahinga kai was and still is the currency of our people. It's all about manaaki, about looking after people; so the quality and quantity of food we can produce is a reflection of our mana.

“It also reinforces our trailblazing image in terms of iwi innovation, and it will encourage others to think about how they market their food. Other iwi are engaged in food products – Ngāti Porou has its mātuka

Previous page: Robert Dawson and Mo Sullivan of Moko Tuna.



Wairewa Rūnanga chairman Robin Wybrow.

## TE PŪTAHI FARM

Te Pūtahi Farm is an idyllic 449-hectare property on Banks Peninsula between Magnet Bay and Tumbledown Bay. It was gifted to Ngāi Tahu Wairewa Rūnanga in 2006 by the former owner, Jim Wright (Pākehā), upon his death.

Wairewa Rūnanga chairman Robin Wybrow says the rūnanga had built a significant connection with Wright over a number of years. “It started when someone discovered an old tiki at Te Kaio Bay (on Wright's property) and we built a solid relationship after that. He was inspired by our plans for the restoration of Lake Wairewa and by the inclusive nature of our thinking,” says Wybrow.

“Our tīpuna led the charge for reserve land in the Wairewa area based on what they needed to survive. They ended up with 440 acres, which wasn't enough, so the gift of Wright's land (1100 acres), reconsolidates our position in the area. It gives us the opportunity to have a contemporary expression of our belief in a Mahinga Kai Cultural Park, from the mountains to the sea; and it provides a raft of opportunities for our rūnanga to have a reasonable stakeholding in our takiwā.

“With one stroke of the pen, Jim Wright went a long way to rectifying earlier injustices and to securing the future for successive generations. The farm is now an integral part of our whole vision – it's a jewel and we're extremely grateful for Jim Wright's legacy.”

The Wairewa Mahinga Kai Cultural Park is centred on Te Roto o Wairewa (Lake Forsyth) and includes a second mātaītai customary fishing reserve from

Birdlings Flat to Tumbledown Bay, which includes the foreshore boundaries of Te Pūtahi farm. Part of the rehabilitation of Lake Wairewa has been the development of a new groyne system that provides better opportunities for the management of the lake via a permanent opening system.

The farm itself features diverse micro-climates, with no synthetic fertilisers or pesticides used there in more than 20 years. It is the first farm accredited under the Ngāi Tahu mahinga kai system. It is also in the process of converting to organic production methods, with plans to be certified organic by around 2015.

The economic mainstay of the farm is currently sheep and beef livestock production, which are being transitioned into the new organic system. Wybrow says the mahinga kai productive capacity of the farm will be enhanced over time, with the protection and development of its biodiversity and ecosystems.

“It's difficult to predict the future, but we are looking at a whole raft of opportunities for the farm – everything from its tourism potential to organic farming, organic horticulture and forestry – and we're trying to get an infrastructure in place for the next generation.

“We want to set down solid principles first, so our grand design for a Mahinga Kai Cultural Park will continue to unfold. It's an exciting time for Wairewa and Ngāi Tahu, and when we can once again watch the seasonal return of migrating whales to our coastline from Pūtahi Farm, that will be the ultimate indicator of success.”

honey and other iwi are involved in dairying, but I don't think it's in the same context as this – not in terms of provenancing and online sales. There's great potential here. The only real challenge will be fulfilling the market.”

The demand for ethically produced, traceable food is increasing, as consumers want to know where their food comes from and how it has been produced, says John Reid.

“The early response has exceeded our expectations, and we're still in the pilot stage. The key for us is getting the food quality right before we launch with advertising. The products have to be perfect to capture the highest value possible.”

One problem for small producers can be the ability to satisfy demand. “We're working closely with producers to identify any problems and we're developing strategies to combat them,” says Morgan. “We already have someone who can take all the lamb we can produce, but the project was developed to supply whānau with traditional kai. So far though, there's been more interest from high-end foodies and restaurants, so getting the price right is another challenge. We could ask more, but the price needs to be right for whānau.”

Morgan believes Ngāi Tahu is ahead of the curve in its Ahikā Kai business systems. “Creating direct food producer access for customers via the internet is the way forward and few people are doing it. Eventually, in the Rolls Royce version, products will be given a GPS code that customers can track on the website using Google maps to see exactly where their food has come from. At the moment, it's a bit looser than that – more, this area rather than this river,” he says.

The traceability aspect of the project has a strong similarity to Ngāi Tahu's pounamu certification scheme ([www.authenticgreenstone.com](http://www.authenticgreenstone.com)). This features a tracking system to ensure that legitimately sourced Ngāi Tahu pounamu is easily recognised and respected. In the same way that customers can log on to the site with a traceability code supplied with their pounamu purchase, Ahikā Kai customers will be able to check the origins of their food products.

“Whether it's food or stone, traceability and verification are the main issue for us,” says Morgan. “The cultural authenticity of both provides a link to the people, and builds ownership and capacity into local communities.”

John Manhire, programme leader for the Agriculture Research Group on Sustainability (ARGOS), a joint venture between Lincoln University, the University of Otago and the Agribusiness Group, says provenance setting has been common in Europe's wine industry for more than 100 years, but he believes Ahikā Kai is different in terms of its New Zealand context and its reference to indigenous values.

“We have Te Waka Kai Ora (Māori Organics Aotearoa), but that's an incorporated society promoting organic standards. It's not the same as Ahikā Kai. What you have here is an integrated process of certification, marketing support, promotion and a traceable path back to growers. It's a very holistic programme and it's an excellent pathway for Ngāi Tahu to promote an incredible range of traditionally important food products to a wider market. Not only is it a very good business model for small businesses to sustain themselves through accessible markets, it's also a very good way for local rūnanga to celebrate the variety and quality of iconic Ngāi Tahu kai and to provide iwi members with access to iwi food.”

John Reid is confident that people will select a Ngāi Tahu product

**“Whether it's food or stone, traceability and verification are the main issue for us. The cultural authenticity of both provides a link to the people, and builds ownership and capacity into local communities.”**

JYMAL MORGAN Ngāi Tahu – Ngāti Irakehu, Te Rūnanga o Ngāi Tahu economic development leader on Ahikā Kai



on the basis of its provenance. “Ngāi Tahu has a strong, spiritual relationship to the land, and strong values associated with kai production. A lot of people in the organics world would love to have that level of connection. Not many products can claim it, and that's what makes Ahikā Kai special. That's a strong point of difference for us. People now want to know what they're eating, and we can back up our claims of where and how our food has been produced.

“We've spent a lot of years dreaming about this and it's very satisfying to see it finally coming together. It will go a long way towards helping grow, support and assist the development of the regions at a whānau and papatipu rūnanga level.”

Rex Morgan (Ngāi Tahu, Te Arawa), the widely-known chef and owner of Wellington's upmarket restaurant, Boulcott Street Bistro, frequently uses tītī, karengo, kawakawa and horopito in his French cuisine and says there is a huge potential for traditional kai.

“We find international visitors are more interested in traditional Māori foods than locals and they like to hear the stories behind the food.

“I'm a French-trained chef, so when I use traditional ingredients it is more about a Māori influence. People love our smoked salmon with karengo for instance.

“For me, as a Māori, it's a very personal thing and when you work with traditional kai it's important to treat it with respect.

“It's still largely an untapped market though, and if the price is good and we can educate more customers, I think Ahikā Kai has a great future.”

And it feels right, says Robert Dawson. “It has a grassroots feel rather than a big corporate feel and our old traditional hunting and gathering philosophies are showing through. I'm very proud to be part of it.”



Above: Kevin Russell-Reihana demonstrates the best way to prepare tuna for eating.

# Tuna tactics

Habitat loss and decades of commercial overfishing of eels are causing a worldwide trend in declining eel stocks. The issue is of great concern for Moeraki, Arowhenua and Waihao rūnanga, as they seek to turn back the environmental clock for tuna in Te Waipounamu. Kaituhituhi Rob Tipa investigates.

WHEN KEVIN RUSSELL-REIHANA TURNED 12 HE MOVED TO TEMUKA, and his uncle Toby Anglem began teaching him traditional ways of catching tuna (eels).

He was taught toi or “bobbing”, where worms are threaded on to harakeke (flax) fibres, the tuna are snagged by their teeth and then flicked into a pool of water that has been dug on the riverbank, where the tuna release their grip.

Russell-Reihana (Ngāi Tahu – Kāti Huirapa) has used traditional hinaki (eel pots), but only rarely, and mainly to preserve the tradition for the benefit of his mokopuna.

He prefers to use a single-tine or three-prong spear rather than nets, usually blind spearing in the watercress on both sides of the riverbank.

The method he uses to process tuna is the one he was taught by his uncle 50 years ago. Tuna are cleaned, gutted, hung and then split open to dry by the pāwhera method.

He is now passing his skills and experience to his nephew and mokopuna to keep the tikanga alive.

“It's not something you can force on people,” he says. “You've got to be keen or it's a waste of time. There was nothing else to do in those days.”

But Russell-Reihana is just as keen on conservation, worried that eel populations in the Waitaki catchment have yet to recover from unregulated commercial fishing more than two decades ago.

In the 1970s entrepreneurs discovered a ready export market for eels. From 1975 to 1985 commercial eelers were working the Temuka, Ōpihi and Ōrari Rivers. At the peak of the export trade, 35 tonnes of eels were taken from these three catchments annually.

“It was open slather,” Russell-Reihana says. “Anyone could get a permit to go and catch two tonnes of eels. They cleaned them out.”

After the commercial eelers packed up their nets and left, he walked the same kilometre of river he had worked since he was a boy and caught just three eels.

He would like to see a mātaimiti reserve established east of State Highway 1 between Horseshoe Bend at Ōrari and the Smithfield freezing works in Timaru. He says it needs to remain in place for at least five years to give longfin and shortfin eel populations a chance to recover.

His goal is to stop commercial eelers targeting the river mouths to intercept mature tuna migrating to sea to spawn, and young elvers returning from sea.



Far left, anti-clockwise: Trapping evers ready to transfer upstream; and completing the cycle, tuna processed and ready to dry.  
Right: Logan Finn helps catch and release migrant eels.

**“We need help now to stop the commercial exploitation of tuna. If we don’t do something now, we’ll lose them.”**

KEVIN RUSSELL-REIHANA Ngāi Tahu – Kāti Huirapa

Twenty years after eel exports peaked in the mid-1980s, Russell-Reihana believes tuna numbers are only slowly starting to recover. However, many individual tuna he finds are still much smaller than what he regards as a sustainable takeable size.

He fears a full recovery of the tuna fishery in the area may not happen in his lifetime.

“It’s an on-going battle,” he says. “We need help now to stop the commercial exploitation of tuna. If we don’t do something now, we’ll lose them.”

“There were that many eels in the Temuka River in the 1960s, you didn’t have to go anywhere else. The Ōpihi and Ōrari were the same. We were catching eels of three or four kilograms by the hundred day or night back in the 1960s before the commercial eeling boom. I used to walk about a kilometre between the Temuka Bridge and the Manse Bridge and could catch between 100 and 150 eels.”

Representatives from the Moeraki, Arowhenua and Waihao rūnanga at the Moeraki wānanga were surprised by the comparative lack of eel recruitment on the east coast of Te Waipounamu.

Iwi resource management consultant Dr Gail Tipa (Moeraki) says the three rūnanga were addressing a problem dating back more than 60 years to when the first dam was built on the Waitaki River.

“We’ve really only started addressing it as a problem since the mid-1990s,” she says. “No-one does population assessments, so we have absolutely no idea how big the tuna population is on the Waitaki.”

“We don’t know how big it is and we don’t know what age it is, so there are huge information gaps you have to fill before you even start to manage it.”

NIWA’s Māori Environmental Research adviser for the South Island, Mandy Home (Arowhenua), says the three rūnanga have worked collaboratively to restore the Waitaki tuna fishery for the last 20 years.

They were building capacity for this work all the time with, some families now onto their third generation of volunteers setting traps, catching, measuring and weighing tuna, to aid understanding of tuna biology.

Trapping and transferring evers from the Waitaki Dam to upstream habitats has been ongoing for some years, and volunteers were also catching migrant eels above the dams, and releasing them downstream so they could go to sea to spawn.

Initially rūnanga concentrated efforts on the process, and were happy to simply participate in management of the river’s resources.

Dr Tipa says they are now more directed in their approach, and focused on outcomes and building relationships with other resource users, such as irrigation companies, who often share the same goals of



And he would like to see the total quota for the rohe reduced to below 20 tonnes.

At present commercial eelers can operate anywhere in the region. Russell-Reihana says they should be forced to record where they catch their quota. In his rohe alone, six or seven commercial eelers have quota to take nine tonnes each.

Tuna are a long-lived species, and the time it takes them to reach reproductive age has implications for tuna stock management. National Institute of Water and Atmospheric Research (NIWA) findings show that male longfin tuna do not migrate to sea until they are 12 to 35 years old. Females head to sea to spawn between 26 and 60 years old. A large female of 140–160 cm may carry over 20 million eggs.

The information on the age of these eels was a revelation to many of the people who attended a tuna wānanga at the Moeraki marae in January. The wānanga, supported by the Ngāi Tahu Fund, aimed to teach whānau how to monitor eel stocks in certain rivers, restore damaged riverside habitats, and to introduce younger whānau to catching and smoking tuna.



