

TE KARAKA

*“I am a seed saver, that’s my first passion,
and ‘kākano’ means ‘seed’.”*

JADE TEMEPARA KĀKANO CAFÉ



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NGĀ HAU
E WHĀ
FROM THE
EDITOR

He aha te mea nui o te ao? He tangata! He tangata! He tangata!

This is it. My last issue as editor of TE KARAKA. Yes, that means an enormous sadness. It was a privilege to be called to the role as editor at the beginning of 2012. Former editor Faumuina Tafuna'i was returning to her homeland of Samoa and I had been living in Auckland with my family. We were ready for the change and I was more than ready to work for the tribe. In fact I will still be working for the tribe; as a Pou Tokomārama in the Tribal Economies team.

The first issue of TE KARAKA was published in autumn, 1995. "Anei tō mātou kaupapa... We live in an information age and those who control their information will ultimately control their own destiny," wrote then-editor Gabrielle Huria. "Keeping the lines of communication open is the key to successful relationships. As a tribe our takiwā stretches across Te Waipounamu. As a people our opinions are as wide-ranging as our takiwā."

A little over 20 years later, those words still hold true. The ideas that power TE KARAKA usually come from relationships, and chats over cups of tea. TE KARAKA celebrates identity and culture and above all, people. And sometimes it can be complicated to find a way to express those diverse opinions.

In the past four years I have felt privileged to meet a wide range of people from this iwi and to have been welcomed onto marae and into homes, and to hear many stories.

The name TE KARAKA is dialect for "te karanga" or the call, usually known as the ceremonial call of manuhiri or visitors on to a marae at the start of a pōwhiri.

I hope the magazine has reflected that name, while celebrating and discussing what it means to be Ngāi Tahu.

And like the women who have the first and last words on the marae, I am sure TE KARAKA will continue to resonate and endure.

nā MARK REVINGTON

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BY EMAIL: tekaraka@ngaitahu.iwi.nz

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



As we move beyond the summer break and back into our routines, a new and exciting phase begins for the many tamariki starting school for the first time in 2016. Every parent hopes their child's learning will be shaped by a myriad of new experiences and that school will offer many cultural experiences as children grow and develop.

Along with global warming or climate change, it goes without saying that communities are becoming more culturally diverse. The world is a small place and people are more mobile than ever before. Some are forced to move due to political and survival needs, while others are free and equipped to make choices at their own will. Over the next 20 years we will see a growth in European, Māori, Asian, and Pacifica ethnicities. As political and iwi leaders, we should ensure our decision-making reflects this.

For our children, the decision-making leadership of Te Rūnanga o Ngāi Tahu must remain steadfast to long-term aspirations. It is a tremendous balancing act, with a duty to represent the current needs of our wider tribe, while always looking ahead to address the future ambitions of our culturally diverse younger population.

Our current responsibilities are anchored in the preservation and protection of our cultural identity. We must continue to be the best stewards of Ngāi Tahu, while opening the door to integrate and normalise innovative, creative thinking, as this is what brings us the richness of diversity.

So what does "opening the door" mean? In my view it means actively seeking the voices of younger people – stopping, listening, making sense of their aspirations – and then actually doing something about them. It can be as simple as having meaningful conversations with our younger generations.

Recently I asked my eight-year-old nephew what he wanted to be when he grew up, and he said that after going to university, he wants to look for dinosaur bones so he can travel the world and make new discoveries like they did on Jurassic Park. I suggested this meant he wanted to be an archaeologist, and he said, "Yes that's what it is called." He then went on to say he is worried that he might forget about it when he's a teenager, but was also clear that he didn't want to work in an office as it looks very boring. I told him to write it down on some paper and put it away in a drawer so he won't forget.

To me, it's worth tracking my nephew's interests and aspirations over time. As science and technology rapidly expand, there will be some whizz-bang new way to become involved in archaeology. As a tribal leader, and more simply as an aunty, it's worth listening to our tamariki and rangatahi – to step beyond our own thoughts and at times self-importance.

As the year begins, take some time out and talk to a child or young person about their aspirations, as you just never know where it might take you.

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa
Mark Revington
Adrienne Anderson
Diana Leufkens
Belinda Leslie

MANAGING EDITOR
EDITOR
GUEST EDITOR
SUB EDITOR
WEB EDITOR

CONTRIBUTORS

Tremaine Barr
Anna Brankin
Shar Devine
Ranui Ellison-Collins
Te Marino Lenihan
Huia Reiti
Aaron Smale
Nuku Tau
Kahu Te Whaiti
Tihou Weepu

Arihia Bennett
Helen Brown
Alice Dimond
Teoti Jardine
Nic Low
Matt Scobie
Dr Eruera Tarena
Gerry Te Kapa Coates
Rob Tipa
Fern Whitau

DESIGN

La Fábrica Design Studio

ADVERTISING

Pam Graham: pgraham@tekaraka.co.nz

PRINTING

Spectrum Print – Blue Star Business

PUBLISHER

Te Rūnanga o Ngāi Tahu
PO Box 13 046
Christchurch 8141
Phone 03 366 4344
Fax 03 365 4424

Send contributions and letters to the editor to:

The Editor
TE KARAKA
PO Box 13 046
Christchurch 8141
tekaraka@ngaitahu.iwi.nz

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FRONT COVER

Jade Temepara
of Kākano Café.
Photo by Shar Devine.

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Resilience in a time of uncertainty

“Preparation for the future begins with lessons from the past.” – FULUNA TIKOIDE LAIMAKOTU TUIMOCE

These were the wise words of a young Fijian speaker, talking about the importance of preserving traditional canoe-building knowledge when thinking about climate change. I was sitting in the UNESCO building in Paris late November of 2015 at the United Nations Climate Change Conference entitled “Resilience in a Time of Uncertainty: Indigenous Peoples and Climate Change.” I attended as someone who is worried about the consequences of climate change on my generation as well as those of the future – not just for our environment, but for our economy, society, and most importantly, culture.

The theme of the hui (also known as COP 21) was promoting the recognition and respect of traditional knowledge in fighting against and adapting to climate change. There was agreement that bringing indigenous knowledge and indigenous people into decision-making and policy development in affected areas was key to confronting the crisis in the coming years.

I was upset that there were no Māori speakers, as I think we have some important *kōrero* to share with our friends around the world. Despite this absence, several speakers made reference to the work of Māori and Ngāi Tahu around the recognition of indigenous knowledge. One speaker from Hawaii, Mervyn Tano, stressed the importance of incorporating Western scientific knowledge into traditional knowledge systems, rather than vice versa, and used the concept of *taonga* as an example of this. Ben Orlove from the US spoke of the value in recognising indigenous naming of mountains and other landmarks in considering climate impacts. He used Aoraki as an example. There was a young speaker from Samoa, Carinnya Feaunati who shared her story of helping rebuild a village after Cyclone Evan. Carinnya found that traditional knowledge from village elders helped scientists map the effects of climate change on the shorelines over previous decades.

Other sage advice came from Ann Marie Chischilly (Navajo/Diné) who spoke beauti-


Ngāi Tahu defines its environmental vision as being that “our ancestral landscape is protected and our people have living relationships with their whakapapa and traditions through the environment”.



fully about the work of Native American tribes in developing climate change resilience plans. She spoke of the anguish felt when her daughter suggested that they might forget certain aspects of their culture, and stressed the fundamental need to preserve this at all costs. She believes that, in confronting the issues we face, we need to find a child to mentor, a colleague to share the load with, and an elder to mentor us. Because climate change is, driven by people, it is important that we look beyond the physical impacts to consider the potential human and cultural impacts. What effects will the climate change crisis have on our culture?

Ngāi Tahu defines its environmental vision as being that “our ancestral landscape is protected and our people have living relationships with their whakapapa and traditions through the environment.” This dream is shared by indigenous people all around the globe, from the Saami in the Arctic, to the Kayapo in the Amazon. This was the common link that every person at this hui shared. Despite coming from very different locations, with different values, upbringings, cultures, and aspirations, the importance that we all place on our relationship with the natural environment is the bond we share. The message that came out of the hui was that traditional knowledge and knowledge systems are increasingly being recognised in policy-making. There are three “R”s to remember when confronting the climate crisis together: reciprocity, respect, and

reverence for nature. Two weeks after this hui, respect for the knowledge and rights of indigenous peoples relating to climate change was enshrined in the eventual agreement of the COP21.

Hapū and iwi up and down the country are putting together climate change resilience plans, and I believe this is a crucial step in identifying the problems, as well as the solutions. Work done by the Arowhenua Pā and Ngāi Tahu Seafood around climate change mitigation and adaptation is admirable. As we undertake this preparation for the future, inevitably part of our 2050 plan, I wonder, “What lessons we can learn from the past?” This reflection is important for us, but is also important for the world. In the words of Cacique Raoni Metuktire of the Kayapo tribe in the Amazon, the world needs us because we are the guardians of nature. 

Matt Scobie is Kāti Huirapa – Ngāi Tahu. He is currently completing PHD study at the University of Sheffield. His research is focused on exploring ways to hold business and government accountable for their wider social and environmental impacts. He is particularly interested in engagement around the operations of extractive industries in areas of importance to indigenous groups.

CATCHING FISH, NOT SEABIRDS

When you send out close to a million hooks on a four-week fishing trip, you can expect the odd seabird to be part of the collateral catch. But that's not the way Greg Summerton (Kāi Tahu) views it. Greg is the founder of New Zealand's largest privately-owned long-line fishing company, and a director of Ngāi Tahu Seafood. He believes passionately in sustainability because it stems from his values.

Greg's fleet uses marine biofuel. His company – Okains Bay Seafood – selectively fishes the Chatham Rise off the east coast of Te Waipounamu, for fish such as ling, previously considered a species of low value. Greg is planting thousands of trees on his station behind Kaikōura. He also developed recyclable cardboard packaging featuring water-based inks, because he didn't want to use the traditional polystyrene boxes used in the industry.

When the opportunity came to install Australasia's first seabird scaring device on the stern of *Kawatea*, his new state-of-the-art longliner, he didn't hesitate. Not even at a price tag of \$40,000.

The device is a laser beam, developed by Mustad Autoline, a Norwegian company, in partnership with a Dutch company called SaveWave. The SeaBird Saver won a 2014 World Wildlife Fund Smart Gear award.

It extends out over the stern and keeps seabirds from diving for the hooks. Birds are afraid of the moving beam, and tend to keep away. Greg calls it "the Darth Vader beam" and it works – the bird catch rate has reduced to zero.

It doesn't sound like much in the scheme of things, but Greg remains focused on leading the way in sustainable fishing in Australasia.

"It is a huge investment and I stuck my neck out to do it, but at the end of the day we want to feel good about what we are doing."





Considering a *flag change* isn't a waste of time




Before I begin, I'll admit that while I'm not 100 per cent either way, I do lean toward a flag change. Simply put, I believe the current flag is anachronistic, has little representation of any of New Zealand's other races (mainly Māori), is far too similar to Australia's, and is not the most attractive or stirring flag. I can also certainly see why many want to keep it. I respect the RSA's case and the fact that many just don't see the need. I will endeavour to keep bias from my argument and so, with that in mind, let's begin.

Firstly, the current referendum is not a "John Key vanity project" or a distraction from the TPPA. It's an issue that has been talked about and hotly debated in New Zealand for many years. Conversation was ignited in 1979 by National MP Allan Hight and was carried on by the likes of past PM Jenny Shipley and Mana Motuhake leader Matiu Rata in the 90s. Labour MP

Charles Chauvel finally laid the groundwork for a referendum in 2010. It's clear to me therefore that democratically elected MPs across the board have felt the issue must be addressed. Whatever government is elected, the flag issue is always raised.

Secondly, New Zealand is, a democracy therefore on an issue that affects us all, every voice must be heard and accounted for. If a large portion of the country feels the flag needs to be changed – and they do – then we need to instigate a democratic way that every voice can be heard, and a decision can be made accordingly. If that means a \$27.5 million referendum, then so be it. My view is that for all its faults, the Key government isn't bad with money. If we couldn't afford it, it wouldn't be happening.

Thirdly, New Zealand is a new country. We are still finding our feet and figuring out what is important to us. Who are we today? Even if we don't change the flag, let's look

at what exactly it means to us and why we prefer what we have over any other option. Many former English colonial outposts – like New Zealand used to be – have changed their flags. Kenya, Canada, Singapore, India, Samoa, and many others changed their flags to something they felt better represented them as a people. If we do this, then great! Let's find out what the majority of us feel represents us best as a people. If we don't, then let's see and hear why we think our current flag is the best option. Whatever happens in this referendum, it will certainly give us a window into ourselves and a little more insight into how we really feel about our national identity. 

Sixteen-year-old Nuku Tau (Ngāi Tahu, Te Ngāi Tūāhuriri) is a Year 12 student at St Thomas of Canterbury College.

WHENUA HOU



PHOTOGRAPH MADISON HENRY

Ngāi Tahu carver James York (Ngāi Tahu, Ngāti Māmoë, Waitaha, Rapuwai) is carving pou to be erected on Whenua Hou to honour the unique connection of Ngāi Tahu with the island. Nā KAĀHU TE WHAITI.