PHOTOGRAPHS PHIL TUMATAROA

restoring a healthy river.

Both Dr Tipa and Mandy Home regard the Waitaki as their whaka-papa river, the river they sing to on the marae.

Their generation grew up with dams on the Waitaki and had never known anything else, says Dr Tipa.

“We still think it’s beautiful,” she said. “I’m a lot more positive than we were even a year ago.”

In the 2010/11 season, just 21.7 kg of evers were caught in traps at the base of the Waitaki Dam to re-stock eels in the catchment upstream. Dr Tipa’s colleague, NIWA Freshwater Fisheries Ecologist Dr Jacques Boubée, also took part in the wānanga. He says this is a very small number of eels for such a large river system, and he has no doubt the decline was because there were fewer evers reaching the dam.

“There’s definitely been a decline there. I went through the Waitaki in the mid-80s and you could see evers trying to climb everywhere. You don’t see that now,” he said.

“We need to confirm that by looking at other catchments nearby.”

Dr Boubée, who has worked on eels in New Zealand for more than 30 years, says a similar decline in young recruits has occurred on the St Lawrence River in Canada.

Canadians had to resort to capturing eels from elsewhere to reintroduce their scent into the Great Lakes, and hopefully encourage evers to return up river.

Dr Boubée believes the Waitaki, like the St Lawrence, is possibly at the edge of the natural eel recruitment range and the decline in evers may be the first sign of a recruitment problem across the country.

He says international trends point to a worldwide decline in eel recruitment. This year France recorded the lowest recruitment of freshwater eels it had ever seen, and the industry there held fears for their potential extinction.

There are also indications that elver recruitment, of longfin eels in particular, into New Zealand waters is now much lower than in the 1960s and 70s.

New Zealand’s longfin eels are one of the largest eel species in the world. They are long-lived and can grow to nearly two metres in length and weigh 25 kg or more. Shortfin eels are smaller, growing to 1.1m and at least 3 kg.

While both species are still the most common freshwater fish in our rivers, fisheries scientists are concerned about the scarcity of very large specimens.

Scientists don’t know precisely where the New Zealand eels spawn, but recent tagging and tracking points to the tropical south-west Pacific, somewhere between New Caledonia and Fiji.

**“We still think [the Waitaki is] beautiful. I’m a lot more positive than we were even a year ago.”**

Dr GAIL TIPA Moeraki  
Iwi resource management consultant

Dr Boubée believes a combination of factors is responsible for the decline in evers returning to New Zealand waters, especially longfin evers.

Scientists think changes in ocean currents caused by global warming may have some bearing on their ability to return.

“To me the biggest issue for eels is habitat loss, before anything else,” he said.

Wetlands and swamps have been drained and are disappearing throughout the country to make way for agriculture.

Streams have been straightened and cleared of vegetation for flood protection and faster drainage, all of which has a negative impact on eel habitat.

Large hydroelectric dams, pumping stations, weirs and culverts all pose obvious obstructions to natural migration pathways of eels to and from the sea.

Other environmental factors include parasites, exposure to pesticides and pollutants, and nutrient enrichment of waterways.

Dr Boubée says over-fishing has undoubtedly had an impact. Commercial harvests in New Zealand peaked in 1972 at 2000 tonnes and have steadily declined since to around 700 tonnes.

Over the years, commercial fishers targeted large eels or primary breeding stock. Now the industry has voluntarily increased the minimum harvestable size limit and returns all female migrant longfins to the water.

Reserves have been created, a moratorium has been placed on new fishing permits and there have been significant reductions in allowable catch imposed on the fishing industry to reduce pressure on stocks.

“I’d hate to see commercial harvest stopped completely,” Dr Boubée says. “You can still harvest in a way that keeps the population sustainable.”

Despite such alarming trends for both longfin and shortfin eel species, Dr Boubée believes it is not too late to turn it around.

He says the first steps are habitat enhancement, recreating flood plains and ponds with more natural habitat and vegetation cover for eels, and better management of harvest.

Dr Boubée says we need to recreate safe areas where females can reach sexual maturity and migrate safely to sea to spawn. Also, we need to make sure that evers can return from sea unimpeded by artificial obstacles.

“It’s going to take a long time to redress,” he says. “We won’t see a recovery in our lifetime, but we have to do something now.”

# Road to recovery

From living in a house to inhabiting sleep-outs and a shed, the Shelford/Kimura whānau is one of many Canterbury families trying to rebuild their lives after the devastating earthquakes. Kaituhituhi Kim Triegaardt looks at the long, winding road ahead for the regional recovery, and how Ngāi Tahu is contributing to the long-term plan.



PHOTOGRAPHS SHARDEVINE

PETER SHELFORD IS PHILOSOPHICAL ABOUT LIFE AFTER THE DEVA-TATING Christchurch earthquakes but won't be drawn on what he thinks the future might hold for the city.

"You'd have to be Nostradamus to know that," he says.

At the moment he and his partner Tawhai Kimura (Ngāi Tahu – Ngāti Māmoē), are focused on caring for 11 whānau members who share the couple's Woodend home.

Their home sags softly on one side, into land once owned by Kimura's father. Inside, the old coal stove once used for both heating and cooking has fallen victim to the quakes, and now sits cold below a broken chimney. "It hasn't been quite right since the first quake in September," says Kimura.

Kimura's daughter Polly and four grandchildren have come to live with them, after Polly's Wainoni home was destroyed in the February 22 quake. Together with Shelford's two mokopuna, the combined family now spills over into three sleep-outs, or "town houses" as Kimura calls them. The makeshift complex also includes an old shed that has been converted into a living space with lounge suite and chairs, a TV and a kitchen area. Pots and pans hang from beams where

garden implements were once stored. Tins of food are neatly stacked on shelves against the wall. There's a two-plate element on duty to feed 13 people.

"You just do it, don't you," says Kimura. "We're family and we're all responsible for each other."

Kimura has land and she would like to build houses for her whānau, but her situation reflects the myriad of complex dilemmas that have marked and stalled the Christchurch rebuild.

She has 2.4 hectares, but according to the Waimakariri District Council Plan, she needs 4.04 hectares to build.

The Kimura/Shelford situation is familiar to hundreds of families faced with land, housing and insurance issues.

Ngāi Tahu earthquake recovery working group, Te Awhewhe Rū Whenua (TARW), is trying to work through some of those issues.

General manager Rakihia Tau (Ngāi Tahu – Ngāi Tūāhuriri) says three priority-setting hui late last year and earlier this year identified housing as one of five key areas to focus on. Tau says Ngāi Tahu is moving into the recovery phase, but it's not going to be a quick fix.

Above: Zyon, Shadae and Jernee Epiha-Netana at the table while Agsha Epiha-Netana entertains Shyla Roberts on the couch.

Left: Zyon and Jernee Epiha-Netana.



Plenty of consultation and planning has to take place.

The iwi is included in the discussion and decision-making process as a statutory partner with Christchurch City, the Waimakariri and Selwyn district councils, and Environment Canterbury.

“We’ve been involved in some of the thinking from a tribal perspective in the Christchurch Earthquake Recovery Authority (CERA) recovery strategy and have a number of opportunities we want to participate in,” says Tau. “At the moment it’s the planning stage. We are spending a lot of time sharpening the axe, getting ready to cut down the trees to build the houses.”

Tau highlights the need to take a broader view than just Christchurch City and include Māori populations who live in rural areas such as Kaiapoi or on Banks Peninsula.

“There are several impediments to building on Māori reserves, such as multi-owned land, council restrictions and building consents. All these things have to be talked through and solutions agreed on before anything can happen,” he says.

Chrissie Williams, science advisor at Te Rūnanga o Ngāi Tahu, is collating initiatives to fulfil the need for quality, affordable housing for Ngāi Tahu whānau. She’ll present her findings to TARW in April.

“Some of the things I’m looking at include housing on Māori land, housing affordability and the quality of housing,” says Williams.

Affordability was an issue pre-quakes. However, the demand for

housing since the quakes has made both owning a home and renting almost impossible for low income families.

“People who have been paid out for homes that were in the residential red zone can’t actually afford to buy anywhere else,” she says. “This planning stage is focused on options that will ease those impediments. For example, what schemes can we develop that will help Ngāi Tahu whānau move into new homes, and what multi-housing developments, such as cluster housing or eco-housing, will provide affordable good quality living?”

That means moving on from district plans that are all about one house on one title. “This is about thinking: ‘How we can get a different style of housing on this land?’ It’s an opportunity to do new things.”

However, the volume of planning work that has to precede any decision means decisions on future land use will take time.

Williams says the rebuild also presents a chance to improve the quality of houses.

“There is a real opportunity to improve the layout and insulation of houses and use better wastewater systems, to think about materials that are used and incorporate solar energy.”

At the most fundamental level, the rebuild focus for Ngāi Tahu has been to ensure that there is a Māori identity in the built and natural environment of a new city.

“Māori designers need to be involved from the beginning of the



Top: Chiz Delaway in his caravan at the Woodend property; opposite: Tawhai Kimura hangs out the washing.

Above: Four generations, from left, Tawhai Kimura, Polly Kimura holding Shyla Roberts and Shadae Epiha-Netana.

process,” says Williams. “Whether it’s a new stadium or convention centre, if everyone is talking about Christchurch having a point of difference, Māori designers need to be there from the beginning.”

Tau says the Māori identity has to be more inclusive.

“There are places that we know are important to whānau, sites that are wāhi tapu, and we’d like to reassert Māori names of places and hunting grounds that existed in the city. We have a target of 5000 place-names by the end of 10 years.”

All headings in the CERA Recovery Strategy appear in Māori and English, and Ngāi Tahu is recognised in the leadership section of CERA’s recovery strategy, as opposed to the cultural section.

“They are small things, but they get the ball rolling in the right direction,” Tau says.

The Central City Plan and Recovery Strategy still have to be finalised, and negotiations continue to find the best way forward for everyone.

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says the iwi appreciates there will be big issues to work through. “We won’t always be in agreement, but the channels of communication are working well.”

Time and patience are the watchwords at the moment, however hard they might be for people to hear

However, the immediate challenge of finding out what people need now still remains. Ngāi Tahu health provider He Oranga Pounamu is also the iwi’s front-line earthquake response organisation.

Contracts manager Robyn Wallace (Ngāi Tahu – Ngāti Kuri/ Ngāi Tūāhuriri) says 238 families are placed with their support programme, or Kaitoko Whānau.

“Each family has a kaitoko of which there are 15 in Christchurch. They help the family tap into the resource and assistance programmes that are appropriate for their individual circumstances,” she says. “The great strength of the programme is that it puts the family in charge and allows the family to prioritise needs, and we support them to do that and to get the right help.”

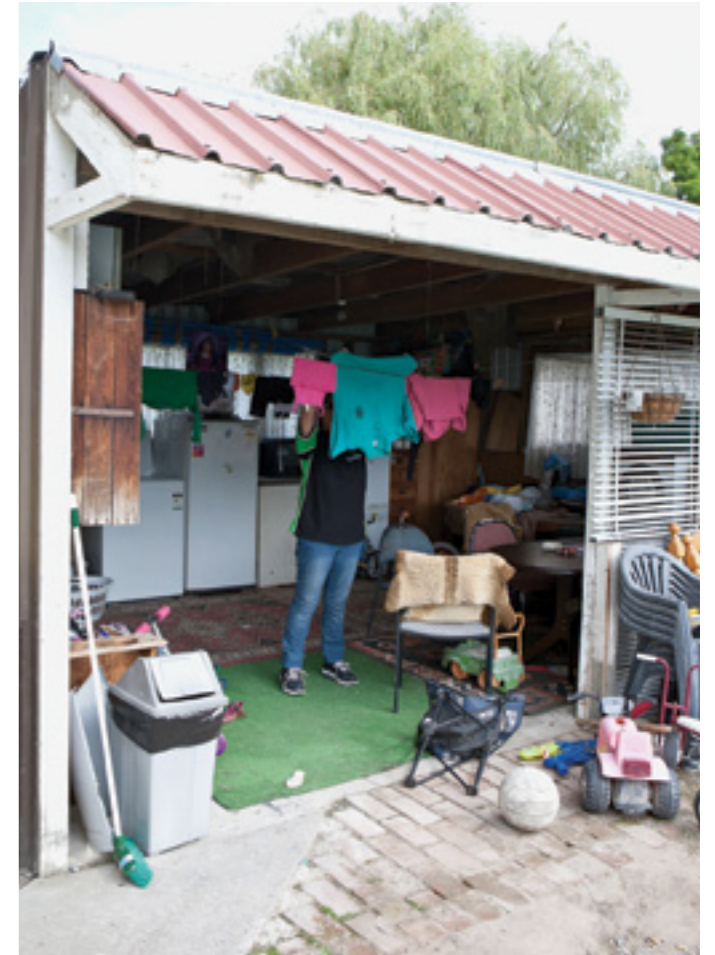
He Oranga Pounamu is co-ordinating its efforts across a range of Māori support agencies, churches, welfare organisations and charities to get greater reach into the community, while allowing the kaitoko to help the family work on a whānau plan.

“That’s not just looking at the ‘right now’ but figuring out where do they want to be in the future and how do they achieve that,” Wallace says. Tawhai Kimura says the four generations of her family living in the house, including the youngest, nine-month-old Shyla Roberts, have really valued the support from Pani Ruwhiu, Te Puāwaitanga ki Ōtautahi Trust, and the Māori Women’s Welfare League Tuahiwi.

Determining whānau needs, like those of Kimura and partner Peter Shelford, is the top priority for He Oranga Pounamu. Wallace says a comprehensive needs analysis is due to begin soon. In addition He Oranga Pounamu has been collating data from the kaitoko, Te Rūnanga o Ngāi Tahu whakapaka unit, CERA, and other sources to map Ngāi Tahu families around the city.

That information will be overlaid on a GIS mapping system that shows the city’s functioning schools, early childhood education centres, health and recreation centres, parks and shops.

“If we can see there are no schools in areas where there are Ngāi Tahu whānau now living, it allows us to think about what our



tribal response to that will be,” says Wallace. “That information will also allow us to identify any emerging trends. We are already seeing an increase in mental health issues and increased truancy at schools because children don’t want to travel away from home.”

She says being able to base services near vulnerable populations will make a significant difference in helping ease the daily challenges for whānau.

As part of the kaitoko initiative, the kaitoko are also undergoing emergency preparedness training.

“As well as that, we’re looking at emergency preparedness at all marae to see where the gaps are, what needs to be brought into the mix and what training

people need. The goal is to have a network of teams that provide an iwi response in a disaster as part of a wider Civil Defence Emergency Management plan for the future,” Wallace says.

Mark Solomon hopes this experience will help Māori communities around New Zealand in the future. “It took us about eight days to break into the process after the quake, not because of any resistance, but because there was no avenue for Ngāi Tahu to enter the upper levels of the decision-making. How do we make it run smoothly next time? We drew the short straw this time but disasters can happen anywhere.”

At the most basic level however, Solomon believes a successful recovery for the city lies in a resilient and optimistic community; so whānau wellbeing continues to be a priority for Ngāi Tahu as the iwi works on determining people’s needs.

Tawhai Kimura’s daughter Polly knows what’s going on top of her list when she fills out her needs analysis form: “An oven. What I wouldn’t give for a great big roast to feed the whānau. It’s been a year since I last had one.”

**“The great strength of the programme is that it puts the family in charge and allows the family to prioritise needs, and we support them to do that and to get the right help.”**

ROBYN WALLACE Ngāi Tahu - Ngāti Kuri/ Ngāi Tūāhuriri, contracts manager, Kaitoko Whānau support programme

# LAST STAND

Ngāi Tahu has joined a last-ditch stand to save Te Hāpua Waituna (Waituna Lagoon) from an ecological disaster, with a ban on further dairy development in the catchment. Kaituhituhi Rob Tipa reports.



Left: Chris Owen collects water samples for Environment Southland.

THE AWARUA-WAITUNA WETLANDS ARE AMONG THE LAST RELATIVELY unmodified expanses of wetlands left in Aotearoa, a delicate network of lagoons, estuaries, swamps, peat bogs, scrub and remnant patches of bush covering 132 km<sup>2</sup> of low-lying coast between Bluff and Fortrose.

They were recognised as nationally and internationally important wetlands when New Zealand became a signatory to the Ramsar convention in 1976. The Department of Conservation (DOC) extended its protective umbrella over the lagoon when it declared it a scientific reserve in 1983.

Yet few Southlanders would argue that intensive dairy farming on the fringes of this catchment has caused a steady decline in water quality.

Historically, the wetland's margins have been progressively cleared and drained to make way for more cows, more fertiliser and faster run-off of effluent, nutrients and sediment into the catchment.

In February 2011, a report from Environment Southland warned that nutrient levels were so high, Waituna Lagoon's future hung in the balance and it was dangerously close to 'flipping' from relatively good health into a turbid and toxic algal soup.

For Ngāi Tahu, Te Hāpua Waituna is a taonga and a traditional source of mahinga kai, providing staple foods like pārerā (grey duck),

tuna (eels) and hao (a type of eel).

Te Ao Mārama represents the four Murihiku rūnanga – Ōraka-Aparima, Waihōpai, Hokonui and Awarua – on environmental matters. Te Ao Mārama resource management consultant Dean Whaanga (Ngāi Tahu, Ngāti Kahungunu) says Te Hāpua Waituna is an outstanding waterway, a taonga of cultural significance.

To protect the lagoon, Awarua Rūnanga has announced a rāhui or ban on any further development of dairy farms in the catchment until the lagoon meets current guidelines on nutrient loadings.

While the rūnanga cannot impose or enforce the rāhui, it makes obvious the stance of the rūnanga on the issue. Rāhui is a traditional Māori tool to deal with an area under environmental stress.

"We're aware there's a problem with nitrate and phosphorus levels from the number of farms already there," says Whaanga.

"Rather than adding to the problem by allowing more dairy farms and more cows in the catchment, we want to cease any more activity until they meet guidelines and targets set by Environment Southland and the Lagoon Technical Group."

Consents for new dairy conversions had been deferred since last December until April this year, so effectively there has been a rāhui in place.

*“There is a commitment from the dairy industry to improve the situation and there is action behind the words.”*

TODD MULLER Fonterra spokesman



“We would like to leave the rāhui in place until the Lagoon Technical Group’s targets on nutrients, phosphates and nitrate levels are met and maintained.”

Whaanga says the rūnanga wants to protect the mauri (life force) of the lagoon. Any inappropriate use of its water diminishes its life force.

Awarua also wants more involvement in the management of water levels, specifically the decision on when to open or close the lagoon. Currently landowners have the right to do this without consultation with iwi or other parties involved in the wetland’s management.

And while the onus is currently on regional authorities to prove farming activities are harmful to the lagoon, Awarua wants farmers to take responsibility for their nutrient run-off and find their own solutions to problems. The rūnanga would also like to see riparian margins reinstated. It wants to create a buffer zone of at least 500m to 1km between the lagoon and farmland, to preserve the area’s iconic amenity values.

Te Ao Mārama, in partnership with Environment Southland, created the four-part “State of Southland’s Freshwater Environment” report, which covers health, ecosystems, uses and threats.

In September last year, they launched “Our Ecosystems”, which was reported in TE KARAKA Issue 51. That report says land use in Southland has intensified significantly over the past two decades, especially dairying and dairying support.

At the end of 2009 there were 589,184 dairy cows in the region, compared with 114,378 in 1994. The herds are farmed on just over 169,000ha of land. This land area has increased, by more than 10,000

ha since the 2008/09 season. The average herd size has also increased, from 365 in 1998/99 to 539 in 2009/10.

According to Fonterra spokesman Todd Muller, dairy farmers have made a significant effort in the past 12 months to build new fences, races and lanes, new effluent systems, ponds, and storage. They had fenced off bush blocks and planted riparian margins with native trees.

One farmer had spent over \$100,000, and collectively DairyNZ and Fonterra spent over \$1 million that wasn’t in their budgets a year ago.

“There is a commitment from the dairy industry to improve the situation and there is action behind the words,” Muller says.

Fonterra recognises the cultural and environmental significance of Te Hāpua Waituna to Ngāi Tahu and is committed to working alongside its suppliers to improve the state of the lagoon, he says.

Fonterra, Federated Farmers and DairyNZ had spent two or three hours on every dairy farm in the catchment to see how farmers managed their properties and to identify opportunities for immediate improvement.

“Above all else farmers need to take accountability for their own farms,” he says.

“We strongly encourage farmers to fence off streams. Ultimately it will be a condition of supply to Fonterra that by 2013/2014 all streams and rivers across the country, not just in Waituna Lagoon, will need to be appropriately fenced.”

There are nine criteria required for wetlands to meet international standards, and Waituna meets seven of those nine requirements.

Scientists are concerned about losing two keystone species of



*“Some of the community saw our response as too slow, but it was essential that any actions taken to save Waituna would actually work.”*

ALI TIMMS Environment Southland chairman

“They needed to be based on sound science and to respect other people’s rights. It’s a complex system and we needed more knowledge of interactions within the lagoon and of surrounding catchments.”

Negative publicity in the media had meant an “ugly” winter for dairy farmers in the Waituna catchment but the farming community was willing to get actively involved and be part of the solution, she says.

Waituna farmers, with DairyNZ and Federated Farmers, have prepared farm action plans that have resulted in 100 per cent compliance with Environment Southland’s rules.

Environment Southland is currently reviewing all consents in the catchment to ensure that effluent discharge systems are efficient, effective and comply with discharge plan conditions. Many farmers had proactively sorted improvements well before those consents were reviewed.

But the council wants more financial assistance from central government and the dairy industry, both natural funding partners. Ali Timms says financial responsibility cannot be carried by ratepayers alone.

“Saving Waituna is the top priority for Environment Southland councillors, who are 100% behind that.

“We can’t do it alone. We need the support of everyone to save the lagoon.”

At a public forum on Waitangi Day this year, Awarua Rūnanga ūpoko Tā Tipene O’Regan told visitors to Te Rau Aroha Marae in Bluff that the ecological health of Te Hāpua Waituna was close to the core of tribal health.

The rūnanga took great pride in the range of kaimoana (seafood), including tuna (eels) and Bluff’s famous tio (oysters), it laid out for 200 or 300 guests visiting the marae on Waitangi Day.

“If we didn’t have wetlands like Te Hāpua Waituna, we wouldn’t be able to put these foods on the table. It’s not just about restoration of Mother Nature. These principles are a central component of who we are as a people.”

Tā Tipene says Ngāi Tahu has gone to a lot of trouble to protect customary rights as guaranteed under the Treaty of Waitangi and it is important to continue to exercise those customary rights and mana over tribal taonga such as Te Hāpua Waituna.

Ngāi Tahu also negotiated a statutory acknowledgment of the tribe’s rights and interests in the Waituna Lagoon within the Ngāi Tahu Claims Settlement Act, highlighting the significance of the wetland complex to Ngāi Tahu.

“The ecological health of our environment is fundamental to our being able to exercise our customary rights. We see it as a treaty issue and in everyone’s interests that our water is clean.

“We’re not saying we want to inhibit dairying – we’ve just got to do it better and look after the health of our rivers and coasts.”

*Ruppia* (seagrass) and other aquatic plants in the lagoon, which play a critical role in maintaining water quality and stabilising sediments. They have established 48 monitoring stations in the lagoon since 2009 to establish how abundant and widely distributed these plants are.

DOC wetlands ecologist Dr Hugh Robertson says they have noticed a large decline in aquatic plants over two-thirds of the lagoon in the past year. However, in a rare piece of positive news for the catchment, *Ruppia* and *Myriophyllum* species have bounced back this summer with an extensive flowering season.

“Part of the explanation for that is the opening regime, which is a really critical part of the system,” he says.

Essentially the lagoon was opened to flush out nutrient-laden water and algae, completely changing water levels, reducing salinity and improving growing conditions for aquatic plants. While water temperatures in the lagoon are still warm and nutrient levels are high, phytoplankton levels were low in early February.

Environment Southland scientists acknowledge the risks of leaving the lagoon closed during a hot summer, but they believe maintaining freshwater conditions is helping aquatic plants to recover, protects the ecology and reduces the likelihood of the lagoon “flipping”.

Environment Southland chairman Ali Timms says the council had to act quickly in February last year when it learned of the threat of the lagoon “flipping into a toxic and turbid algal soup” but acknowledges there has been criticism of its efforts.

“Some of the community saw our response as too slow, but it was essential that any actions taken to save Waituna would actually work.”



Horu kau ana kā tāi i te toka  
Kāore ia nei, he tohu o te mate  
He karu nui, he karu roa  
He karu kapo takata, i te ao, i te pō  
Ko Te Ara a Kewa e kukuru nei  
Au, au, auē hā!  
Ehara i te aurukōwhao, he takerehāia  
Whakapupuke ai kā paiao kaniawhea i te roimata  
Ko kā rau o Tūpōuri, ko karo  
Ko karakahia e Tahu Kumea  
Ko karakahia e Tahu Whakairo  
E kā mātaka o te mahi tītī  
E kā kaiwhakatero o te moana  
Hoea, hoea te waka  
Ki kā rakitūhāhā  
Ki te tatau pounamu  
Waiho atu mātou te tewe muri nei  
Hai hopo, hai haku  
Mō koutou.  
Hanatū rā, hanatū rā  
E oki e.

The dangers of the seas around our southern region are ever present and it is with great sadness we acknowledge those who were tragically taken after the *Easy Rider* was lost on Foveaux Strait last month. Our aroha and condolences are with their families.

# POTS OF GOLD

From the remote seas of Fiordland to the restaurants of China, kōura are at the heart of Ngāi Tahu Seafood's operations. The thriving trade is also attracting a new generation of Ngāi Tahu fishers to the industry. Kaituhituhi Aaron Smale catches a ride with Jack Topi and his crew.

SEVERAL ALBATROSSES HOVER ON THE WIND AS OCEAN WAVES crash against the rugged Fiordland coast. A boat named *Awesome* pitches sideways as owner and skipper Jack Topi slows down for another cray pot. A wave hits the side of the boat and surges on to the deck.

Dylan and uncle Jason (aka Stinger) Ryan set a steady rhythm: hooking the rope of the craypot buoy, winching the pot aboard, emptying the spiky orange and crimson catch into a bin, baiting the pots, and dumping them back overboard. The toot of a horn marks the GPS point to return to the next day.