Whenua Hou, an island north-west of Rakiura, was an important stopping point for muttongbirds travelling to the Tītī islands. In the 18th century the island was designated by Ngāi Tahu rangatira Honekai as a place where sealers could live with their Ngāi Tahu wives.

The island was deemed Crown land in 1864, and since that time it has been difficult for Ngāi Tahu whānau to visit Whenua Hou.

However, Ngāi Tahu involvement in the management and use of the land has been enhanced by the Ngāi Tahu Claims Settlement Act 1998. This created the pathway for Ngāi Tahu to be involved through representation on the Whenua Hou committee.


This committee was set up to provide advice to the Conservation Board and the Minister on the island's management, which includes visitation to the island.

Today the island is used as a nature reserve for endangered species, and it is difficult for people to gain access.

James York and Tane Davis (Ngāi Tahu, Ngāti Māmoë, Waitaha – Te Atawhiua) were granted special permission to source windblown tōtara logs from Whenua Hou. During their hikoi they noticed that many of the tōtara trees had been ringbarked to make pōhā – bags made of tōtara strips and kelp, used to store preserved birds.

It was a reminder that Ngāi Tahu tīpuna had been there and a clue as to what they were doing. The sighting inspired the shape of the pou.

Three of the logs found on the island will be carved by James into the shape of pōhā.

One will represent the ancient people who used the island pre-European contact. Another represents the period when the island was used as a settlement by sealers and their Ngāi Tahu wives. The final pou will represent mātauranga (knowledge) acknowledging how the island is being used today. 

To watch a video interview with James about the project go to: http://ngaitahu.iwi.nz/our_stories/whenua-hou-james-york/

PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao *o te Māori*

A WINDOW INTO THE RICH LIFESTYLES
OF CONTEMPORARY MĀORI







Amy Burke is a self-confessed “doer”.

What she has done in close to two years is change the lives of hundreds of homeless people in Ōtautahi, because in her words, “it needed doing”.

In May 2014, working as a cleaner in the Re:START container mall, Amy noticed the homeless people in and around the city. She reached out and offered help to a few individuals, and soon discovered a huge need by people doing it tough on the streets, laid off from jobs, living in over-crowded houses, or just struggling to make ends meet.

It was winter, and she gave away her gloves one night to a young teenage boy. She started giving away clothing belonging to her whānau, partner Spencer Mouranga, and her four children aged between 8 and 18. Next she started cooking food to give away – toasties – paying for it out of her own pocket.

Amy started a Facebook page called Help for the Homeless, and very soon the help started to flow in; clothing, food, bedding and blankets, household items – “People just want to help,” she says.

She eventually quit her job and today, backed by a huge network of volunteers, Amy and helpers provide a free nutritious lunch every Tuesday and a dinner every Sunday evening for anyone who makes their way to Latimer Square in the central city. Many will leave with food parcels, or in winter, warm clothing, particularly coats and jackets, offered to those that need them.

Amy was adopted as a baby and grew up in Ōtautahi as part of a Ngāi Tahu family, through her adopted father Larry Burke. “I don’t know my birth parents, but Dad always talked about being Ngāi Tahu, and encouraged me to find out about my whakapapa.”

When she’s not running her household, much of her time is now taken up advocating for those who need help dealing with agencies over a myriad of social, employment, housing, and health issues.

“If we can get them back in to the community they are more likely to succeed. The end goal for me is to not have to do this anymore.”





Environmental watchdogs

Since 2003 the HSNO Komiti has been protecting the environmental and cultural interests of the iwi. Kaituhi ROB TIPA reports.

FOR 13 YEARS NGĀI TAHU HAS BEEN WORKING AWAY QUIETLY behind the scenes as an environmental watchdog, a lone Māori voice monitoring the threat of a wave of hazardous products and new organisms flooding into the country.

Guardians of the tribe's cultural and environmental interests are a small, specialised group of kaitiaki known as the HSNO komiti – the Hazardous Substances and New Organisms committee.

The komiti evolved out of widespread concerns from the tribe's flax roots about the introduction of genetically modified organisms for scientific experiments in New Zealand laboratories in the 1990s. It was formed by Te Rūnanga o Ngāi Tahu (TRONT) in 2003 to protect the tribe's interests.

Ōtākou kaumātua Edward Ellison was TRONT's deputy kaiwhaka-haere at the time, and was responsible for overseeing the interests of the iwi in environmental issues. He has chaired the HSNO komiti since its inception.

The role of the komiti has evolved over time to keep pace with a marked increase in new organisms, and, in the last few years, a rise in off-patent hazardous substances being developed by chemical manufacturers, mainly in China.

"Initially we were dealing with GMO issues," Ellison says. "A lot of our people believed it was important to protect our interests – our taonga, be it our whakapapa, our environment, our native species, our mahinga kai – from new organisms and genetically-modified organisms, all driven from a very scientific base.

"Without cultural input we were worried that the impact, while you may not see it coming, could be quite enormous. That's why we have been involved at the coal face."

The HSNO komiti has closely monitored that research, but there have been well-publicised breaches. Ellison believes those breaches may have scared some companies away from pursuing their "in containment GMO research".

"A big issue was they were conducting that work in sub-standard facilities that were 30 to 50 years old."

If Crown agencies and independent players wish to continue their GMO research, they need to do so under tighter restrictions and in top quality research facilities that would ensure the "in contain-

ment" requirement was secure, and safe practices were observed, Ellison says.

"I think that's a big issue for the Crown, to make sure that happens. It means investment and better utilisation of top-class facilities by researchers. That would give us a lot more confidence.

"What we've learnt is that we need to have a relationship with an organisation's leaders, because scientists are often so wrapped up in what they are doing they are not able to give us the confidence we need that the whole process is being properly managed."

Ngāi Tahu had a strong input into the national review of 1080, a poison used to control pests in our native forests. Its position was closely aligned to that reached by the Parliamentary Commissioner for the Environment.

"We accept the use of 1080, subject to continued efforts to find alternatives," Ellison says. "On extensive areas of native forests, it is very hard to control pests without the use of 1080."

Ellison believes 1080 is likely to become an issue again in future, and the komiti needs to keep abreast of new research and developments on this front.

The HSNO komiti was an initiator of a memorandum of understanding with Plant and Food Research, which morphed into a Te Rūnanga o Ngāi Tahu agreement, aimed at recognising the principles of a Treaty of Waitangi-based partnership.

In recent years, the komiti has been challenged by a flood of new applications for hazardous substances and the need to keep abreast of world trends, despite New Zealand being a small market for these products. Coupled with this is the proliferation of new compounds being developed by companies modifying old formulations that may have been on the market for 25 years.

Ellison says the issue is that some old products already on the market are often far worse than new ones, because they were originally assessed under more lenient conditions.

Technically, existing chemicals do not require new applications, but Ngāi Tahu is concerned that additives used to modify them may change the cumulative effects of these compounds on the environment.

"Our main concern is the effect of these products on our mahinga kai and taonga native species within our tribal takiwā," he says.

Encouragingly, Ellison believes that with better knowledge of the products and environmental risks, new products are now more rigorously tested. Also, the reassessment of older formulations is an opportunity to remove them from shop shelves.

The Environmental Protection Agency (EPA) is a government body with a statutory responsibility to assess and evaluate new products on the market. It has a strong Māori advisory committee, Ngā Kaihautū Tikanga Taiao, to oversee this work. But Ellison says their role is no substitute for Ngāi Tahu involvement in the process.

“We shouldn’t rely on the EPA advisory committee to protect our interests,” he says. “Only we as tangata whenua can do that, so that’s why we’ve got to be conversant with the process and participate in it.”

Because of the tribe’s front line work presenting submissions on hazardous substances and new organisms, Ngāi Tahu has been seen as a lone Māori voice on these issues, particularly since the formation of the EPA. That is changing as new Treaty settlements occur and other iwi recognise the importance of this issue to Māori.

Ellison believes it is also important to expand the Māori network. Since 2003 Ngāi Tahu has developed a working relationship with Ngāti Koata, and more recently has met with representatives of the Ngā Puhi HSNO komiti to establish closer links.

“Ngā Puhi will have quite a different style, which is good. We like the diversity that brings to get the best results for tangata whenua.

“What we want to see is greater involvement of tangata whenua, because our issues may be different to other iwi with different resources. To rely on Ngāi Tahu to represent the interests of all Māori is not a good idea.

“It helps us if there are other Māori in the room having a say, and the Māori voice is given more strength in the process.”

Similarly, Ellison would like to see more dialogue and feedback from the flax roots, particularly from rūnanga whose members regularly harvest mahinga kai.

The komiti is keen to gauge the extent of mahinga kai activity – such as eeling, whitebaiting, gathering of watercress and pūhā – and the potential impact of hazardous substances that are used in or adjacent to waterways.

Rūnanga tend to leave these issues to the HSNO komiti, but Ellison believes it is important that tangata whenua are aware of the group’s issues and objectives. He says the komiti needs succession and an injection of new blood for its work to flourish.

The komiti started working with the Environmental Risk Management Authority (ERMA) from the outset, but Ellison fears the tribe’s efforts may have been diluted since ERMA was absorbed into the Environmental Protection Agency (EPA).

The transition itself was “not without issues,” he says, and the komiti has been working hard to ensure its work is not submerged in a much larger organisation.

He says they have developed a good working relationship with the EPA, symbolically represented by a pounamu (Te Herenga, anchor) from Lake Whakatipu gifted by the tribe. Te Herenga takes pride of place in the foyer of EPA’s head office in Wellington.



PHOTOGRAPH PHIL TUWATARA

From left to right – back row: Oliver Sutherland, Terry Scott, Edward Ellison, Gerry Te Kapa Coates; front row: Elizabeth Cunningham, Darcia Solomon, Emma Wyeth.

The komiti is also meeting directly with some of the major chemical manufacturers, to “encourage them, educate them, and coerce them” into a greater understanding of environmental issues of concern to Māori.

“We have done a lot of work to meet manufacturers in recent years,” Ellison says. “There are encouraging signs that they are meeting our requirements, but it is a work in progress.”

Looking back on the group’s achievements over the last 13 years, he is particularly proud of its submissions on genetically modified organisms and its input into the national review of 1080.

Those submissions helped shape its tribal policy statement on hazardous substances and new organisms, a policy which has raised the profile of the tribe in the national Māori network, and is due to be updated by 2018.

Two long-term members, Gerry Te Kapa Coates and Dr Oliver Sutherland (a former deputy chair of ERMA), have the expertise to challenge any lack of data or a casual approach for any applications. They draft their own submissions on new applications and appear in person at hearings, which has increased the effectiveness of the komiti and helped change the EPA’s approach to issues of concern to Māori.

Edward Ellison says there is no question the Ngāi Tahu voice has been heard loud and clear by the authorities, and by the chemical companies themselves. He is confident the applicants know what is required of them to meet the expectations of tangata whenua in future.



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Eat noodles, find husband...

Within a few days of writing this, I will be in Shanghai, the modern Chinese city that is home to more than 24 million people. The city has about 35 universities, with studies ranging across almost every discipline imaginable. I will be attending Fudan University, ranked in the top 10 of all Chinese institutions. Fudan has four campuses and more than 31,000 students.

To put this into perspective, I come from Dunedin, a city of around 200,000 people and one university. The University of Otago is about one-fifth of the size of Fudan in population, and half the size in campus area. China will be a bit of a change compared to where I have spent my past three years studying, to say the least.

This February, Liam Stoneley (Waihōpai) and I will be studying Chinese Language at Fudan, an opportunity made possible through the Ngāi Tahu Agria-Hōaka Scholarship. The scholarship covers our university fees, flights, accommodation, and travel for the duration of our studies. The aim is to become proficient in Mandarin while making the most of opportunities that may arise throughout our time in China.

I am often asked what I expect from this experience. During Christmas this became a hot topic of conversation, and I think I can now say I have heard almost every single possibility, from finding a husband to securing a career in international business. However my expectations are a lot simpler – I just wish to learn the language.

My Chinese proficiency is minimal, almost non-existent; but I am a strong believer in the benefits of full immersion. I simply cannot think of a better environment to be in when first picking up a new language.

I was recently told to consider leaving the university environment without a map or a watch, and to force myself to use the language, to engage. This piece of advice may have been based on experiences before cell phones became an extension of our hand, but nevertheless the principle is key: to get out and about and test my abilities.

Much like any other tourist in a new place, I want to travel. I am eager to test the cuisine, trial the night-life, and to check

Knowing how to communicate in another language is similar to holding a key that opens the door to a new level of understanding.



out the markets. I have plans to visit key landmarks like temples, the Great Wall and cities outside Shanghai. I was told that the further north you travel, the more “boil up-like” the food becomes, and the further south you travel, the spicier it gets. Whether this is true or not, it is an example of one small thing I wish to experience first-hand. The summer holiday break in the middle of the year will be the first major opportunity to put some of these plans into action. Liam and I will have just over one month to explore.