In between gathering pots the Ngāi Tahu crew sorts the catch: too big – over the side, too small – over the side. Then there's the

close inspection for any signs of eggs on the tails. If eggs are found, those kōura also go over the side, to populate the next generation.

The careful and almost tender way the kōura are handled reflects their value. When a huge eel is emptied out of a pot into the bin and starts thrashing amid the kōura, the air turns blue with curses. Kōura with broken legs can be rejected, so the eel is literally tearing up money.

A mid-sized cray, the most sought after, will tip the scales at around a kilogram. A landed kilo is worth \$50 to \$120. This is good news because skipper Jack (Ngāi Tahu) has bills to pay. His fuel bill for the previous month was over \$20,000. His boat cost him \$500,000 and its refit over \$1 million.





Above: Jack Topi steering Awesome; above right: Colin Topi leans on a bollard in Bluff Harbour; below right: kōura bound for the Chinese market.  
Previous pages: Jason and Dylan Ryan lift a craypot in Dusky Sound while Jack Topi watches on from the wheelhouse.

PHOTOGRAPHS: AARON SWALE

“She’s never tied up. I’m going hard to keep the bank happy. As long as China keeps buying ...” he says, underscoring the importance of this crucial market.

The Chinese appetite for kōura seems unlikely to wane any time soon. In a sign of shifting global fortunes, China has become Ngāi Tahu Seafood’s mainstay market for this most valuable product. In the 1980s, the United States was the main buyer, and wanted only the tails. Then the live kōura market became established, with Japan leading the way.

Jack’s father, Colin, says in the beginning there were doubts that exporting live kōura was even possible. “When the live [cray]fish first came in, we didn’t think the West Coast would be able to handle it, because how do you get the fish out of the West Coast alive, to go into tanks?”

“Well, it didn’t take long and they were flying them out by helicopter.”

Colin says the kōura were being fished out of 20 to 60 metres of water, put in a case, flown over the top of the alps, plonked back down on ground level, put in a tank, trucked for two hours, put in another tank of water, trucked for another eight hours, swum again and then flown to Japan. “No one thought they’d last that long but they’re doing it. So they’re a good hardy species to deal with.”

Hardy, but not inexhaustible. Colin, who in October retired from the board of Ngāi Tahu Seafood, was fishing in the heyday when the word sustainability hadn’t been heard of, much less practised.

“Once upon a time it was rape and pillage. Now it’s about looking

after the industry. If we had’ve kept going the way we were when I first started, there would be nothing left.”

In the late 1980s, when the fishery was showing signs of collapsing, the government stepped in with the quota system based on the catch history of each fisherman. Fishermen were allocated quotas based on an average over several years.

At the time, it was somewhat contentious as to who had been fishing what and for how long. Those debates are history now, but the resulting shakedown saw some leave the industry. Access to quotas, either through ownership or lease, is now as fundamental in running a fishing business as having a boat. And fishermen, if they think it is necessary, will often recommend to authorities that quotas be cut back for a season.

For many Ngāi Tahu families in Bluff, fishing is not just a career or industry, but a way of life.

Colin’s tūpuna Topi Patuki moved down from Christchurch and settled on Ruapuke Island. He was among the last of the traditional rangatira in the area. For him, fishing would have been a necessity rather than an option.

Colin and his wife Lynne’s house overlooks the entrance to Bluff Harbour. Their lunch conversation is punctuated with glances over the water, and comments on wind direction and boat movements. Only the week before, the cargo ship *Rena* had been in port. Its slow demise near Tauranga has been watched with interest.

Jack and brother Tristan both fish, and Jack remembers the sea as a backyard playground when he was a kid.



**“If we had’ve kept going the way we were when I first started, there would be nothing left.”**

COLIN TOPI Ngāi Tahu, recently retired from the board of Ngāi Tahu Seafood



“We’d go away on the family boat to Stewart Island at Christmas time. It’s a good lifestyle. Once it’s in your blood it’s hard to get it out.”

After leaving school he worked in fish factories, learning knife skills and market quality requirements. He worked as a crewman on his father’s and other boats, catching sharks and oysters as well as kōura.

“Eventually I jumped up to the mark and got my ticket, and ran (Colin’s) boat for about eight years. Then he wanted his one back, so I went to Aussie and bought this one.”

Lynne sees the tradition carrying on for the following generation, and says it’s imperative to protect the resource for those to come.

“We’ve got three grandchildren and the boys are always down on the boats, so I think it’s inevitable they’re going to be there too. It’s their way of life.

“It’s up to us to make sure the sustainability is there. We’re just kaitiaki and it’s up to us to make sure we leave the industry as good if not better, than we’ve got it now. We’ve just got to keep adapting to the resource that is there, to ensure sustainability.”

Jack says the biggest influx of young fishermen has actually been Ngāi Tahu, because of the development pool in Bluff. Lynne points out that the benefit is not just to the fishermen but the entire community of Bluff and beyond.

“The Ngāi Tahu fishers here in Bluff, the benefits of that asset filter right through our community and outside of it, through the workers in the factory, the shops, the whānau. It’s our whole community, Ngāi Tahu fishing. It’s not just the fishermen going out onto the sea in the boats and the crew on those boats. It’s their whole community on the shore as well. It’s who we are.”

That loyalty has taken time to build. Each party must continually reassess to remain competitive. Colin remembers a time when Ngāi Tahu Seafood wasn’t the first choice for fishermen.

“Ngāi Tahu, years ago, before I started fishing for them, never had a very good name overseas for the quality of their fish. A lot of those who used to work for two companies would put all their good fish into the other company and Ngāi Tahu used to get all the rubbish. It’s changed now. You’re not getting any more for it but you’re selling more because they want that quality.”

He says Ngāi Tahu has met that challenge and the quality of its fish has come up.

Lynne also believes the concept of Ngāi Tahu as a family is a strong selling point.

“China is very family-orientated. My belief is they need to market that; they need to build that relationship – family supplying family. I think it’s really imperative.”

The seas of Fiordland can get rough, but they’re a millpond compared to the volatile world economy fishing businesses operate in. A global financial crisis, coupled with a high dollar, is never a great time for any exporter, let alone one based on a primary industry. But despite these and other factors, Ngāi Tahu Seafood has increased its profit, netting \$13 million in the 2010 financial year and \$16 million in the 2011 financial year. However, no one involved in the company is taking anything for granted.

After all the pots have been emptied, Jack pulls the boat into Dusky Sound and parks up. The waters are calm, and the surrounding mountains look much as they did hundreds of years ago to Ngāi Tahu tūpuna.

“There’s probably not too many people who can say they love their job. But I do, that’s for sure,” Jack says.

# Ko Te Waiata a Paikea mō Ruatapu

*Ko pikopiko noa,  
Haereere noa,  
Whatitata ra te taku tai,  
Koua kite ano i te iwi no paraowa,  
Mauria mai nei hei patu teiha, hei heru tei taha,  
Manaakitia mai nei e Uenuku, hei tohu mōna nei e.*

*Hoki rawa mai nei kua he te iringa o te heru,  
Ae ui ra ki te poupou o te whare; kāore te ki mai te waha,  
Ae ui ra ki te maihi o te whare; kāore te ki mai te waha,  
Ae ui ra ki te tuarongo o te whare; kāore te ki mai te waha,  
Ae ui ra ki te tiki nei, kia Kahutiatērā ngi,  
kei whea taku heru.*

*Tēnā ka riro i te tahae, poriro, tiraumoko nei, moenga rau nei,  
moenga raukawakawa nei.  
Ka mate tērā i te whakama,  
Ka hiko ki tōna waka kia Tūtepewarangi nei,  
Ka hoe ki waho ki te moana e,  
Ka unuhia te koremu.  
Ka mate i reira e Pipi,  
Ka mate i reira Tahau,  
Ka mate i reira Te Ata O Tūmahina nei, Matariki Kakau I Te Ata nei e.*

*Ki mai Ruatapu, “ma wai e kawē nga tohu ora ki uta?”  
Ki mai Paikea, “ka tae i ahau, tateha ika, tateha ure”,  
Ka u Paikea ki uta tauhanga mai ai ki a Ruatapu,  
E te iwa nei e,  
E te ngahuru nei e,  
E te ngahuru pōtiki nei e,*

*Tērā Ruatapu kei te whakakewa i te moana e takoto mai nei,  
Te hiwanga nei e te maihi nei, e te marara nei e,  
Pokia iho nei te puke ki Hikurangi,  
Tūtū noa ana Marere Ao Tonga, kia mau.*

*Paikea is a renowned ancestor with particular importance to iwi who can trace their descent from the east coast of the North Island. Ngāti Porou have perhaps the greatest claim to the Paikea traditions, but certainly Ngāti Kahungunu and Kāi Tahu also recognise Paikea as an ancestor of great significance. Not all the traditions align exactly, but it is clear that Paikea was one of the primary Hawaiki figures who Kāi Tahu descend from, and he can be found personified within the wharenui Maru Kaitātea upon Takahanga Marae in Kaikōura. Also, his father, Uenuku, and mother, Wairutuātai, are remembered in the wharenui and wharekai at Moeraki.*

## THE STORY OF PAIKEA

UENUKU WAS A GREAT CHIEF IN HAWAIKI. HE HAD BEEN VICTORIOUS in the great wars with Tawheta and now reigned supreme with a large and prosperous tribe. One day a villager named Whatitata was walking on the beach when he came across a beached whale. Recognising the value of the precious bone Whatitata collected some of the choicest pieces to fashion into implements and jewellery. As a sign of respect for his chief, Whatitata presented Uenuku with two treasures – a whalebone club and comb.

Due to their rare beauty, Uenuku truly valued the gifts and displayed them on the inside wall of his house. One day Uenuku returned to the village from a journey and immediately noticed that his whalebone treasures had been disturbed. This angered Uenuku and he was particularly furious that someone had tampered with his comb; because a comb is directly associated with the head, which is the most sacred part of a chief's body.

“Who has disturbed my comb?” he cried, but nobody answered. So he turned to the carvings and the decorations of his house. “Who has disturbed my comb?” he asked the walls of the house, but received no answer. Over and over again he asked the carved posts, and then the roof, but still no one answered until he turned to his ancestor, Kahutiate-raki, who was carved into the gable of the house.

Uenuku was told the person who had tampered with his comb was Ruatapu, his son by a prisoner wife. Still enraged, Uenuku let loose a tirade of abuse and insults directed at Ruatapu referring to his lowly status and illegitimate birth.

Ruatapu was deeply shamed by his father's accusations and rejection, and he immediately began to plot his revenge. He secured the use of a large canoe called Tūtepewaraki and invited all of his older brothers and the rest of the village's high-born children to come sailing on its maiden voyage. The young people consented and Ruatapu took the canoe out to the open ocean.

Once he was far enough away from land, Ruatapu pulled the wooden plug from the bilge of the canoe. The canoe rapidly filled with water.

It sank and all the high-born children on board drowned. The only survivors were Ruatapu and his tuakana Paikea.

Perhaps overwhelmed by his actions, Ruatapu asked who would carry the signs of remaining life back to land and warn the people that he intended to send ocean storms to devastate their island home. Paikea replied that he would carry the signs to the people and he was transported back to his village.

Ruatapu had told Paikea that he would send a great sea in the months of late autumn. The people who believed the message that Paikea brought climbed to the summit of Hikurangi mountain at that time. Ruatapu did send a great storm, and three enormous waves swamped the island. The only survivors were those at the top of the mountain. The people of Kāi Tahu are all descended from Uenuku and Paikea, two of the survivors who heeded Ruatapu's warning.

The Kāi Tahu traditions differ somewhat from those of Ngāti Porou, and this has been the subject of considerable debate over the generations. Kāi Tahu whakapapa records Porouraki as a nephew of Tahu Pōtiki and an ancestor of the Kāti Māmoe chiefs Tukiauau and Te Rakitamau. Very little detail is known about Tahu Pōtiki, but his descendants migrated from the Gisborne region after conflicts forced them firstly to Hawke's Bay, Wairarapa and Wellington Harbour before the Kāi Tahu hapū of Kāti Tūhaitara and Kāti Kuri crossed over to conquer and settle most of Te Waipounamu.

According to Kāi Tahu whakapapa, Paikea had two sons. The eldest was Whatiua Te Ramarama and the youngest was Tahu Pōtiki. Whatiua Te Ramarama married Hemo and had three children: Porouraki, Maruwahine and Poraetipa. Whatiua was killed in an accident at a fishing ground called Toka Tikitiki, and Tahu Pōtiki, following the putao tradition, took his brother's wife as his own. Tahu and Hemo also had three children called Iratahu, Iratūhoe and Iramanwapiko.

The traditional saying that recalls these marriages states: “There were three children from the older sibling, three children from the younger sibling but there were six from Hemo, their wife.”

*He tīpuna rokonui a Paikea mō kā iwi i ahu mai i Te Tai Rāwhiti o Te Ika a Maui. Āpea ko Kāti Porou te iwi e kaha ana ki te mea atu tō rātou takinga mai i a Paikea ekari ko Kāti Kahukunu, ko Kāti Tahu hoki kā iwi anō i mea atu nō Paikea nui tonu rātou. Ahakoa he rereke kā tātai kōrero o tēnā iwi, o tēnā iwi mō Paikea he tīpuna tino taketake ia ki a Kāti Tahu. Kai rō te whareniui o Marukaitātea, kai Takahaka ia e tū ana. Kai Moeraki tōna hākororo rāua ko tōna hākuī e tū ana hai whareniui, hai wharekai, arā ko Uenuku rāua ko Wairutuātai.*

## HE KŌRERO MŌ PAIKEA

I TŌNA WĀ KO UENUKU TE ARIKI O HAWAIKI. KO IA HOKI TE TAKATA nāhana tāna tino hoariri a Tāwheta i patu rawa kia mate, ā, kia waiho ake kā iwi katoa o Hawaiki hai pōri māhana ko Uenuku kai ruka.

Ko Whatitata tētahi nō te iwi o Uenuku i hikoī noa ki tātahi, rokohina atu, e pae ana te tohorā. Nāhana i unu te parāoa kia taraia hai patu, hai heru mō tōna ariki a Uenuku.

I manaaki kaha a Uenuku i kā taoka nā Whatitata i homai, nā reira ia i whakaatu ai ērā ki te pātū o tōna whare. Nāwai rā i haere a Uenuku ki wāhi kē, ā, ka hoki mai ko hē te āhua o āna taoka. I te mea nā tētahi tōna heru i raweke, ā, he tapu hoki nō te heru, i patu rawa a Uenuku ki te takariri nui.

Ka ui atu ia ki te poupu o tōna whare “Nā wai tōku heru i raweke?” ā, kāore tahi te whakautu. Ka ui tou atu ia ki te maihi me te tuaroko o te whare ekari kāore tou te whakautu. Kātahi ka ui atu rā a Uenuku ki te tiki o tōna whare ki tōna tīpuna ko Kahutiatērāki.

Ka mea atu te tīpuna rā ki a Uenuku “Nā Ruatapu i raweke”. I te mea kāore a Ruatapu i aitia ki ruka i te takapau wharanui i kīmōkai pēnei atu a Uenuku ki tāna tama, “He pōriro, he tīraumoko, he moeka raukawakawa koe.”

Ko mate rawa a Ruatapu ki te whakamā i kā kupu a Uenuku, a, ka pōraki ia ka pēhea ia ka kakī i taua kōrero. Ka riro i a ia tētahi waka nunui ko Tūtepeparaki te ikoa. Ka tonu atu a Ruatapu ki ōna tuākana, āna taina katoa kia eke mai ki ruka i taua waka.

Ka ū atu ki te au moana. Kātahi ia ka unu atu te koremu kia toremi ai te waka, kia mate ai kā tamariki rakatira katoa o te kāika o Uenuku. Ko Ruatapu rāua ko Paikea anake kā mōrehu.

Āpea ko pouri a Ruatapu i tāna mahi kohuru nā reira ia i tonu atu me te pātāi, “Mā wai e kawē kā tohu ora ki uta?” I mea atu a Ruatapu hai te Kahuru Pōtiki māhana e tuku atu te marakai nui rawa kia waipukehia te motu.

Nā Paikea i whakautu māhana hei kawē i kā tohu ki uta. Nā reira te taniwha i kawē a Paikea ki te kāika o Uenuku.

I hoatu a Ruatapu i te kōrero whakatūpatō ki a Paikea mō te whatika

o kā karu nunui hei te Kahuru ka pakaru mai. I mea atu a Paikea ki tōna iwi ka haere mai kā karu heoti anō ko ētahi i whakapono ko ētahi kāore i whakapono. Ko kā tākata i whakapono nā rātou te mauka o Hikuraki i piki hai oraka mō rātou. Ko rātou kāore i whakapono i mate rawa i kā karu. Ko tātou te iwi o Kāti Tahu te toiora i heke mai i a Uenuku rāua ko Paikea, tokorua o kā mōrehu i whakapono atu i te ōhāki a Ruatapu.

E pēnei ana te kōrero whakapapa o Kāti Tahu mō Paikea.

Kei te ki atu ko Uenuku te tīpuna i putake mai. Nā Uenuku ko Paikea, nā Paikea ko Whatiua (tō mua), ko Tahu Pōtiki (tō muri). Nā Whatiua ka moe i a Hemo ka puta ko Porouraki, ko Maruwahine, ko Pōraetipa.

Ka mate a Whatiua i a Toka Tikitiki. He toka (tauranga) hapuku tēnei. Ka noho a Hemo i a Tahu Pōtiki ka puta ki waho ko Iratahu, ko Iratūhoe, ko Iramanawapiko. Tokotoru o te tuakana, tokotoru o te taina. Ko te tokoono tēnei a Hemo.

He rereke kā kōrero a Kāti Tahu ki tā Ngāti Porou kōrero mō tēnei tīpuna, ā, ko ia te pūtake mō kā taukumekume nui i waekani i kā iwi. Kī tā Kāti Tahu kōrero ko Porouraki te tīpuna o kā rakatira Kāti Māmoe arā ko Tukiaua rāua ko Te Rakitāmau. He iti noa iho kā kōrero mō Tahu Pōtiki i pumautia tonutia e te iwi otirā he nui kā kōrero mō te hekeka mai o āna uri i Tūraka, i Heretauka, i Wairarapa, i Te Whakanui-a-Tara, a, me te whakawhitika mai a Kāti Tūhaitara me Kāti Kurī ki Te Waipounamu nei. ■■

HE WHAKAARO  
OPINION nā TOM BENNION

# Constitutional change talks

Some time in 2013, assuming the political landscape does not change too much, there will be a referendum in Australia. It will ask Australians to include into their constitution a new provision:

*“Section 51A Recognition of Aboriginal and Torres Strait Islander peoples*

*Recognising that the continent and its islands now known as Australia were first occupied by Aboriginal and Torres Strait Islander peoples;*

*Acknowledging the continuing relationship of Aboriginal and Torres Strait Islander peoples with their traditional lands and waters;*

*Respecting the continuing cultures, languages and heritage of Aboriginal and Torres Strait Islander peoples;*

*Acknowledging the need to secure the advancement of Aboriginal and Torres Strait Islander peoples;*

*The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to Aboriginal and Torres Strait Islander peoples.”*

It would also ask whether Australians wish to include provisions that outlaw discrimination in law on the basis of race (except laws to overcome disadvantage, ameliorating the effects of past discrimination, or protecting the cultures, languages or heritage of any group) and recognise the Aboriginal and Torres Strait Islander languages as “the original Australian languages, a part of our national heritage”.

These changes have been suggested by the Expert Panel on Constitutional Recognition of Indigenous Australians in their report titled: *Recognising Aboriginal and Torres Strait Islander Peoples in the Constitution*. The panel soberly notes these changes will be important in part because “the sovereignty of the Commonwealth of Australia ... does not depend on any act of original or confirmatory acquiescence by or on behalf of Aboriginal and Torres Strait Islander peoples ... the basis of settlement of Australia is and always has been, ultimately, the exertion of force by and on behalf of the British arrivals.”

In 2014, assuming again the political landscape does not change too much here, there will be a referendum about the constitution in New Zealand. We don’t know what the questions will be. A government committee is

*Changes to the New Zealand constitution require a bare majority vote in Parliament. This highlights the great flexibility but also vulnerability of our constitution.*



still working on them. Deputy Prime Minister Bill English and Māori Affairs Minister Dr Pita Sharples are leading a group of MPs looking at constitutional change (1). They are supported by an advisory panel of experts, chaired by Professor John Burrows and Tā Tipene O’Regan, with 10 other members including political commentators and constitutional experts. The group is looking at a number of issues, including the place of the Treaty of Waitangi within New Zealand’s constitutional arrangements, the Māori seats, and whether we need a written constitution.

Shortly, an “Information and Education Programme” and a “Public Discussion Programme” will begin. The advisory panel is to deliver its recommendations to the government in September 2013. The ministers are to report to Cabinet by the end of 2013. The government is expected to respond no less than six months later, in time for a referendum in the 2014 election.

The close timing of these exercises between the two countries has a curious historical resonance.

In 1891, when the Australian constitution was being drafted, New Zealand was being considered as a potential member of an Australasian nation-state. Because of racist fears about new immigrant communities in Australia, the draft Constitution Bill of 1891 included a power to make racially discriminatory laws; thoughtfully adding however that such power “shall not extend to authorise legislation with respect to the aboriginal native race in Australia and the Māori race in New Zealand.”

In Australia, if the amendments are approved, they become part of that country’s written constitution which is “supreme law”. That is, no laws can be made which are inconsistent with it, and the courts can strike down any such laws.

In New Zealand, our Parliament is under no such restrictions. Its ability to make laws is fettered only by the extent of international and domestic outrage it is prepared to weather. Our courts cannot strike down laws, no matter how egregious a law may be. The Foreshore and Seabed Act 2004, which nationalised the foreshore and seabed to the Crown, and without any right of compensation to potential Māori claimants, is an example of that.

At the very least, it is to be hoped that the panel and ministers will recommend some entrenched law preventing the kind of discrimination that occurred in the 2004 Act.

In Australia, getting a vote in favour of these changes to the written constitution that is supreme law will be tough, since the process, provided for in the constitution, requires majorities in both Houses of Parliament, as well as majorities in a majority of the states and territories, and a nationwide majority.

Ironically, changes to the New Zealand constitution require a bare majority vote in Parliament. This highlights the great flexibility but also vulnerability of our constitution.

For both countries, these processes indicate that there are foundational constitutional issues that remain unresolved. ■■

(1) <http://www.beehive.govt.nz/release/constitutional-advisory-panel-named>

*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. He recently wrote a book titled Making Sense of the Foreshore and Seabed.*

# Kai

Food forms part of the life force of any living thing and it is important to consume the right foods, award-winning chef Bevan Kaan says.



BEVAN (NGĀI TAHU) IS THE MIDDLE SON OF YVONNE AND THE LATE Don Kaan from Ōtākou. He was brought up in Dunedin and studied macrobiotics in Switzerland, before opening a restaurant back in Dunedin. He then moved to Auckland, opened another restaurant, and developed a reputation as one of the city's most respected macrobiotic chefs and teachers. Bevan now lives on Waiheke Island with his family, and has opened a unique restaurant just steps from the water at Little Oneroa Beach. Actually, "restaurant" isn't quite the right word – it's a food trailer complete with a pizza oven, inspired by the elements of earth, wind, fire and air, and a taniwha carved over it.

Bevan creates his takeaways under the label Dragonfired Artisan

Woodfired Food. Dishes include pizza, and a polenta plate of roasted polenta squares topped with feta cheese, accompanied by fresh tomato salsa, refried beans and a small mixed green salad. He's adding new dishes, like a beef steak pocket with tomato salsa and locally grown salad. Simple, healthy and tasty.

Bevan's food is continuing to make waves, earning rave reviews in food blogs and the title of New Zealand Herald Viva Ultimate Takeout Food Winner 2011. Bevan says the food he produces isn't strictly macrobiotic, but follows similar principles, using whole food and local organic produce, and making food with thought and love. Kaitiwhi Mark Revington spoke to Bevan.

PHOTOGRAPHS LULA DEVINE



## POLENTA

New Zealand grows great corn, says Bevan, in recommending this simple recipe for polenta, which can then be cooled and roasted, or grilled on a barbecue.

- 1 cup \*corn meal (polenta), coarse or fine
- 3 cups water
- 2 tbsp extra virgin olive oil
- 1 onion diced
- 3 cloves garlic chopped
- 1 tbsp unrefined sea salt
- 2 tbsp fresh herbs (e.g. rosemary and thyme)

## METHOD

In a deep pot, sauté the onions and garlic in the olive oil. Add the salt and water and bring to the boil. Pour the cornmeal in, stirring continuously until it becomes thick. Turn down the element to very low and cover the pot. If you are using fine corn meal, stir the bottom of the pot every two to three minutes, or if using coarse corn meal, stir every three to five minutes. The fine polenta will be ready after eight to 10 minutes, and the coarse polenta after 15 minutes. Stir in the fresh herbs or any other flavours you may like to add. Traditionally, Italians add ricotta or other types of cheese. The polenta is now ready to eat, or to pour into a form to set. When it is cool, it will be firm to cut and roast or grill on the barbecue.

\*Corn meal is a gluten-free grain.

## Did you grow up in a foodie family?

Yes, food was a major part of our everyday life. I was born in Dunedin and grew up in Sawyers Bay. Our family had a market garden and fruit and vegetable shop that we would all help run and almost everything my father did was about food – growing, catching and cooking it. I discovered how important food is and I love all aspects of the foodie thing.

## What attracted you to macrobiotics?

It started from my personal interest of how the foods I was eating affected my asthma and general wellbeing. I found a book on macrobiotics and could not stop reading it. When I started putting the philosophy into practice, I felt my health improve dramatically. The philosophy is based on oriental medicine and explains the way life works in a universal and personal way. Ultimately macrobiotics is about creating health, happiness and peace on personal and universal levels. It's a very important philosophy to know about to help guide us into the future. It is not a religion. It is for all human beings to help understand how to live together in health, harmony and peace in a selfless way.