I guess from this comes a second expectation: to pick up on cultural norms and business practices. Mandarin is a language of international importance, and with my studies focused on economics, indigenous development, and management it will be a huge asset. I have always been interested in the effect of culture on economic activity, and as Shanghai is a primary hub for China,

I cannot think of a better place to explore. I feel New Zealand could learn a lot about the value of culture within business, because in many ways we undervalue the potential we have right at our doorstep.

This is where my language studies come into play. Knowing how to communicate in another language is similar to holding a key that opens the door to a new level of understanding. But for me, I guess I'll be opening that door a small amount as I go. The more I can pick up in class, the more access I will have to the bigger picture.

Ranui Ellison-Collins (Ngāi Tahu-Ōtākou) is a recipient of an Agria-Hōaka scholarship and will spend the next 12 months in Shanghai learning Mandarin.



ARA MAI HE TOA KURA – A RISING STAR

It's been a clean sweep for 11-year-old Mihiroa Pauling (Ngāi Tahu – Ngāti Waewae, Ngāi Te Ruahikihiki, Ngāti Mutunga) this summer. Not only did she achieve her first national title at the New Zealand Junior Surf Life Saving Championships (Oceans' 16) taking out the U12 Women's Beach Flags event, but she also won gold for Beach Flags at the South Island and Canterbury competitions. As well as blitzing the flags, at the recent Canterbury champs she also won gold in the mixed relay, and silver for her beach sprint.

Mihiroa began surf life saving at the age of six when parents Craig Pauling (Ngāi Tahu – Ngāi Te Ruahikihiki) and Dottie (Janyne) Morrison (Ngāi Tahu – Ngāti Waewae) signed her up at the Waimairi Surf Life Saving Club with her cousin Te Kaio Cranwell (Ngāi Tahu – nō Wairewa). After a challenging start, she won her first Canterbury title two years later. "It took her a while to get the hang of it,"

says dad Craig, "but something really clicked for her in 2013, and she hasn't looked back. It's great that she has found something she can excel at."

Mihiroa enjoys the challenge of competing and participating in surf carnivals and championships, and contributing to her club's success.

"I really like it when our club does well," she says. "I'm always the smallest in the competitions, but I think that is a strength most of the time, and I have proven that I can achieve for me and our club."

The Oceans'16 was a huge success for the Waimairi club, with Mihiroa's gold being complemented by double gold for her teammate Taylor Chamberlain – the first individual national titles across any age group in more than 15 years.









HEALTHY KAI MĀORI STYLES

A new café and cookery school in Ōtautahi is serving up healthy, uniquely Māori style kai with a contemporary twist on the traditional. Kaituhi **ALICE DIMOND** reports.



SOLUTIONS TO WIDESPREAD ILLNESSES WITHIN MĀORI COMMUNITIES, such as diabetes, obesity and heart disease continue to be elusive. There's one woman however who sees the value of getting her fingers back into the whenua, and believes this could be part of the solution. Jade Temepara (Ngāi Tahu, Kāti Māmoe, Ngā Puhi, Ngāti Tūwharetoa) is a woman on a mission, and her message is clear. "The goal is to ensure whānau are healthy, whole, happy, and thriving."

Jade is the sort of person who makes you wonder if she has got her hands on Hermione Granger's time-turner. At the age of 34, she runs a successful not-for-profit organisation, homeschools her five children, and recently opened a café and cookery school. Despite her incredibly busy schedule she appears to have her life completely in order, moving seamlessly from one commitment to the next.

Raised by a single mother, Jade knows that a little bit of help can go a long way. Her upbringing is what drives her desire to help other families who may be struggling. The plan is to do this by educating whānau about the value of growing produce in their own backyards.

Jade was born in Invercargill and credits weekends spent with her koro for sparking her interest in gardening, and in particular growing kai. "Both my koro are of similar age and I have never known them to not live off the land," says Jade.

As a young mother, Jade lived with her family in Ashburton and spent her spare time as a volunteer at a solo parent organisation called Birthright. While there, she noticed how many solo parents were struggling to feed their children good food. "One woman was feeding her four-month-old baby cold spaghetti out of a can, and it really shook me," Jade says. "It got me thinking about how I could show these people some of the skills I had." It prompted her to start "Hand Over a Hundy" in 2010.

Hand Over a Hundy works by sponsoring whānau \$100 to buy seeds, seedlings, compost, and seed raising mix to start a garden. The whānau is then matched with a mentor, who over four seasons teaches them how to grow fresh produce in their own backyard, as a step towards self-sufficiency.

The challenge is that the whānau recoups the \$100 that was initially given to them by either saving themselves money on food purchases, or by selling their extra produce and seedlings. The family then hands over the "hundy" to another family to start the process the following year.

"Hand Over a Hundy started with this need to connect people with the land again, and at the same time teach them how to feed themselves and their children fresh, healthy, chemical-free food," says Jade.



She believes that whānau can save up to \$1200 a year by growing food themselves. However the true value of the programme stretches much further than the monetary value, Jade says. Togetherness, health, and exercise are some of the other benefits.

The programme also works to educate whānau in customary Māori practices by making use of techniques such as using moon phases to determine peak planting periods. "A lot of our traditional practices are really simple and can be adapted and utilised really easily today," Jade says. The initiative also has a Hua Parakore, a pure product focus. Only organic seedlings, seeds, and compost are used.

Although Hand Over a Hundy started in Ashburton, the programme's success has seen centres open in locations including Southland, Canterbury, Waikato, and Auckland. Work on opening branches in Rotorua and Wellington is underway.

Hand Over a Hundy is primarily run from public donations, and Jade has not been paid anything for the time and energy she has put into it over the past six years. Its success, combined with Jade's own impressive garden, saw Jade honoured with the 2011 New Zealand Gardener of the Year award, and a Silver Spark at the Ellerslie International Flower Show in 2012. She has also spoken at a number of conventions and seminars, which is how she originally came up with the idea to expand her services.

"I noticed there was a low-to-zero representation of our people at these seminars, and it really concerned me, because we have the highest risk of everything known to kill us. It made me think about how to get this education out to whānau in a way that we would respond to.

"Something that is really natural to us is whanaungatanga and manaakitanga. I also knew that we all love eating, especially eating our own kai, and the process of gathering our own kai. I knew we needed to incorporate these things in order to draw our people in."

Kākano Café and Cookery School, which opened in late February, is the outcome of Jade's desire to help people by connecting Māoritanga, business, education, and employment.

PHOTOGRAPHS: MADISON HENRY/MAUI STUDIOS, AND SHAR DEVINE



“People have forgotten that our own kai is the best for our bodies, and that there is an easier way to approach the lifestyle changes we all need. We need to do it using our own kaupapa.”

JADE TEMEPARA

The café serves healthy kai, which is uniquely Māori. The menu is primarily in te reo and includes tītī pies, raw fish, hāngī, and pūhā juices.

Jade and her team have built an expanse of gardens on the site, which is leased from Life in Vacant Spaces, an independent trust that matches creative people with vacant spaces in the city. The idea is that the food is gathered from the gardens and prepared just like our tipuna would have done in the past.

“People have forgotten that our own kai is the best for our bodies, and that there is an easier way to approach the lifestyle changes we all need,” Jade says. “We need to do it using our own kaupapa.”

At nights the café will take on the role of a cookery school, through seminars that teach whānau and the wider community how to make kai using fresh and healthy ingredients. Some of these classes will have a cost, and others will be free, to ensure no one misses out. “We are setting it up as a social enterprise, and that means we have to make a profit, hence we have a café. Our profit is then invested back into whānau and the community,” says Jade.

On Friday nights Jade also plans on running hāngī and movie nights. “This will be a chance for whānau to come down with a blanket, have a kai, and just connect with each other,” she says.

To get the enterprise started Jade was supported through funding from Te Pūtahitanga o Te Waipounamu, the South Island commis-

sioning agent for Whānau Ora. The social character of Kākano also includes offering employment to people who may not otherwise be able to find jobs, giving work to the homeless in some cases. “We also want to create a market for Māori growers by using their produce whenever possible.”

The name of the café, Kākano Café and Cookery School, represents the dreams Jade has for the project. “I am a seed saver, that’s my first passion,” says Jade, “and ‘kākano’ means ‘seed’. The name represents the potential of what we are going to do here. A seed holds life and potential, but until it is put into the soil it does nothing. It is still. The whole parable of a seed in its entirety represents a chance for it to be planted somewhere and grow into something. That is what we are trying to provide for our people.”

By creating an enterprise that combines kai, business, education, and employment, Jade hopes to create food sovereignty and food resilience for Māori. “I don’t want to take anything away from marae, but sometimes it is the only time we are able to come together and have our own kai.”

“We need to be growing on our own land and we need to be thriving and celebrating our kind and showcasing it. We have been hiding for too long, so we need to bring out who we are. We are absolutely the most beautiful people with the most amazing food. So we should celebrate this and not be afraid that it doesn’t fit this current system. We shouldn’t worry about that because this current system doesn’t fit who we are... and we have evidence of that because we are all sick.”

One of Jade’s goals for the future, she says, is to increase her use of te reo Māori with her children. “It hasn’t been a priority at this point, but I know eventually it needs to be. When you start to reconnect with the land and your environment, then you start to want to connect with every part of that and every part of who you are. So I definitely want to make that a priority this year.”

At the café she says she will encourage her workers to use te reo. “It is vital for us, because we don’t want to be one without the other. We want to celebrate everything. The reo, the kai, the whole lot.”

Starting with a passion for gardening, Jade Temepara’s ambitions may very well be the next step to ensuring our whānau are healthy and thriving. “It’s about everything: employment, enterprise, education, health, wellbeing, connectedness, and just feeling comfortable in a community we have felt quite distant from for a long time.”



FOR MORE ON KĀKANO GO TO: <https://vimeo.com/152941690>

For the love of the longfin eel

It's probably the world's largest eel, and it's a renowned climber – able to scale tall waterfalls. But the large-scale dams on the Waitaki River hamstringing our endemic longfin eels from accessing their habitats, thereby threatening their long-term survival. However, help is at hand, as kaitiaki **MARK REVINGTON reports.**

WHEN ADULT LONGFIN EELS ARE READY TO LEAVE NEW ZEALAND to release their eggs somewhere in the South Pacific, John Wilkie (Waitaha, Kāti Māmoe, Ngāi Tahu – Kāti Hāteatea, Kāti Huirapa, Ngāti Hawea) is there in the Waitaki valley to give them a hand.

As juvenile eels, known as elvers, move upstream looking for somewhere to live, John is there to help them past dams on the Waitaki River, the large braided river that drains the Mackenzie Basin.

The eels' journey is part of a cycle that is thousands of years old. John Wilkie has been part of it for the past 15 years, and for the past five years, Patrick Tipa (Waitaha, Kāti Māmoe, Ngāi Tahu) has been helping him.

"I can remember as a kid we used to catch and eat tuna," Patrick says. "We always wanted to catch the largest eel." Now, he looks after their survival.

John and Patrick's passion ensures life goes on for the longfin eel in one of the most modified landscapes in the country, a place where people have fished, hunted for birds, and gathered and cultivated plants for the past 1000 years.

The Waitaki river starts at the foot of Aoraki. It flows through three lakes – Benmore, Aviemore and Waitaki – and through three hydro-electric dams, one at the foot of each lake. Its tributaries include the Ahuriri and Hakataramea rivers.

Te Rūnanga o Arowhenua, Te Rūnanga o Moeraki, and Te Rūnanga o Waihao are the kaitiaki rūnanga for the Waitaki catchment.

The longfin eel (*Anguilla dieffenbachia*) is the largest freshwater eel in the world and is unique to New Zealand. Its life cycle is complex, and many aspects are still unknown to science. Over his years working with the eels John Wilkie has developed a particular kinship for these animals, which he says become almost like pets, a sentiment

shared by Patrick Tipa.

"I have a huge affinity for them," says John. "New Zealand is the only country in the world where they live. They are bio-accumulative, so they can tell us so much about waterways. They are an amazing animal."

The work on giving eels a hand up was started years ago by Ngāi Tahu customary fisheries expert, the late Kelly Davis. "It started with surveys and studies by Kelly in the Waitaki system," says John. "The outcome was a trap and transfer system on the Waitaki. The elvers are trapped and then taken further upstream."

Recently the work has been given a technological twist thanks to Iain Gover from Te Rūnanga o Ngāi Tahu who has developed a field data collection app that records details of the catch to a central database.

Longfin eels undergo a dramatic transformation as they get ready for their journey into the Pacific. They grow slowly and can stay in freshwater for years. Studies show that males migrate on average after 20 years and females after 30 years.

They live in a variety of waterways, including farm drains and large ponds. As they ready for their long journey into the Pacific, their bodies change colour.

If they aren't caught and helped downstream to spawn, they can remain locked in waterways inland. To catch them, John and Patrick rely on Iain's technological wizardry, and their knowledge of eels.

"One of the first things I learnt was if you want to know about eels, you have to think like an eel," says Patrick. "Where would you go? What environment would you look for?"

John says it amazes him sometimes that they are still catching

Right: John Wilkie.

PHOTOGRAPH ANDY LUKEY



“I have a huge affinity for them. New Zealand is the only country in the world where they live. They are bio-accumulative, so they can tell us so much about waterways. They are an amazing animal.”