## How did your passion for macrobiotics lead to Dragonfired Artisan Woodfired Food?

I came to live on Waiheke Island with my young family when Phoebe was four years old and Angelo was one. I travelled all around New Zealand looking for somewhere that was not polluted by modern poisonous agricultural practices.

I wanted to show my children how to live well and make them aware that their choices can make them healthy or harm them. That's not to say that we live in a 100 per cent pure way. Humans have made such a mess of the world that it makes it impossible, but we try and live the

best we can in a practical way living among others.

I needed to provide money for the family to live and so I built the trailer with a woodfired oven. I started to sell organic pocket breads filled with refried beans, avocado, local salad and salsa at the Saturday market. The ovens are famous for cooking pizza these days but I wanted to show that you can cook much healthier foods than just pizza.

After a year or two, I got my street trading licence and because pizza is what most people want, I make pizza but still serve the pocket breads and roasted polenta with roast vegetables as the seasons change.

## Can you tell me a bit about Dragonfired Artisan Woodfired Food and your philosophy?

I love working with the five elements of nature and use as much local and organic ingredients as possible. Dragonfired is a way for me to show what I would like to tell and interacting face-to-face with the community is fun. I also get to grow some of the food myself.

Dragonfired Artisan Woodfired Food is about a healthy life style and a way to provide for my family. I want to grow Dragonfired throughout New Zealand and serve and promote the benefits of local organic food to people, resulting in a healthy community, so I am currently busy refining and building more dragons.

## What inspires you about food and cooking?

Food is the source of life of any living thing and it is important to consume the right foods so we can live well. It's like putting the right fuel in your car – it runs better.

## Are there any plans and dreams for the future that you can share?

I want to focus more on helping people retain good health and life styles through food and all its aspects.

# Honouring Te Aue

*Te Aue Davis was a champion advocate, historian and weaver. Although her whakapapa was north of Te Waipounamu, she was a treasured friend of Ngāi Tahu. Kaituhihi Kim Triegaardt looks at the life of Te Aue and the bestowal of a posthumous Doctor of Letters upon her.*

“So what are YOU going to do about that?” It is a simple sentence and it used to freeze former Minister of Māori Affairs Koro Tainui Wētere in his tracks. Tā Tipene O’Regan (Ngāi Tahu) laughs as he remembers weaver and historian Te Aue Davis remonstrating with her cousin for some breach of Māori tradition.

Te Aue (Daisy) Davis was many things to many people – historian, master weaver, heritage champion, tāua and mother. She was a welcome and beloved friend of the Kāi Tahu people, says Tā Tipene.

“When we were looking to translate documents into good quality Māori for legislation, including the translation of the Crown Apology in 1998, she was the one we called on. She was responsible for translating a huge amount of documentation around the settlement,” says Tā Tipene.

Te Aue was affiliated to Ngāti Uekaha and Ngāti Maniapoto, and knew the manuscripts of her father John Davis and his older brother Edward virtually by heart. This love of literature saw her engaged by the New Zealand Geographic Board in the mid 1980s as a researcher and editor of three publications planned for New Zealand’s 150th anniversary celebrations in 1990.

She produced the first handbook of Māori place names and their origins and derivations, a *Māori Oral History Atlas* and a pair of *Māori Place Names* maps in Te Reo Māori. The handbook *Ngā Tohu Pumahara: The Survey Pegs of the Past* is still in print.

Te Aue went on to make a major contribution to the Māori language editions of the *New Zealand Dictionary of Biography* and the *Māori content of the New Zealand Historical Atlas* in her role on the Māori editorial committees of both publications.

Tā Tipene remembers vividly Te Aue’s response when he phoned to ask if she would accept an Honorary Degree of Doctor of Letters from the University of Canterbury.

“Upokokohua koe! — I should boil your head,” she told him.

“But she was pleased,” he says. “Although she did tell me to hurry up because she didn’t have long left.”

Sadly the 85-year old Te Aue fell victim to cancer faster than even she had anticipated. She passed away on November 28, 2010, before she could accept the honorary degree.



Last December, the doctorate was awarded posthumously to her family at Takahanga Marae, Kaikōura. It was a significant place because Te Aue had helped redevelop the Takahanga whareniui, Maru Kaiteatea, for Ngāti Kuri hapū in the 1980s.

“She really was quite an extraordinary woman and a treasured friend of Ngāi Tahu,” says Tā Tipene. “She has left behind a cultural and scholarly legacy for a huge number of Māori people whose lives she touched throughout New Zealand.”

Tā Tipene first met Te Aue in the early 1970s in Gisborne during hui around the Draft Māori Affairs Bill revision. She was always there with her friend Naida Glavish (Ngāti Whatua) supporting their northern kaumātua with advice and care.

“She had a huge competence in history, Māori traditions, botanical knowledge, natural resources and other things in which we shared an interest. She was a major source of traditional information and later we would spend long evenings in Auckland with Hori Forbes (then chairman of the Tainui Māori Trust Board) talking until long in the night about everything, especially Te Ao Māori,” says Tā Tipene, remembering evenings filled with robust debate, challenging questions and lots of laughter.

As the conversation turned to legislative affairs and the wider field of Māori/Crown relationships, Te Aue would make known her ideas with the confidence born of a natural scholar.

Above: Te Aue Davis with Kate Eruera.

Opposite: Weaving a pingao mat to display pūoro.





"She was never intimidated by academic or bureaucratic arrogance," says Tā Tipene. "She was spectacularly bilingual. Her command of English was as profound as her command of Te Reo Māori."

Te Aue was a confidante of some of the great Māori intellects of the time – John Rangihau of Ngāi Tūhoe, Pei Te Hurunui Jones of Tainui, Sir James Henare of Ngāti Hine and Māori Marsden of Te Tai Tokerau to name just a few. "These were formidable bi-cultural and bi-lingual intellects but they dealt with Te Aue as an equal. She treated them with deference but never, ever, failed to stand her ground."

Tā Tipene says he became something of a "mobile library" delivering books to his friend. He began calling on her translation skills more and more.

"She would check my translations and verify them. The more she worked on our manuscript documents, the more interested she became in them."

When Te Aue began to visit Te Waipounamu, generally to Kaikōura and Oaro, more frequently, Tā Tipene says she would sit with him and Bill Solomon, talking, disagreeing and arguing about all sorts of things. "It was always about questions and issues though, and we'd invariably end up on the manuscripts and their content."

Te Aue was invited to join the New Zealand Historic Places Trust and worked with former deputy chair of Creative New Zealand and noted carver, Cliff Whiting, on the conservation and restoration of historic Māori wharenui and heritage site protection projects.

Cliff says Māori owe Te Aue a huge debt, especially in relation to traditional matters and ensuring proper procedures are maintained.

"We worked at a time when important policies were being developed particularly around Māori heritage and archaeological sites. She was staunch about maintaining the proper respect for ancestral approaches and traditional ways of managing relationships."

The way certain materials or taonga are handled, the approach to tapu and the things that only men or women could do – these were all ancient traditions she fought for in her own indomitable, forthright way.

"She could be quite outspoken at times," says Cliff. "But she knew what was right and even Dame Te Atairangikaahu would confide in her on matters to do with protocol."

Tā Tipene believes Ngāi Tahu owes Te Aue a debt of gratitude for her huge contribution to the retention, translation and dissemination of Te Waipounamu manuscript material.

"We now have our own younger scholars emerging in that area, but Te Aue was there for us at a time when we had a huge need and matched with a huge shortage of scholarly competence. She played a key role in the re-assembly of Ngāi Tahu cultural content."



Top: Te Aue Davis with Kate Eruera and Tā Tipene O'Regan.  
Above: Working on a whariki at Takahanga Marae.



Alongside her passion for words ran a similar affection for arts and crafts, particularly weaving.


The status of Te Aue as a fine weaver grew steadily over the years. She visited Government House several times to restore and repair some of the kākahu and taonga.

"She also began progressively doing a lot of conservation work in association with Te Papa and became widely known as an advocate for the conservation and management of Māori heritage treasures both at home and overseas," says Tā Tipene. Te Aue produced a number of notable kākahu, including one for the New Zealand Olympic team and in 1986 became the first recipient of the Te Tohu Tiketike a Te Waka Toi award for outstanding achievement in Māori art. She acted as a mentor for young weavers, says Hana Morgan (Awarua).

"She was absolutely skilled not just around the art of weaving, but in the knowledge around her natural environment. She took my weaving to a higher level."

It was thanks to Te Aue that the Department of Conservation replaced marram grass with native pīngao in the South Island, says Hana. "She got them to gather seeds and propagate plants so they could return areas back to their native habitat. She was instrumental and influential in forging the relationship between Ngāi Tahu and the Department of Conservation."

Although Te Aue was born in the North Island at Marokopa and brought up in Waitomo, her involvement with Cliff Whiting on two major Ngāi Tahu marae projects – Takahanga Marae at Kaikōura and Te Rau Aroha Marae at Awarua – strengthened relationships between the tribes. She was a huge networker, and a simple phone call would have a rūnanga in the south shipping keikei or paru to a marae in the north and vice versa. "It meant we've restored, repaired or built more meeting houses in the last 30 years than in the previous 50 to 100 years," says Hana.

"We'll always appreciate that even though she was from another iwi, she was always prepared to share her knowledge." 



Left: With the late Bill Solomon at Takahanga Marae  
Top: With the late Bessie Hildebrand.  
Above: With Jane Tamara Morgan at Takahanga Marae.

HEI MAHI MĀRA

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

## Return of the worms

The need to water by hand on alternate days has had its downsides, with strawberries and other fruiting plants not getting the water they need for maximum production. However, years of compost application to my soil have paid off, with high organic matter levels and therefore greater water-holding capacity, helping plants to remain productive.

The cooler temperatures are probably the only good luck we have had from nature in the last 18 months, and there hasn't been any sign of the psyllid pest this season. This is a welcome bonus because rīwai (potatoes) prefer cooler weather and have done well. A colleague of mine was recently in Peru and visited a cold, mountainous area where they grow potatoes at an altitude higher than the summit of Aoraki.

Just before the February 2011 quake I bought an earthworm (noke) farm, and then largely neglected it. One of my New Year's resolutions has been to look after

*The summer gardening season has been kind to us this year in the Shaky City, with cooler-than-normal temperatures and occasional rain helping stave off the need for the city council to impose a total watering ban (so far).*



it on a more regular basis. I have a Can O Worms farm that provides all the necessary gear and instructions on how to set up and maintain the worms' living environment at a reasonable price. Looking after the worms has proved more difficult than I first thought, with regular attention required to provide an optimum worm breeding environment. However, without getting too

specific, it boils down to finding a worm farm location that avoids hot sunlight, and using a cover to stop rain getting in. The worms need regular feeding of small amounts of kitchen and garden green waste. Their bedding occasionally needs turning to aerate the bedding material. The worm farm also needs to have lime (not dolomite) added to stop it becoming acidic. The return on this effort has definitely been worth it, with a regular supply of leachate that can be used as a liquid fertiliser, and vermicast (the compost the worms make from what they are fed).

An interesting fact: worms don't actually eat green waste. They ingest the decomposing slime on it, and convert this into the bacteria, fungi, protozoa, nematodes, enzymes, nutrients, amino acids and minerals that are so beneficial to soil and plant life. This mixture of organic goodies in the leachate and vermicast promotes stronger plant growth, flowering and fruiting; while increasing resistance to pests and disease. As such, it is the most powerful plant fertiliser on earth.

When I cleaned out my worm farm to start anew, I put all the vermicast around the plants in my tunnel house. These plants had been negatively affected by council-chlorinated water, but bounced back to a healthy productive state. The plants were also more resistant to aphids, and I haven't had to spray pyrethrum at all this summer.

One of my regular garden habits in the growing months is that every Sunday before



8 am I spray my plants with a liquid fertiliser, using the diluted worm leachate (usually a ratio of around 10 parts water to one part leachate). In the early morning the plants are best able to take the nutrients through their leaves, but a liquid fertiliser can be applied to the soil at any time. This liquid tonic helps keep the garden healthy and productive, and also helps me keep an eye on what is happening in the garden.

Now that it is autumn, the garden needs to be prepared for the winter months. Old growth must be cleared and replaced by cover crops, and the garlic planting area prepared. Late winter vegetables must also be planted (such as lettuce, spinach, silver-beet, brassicas and so on); and cloches prepared for covering up the plants as the autumn chill sets in. I try to find space in the tunnel house to plant lettuces among existing plants. Tomatoes, capsicums, chillies and herbs should still produce well into June. With the outside tomato and corn patches, I throw lupins into the soil around them while they are still producing and as the lupins germinate, the tomatoes and corn die off in the cold and let the sunlight through.

In recent times gardeners have been raising legitimate concerns over the new Food Bill. However, it does provide exemptions for food grown at home for family consumption, given away or swapped for other food with friends. Unfortunately, due to the wording of the Bill, this is largely thanks to the benevolence granted by the

state, rather than the recognition of a proactive inherent right in an area the government has no business regulating in the first place.

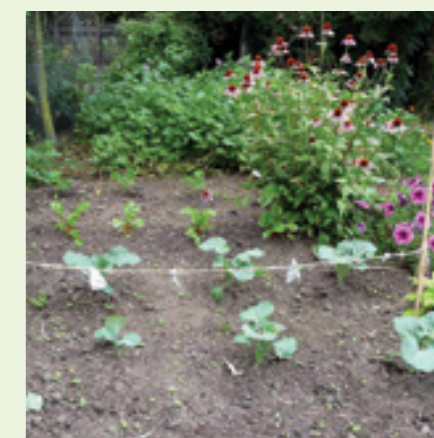
As I see it, the issue around seed saving and swapping still needs to be sorted, or rather deleted, so that the status quo of gardeners being free to continue what they have been doing for the last 10,000 years is allowed to continue. The Out Of Our Own Back Yards (OOOBY) movement has also pointed out the issue around "unexempted" small scale trading by backyard gardeners might be onerous, particularly if it involved processed products like jams and chutneys. I would hope the government backs off and respects the rights of home gardeners to continue growing, sharing and trading food and seeds, as all of our tūpuna have done since the dawn of human civilisation. ■■■

*Can-O-Worms*  
[www.wormsrus.co.nz/canoworms.html](http://www.wormsrus.co.nz/canoworms.html)

*Earthly Delights*  
[www.earthlydelight.co.nz/products.htm#wormfarms](http://www.earthlydelight.co.nz/products.htm#wormfarms)

*Out Of Our Own Back Yard*  
<http://ooooby.ning.com/>

*Food Bill*  
[www.stuff.co.nz/national/politics/6401221/Will-bill-make-food-safer-or-be-a-form-of-control](http://www.stuff.co.nz/national/politics/6401221/Will-bill-make-food-safer-or-be-a-form-of-control)  
[www.legislation.govt.nz/bill/](http://www.legislation.govt.nz/bill/)



Top, from left: Find a worm farm location that isn't too hot; petunias, beans and celery flourishing; yellow calendula flowers, chicory and carrots; above: Late winter vegetables broccoli and silver beet underway with kale and potatoes in the background.

### BOOK WINNERS

The winners of the two copies of *The NZ Fruit Garden* are: Tina Troke and Mary-Ann Laidlaw.

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. He currently works for Toitū Te Kāinga as the research leader for the He Whenua Whakatipu project, which is helping to develop the Ngāi Tahu mahinga kai brand system.



Above: Worms need regular feeding of small amounts of kitchen and garden green waste.



# Silence of the beech

*Our southern beech forests soak up sound like an enormous mossy sponge. Stand still for a few minutes and the silence consumes you. In company, you may find yourselves respectfully whispering to avoid disturbing the peace.*

Beech forests are widespread over much of Aotearoa. They straddle the spine of the mountain ranges of both islands, from the volcanic plateau of Te Ika a Māui to the southern coasts and ranges of Murihiku.

They grow in dense stands of large straight-stemmed trees up to 30 metres tall, in forests often notable for their open forest floor and sparse undergrowth – a sharp contrast to coastal podocarp forests.

Māori recognised three different species of beech by name: tawai for silver beech, tawhairaunui (large leaved) for both red beech and hard beech, and tawhairauriki (small leaved) for black beech and mountain beech.

Yet surprisingly, there is little written record of our tūpuna foraging in the extensive beech forests of Te Waipounamu the same way they harvested resources from coastal podocarp forests and wetlands.

There was an obvious reason for that. Beech forests do not bear fruit that attract native birds in the same numbers as lowland forests. They were comparatively barren in terms of food and plant resources for Māori, which explains the eerie silence of these alpine forests.

But there was one notable exception, and we have Herries Beattie's *Traditional Lifeways of the Southern Māori* to thank for preserving the story of an annual harvest of kiore-māori or kiore-tawai (native rat) from the beech forest.

According to Beattie's sources, kiore-māori were bigger than the ship rats that arrived with the first European sailing vessels to land on these shores. They were "fatter, better looking, lighter grey in colour with a shorter ihu (nose) and shorter waero (tail)".

His contacts told him kiore were more common in Te Waipounamu than in the north, never came near pā or kāinga and always kept to the bush, well away from humans. They were clean animals that fed on the fruit, berries and seeds of matai, kahika (kahikatea), tawai and other native trees.

Kiore were migratory and moved en masse from one locality to another as fruit and seeds ripened at different stages of the season.

Beattie's contacts described how migrating kiore crossed rivers by linking themselves teeth-to-tail in a live chain that used the current to carry them across fast or flooded rivers to the far bank, effectively creating a bridge for others to run across their backs.

If the chain broke many drowned, but the principle has since been adopted by generations of Māori and Pākehā travellers who link arms, the strong supporting the weak, to cross fast-moving high country streams and rivers.

In season from April to May or June, kiore grew fat on tawai seed on the forest floor. Reliable sources told Beattie how hapū from Canterbury ventured to Tawera (Mt Oxford) and into the backcountry to trap them by the thousands.

Kiore were caught one at a time at night in a tāwhiti (trap) set on their defined bush tracks, using a whana (bent stick) and karu māhaka (noose). Each trapper could catch 400–500 kiore in a season.

"The trapping was a particular and careful work as traps were set all

over likely spots and by the time a man got to the end of them on a trip and reset them they were full again, so he set them again and again," Beattie wrote.

The kiore were singed, their fur rubbed off, gutted, cleaned, cooked and preserved in a pōhākiore (kelp bag) in a similar manner to titi, weka and tūi, to provide food reserves for winter.

Beattie says kiore were a tasty delicacy for Māori and Pākehā alike. A group of whalers who took refuge at Tokanui were so short of food they had to eat kiore to survive, and said "they had never tasted anything better".

Back to the forest: beeches are an ancient species dating back 135 million years to the great continent of Gondwanaland. New Zealand has four species that grow from sea level up to 1200 metres.

Each is distinguishable by the size, shape and teeth or absence of teeth on its leaves. The timber also has its own special attributes of durability, hardness and colour, and special uses according to its species, elevation and growing conditions.

Europeans originally called them birches, but later corrected that to beeches. In fact they are not the same species as European beeches at all. Their Latin name *Nothofagus* means "false beech".

Generally their timber is regarded as a durable hardwood. North Island-grown beech is regarded as stronger because of its greater density. South Island beech is highly prized for its woodworking qualities.

In the early days of European settlement, beech was widely used for wharf, bridge, railway and house construction. These days it is more highly valued for fine furniture, joinery, woodturning, decorative floors and other specialist uses.

Some sources say native beech was largely ignored because of the variable quality of its timber, so loggers turned their attention to the more valuable species such as rimu, tōtara and kahikatea.

There is little specific evidence of Māori using tawai for its timber, apart from a pā (jigger) or lure to catch mangā (barracouta). A chip of tawai was hard enough to withstand the high-speed attack of mangā and many were caught when their teeth lodged in the wood, rather than being caught with a hook.

The bark of silver and black beech was used to produce a black dye for staining harakeke (flax) and ti kōuka (cabbage tree) fibre. One of Beattie's reliable informants also described a process of using the dust of rotten tawai mixed with water and oil from either titi or fish to produce a blue dye he called pukepito.

The bark also contains tannins that were used by early settlers to tan leather.

There is little written reference of Māori using any part of the tawai for medicinal purposes, which seems unusual.

These days the closest most of us get to harvesting resources from a beech forest is warming ourselves around a hot, clean-burning fire in the mountains on a cold evening.

PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

# Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Every year Ngāi Tahu commemorates Waitangi Day at one of three locations where the iwi signed the Treaty – Awarua, Ōtākou and Ōnuku. This year it was the turn of Te Rau Aroha Marae at Awarua to open its doors to whānau, the community and the Crown.

Waitangi Day will always be a time to remind the Crown of the promises it made when it signed the Treaty. This year Te Rūnanga o Awarua used the occasion to highlight the plight of Te Hāpua o Waituna (Waituna Lagoon), which was declared a scientific reserve in 1983. It is now on an ecological knife-edge due to intensive dairy farming on its fringes (see *Last Stand*, p. 28).

Upoko Rūnanga Tā Tipene O'Regan told whānau and guests that the day was an opportunity to explore how the Treaty relationship can provide a platform to work together to save Waituna Lagoon.

Most notably though, this day on the world's southernmost marae is marked by customary Awarua manaakitanga, whanaungatanga and kotahitanga – the simple acts of sharing kai and kōrero to bring people together as one. ■■



REVIEWS

BOOKS

**NGĀ TINI WHETŪ – NAVIGATING MĀORI FUTURES**

Mason Durie  
Huia Publishers  
RRP: \$49.99  
Review nā Gerry Coates

Tā Mason Durie is one of Māoridom's most cogent commentators, and a collection of some of his keynote addresses to conferences across New Zealand and the world from 2003 to 2010 is welcome, both as a reference and as a marker for Māori. His talks cover many



fields from his primary field of health – particularly for Māori – to indigeneity, education and the Māori estate in its broadest scope. On all these topics he has many important and worthwhile things to say.

Having heard Durie deliver

two such addresses, two of the most interesting contributions in this book for me were *Indigenous Transformations in Contemporary Aotearoa* (2007), and the *Paerangi Lectures* delivered at Massey University in 2009. He believes ‘a “Māori dimension to New Zealand is now more obvious than it was for most of the twentieth century”. He puts the start of this in the 1980s, measured by Māori participation in both the Māori world (te ao Māori) and wider society (te ao whānui). Partly this is



Gerry Te Kapa Coates (Ngāi Tahu) is a Wellington consultant and writer. He is also the Representative for Waihao.



Rachael Rakena is a video artist who draws inspiration from close family ties, her Rāpaki, Kāi Tahu, Ngā Puhi and Pākehā ancestry and their interrelated histories and narratives, and from digital media technology.



Fern Whitau (Kāi Tahu, Kāti Māmoe, Waitaha) is a te reo Māori advisor at Te Rūnanga o Ngāi Tahu. Moeraki is her tūrakawaewae and she is a proud tāua who loves to read to her mokopuna.

due to demographic trends that predict that by 2051 the Māori ethnic population will double to about one million, and even more significantly, by then Māori children will be 33 per cent of all children in Aotearoa.

The three Paerangi lectures are about sustaining the Māori estate. Among other major ideas he considers that indigeneity is always evolving and “the idea it can be defined entirely by the past ignores the reality of modern times”. This directly addresses the fallacious idea that because a thing such as the radio spectrum wasn’t envisaged in 1840, Māori therefore have no claim on its use in the present.

There is some repetition – of statistics and events – but that is inevitable in a collection such as this. I recommend this to anyone who wants to learn more about what a leading Māori thinker considers is the way of our future.

**THE PASSING WORLD, THE PASSAGE OF LIFE: JOHN HOVELL AND THE ART OF KŌWHAIWHAI**

By Damian Skinner  
Published by Rim Books  
RRP \$49.95

Review nā Rachael Rakena

I first encountered the kōwhaiwhai painting of John Hovell (Ngāti Porou ki Harataunga, Ngāpuhi, Ngāti Raukatauri) on the ceiling of the whare kai at Te Aute Māori Boys College. I was attending a Ngā Puna Waihanga hui of Māori artists and writers and had the pleasure of eating under this ceiling for a few days. I was awestruck by the complex vibrancy of the painting, that seemed to hold both celebration and reverence for the abundance and



vitality of the natural environment, depicted through a distinctive colour palette, figurative patterns and innovative kōwhaiwhai format. I pondered at the time about the emerging artists who had been nurtured and fed under this ceiling for the duration of their schooling. What an influence it must have had on them.

It is always satisfying to encounter an art book lavishly illustrated with quality colour images that allows the “voice” of the artist to be heard. This book is a visual feast of more than 100 images of paintings and kōwhaiwhai projects complemented by text from the artist, John Hovell, describing his insights and approach to kōwhaiwhai, and art writer Damian Skinner providing thoughtful context. Skinner has clearly collaborated closely with Hovell, resulting in a valuable resource that celebrates and documents Hovell’s work, particularly in relation to its contribution to the development of kōwhaiwhai and contemporary Māori art of the second half of the 20th century.

Following chronological order and surveying almost 50 years of the artist’s paint-

ings Skinner explores the significance and development of Hovell’s art in relation to his upbringing, environment, training, mentors, peers, and influences from Paratene Matchitt, Pine Taiapa and East Coast kōwhaiwhai traditions to Michael Illingworth, Colin McCahon, modernism and surrealism. Hovell’s position at the forefront of Māori art developments and innovations of the 1970s and 80s alongside peers such as Paki Harrison, Buck Nin and Sandy Adsett, is demonstrated with discussions and images that will continue to influence future artists.

I was a little disoriented by the opening text by Hovell because I expected it to introduce the artist. However, on the second read I was primed to derive what I could from his rich insights:

“Kōwhaiwhai is the most enigmatic art form of all, partly because the decorative impulses of generations of artists have carried the patterns far from the initial motif source, and partly because the designs themselves are about transience and process...”

This book’s fresh design and concise, well-written text captures the magic of John Hovell’s painting and kōwhaiwhai that could only be transcended by a physical encounter of his work in the context of a whareniui or whare kai. I’ll be visiting one of these whare, and will enjoy the experience even better for having read and viewed this beautiful book. I hope more of our senior artists’ work will be celebrated in this way.