JOHN WILKIE Waitaha, Kāti Māmoe, Ngāi Tahu – Kāti Hāteatea, Kāti Huirapa, Ngāti Hawea



mature eels in the back country, despite their work in shifting elvers upstream. “I still get really excited when I catch anything over four kilograms. I’ve been doing this for five years and I keep thinking there can’t be a lot more up here.”

The elvers arrive from the ocean as tiny glass eels, and slowly change colour to grey-brown as they move upstream. Although tenacious climbers, obstacles like the Waitaki dam can be too much to overcome. Therefore, John and Patrick trap the young eels and move them into the high country. Eels grow into maturity in the high country once they find somewhere suitable to live.

The Waitaki dam is the first obstacle along their path, says John, and all sorts of methods were tried to overcome the problem, including fish passes, which didn’t work.

A large part of their effort has been negotiating access to waterways in the high country, a process started during the land tenure review process, says John. “During that process we got to know the high country farmers, which made access much easier. The interest they have in the programme is amazing.”

When TE KARAKA caught up with the pair, they had just been up at Ōmārama Station, where *Country Calendar* had been filming. Part of that included coverage of the work of John, Patrick, and others in ensuring the longfin eel’s survival.

Patrick has also visited schools in the area to raise awareness of the issues, including several visits to Ōmārama School, where interest in the eels and waterways has led to other projects, like native planting to improve habitats.

And although Meridian Energy, which manages the Waitaki hydro scheme including eight power stations from Lake Tekapo to Lake Waitaki in the MacKenzie Basin, has often been painted as the bad guy, the company has put money and resources into trapping and transferring eels.

But it is still a huge job, and the information the men have gathered over time is crucial. “I often say to John that the knowledge he has is invaluable,” says Patrick.

“For me it’s a big learning curve. It has become a passion.”

Despite eels not being included as a taonga species in Schedule 97 of the Ngāi Tahu Claim Settlement Act 1998, there is recognition that when it comes to the Waitaki catchment, they are a taonga.

While the catchment has changed, perhaps irrevocably, due to hydroelectric generation, farming, and pollution, and the longfin eel population is generally thought to be in decline, the work of John and Patrick and others may tip the balance in the longfin eel’s favour.

“We are trying to get to the point where it is sustainable, and we still protect the interest of mana whenua,” says John. “When we catch and measure the mature eels, we only take those over four kilograms. And there is the knowledge that the eel you are looking at, and weighing and measuring, you will never see again.”



PHOTOGRAPHS SUPPLIED BY NGĀI TAHU ARCHIVES

A photograph of two people in waders fishing for eels in a lake. One person is standing on the rocky shore, and the other is in the water, holding a large circular net. The background shows a calm lake, distant hills, and a clear blue sky.

ABOUT THE LONGFIN EEL

Longfin eels live mainly in rivers and inland lakes, but can be found in almost all types of waters, usually well inland from the coast.

Eels are slow growing – a longfin may grow only between 15–25 mm a year. They can also live for many years. Large longfins have been estimated to be at least 60 years-old.

Longfin eels breed only once, at the end of their life. When they are ready to breed, they leave New Zealand and swim 5000 kilometres up into the tropical Pacific to spawn, probably in deep ocean trenches somewhere near Tonga.

When they reach their destination, the females lay millions of eggs that are fertilised by the male. The larvae are called *leptocephali*, and look nothing like an eel – they are transparent, flat, and leaf-shaped. The larvae reach New Zealand by drifting on ocean currents.

Before entering fresh water, the *leptocephali* change into a more familiar eel shape, although they remain transparent for up to a week after leaving the sea. These tiny “glass” eels enter fresh water between July and November each year, often in very large numbers.

Eels take many years to grow, and it can be decades before an individual is ready to undertake the long migration back to the tropics to breed. The average age at which a longfin eel migrates is 23 years for a male, and 34 for a female. The adults never return, as they die after spawning.

SOURCES: DEPARTMENT OF CONSERVATION, TE ARA ENCYCLOPEDIA OF NEW ZEALAND

Bringing soul to the rebuild

The important role of Matapopore in ensuring mana whenua history and values are firmly imprinted in future Christchurch. Kaituhi **ANNA BRANKIN** reports.



PHOTOGRAPH SUPPLIED BY CERA

IN THE WAKE OF THE 2011 EARTHQUAKE, MANA WHENUA Ngāi Tūāhuriri realised that one way to bring meaning to the destruction in central Christchurch was to get involved in the recovery process, and ensure that Ngāi Tūāhuriri/Ngāi Tahu identity is visible in the city. Despite the historical and cultural significance of the area for Ngāi Tūāhuriri, Christchurch has always been a colonial city in terms of its design aesthetic.

The rebuild has provided a unique opportunity for mana whenua to reinforce their connection with the city. In 2014 Ngāi Tūāhuriri established the Matapopore Charitable Trust. The Trust works in partnership with CERA (the Canterbury Earthquake Recovery Authority) on the 17 anchor projects that make up the Christchurch Central Recovery Plan 2012. The anchor projects are developments intended to revitalise the city by stimulating investment and cultivating a sense of community in the CBD. They include large-scale projects such as the Justice Precinct, the Convention Centre Precinct,

and the Performing Arts Precinct. Matapopore is tasked with ensuring that Ngāi Tūāhuriri/Ngāi Tahu history and values are represented in each of these projects.

It is the greatest opportunity Ngāi Tūāhuriri has had, says trust chair, Aroha Reriti-Crofts (Ngāi Tūāhuriri – Ngāi Tahu). “What’s happening now is more important because we’ve had the chance to be involved. It’s very exciting and satisfying.”

The significance of the Matapopore involvement is huge says Matapopore general manager Debbie Tikao. “It’s the first time that an indigenous culture has been involved in design processes on this scale,” Debbie says. There was initial uncertainty around what those outcomes might be, but this quickly transformed into enthusiasm and requests for even greater input as Matapopore demonstrated the value they could bring to the design process. For Debbie, this was exemplified at a steering group meeting for the South Frame anchor project when the CCDU project manager said, “The design team has



Morehu Flutey-Henare and Reihana Parata at Tākaro o Poi (the Margaret Mahy Playground), the site of the first Whāriki to be laid.

PHOTOGRAPH EMINENCE

done a great job, but it's Matapopore who have brought the soul to this project."

Ngāi Tūāhuriri/Ngāi Tahu values such as whakapapa, mahinga kai, manaakitanga, mana motuhake, and ture wairua, guide the work of the Matapopore project teams. Dr Te Maire Tau, Ngāi Tūāhuriri Upoko, Ngāi Tahu historian and director of the Ngāi Tahu Research Centre at the University of Canterbury, says the values can be captured by the overarching philosophy laid down by Ngāi Tūāhuriri Upoko Pita Te Hori in 1861: *Kia atawhai ki te iwi – Care for the people*. This simple statement provides the foundation for the Ngāi Tūāhuriri/Ngāi Tahu Grand Narratives, a comprehensive history of Ngāi Tūāhuriri in Canterbury written by Te Maire and others. Te Maire intended the narratives to act merely as a starting point for the design processes of the artists involved in Matapopore.

"I haven't wanted to keep a hard grip on this. I really wanted the artists to be able to think for themselves," Te Maire says. He says that

this left the artists with two big challenges: interpreting and designing around the values, and developing a unique Ngāi Tahu aesthetic that doesn't borrow from other iwi.

Two of the first artists to face these challenges were Ngāi Tūāhuriri weavers Reihana Parata (also known as Aunty Doe), and Morehu Flutey-Henare, who share a long-standing creative partnership.

Their contribution, *Ngā Whāriki Manaaki*, depicts the progression of a traditional pōwhiri in a series of 13 original whāriki designs. With the help of graphic designer Wayne Youle, Aunty Doe and Aunty Morehu were able to translate patterns that would traditionally be used to weave large floor mats into templates that could be laid using coloured paving stones. The 13 individual stone whāriki form part of the Art and Literary Trail, and will be installed along Te Papa Ōtākaro/the Avon River Precinct promenade. The 13th and final whāriki was the first to be installed in December 2015, and is located outside Tākaro a Poi (the Margaret Mahy Playground) on



the corner of Manchester and Armagh Streets. Matapopore project manager for the Ōtākaro, Keri Whaitiri (Ngāi Tūāhuriri – Ngāi Tahu, Ngāti Kahungunu) says she was left breathless after her first site visit. “It was so beautiful to see it in place and know that it can stand the test of time and is built to last.”

The remaining whāriki will be installed over the next two years, with the project due for completion in early 2017. In the meantime, an interpretation panel will be erected at each site, featuring an image of the design and an explanation of its meaning.

When it comes to identifying the underlying value of Ngā Whāriki Manaaki, the clue is in the name. “We utilised the theme of manaakitanga after we read the kōrero from Te Maire,” says Morehu. “It came to us one night – boom! If we used the tikanga for the pōwhiri, then the tikanga for the whāriki would already be laid out through the city.” In addition to this, each whāriki is linked by a common pattern of three horizontal white zigzags that represent the waters that bring people together. The project as a whole is designed to provide a symbolic welcome for people visiting the city, and to reinforce the connection that we all share with one another.

The pair were unable to find any traditional Ngāi Tahu whāriki patterns so they decided to create their own completely original designs. This makes their whāriki totally unique, as their original designs partner with the new application of weaving patterns into pavingstones.

Keri says that this continuation and development of traditional art forms is the most exciting thing about the work of Matapopore.

The project as a whole is designed to provide a symbolic welcome for people visiting the city, and to reinforce the connection that we all share with one another.

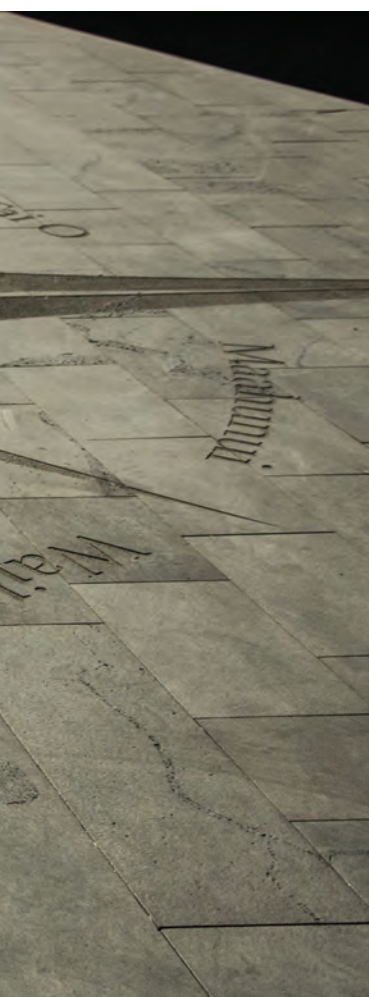
“It’s Ngāi Tahu and Ngāi Tūāhuriri being able to express themselves openly in the public space, leaving these gorgeous pieces that the future generations can go back to. Suddenly there’s this real connection to the spaces within the city.”

Aunty Doe describes their involvement in the project by saying simply, “We were called, and we came, and we’re here. That’s virtually it.” Aunty Morehu agrees. “For us, it’s just about Ngāi Tahu being in the city. That’s enough for us really.”

Ariki Creative is another artistic partnership exploring the way that Māori art is used in their work for Matapopore. Hori Te Ariki Matakī and Morgan Mathews-Hale specialise in digital and print media, and use their backgrounds in carving and tā moko artistry to influence their design processes.

“The medium has changed but the philosophy’s always the same,” Hori says. “When I was looking at doing design using computers and different software, it’s just like changing tools. What the designs mean is exactly the same as it’s always been.”

Originally, Ariki Creative was contracted by Matapopore to digit-



Previous page and above: Christchurch Bus Interchange; left: A 10 metre wide compass at the main entrance of the Christchurch Bus Interchange, highlights places of significance to Tūhaitara/Ngāi Tūāhuriri

ise the designs of other artists. “They must have developed a bit of faith in us, because we ended up doing some of our own design work,” says Morgan.

Morgan and Hori created the artworks for the Christchurch Bus Interchange, which opened in May 2015. This was the first of the anchor projects Matapopore was involved in and was led by Arapata Reuben (Ngāi Tūāhuriri – Ngāi Tahu).

“To see our war party ‘Te Taua Tuawhiti’ led by Tūāhuriri and his sons along Colombo St facing Hine-Pāka and our maunga Kura Tawhiti and Whata-a-rama acknowledges our ‘Whakatūturu’ here in Kā Pākihi Whakatekateka o Waitaha”, says Arapata.

This presence is further acknowledged by the 10 metre wide compass highlighting those places of significance to Tūhaitara/Ngāi Tūāhuriri at the main entrance.

“When I was shown the architects design plans I immediately saw the shape of a waka and thought this is an amazing piece of canvas given to our artists, hence confirming our narrative be based on travels to and from work (mahinga kai places – Hine-Pāka, Ōpāwaho), whānau and migrations just like a Bus interchange.”

The designs are based on the narratives of Ngāi Tūāhuriri migration and travel. Working with the concept of navigation, works were created using Māori star lore and traditional constellations, with the underlying meaning that landscapes can change, buildings can change, but the stars have been there forever. The constellations can be seen embedded in the ceiling above the main passenger lounge in the Bus Interchange.

“It was the first time our statement was made,” says Auntie Aroha. “The designs were done by our people and it was just beautiful to see them, it was the exciting start of it all.”

The chance to be involved with Matapopore has been positive for Hori, who is from Ngāi Tūāhuriri himself. “I grew up in Christchurch,” he says. “The people have been there, but the stories haven’t. Christchurch is the whitest, blankest canvas in both senses of the word, and to be able to influence some change coming from Ngāi Tūāhuriri is mean.” He says that the opportunities provided by Matapopore have brought Ariki Creative into a different field, as they extend out of digital and print media into interior and exterior design.

Debbie says that this artistic development is consistent with one of the key objectives of Matapopore: to provide opportunities for growth and employment for Ngāi Tūāhuriri/Ngāi Tahu artists. Over the next few years, as the anchor projects are completed, we will see designs by well-known artists such as Lonnie Hutchinson, Fayne Robinson, and Priscilla Cowie, as well as numerous emerging designers who have been granted this unique opportunity to see their work become part of Christchurch’s enduring identity. Above all, Ngāi Tūāhuriri/Ngāi Tahu will be able to see their history and values reflected in the buildings and spaces around them. As Debbie says, “In years to come, when my children’s children are walking through the city, they’re going to be walking through a place where they feel a sense of connection, where they can see themselves.”

PHOTOGRAPHS SUPPLIED BY CERA

A full-page photograph serves as the background. It depicts a black helicopter in the upper half of the frame, lowering a wooden crate filled with beehives by a rope. In the lower foreground, a person wearing a white protective beekeeping suit and a veiled hood stands in a grassy field. The background consists of a dense line of trees and a hilly landscape under a sky with soft, wispy clouds, suggesting a dawn or dusk setting.

A *sweet* deal

Ngāi Tahu Holdings has just bought a 50 per cent share in the mānuka honey business Watson & Son.

Kaituhi **AARON SMALE** talks to those behind the deal, and what Ngāi Tahu involvement means for the iwi.

TEN YEARS AGO IT WAS CALLED “SCRUB”, AND WAS REGARDED AS A pest plant that stood in the way of pastoral farming. It was a particular headache for Māori owners of steep hill country land that was marginal at best for any type of agriculture.

Now mānuka is the basis of a multi-million dollar industry that has sprung up in a short space of time, and is on a growth curve that even the dairy industry can't match.

Ngāi Tahu Holdings Chief Executive Mike Sang says the company has been keeping a close eye on the mānuka honey business for some time, and has been keen to find a way to invest in the industry. It was a meeting of minds when they started having conversations with Denis Watson, director of Watson & Son, a Masterton-based mānuka honey business.

“We've been watching the sector for some time. Denis is Ngāti Kahungunu and we had contact with him through various things and we just stayed in touch. When he was ready to think about bringing in a partner to accelerate his growth and where he wanted to take his company, we were there and ready to have a conversation.

Along with its investment in Watson & Son, Ngāi Tahu Holdings has also purchased 50 per cent of MānukaMed. Watson & Son is the parent company of MānukaMed, which is focused on medical applications of mānuka honey in advanced wound care.

Watson has always had a long-term goal to bring in Māori investors to secure the future of the business in New Zealand ownership. He runs the company with his wife Meryl, his daughters – a graphic designer and a scientist – and his son Dan, the chief apiarist. Watson says it was always about a Māori kaupapa of building an intergenerational business that would benefit others long after he'd gone.

“We're not looking for short-term. We're setting this up to create an industry, and we want stability. You can't build an industry on something that doesn't have stability. We are 100 per cent about the stuff that you can build an inheritance on and pass on to the next generation and the one after that – long after I'm gone. That's a different concept to an exit strategy – build something up and sell it off in three years for the highest price. When I exit it's because I'm going to see my Maker. Hopefully I'll have left something of value behind.”

Watson invited Tā Tamati Reedy (Ngāti Porou) to chair a board, with an aim to create a business opportunity for Māori and open the door for others to be part of the company's future.

“It's about providing a stable future for generations to come who may not deserve it, but that's irrelevant. That means that you need good governance. One of the reasons I asked Tamati to head up that board is because you've got a senior statesman, highly respected by Māori, whose word is his bond – if he says he'll do it, he'll do it – so it's back to the old school, where whatever he sets up will be for the good of our people.”



PHOTOGRAPHS SUPPLIED



The involvement of Ngāi Tahu came out of a separate series of conversations, but the underlying kaupapa was the same.

The value of mānuka honey lies in a set of properties that have been scientifically proven to have high health and medicinal value. What makes it even more potent is that those properties are very stable during the manufacturing processes needed to transform it into a variety of products.

A scientist by trade and a pig hunter and beekeeper on the side, Watson was working as a secondary school teacher when he started to get interested in the special properties of mānuka, particularly as it was found in honey. Some of his students were doing research papers in preparation for university and he had conversations with Professor Peter Molan at the University of Waikato, who was working in this area.

“So we started getting more engaged with the universities. I started getting very interested in the science around mānuka. I started my life off as an analytical chemist.”

He finished teaching in 2005, and has been developing the Watson & Son business with Meryl ever since.

“Everything has been going fairly interestingly since then.”

Among the most interesting: Watson has been working on using honey in wound dressings and gauzes, particularly for treating burns. After a lengthy process of getting United States Food and Drug Administration approval, they now have a contract to supply wound dressings to the US military.

The huge Chinese market has also been a big part of the company’s growth. Even the smaller provinces the company sells into can have eight million people, while the major cities can be over 20 million. There is huge demand for traditional remedies and medicines, many of which are harsh to the taste. Honey is recognised by Chinese consumers as a health product and has the added benefit of tasting sweet.

The Chinese also have a long tradition of family-owned businesses, and respond well to Māori-owned businesses that are based on similar principles.

But the Chinese market is crowded, and much work goes into building brand recognition and credibility. In all its markets, Watson & Son has focused on establishing a solid science base to ensure they can respond to changing customer demands and develop new products.

“We’re \$30 million annual turnover at the moment. When we’re \$300 million, it will look different. When you’re \$30 million and you’re firing out money on research and development and clinical trials and all that stuff, there’s not a lot left anyway. Every cent this company makes gets reinvested.



Denis Watson, founding director of Watson & Son.

“We’re investing in mānuka in the belief that it’s got some real health benefits that can be realised through functional foods or medical uses. That’s where the real value for mānuka can be achieved... All the money we are investing in Watson & Son is going into the company to support growth.”

MIKE SANG Ngāi Tahu Holdings Chief Executive

“The reason we can grow and we have grown is we can move fast in any direction we need to. You’ve got to set a plan, but if it ain’t working you better change it.”

Mike Sang says the Ngāi Tahu investment in Watson & Son is aimed at helping the company reach its full potential, and for the long-term benefit of Ngāi Tahu.

“We’re investing in mānuka in the belief that it’s got some real health benefits that can be realised through functional foods or medical uses. That’s where the real value for mānuka can be achieved. If you just go and blend it with clover honey and sell it as mānuka honey and continue to expect to get the margins that we’ve seen recently, I think you’re doing yourself a disservice. Unless you can prove some real benefits, you can’t be confident around the margins.”

He says Watson’s focus on the science behind the unique properties of mānuka gives the company a strong basis for future growth.

“All the money we are investing in Watson & Son is going into the company to support growth.”

Watson says much of the mānuka where their hives are located is on Māori land, which is held in all sorts of ownership structures. Negotiating access to land with large areas of mānuka is a major part of the business, and in the case of Māori land, this requires an

understanding of some of the tenure and governance issues involved. But it also comes down to relationships, and laying out the options for those who want to be involved.

“We want supply. If we can encourage (landowners) to grow their own hives, to reinvest some of the money we’re giving them for the harvest, if they want to reinvest that into a production base, grow their own hives, start employing their own people, putting up an extraction plant and all those kinds of things, great. I’ll vote for that all day long. The key is supply.”

Mike Sang says they are looking at the land Ngāi Tahu has and whether it will be suitable for locating hives.

“We don’t have a lot in flat-land farming business. But we do have a forestry business on the West Coast that has mānuka on it. We’ll see if that’s appropriate as part of the process.”

While the figures for the purchase are confidential, Watson is not phased by a large cheque. He believes he’s got all the wealth he needs anyway.

“You can only have so much wealth and we’ve already got it. I’ve got my pig-hunting and my fishing – what else do I need? We’re rich already.”



TE HEKE KI KOROTUAHEKA

Nā **NIC LOW**

THE ROUTE TO AND FROM THE INLAND PLAINS, WHERE TĪ KŌUKA AND WEKA WERE HARVESTED, IS AN OLD ONE, and the Te Maiharoa family have been travelling it for a long time. In 2012 the whānau retraced the trail of their ancestors from the coast to present-day Ōmārama, and in 2016, it was time to walk the return journey, tracing the Waitaki River back to coastal Korotuaheka.

Auntie Sissy Te Maiharoa has been a long-time advocate for the river and its health. “We want to follow in the footsteps of our tipuna,” she says. “And to do something for the river, to celebrate its mauri.”

Close to 50 people gathered to join the five-day hikoi of history, whānau, and connection to place; from the core of the Te Maiharoa family and friends to wider Waitaha, Kāti Māmoe and Ngāi Tahu whānau, and supporters from as far afield as Auckland and Bluff.

The group swelled in number for the final day’s walk along gravel roads towards the coast and its final destination of Korotuaheka – the place where Te Maiharoa and his people finished their heke and settled anew. What remains today is a terrace covered in pine trees, and the ancient urupā where the prophet was buried. The cemetery is a small island of flourishing tī kōuka and harakeke in a sea of farmland.





PHOTOGRAPH JENNY HOPE

In 1877 the prophet Hīpa Te Maiharoa led a heke from Arowhenua into the high country. After decades of land loss and unease at settler society's influence on tikanga, Te Maiharoa looked to the mountains. This was the "hole in the middle", the land not included in Kemp's Deed. When parliamentary petitions and legal challenges failed, Te Maiharoa, senior chief Rawiri Te Maire, and more than 100 followers decided to reoccupy the land themselves. Like Te Kooti before and Gandhi after, the aim was non-violent direct action.

In the winter of 1877 they crossed the Waitaki, then travelled west in search of their promised land. Moving slowly over frozen ground, stopping to rest or gather aruhe, they travelled under old tapu, and drew new inspiration from the biblical story of the Israelites. They were headed for Hāwea and Wānaka, but settled at Te Ao Mārama in the upper Waitaki along the way.

Te Maiharoa and his followers spent two years in the small village they'd founded: cultivating and harvesting kai, teaching and learning tikanga in the whare rūnunga, and rekindling ahi kā across the high country. Wealthy, influential sheep barons and their shepherds were hostile, hamstringing the settlement's dogs, and claiming Māori were laughing at the government. Following intense political pressure, the government assembled the armed constabulary and delivered an ultimatum. According to the government, they were squatting on private land. The armed constabulary and an artillery unit were mobilised to "put them off".

When the troopers arrived Te Maiharoa was in the sun beside his hut, and a karanga rang out. Jimmy Rickus reassured them it was a welcome, not a signal to attack. Two of Te Maiharoa's followers who did draw weapons were disarmed by their kin. Participants later recalled hearing strange voices in the air. Buddy Mikaere's book *Te Maiharoa and the Promised Land* recalls the moment:

"I do not want action which sheds blood," called Te Maiharoa, and the decision was made. They would go in peace (pp 115–6).

Te Maiharoa's group left slowly, setting off into falling snow in 30 drays and wagons, with 100 horses, and 100 dogs alongside. Ahead at Korotuaheka lay bare ground. This was where Te Maiharoa's people finished their heke and settled anew. All that remains today is a terrace covered in pine trees, and the ancient urupā where the prophet was buried.



LOW
BRIDGES
AHEAD
CHECK
YOUR
HEIGHT

Conservation



PHOTOGRAPH ANDY LILLEY

WHAKA ĪNAKA

“Causing” whitebait in Ōtautahi rivers.
Kaituhi **TE MARINO LENIHAN** reports.

FROM FEBRUARY TO MAY EVERY YEAR, OUR MUCH-LOVED ADULT whitebait scope the banks of lowland streams looking for a suitable place to lay and fertilise their eggs. If the habitat isn't suitable, the eggs will not survive and there will be fewer whitebait in our rivers next year.

In Ōtautahi several groups have come together this spawning season to install dozens of straw bale stations along 3 km of two of the city's waterways: the Ōpāwaho/Heathcote River and Lake Kate Sheppard (a key tributary of the Ōtākaro/Avon River). This is the largest-scale initiative of its kind. I have jumped on board the waka to help marry science and culture, communities and professionals, young and old in a bid to increase our understanding and love for our fish and their aquatic homes. For me it's about helping to grow the next generation of kaitiaki and tangata tiaki. I want my tamariki, and theirs in time, to live in a world that recognises mahinga kai as a valuable part of our society and economy. And I also want to see more of our people making a living looking after our nation's natural resources.