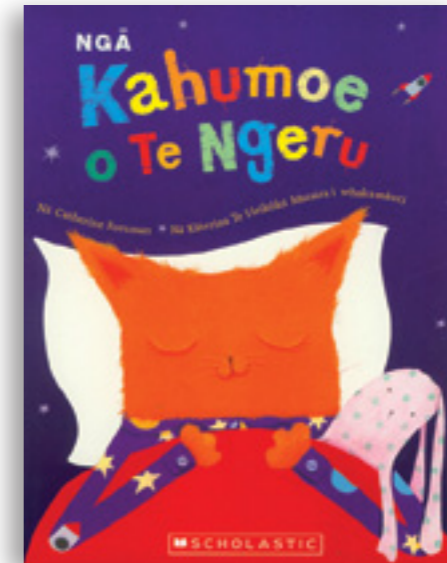
**NGĀ KAHUMOE O TE NGERU**

Nā Catherine Foreman te kōrero  
Nā Catherine Foreman kā whakaahua  
Nā Katerina Te Heikōkō Mataira i whakamāori  
Nā Scholastic New Zealand Ltd i tā  
Te Utu: \$19.50  
Nā Fern Whitau te whakaaro

He pai rawa ki ahau tēnei pukapuka pikitia rekareka. He kahau te pānui atu i tēnei momo kōrero rā atu, rā atu. Ahakoa tērā me matua mōhio koe, e te kaupānui, kua tuhia kētia tēnei kōrero paki mā kā tamariki nohinohi.

Ko tēnei te pukapuka tuatahi kua tuhia, kua whakaahuatia hoki e Catherine Foreman. Kātahi nā te kōkūhuka rawe; te muramura, te pukuhohe hoki o kā whakaahua. Nā tērā kaiwhakairo i te kupu, nā Katerina Te Heikōkō Mataira te kupu Māori harakoa, kā kupu Māori āhuareka.

Ko Te Ngeru te tuatakata o te paki nei. He kahumoe pikitia ōna mā ia pō o te wiki, ā, ia pō, ia pō ka ōrite ōna moemoeā ki kā pikitia i ruka i ōna kahumoe. “Hei te Rāhina mau ai a



Te Ngeru i ōna kahumoe ātea”, ka moemoeā mā Pareārau, mā Matawhero me kā whetū. Hai te Rāapa mau ai ia i ōna kahumoe māra, ka moemoeā mā kā putiputi, kā pīrohurohū me te poraka. Hai te Rātapu mau ai ia i ōna kahumoe tipua ... ka moemoeā a Te Ngeru mā te aha?

Mā tēnei pukapuka ka akona te tamariki i ētahi mea hou pērā ki kā ikoa aoraki, ki kā momo kararehe o te kahere me kā momo waka. Ka rakona e te mokopuna te reka o te tāruataka me te manawataki, ā, ka kaha ake te hia-pukapuka.

Nō reira, pānuitia tēnei pukapuka manarū ki āu tamariki/mokopuna, kāore e kore ka tino pārekareka te wā.

**KEI WAREWARE TĀTOU (REO MĀORI)**

Nā Feana Tu’akoi te kōrero  
Nā Elspeth Alix Batt kā whakaahua  
Nā Katerina Te Heikōkō Mataira i whakamāori  
Nā Scholastic New Zealand Ltd i tā  
Te Utu: \$19.50  
Nā Fern Whitau te whakaaro

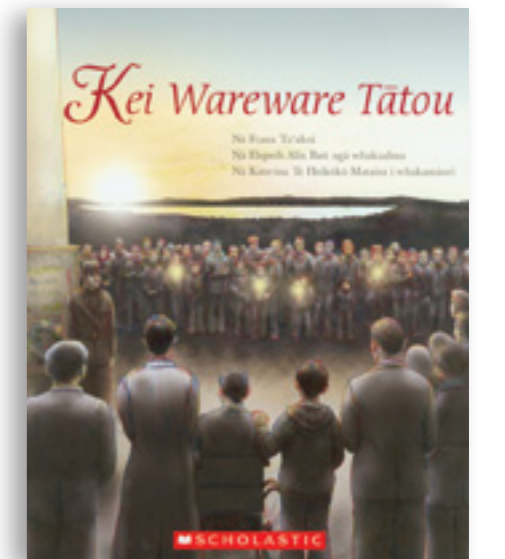
He pukapuka pikitia mātaka tēnei mā tētahi rakatahi e pohewa ana, e riri ana mā te mahi whakanui i kā pakaka me te haere ki te Hui Atatū mā Anzac. Tēnā, ka roko kōrero ia mā ka hoia o tōna whānau, ka kihirua ōna whakaaro, ā, ka haere ia ki taua Hui Atatū.

He kōrero tēnei mā tātou katoa, kā uri o rātou mā kua hikahika i te Mura o te Ahi kia noho wātea tonu tātou. He kōrero mā tētahi whānau e noho whakahī ana i ō rātou hōia i haere ki kā pakaka e toru, hāuka a Tyson me ōna whakaaro, “Ka mutu te heahea o te

pakanga ... E toru ngā whakatipuranga tāne i mate atu! Mō te aha?” Kātahi, ka kōrerorero ōna tāua mā te horopaki o aua wā, ka puta te māramataka, ā, ka māhorahora tōna kākau. Ka mutu, ka haere a Tyson i te Hikoī Atatū roko ai ki te ihi o te kaupapa whakahirahira.

He maha kā pukapuka pai mā kā tamariki, mā kā kura hoki kua tuhia e Feana Tu’akoi, ko ia te kaituhi o te raupapa pukapuka hira ‘He aha te?’ Kua peitatia e Elspeth Alix Batt he whakaahua koiora tonu kia roko tātou i kā kare-ā-roto o kā tākata katoa. Ā, Ka rite tonu te mahi whakamāori kairakatira a te tāua kua hoki ki Hawaiki, a Katerina Te Heikōkō Mataira. Ko wai kē hai whakakapi mōna?

Ki ahau he mouka tēnei pukapuka, he akoraka te pānui i kā kōrero tino tikaka tuku iho mā kā tamariki, mā tātou katoa. Ka tino tūtohutia e ahau.



TE KARAKA has a copy of each book reviewed in this issue to give away. To go into the draw, email [tekaraka@ngaitahu.iwi.nz](mailto:tekaraka@ngaitahu.iwi.nz) or write your name and address on the back of an envelope and post it to: Te Karaka, PO Box 13-046, Christchurch 8141.

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

# Will power

*The business of having a will drawn up may seem a morbid affair, but it is especially important for Māori, particularly those with interests in Māori land.*

No-one likes to think about dying or falling seriously ill. Yet these unthinkable events can happen in an instant.

Do you know who will look after your tamariki or your Māori land if you pass away? What happens if you suddenly fall ill or are unable to make decisions about your health and welfare?

Having an up-to-date will and enduring powers of attorney (EPA) is more important for Māori than it is for many other people. This is especially so if you have interests in Māori land, which can be distributed across your whānau, or placed in a trust to be held for all your descendants.

A will outlines issues such as:

who inherits your assets including Māori land and/or incorporation shares

whether you'll be buried in the whānau urupā or elsewhere

whether your body parts can be donated and

the kaitiakitanga of your tamariki.

Without a will you can't guarantee your wishes will be followed, or even known, by your whānau. If you don't have a will or your will is disputed, the Māori Land Court will step in. The Court's National Operations Manager, Steve Gunson, says the Court can choose to divide the land or shares equally among your tamariki and/or your mokopuna.

The ownership of Māori land, whether direct, through shares or through an incorporation, adds a level of complexity to wills. This is especially so when matters involve spouses, occupation orders, or whāngai children of the deceased adopted in accordance with Māori customary practice.

Under Te Ture Whenua Māori Act 1993, land and shares must be passed down to the 'preferred class', which in the first instance is

tamariki, followed by mokopuna, including whāngai children.

A law partner at Wellington-based Rainey Collins, Peter Johnston, says it's a good idea to list whānau who might inherit in the will, and outline the relationship to avoid later challenges.

If under a will, the land or shares are left to someone who is not in the preferred class, then the bequest will be void and of no effect.

One common issue is what to do in the case of a non-Māori spouse. Mr Johnston says the law allows for a life interest to pass to the Pākehā spouse unless they enter into another relationship, at which time the whānau inherit.

Steve Gunson from the Māori Land Court says this distinction is important, as a partner or a spouse is not entitled to receive a life interest if those interests are left to whānau in the will.

As well as a will, all Māori should have EPAs. They let you select someone to whom you give power of attorney to manage your property including Māori land and/or your personal care if you can't. Your attorney can be a member or members of your whānau or community, friends, or a professional such as your solicitor.

Without an EPA the Family Court will appoint someone to make decisions on your behalf; or in respect of your Māori land interests, the Māori Land Court will place your interests into a Kaitiaki trust for your benefit.

No-one wants whānau fighting at their hospital bedside or tangi. "There are some really important issues at stake in relation to Māori land, and there are traps for the unwary," Peter Johnston says.

A final important point: wills should always be updated when you enter a new relationship, have more tamariki, or other

aspects of your financial and personal life change – such as inheriting Māori land or shares yourself.

\*The Ngāi Tahu Māori Law Centre offers a free legal service relating to Māori land. Phone 0800 Maorilaw (0800 626 745) or email ntmlc@ngaitahu.iwi.nz.

\*The Māori Land Court has an information office in Auckland, and can be contacted on 09 279 5850 or email: mlcpapatoetoe@justice.govt.nz.

*Diana Clement is a freelance journalist who writes in personal finance and property on investing. She has worked in the UK and New Zealand, writing for the top personal finance publications for over 20 years. In 2006 and 2007 she was the overall winner of the New Zealand Property Media Awards.*

## NOTES and TIPS

- If you die without a will, the Māori Land Court decides who gets your land and shares.
- If you don't have an EPA, the Family Court will choose who makes financial and health care decisions for you if you are incapacitated.
- Anyone with interests in Māori land or incorporation shares needs a will drawn up by a lawyer experienced in such issues.
- In short, don't leave anything to chance, or your whānau may be disadvantaged.

# HE TANGATA

## WHAT CONSTITUTES A GOOD DAY?

Spending time with the family and Brazilian Jiu Jitsu training.

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

My brother Stacey, because he has always been there for me and I admire him for all that he has achieved including becoming the seventh New Zealander to receive a black belt in Brazilian Jiu Jitsu.

## ONE THING YOU COULD NOT LIVE WITHOUT?

My family. They are my everything!

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

Hawaii, because of the beautiful weather and lifestyle.

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

My wife Ange – she has always believed in me and my crazy ideas, and always pushes me to do my best.

## WHAT IS YOUR FAVOURITE SONG?

Anything by Metallica (my wife will cringe at that).

## WHAT CONSTITUTES A BAD DAY?

Missing training.

## WHO IS YOUR FAVOURITE SUPERHERO?

Atom Ant.

## WHAT IS YOUR WORST CHARACTER FLAW?

Sometimes I get caught up in stuff and forget what's really important.

## WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

I'd love to be able to sing and play an instrument.

## WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Playing league out in the backyard with my brother.

## WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

Brazil.

## WHAT WOULD YOU DO IF YOU WON LOTTO?

Travel and train around the world (with my family of course) and establish our own premises for Groundworx Brazilian Jiu Jitsu.

## DO YOU BELIEVE IN REINCARNATION?

Undecided.

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

Maybe a dolphin, cos of how free they look and how cool their tricks are.

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

My kids.

## WHAT IS YOUR GREATEST EXTRAVAGANCE?

It's still a work in progress (to own my own premises for our club).

## FAVOURITE WAY TO CHILL OUT?

Training, it's a good stress relief.

## DANCE OR WALLFLOWER?

Dance.

## WHAT IS THE LAST BOOK YOU READ?

*The Gracie Way*, an illustrated history of the Gracie family who transformed Brazilian Jiu Jitsu.

## WHO IS YOUR FAVOURITE AUTHOR?

Kid Peligro, one of the world's best martial arts writers and author of *The Gracie Way*.

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

Brazilian Jiu Jitsu or rugby league.

## WHAT FOOD COULD YOU NOT LIVE WITHOUT?

I love all food!

## WHAT MEAL DO YOU COOK THE MOST?

Homemade pizza.

## WHAT'S YOUR BIGGEST REGRET?

I don't believe in regrets

## WHAT IS YOUR GREATEST ACHIEVEMENT?

I would say my family first and foremost. Also, representing New Zealand in rugby league (juniors).



Hayden Wilson is head coach at the Groundworx Brazilian Jiu Jitsu Club in Christchurch, which he launched a year ago with his wife Angela. He began training in Brazilian Jiu Jitsu 10 years ago and currently holds the rank of brown belt. His brother Stacey, who lives in Perth, is one of eight New Zealanders to hold the rank of black belt. Hayden recently returned from the Pan Pacific Jiu Jitsu Championships with gold, silver and bronze medals, while son Kiarn, who has been training for six years, came up against opponents up to 10 kilograms heavier and still returned home with a silver medal.

Hayden, who was born in Hastings and brought up in Christchurch, says launching and watching Groundworx grow has been an important journey. He and Angela wanted to provide a place for youth to learn skills through Brazilian Jiu Jitsu to help them through life.

# Supporting Ngāi Tahu

Calling for project applications now

Tā Tipene O'Regan speaks to Awarua Rūnanga about the significance of Piopiotahi during a cultural hīkoi throughout Southland and Fiordland – another project supported by the Ngāi Tahu Fund.

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