The name of our project, Whaka Īnaka, means, “causing white-bait”. Its key objectives are to improve this season's spawning success, and determine where along our city's rivers Īnaka prefer to spawn.

Dr Mike Hickford (School of Biological Sciences, University of Canterbury) has been studying whitebait for nearly two decades. He knows that Īnaka like to lay their eggs in the lower reaches of our rivers (near the “salt-water wedge”) along a very narrow band of dense vegetation at the highest spring tide mark on the riverbank. When the tide drops, the eggs are left out of the water and away from any caviar-craving predators from the river.

“The lifecycle of Īnaka is absolutely dependent on having the right habitat in the right location,” Dr Hickford says. “This makes them particularly vulnerable to activities along the riverbank like mowing, which can destroy that habitat.

“Īnaka eggs need to stay moist throughout one entire lunar cycle, and mowing the long grass in which many whitebait will lay their eggs will expose them to the sun and wind and quickly dry them to death.”

Whaka Īnaka Project Leader aquatic scientist Shelley McMurtrie of EOS Ecology describes the straw bales being installed as the “Hilton Hotel” of whitebait accommodation. The bales provide ideal conditions for Īnaka to lay and hatch their eggs.

“Spawning habitat is the ‘Achilles’ heel’ for Īnaka,” says Shelley. “If they don't have the right habitat, they won't spawn successfully and we won't have whitebait. It's as simple as that!”

The beauty of straw bales is that they are easy to install and monitor, and they are inexpensive! Along with improving spawning success, they will ultimately highlight where along the riverbanks īnaka prefer to lay their eggs. This will help us plan for and promote more permanent solutions with those who manage and use these areas.

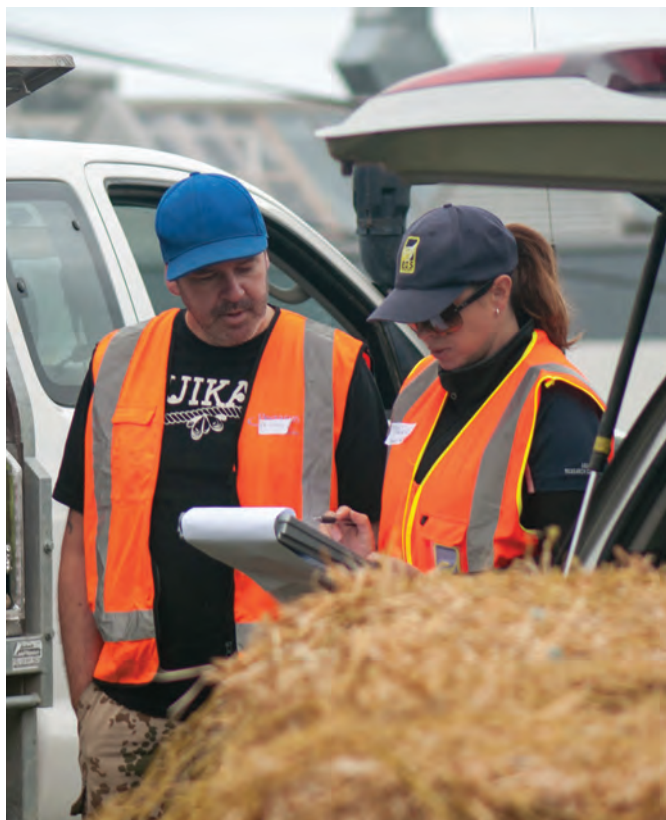
MEKA ĀHUAREKA INTERESTING FACT

The earthquakes of recent years caused land and water tables around Christchurch to rise and fall. This included the Avon-Heathcote Estuary, Te Ihutai Maroro, which sunk in the northeast and rose in the southwest. This affects where water flows, and may in turn have affected where the salt-water wedge reaches on the high tide.

Another key objective of the Whaka Īnaka project is to increase awareness and understanding of the fundamental needs of īnaka.

“Our people are pretty passionate about whitebait,” says Ivan Rūpene-Ryan. “We’ve been doing it for a while, and it pulls people onto our rivers every year, but it’s not like it used to be. There’s definitely less bait now than when I was a boy, and nowadays it always seems that our nets are clogged with algae.”

I am interested by the recollections of my whānau, some of whom were pulled out of school to camp on the rivers during the whitebait run. I also tune in to what aquatic scientists and researchers have to say. I figure that if I want mahinga kai to be recognised as a valued and viable cornerstone of our lives once more, then I need to understand what’s happening to the environments in which they live, love, and die.



MEKA ĀHUAREKA INTERESTING FACT

There are five whitebait species in Aotearoa: īnaka (*Galaxias maculatus*), kōaro (*Galaxias brevipinnis*), banded kōkopu (*Galaxias fasciatus*), shortjaw kōkopu (*Galaxias postvectis*), and kokopara, also known as giant kōkopu (*Galaxias argenteus*). While mountain-fed and lake-fed rivers will often contain a good mix of all five, the whitebait found in the spring-fed rivers of Christchurch is made up almost exclusively of īnaka.



To help deepen understanding, the Whaka Īnaka project team has teamed up with 18 local schools who will monitor the sites for pests weekly over the course of the project. The principal of Te Kura Kaupapa Māori o Te Whānau Tahī, Dr Melanie Riwai-Couch, says the partnership is of great benefit.

“The Whaka Īnaka project gets our tamariki out of the classroom and into the natural world. That works for our tamariki: learning through doing, science through culture. Many of them come from whitebaiting families, and they will be able to go home and tell their whānau how they have helped make more whitebait for next year. That’s the really cool thing about Whaka Īnaka.”

“We all have a part to play in the future of the city’s whitebait population through effecting positive change in the way we care for the riverbanks where the whitebait spawn,” says Shelley McMurtrie. “Once we can show with scientific rigour where they want to spawn, then we can go and have a robust conversation with Council to talk about how the river might be managed and maintained in the long-term to help cause whitebait every year.”

Riverside residents are crucial to the long-term success of this initiative. Signs have been erected at each straw bale site to share the project’s key messages and facts with those who use and care for the rivers. A Facebook page called Whaka Īnaka has also been created, to celebrate milestones and keep everyone up to speed.

“We all have a part to play in the future of the city’s whitebait population through effecting positive change in the way we care for the riverbanks where the whitebait spawn.”

SHELLEY MCMURTRIE aquatic scientist, Whaka Īnaka Project Leader

The more word gets around, the more it seems that people want to support. Local businesses have chipped in with sponsorship and in-kind donations, and around 50 people joined us in late January to install the straw bales. Amongst them were three branches of my Reuben whānau of Tuahiwi.

“Our tupuna Te Muri was the kaitiaki of Pohoareare, a pā site on the lower reaches of the Ōpāwaho and a general name for the surrounding area,” says Arapata Reuben. Arapata chairs the Christchurch-West Melton Zone Committee responsible for freshwater management outcomes along the Ōpāwaho and Ōtākaro Rivers. “In 1880, Te Muri’s son Wiremu Te Uki presented evidence before the Smith-Nairn Royal Commission, claiming a number of mahinga kai sites along the Ōtākaro/Avon River and the New Brighton coastline on behalf of his people.”

Ko ngā whenua o aku tūpuna, kāhore i ahau.

The land of my ancestors does not belong to me alone.

Ko Ōtākaro te ingoa o te awa nei [Avon]. Nāku tēnei whenua.

He kāinga mahinga tuna nāku ko ōku pakeke.

Ōtākaro is the name of this river [the Avon]. It is where we come to harvest eels and belongs to my elders and I.

Ko taku hākoru te kaitiaki o Pohoareare,

kei konā a mātou tūpāpaku.

My father [Te Muri] was the guardian of Pohoareare where we have buried our dead.

WIREMU TE UKI April 3, 1880

It’s in our blood to look after our rivers and fight for our rights, and I’m proud to know that my whānau continue that legacy.

“Our elders knew the value of these wetlands and waterways,” says Makarini Rūpene, a diver and regular supplier of kaimoana for whānau, friends, and marae. “They are still a big part of our family life. We grew up on the rivers and estuaries and reefs. They were a playground and a classroom, and I am bringing up my children just the same. It taught me about ecosystems, the cycle of the seasons, the connections between moons and tides, and the effect they have on plants and fish. “Of course, the waterways also feed us and those around us. It’s who we are.”

MEKA ĀHUAREKA INTERESTING FACT

The Ōtākaro/Avon River was once recorded as having the largest known spawning habitat in the National Īnaka Spawning Database. In fact, whitebait were so abundant when Pākehā arrived that they called them “cow-fish” on account of the fact that rivers turned milky white when they spawned.

How incredible would our city be if it became known for its great spring and autumn shoals of inaka, feeding the food chain and pulling people from all over the planet to witness this rare phenomenon? I don’t think it’s too far-fetched, and it seems to me that whitebait is the perfect species to unite us in such endeavours. Whitebaiting is loved by Māori and Pākehā alike, and is as quintessentially “Kiwi” as it gets.

Moreover, the future of Christchurch’s residential red-zone is yet to be determined, and we – Crown, City/Community and Iwi – have

an incredibly rare opportunity to design and develop this tract of land in respect of the water that runs under and through it, and not to neglect it.

Build for fish and the people will come. Build for people, and the fish will not.

Is that what Uncle Trevor Howse and old Rakiihia Tau meant when I heard them talk about mahinga kai as “our traditional economy”, built on the produce of the natural world?

Healthy land. Healthy water. Healthy people.

Is it too much to think that inaka could become the backbone of the city’s next economic bell curve too?



Nō te whānau Rūpene Kuri a Te Marino Lenihan, ko Ngāi Te Atawhūia, Ngāi Tūhaitara, Ngāi Tūāhuriri ana hapū.

Whaka Īnaka is a collaboration between EOS Ecology (project lead), the University of Canterbury (School of Biological Sciences, Centre for Freshwater Management) and Ngāi Tahu (Te Rūnanga o Ngāi Tahu, Ngāi Tūāhuriri Tangata Tiaki). It has been funded by the Department of Conservation through their Community Fund, and has received support of a number of local businesses, trusts and organisations. *Ka nui ngā mihi ki a koutou katoa. Mauri tū, mauri ora.*

For more information, go to <http://www.eosecology.co.nz/Our-Projects/Applied-Research.asp> or check out the Whaka Īnaka Facebook page <https://www.facebook.com/Whaka-Inaka-1492048174455601/>



PHOTOGRAPHS EOS ECOLOGY

Facing page, from the top: Project organisers Te Marino Lenihan and Shelley McMurtrie (EOS Ecology) checking gear lists for teams on the volunteer installation day; volunteers installing bales along the Heathcote River; inaka eggs on bales in Steamwharf Stream (a tributary of the Ōpāwaho/Heathcote River).

Above: A completed bale install.

Previous spread: volunteers at work on installation day.

HEI MAHI MĀRA

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

Biologically intensive gardening

During Waitangi weekend I was fortunate enough to attend a two-day workshop in Christchurch entitled the “Six Figure Farming NZ Tour”. Two Canadian micro-market gardeners shared their stories and skills on how to successfully run two very different yet very profitable small-scale organic vegetable growing operations. The term “Six Figure Farming” comes from their realisation that it’s possible to make more than \$100,000 per acre in gross income with a general profit margin of around 40–60%.

Jean-Martin Fortier and his wife Maude-Hélène Desroches bought their farm Les Jardins de la Grelinette over 15 years ago in Québec, Canada. Today it is a world famous three-acre micro-farm showcasing what can be done with biologically intensive gardening. Interestingly, only 1.5 acres of the farm is in actual vegetable production. From this small area they are able to gross around \$140,000 per year with a profit margin of about 40% after they have paid their two full-time employees. This is enough financially to sustain their family of four and have a three-month holiday each year to escape the harsh Canadian winter. Right from the beginning, their focus has been on growing better instead of bigger, by using an intensive bed-based system, for example. Apart from the two tunnel house areas, the rest of the property is divided into 30 metre-long beds that are 75 cm wide, with 45 cm gaps between them to allow people to walk between and work the beds. This compact bed system avoids the need for a large financial investment in a tractor and the gear to go with it. Also, it allows intensive planting of crops, as the soil is never compacted. This means the roots are free to go straight down – they can have five rows of carrots per bed. They do use a small two-wheel walk-behind tractor, which can have multiple cultivation tools attached to it depending on the need. In this way, crop production space is maximised – unlike large market gardens with mechanical cultivation, and tractors requiring wide rows for access, thus wasting a lot of space. With the farm only an hour from Montréal, they use a combination of selling at a farmers’ market and a Community Supported Agriculture (CSA) scheme, whereby members can get a weekly box of vegetables for a fixed price. These sales channels help maximise their financial returns.



[Curtis Stone] started off by leasing front and back yards and unused plots of land, mainly from people who were just happy to have the land used for something productive and therefore charged minimal rent.

On the other side of Canada in the province of British Columbia, fellow gardener Curtis Stone has developed a very successful micro-farming system in Kelowna, a city of just over 100,000. Curtis started his intensive organic gardening business Green City Acres in 2010, and by 2012 was growing over 22,000 kg of food annually on less than an acre of land. From this, he was earning \$80,000 with very few overheads. The impressive part of this gardening operation is that he started off by leasing front and back yards and unused plots of land, mainly from people who were just happy to have the land used for something productive and therefore charged minimal rent. This avoided any need for the large financial outlay of purchasing land in an urban area. Like the Grelinette farm, Green City Acres also features the intensive bed method. However, Curtis’ paths are only 25 cm wide, to help maximise productive space. Curtis uses weed



Top: stevia and spring onions; above: kale and broccoli.



matting extensively in the paths and around the non-productive areas of a garden, thereby virtually eliminating the need for weeding.

Beds being prepared for planting are worked with a two-wheel tractor and topped with compost before being covered with tarpaulin for a week or so. When the bed is uncovered, the weeds have germinated. A flame weeder is then used, which heats plant tissues just enough to kill them before planting crops. In this way weeding is kept to a minimum, as the vegetables are tightly planted and out-compete any weeds. Curtis has been so successful that he is now overwhelmed by offers of surplus land, particularly since developing a plot of land in a rough neighbourhood that has resulted in a decrease in crime and an increase in property values, rental returns and more people wanting to live near the garden.

Curtis grows mainly leafy green vegetables with only a few root crops like carrots and radishes, as this allows for a quicker turnaround. He targets restaurants that will pay top dollar for fresh organic produce, and sells the rest at a farmers' market.

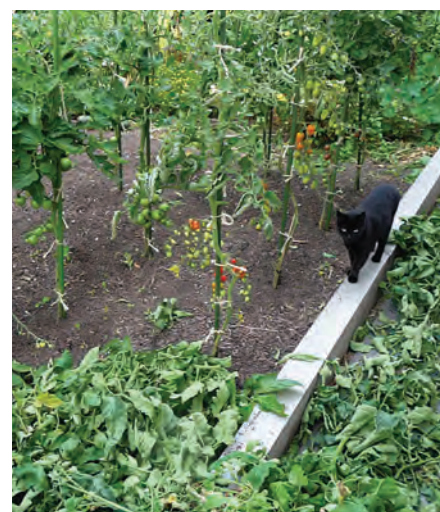
So what do these two successful garden enterprises share in common?

1. Every aspect of their work and production is very detailed, and is planned in advance.
2. Both ensure they have the right gear and facilities to grow and process the food, e.g. washing facilities, cool storage, etc.
3. Both buy in compost and other organic certified fertilisers when needed.
4. Both share the general philosophy that 80% effort is good enough when it comes to gardening, while aiming for 100% yields.

One of the more specific tips I picked up is the need to be ruthless when pruning tomatoes, with only the top third of the tomato plant allowed to have any leaves on

it. This exposes the fruit to extra sunlight to help with ripening (more of a problem in Canada than Aotearoa usually). This also allows space for interplanting new crops underneath the tomatoes. Usually I keep the lower third of my tomatoes free from leaves, but this year I bit the bullet and took off another third, exposing very few tomatoes. The spring and summer seasons have been unseasonably cold here in Christchurch with a late frost in early December, after which I planted out my tomatoes (a month later than usual) only for them to be shredded by a hail storm a few days later.

Normally, I would plant lupins as a cover crop under tomatoes come autumn, but as I have decided to re-arrange my garden into a bed system, I will refrain from doing that this autumn. In the meantime, leeks need to be planted as deep as possible to get a long white stem. It's also time to plant out more of the usual autumn favourites for winter harvest: broccoli, cauliflower, cabbages, Brussels sprouts, kale, silver beet, cavolo nero, spinach, and winter lettuce.



Top left: beans and cavolo nero; above, from top: chillis and basil; tomato pruning; lemon balm and pungas.

RESOURCES

Background on the Six Figure Farming tour:
www.sixfigurefarmingnz.com

Les Jardins de la Grélinette:
www.themarketgardener.com

Curtis Stone's Urban Farming:
https://www.youtube.com/watch?v=1BHoNkN6zHs&list=PLCeA6DzL9P4uRadXWo_hj5Ct3EAqWH1zl&index=1

Online 10-week self-study course where Curtis Stone teaches everything you need to be successful in urban micro-gardening:
<http://profitableurbanfarming.com>

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. Tremane is currently a Research Fellow based at the Ngāi Tahu Research Centre at the University of Canterbury and is working on the Raumanga Rōnaki Mahinga Kai project.



HE AITAKA A TĀNE
PLANTS nā ROB TIPU





Wharariki

easily mistaken for versatile cousin

Although wharariki (*Phormium cookianum*) is commonly known as mountain flax, the name is misleading, because this hardy evergreen is just as likely to be found growing on exposed coastal sites as it is in high-altitude areas. Wharariki is one of this country's most common plants, but it is easily mistaken for its close cousin harakeke (*Phormium tenax*).

Although they are widely known as flaxes, wharariki and harakeke are actually lilies. The two species are usually found in different environments, but do cross-breed and hybridise. Horticulturists have bred many coloured ornamental forms that are widely used in landscaping, and some well-known cultivars used by weavers are hybrids.

Both species flourish in a wide range of situations, but wharariki is less tolerant of wet conditions than harakeke, and more tolerant of cooler temperatures. It is very hardy on exposed windy sites, and often grows on steep cliff faces, rocky outcrops, and mountain slopes.

Generally wharariki is smaller than harakeke – usually less than 1.6 metres and rarely more than two metres, according to most sources. Its leaves are usually light green, and they are shorter, droopier, and softer than harakeke.

Wharariki flowers are a light greenish-yellow in colour with some natural variation into tones of orange, red, or yellow. It flowers from November to January, and seeds ripen between February and March.

The most obvious distinguishing feature between the two plants is the seed pods.

Wharariki seed pods are long and narrow, often with a twist, and hang from the stalk, becoming curly and papery as they dry out. By contrast, harakeke seed pods stand upright on their stalks and are

a deep red colour.

Historical records suggest wharariki was valued by Māori for the softness and suppleness of its fibre. Its fibre bundles are weaker and finer than harakeke, and it was more difficult to extract them. Therefore, it was more often used for plaiting than weaving.

Although wharariki was used to make kete (bags) or whāriki (mats), they were not as strong as those made from harakeke, and the fibre was not used to produce muka.

Traditionally the plant was used to make fishing nets, fine, silky sleeping mats, shoulder straps or waist belts, rain capes, and sandals. However, pāraerae (sandals) made from wharariki would only last half a day, whereas those made from harakeke or tī kōuka, if well made, would last three or four days on hard ground.

In his *Field Guide to the Native Edible Plants of New Zealand*, Andrew Crowe says the nectars of both species of flax were used either alone or to sweeten other dishes. On its own, flax nectar (wai kōrari) was a refreshing beverage, one of the few liquids other than water drunk by Māori. In the South Island, wai kōrari was mixed with the root of tī kōuka, or added to fernroot meal as a sweetener.

Considering the extensive medicinal uses of harakeke, there are surprisingly few references to wharariki being used in traditional rongoā in Murdoch Riley's *Māori Healing and Herbal*.

It was used as a poultice to treat boils or “scrofulous swellings” caused by a type of tuberculosis. The mucus from the base of the mountain flax was regarded as the most valuable in the treatment of burns. Likewise, mountain flax produced the best purgative, Riley notes.

REVIEWS

BOOKS

TE WHITI O RONGOMAI AND THE RESISTANCE OF PARIHAKA

Nā Danny Keenan

Huia Publishers

RRP: \$45.00

Review nā Gerry Te Kapa Coates

It is very fitting that this review appears in *TE KARAKA*, because of the connection between Te Whiti and his followers, and their enforced presence in our rohe. It's some time since I'd read Dick Scott's *Ask That Mountain*, so Danny Keenan's book is a welcome refresher. It is a readable, inspiring, but ultimately sad tale about power and injustice.

Taranaki Māori were decimated by Waikato tribes in the musket wars from 1832, with subsequent large migrations south to safety. Their lands were made vulnerable to dubious purchases by Governors FitzRoy, Gore Brown, and then Grey. It was in this precarious environment that Te Whiti grew up, becoming a Christian under the care of a Lutheran pastor, Reverend Riemenschneider, at Warea southwest of New Plymouth. Te Whiti's village was shelled by HMS Niger in the first year of the Waitara war – which had been a surprise move by the Government – and as a Kingitanga supporter, he moved further south to Parihaka in the early 1860s to further his growing opposition to Pākehā encroachment in Taranaki. A 25 foot pou was erected just north of New Plymouth, which was a southern boundary for land sales to Pākehā.

Te Whiti's belief in the principles of peace and goodwill kept him from the excesses of the Pai Mārire movement, which had only encouraged the introduction of more land confiscation and extinguishment of Māori customary titles by the Government. He moved with Tohu Kākahi – a relationship compared with Moses (Tohu, the older visionary) and Aaron (Te Whiti, the

skilled orator) – to join his younger brother Taikomako at Parihaka, deep in the coastal forest due west of Taranaki maunga.

Te Whiti never swerved from his gospel of peace and non-resistance, a stance also supported by the Kingitanga. After the renowned warrior Titokowaru's two-year spate of resistance ended with his going into refuge inland of Waitara in 1869, many of his followers moved to Parihaka, but only on the condition they committed no more acts of violence. Open conflict finally ceased in 1872, but not the simmering discontent over customary titles and the continuing acquisition of land. Te Whiti was blamed for coastal Māori being unwilling to participate in public works. By May 1878 the Government decided to "market" the confiscated Waimate Plains (northwest of Hāwera) and send in surveyors, and Māori, already confused over whether land confiscations had been abandoned, were asked "not to interfere".

Te Whiti asserted Māori rights to the land by ploughing them, and 90 ploughmen were arrested and put into custody in June 1879. This, coupled with more arrests and an Act validating the Government's actions, was a recipe for escalation. The Māori prisoners were sent to Wellington for a trial that was never held, and then sentenced to hard labour and shipped to Te Waipounamu

– Dunedin and Hokitika. More followed. Some were released in late September 1880, but when Parihaka was invaded and occupied on 5 November 1881, more prisoners were taken, including Te Whiti and Tohu. Fortunately, representatives of the press were present in Parihaka to witness the injustices first hand. Te Whiti and Tohu were incarcerated in the New Plymouth gaol and tried, and then sent to Christchurch and detained without trial in Addington Prison.

In July 1886, further protests resulted in arrests including Te Whiti, who was again gaoled for three months. A Royal Commission was finally set up in 1891 to look into Māori land alienation to Pākehā. Their report, while admitting the laws were "imperfect and cumbersome", stopped short of returning land to Māori, instead suggesting a Native

Land Board be set up with full powers to act as owner to give due regard to the welfare and reasonable wishes of Māori. It was in 1903 that Te Whiti made his famous quote to historian William Baucke to "Ask that mountain; Taranaki saw it all."

In 1987, a special one-ton rock named Rongo was placed near the Shore Street caves in Dunedin as a memorial, and to strengthen the kinship of old between Ngāi Tahu/Ngāti Māmoe and their northern cousins, forged during the troubles of last century.



Gerry Te Kapa Coates (Ngāi Tahu, Waihao) was born in Ōamaru, and is an author of poetry – a collection of poems and short stories called *The View From Up There* (2011) – and widely varied non-fiction. He is a consultant working on hearings as a commissioner and Māori advisory work.



Mark Revington is a Pou Tokomārama in the Tribal Economies team at Te Rūnanga o Ngāi Tahu. He is a former editor of *TE KARAKA*.

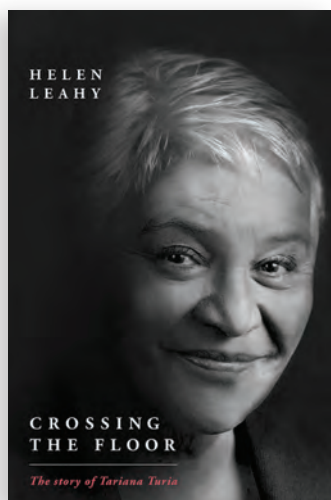
Danny Keenan's book is well illustrated with present-day images of Parihaka, and a splendid 1903 cover image of Te Whiti by the artist James McDonald (1863–1935). The book starts slowly with whakapapa, but gathers momentum. There are small issues regarding the index and sufficient mentions of dates to allow the reader to get a sense of progress, but this is a welcome addition to the canon of work on our greatest peaceful warrior, who can hold his mana with the likes of Gandhi.

CROSSING THE FLOOR: THE STORY OF TARIANA TURIA

Nā Helen Leahy
Huia Publishers
RRP: Softback \$45.00
Review nā Mark Revington

As someone on social media said, what a taonga this book is, full of voices talking about the founder of the Māori Party. Above all it is the story of Tariana Turia, as the cover says; written by long-time confidant Helen Leahy, now chief executive of Te Pūtahitanga, the partnership between the nine iwi of Te Waipounamu: Ngāi Tahu, Ngāti Apa, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Āti Awa, Ngāti Toa Rangatira, Rangitāne, and Ngāti Rārua.

It is hard to believe now that Parliament was not a part of Tariana Turia's life plan. She entered Parliament in the 1995 election, but it was the hikoi on the eve of the first reading of the Foreshore and Seabed Bill in 2004 that shaped her impact on politics. The energy created by that hikoi led to the formation of the Māori Party when Tariana Turia, until then a Labour MP, crossed the floor. She was sworn in as the Māori Party's first MP, later joined by Pita Sharples, Te Ururoa



WAYFINDING LEADERSHIP: GROUNDBREAKING WISDOM FOR DEVELOPING LEADERS

Nā Chellie Spiller, Hoturoa
Barclay-Kerr,
John Panoho
Huia Publishers
RRP: \$45.00
Review nā Dr Eruera Tarena

How to lead when you can't see where you are going...

Polynesian navigators were the greatest explorers of their time. They were the astronauts of their age. In *Wayfinding*

Leadership, three Māori leaders – an academic, a navigator, and a businessman – have drawn from our ancient navigational knowledge to create a fresh model of personal, professional, and organisational leadership. This is not a book about sailing, neither is it an academic book about management theory; rather it soulfully presents wayfinding as a metaphor for helping leaders find their way in an increasingly complex and fast-changing world.

Navigators talk of “seeing the island”. They form a mental map leading to their destination and then open themselves to their reality, using sun, star, wind, and swell to guide their journey. Wayfinding is a dynamic practice, as the journey is never linear. Like life, things change. The wayfinder is a leader who is in a constant state of awareness, spotting patterns, noting shifts, and adjusting course.

Western approaches to corporate leadership favour rational absolutes and logical thinking, but our communities face complex challenges and an unpredictable future. This book raises the question of our approach to growing leaders. Are we nurturing the types of leadership to help our people safely navigate future change, or do we also mistakenly label risk managers and data analysts as leaders?

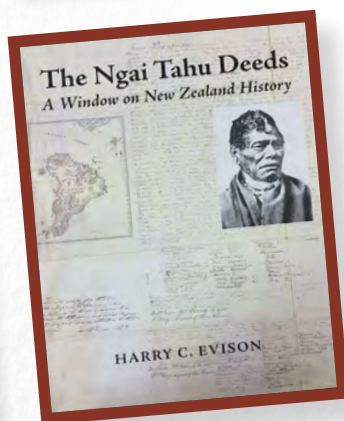
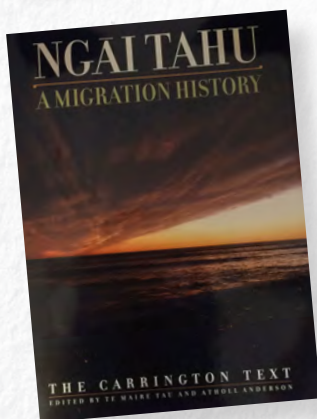
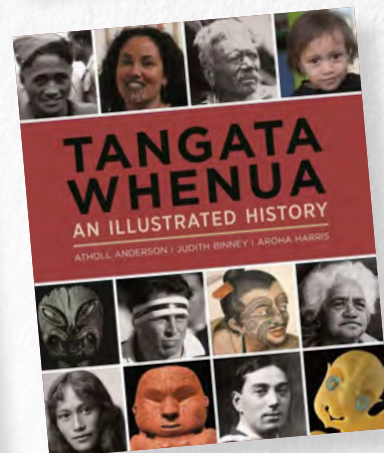
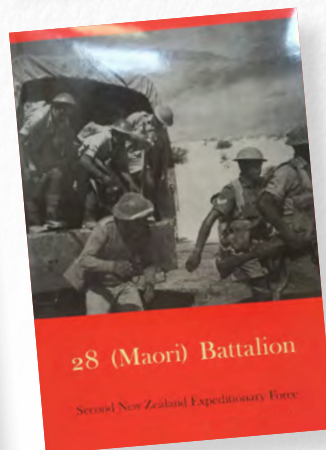
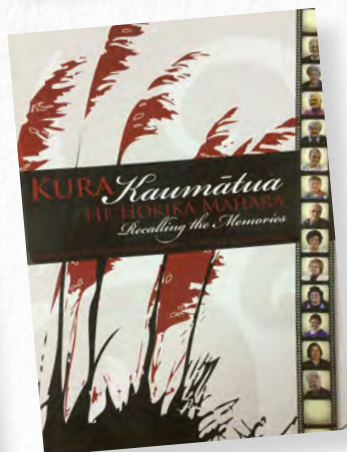
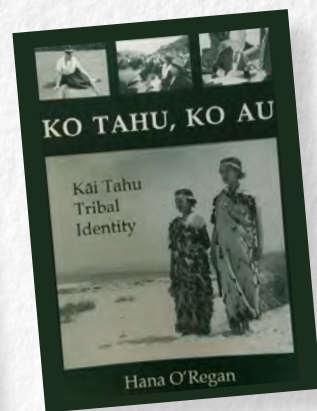
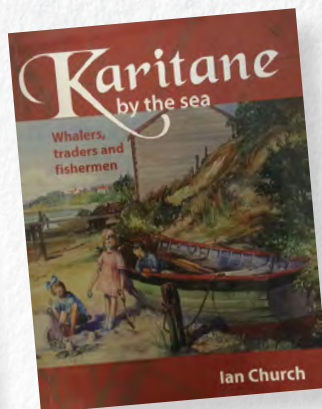
Management books can make for hard reading. This book spices things up with rich personal accounts from navigators. These stories make the book accessible and inspiring, giving real world examples that we can connect to personally and culturally.

More than just homage to ancient knowledge, *Wayfinding Leadership* presents an alternative model of leadership for our people to ride out waves of change, and grow skilled navigators to take us to new horizons.

Reviews continue over.



Dr Eruera Tarena (Ngāi Tahu – Ngāi Tūāhuriri, Ngāti Porou, Te Whānau-a-Apanui). In 2016, Eruera Tarena hopes to spend less time reading management books and more time sailing waka.



Check out the books available online at the tahufm.com shop

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REVIEWS

It is presented with intellectual grunt, but is never inaccessible. Most importantly, it draws upon the greatest strain of leadership in our DNA, reminding us of the greatness from which we descend, and encouraging us to once again trust in ourselves to find our own way.

The gift of the wayfinder's journey is not arrival at a destination; it is who we become along the way as we fulfill our potential.

REMEMBERING CHRISTCHURCH: VOICES FROM DECADES PAST

Nā Alison Parr
Penguin Books

RRP: \$45.00

Review nā Huia Reriti

This book is written by two oral historians interviewing 19 elderly interviewees who recount their life-stories of when they were young in the 1950s.

I was thinking that the title of this book may suggest it could be grim reading; the content is essentially about memory and loss experienced by each elder.

However, the stories retold by each one, for me at least, are simply absorbing narratives. They've each remembered well, with similar emotions. Each story transports the reader to a yesterday dream world – fabulous.

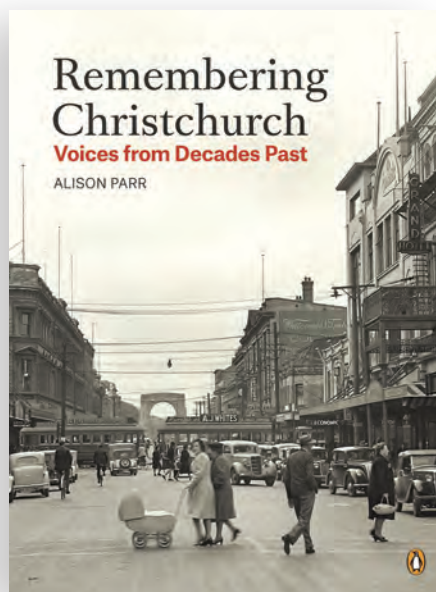
I couldn't help but wonder how our tāua and pōua must have lived, or should I say, "survived" within a tough new world. How the hell did they bring up all those kids? Also, those "long-drops" give me the shivers!

I'm not that old but I do recall some of the detail of Christchurch past, which was kinda cool thinking back. The United Service Hotel was posh in the 50s? Certainly wasn't in my day!

There are two older Māori featured in the book too – nice touch – I won't let on who!

The text is big font, easy-read, rhythmic, and emotive. Perfect.

I've always enjoyed books where you can begin anywhere within the text and not miss



nuance. If you're the same, then this book is for you.

The text had such a personal weave that it allowed me to feel or imagine that I was there, transported to that place or inside that house.

You all know these houses – some of my auntsies still live in them!

And finally, when I explain to my whānau about this book that I have just read, they've each asked where they can purchase or whether they can borrow it as it simply has that much appeal. I give it an excellent 8 out of 10.

BREAKING CONNECTIONS

Nā Albert Wendt

Huia Publishers

RRP: \$35.00

Review nā Teoti Jardine

The rhythm of waves reaching the shore carried me through Albert Wendt's novel *Breaking Connections*.

Friendships forged at Primary School became "The Tribe", their tales tantalisingly unfolding through Daniel, their story teller. He reflects on their individual journeys, from their very first meeting, through high

school, university, and out into the world.

He holds the characters up to the light, allowing us to see the ties that bound them. Even when they disagreed, were compromised, or separated from each other, they remained connected.

Albert Wendt tells this story couched in the Samoan and Māori worlds. Their protocols, explicit or implicit, are always present, honoured, and immersed in the aroha that is the ocean where "The Tribe" sinks, swims, plays, and matures.

He makes references to situations that drew me into a place of asking how, when, and why, then lets me know through his beautiful manner of storytelling, allowing me to be present and embrace each individual as they experience their various joys and heartbreaks.

He invited me to reflect on my own connections, showing me how even through the breaking up, the letting go of those people I have loved, they are with me still. They are my tribe.

As the waves break upon the shore, the ocean is never diminished, nor each wave separated from its source.

Thank you very much Albert Wendt, for reminding me of this.

TK



Huia Reriti (Ngāi Tahu) is a partner in Modern Architecture Partners in Christchurch.



Teoti Jardine is of Māori, Irish and Scottish descent. His tribal affiliations are: Waitaha, Kāti Māmoe, Kāi Tahu. He is a member of the Canterbury Poets Collective Committee and the Kāi Tahu Writers Whānau.

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

TIHOU WEEPU

Ngāi Tahu

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

I love a good day on the marae or on the whenua, playing with tamariki, hanging with rangatahi, listening to kaumātua, and sharing kai together, with a whole lot of laughs in between.

ONE THING YOU COULD NOT LIVE WITHOUT?

I have lived a beautiful life, full of awesome experiences while being surrounded by really loving people. One thing I couldn't live without is my parents, my sisters and their families.

WHO OR WHAT INSPIRES YOU AND WHY?

My friends inspire me. I have seen many of them come across obstacles that have challenged them physically, mentally, spiritually, and socially, and somehow they all find the courage to be vulnerable, grow, and love their way through it.

HIGHLIGHT IN THE LAST YEAR AND WHY?

My mates and I started up a leadership kaupapa for rangatahi Māori from across the coast, now named "Tuia te Tai Poutini" by the rangatahi. Getting to meet such a loving and diverse group through this kaupapa who all want to make positive decisions for themselves, their whānau, and community has definitely been a highlight.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Probably my phone. My current is the Samsung Note 4 which is pretty mean.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

This would have to be in the taiao, either on a rockface, up a maunga, on a bike track, on a kayak, on the river or just a stroll through the ngahere. My favourite place would have to be up my awa. Every time I'm up there I learn something new about the area and get to see some beautiful sights and wildlife.

DANCE OR WALLFLOWER?

Definitely dance. Whether or not that is a good thing for me socially is another question, but I love to dance, by myself, with a partner or in a mosh pit... Actually mosh pits aren't really that fun.



PHOTOGRAPH TIHOU WEEPU

Born and raised in Lower Hutt, 27 year-old Tihou Weepu journeyed south five years ago to Arahura – a defining moment that has set him on a path of igniting and developing rangatahi potential.

"When I moved back I felt an instant connection to whānau and whenua and realised I was home for good."

In 2015 Tihou was the recipient of the Vodafone World of Difference Scholarship, which awarded him \$100,000 to put towards the creation of a rangatahi kaupapa now known as Tuia Te Tai Poutini. He is employed by WestREAP (Rural Education Activities Programme) as a Kaitautoko Rangatahi. His role is to co-facilitate leadership wānanga, and develop new and innovative ways to help rangatahi build a connection to people and place.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Kina. I'll only have a little bit of it, but that little bit is enough to make my week.

WHAT MEAL DO YOU COOK THE MOST?

Hmmm... So many dishes to choose from... yeah right! My most common would be a nice salad or a side of roast veges with a meat that's been cooked on a stove top.

GREATEST ACHIEVEMENT?

Surviving 2013 when I and eight other rangatahi travelled the width and breadth of Aotearoa in a van given to us from St John, called Hone, to explore the social, political, cultural and historical landscapes

of our country. To really understand what we have got here so that we can contribute better and more intentionally. All of us quit our jobs, left uni, left whānau, left our lives to sit and listen to rangatahi, kaumātua, whānau, communities, and hapū. It took a lot of faith having no money, no pay, not even the dole and it was hard, but it was mean. My greatest achievement was staying on that van for the full year with eight amazing, strong, on to it, talented, loving rangatahi that helped me grow to be a better tāne.



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